

# The Living Church.

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

VOL. XII. No. 31.

CHICAGO, SATURDAY, NOVEMBER 2, 1889.

WHOLE No. 574.

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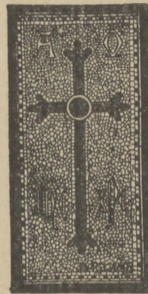
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# The Living Church.

SATURDAY, NOV. 2, 1889.

## THE FEAST OF ALL SAINTS.

BY WILLIAM B. CHISHOLM.

Oh, blessed sleep! apostles, martyrs, all,  
Who in the arms of their Good Shepherd rest!  
Wreath the dying leaves for this late festival—  
Since blooms are dead—and towards thy  
life's near west  
Gaze with a heart less tremulous, as thou  
Behold'st in Paradise these pilgrims now.

These are not dead, save in the narrow sense  
Of charnel gyves and withered ceremonies;  
There is no death for those whose lives are hid  
The Sheltering Arms amid.

Here we hold converse with the long unseen—  
Oh, heart! what mazes seem to intervene  
Between thy youth and this, thy graver age  
That turns life's closing page!

These grassy mounds o'er which the sun-  
set's glow  
Shall soon fall, chilled, upon the drifting snow,  
Ere yet the songs of earth-sent seraphim  
Ring through the manger dim.

These ivied pillars and this sable pall—  
Shall these throw shadows o'er the festival?  
Nay, rather into songs and praises burst;  
E'en death is not accursed!

With all the company of heaven we meet;  
O mourning heart! behold the bitter-sweet;  
No thornless rose; no crown without its cross;  
We bend beneath our dross.

They as the gold in the refiner's flame  
Shine o'er the stars—as each a vanished name  
At this dear Board recalls—as each his tear  
Would shed upon the blooms that cluster  
here,

See heaven grow bright for thee—and rather  
sing

That Death is vanquished by the Living King!  
*All Saints, 1889.*

## NEWS AND NOTES.

A CORRESPONDENT attending services at Holy Trinity, Harlem, the latest success in Byzantine architecture, was admiring the supreme harmony of the construction, when a singing procession of ladies and gentlemen, in very un-Byzantine costumes, came in and arranged themselves conspicuously enough to spoil the harmony. But one good feature about this choir, besides fine music, is that they are all communicants.

PREACHING at Trinity church, New York, on Sunday morning during General Convention, Bishop Courtney hailed it as a note of peaceful progress and a matter of lively congratulation, that while a century ago, Dr. Inglis, then rector of Trinity, had to flee from New York to Halifax, where he subsequently became the first bishop, the present rector of Trinity could welcome to his pulpit the Bishop of Nova Scotia in the closest amity and concord.

THE REV. DR. J. M. LEAVITT, at one time editor of *The Church Review*, after forty years in our ministry, has joined the Reformed Episcopal Church. Forty years seems a long time for the correction of a mistake, but it is "better late than never" to find it out. Dr. Leavitt, having come to a conclusion by two-score years of observation and reflection, has acted like an honest man, and has left the Church, the standards of which he finds himself at last not able to accept.

THE new window recently placed in the south aisle of St. Paul's cathedral, is called the Thanksgiving window, and has been almost as many years in preparation as were the Munich windows which have been removed lately from behind the reredos

to the south-east corner of the choir. This new window was originally planned at the time of the Prince of Wales' thanksgiving, and is a striking contrast of English with Munich work. Visitors are profoundly impressed with the rich coloring of the toplights.

THE October number of *The Presbyterian Review* is the last number of that magazine. At a meeting on October 16th, the Association, composed of the Union, Princeton, Lane, Chicago, Allegheny, and Auburn Theological Seminaries, decided to discontinue the publication. It is understood that there has been a difference of opinion between the managing editors representing the Union Seminary and Princeton Seminary in regard to the theological tone of certain articles printed. Dr. Briggs represents the former institution, and Prof. Warfield the latter.

IN our telegraphic report of the proceedings of Monday, Oct. 14th, relative to the change of Psalm lxiv for Psalm lxix, in the Proper Psalms for Good Friday, it was stated that Dr. Phillips Brooks, "was averse to change." The contrary is true. He was the leading advocate of the change. The 64th is the special Psalm which has always been in our Prayer Book, while the 69th has always been in the English Book. The latter was adopted by the Convention of 1886, ratified by the Convention of 1889, and withdrawn by the same Convention. It is, however, the lawful use until acted on by the Convention of 1892.

A SPECIAL service took place in Winchester cathedral in connection with the unveiling of the statue of Bishop Ken, one of the series of small statues to be placed on the great screen, and the cost of which has been defrayed by Sunday school children and others. At the conclusion of the prayers, Ken's Evening Hymn was heartily sung by the congregation. The curtain covering the statue having been drawn aside, the Dean of Wells delivered an address on Bishop Ken. The figure was carved by Miss Grant, of Chelsea. The statue will eventually be removed to a permanent niche opposite to the one set apart for Keble.

A PUBLIC meeting was lately held at Bridgetown, Barbados, to consider what measures should be taken to perpetuate the memory of the late Bishop Rawle. It was resolved that subscriptions be invited for the purchase of a granite cross to be placed near the Bishop's grave, and of a bust to be set up in the College Hall. A warm expression of approval was also elicited in favor of a proposal to found a Training College for Elementary School Teachers, to be called the Rawle Training College. The money for this purpose was already in hand, being chiefly an accumulation of the Pinder's Fund, which Bishop Rawle desired to be applied to this purpose.

AMONG the comments made upon the General Convention, was one upon the rector of the church in which the sessions were held, which is well worth preservation: "I expected to see a great

deal of Dr. Rainsford," said a clerical deputy, and "learn something from him; but he never comes near the Convention." "My dear sir," said his friend, a New York clergyman, "you can learn something from him by not seeing him. In other words, he is doing his work just the same as if the Convention were not here at all. He can no more neglect his daily duties than a railroad or bank president could, even for the sake of attending the General Convention. A big parish like St. George's is like a big corporation, and needs quite as much attention, if not more."

THE Rev. Dr. Buel, *Emeritus* Professor of Dogmatic Theology and Systematic Divinity in the General Theological Seminary, is about to publish a work on Systematic Divinity which will contain the accumulated results of his learning and teaching. Dr. Buel has taught theology for twenty-one years, at the Seabury School in Faribault, and at the General Theological Seminary. Mr. Thomas Whittaker is bringing out the volume, which will be ready in Advent. Bishops Scarborough and Potter, the Dean and Faculty of the General Seminary, Drs. Dix, Donald, Huntington, Satterlee, and other of the New York clergy, have requested the venerable professor in a published letter, thus to give the Church a record of his long, able, and faithful service in the cause of theological education.

A CAREFULLY-worded presentation to the Bishop of Ely on the subject of the Archbishop's jurisdiction has been drawn up by some of the more prominent Cambridge clergy. It has been signed without the slightest respect to party among the clergy of the University town; and will, in all probability, be widely circulated throughout England. The memorial of the Bishop of Ely states that the claim of the Archbishop as Metropolitan to cite, try, and sentence any bishop in his province is contrary to the primitive discipline of the Church; that any mediæval usage which may be alleged in support of such claim is one of the many corruptions which centre round the Papacy. The memorialists, believing that the Church of England's mission is to return to primitive and Catholic faith and practice, submit that a bishop should be tried by the synod of the province alone, the Metropolitan presiding as *Primus inter pares*.

BISHOP CROWTHER, of West Africa, has arrived in England. The Bishop, who has now attained a great age, speaks with pride of the rapid strides which Christianity is making amongst the West African natives. The state of the river Bonny district is an example of this. There, by their own exertions, the natives have built the iron church of St. Stephen's, to accommodate 1,500 people, but so great is the anxiety to attend the church that frequently 2,000 are crammed into the building. A pamphlet recording the subscribers to the church contains names of a most unusual kind. For instance, King Oko Jumbo

gives six puncheons of palm oil; Chief "Dublin Green" gives two puncheons; Chief "Long John" gives two; Prince F. C. Pepple follows with one puncheon of oil. At times when the natives are up at the oil markets the church is but sparsely attended. The natives, however, have themselves built three small churches in the interior by the oil markets for their use when there. These were opened by Bishop Crowther, at the request of the natives.

THE annual Conferences and the meeting of the Representative Church Council of the Church in Scotland, were held in Aberdeen, the first week in October. The bishops, clergy, and lay representatives from all parts were mustered in considerable force. There was a conference of Churchmen on Tuesday, on "The Condition and Needs of the Church." Leading clergy and laity contributed papers and addresses, full of practical and vital interest. A warm welcome was given to the members of the Conference by the Bishop of Aberdeen. Interesting papers were read on "The Growth and Extension of the Church during the century now nearly complete, since the Repeal Laws repeal, 1792." On Wednesday, was considered the excellent new scheme for retirement on adequate pensions of aged and infirm clergy. The agenda included the reports of the Home Mission Board, also of the Education Board, the Training Institution, the Theological Hall, and the Foreign Mission Fund.

## THE GENERAL CONVENTION.

The session has closed, bishops and deputies have departed, and the Church is safe! The General Convention of 1889 will long be remembered for the things it did *not* do as well as for what it really accomplished. Nearly all have been disappointed about something, yet nearly all are happy over the results, taken as a whole, and considering what dangers have been escaped on one side and the other. Every one is pleased, too, at the gaining of some point very much desired, and content to bear the loss of some other measures. Since Prayer Book revision had to be continued, it could hardly have resulted better for harmony and general consent throughout the Church. No change, so far as we recall, has been made, to which there can be serious and wide-spread objection. As Dr. Hart remarked to the writer, on the failure of a desired enrichment: "It is better lost than to be carried against such strong opposition." On the other hand, it is felt that some improvements that failed of adoption were lost out of mere obstinate prejudice, and that within a very short time, Churchmen will generally regret that the opportunity for adopting them has passed. When we look over the whole course of the revision movement, and remember that for three successive Conventions the Prayer Book has been thrown into Committee of the Whole, which is practically a mass-meeting, we can only wonder, and thank God that there is so much left of it!



SEVENTEENTH DAY, MONDAY, OCT. 21ST.

This last week of the Convention, even with an evening session, counts not more than four days of work, while there is waiting more business than has been done so far in sixteen days.

There is a wide-spread feeling of regret at the action of the bishops in the case of Southern California. A committee of conference is appointed, but at this late date it is not probable that anything can be done. If not, a grand opportunity is lost. It may be many years before the people of the proposed new diocese recover their enthusiasm and ask the privilege of going forward.

The Committee on the Constitution gave their opinion that in voting changes in the Constitution the dioceses represented must vote *as dioceses*, and that a majority in each order is not enough. The Committee considered that Article IX is sufficiently clear and needs no amendment.

On the matter of change of the name of the Church, to which several memorials related, the same Committee reported that no action seemed to be called for.

As to reduction in the number of deputies, they recommended a change from four to three, in each order. This went to the morgue, where there are a large number of propositions waiting for identification.

Dr. Carey, of Albany, moved to change the hour fixed for adjournment, getting but a small vote.]

Dr. Huntington moved to omit several of the opening Sentences (duplicates) in Morning and Evening Prayer, for the better "make up" of the new standard. Referred.

Dr. Hanckel moved to suspend the rules to bring up the reports on the petition of the colored clergy, but another report on the Constitution was brought forward, relating to the setting off a portion of Michigan as a missionary jurisdiction. The peculiar situation of the northern peninsula was explained, and the division was recommended. Mr. Woolworth moved suspension of the rules to consider the subject at once.

Ex-Governor Baldwin, the oldest member of the House in time of service, took the floor. It was a gratification to many to see this veteran in his usual health after the long and serious illness of last year. Mr. Baldwin stated more fully the difficulties of giving episcopal care to the peninsula from Detroit. Six hundred miles of travel are necessary in order to reach that part of the present diocese of Michigan. The action asked for was voted.

Mr. Judd did not wish his resolution on leaving out the words Protestant Episcopal from the Prayer Book, to be buried without proper funeral ceremonies.

The petition of the colored clergy was then brought forward. The following are the reports of the committee:

#### MAJORITY REPORT.

The Joint Committee, to whom was referred the Petition of Colored Clergy and Laity, asking the General Convention to define the relations of people of color to this Church, respectfully report:

That this Church accepts the declarations of the Word of God, written by Divine inspiration, that "God hath made of one blood all nations of men for to dwell on all the face of the earth," that all men who are baptized "are baptized into Christ," that in Him "there is neither Jew nor Greek, there is neither bond nor free—for ye are all one in Jesus Christ."

The Church of Christ knows no difference in the renewing and sanctifying influence of the Holy Spirit, in the grace of divine sacraments, or in the privileges and obligations of the Christian life, "for by one Spirit we are all baptized into one body, whether we be Jews or Gentiles . . . and have been all made to drink into one Spirit."

The grace of Holy Orders, and the authority and responsibility of ministers of Christ is the same for all who are ordained in the Church of God.

The bishops of this Church have consecrated to the highest office of the Christian ministry, the Rt. Rev. Samuel D. Ferguson, and so clothed one of this race with all the prerogatives and dignities of the Episcopate.

This General Convention has received a colored clergyman of the diocese of Texas as one of its members, and thereby made him, in its privileges, the peer of every clergyman of this body.

These facts declare to the whole world the position of this Church, following as she

does the example of the Catholic Church in all ages; and show that this General Convention has by no act or law admitted or implied that a difference of race or color affords ground for a distinction in legislative rights or privileges.

Questions of jurisdiction and representation, in the several dioceses, have, under our Constitution, been committed to them, and they are questions over which the General Convention, *assuch*, has no control.

H. B. WHIPPLE, W. B. W. HOWE, F. D. HUNTINGTON, H. C. POTTER, F. M. WHITTLE,	H. STRINGFELLOW, W. C. GRAY, J. H. STOTSENBERG, J. P. MORGAN, J. McCONNELL, S. WILMER, E. T. WILDER.
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#### MINORITY REPORT.

The Joint Committee, to whom was referred the Memorial of certain Colored Clergymen with reference to the position of persons of their race in the ministry of our Church, beg leave to report:

That they recognize the condition of things which has produced anxiety in the minds of the memorialists, and believe it to be only right, in view of that condition of things, and of the appeal which has been made to the Convention, that a simple statement of the Church's position on the subject should be set forth.

They have considered also the Resolutions referred to them by the House of Clerical and Lay Deputies, and find that the adoption of those Resolutions would involve the acceptance of a principle which they believe it impossible for the Church to adopt or entertain.

That principle is the legitimacy of a difference in the Church's treatment of its members and ministers, recognizing and based upon these differences in race and color.

That principle is foreign and hostile to the whole spirit of our Church. All men who are admitted to the same order of her ministry are alike in her sight, and have the same responsibilities and rights. She knows nothing of the color of men's skins. Every ecclesiastical law imposed upon the black man must be imposed also on the white. Every ecclesiastical privilege given to the white man must be given also to the black. Any legislative action which makes race or color a ground of discrimination causes the Church to be false to her mission as the messenger of her Master, who is the Saviour and the Lord of all men.

There can be no such thing as an African Church within her borders.

In application of these truths, the Committee recommend the passage of the following resolutions:

Resolved, 1. That this Church recognizes no distinction between her ministry having relation to their race or color.

Resolved, 2. That all legislation involving such distinction is contrary to the spirit of the Church of Christ.

Resolved, 3. 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 the Convention.

PHILLIPS BROOKS,  
S. M. BRID,  
W. H. VIBBERT.

The Rev. Dr. Franklin thought that these questions ought to wait their turn. There was one, as to divorce, that had waited nine years for a hearing. All the time we have left will be consumed on this burning question of the colored clergy.

Dr. Brooks said that this question is the question of to-day. No Church can allow it to go without an answer. The Church must declare what is the position of the colored clergy. The Rev. Mr. Faude had changed his views, somewhat, by information received since coming to the Convention. The case ought to have a full and fair hearing. We must understand each other better. The Church has a right to the facts of this case, and time must be given to it. Constitution and canons are made for souls, not souls for canons. Judge Wilder said it was obvious that some matters must be passed by. This matter demands no legislative action. It is a matter of opinion. There are subjects, however, that do demand immediate legislation. We must go on with our work. Necessarily these two reports will appear in the journal, since the bishops have taken action, and nothing practicable seems open for us to do. Leave this question to the bishops who are in a position to deal with it. They have adopted the Majority Report unanimously.

The Rev. Paulus Moort, of Liberia, regretted the proposition to defer. It was of too great importance to many souls. The question as it stands is keeping many out of the Church. The action of this Convention will affect the West Indies and Africa as well as the colored race in America. We ought to have this subject ventilated.

Dr. Hanckel, seeing that a long debate was pending, asked to withdraw the whole subject, but the motion to table the motion to suspend the rules was lost.

The Rev. Mr. Burton said that the petition of the colored clergy is already answered by this House. Some of them are admitted to membership in the House. They have the same rights in this representative body that any other members have. They have no better friends than the white Churchmen of the South.

The colored deputy from Texas, the Rev. Mr. Cain, hoped that the House would meet this question bravely, and squarely, and fairly. They did not wish any special legislation. The Majority Report would do for him, but he would like to hear some expression from this House. Nearly every parish in the land is interested. Let the world know how this Church stands. What is one day of time to give to such a cause? Mr. Cain made himself heard, and spoke with force and clearness.

The Rev. Dr. Stringfellow, of Alabama, was opposed to devoting time to a question which was already fully answered. Moreover, this question, he said, does not come within the province of this Convention. It belongs to the dioceses. There was no need to bring this question to the North. The South could deal with it calmly and fairly.

Other deputies debated the question, whether the rules should be suspended to allow the subject of the colored clergy to be discussed. It was stated by a deputy from Louisiana, that the passing of the Minority Report would have no effect whatever and do no possible good. Mr. Faude's motion to suspend was lost.

A long list of messages was announced from the House of Bishops, all relating to

#### LITURGICAL REVISION.

This being the order of the day, the messages were read, and the House took up the work where it was left on Saturday.

The first change accepted was that the Thanksgiving in the Office of Adult Baptism be the same as in that for Infant Baptism, the word "infant" being changed to "Thy servant."

The House of Deputies then proceeded to concur with the bishops in changing "performed" to "administered" in one of the rubrics at the end of the Office of Adult Baptism, and in a provision to shorten the service "in case of great necessity."

The next concurrence was on the adoption of a "hypothetical" form of Baptism, in case there be "reasonable doubt."

The House declined to concur in the proposed explanation of "N. or M." in the catechism, but consented to the adding of a Lesson to the Confirmation Service, from Acts viii. The latter was by a close vote. (More messages from the House of Bishops.)

The Committee on Liturgical Revision reported a Book of Offices, requesting that consideration of it be postponed until the next General Convention.

The bishops declined to concur in the resolution to allow the Prayer Book and Hymnal to be bound together. They recommend "Co-adjutor" as an alternate title for "Assistant" bishop.

#### AFTERNOON SESSION.

The proposition to enlarge the Confirmation services by additional questions, provoked a lively discussion, and the alternate form was vigorously opposed. The House declined to concur, in both cases.

The addition to the exhortation in the Marriage Service was lost; a Prayer for Patience was added to the Visitation of the Sick; "daily spectacles of mortality" was stricken out of the Commemorative Prayer.

The Revision spirit was now at white heat. Concurring and non-concurring went on as fast as the votes could be taken. Two opening sentences were added to the Burial Service, "Suffer little children," etc., and "They shall hunger no more," etc. The selections of Psalms for Holy Days, (those printed in full) were omitted, and all Psalms were ordered to be printed with the musical colon. These, with a number of trifling changes, constituted the work of the afternoon, and brought the Lower House almost

even with the bishops, in the work of Revision.

A message from the House of Bishops was received, saying that the House would not concur with the House of Deputies in recommending final adjournment on Thursday, and asking for a committee of conference.

In the House of Bishops the work of liturgical revision was almost finished. A proposition to hold the Convention in the middle of September was negatived.

#### EVENING SESSION.

The Board of Missions met in the evening, with a small attendance. Bishop Burgess, of Quincy, presided. The Rev. Paulus Moort presented a resolution, fixing the salaries of presbyters in Liberia at \$850 per annum, and of deacons at \$500 per annum. This earnest colored missionary made some vigorous remarks in connection with his resolution. He said the Board was making a great mistake in keeping down the salaries of laborers in his field. Heathenism was laughing at them, because they sent men out and then did not support them. It was a great cruelty, and Mr. Moort begged its rectification "in the name of God, in the name of His Church, in the name of humanity." The preamble and resolutions were referred to the Board of Managers.

The Rev. Dr. W. S. Langford, general secretary, drew the attention of the Board to the splendid results of the children's Lenten offering for missions. He put a big oblong box full of papers on exhibition, and said it contained the engrossed names of 190,500 children from 1,629 Sunday schools, who had raised \$46,705 as an offering last Lent. That was \$20,000 more than they had raised in any previous year. The Board passed resolutions commendatory of the children who had made this special effort, and all children who contributed to mission work.

The triennial report of the American Church Building Fund Commission was introduced by Governor Prince, of New Mexico. The report was a long one, and it took Governor Prince half an hour to read only extracts from it.

The number of contributing parishes in the whole country in 1886, was but 98; in 1887 it grew to 646, and last year to 686. The total amount of the Permanent Fund has increased during the three years a little over \$100,000, and stands to-day at \$176,786.35.

This gain is encouraging, and it is very important on account of the increased power of the fund to do good, but it is far from what it should be, whether viewed from the standpoint of the needs of our work, or of our ability, or of similar work done by others. And the number of parishes contributing, while a great improvement on their part, is still far from what it should be.

On Feb. 17, 1887, the Commission established a system of Named Memorial Funds. Already the Commission has in charge five of these Named Memorial Funds. There is much to encourage in the success of the work. While not doing nearly all that it should, a great deal is being accomplished, and the work grows day by day. What is needed is to give full efficiency to that work by bringing the fund up to its entire million of dollars.

Resolutions looking toward renewed effort on behalf of the fund were supplemented by a vote of thanks to Governor Prince for his earnest and devoted labors.

An encouraging report from the committee on the report of the Woman's Auxiliary was read and adopted. Mr. George Bliss was elected treasurer of the Domestic and Foreign Missionary Society. At a late hour the benediction was pronounced and the Board adjourned *sine die*.

#### EIGHTEENTH DAY, TUESDAY, OCT. 22ND.

The routine of the Convention is becoming very tedious. A few experts are doing most of the work, while the majority look on rather listlessly.

The Committee on Canons reported several amendments of no general interest. The Canon on rectors and wardens was remodelled and a new Canon was recommended, defining the duties of vestrymen.



These were ordered to be printed in the journal and to be held over till the next General Convention.

The Committee on Amendments to the Constitution reported adversely on the suggestion of the bishops to introduce the term "Coadjutor" as equivalent to "Assistant," and the House of Deputies declined to concur.

The Rev. Dr. Converse presented the Report of the Committee on the State of the Church. The death of ten bishops since the last Convention was noted. A remonstrance was uttered as to the incompleteness of diocesan reports. The strength of the Church can never be shown until there be more stringent rules as to registration. The communicant lists are grossly inaccurate. The Committee reported: number of dioceses, 51; missionary jurisdictions, 14; bishops and assistant bishops, 69; priests, 3,632; deacons, 320; candidates for Holy Orders, 431; lay readers, 1,396; communicants, 488,167; increase, 63,743; church buildings, 3,794; chapels and missions, 1,983; academies, 149; colleges, 15; theological schools, 19; orphanages, 40; homes, 60; hospitals, 57; total offerings, \$33,316,514.44, increase of offerings over 1886, \$2,533,462.16; Baptisms, 171,700, increase, 16,275; Confirmations, 112,783, increase, 19,734; marriages, 46,668; burials, 91,114; Sunday School teachers, 40,120, scholars, 383,428; parish schools, 134, teachers, 586, pupils, 10,386.

The Committee made a strong plea for the increase of the ministry. Never in the Church's history have laymen thrown themselves into the work as they are doing now. St. Andrew's Brotherhood is doing a grand work in 27 dioceses. The Church Temperance and the White Cross Societies were mentioned as important factors of influence. The Girls' Friendly Society is also an invaluable agency. The Woman's Auxiliary holds a special place in the missionary work of the Church. It is a marvellous illustration of wisely-directed zeal.

The increase of devotion and the spiritual life was noted as indicated by more frequent Communion, by increased number of retreats, and by a more general observance of the fasts. The Sunday School work is not as efficient as it ought to be. Something better should be done. Confirmation should be kept in mind, and preparation for that should be the basis of instruction.

The needs of provision for the aged clergy was emphasized, and the Retiring Fund Society was commended. The formation of several new dioceses was referred to as a sign of progress. Through what struggles and trials they have come! The Church Building Fund was an important helper to such development.

The report was ordered to be sent to the House of Bishops, and they were respectfully requested to address the House of Deputies in a pastoral letter.

The Rev. Dr. Bliss, of Vermont, read a long and able report relating to Christian Education.

The Rev. Dr. McVickar reported that the Committee had selected Baltimore as the place of meeting for the next General Convention.

The Committee of Conference recommended the adoption of the "Short Office," with certain modifications.

The Committee of Conference on adjournment reported Thursday evening as the time agreed to, and moved that evening sessions be held, beginning at 8 o'clock to-night.

The consideration of the Book of Offices was postponed to the next General Convention. The Committee of Conference on certain disagreeing actions of the two Houses as to the revision, recommended the adoption of the versicles, in Evening Prayer.

Dr. Brooks reminded the House that the Committee gave no reason why the action should be taken. All the objections which existed a few days ago continue to exist. The House is justified in standing by its position.

The Rev. Mr. Nelson made some points in favor of the adoption of these versicles, beginning, "O Lord, save the State." They

would give a desirable variety to Evening Prayer. Other suggestions were briefly made by this and other deputies. Gov. Prince claimed that one hundred years should entitle the "American use" to some respect. We need not go back now to the English use. Loud calls of "Question" were heard before the short speeches were all in. Anglophobia received several hard hits. Dr. Carey said that they would have to abolish the Prayer Book if everything English was to be avoided; yes, and the English Bible also. The vote stood, Clerical, aye, 41; no, 9; divided, 1; Lay, aye, 28; no, 9; divided, 6. This places the versicles in the Evening Prayer if the next Convention shall ratify the action of this.

The next important question was as to the removal of the Prayer of Humble Access to a place immediately before the administration. Dr. Alsop objected to this as raising a doctrinal question. Dr. Hale saw in it another phase of doctrinal significance, and he would not have it changed. Dr. Egar favored the change. It involved no doctrine. In no liturgy except ours does this prayer occur after the *Ter Sanctus*. If there was serious objection to the position proposed the prayer could be placed just before "Lift up your Hearts," after the Comfortable Words. Mr. Brown of Maryland said that the laity did not desire any change in this Holy Office. He protested against any change in the words or order. Dr. Goodwin thought they had better let well alone. Dr. Elliott came to the front to oppose the change. He declared that it had been evident that this change was regarded as affecting doctrine, whether the Committee meant it or not. "So to eat His Flesh and drink His Blood," as the prayer stands, is said before consecration, and could not be interpreted carnally. Other changes were involved in the same principle. Dr. Elliott entered somewhat into the doctrine of the Holy Eucharist, and warned against the placing of this prayer in a position where it would make adoration more easily practised. Dr. Franklin was amazed to see how much danger was suspected in this prayer of Protestant origin. It now breaks up the aspiration and praise of the service. Dr. Gibson cleared away the rubbish and set the question in its true light. This is a prayer for devout reception, nothing else.

The vote was taken and stood: Clerical, aye 31, nay 17, divided 1; Lay, aye 21, nay 19, divided 2. The motion was lost by one vote of the laity.

AFTERNOON SESSION.

The work of revision went smoothly on until the proposition was reached to provide a special collect, Gospel, and Epistle for the solemnization of matrimony. This was debated with some warmth, but very briefly. The vote stood: Clerical, aye 34, nay 17; Lay, aye 22, nay 19, divided 1. Carried by one vote of the laity.

The introduction of a like addition to the Office for the Burial of the Dead was resisted with even greater spirit. Dr. Huntington said: "If the first proposition was objectionable, this proposition is more objectionable still. No one can be slightly acquainted with ecclesiastical history without knowing that some of the grossest superstitions that have grown up in connection with the doctrine of the Eucharist have associated themselves with the burial of the dead, so much so that at the Puritan re-action the Puritans were driven to the false extreme of eschewing all rites for the dead whatsoever. The Church of England took a middle course. I trust that we will abide by it. Who are expected to receive the Holy Communion at the burial of the dead? Those in deep sorrow? Mourners? Hardly that. (Several cries of 'Yes.') Gentlemen say 'Yes.' Well, we differ about that; but certainly, in some cases, there will be those who scarcely wish to receive the Communion in presence of a large congregation in these circumstances. If they do not, who do? Will the rest of the congregation be ready to go forward to receive Holy Communion in these circumstances? I think not. I have seen, sir, in public prints in this city, the announcement that

on a certain day a requiem mass would be sung for the soul of N or M., a deceased clergyman. Now, sir, in the face of that fact, I ask the House to dissent from this proposition."

The Rev. Arthur C. A. Hall, of Massachusetts, said: "The clerical deputy from New York asks who are to receive the Communion. It may be actually at the time of the funeral service. It may be at an earlier hour. I say, first of all, those who he thought would scarcely be likely to be ready to receive—those most closely related to the person departed. I have been asked again and again by those most closely connected with some one departed, that they might have the opportunity of receiving the Sacrament on the occasion of their friend's burial. It is not a question of theory. It is a question of practice. Then there are occasions not only of the burial of private persons, but of persons high in ecclesiastical authority and position, distinguished clergymen, heads perhaps of large educational institutions; their pupils and those who have been working under them have on occasions more numerous than can be specified, desired to receive the Holy Sacrament. It is one way, sir, in which we claim our share in the Communion of Saints. The living and the departed are one in the Mystical Body of Jesus Christ our Lord; and we claim our share, then, in manifesting and sealing, so to speak, our oneness with Him."

The Rev. Mr. Taylor, of Springfield, referred to the evil of spiritualism as one that the true doctrine of the Holy Communion was calculated to overcome. Several other deputies spoke briefly, and it was gratifying to note that all touched the subject with reverence. One member declared that the martyrs of Smithfield would rise up against such returns to ante-Protestant use. Another member suggested that this collect, etc., would be considered binding, to be used on every occasion of a funeral. It was claimed that concurrence in this proposition would be putting the imprimatur of the House upon Requiem Masses. The name of "Protestant" might well be retained if the spirit of Protestantism could be cast out by such as favor this addition to the Prayer Book. One deputy pleaded in the name of mercy, in the name of God, that this thing should not be done. Mr. Gailor didn't think there was anything so very alarming about this. There is no doctrine touched by this proposition. Dr. Newton, of Virginia, suggested that if this were such a trifling matter, its advocates would not be so desirous to have it. Judge McConnell spoke with his usual impressiveness, and of course, on the Protestant side. He declared that in New York, "Masses" were celebrated by some priests of this Church. This is no idle matter. Dr. Battershall, of Albany, could not see how the Protestant character of our Church is at all imperilled by this provision for the Holy Communion at funerals. It is rather a protection. When the heart is breaking with sorrow, it must find some way to the altar of our Lord. Dr. Davenport had but two minutes under the order to take the vote at a certain time. He wanted the law made clear, and this proposition coming from the House of Bishops makes the way plain for loyal priests. The vote was taken: Clerical, aye, 34; nay, 14; divided, 3; Lay, aye, 18; nay, 18; divided, 6. Lost by the lay vote.

A message from the House of Bishops introduced a rubric requiring opportunity to be given to all who are present to receive the Communion. Dr. Davenport supported this, and the vote was immediately taken: Clerical, aye, 47; nay, 1; Lay, aye, 41; nay, 1.

EVENING SESSION.

By appointment of the president, the Rev. Dr. Elliott took the chair. The Committee of Conference on Prayer Book Revision reported on several matters of disagreement between the two Houses, and upon some of them concurrence was secured. Considerable discussion again ensued upon the proposed addition to the exhortation in the Marriage Service. It was finally adopted by a vote of: Clergy, aye

35; nay, 12; divided, 2; Lay, aye, 19; nay, 15, divided, 3.

The Committee asked the House to reconsider its action upon changing the position of the Prayer of Humble Access. A lively debate of three-minute speeches followed, and a strenuous opposition being developed, the consideration of the subject was postponed until to-morrow morning.

A long and perplexing contest arose over a vote that had been misunderstood, about the Committee of Conference, and concerning points of order. A motion to adjourn was lost. There was a general muddle and more or less impatience all around. A deputy from Texas declared he would not be crowded off the floor, and would have his say if it took him all night. Cries of "Order!"

The whole report of the Committee was then postponed till to-morrow. Another motion to adjourn was lost. The Calendar was then brought forward, and several unimportant matters were got through in good order. A motion to adjourn prevailed, and the members joyfully took their departure at 10 o'clock. It was evident that evening sessions are not conducive to harmony, in spite of the tradition that men agree better after they have dined. It may be that the New York dinners are too hearty for the digestion of the country members; or is it that the older and more experienced members will not come out at night? "When the cat's away, the mice will play!"

NINETEENTH DAY, WEDNESDAY, OCT. 23RD.

As reported some days ago, the "Short Office for Sundry Occasions" was adopted by the House of Deputies, to be placed in the Prayer Book. Yesterday it came up in the House of Bishops and was rejected. In this case, it seems that it was a theory, not a condition, that confronted the Lower House.

Proportionate Representation has been "postponed" by the bishops; also the election of a bishop for Alaska. They are subjects about which it is hard to excite enthusiasm. The House of Bishops reported non-concurrence in the setting off, as a missionary jurisdiction, of the northern peninsula of Michigan.

There are two days remaining, and the House of Deputies is beginning to grow thin and tired. After the minutes were read, the president presented the Lord Bishop of Nassau and invited him to a seat upon the platform. He had the good sense not to make a speech.

The Committee on Canons always gets in some work, generally of a negative order. This morning they reported that it is impracticable at this late hour to act advisedly on the question of erecting a portion of a diocese into a missionary jurisdiction. A canon on the consecration of bishops was recommended, providing that a failure to forward refusal, on the part of bishops and Standing Committees, within three months, shall be counted consent. This went on the Calendar. A canon on assistant bishops, providing that the senior bishop shall state in writing the jurisdiction which he assigns to the assistant bishop, was by general consent considered at once. Dr. Davenport explained the scope and purpose of the canon, and it was adopted.

The Rev. Dr. Beatty read a report on the spiritual care of emigrants. Ex-Governor Baldwin presented the report of the Joint Committee on Evangelistic Work. The record of the past triennial is encouraging and the outlook is hopeful. Greater activity than ever before prevails in all departments of mission work.

Time was consumed again over the introduction of representatives of missionary and foreign jurisdictions into the Committee on the State of the Church. Dr. Nevin explained the situation abroad. It was no longer a holiday work, he said, except as to episcopal visitations! The motion finally prevailed.

Messages were read from the House of Bishops and the order of the day was called.

LITURGICAL REVISION.

Dr. Hart explained that the position of the Prayer of Humble Access, (discussed



last night), was not referred to the Committee of Conference, and that burning question was withdrawn by the committee. Vote was then taken on introducing one sentence into the offertory, "Melchizedec, King of Salem," etc., lost by vote of the laity.

From the Calendar was taken the report of the Prayer Book Committee on Mr. Judd's resolution touching the title page of the Prayer Book. The House did not seem to take a deep interest in the subject, as it was considered impossible to get a proper discussion and vote. He had no doubt, he said, that a majority of the House were in favor of this motion (Laughter). Gentlemen doubtless are laughing for joy! said the speaker. He then moved to refer the subject to the next General Convention.

The proposition to change the position of the rubric following the Prayer for the President, so as to precede it, called out a lively discussion, and completely broke up party lines. It was shown that this change would allow the omission of the Prayer for the President of the United States on every Sunday in the year. A strong opposition was developed against the proposed change and it was voted down. Clerical vote, aye 4; nay 41; divided 6. Lay, aye 3; nay 37; divided 2. This vote was taken by roll-call, every member answering.

A proposed form of service for receiving into this Church persons who have been baptized in other religious bodies was advocated by Dr. Morrison of Albany. Its purpose was to supply the lack of vows and sponsors in the cases referred to. Owing to the lateness of the time and pressure of business, the motion was laid on the table.

The work of Liturgical Revision was supposed to be completed at one o'clock by the tabling of Dr. Huntington's last motion on the subject, relating to the omission of some opening sentences from both Morning and Evening Prayer, to avoid repetition.

The order was taken that the House sit with closed doors during the discussion of Marriage and Divorce, except to members of the press.

Before taking a recess, a message of the House of Bishops asked for a committee of conference upon the position of the Prayer of Humble Access.

## AFTERNOON SESSION.

The Rev. Dr. Franklin, who has written extensively upon the subject, called for the reading of the canon on Marriage and Divorce. He then took the floor to explain the points proposed and the history of this canon. It had its origin in a Joint Committee appointed in 1883 and reporting in 1886. Dr. Franklin eloquently urged the need of action to oppose the rising flood of evil.

The following sections only were reached, given here as reported by the Committee:

Section I. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

Sec. II. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Lev. xviii: 6-18.

Sec. III. (1) It shall be the duty of ministers to admonish the people from time to time, that the Church forbids clandestine marriage, and that its public solemnization thereof ought not to be dispensed with, except for good cause and under special circumstances.

The second paragraph of the canon declaring Lev. xviii: 6-18, to be the law of consanguinity and affinity, called out animated discussion. Dr. Franklin declared that this passage is the law of God revealed both in nature and in the Word.

The Rev. Mr. Christian, for one, would like to see the table of prohibited degrees put into the Prayer Book in full. We are referred to a text of Scripture, confessedly obscure. But why do we confuse questions that may be kept apart? Stick to the one thought on divorce and provide for prohibited degrees afterwards.

Mr. Packard, of Maryland, considered that the section referred to was clear enough, and it did plainly set forth prohibited degrees, in referring to Leviticus. He objected to this way of bringing it in.

Dr. Gibson thought the court ought to

know something! and committees might be supposed to know something. The committee had acted wisely, and if the Church cannot take this clause, we have nothing but the civil law to decide what is to be allowed as to marriage. We are bound before the world to declare the sense of this Church as to what God's Word doth allow.

Judge Wilder replied that the court doesn't know everything. Laws should be clear, definite, and perspicuous. Otherwise they lead to all sorts of trouble. This canon is liable to such criticism. The passage referred to settles nothing beyond controversy.

Dr. Brooks thought that as Biblical scholars, the House ought not to take any such position as regards Leviticus, as if the Mosaic law were the standing authority of the Christian Church to-day. The notions of life and the moral sentiments of the Christian world were not compatible with such a position.

Dr. Goodwin said it was quite original and unique to enact a text of Scripture as a law. All our law is based upon Scripture, but we don't need to re-enact the Bible. If we can't give the prohibited degrees, do we do well to send a man to Leviticus to find out for himself? The Church of England speaks out squarely and tells its people what is binding upon them. If canons can't be made plain, they should not be made at all.

Mr. Judd was in favor of enacting a table of degrees, but as that was at present impracticable, this reference to Leviticus would do.

Dr. McVickar considered this a very important matter. The amendment surely would be adopted and the reference to Leviticus would be left out. To say that "the Bible says so," does not settle it. Where, and under what circumstances, does it say so? This passage is outside the moral law. He did hope that such vague legislation, out of all harmony with the spirit of the age, would, fail.

Dr. Franklin expressed his utter amazement at the last speech. Had the gentleman ever read the passage? It is God's law, His moral law, not the invention of Moses. Are there no degrees within which marriage is not lawful? There is a law of God, and the people need the Church to point them to it.

The discussion grew tiresome; A vote was begun and interrupted; points of order were raised, and finally the reference to Leviticus was voted out.

The Rev. Mr. Taylor moved that the table of prohibited degrees in the Prayer Book of the Church of England, be enacted. This motion was promptly tabled.

Another discussion was provoked over the next section, relating to clandestine and private marriages. The opinion was pretty general that the expression was too vague, and that there would be hardship and difficulty in carrying out this provision. Dr. Brooks pointed out that the penalty of excommunication was to be enforced against all who might err by a run-away marriage, (Sec. 76). Amendments and substitutes were offered, points of order were raised, and explanations attempted. The rubric in the Marriage Service was thought by some to be sufficient; others were anxious to get a canon which would instruct the people.

The section relating to private marriages was stricken out.

## EVENING SESSION.

The discussion of the Canon on Marriage and Divorce was continued.

After some debate, Dr. Davenport, of Springfield, said: "I move that we postpone to the next General Convention the whole question of the Canon on Marriage and Divorce. While I personally should be very glad to see the strictest law on the subject enacted consistent with Christian charity, I do not believe that in the hurried hours of a late part of the session we can properly and thoroughly consider a matter of this gravity."

The motion was adopted by a large majority, 125 deputies voting for, and 37 against it.

Resolutions were offered by the Rev. Dr. R. J. Nevin, of Rome, who represents the Convocation of the Foreign Churches, re-

garding an alteration of the canon, to make provision for foreign churches.

Dr. Nevin advocated his plan for the organization of our few congregations abroad, in a long speech. More than an hour was consumed on the subject, in one way and another, and it was finally referred to the Committee on Canons, with instructions to report at 10 o'clock to-morrow morning.

The House of Bishops nominated to the House of Deputies the Rev. Edward Abbott, of North Cambridge, Mass., as Missionary Bishop of Yeddo; and the Rev. Anson R. Graves, of Minnesota, as Bishop of the missionary jurisdiction of the Piatte, being that part of Nebraska which has been set off as a missionary diocese. The House of Deputies in secret session confirmed both nominations.

Mr. Graves is well known as an able administrator, the successor of Bishop Knickerbacker in the great parish of Gethsemane, Minneapolis. Mr. Abbott, formerly editor of *The Congregationalist*, is a good scholar, a successful pastor, and deeply interested in missionary work. He was once elected to the rectorship of Christ church, Detroit.

## TWENTIETH DAY, THURSDAY, OCT. 24TH.

The last day, and the House began dragging on the slow length of business as if it had all winter to work in! Having practically wasted the afternoon and evening yesterday, it might be expected that the deputies would get down to business, and rush things. Yet another hour was spent in discussing what should be done with the half-dozen American congregations in foreign parts. Dr. Nevin's scheme was held to be too grand and sweeping. Dr. Davenport of the Committee on Canons, strongly opposed any great change in the canon, and Dr. Nevin was allowed ten minutes to answer. He claimed that a new organization was needed in order to extend the work abroad as well as to care for what churches we have.

Repeated calls of "Question!" followed, as several members attempted to speak; the order of the day was called for; a motion to table Dr. Nevin's amendments were lost, and the amendments themselves were lost.

A message was read from the House of Bishops concurring in the continuance of the Joint Committee on Evangelistic Work. The president appointed the following members of the Lower House on that committee, namely: The Rev. John Wilkinson, of Quincy; the Rev. Mr. Christian, of Newark; the Rev. Mr. Hall, of Massachusetts; and Messrs. Baldwin of Michigan; Thomas, of Pennsylvania; and Cutting, of New York.

The House took up the consideration of the report of the Committee on Canons on the proposed Canon on Deaconesses, and in connection therewith a proposed canon received from the House of Bishops in a message from that body. The two proposed canons were, with the exception of two or three slight verbal differences, the same.

After a short debate Dr. Huntington's motion was unanimously adopted, after a motion to strike out the word "unmarried" in the first section failed. The canon, as finally adopted, reads as follows:

## CANON 10.—DEACONESSES.

Sec. 1. Unmarried women of devout character and proved fitness may be appointed to the office of deaconess by any bishop of this Church.

Sec. 2. The duty of deaconess is to assist the minister in the care of the poor and sick, the religious training of the young, and the work of moral reformation.

Sec. 3. No woman shall be appointed to the office of deaconess until she shall be at least 25 years of age, nor until she shall have laid before the bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for at least one of the duties above defined. The testimonial of fitness shall be signed by two presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

Sec. 4. No deaconess shall accept work in a diocese without the express authority, in writing, of the bishop of that diocese; nor shall she undertake work in a parish without the like authority from the rector of the parish.

Sec. 5. When not connected with a parish, the deaconess shall be under the direct oversight of the bishop of the diocese in which she is canonically resident. A deaconess may be transferred

from one diocese to another by letter dimissory.

Sec. 6. A deaconess may at any time resign her office to the ecclesiastical authority of the diocese in which she is at the time canonically resident; but no deaconess, having once resigned her office, shall be reappointed thereto, unless there be, in the judgment of the bishop, weighty cause for such reappointment.

Sec. 7. The bishop shall have power, for cause, after a hearing granted, to suspend or remove a deaconess from her office.

Sec. 8. No woman shall act as a deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or in the absence of such prescription, by the bishop.

The Committee of Conference reported that no change was recommended in the position of the Prayer of Humble Access.

The Rev. Dr. J. B. Newton, in behalf of the diocese of Virginia, offered the following resolution:

Resolved, The House of Deputies hereby returns its thanks to the Rev. Morgan Dix, D. D., the President of this body, for the able and impartial manner in which he has discharged the arduous duties of his office.

The resolution was put by the secretary, the Rev. Dr. Hutchins, and unanimously adopted by a rising vote.

The Rev. Dr. Dix briefly returned thanks saying that he cordially accepted the expression of good-will. He must, however, take exception to one or two of the words in the resolution. The duty he had had to perform had been an agreeable one. He complimented the House, in a few well-chosen words, as a deliberative body, and the order of the day was then proceeded with.

The Rev. Dr. Hoffman presented the Joint Committee's report on the Canons of Ordination. The principal work of the committee had been that of re-arrangement and making the canons more clear and simple. Few substantial changes had been made. Some discussion was elicited on what Gov. Prince called "tightening up" in the matter of dispensation from the ancient languages. Mr. Pierson, of Albany, waked up the House on this point. He said he had read the report all through and that it was all right. He thought we had not any too much learning, had not suffered that way, at least it had not appeared so in the debates. Further discussion was postponed till afternoon.

The reports of the Joint Committee on the Petition of the Colored Clergy were taken up. Dr. Stringfellow, of Alabama, said there was no Southern deputy who desired to avoid the issue. Dr. Brooks had moved to substitute the Minority Report, the vote was ordered to be taken in thirty minutes, and speeches were limited to five minutes.

Dr. Brooks rapidly and clearly stated the reasons for presenting the Minority Report. A vote was finally taken on the Majority Report, and the consequent question of concurrence or non-concurrence with the action of the House of Bishops, with the result that the Majority Report was adopted. The vote was as follows: Clerical, ayes, 37; nays, 11; Lay, ayes, 34; nays, 5; divided, 1.

The House took a recess.

## AFTERNOON SESSION.

Another hour was absolutely thrown away in discussing the Canons of Ordination, and the whole subject was then postponed to the next Convention.

Dr. Alsop moved to appoint a Joint Commission to ponder the subject of Proportionate Representation.

Mr. Fairbank thought it unwise to give this to a commission, when it had already been reported against by a committee of this House.

The Rev. Mr. Christian moved that the House adopt the report of the Committee on the Constitution. He was willing to devote the remainder of the time to that subject.

Dr. Goodwin read a paper for his speech, advocating a change in the Constitution. He said that such a change would not be revolutionary, nor would any compact be violated. The proposal is inherently right and equitable. The change is required on the ground of expediency, for the peace of the Church and the best development. It is also American; it is practical, it would preserve diocesan autonomy and home rule. He pleaded for the right of the majority.



The Rev. Dr. Benedict of the Committee on the Constitution, called in question some of Dr. Goodwin's statements about Bishop White. A similar agitation has before disturbed the Church. The diocesan unit idea pervades our legislation, always has been the policy of the Church. Is it not true that dioceses grow towards equality? Equality of representation is on a higher plane than mere business. Without it there would be little interest in the General Convention outside a few large dioceses.

Dr. Davenport regretted that the subject had been opened. He gave the history of the movement, beginning in 1817. It slept till 1882, and again was indefinitely postponed. In 1880 it came up again. What is representation? We exist not only as a constitutional body, but also as a part of the Church of God. The historic unit is the diocese, and all dioceses are under the compact of equal representation. Let the Church be American, truly, but let her never betray her Catholic heritage. Corporate unity with individual diversity are the two grand ideas which this Church has realized for these ages.

The Rev. Dr. Elliott said that the equality of the dioceses should be maintained. There was no precedent for any other mode of representation. Why should we put a stigma upon a small diocese? "Thou Bethlehem Ephratah"! On the other hand there seem to be grave objections to having so much power lodged in a numerical minority. Is there any remedy which shall conserve equality but provide against the power of a minority to make changes? He would amend Article 8 of the Constitution, so as to require a two-thirds vote to effect changes in the Prayer Book and Constitution. Here was the basis of agreement upon which both sides could stand.

Mr. Fairbank, of Florida, showed the effect of the proposed change. There is no way to get absolute equality.

Dr. McVickar disclaimed any feeling against the smaller dioceses. This Convention is a representative body and right should be the law. This cause has come to the front again and again because it is right, and some day even the small dioceses may see it so. All our proceedings are based upon the majority vote. He said that he did not expect to carry the measure but hoped it might be trusted to a Commission.

It was ordered that the vote be taken in two minutes. Dr. Alsop thought that the opponents of this measure should not object to his fari proposition to appoint a Commission on this subject.

Dr. Alsop's substitute was voted down. Clerical vote, aye 17; nay 25; divided 5. Lay, aye 11; nay 22; divided 1.

The resolution of the committee was then adopted:

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

The bishops declined to concur in the change of the canons relating to the consecration of bishops; non-concurrence also as to Michigan.

After customary resolutions of courtesy, thanks, etc., and some unimportant routine work, the resolutions of the Committee on the State of the Church relating to the Clergymen's Retiring Fund, and to the Fund for the Relief of Widows and Orphans, were adopted. The House of Deputies then took order to adjourn *sine die*, after the closing devotions in the evening and the reading of the Pastoral of the House of Bishops.

**EVENING SESSION.**

After the closing service, in which both Houses united, the Pastoral Letter of the House of Bishops was read by Bishop Gal- leher. The Pastoral expressed satisfaction with the harmony which had prevailed during the sessions of the Convention. It spoke hopefully of the prospects of Christian unity; urged the claims of disabled clergymen, and of the widows and families of the clergy; spoke of the great desirability of the extension of Christian education. Passing to some "striking features of life in our times," it called attention in vivid terms to the need for the application of the

principles and influence of the Church in purifying the political life of the nation.

Another topic forcibly presented, was the relations of capital and labor, of employer and employed. The dignity of labor and of the laborer was asserted. The influence of human sympathy on the part of employers in the harmonizing of the two classes was dwelt on. Christian forbearance on both sides was advised, and labor organizations were dealt with, though not by name, in a general condemnation of "a method bad in morals, which really invites and compels disaster."

The letter also referred to Sunday observance, and the decay of personal faith, and assaults on Christianity in these days, though its tone in reference to these last was that of the Church triumphant, rather than of the Church disheartened or hurt.

In other directions, as well as in the matter of Liturgical Revision, the Convention of '89 displayed a wise conservatism which will be commended by the Church at large. While it is admitted on all sides that a Court of Appeals is urgently needed, our legislators probably did well in declining to invade the rights of diocesan discipline. A simple and easy solution of the question is soon to be found in the federation of contiguous dioceses. The failure of the new Canon on Marriage and Divorce will be deeply regretted by many; but the partial consideration that it received was enough to show that there is not yet such agreement among Churchmen as the proper treatment of that subject demands. Many important matters failed for lack of time, as has been the case at every Convention since the inception of Prayer Book revision.

The pretty theory of Proportionate Representation received, as we predicted, a decided veto. Even the great diocese of New York voted against it. The committee which prepared its obituary was one of the ablest that could be named. The report should be widely circulated for the instruction of the people, that we may be spared the recurrence of the agitation for the next hundred years.

The only burning question, after the continuation of revision was decided on, was raised by the petition of the colored clergy. As to the principle involved, there was really no controversy. It had been practically decided, without a dissenting voice, by the admission of colored men to the House of Deputies, and long ago by admitting such to the Episcopate. The Majority Report of the committee, as our readers have noted, stated in unqualified terms that the Church knows no distinctions among her children. The aim of the Minority Report was to bring the House to an explicit declaration which would condemn such action as that of Virginia and South Carolina. This was thought to be uncalled-for, and under the circumstances unwise; while at the same time a large majority of the House undoubtedly endorsed every word of the Minority Report.

**NEW YORK.**

**CITY.**—Some of the churches had for their preachers on Sunday, Oct. 20th: Bishop Dudley in St. Bartholomew's; Bishops Beckwith and Vincent in St. George's; the Rev. Dr. Vibbert, rector of St. James', Chicago, in St. Mark's; the Rev. Dr. Gibson, of Utica, in St. Matthew's; Bishops Seymour and Clark, in St. Thomas'; Bishop Whitehead in Trinity church; while the Rev. Dr. Holland, of St. Louis, addressed the Guild of the Iron Cross in St. John's chapel.

**KINGSTON.**—Oct. 20, the 18th Sunday after Trinity, the Bishop visited St. John's parish. Altar and chancel were bright with festal lights and fragrant with flowers. During the singing of the Introit, the Bishop, attended by the Rev. Lewis T. Watt- son, the rector of the parish, entered the chancel, and began the Office of the Holy Communion, and at the end of Gospel and *Credo*, delivered a thoughtful and scholarly discourse, founded on the Epistle, I Cor. i 4, concluding with an earnest, affectionate and practical address to the candidates, during which the candidates stood in their places, and at its conclusion passed into the

chancel and knelt in proper turn at the altar rail to receive the gift of the Holy Ghost by the laying on of hands. The Bishop, assisted by the rector, then went on with the celebration of the Holy Communion, and at its conclusion gave his blessing to the congregation. The music by quartette and chorus choirs was very judiciously selected, and correctly and heartily rendered. The *Sanctus* and *Gloria in Excelsis* by Pyne, were specially worthy of notice, and the familiar hymns sang at the Introit, before sermon and as recessional, made the old church ring. The *Credo* was Knauff's, an old favorite at St. John's. The class confirmed numbered 26, and increases the number presented by the Rev. Mr. Watt- son during his four years or less of service here to 120, and while not the greatest in number, is noteworthy by reason of the high average of age and the large proportion of males. Immediately after the service, the Bishop started for Saugerties with William R. Sheffield and Mrs. Sheffield, who had driven down to St. John's to take him up to confirm at Trinity church in the afternoon, and he had still another appointment for the day at the church of the Mes- siah, Rhinebeck, at night.

**LONG ISLAND.**

**BROOKLYN.**—Some of the preachers in the churches on Sunday, Oct. 20th, were as follows: In St. Ann's, Bishop Peterkin, of West Virginia, and Dean Hart, of the Den- ver cathedral; in Grace church, Presiding Bishop Williams, and Bishop Worthington, of Nebraska; in St. Mary's, the Bishops of Florida and Indiana; in St. Mark's church, in the evening, Bishop Paddock, of Wash- ington Territory.

**ST. JOHN LAND.**—This institution, found- ed by Dr. Muhlenberg, was probably never more prosperous than now, and both within and without never has presented a finer ap- pearance. Since the Rev. Mr. Gassner was appointed superintendent some three years ago, he has not only kept the institution within its income, but without increased ex- penses has year by year greatly improved the grounds, so that they were never before anything like so attractive. Some 40 aged men are cared for in "St. John's Inn," one of whom celebrated his 80th birthday the past week by walking to Northport and back again, a distance of 14 miles. In other cottages some 60 girls and 45 boys are cared for, and also taught by efficient teachers. The healthy and neat appear- ance of the children could scarcely be im- proved. In the Sunbeam Cottage, built and supported by Mr. and Mrs. Cornelius Vanderbilt as a memorial of a daughter, there are 20 of the girls ranging from 5 to 15 years of age. On Sundays the chapel is nearly filled with the inmates of the cot- tages, old and young, the music being well rendered by a large double choir of young girls. The children have three excellent teachers, and the school has all the advan- tages of common school education.

**PENNSYLVANIA.**

The fall meeting of the North-east Con- vocation was held at the church of the Resurrection, Philadelphia, the Rev. Joseph R. Moore, rector. From reports presented it was learned that ground had been broken for the new church of the Good Shepherd, the Rev. John A. Goodfellow, rector, that the old chapel had been moved, and that the work would be pushed to completion. The president announced that the person who was building the parish house of the mission of St. Simeon, was Mr. John E. Baird. A committee was appointed to con- sider the desirability of starting a mission or Sunday school in the neighborhood of Fifth and Indiana Avenue. A missionary meeting was held in the evening, when ad- dresses were made by the Rev. S. D. Mc- Connell, D. D., the Rev. George F. Bugbee, and Mr. G. D. McCreery.

Sunday, Oct. 21st, was observed as a day of special intercession for Sunday schools, at the church of the Beloved Disciple, Phila., the Rev. Samuel H. Boyer, rector. There was an early Celebration, a special sermon on Sunday school work at 10:30, and a special service of the Sunday school at 1:30, at which an address was made by the

Rev. Charles E. Milnor; at the evening ser- vice the Rev. Arthur B. Conger was the preacher.

A meeting in the interest of Sunday schools was held under the auspices of the Sunday School Association of this diocese, in the church of the Advent, Phila., on Monday evening, Oct. 21st. Mr. William Waterall spoke of "The Consecration of a Teacher's Life;" the Rev. Herman L. Duhring spoke of the "Possibilities not only in the way of teaching but also of mis- sionary effort;" the Bishop of Western Texas spoke of the vastness of his jurisdic- tion and the work in the West.

At the recent annual meeting of St. Luke's Guild, a work of the Church among physicians and medical students, the following officers were elected: *Provost*: J. H. Packard, M. D.; *Vice-Provost*: W. D. Hall, M. D.; *Warden*, the Rev. N. F. Rob- inson; *Secretary*, E. Ridgway Parker, M. D.; *Mission Secretary*, the Rev. C. N. Field; *Registrar*, Robert P. Robins, M. D.; *Council*, the Rt. Rev. C. T. Quintard, D. D.; the Rt. Rev. W. E. McLaren, D. D.; Drs. Blen- cove E. Freyer, Dallas Bache, J. W. Chess, W. G. Dyas, Robert Reyburn, S. C. Row, and D. R. Brower. The Provost presented a revised constitution for the use of the chap- ters throughout the United States, which was adopted. The annual report was pre- sented and an endorsement of a special effort which is being put forth to elevate the standard of religious observance by medical practitioners and students.

The stated meeting of the North-west Convocation was held at the church of the Epiphany, Phila., on Oct. 15th, when the report of the Rev. T. William Davidson, minister in charge of the mission of St. John the Divine, was read, showing that the chapel had been opened, and that good progress was being made in gathering the congregation; he also made a statement as to several important needs, and appealed for aid in carrying them out. The treasurer urged the early sending in of the apportion- ments.

The South-west Convocation held its fall meeting on Monday, Oct. 21st, in the parish building of the church of the Holy Trinity, Phila., the Rev. Wm. P. Lewis, D. D., in the chair. The Rev. C. Miel, D. D., report- ed that five communicants had been added to the church of St. Sauveur (French), of which he is the rector, and that the parish building is nearing completion. The Rev. William F. Ayer, minister in charge of the chapel of the Holy Communion, reported the addition for the infant school under way.

**MILWAUKEE.**

**CITY.**—The vacancy in the position of Dean of All Saints' cathedral has been filled by the appointment and acceptance of the Rev. G. Mott Williams. From 1883 till 1888, Mr. Williams was rector of St. George's church, Detroit, a parish which has four missions in that city, and does much active work. During the past year he was tempo- rarily in charge of St. Paul's cathedral, Buffalo. Mr. Williams will find in the cathedral a large and united congregation, ready and willing for active work. He is the third Dean, having been preceded by the Rev. E. W. Spalding, D. D., and the Rev. Chas. L. Mallory. The Dean holds his appointment and tenure of office from the Bishop. Mr. Williams was present at the cathedral on Sunday, Oct 27th, and will be instituted after the return of the Bishop.

**KANSAS.**

**ABILENE.**—On Sunday, Oct. 13, memorial services were held at St. John's church in honor of Bishop Vail. The altar, chancel rail, etc., were draped with black. Above the bishop's chair was a wreath of purple and white flowers, encircling a white floral V. on a purple background; on the altar a white cross, above it a crown; on the lect- ern an anchor of pansies. Services began with the anthem, "Blessed are the dead who die in the Lord." The rector, the Rev. W. D. Christian, preached from II Samuel iii: 38, "Know ye not that there is a prince and a great man fallen this day in Israel."

For other Church News see pages 505 and 506.



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

In response to our offer of a prize for the best serial story, several contributions have been forwarded and are now in the hands of the reader. We cannot receive any copy for this competition later than November 15th, as we desire to begin the publication of the prize story the first week in December.

In answer to the enquiry if THE LIVING CHURCH will give a summary of the enactments of the late General Convention, we would say that this will be done so far as relates to changes in the Prayer Book, in our next issue. These have already been accurately noted in our reports but will now be arranged in form suitable for reference. As to other enactments of the Convention, it would not be possible for any one but those having access to the records to make a full and exact list of legislation completed by concurrent action of both Houses. The most important measures were noted in our weekly report, copies of which can be had at this office.

WITH this issue THE LIVING CHURCH makes a new departure, or rather returns to an old method, in the management of its advertising. For seven years past this has all been done by contract with the firm of Lord and Thomas, Chicago, and now at the expiration of the contract (already once renewed), the proprietor has decided to resume the full control and risk of that department. Advertisers may hereafter address the manager directly,

or through the agencies, as most convenient. More strict and personal attention can now be given to the special interests of this paper, and to the selection of advertisements especially suited to it, than could possibly be done under the great combination which Messrs. Lord and Thomas have successfully managed for many years. In making this change, the proprietor desires to express entire satisfaction with the honorable and liberal dealings of the firm aforesaid, with whom both business and personal relations have always been pleasant.

THE House of Bishops has taken a step in the right direction in proposing to return to the ancient and proper nomenclature by adopting the term Coadjutor Bishop in place of Assistant Bishop. But with the change of terminology is also involved a change of the relations at present existing between a diocesan bishop and his assistant. At present an assistant bishop is merely an episcopal curate with the right of succession to the see upon the death of his diocesan, but when the re-arrangement which is now on foot shall be consummated, the coadjutor bishop will have devolved upon him a definite jurisdiction together with all those episcopal rights in the diocese which will assure him a position at once so dignified and effective, that the very best episcopal timber will not, as so often of late years, decline to be incorporated into the Episcopal Bench. The urgency for a complete settlement of this matter has been met by the bishops in a spirit that is highly creditable to their reputation for wisdom and practical good sense.

### DR. CHARLES A. BRIGGS AND CALVINISM.

In a work recently written by the Rev. Dr. Charles A. Briggs entitled, "Whither;" and intended to show the drift of the Presbyterian body from their acknowledged standards, the reader is led irresistibly to ask: Why should any Christian body not drift away from such standards?

There is nothing more certain than that the thinking Christian world has reached a position of the most violent revolt against the philosophical conceptions of God and man which were presented by the Calvinists of the 17th century. One cannot help feeling a sense of obligation to Dr. Briggs for bringing together and massing within reasonable space such a series of citations from the Calvinistic divines of that time as to show just what they were. One may have known it all before but here the impression is refreshed, the horror is renewed. The

reader is led to wonder how any human beings gifted with the least sensibility could be led to believe that the Divine Character could possess attributes so repulsive, and how they could consent to hand over to the cruelty of such a monster those upon whom they had themselves lavished all the tenderness of parental or fraternal love. No impression that we may form of the corruptions of those times can do away with the sense of the injury that was done to both God and man. We may have been accustomed to think that the reformers needed to be men of flint to make any head against the powers of both Church and State, but that does not help the matter. It must be admitted that the feebleness of human nature was illustrated by the extreme views reached concerning the divine decrees and the divine hatred of the wicked. The sentiments forged in the minds of a set of enthusiasts while they were at the white heat of a fury against ecclesiastical and monarchical usurpations do not for one moment deserve to be regarded as the final utterance upon any of the deep questions of man's relations with God. It is to be strongly suspected that the admitted looseness of the times was more than balanced by the rigor of the reformed theologians.

Imagine for example how a mind like Rutherford's, who, on account of his deep religious life was called by eminence, "the sainted Rutherford," must have been warped and twisted to have produced this passage quoted by Dr. Briggs:

Suppose we saw with our eyes, for twenty or thirty years together, a great furnace of fire, of the quantity of the whole earth, and saw there Cain, Judas, Ahitophel, Saul, and all the damned as lumps of red fire, and they boiling and louping for pain in a dungeon of everlasting brimstone, and the black and terrible devils with long and sharp-tooth'd whips of scorpions, lashing out scourges on them; and if we saw there our neighbors, brethren, sisters, yea, our dear children, wives, fathers, and mothers, swimming and sinking in that black lake, and heard the yelling, shouting, crying of our young ones, and fathers blaspheming the spotless justice of God; if we saw this while we are living here on earth, we should not dare to offend the majesty of God, but should hear, come to Christ, and believe and be saved. But the truth is, if we believe not Moses and the prophets, neither should we believe for this.

The marvel is that such views could have maintained their ascendancy so long, and that even yet there is here and there a mind still fast-bound in the bondage of this horrible system. Certainly there is nothing to grieve over in that movement by which the emancipation of the human intelligence has been going on. There could be no progress

until those chains loosened their grasp, and if the recoil has carried some of those who have been in it to a point far past the limits of a temperate and judicious theology, the fanaticism of Puritanism has itself to thank for it.

There has probably never been a time when a greater frenzy was reached than during the Reformation. Many circumstances co-operated in throwing the intelligence of men off its balance. The revival of learning which brought to light the unsuspected stores of ancient literature, the invention of printing, the discovery of America, the political upheaval of the time, all these "set on fire the course of nature." The religious emotions inevitably shared in the movement, and nothing could possibly have fallen in with the spirit of the age more completely than the harsh and gloomy teaching of the Calvinistic system. The entire scheme belonged to the domain of the imagination. The conceptions of darkness and horror which made God an omnipotent and irresponsible despot, and reduced man to be the sport of His vindictive wrath, belonged to the region of invention as much as the Inferno of Dante or the Valley of the Shadow of Death in Pilgrim's Progress. So far as anything is a matter of chance, the alliance of Calvinism with the movement toward liberty was a matter of chance. The truth is, that religiously it was simply a change of one tyranny for another; indeed, not a few of the best minds have thought that the tyranny of Rome did not equal that of Geneva. It has taken the slow movement of three centuries for the human mind to be delivered from the darkness and bondage of both.

Let there be no complaint therefore of such a movement. It is rather to be hailed as one of the beneficent signs of the times, and when a leading mind like that of Dr. Briggs proposes a universal Christian union, with the Church of England occupying the place of leader, it is most significant and gratifying.

### "HARD OF HEARING."

The clergy, especially in communities where there are many aged people, often meet with those who have almost or altogether given up the habit of church attendance, because, as they say, they are "hard of hearing." This excuse is given in a way that shows that those making it seem to have no doubt at all but that it is a sufficient excuse. They do not hear distinctly, and so only too often abandon God's house and neglect His appointed means of grace. But suppose a man cannot



hear at all. Does that justify disobedience of Almighty God, the neglect of His house, and of the sacraments and ordinances of His Church? Manifestly not. No exception is made in favor of the deaf or of those "hard of hearing." Because a man is deprived of one blessing, shall he rashly deprive himself of many and even greater blessings? Often, no doubt, people make their impaired hearing an excuse for neglecting the public worship of God, simply because they want some excuse, and this is the readiest and, as they think, the best one they can make. Others no doubt honestly, however mistakenly, make this excuse because they have been taught a miserably inadequate reason for church attendance. The ordinary Protestant teaching is that hearing is the one great reason for going to church. The great mass of our American people have been taught this so long and so confidently that they accept it without question. To hear—hear reading, hear singing, hear praying, and, above all else, to hear preaching—this they think the reason for church attendance, and about the only reason. It is the only one of which they have ever heard or thought. If then they cannot hear, why should they go to church, for if "hard of hearing," or if they "lose a good deal of the sermon," they cannot conceive of any reason in the world for church attendance. That a deaf man should go to church is as they conceive, mere madness. That men should attend church first of all, for prayer, praise, worship, the public worship of Almighty God, for union and for communion with Him, in the ways of His appointment, and especially in that one act of worship which is of our Lord's solemn and express appointment, namely, the celebration of the Holy Sacrament of His Body and Blood, all this is something altogether foreign to their thought. If they cannot hear, why should they go to church? Why indeed if that be the one reason for church attendance? But it is not the one reason, nor is it the chief reason by any means. A man should not neglect the public worship of the Lord's house even though he be deaf. His deafness is no reason for non-attendance. He can pray even if he cannot hear; and though "hard of hearing" he can at least thank God that he has his eyes. If he cannot hear the sermon, he can follow the service, if that of the Book of Common Prayer. If he cannot hear the singing of his fellow-worshippers, he can sing in his heart unto the Lord; and though "hard of hearing," shall he deprive himself of the inestimable privilege of joining in the prayers and praises

of the faithful, and in the oblations and offerings of the Eucharistic Sacrifice? Because "hard of hearing," shall he absent himself from the Holy Communion and deprive himself of the inestimable benefits which we receive thereby? As he grows in age should he not grow in grace? And how can he do so if he neglects God's appointed means of grace, and first and chiefest of all means of grace, the Holy Communion? Let no Christian man, certainly no Churchman, think that hearing is the great purpose of church attendance, or that being deaf, or hard of hearing," is any reason for neglecting God's house and its appointed services. Some allowance may be made for so thinking on the part of those brought up in the erroneous idea that hearing is the one great Gospel sacrament. Where there is no Common Prayer, where the preacher and the choir monopolize the service between them, what is a poor man to do who cannot hear? He can sit and look on, but it is all dumb show to him if he cannot hear. But for the Churchman it is quite another matter. He knows—at least ought to know—that hearing is not the great purpose of church attendance; knows that the great purpose of church going is the worship of Almighty God. Though he be as deaf as a post, this is his bounden duty and service, and should also be esteemed the great joy and privilege of his life on earth, as it will be of his life in heaven.

Well do we remember and often think of a good old man who loved and served God in his day, and is now at rest in the Lord. Old William Gray was a poor, humble man, a shoe-maker. He could not have heard even the roar of Niagara Falls. But he loved God and honored His Holy Name and His Word. He lived several miles from the village church, but he was very rarely absent from the Sunday morning service. He was there promptly in his place. He joined heartily in the worship, and from his voice and manner no one would have suspected that for years he had not heard the voice of man. Through the sermon even, he was ever wide awake, therein an example to some who could hear well enough. The good old man was often a rebuke to his more favored brethren. If asked, as he sometimes was, what in the world he went to church for, he was wont to answer, and with evident satisfaction: "Why in the world should I stay away? I go to worship God." Now it is his blessed lot to see the King in His beauty and to hear the praises of those who serve Him day and night in His temple.

### THE CLOSING DAYS OF THE CONVENTION.

NEW YORK, Oct. 25, 1889.

There are some Churchmen who may have cherished the delusion that the General Convention had risen to a point where it would be proof against Romophobia. They have thought that this extremely attenuated ghost would no longer have the power to move the House of Deputies either for or against any proposed measure. But we find that the aforesaid ghost has revisited the glimpses of the moon, and will not be laid on the table. When the innocent and proper measure to transpose the Prayer of Humble Access to its rightful and original position immediately after the Prayer of Consecration, came up for discussion, behold! the proposal was thought to savor of Romanism in disguise, and the presumable orthodoxy of the House of Bishops, which had accepted the change, could not commend its passage to the House of Deputies.

Then, too, the matter of commemorating the faithful departed, and of giving thanks for the example of all the blessed saints, which came before the House three or four times during the session, proved to be the cue for the same old ghost who promptly appeared upon the stage. We have no doubt the galleries got the impression that the bishops had fallen into some sort of a purgatory themselves, so strenuously did the alert Protestants in the House of Deputies strive to prevent them from leading the Church to pray for, or at least to commemorate somewhat more fully than we do at present, the faithful departed. We were told by one reverend deputy that even the wings of the great American eagle would be tipped with Romanism and that a papal tiara would adorn his grizzled head, (or words to that effect), if the Prayer of Humble Access were removed to a place after the Prayer of Consecration.

It is discouraging indeed, and makes one ask whether the General Convention is suffering from softening of the brain, when a reasonable proposition like this is treated to a Romophobia shower bath. However, after determined efforts to reconsider the action of the House on this question, and after committing it to the tender mercies of a Committee of Conference between the two Houses, the Prayer of Humble Access remains untouched. We can say this for the Prayer, that another chapter in its honorable history has been written, and that since the close of the present debate the Prayer stands like some steadfast rock in the midst of the ocean waves, a reminder (from the fact that it remains still intact and unmoved) of the unutterable folly of tinkering and patching the Prayer Book in the General Convention.

A solemn conviction has at last possessed the House, that if the General Convention does not cure itself of this delirium of revision by strict total abstinence in the future, the Church will get so far behind the times on the real living issues of our day, that it can never catch up. For three successive Conventions there has been so much revision that there was no time left for anything else.

The New York papers, which have given considerable attention even to the minute details of the work of the General Convention, are sometimes a little dense in their editorial com-

ments upon its action. The editorial tripod of one prominent daily was evidently too high up to admit of an accurate view of the action of the Convention in enforcing the reading of the Nicene Creed upon certain feasts. We were editorially assured that the young, progressive, advanced members of the Church were strongly opposed to the Creed and to its use, while the old, conservative members were resolved that the Creed should be used, and should not be in any way slighted by the progressive young men. This was a very luminous deliverance from the top of the editorial Eifel Tower. But the newspapers are getting tired of us and of our endless reports of committees, memorials, resolutions, messages from the House of Bishops, (with the invariable ritual indulged in by the secretaries of the two Houses when those messages come down and mutual bows are exchanged), our points of order, our Committee of the Whole, and last but not least, our eloquence.

We are getting a little tired of ourselves, perhaps, though the galleries are not weary, apparently, and we turn longingly towards the calm vacuity of the Pastoral which will gently extinguish so much forensic fire for three years, and we think seriously of the home run.

Lunch is swallowed with a haste which seriously threatens to raise endless points of order in the internal man, because deputies wish to interview the agent who honors a permit for a one-third fare return ticket. That is a substantial benefit which all the deputies, their cousins, their sisters, and their aunts (being the Woman's Auxiliary), can get out of the General Convention any how.

A few short hours, and the House of Deputies will be disintegrated, like Israel of old, "every man to his tent." The dying embers of the Convention of 1889, will be carefully raked together by the presidents of the two Houses, and under the singular label of "Joint Committees" will smoulder on for three years, (without the necessity for taking out an insurance policy to protect the Church from damage), until, at the end of that time, the secretaries of the two Houses blow the embers into life at Baltimore. And so, we bid a courteous farewell.

F. W. T.

### MINISTERING CHILDREN'S LEAGUE.

BY THE COUNTESS OF MEATH, FOUNDESS OF THE LEAGUE.

As your pages are a means of communication between Church people living widely scattered from one another, I venture to write to you on a subject which is not without interest to those who have the welfare of children deeply at heart. Four years ago I came to the western shore of the Atlantic as a comparative stranger from the mother-land. I was then very anxious to start a society which had only just been formed in England, and was unknown in the United States. I have returned to find flourishing branches established in a large number of cities, some of them I have already visited, and I hear to my infinite satisfaction that our Ministering Children's League is acknowledged to have a most excellent influence for good over the character of the young folks who have joined our ranks. Some of your readers, probably, have



had practical experience of its usefulness, but for the benefit of those to whom its working is unfamiliar, allow me to state that this society is a union for work and prayer for the young, of the simplest possible form. The children are leagued together by no elaborate system of regulations. One rule only is laid down for their guidance. "Try to do at least one kind deed every day," and they are bound to use a little prayer weekly, but very many use it daily, in which they ask that they may become "loving, kind, and useful to others." Our association is a band of kindness, love at home is especially enjoined upon our members, but also they are expected, as far as possible, to show practical sympathy for those who are in need, consequently a great deal of money has been given for charitable purposes, and quantities of useful work have been executed by busy little fingers. In the United States this work is very frequently done for missions. I would like to instance one branch in particular, which, after supplying boxes of clothing for the Indians, were still more ambitious, and finding that those people to whom they had sent their gifts were in need of a church, are actually supplying these Indians, under their chief White Elk, with a chapel. The young people have already handed over a cheque for \$600, and expect to realize \$1,000 before the year is out. Under these circumstances I venture to think that it might often be well to start branches of the Ministering Children's League in connection with the Woman's Auxiliary instead of forming juvenile classes of the same society, as in "M. C. L." children are all the more likely to do their work for missions well, and not to tire of it, if they have realized that a ministering life is the one most to be desired, and if they are daily praying to be made useful to others. When the time comes when they will have outgrown their children's meetings, and a wider sphere of usefulness is sought by them, they are likely to be the very candidates for such work in adult organizations formed for the benefit of suffering humanity. I am the more anxious that our little society should not be lost sight of, because in some cases it would seem that where the children are already engaged in working for missions it is deemed useless to allow the "Ministering League" to be introduced, which is so much more comprehensive, leading its members on to making the spirit of love the motive of action in daily life. In some places they have been trying to amalgamate the two societies (the juvenile auxiliary and the "M. C. L."). This has been advocated by Mrs. Twing, the well-known leader in Woman's Auxiliary Work, who is, I am happy to say, also a warm friend to our League. May I briefly state that we have now organized above 300 branches of our society in the United States and Canada, and that we have a membership of some 15,000 in the British Isles. The League has travelled to India and to Australia, and indeed it will soon be found in all English-speaking lands. A hospital for sick children has been established in Ottawa, and in England we have opened a delightful home for destitute boys; another for girls is now being erected. Our League has not inaptly been termed the Practical Christianity Society, and if your readers could only

read some of the gratifying testimony which reaches us as to its usefulness, they would be very desirous of seeing it established in their own neighborhood. Miss Emery, 43 Lafayette Place, New York, has very kindly acted as our Hon. Gen. Sec'y, for the United States.

#### MAGAZINE NOTICES.

GOETHE'S house at Weimar, from which the public have been excluded rigidly until within a year, is fully described in the November *Scribner*, by Oscar Browning. The many illustrations are from the first photographs taken since the house was thrown open, and represent the rooms as Goethe left them. Dr. M. Allen Starr describes the effects of electricity upon the human body, a subject of special importance at the present time.

*The Art Amateur* for October has an excellent paper on "Values," that much-used, and scarcely-understood, term that is heard so frequently in these days of art culture. An appreciative article on the fine collection of paintings shown at the recent Chicago Exposition, shows the growth of art feeling in this Western metropolis, China painting receives much attention in the columns of this periodical. [Montagu Marks, 30 Union Square, New York. \$4.00 a year.]

IN the November *Magazine of American History* the frontispiece is a new portrait of Charles Carroll of Carrollton from a bronze medallion by Dr. Charles L. Hogeboom, and the opening article is a brief sketch of the interesting home of this last surviving signer of the Declaration of Independence, by the editor. The second illustrated contribution is "A Chapter from the History of Utah," by Hubert Howe Bancroft. "The Rise of a Great Masonic Library in Iowa," forms the third article. The several departments are delightfully diversified as usual. [Price \$5 a year. Published at 743 Broadway, N. Y. City.]

THE frontispiece of the October number of *The Magazine of Art* is interesting from the fact that the fine photograph is a reproduction of a drawing by Mrs. Alexander, an American whom Mr. Ruskin has brought into notice. The reading public know her as the author of the sweet "Story of Ida," illustrated by herself. Very timely is the selection of Jean Francois Millet as the subject of "The Barbizon School" series of papers. Examples of Millet's work are given, printed in black and white and in tints, among them a page reproduction of the famous "Angelus." [Cassell & Co, New York. \$3.50 a year in advance.]

THE paper by Mr. Woodrow Wilson, on the "Character of Democracy in the United States," opens *The Atlantic Monthly* for November; another political paper, called "the 'French-in-Canada,'" is contributed by Mr. Eben Greenough Scott. Artists and amateurs will be, however, much more interested in "Allston and his Unfinished Picture"—passages from the journals of Mr. Richard H. Dana, and "Materials for Landscape Art in America," by Charles H. Moore, of Harvard University. Mr. James' "Tragic Muse," Mr. Bynner's serial, and the short story called "The First Mayor," by Octave Thanet, form the fiction of the number.

THE numbers of *The Living Age* for the weeks ending Oct. 19th and 26th contain the following: Coleridge as a Poet, *Fortnightly Review*; Mrs. Fenton, a sketch, by W. E. Norris, *Longman's Magazine*; Recent Conversations in a Studio, by W. W. Story, part III., *Blackwood's Magazine*; A Vagabond Queen, *Gentleman's Magazine*; A Few Words to Fresh Workers, *Nineteenth Century*; Clouds, *Spectator*; Books and Men, *Academy*; Mid-Age, *Contemporary Review*; Captain A. Rincon, a Study in the 16th century, *Macmillan's Magazine*; Achille, a Sketch from the Life, *Temple Bar*; A Russian Monastery, *Gentleman's Magazine*; Stowey and Coleridge, *London Quarterly*; Charles Whitehead, *Temple Bar*; A Turkish Land-Grabber,

*Murray's Magazine*; Weeds, *Cornhill Magazine*; The Minister of Kindrach, conclusion, *Murray's Magazine*; The City of Lhasa, *Nineteenth Century*; together with poetry and miscellany.

ALFRED PARSONS has chosen Wordsworth's sonnet, "The River Duddon—the Stepping-Stones," to illustrate for the November *Harper's Magazine*. Laurence Hutton reviews "A Century of Hamlet," from November 26, 1761, when the tragedy was presented for the first time in New York, November 26, 1861, when Edwin Booth played the same role at the Winter Garden, on Broadway. The article is illustrated with many rare portraits. Prof. Charles Eliot Norton, of Harvard University, continues his series of "Cathedral Articles" and William Dean Howells takes up "the decline of English fiction from the genuine realism of Jane Austen, through Scott, Bulwer, Dickens, Thackeray, Charlotte Bronte, and even George Eliot."

THE contents of the November *Forum* are as follows: American Rights in Behring Sea, by President J. B. Angell, of the University of Michigan; Public Opinion and the Civil Service, by E. L. Godkin, editor of *The New York Evening Post*; Modern Claims upon the Pulpit, by the Very Rev. F. W. Farrar, Archdeacon of Westminster; The Owners of the United States, by Thomas G. Shearman, the New York statistician; Industrial Co-operation in England, by Prof. F. G. Peabody, of Harvard; Municipal Control of Gas Works, by Bronson C. Keeler, of St. Louis; The Cost of Universities, by President David J. Hill, of the University of Rochester; Wendell Phillips as an Orator, by the Rev. Carlos Martyn, of New York; Requirements of National Defense, by Adj.-Gen. J. C. Kelton, of the United States Army; The Domain of Romance, by Maurice Thompson; Types of American Women, by Prof. H. H. Boyesen, of Columbia College. [Price, \$5 per annum with *THE LIVING CHURCH*. Send orders to this office.]

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#### PERSONAL MENTION.

The address of the Rev. Lyman H. Merrill is Linden, Mass., instead of Maplewood, Mass.  
The address of the Rev. Charles H. Smith is "The Huron," Buffalo, N. Y.  
The Rev. W. B. Rally, of the diocese of Huron, and late of Wardsville, requests his correspondents to address him at Bothwell, Ontario, Canada.  
The Rev. Chas. A. Cary has accepted the rectorship of St. Barnabas church, Detroit, Mich. His address will be 1022 14th Ave., Detroit.  
The Rev. E. C. Johnson has resigned Trinity church, Bristol, Ct., and entered upon his duties as rector of St. Peter's, Hebron, and Calvary, Colchester, Ct. His address is Hebron, Ct.  
The address of the Rev. Stewart Stone has been changed from 2016 Locust street to 1434 Spruce street, Philadelphia, Pa.  
The Rev. A. Lechner, of Chicago, has taken temporary charge of St. Matthew's church, Newark, N. J. His address will be 78 Charlton St., Newark, N. J.

#### OFFICIAL.

THE annual meeting of the Clergymen's Retiring Fund Society will take place at the chapel of Trinity church, Rector St., Newark, N. J., Thursday, Nov. 14, 1889, at 2 o'clock P. M. All members invited.  
J. M. STANSBURY, Secretary.

THE annual meeting of the N. E. Deanery, diocese of Chicago, will be held in Grace church, Chicago, on Tuesday, Nov. 5th. There will be a celebration of the Holy Communion at 10 A. M. and a paper will be read by the Rev. W. W. Wilson.

Members will please notify the rector, if they intend to be present.  
MORTON STONE, Secretary.

#### MARRIED.

SCOTT-LELAND.—In Grace church, Waterford, N. Y., by the Very Rev. C. H. Gardner, Dean of the Cathedral, Omaha, Neb., assisted by the Rev. Mr. Freeman, rector of the parish in Waterford, the Rev. Robert Scott, Dean of the South Platte Convocation, Neb., to Miss Cornelia Porter Leland, niece of the Hon. John K. Porter, of Waterford, N. Y.

#### OBITUARY.

BRIDGE.—Entered into rest, Sarah Bowdoin Bridge, wife of James Bridge, of Augusta, Maine, on Sunday, October 20, A. D. 1889, aged eighty-one years.

MAYO.—At 13 Vernon street, Hartford, Conn., Oct. 18, A. D. 1889, Joseph Mayo, Jr., eldest son of Joseph Mayo, of Radnor, Peoria Co., Ill., in the 20th year of his age.

HALLIWELL.—Fell asleep on Wednesday morning, Oct. 9, 1889, at his residence in Camden, N. J., Mr. John Halliwell, in the 74th year of his age, for 12 years vestryman of St. John's, Camden.

"Lord, all-pitying, Jesus Blest,  
Grant him Thine eternal rest."

POPE.—In Burlington, N. Y., Oct. 3, 1889, Mrs. Hannah Jane Edmonds Pope, wife of the senior warden of Christ church, in the 77th year of her age. Faithful unto death, constant at Communion, blessed is the peace-maker.

And still the cross by hearts unshaken  
Is yet borne patiently in homes obscure—  
And many a bitter cup is weekly taken.

And for the strength whereby the just and pure  
Thus steadfastly endure,  
Glory to Him whose victory won that dower,  
Him from Whose rising streamed that robe of spirit power.

#### ACKNOWLEDGEMENTS.

Received for Pere Vilatte's work: \$5 from N. B. W. The following sums have been received toward the endowment of Girls' Friendly Society Cot in St. Luke's Hospital, Chicago: Grace church branch, \$25; St. James' church branch, Chicago, \$25.20; General Conference of Associates, Chicago, \$8; Cathedral branch offerings, \$4.53; Mrs. C. W. Hayes, Westfield, N. Y., \$5; St. Peter's church branch, Westfield, N. Y., \$3; Amount previously acknowledged, \$178.23; Total amount to date, \$248.96.

FANNY GROESBECK, Treasurer,  
413 Washington Bld., Chicago, Oct. 26, 1889.

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## The Household.

CALENDAR—NOVEMBER, 1889.

1. ALL SAINTS' DAY.	White.
3. 20th Sunday after Trinity.	Green.
10. 21st Sunday after Trinity.	Green.
17. 22nd Sunday after Trinity.	Green.
24. Sunday next before Advent.	Green.
30. ST. ANDREW, Apostle.	Red. (Violet at Evensong.)

### THE COMMUNION OF SAINTS.

BY M. E. BEAUCHAMP.

I kneel beside the lowly grave,  
Where sleeps the friend most dear to me;  
I have no spell to break that sleep,  
That form on earth I ne'er shall see.

I pace the solemn, silent walks,  
Where pine-trees spread their fragrant shade,  
And think of those I loved and prized,  
Who now beneath this turf are laid.

Yet in this quiet resting-place,  
They seem not half so near to me,  
As when, beneath the church's roof,  
I think of them on bended knee.

Then each familiar form comes back—  
I seem to hear the earnest tone  
Of voices, long since hushed in death,  
Which here are blended with my own.

O, my dear dead, mine own dear dead,  
Nearer than when on earth ye dwelt,  
I feel your presence by my side,  
Within my heart your power is felt.

O, dear ones, whom my ardent love  
Longs to embrace, we here are one;  
No barriers now, of time or space,  
Forbid our perfect union.

Here we are one! had ye lived on,  
There might have come between our hearts  
Coldness or doubt, but sure we are  
That "love to death" no influence parts.

O my dear dead, my own dear dead!  
This blest communion binds us fast,  
In bonds of still-increasing love,  
A love that shall forever last!  
*Skaneateles, N. Y.*

### THE MISSING DEAN.

A STORY IN FOUR CHAPTERS.

(From Cassell's Family Magazine)

#### CHAPTER III.—CONTINUED.

##### THE DEAN'S ABSENCE.

It is not necessary for our story to follow the very reverend gentleman in his truant wanderings. To escape detection he carefully avoided the beaten track of the ordinary English tourist, and took up his abode in obscure lodgings. As his bodily strength returned, he took keen pleasure in vigorous "spade drill" in many a humble peasant's garden, much to the astonishment and amusement of the owner, who marvelled greatly at the manner of man who temporarily sojourned under his hospitable roof.

Owing to this frugal method of life, it was nearly twelve months after his departure from Norchester ere he found his money "giving out," and the thought being consequently forced upon him how he could possibly replenish his funds without revealing his identity so as to cause his present residence to become known. Some explanation of his conduct would certainly be required by his bankers, otherwise it was doubtful if any draft of his upon them would be duly honored.

In this frame of mind he one day wandered almost within the limits of eternal snow, drinking in the crisp mountain air, and gazing with rapture on the magnificent scenery spread around him.

Once again the current of the Dean's life was changed by an irresistible impulse. His was not what is usually termed an emotional nature. His general course of conduct was dictated by calm reflection, and carried into effect through methodical habits. It had

been the complete disorganization of his nervous system which had impelled him to embark on his eccentric holiday, and the Dean more than ever felt certain that that remarkable freak had been the actual salvation of his mind and body. It had been an act of instinctive self-preservation. Sometimes patients themselves prescribe a cure for the ailment which has completely baffled the most skilled physicians. He felt that if he had entered upon the elaborate preparations which would have been expected from him at Norchester preparatory to taking a prolonged holiday of the customary character, he would have hopelessly broken down ere he had got the length of mapping out his route, and that his exit would have been to that "bourn whence no traveller returns."

"And that would have been a pity," he said softly to himself, as he inflated his chest, now several inches broader than when he left the Deanery, and gazed upon his hands thick with muscle, and brown with exposure and toil. A few nights ago he had easily solved an abstruse mathematical problem as an amusement, a feat which, a year ago, he would never have dreamt of attempting unless under direst compulsion. In brief, his mind was now as sound as his body; and as this fact came home to him, an inward monitor called out imperiously, "What doest thou here, Elijah?" It was enough. The Dean came to his better self again. The time for play was past, and his work called clamantly for the immediate exercise of his restored powers.

That very afternoon he began his homeward way. He travelled leisurely, thinking out carefully his future proceedings, and in due time landed once more on his native shore, and forthwith set about his arrangements for his return to Norchester.

#### CHAPTER IV.—THE DEAN'S RETURN.

It was exactly twelve months from the date of his sudden departure that the Dean, seated in a comfortable closed carriage hired at the Belston terminus, might have been seen rapidly approaching Norchester. For a precisely similar reason—viz, to avoid being recognized—he had chosen to make his re-entry by the same route whence he had departed. Some suspicious glances had, indeed, been cast upon him at the Belston railway station, which would have been intensified if the order to the driver had been overheard.

It was certainly peculiar for any person to elect to drive from Belston to Norchester when the railway would have taken less time and money. But the day was fine, and so long as he got a good fare, this expensive and eccentric transit did not concern the driver otherwise than by giving him considerable satisfaction. As regards the Dean his object was attained, and (as we have said), he was now nearly at home without the slightest suspicion of his advent having been aroused at Norchester.

He had not allowed the grass to grow under his feet since he had arrived in London. He had there successfully passed through several somewhat difficult interviews with his bankers and his tailors. Both these important persons had been very dubious about his identity. A year ago their valued customer (or client, as we suppose we ought to say), had presented the appearance of a prematurely aged, gaunt,

and attenuated ecclesiastic, and it was difficult to believe that the rather youthful-looking, vigorous, and bronzed individual who now claimed to be the veritable "lost Dean of Norchester" was the same person. But they at last satisfied themselves that there was no deception, and they agreed to keep his secret till he had arrived at Norchester and resumed his duties. For the Dean wished to return as quietly as he had vanished, and thus escape any formal reception which might have proved painful to all concerned. At least, that was how he regarded the prospective re-union with the inhabitants of his cathedral city.

It was difficult for the Dean to realize that a year had passed away here without leaving some traces which would arrest his attention. But everything looked almost exactly as he remembered it on that memorable morning twelve months ago when he had accomplished his "Hegira." How his soul warmed to the old walls, to the thatched cottages, to the very flowers, creepers, and trees as he peeped out of his carriage, now on this side, now on that, cautiously drawing back his head as he caught sight of any human figure. And now at last the glorious old spire of the cathedral could be clearly discerned—not as a far-off speck on the hazy horizon, but green with lichen, and brown with old age and rough weather, towering grandly above all its surroundings with an air of peaceful dignity.

The carriage stopped at the Deanery gate, and the driver alighted, rang the bell, and proceeded to take the Dean's baggage up to the doorway. Miss Dale had employed an old servant, who had married a policeman, to act as caretaker with her husband during her absence, and it was the well-known face and form of Mrs. Martha Tubbs which now stood dumb and awe-struck in the entrance-hall. Miss Dale had certainly never told her to expect a visitor. There was no lunch ready, no sheets aired, and yet here was a distinguished Church dignitary alighting at the Deanery with the evident intention of staying there! But who can describe her joyful terror when a bright, cheery voice called out, "Halloo, Martha! You here again? Quite like old times, isn't it? Just give me a hand with some of these things, please."

Yes, it was the Dean! "And yet," Martha thought, "it can scarcely be him, after all! I have known him ten years and more, and he certainly never looked as young and lively as he does today. But that's his voice sure enough," she continued to herself as the Dean called out:

"Why didn't Miss Dale wire me this morning, in answer to my letter?"

"Oh! I suppose, sir, that was your letter I sent off to Miss Dale this morning. She is at Brighton, sir. It only came by first post this morning, and I sent it on at once. I thought it looked important, but I never imagined—"

"There, that will do," interrupted the Dean. "I dare say she will get it to-night, and we shall hear from her to-morrow."

And then he passed into his study. It was the first of a series of joyful surprises which, ere the day closed, was to fill the Dean's soul with penitent emotion. Everything was there ready for his immediate use, whenever he chose to return, that thoughtful-

ness could devise. A letter lay on his desk from Miss Dale, saying that all important papers which had arrived in his absence had been left in the hands of his Norchester lawyers.

"Oh! never mind, Martha. Of course you can't get anything ready. But I can eat leather now, and thrive upon it, too; and I dare say your bread and cheese is not quite so tough as that."

Could this be the Dean? this, the fastidious gentleman whose palate Martha remembered she had often failed to tempt with her most dainty dishes? More than ever amazed, Martha laid the frugal fare in the dining-room, and longed for the arrival of anybody to relieve her pent-up feelings. But no one came, and after a hearty meal the Dean kept her for over an hour telling him as much as she knew about Norchester affairs, and now and then checking the voluble matron as she degenerated into mere gossip.

"It was quite a lesson," the Dean said afterwards privately to Miss Dale, "to find how much servants know about the ins and outs of local affairs. People have often since wondered how I knew so much of what took place in Norchester while I was away. Really on the whole, she was most accurate, and I have found her information extremely useful."

But the cathedral bells have begun their sleepy chime for Evensong, and in a few minutes the Dean, with a selection of his new robes thrown over his arm, has walked with springy tread and a thankful heart through the cloisters, under the old Norman porch, and seats himself—the first arrival—in the robing-room.

"Just help me on with these," said the Dean calmly to old Morris, the senior verger, as that astonished functionary entered to see if all was in proper order for the clergy.

The request was simplicity itself, and yet old Morris said afterwards, "it struck me all of a heap. There he was only about half as young again, as cool a cucumber, talking to me as if he had only been away since the day before yesterday. I can tell you I wondered whether he had come down from above or up from below! Anyways, I thought at first it was his ghost, and not him at all!"

Poor old Morris' statement was a little confused, but his astonishment was rivalled by the rest of the cathedral staff, one and all of whom, either before or after service, received a grip from the Dean's hand which informed them that a new apostle of muscular Christianity had arrived among them. The few *habitués* who attended the evening service had an unexpected and delicious sensation that afternoon, and were in great demand that night to narrate their experiences to the social circles they respectively adorned. The organist actually forgot the voluntary, and was plainly visible straining his neck over the gallery to feast his vision on the Dean's stalwart form. A choir-boy, a minor canon, and two vicars-choral, singular to relate, all became afflicted with sudden illness, from which, however, they speedily recovered when they reached the open air, and were able to spread the news in Norchester with almost incredible swiftness; and not a few set out for the cathedral, eager to catch a glimpse of the truant gentleman.

As had been his wont, he read the



second Lesson. It revealed to more than one auditor the change that had passed over both the bodily and mental physique of the Dean. His voice rang like a clarion. It was a stronger and a better man who now stood before them, fit and eager for the battle against "the world, the flesh, and the devil."

The service was over, and the Dean, after inviting some of his special friends to come to-morrow after "Morning Prayer" to hear his story, was once more seated in his quiet study, thinking over the events of the day. But his reflections were rudely disturbed by a thundering knock at the front door, and by the subsequent flurried entrance of Martha to say:

"Here be the ringers, sir. They want your leave to ring a peal in honor of your return."

"Oh, nonsense!" was the response; "there is not the slightest occasion for such a fuss."

"But please, sir," continued Martha, "they say all the bells in the town will be going in a few minutes, and they don't want to be left behind."

But the Dean's orders never reached the men that day. For at that very moment such a merry din broke forth from every spire and steeple in Norchester as had never been heard before, except perhaps for a royal visit. The ringers had suddenly fled, and in a few minutes the cathedral bells were adding their sonorous notes to the clamor now filling the whole air with a joyous sound which found an answering echo in the Dean's heart, of mingled wonder and delight.

But the climax of his astonishment was reached when a little later on a "Special Edition" of *The Norchester Evening News* was handed in, "with the compliments of the editor." Now, the Dean had not been a favorite with the gentlemen of the press. But what was this he read under the heading, "Return of the Dean of Norchester?" "We rejoice to be able to inform our readers, in the most positive manner, that the long-lost Dean of Norchester has returned, and has already resumed his customary duties. We are pleased also to be able to state that his appearance indicates that he is in the most robust health, and evidently thoroughly fit for his work. In his absence we have at least partially realized how sorely in times past we have undervalued his influence, and failed to comprehend the quiet liberality of his *charity*, using that word in its widest sense. We have not the faintest idea of the cause of the reverend gentleman's temporary disappearance, and are quite content to wait his explanation until he chooses to give it. For ourselves, we firmly believe that we are expressing the universal opinion of the inhabitants of this ancient cathedral city, when we say that we are so unfeignedly glad to get him back again in our midst, that we are not disposed to inquire too particularly into the reasons which induced a departure which has not been without its advantages in teaching us to value more correctly a man of whom we are all proud—the Dean of Norchester."

The Dean's heart welled with emotion, in which gratitude was strangely blended with shame. "God forgive me," he cried, as he fell upon his knees, "for my lack of faith and hope! I had, indeed, forgotten that 'in due season ye shall reap if ye faint not.'"

Little remains to be told. Miss Dale returned in joyful haste the very next day, and the meeting of uncle and niece was characterized by a warmth which had never before existed during their previous intercourse. Ere this the meeting with the Dean's special cronies had duly taken place, and the causes and explanation of his "escape" had been not merely inwardly digested, but freely forgiven. In due time the story filtered down, with many unauthorized embellishments, through "the classes to the masses," but its reception was pretty much the same everywhere. What that reception was may be pretty well summed up in our last words—the Dean was never tempted to run away again.

#### LETTERS TO THE EDITOR.

##### A CORRECTION.

To the Editor of *The Living Church*:

I was surprised to read in a recent issue, in the report of the meeting of the Church Unity Society in New York, the following attitude ascribed to the Bishop of Minnesota: "He did not disguise the feeling that he had little sympathy with the object or at least the methods of the society." I was present at the meeting and heard the eloquent address of the Bishop of Minnesota. I am sure that Bishop Whipple would repudiate any such feeling of lack of sympathy with the Church Unity Society, its object, or its methods, as your correspondent attributes to him. It is sufficient perhaps, to say that he is the president of the Minnesota branch of the society, and presided at its annual meeting in the cathedral at Faribault, on the last evening of the diocesan council in June, and is in hearty accord and sympathy with its attitude and work.

WILLIAM S. SAYRES,  
General Secretary of the Church Unity Society.

Montevideo, Minn., Oct. 21.

##### BOGUS DEGREES.

To the Editor of *The Living Church*:

I like your recent article on "Bogus Degrees." I rejoice at seeing it in your columns. I wish it could be sent ricocheting throughout the entire press. "Comparisons are odorous," says Mrs. Partington; they beget distinctions which are more so; and distinctions begotten of "Bogus Degrees"—"odorous" is no name for them. Judge, then, of my surprise and disgust at finding on the pages of a Church Annual, a displayed advertisement of an institution which deals in such wares, and to find *Ph. D.* presented over its counter to the public as a sample. My disgust was partly due to my having found that particular degree—which I had hitherto worn as comfortably as it was honestly obtained—in other unsavory company; and had begun to query as to how I could shake it off—get rid of it altogether. It is getting to be the badge of literary charlatany; "Cain's mark" on the brow of parchmental outrage. But what can I do? See what a mess you have made of it. In the same copy of *THE LIVING CHURCH* you tack on my name a—well—Bogus *D. D.* And you have done it before! When some uninformed, ill-judging, mal-practicing correspondent disfigures my name in this way, I bear it, but want to beat him. O *LIVING CHURCH*, you with the *Living Church Annual* in your hands, Bogus *D. D.*-ing me! "*Et tu Brute!*"

F. S. J.

##### NO UNITARIANISM FOR US.

To the Editor of *The Living Church*:

"X." in the issue of Oct. 19th, seems to me to attach altogether too much significance to that Massachusetts Unitarian's theory about the outlook of our holy Church. If "Unitarian" imagines for once that we are going to let down one single bar for free thinking, be it ever so genteel or sugar-coated, he reckons without his host. The central idea of the true Catholic Church in England and America is the Incarnation and Divinity of our Lord. There is no room for the theory of a "perfect man" or "great moral teacher" in place of the Very God of Very God. Once let rationalism get a *pou sto* in the Episcopal Church, and it will create a schism in which the half-Methodist Evangelical and the most strenuous advanced Catholics would stand shoulder to shoulder in behalf of the Faith once delivered to the saints. The Episcopal Church is no place for rationalism. It is the very antipodes of Unitarianism, and I for one would rather see the doctrine of the intercession of the saints and of the Blessed Virgin Mary than see one suggestion of Channing or Theodore Parker. Rome with all her errors is a thousand times better than that species of infidelity which, professing to honor Christ, makes Him no better than Buddha or Confucius.

##### TRINITARIAN.

##### ANOTHER MASSACHUSETTS CHURCHMAN'S VIEW.

To the Editor of *The Living Church*:

Your correspondent "X." seems to take a superficial, as well as a somewhat pessimistic view of the subject, when discussing the theory advanced in a Boston paper—that the growth of the Church is owing in a large degree to fashion. I beg leave to differ. This growth is not owing to those who go to Mr. B's church because they like the preaching, or to Mr. C's church because they admire the singing. The actual growth is in the number of communicants, and I refuse to believe that any important number of my fellow Churchmen or Churchwomen, will deliberately take the vow of Confirmation and then go on and use, year after year, a liturgy saturated through and through with the doctrines of the Trinity and the Atonement, yet disbelieving the same.

The real cause is not far to seek. Men and women of this generation are becoming disgusted with systems which grant the name of Christian to him who interlards his conversation with pious phrases, talks glibly at prayer-meeting, then goes to his store to sand the sugar, take 15 per cent. interest from his fellow townsmen, and then home to snarl at his wife and frown on the innocent mirth of his children. And they are equally disgusted with the systems which allow the same sacred name to the man who gives liberally to charities, and whose easy good nature makes him a good neighbor, a kind husband and parent, but who despises the day which God has commanded to be kept holy, the Church which He founded, and the ministry and sacraments which He has ordained. In a word, they are glad to ally themselves with a body which lays equal stress on right thinking and right acting, on a true belief and consistent practice, on duty to God and duty to man, for "on these two commandments hang all the law and the prophets." Because I believe

that body unhappily dubbed the "P. E." Church does this, I am (with other reasons),

A CHURCHMAN.

##### THE GROWTH OF THE CHURCH.

To the Editor of *The Living Church*:

The readers of *THE LIVING CHURCH* should be grateful to "X" for his candid and thoughtful Massachusetts letter in the issue of October 19th. May a voice from the West unite with that from the East to deprecate the too common, but vulgar and unwholesome, habit of *boasting* about the growth of the Church?

There are many instances of such increase, to which we may thankfully and gratefully refer for the encouragement of our people; there are others, as "X" truly indicates, which afford matter for foreboding rather than for congratulation. The influx of sectarian preachers, after an absurdly brief and inadequate preparation, into the sacred ministry of the Church, is perhaps one of our greatest dangers. Men, whose whole lives, habits of thought, and religious practices, have been formed by the precepts and atmosphere of some sect, may have their intellect convinced of the truth of historical Church, or be attracted to it by mere æsthetic proclivities, or from some personal motive, such as ill success among their own people. They apply to a bishop, and are gushed over in the most effusive style. Instead of being led to realize the sin of their past schismatic life and teaching, and the need of humble and careful training in Catholic doctrine and practice under experienced teachers and priests, they too often are flattered and foisted into the ministry with the most flimsy guarantee of their fitness or loyalty. A man reeling from the revival system of the Methodists, and with little or no understanding of Catholic doctrine and worship, is plumped down into the midst of a Church parish as its pastor. A generation later, we can trace his baneful influence in the absence of any real loyalty to the Church among the people he trained, and their certain preference for a sectarian, rather than Church way of speaking, acting, and worshipping, whenever the two are open to them. Hence the weakness of many a parish, and the perplexity of many a clergyman who has to succeed such a man. So too with regard to the boast as to the so-called "liberalism" of the Church, which is set forth as a great attraction.

Gratry, in his "Philosophy of the Creed," quoting St. Augustine, shows that the Church must bear with sinners, cherishing them in her bosom in the divine hope of warming the feeble spark of vitality into a pure flame of living membership. This is true and Christ-like, for He came to seek and to save the lost. But surely we should not boast that the Church kept the Decalogue well out of sight for fear of offending gentlemen who held "the most liberal views" as to the plurality of wives, or the community of goods?

So *mutatis mutandis* as to matters of faith. The Church may, and does, "wink at" (to use the Apostle's phrase) much imperfection and vagueness of belief in her children, in the divine hope that by the holy associations and teaching of the "Household of Faith," and the regular, if scarce comprehending, reception of the Means of Grace, their spiritual eyesight may gradually



be strengthened to behold the wondrous things of God's Law, to fully accept and grasp "all those things" which a Christian ought to know "and believe to his soul's health." But surely this gentle and motherly tolerance, this readiness to feed her babes with milk, is widely different from the spirit which would make it a matter of congratulation that the number of over-grown infants in her nursery was so large because she never expected or desired them to eat and digest the meat of a more manly faith? In short, while a wise schoolmaster may have to overlook a good many things in his pupils at first, trusting to the general course of education and discipline to improve and correct them, he would scarcely wish to fill his school on the strength of this indulgence, or to advertise it as an inducement for children to come to his academy!

On the other hand, "X" has probably put the case too strongly. I believe many of those who come to the Church from the sects do so because they find greater clearness and definiteness in her teaching, and because they have discovered the secret comfort and strength of the sacramental life and worship which is alone to be found at her altars.

The issue will become, as seems inevitable, more and more clear, between the full and fearless preaching of the whole Catholic Faith, with the full and free supply of Sacramental Food and Worship—in a word, the complete life of supernatural religion as founded by Christ, on the one hand, and on the other, the positions of agnosticism and naturalism.

The sects, as sects, are but half-way houses, the Christ-loving and orthodox ministers and members will gradually grow upwards from the grave clothes of sectarianism to feel the need of the whole Gospel as it is in Christ, which is the heritage of the Catholic Church, the others will drift further and further from the Faith till they become undistinguishable from the anti-Christian host.

A PRIEST OF THE DIOCESE OF IOWA.

**CHURCH NEWS.**

(Continued from page 499.)

**PITTSBURGH.**

The Harvest Home Festival at St. John's, Pittsburgh, was a grand success. The church was tastefully decorated with flowers, cereals, and fruits in abundance. The Church Home was remembered and the hearts of the children and old folk gladdened by the profuse bounty bestowed. The music by the vested choir was not only appropriate to the occasion but artistically rendered, and the address by the Rev. W. N. Webbe, the rector, was a masterly effort. The church was crowded to its fullest capacity.

During the absence of the rector at the General Convention, Emmanuel church, Allegheny, has been placed under the touch of decorators from the East who are making marked improvement in the interior. The chancel has been enlarged and the walls elegantly frescoed, and the church walls beautified and adorned in the highest style of the art.

A new chapter of the Brotherhood of St. Andrew has just been formed at Braddock, starting with a membership of twelve young men who are active in the mission. The meeting was well attended and much interest manifested. At the request of the rector, the Rev. Dr. Irvine, addresses were made on the object and work of the Brotherhood by Messrs. George Leslie of St. Mathews and C. Shoemaker of Trinity Chapters.

The Rev. B. S. Lasseter of Blairsville is now working up plans and expects shortly to commence the construction of a chapel at the new mission at Latrobe, an important town on the Pennsylvania Railroad.

**WESTERN NEW YORK.**

ADDISON.—A pleasant occasion was the recent visitation of Bishop Coxe to the church of the Redeemer, the Rev. Francis Gilliat, rector. A class of eleven persons was presented to receive the rite of Confirmation. After a noble address and sermon, and the completion of the service, the Bishop met many of the members of the congregation in the nave of the church. The church property has been much improved and beautified during the present rectorship. Many gifts of money have been received by the rector from friends and other interested persons outside the parish, towards the renewing and improvement of the church and rectory buildings. Two other matters deserve attention, viz., the ceiling of the basement of the church, that it may be of service for church, parish, and general benevolent work; and the preparing a cellar, and putting in a furnace, under the rectory, for the greater health, comfort, and usefulness of the occupants. In the less than two years incumbency, the rector has made upwards of a thousand parish visits, etc. A healthful and harmonious spirit prevails.

**TENNESSEE.**

The Rev. R. E. Metcalf, archdeacon of Middle Tennessee, has just finished a very successful Mission at Cumberland Furnace. Two services were held daily, one at 11 o'clock in the morning with a celebration of the Holy Eucharist, and an instruction on the Prayer Book or the Christian life; and another at 7 o'clock, with special collects and sermon, and a good deal of singing. The special feature of the service at night, and one which attracted much attention, was the answering of questions concerning the Church, which had been placed in a box provided for that purpose, during the day. All the good results of the Mission can never be known. But the results which are seen are the removal of much prejudice, the stirring up of the interest of the entire congregation, the bringing back to the Holy Communion of six who for a number of years had absented themselves from that Blessed Sacrament, and the formation of a large Confirmation class.

**MISSISSIPPI.**

VICKSBURG.—For the first time, in the history of St. Mary's mission for colored people in this city, Bishop Thompson has given it a colored priest, in the person of the Rev. Dr. Chas. H. Thompson, late of New Orleans, La. The wisdom of the Bishop's appointment is recognized by all, both white and colored. Dr. Thompson is a pure blooded negro, a man of large experience, and a ripe scholar. He is said to be the most thorough scholar in the Hebrew Scriptures of any colored man in America. He came into the Church about twelve years ago, from the ministry of the Presbyterians. He was ordained deacon by Bishop Wilmer of Louisiana in 1877, and when in 1879, he was ordained priest by Bishop Wingfield, the present Bishop, then rector of Trinity church, New Orleans, preached the ordination sermon, and was one of the two priests who presented him for ordination, the Rev. John Francis Girault being the other. Dr. Thompson made his two years' preparation for priest's orders under the tuition of the Bishop. He took charge of St. Mary's, June 1st, and went quietly to work making the acquaintance of the people, and has already made himself deservedly popular with all classes of the people. On Sunday, Sept. 22d, by request, he held a special service at 3 o'clock, for the State Golden Rule Society, and preached the annual sermon. This society is financially, the strongest non-political organization of colored people in the State, and has a membership of about 400. It is a reformatory benevolent society, and is doing immense good in this city. Its president, Mr. Henry L. Slaughter, is one of the wardens of St. Mary's. The anniversary of this society brought together a very large

congregation of people from all parts of the city, and St. Mary's church which will seat about 600 was crowded to its utmost capacity—hundreds of people being present, who never before saw the inside of the building. The sermon was one of great power, and replete with practical instruction. The subject was the influence of great wealth and great poverty on the moral character of man, Prov. xxx: 8-9.

**MINNESOTA.**

**BISHOP GILBERT'S APPOINTMENTS.**

**NOVEMBER.**

- 12. Convocation, Mankato.
- 13. 7:30 P.M., St. James. 14. 7:30 P.M., Madella.
- 17. 3 P.M., St. Matthew's, Minneapolis.
- 18. 7:30 P.M., Elysian. 19. 7:30 P.M., Waseca.
- 20. " " Janesville.
- 21. " " Madison Lake.
- 22. Faribault. 24. 10:30 A.M., Glencoe.
- 24. 7:30 P.M., Brownton.
- 25. " " Granite Falls.
- 26. " " Montevideo.
- 27. " " Appleton. 28. 7:30 P.M., Morris.

**DECEMBER.**

- 1. Brown's Valley.
- 2. 7:30 P.M., Breckenridge.
- 8. 10:30 A.M., St. Paul's, Duluth; 3:00 P.M., West Superior; 7:30 P.M., Holy Spirit, Duluth.

Holy Communion will always be celebrated where no priest is in charge. All offerings go for Special Needs Fund.

MADISON LAKE.—On the 14th of October the corner-stone of the church of the Good Shepherd, was laid with appropriate ceremony. It was a glorious day and one long to be remembered by the little flock there. There were present the Dean, the Rev. E. C. Bill, D. D., Dr. Wilson, and the warden of Seabury, the Rev. Mr. McVettie, the Rev. T. C. Hudson, and the Rev. J. Cornell, missionary in charge. The Rev. Mr. Wright, rector of St. Paul's church, St. Paul, was to deliver the address but was detained by sickness. Many were present from the neighboring cities and villages. The public school was closed. On the ground, appropriate addresses were delivered by Mr. McVettie, Mr. Wells, and Dr. Wilson. The church will cost \$600 to enclose it, about half of this amount is promised. The windows, doors, and casings, are not included in this sum. All the articles of furniture, and a chancel window are needed. The town is thriving, and has 350 inhabitants. There is only one Church family there; all the other members of the mission, (and there are fifteen families), belonged formerly to different denominations, and until the past year the holy ways of our Church were unknown to them. Assistance is very much needed.

**IOWA.**

OSKALOOSA.—The annual Harvest Thanksgiving Festival of St. James' parish was held on Sunday, Oct. 6th. Being a bright autumn day, a great number assembled and joined heartily in the Church's worship. The church was prettily decorated with autumn leaves, grain, fruit, and flowers. Matins was said at 10:30, the Rev. J. Green, rector, and the Rev. Allen Judd officiating. An appropriate sermon was preached by the Rev. John Hochuly of Fairfield from the text "Thou crownest the year with Thy goodness." Evensong at 7:30 was well attended, the Rev. John Hochuly again preaching from the text, "The Church of the Living God." The choir rendered their part in a very acceptable manner. Altogether the work here is encouraging, considering the long time the parish has been without a rector.

**NEBRASKA.**

Auburn, the county seat of Nemaha county, is one of the most beautiful and flourishing towns in Southern Nebraska. It has 2,500 population, and two railroads. A small number of Church people—12 communicants—after holding services in the Court House for about a year, have succeeded in building the most tasteful and substantial church in the town, with Gothic tower, cathedral glass, etc. With the Bishop's appropriation to aid, every dollar has been paid, leaving nothing whatever due on the building. All present resources have been exhausted, and still a bell, an organ, pews, and chancel furniture must be supplied. The people sincerely desire to have the church consecrated, and use it this winter, and this is written in the hope that

it may reach some one, "ready to give, and glad to distribute," and who will suggest a name for the new church, and provide part or all of the much-needed furniture mentioned. The Rev. R. C. Talbot, of Brownville, is the priest in charge. Gifts can be sent to him or to Bishop Worthington, Omaha.

**QUINCY.**

WARSAW.—A year of unprecedented sickness—a severe epidemic prevailed during the winter, and was followed by a more malignant one through the summer—in a measure disorganized and reduced the guilds and societies of St. Paul's church, which are now forming and resuming work. Some new teachers and scholars are coming into the Sunday and industrial schools, and with the rector's return from the Convention, the old earnest working order will be restored. On Saturday, the 12th inst, ground was broken for the new St. Titus church at Hamilton, which is under the charge of the rector of St. Paul's, Warsaw, the Rev. Wm. Bardens. It is expected the building will be so far completed by Christmas that it can be occupied.

**WESTERN MICHIGAN.**

Statistical summary for the year ending May 31, 1889: Clergy: bishop, 1; priests, 29; candidates for Holy Orders, 5; postulants, 3; lay readers licensed, 9; churches consecrated, 2; number of parishes, 28; organized missions, 19; unorganized missions, 13; Baptisms: infants, 328, adults, 166; Confirmations, 296; marriages, 123; burials, 206; Sunday school teachers and officers, 377; Sunday school scholars, 2,823; value of Church property, \$381,607; summary of disbursements \$103,942.55.

**SOUTHERN OHIO.**

DAYTON.—For over 23 years, Ascension chapel has been conducted as a mission of Christ church, the mother church of the city. Now it has been set off as a separate and independent parish, under the name of St. Andrew's. On the evening of Oct. 9th, the congregation of the new parish met, and elected Charles E. Swadener and George Harshman, wardens; Col. Harry E. Mead, Dr. P. N. Adams, Messrs. Albert G. Green, John E. Riley, Walter H. Bell, John Carlyle, Alexander Collins, and John Williams, vestrymen. The Rev. Peter Macfarlane, who has been in charge of the work for the last two years, was elected rector; Col. H. E. Mead, secretary; and George Harshman, treasurer. The new parish starts out under very favorable auspices, and the erection of a second parish marks a new era in Church work in the city of Dayton.

CIRCLEVILLE.—The recently organized boys' choir of St. Phillip's church, took part in the service for the first time Sunday, Oct. 6th. Their singing was earnest and hearty and was done with a degree of skill that was surprising, as well as gratifying. All seemed to be interested in their work and went at it with a zest that was commendable, and that with the instruction and training that they will have from the director, Miss Georgie Morrow, will make the musical part of the service at St. Phillip's earnest, hearty, and attractive. There were 18 persons in the choir, three or four of whom were young men, the balance being boys, ranging in age from 8 to 15 years.

**EASTON.**

The Northern Convocation met in North Kent parish, on Tuesday, Wednesday, and Thursday, Oct. 1st, 2nd, and 3rd. There were present, besides the rector, the Rev. Albert Ware, the Rev. Messrs. Schouler, of Elkton; Dean Miller, of North-East; Roberts, of Chestertown; and Du Hamel, of the diocese of Central Pennsylvania; and the Rev. Dr. Duncan, of North Sassafras parish. The subjects presented were: "The Churchman's Duty to the Parish, the Diocese, and the Church at large;" "Our Stewardship," as set forth in the Parable of the Talents; with that of Missions, including special reference to the press as a missionary agency. The preacher at the Wednesday morning service was the Rev. E. K. Miller, at the closing service on Thursday night, the Rev. Dr. Duncan. A gratifying spirit of interest was manifested.



The Northern Convocation embracing Kent and Cecil counties, met in North Kent parish, October 1, 2, and 3rd. The first service was held in Holy Cross chapel, Millington, where, after Evening Prayer, the subject of missions, parochial, domestic, and diocesan, was discussed by the Rev. E. K. Miller, of North East, the Rev. Wm. Schouler, of Elkton, and the Rev. Wm. Du Hamel, of Douglassville, Pa. The Holy Communion was administered on Wednesday morning, after service, and a sermon was preached by the Rev. E. K. Miller, in St. Clement's church, Massey's. At night, after a missionary service in Holy Cross chapel, Millington, the subject of discussion was, "The Press as a Missionary and Parochial Agency," by the Rev. Messrs. Schouler, Roberts, Du Hamel, and Duncan. On Thursday morning the subject on "The Parable of the Talents" was discussed at St. Clement's church, Massey's. After each morning service, a lunch was served at the rectory, which was provided by the congregation. The rector, the Rev. Albert Ware, at the closing service announced that the mortgage on the rectory had been removed, which amounted to something over \$1100, the holder agreeing to release the mortgage on the payment of \$525; and at the closing service the amount had been raised and paid, which was a source of the sincerest congratulations to the rector, vestry, and parish.

#### MASSACHUSETTS.

The committee of four clergymen, appointed at the meeting of the Clerical Association in Boston, on February 25th, to consider the expediency of establishing theatre-services in Boston, have rendered their report, in which they consider such a movement most desirable and expedient; and, as such a movement must necessarily entail a large outlay, they report that contributions may be sent to a leading layman in Boston for the above-named purpose—Mr. F. C. Foster. Their report has the endorsement and full approval of the Bishop. The plan the committee suggest is not a mere experiment. Services of this nature have been held and carried on in Philadelphia for eight years, being first established by the Rev. J. E. Johnson, and the Rev. W. N. McVickar, D. D. The services are advertised for non-church goers. That such a class was reached, is evident from the fact, that when, one night, the request was made that all who were in the habit of attending a place of worship of any denomination, would remain standing at the close of a hymn, only about 200 out of a congregation of 1500, remained on their feet. The form of service used in Philadelphia has been simple: a chapter from the Bible, and the Lord's Prayer, and a few appropriate collects from the Prayer Book, but together with this there has been abundant music, led by a brass band, in which the whole congregation joins with the fullest appreciation. The results of these services have been visible by the attendance at all the services, the smallest congregation ever seen was 900. Something of this it is hoped to accomplish in Boston. The need is as great, and there is no reasonable doubt that the need can be readily met. The main expenses would be the rent of a theatre and the cost of music. No clergyman or usher connected with the services would receive any compensation. The committee are of the opinion that \$1200 would be necessary to warrant their entering upon the plan; and they think that this, together with the small amounts received weekly by contribution at the services, would be sufficient to support the experiment for one season.

Twenty-five years ago, Bishop Randall, Colorado's first diocesan, called for volunteers in Boston to go to the far West for missionary work. One responded to the call, the Rev. Francis Byrne, an English clergyman. Leaving family and friends, he took up his work among the miners in Colorado, where he has ever since been actively engaged. Recently he was sent East as a deputy to the General Convention, whence he returned to spend a few weeks with those of his family who reside in Boston. During his sojourn there, he preached

at St. Matthew's, South Boston, the Rev. A. E. George, rector, on the subject of "Missionary Life on the Frontier with the late Bishop Randall." A large congregation greeted the returned missionary, amongst whom were a goodly number of former Colorado residents, who came forward at the close of the service to grasp the hand of the white-haired missionary, who, although he has been actively engaged in the duties of a priest of the Church for more than half a century, bears his years well, and is possessed of much vigor. Amongst those present was a grandson of Bishop Randall, and the greeting given him by Father Byrne was extremely touching. Fr. Byrne is now in his 85th year, and expects to return to his work, endeared to him by memories of bye-gone days.

The 236th meeting of the Eastern Convocation will be held in Christ church, Waltham, on Wednesday, Nov. 6th, the special occasion being the 40th anniversary of the rectorship of the Rev. Thos. Fales. The principal business of the convocation will be the election of Dean of the convocation, to supply the vacancy caused by the death of the Rev. Dr. Gray.

#### CONNECTICUT.

The Rev. William Henry Williams was born Feb. 24, 1824, in Plymouth, England, and came at an early age with his parents to this country. He was ordained deacon in 1855, and priest in 1856, by the Rt. Rev. John Williams in Connecticut. His first parish was in New Canaan, Conn., afterwards he served the following parishes: Winsted, Conn., North Canaan, Conn., South Norwalk, Conn., Johnstown, N. Y., Albany, Ga., and for four years he held the parish of St. Luke's, Dixon, Ill. About 15 years ago he returned to England where he has since resided, having held the living of Padgate, Warrington, in Lancashire, for the past ten years. He fell peacefully asleep at the vicarage, on Friday, Oct. 11, 1889, and was interred in the quiet little churchyard adjoining his church.

#### MICHIGAN.

IRONWOOD.—This is a city of 8,000 population, and is only three years old. It has many fine brick business blocks. The mission of the Church has been under the charge of the general missionary for the last eighteen months, but will now pay a salary of \$1,000, and become self-supporting, provided the right man can be found to take the field. A young man of energy and fair abilities can find no better opening in which to develop with a work that promises grand results for the future. The people have money with which to buy a lot, but have no church building and no rectory. If some one can be found to take the place at once, a chapel can be built this fall or at the earliest possible date when spring opens. The church people are composed of the first families in the city, and the men are hearty and zealous in parish work.

#### MARYLAND.

BLADENSBURG.—The Rev. Theodore Reed, rector of St. Matthew's parish, in Prince George's County, died suddenly at his home on Sunday, Oct. 20th. Mr. Reed conducted services in the morning at St. Luke's church, and was in his usual health. About 2:30 P. M. he began to feel unwell. Dr. Charles Well, who was called in, found Mr. Reed suffering greatly. He was soon relieved and chatted pleasantly with the doctor on several subjects, but presently closed his eyes and died almost instantly without a struggle. Mr. Reed was a Virginian and was about 50 years of age, he leaves a wife, son, and daughter. He had only been in St. Matthew's parish for a short time. His sad and sudden death is sincerely regretted by his congregation and friends.

MT. SAVAGE.—The new handsome parsonage of St. George's church, this place, has just been completed. The foundation is of substantial stone-work. The building is situated on the north end of Main Street, fronting east on the grounds adjoining St. George's church. The location commands a view of the whole village. The building presents a fine appearance and is provided

with modern conveniences. Mr. Chas. Geotz was the architect.

A baptismal font has been placed in the church of St. Mary the Virgin, near Franklinton, Baltimore Co. It is an offering from Mrs. W. P. Webb, in memory of her son, who in his youth was an acolyte in the church. On a bronze cross on its front, is the inscription:

To the glory of God, and in loving memory of George Prescott Webb. Entered into rest Sept. 18th, 1886. I Samuel xl., 13.

Bishop Paret at the recent Confirmation in this church alluded to the gift in feeling terms.

#### OHIO.

ASHTABULA.—The sixteenth Sunday after Trinity was observed as Harvest Home Festival, in St. Peter's parish, the Rev. Geo. A. Holbrook, rector. The church was appropriately decorated for the occasion. The reedos was completely covered with flowers, and a bank of ferns was made at the base of the lectern. Vases of flowers were on the retable, and grapes and wheat were arranged on either side of the altar. The rood screen was covered with vines and grapes, and quantities of vegetables were grouped about the choir steps. The music was exceptionally fine, and showed the careful training of the choir master, Mr. Aylward. Stainer's anthem, "Ye shall dwell in the land" was well rendered at the choral Evensong, as were also Dr. Wesley's *Magnificat* and *Nunc Dimittis*.

#### OPINIONS OF THE PRESS.

The Churchman.

THE SOCIAL SIDE OF THE CONVENTION.—Every General Convention makes it more and more apparent to the onlooker that a very valuable part of the Convention is the personal contact of its members, and this is accomplished not merely in the debates in the House of Deputies, and at the daily recesses of an hour and a half, but also, and especially, in the social events of the evenings. The acquaintanceships and friendships thus created are of the utmost value in the destroying of incipient and nascent distrusts between different portions, territorial or doctrinal, of the Church. We cannot here speak, of course, of the private hospitality, which in New York, as in other places where Conventions have been held, is incessant. Of the public receptions given, we note especially that the one at the General Theological Seminary was an occasion of great interest and all were amazed and delighted at the wonderful evidences of the growth and progress of the Seminary. We have spoken elsewhere of the magnificent reception given by private gentlemen at the Academy of Music, in behalf of the Board of Missions. We must speak also of the reception tendered the Convention by the Church Club of this city, at Delmonico's on the evening of Monday, October 14. It was a royal reception and royally enjoyed. Its pleasure was enhanced by admirable serious and humorous speeches made by the distinguished president of the club, Mr. Everett P. Wheeler, and by the Bishops of Alabama and Milwaukee, by the Earl of Meath, by the Rev. Dr. Davenport, and Mr. S. C. Judd.

The (N. Y.) Evening Post.

AN OUTSIDE VIEW.—The House of Bishops by an emphatic vote, has struck out of the report of the Joint Committee on Liturgical Revision what has been called familiarly "the pause rubric," which it was proposed to place immediately after the Prayer for the Church Militant (when the Communion Service was to follow), and which read as follows:

Here the priest shall pause for a space in order that such as are so minded may withdraw.

This is of some importance to Episcopalians from its bearing on the dead-set which has been made of late against "non-communicating attendance," that is, persons remaining through the whole Communion Service who do not partake of the consecrated elements; a movement that has puzzled outsiders who cannot understand why any solemn religious service should be thought to be not edifying. Apparently the bishops

have no sympathy with the new notion. On the other hand, the House of Deputies has differed with the bishops on the question of a new rubric in the same office, in these words: "There shall be no celebration of the Lord's Supper, except there be some to communicate with the priest." This is not surprising, since so far as we have observed nobody has pointed out how the priest may be expected to know whether there be some to communicate with him or not. In fact, the rubric appears to be what we may call in appropriate language "the corrupt following" of the Church of England, which has a rubric substantially the same. But the Church of England provides means for the priest's knowledge in a companion rubric as follows: "So many as shall intend to be partakers of the Holy Communion shall signify their names to the curate, at least some time the day before." The two together completely cover the ground, but to impose the prohibition without the provision, is apparently a *brutum fulmen*, as a reverend deputy entitled it in debate. The memorials of deceased members indicate that the Convention's theology needs revision, since they translated the departed to "glory," to "the Church Triumphant," "to the family of the redeemed in heaven," "to a residence with God," etc. We believe that even the Roman Catholic Church, with all the power of infallibility, never attempts to perform so much as this by mere memorial resolutions.

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Sarsaparilla  
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One Dollar

The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.

For a DISORDERED LIVER  
Try BEECHAM'S PILLS.  
25cts. a Box.  
OF ALL DRUGGISTS.

DR. SETH ARNOLD'S  
COUGH KILLER!  
Cures Lung Affections.  
"Dr. Seth Arnold's Cough Killer cured me of a severe lung affection which, according to good physicians in this state, had reached an incipient stage of consumption."—M. D. Stratton, Watertown, N. Y.  
Druggists, 25c, 50c and \$1 per bottle.

Ely's Cream Balm  
WILL CURE  
CHILDREN  
OF CATARRH.  
Apply Balm into each nostril.  
ELY BROS. 56 Warren St., N. Y.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.  
CATARRH  
Sold by druggists or sent by mail.  
50c. E. T. Hazeltine, Warren, Pa.



Miasm and Malaria.

"Miasm" literally means a noxious or poisonous exhalation from the earth, and although invisible and impalpable, scientific men have determined some of its laws. Breathed into the lungs, miasms enter the blood and cause the intermittent fever generally known as "Malaria." The system is more liable to absorb the poison after sunset or before sunrise, than at any other time. If a healthy condition of the blood is maintained by taking Hood's Sarsaparilla, one is much less liable to be attacked by malaria, and Hood's Sarsaparilla has cured many severe cases of this distressing affection. Read the following from a

Well-Known Railroad Man.

"I would be pleased to state for the benefit of those who are living in sections where malaria is prevalent, that Hood's Sarsaparilla cured me of one of the worst cases of malaria fever, and I believe that what it has done for me it will do for others. In 1886 I was taken down with that dreaded disease. I put myself in the care of the best doctors I could obtain, and after a time they frankly told me that they had done everything they could for me but without any apparent benefit. They then sent me to a noted physician who was then stopping in St. Louis, with no better results. I had to resign my situation as agent and operator for the Missouri Pacific Railroad. I had lost 66 pounds and

SPENT OVER \$300.

At last I accidentally met a traveller for C. I. Hood & Co. who advised me to try Hood's Sarsaparilla. I bought six bottles for \$5 and after using two I thought I was no better. I began to itch and break out, but I determined to use up what Sarsaparilla I had on hand. Before the third bottle was gone I began to feel better, and continued to mend till I had used twelve bottles, when I had more than gained my usual health and weight. I soon obtained another situation and consider myself a well man." J. M. MILLER, Agent Wabash & Pacific Railway, Lodge, Ill.

Beecham's Pills cure bilious and nervous ills.

It was once supposed that scrofula could not be eradicated from the system; but the marvelous results produced by the use of Ayer's Sarsaparilla disprove this theory. The reason is this medicine is the most powerful blood-purifier ever discovered.

The attention of our readers is called to the Advt. of Cutler's Pocket Inhaler, found in another column. This inhaler is a cure for catarrh, bronchitis, asthma, etc.

To restore, thicken, and give you a luxuriant growth of hair, to keep its color natural as in youth, and to remove dandruff, use only Hall's Hair Renewer.

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.

Simply Perfect.

The Union Pacific Railway, The Overland Route, has equipped its trains with dining cars of the latest pattern, and on and after August 1st, the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluff and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

Nothing makes home so bright, comfortable, and healthful as a "Garland" Stove or Range.

England is called John Bull; but there is no sobriquet for Dr. Bull's Cough Syrup.

Salvation Oil is the result of years of study to produce a perfect liniment at a small cost.

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 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 seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N. B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son 337 and 339 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, Is prescribed by the Medical Profession because it is not a secret remedy, but a scientifically prepared preparation of two most valuable specifics, that they find of unequalled value for their Consumptive and Emaciated patients. Take no other.

CHRISTMAS PRESENTS.

A PRETTY present for the holidays which is alike valuable in sickness or in health, is the Japanese hand-warmer. These little stoves have been used in Japan for hundreds of years. They are a most comfortable thing on long cold drives, or when one is consigned to a cold room in travelling. They are used in sickness, also, when dry heat is wanted. These little stoves are about five inches long by three wide, and three-quarters of an inch deep, with perforations in the side, and are heated by one carbon pencil which will last from two to five hours, and are perfectly safe. The regular size, with ten pencils, costs but 25 cents.

SPECTACLE WIPER.—Here is something a little girl can make for grandma, as it is something easily made and just suited to little fingers. It is made of two bits of chamois skin shaped like a leaf, fastened together at the top, and ornamented with little stitches of green to represent the veins of the leaf. A little bow of ribbon attached for grandma to fasten it to a button on her dress, will enable her to have it always on hand when needed.

HANDKERCHIEF CASE.—A very showy receptacle for handkerchiefs is easily made of red and yellow satin ribbon, three inches and a half wide, with picot edge. Purchase three-quarters of a yard of each color. Allow one inch and a half at one end for the fringe. Cut into the ribbon that depth along the edge to preserve the loops on the ribbon, and then fringe the space between the two edges thus separated. It gives the fringe a heavier appearance on the sides. Lap the red edge on the yellow, and run together with almost invisible stitches with red sewing silk, for seventeen inches and a half, leaving the rest of the length towards the fringed ends separate. Take a piece of glazed cotton, open it carefully and sprinkle with sachet powder or any favorite perfume. The cotton should be sixteen inches in length, and as wide as the two pieces of ribbon when joined loose. Cover this with white surah. Turn in the ribbons at the unfringed ends and hem neatly with red silk on the red strip, and with yellow on the other. Do not get the lining too near the edge. Then fold up the end eight and a half inches to form a pocket, and neatly overseam the edges between the picots. Make a box plait five inches from the fringed ends in each piece of ribbon, and cross the red over the yellow, fastening with very small stitches. This makes a sort of cover, which falls over the pocket, the red end falling on the yellow side, and vice versa, which has a very pretty effect. Other colors can be substituted for the red and yellow. Orris-root makes an agreeable and lasting perfume.

SQUARE FOR SOFA PILLOW.—The material, which is all covered by the needle work, is a soft, loosely-woven, thick muslin. The pattern is a vine of morning-glories, which wanders freely over the square, and twines itself around a large shield planted in the lower left-hand corner, and worked in close satin stitch with pale yellow floss silk, with scimitar and helmet projecting above it, and a couchant greyhound stretched across the field beneath, and the device, *Semper fidelis*, drawn in tiny black letters immediately below him on the escutcheon. The greyhound is worked in fawn and brown shades with split silk in finest satin stitch. The morning-glory blossoms are in Kensington stitch, and done with pale pink silk without shading. The leaves, also unshaded, are in the same stitch, and, like the stems and flower calyxes, are in faint olive greens. The ground is entirely filled with closest darning in bluish lavender silk. Any device or crest might be substituted for the coat of arms in the above. If an actual armorial device is chosen, its colors must be faithfully adhered to, as in heraldry, color is as important as form.

SOME nice little presents for the grandmothers to make at holiday-time are Turkish wash-cloths. They are easily made, require very little eyesight, and are always acceptable gifts. A yard of Turkish toweling, three-quarters of a yard wide, costing fifty cents, will exactly cut twelve. Overcast with thread around the edges that have no selvage, then buttonhole closely with fine tidy cotton, after which, crochet a neat little edge or something quite elaborate as the fancy prompts.

A LOVELY present can be manufactured with little cost by taking a small globe-shaped basket and gilding it; introduce into it a tiny glass. When basket is dry, tie on it, with pretty bow, a bunch of acorns, also gilded, or any bright bit of blossom (red haw is pretty), or if you prefer, cut bottom from basket neatly, and having selected soft silk or satin, sew in to form a bag gathered at bottom and finished with chenille balls, cord and tassel, or with various colored ribbons (very narrow) looped together in bows; suspend with tricolor ribbons and use as match receiver. The basket as first described can be used as vase, with trailing vines falling from it, such as German ivy; or for jewels, or in many other ways.

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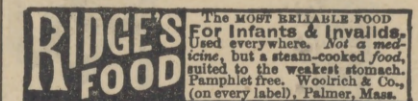
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