

# The Living Church.

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

Vol. XII. No. 34.

CHICAGO, SATURDAY, NOVEMBER 23, 1889.

WHOLE No. 577.

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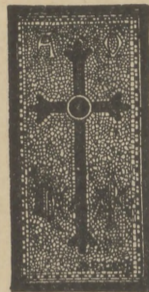
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## NEWS AND NOTES.

THE Bishop of Durham's total contribution to Church building since he came to the diocese, amounts to £12,030.

THE deaf-mute communicants of the mid-Western dioceses have given their pastor, the Rev. A. W. Mann, a beautiful solid silver Communion service for use in his vast missionary field.

THE Bishop of Chichester (Dr. Richard Durnford), who is the oldest prelate of the Church of England, was born at Sandford, Berks, on Nov. 3, 1802, and accordingly completed his eighty-seventh year this month.

ATTENTION has been called again, to the praiseworthy effort to induce clergymen to make the question of Civil Service Reform the subject of their Thanksgiving Day sermons. Mr. Herbert Welch, 1305 Arch St., Philadelphia, will gladly send information regarding the plan to those who may desire it.

IT is believed that the oldest clergyman now in the Church of England is Archdeacon Jones, late Archdeacon of Liverpool, who has attained his ninety-eighth year this month, and has been in Holy Orders for seventy-four years. He was a personal friend of the late Hugh Stowell, and was godfather to one of his children.

THE Bishop of Bedford tells a story which ought to be a warning to his episcopal brethren. *Scene:* The neighborhood of the People's Palace. Enter the Bishop of Bedford. *First woman*—"Look, that's the one they call the suffering Bishop." *Second woman*—"Oh indeed; poor man!"

THE Bishop of St. Alban's, Dr. Claughton, at his recent diocesan conference, announced his intention of resigning the see. The Bishop is in his eighty-second year. He has been almost incapacitated from work by illness for the last two years, and the administration of the diocese has been largely in the hands of Dr. Blomfield, the Suffragan-Bishop of Colchester.

IN connection with the consecration of three bishops at Westminster Abbey by the Archbishop of Canterbury, on All Saints' Day, it is note worthy that while the Bishop of Lincoln is being prosecuted before the Archbishop for being present when the words from the Litany, "O Lamb of God," etc., were sung at a celebration of the Holy Communion, at this function in the Abbey, the Archbishop of Canterbury celebrated, assisted by the Bishop of Lincoln, and during the celebration, after the Consecration, the *Agnus Dei* was sung.

THE Bishop of Durham has been presented with a silver pastoral staff, which had been subscribed for from all parts of the diocese. Lord Durham, in making the presentation, alluded in generous terms to the high esteem

and affection in which the Bishop was held throughout the diocese, and to their anxiety for his restoration to health. Lord Londonderry, Lord Ravensworth, and others, also spoke. The Bishop having responded, the proceedings, which had been witnessed by a large gathering of clergy and laity, terminated.

ON All Saints' Day, three bishops were consecrated in Westminster Abbey by the Archbishop of Canterbury, assisted by the Bishops of London, Carlisle, Lincoln, Oxford, Southwell, and Bishop Mitchinson. The new bishops are the Ven. Archdeacon Randall, consecrated as Bishop Suffragan of Reading, diocese of Oxford; the Rev. E. A. Were, Suffragan of Derby, diocese of Southwell, and the Rev. Charles John Corfe, as Missionary Bishop of Corea.

REFERRING to the criticisms upon the inaction of the General Convention, in many matters of importance, Dr. Huntington, in a recently-published sermon, well says: "We are following, it is clear, the lines of Apostolic precedent when we make up our minds to legislate in matters spiritual not as much as possible but as little as possible, for it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." There is such a thing as the inactivity of wisdom, and there are times when to sit still is strength."

THE St. David's Diocesan Conference have unanimously accepted a proposal to constitute a new bishopric of the Archdeaconry of Brecon and the deaneries of Gower, to be called Brecon and Swansea. The only difference of opinion was whether the minimum endowment should be £2,000 or £3,000 per annum. The former sum was carried by an overwhelming majority. Subscriptions equal to £1,400 per annum are promised, and the Bishop of St. Davids intends devoting part of his stipend towards the new foundation.

*The Springfield Republican* administered the following deserved rebuke to the orator who was put forward at the late Roman Catholic Congress in Baltimore:

The Roman Catholic Church in this country is surely not so bad for orators that it must listen to such a rhetorical splurge as Daniel Dougherty's address of Tuesday. This was a libel on the nation, and an insult to its people. It is true that a few instances of hostility may be raked up in our history, but never was a history with so few; and it does not become a Church whose past is dark with proscription and persecution to put forward such accusations against a State that has treated it with a hospitality and a generosity that it has not experienced in the old world during this century, and that it will not retain here by means of the spirit manifested in such utterances as Dougherty's.

Two hundred years ago and more, there was a revision of the Prayer Book in progress. Richard Baxter, the saintly author of the "Saints' Rest," submitted to the commission a manuscript of his own composition, which he desired to have substituted for the Prayer Book. It was not a

"Short Office," but a complete set of offices. According to his own statement, it was composed in three weeks. It was thought in Baxter to argue a monumental conceit to desire that his "tasty" effusion should take the place of the Book of Common Prayer, which in literature stands side by side with the King James' version of the Bible. It is hardly possible to compose a satisfactory Office in a vacation term, much less an entire liturgical system.

IN the sermon at the opening of the church on the estate of the Duke of Newcastle, the Bishop of Southwell said that the previous week he opened another building—a building which touched him in the very opposite scale from that. It was a building where the workmen could not get the money to build, and they built it themselves as they would have had to do in the first ages, and as they had had to do in our colonies. Twenty-five men every night gave two hours after work, and every half-holiday they had from the time the work began to the time it was completed, and they did it for their worship, and they said nothing more than the builder of that church said, that they would serve God with what they had. Thus each one tried to serve God in his own way, because the poor man might serve God as well as the rich man, and his mite was equally acceptable in the sight of God as the rich man's treasure.

THE Bishop of London, having been asked to join the Anti-Sweating League, has written to Mr. T. Sutherst, a leading promoter and member, as follows: "I should prefer to wait for the report of the Committee of the Lords on Sweating, before joining the Anti-Sweating League, and I cannot approve of such expressions as I see in your 'objects'—viz., 'by which the worker is oppressed and deprived of the legitimate fruits of his labor.' I do not know what are the 'legitimate fruits' of any man's labor, and such language seems to me to be misleading and mischievous. The choice is constantly this: Shall a man get wages on which he cannot live, or no wages at all? I think he ought, in that alternative, to get no wages at all. Then he will be driven to transfer his labor to some place where he can get wages on which he can live. The principle for which I would contend is: If a man employs another man he must give him wages on which he can live. But there are businesses, I fear, which would cease to exist if this principle were universally adopted, and the workers in them would get nothing. I think it imperative always to bear this in mind."

A FEW of the pioneers of Christianity and civilization into one of the most interesting regions of Central Africa, met at Wyvenhoe, on the invitation of Mr. and Mrs. H. Grattan Guinness, of the East London Institute, to take part in the trial trip of a small steamer intended to navigate rivers flowing into the Congo from the south above the Cataracts. The leading object of the society conducting

the mission is to establish and extend Gospel teaching among the Balolo people, estimated at ten millions, inhabiting a sweep of sub-Congo territory ranging a thousand miles from west to east, and eight hundred from the river bank southward. The Balolo are a dark, copper-colored race of superior physique, and of higher intelligence than the average negro. They are settled in organized communities, and though imbued with superstition, and suspected of cannibalism, have proved to be really amenable to civilizing influences. Their country is reported to be very productive, and rich in valuable merchandise, especially ivory. It has been but little explored, even by the hunter of big game, though elephants are said to abound. Missionary stations have been established at the mouths of some of the Balolo rivers emptying into the Congo, and it is for the purpose of navigating those rivers, extending hundreds of miles into the interior, that the "Pioneer" steam launch has been built for the society by Messrs. Forrest & Sons, at a cost of £1,400. She will be worked by a British engineer and native crew, and is expected to be launched on Stanley Pool in March next. Transport in sections beyond the Cataracts by manual labor will cost about £1,000.

## CANADA.

As this is the jubilee year of the diocese of Toronto, there are many discussions as to the best way of celebrating it. This is the fiftieth year since the creation by Letters Patent from the Crown, of the diocese, and the consecration of its first Bishop. Dr. Sweatman, who fills that office now, has issued a pastoral letter in which he says that among the many ways which may be suggested to commemorate this important epoch in the history of the diocese, none will he thinks, commend itself as more suitable than the organization of the cathedral system, and the "establishment of a working Cathedral Chapter on the lines of the ancient foundations. The proposed list of the cathedral staff, which is given is very large. There are about 40 canons, prebendaries, etc., out of 150 clergy. There is already opposition to the plan in some quarters on the ground that it is not a work of slow and gradual growth as in the older countries from which it is copied. It is not suited to the needs of a young and growing country, say those who oppose the adoption of the scheme; and the multiplying of dignitaries is not, in their opinion, desirable. Eight of the prebendal stalls are to be assigned to and named after the principal rectories in the city of Toronto, and the remaining 18 after 18 of the country parishes. The annual meeting of the alumni of Wycliffe College was held early in October. There were 33 out of the 45 graduates present. This year is the 12th since its foundation. The Bishop of Toronto presided, and the Bishops of Huron and Niagara were also present at the corporation meeting of Trinity College, Toronto. Additions are to be made to the buildings of this college.

The Bishop of Ontario held an ordination at St. George's church, Kingston, on St. Luke's Day, when three candidates for deacon's orders were presented. The archdeacons and rural dean were present, as well as a number of the clergy. Miss Ling has been visiting some of the parishes in Ontario, making appeals on behalf of the Zenana mission; she seems to have been warmly received by Church assemblies throughout Canada. A strong effort has



been made in the diocese of Huron to abolish Sunday funerals. An agreement to that end has been signed by all the clergy and others interested, so that only in cases of extreme necessity, where there is danger of infection, shall the practice be countenanced. Lady Meath addressed a large audience in Memorial church school-room, London, on the work of the Ministering Children's League. Her ladyship afterwards visited both Montreal and Quebec, in both cities organizing branches of the league for the first time.

The retreat for clergy conducted at Trinity College, Toronto, seems to have been successful, although not a very large number took part in it. The address of Father Hall, from Boston, was pronounced to be extremely able. It is interesting to learn that one of the gentlemen attending lectures at Trinity College, and assisting at St. Stephen's church was formerly a minister of the Reformed Episcopal body. His predecessor at St. Stephen's had been also a minister of that sect.

St. Paul's church, Mount Forest, diocese of Niagara, was beautifully decorated for the harvest festival. The special preacher for the day was the Rev. Professor Clark, of Trinity College. Several very interesting matters were discussed at the conference of the Bishop of Niagara with the clergy and laity of the Rural Deanery of Lincoln and Welland. The work of prison reform received attention, and also the unfortunate state of the Widows and Orphans Fund, and the Mission Fund. At the quarterly meeting of this deanery the subjects for discussion were the Deceased Wife's Sister Bill, and Divorce, and an address was given on Christian marriage. The corner-stone of St. Alban's church, Beamsville, in the same diocese, was laid on Oct. 24th. The missionary to whose efforts the building of the new church is due has succeeded in bringing about the erection of two other churches in neighboring missions within five years.

A service of intercession on behalf of Sunday school work was held in Trinity church, St. John, diocese of Fredericton, in the last week of October. A very impressive service took place lately at the consecration of the new church of St. Agnes in the parish of Studholm, in the diocese just mentioned. As one of the last works of Canon Medley, the lamented son of the venerable Metropolitan and Bishop of Fredericton, it excited deep interest. The organist and choir of the parish of Sussex, of which the late canon was rector, were present and assisted at the service, as well as 17 of the clergy. This church is the seventh built by the late canon in the diocese. The aged Metropolitan himself preached the sermon, in which he alluded briefly to the death of his son.

A resolution was adopted by the synod in Manitoba, which closed on the 30th October, which opposed banishing religious teaching from the schools, after the debate on education. A committee was appointed to report on the Roman Catholic hierarchy. From the still more distant diocese of New Westminster, B.C., comes an account of the harvest festival at Vancouver. The Governor-General and Lady Stanley were to be the guests of Bishop and Mrs. Sillitoe from Oct. 26th to the 28th.

In the diocese of Quebec, Bishop's College, Lennoxville, has opened with good prospects for the winter session. Great hopes are felt that the whole of the sum required for the erection of the new divinity faculty building will be forthcoming. Of the \$10,000 needed, \$5,000 has been given by Mr. Robert Hamilton, Quebec, on condition that the remaining \$5,000 shall be given within two years. Of the second \$5,000 all has been subscribed but \$1,050, for which the principal now appeals. The number of students in the divinity faculty has much increased this year.

The Diocesan Theological College, Montreal, held its annual convocation in the beginning of October, when the principal, Dr. Henderson, submitted the 16th annual report. This college is affiliated with the McGill University. Dean Carmichael, of George's church, Montreal, has been

giving a series of Sunday lectures to men. The vestry of St. George's has recently vetoed the proposition to put the boys' choir into surplices. The winter's work of the city churches, the Woman's Auxiliary, Girl's Friendly, and other guilds, has been actively resumed.

#### CHICAGO.

An interesting meeting of the Southern Deanery was held at Pontiac, on the 12th and 13th. On Tuesday the new church was consecrated by the Bishop, the Dean, the Rev. D. S. Phillips, preaching the sermon. The new church is a pretty specimen of 13th century Gothic, built of native stone, with the interior finished in oak. It has a handsome tower. The seating capacity is about 150. The Bishop was assisted in the services by Archdeacon Bishop, Dean Phillips, the Rev. W. M. Steel, rector of the parish, and eight other clergy. In the afternoon the Bishop confirmed five persons. In the evening he preached and confirmed another class of 18. On Wednesday the convocation met in the morning, when the Rev. C. R. Hodge preached. A business meeting was held in the afternoon. In the evening there was a missionary service, when addresses were made by Archdeacon Bishop, Dean Phillips, and the Rev. Mr. Camp, of Joliet.

On Wednesday evening, the Bishop preached at El Paso. On Thursday he instituted the Rev. C. C. Camp, as rector of Christ church, Joliet.

CITY.—The annual meeting of St. Luke's Hospital was held in the church of the Epiphany, on Sunday evening. Though the weather was bad, there was a fair congregation present. Addresses were made by Bishop McLaren and the Rev. Dr. Locke. The report showed that since the hospital was founded 8,313 patients have been admitted. During the past year 819 patients have been received, 470 females, and 349 males. Of these 67 per cent. were cured, 16 per cent. were improved, 5½ per cent. were unimproved, 7 per cent. died, and 4½ per cent. remain. In the past year 2,360 patients received medical advice and surgical treatment at the dispensary free of charge, and 270 persons were admitted as "pay" patients, who paid to the hospital \$9,175.36. The total capacity of the hospital is 84 beds. Over 500 applications for admittance as patients were declined, either because of lack of room or of want of provision for the treatment of the diseases of the applicants. Most of these applicants were referred to other suitable institutions. During the year \$1,613.54 was expended for repairs and improvement of the property. The building is in excellent condition, with the exception of the laundry, which requires immediate enlargement and the renewal of many parts of the machinery. The receipts for the year were \$30,584.38, and the expenditures \$38,980.77; leaving a deficit of \$8,396.39. This is notwithstanding the fact that the expenses were less than those of the previous year by \$8,350.98. The endowment of the hospital is now about \$175,000. The late Mr. John Crerar bequeathed \$25,000, which will be added to the endowment.

Sunday, Nov. 24th, has been designated by the Bishop as "Hospital Sunday," on which to receive offerings for this noble charity.

MORGAN PARK.—The new church of the Mediator was opened for services on Sunday afternoon, by the Bishop of the diocese, who preached. There were present the Rev. Messrs. Judd, Thompson, Gorrell, Carr, Tate, and Mr. Granger, candidate for orders, who conducts services at the mission. The Bishop confirmed six persons. The new building has been erected at a cost of about \$4,500, and will seat 250 persons.

#### NEW YORK.

CITY.—The series of choir festivals which attracted so much attention at St. James' church last year is being continued. The first festival of the season was held on Sunday evening, Nov. 10th, an immense audience attending, though admission was by ticket. In singing Mendelssohn's "Elijah" the volunteer choir of men and boys show-

ed careful training at the hands of Mr. Stubbs, the organist, and did some really admirable work. The offertory, "In verdure clad" from the "Creation," an exceedingly difficult aria, was admirably sung by Master Forbush, of the Garden City cathedral choir. The next festival will be given Dec. 8th, when the anthem will be Von Weber's "Jubilee Cantata."

The second annual choral festival of the church of the Holy Trinity at 42nd St., was held on Wednesday evening, Nov. 13th. The parish choir under Mr. H. W. Powers, one of the best organists and choirmasters in the country, was assisted by the choir of the cathedral, Garden City, under the direction of Prof. W. H. Woodcock. At the festival of the Long Island Choir Guild last year, held in St. Ann's, it will be remembered that the one presided at the organ, while the other acted as leader. With two such choirmasters and choirs, those who braved the storm came with no small expectations and went away delighted. Both selections and rendering did not fail to satisfy the most exacting critics as well as the general audience. The order of service consisted of processional, the Psalter, a beautiful rendering of the *Magnificat* and *Nunc Dimittis* by Stainer, the Creed, etc., followed by collects intoned by the rector, the Rev. E. Walpole Warren. After an anthem and other collects the different verses of a hymn were sung by choir and congregation, by congregation alone, and choir alone. At this point the Rev. Dr. Greer, rector of St. Bartholomew's, said that instead of delivering a sermon he should talk as one not specially skilled in music and as a layman might talk to the preacher. His idea was that the congregation should never be left out of the account, for singing was an essential part of worship, whereas criticism almost inevitably took the place of worship when the singing was done by a few select and cultivated singers. He once heard Luther's Hymn sung by 3,000 people, and no other singing, and indeed no sermon had ever so impressed him. What he said certainly found illustration in the way the congregation had sung the verses of the hymn just preceding. Following the address the offertory by Mr. Parker was sung as a duet by Master Forbush of the cathedral choir, and Master Griffith of Holy Trinity choir. This composition, touching and beautiful in itself, was sung with a finish and perfection which left nothing to be added. As for the rest, a fine rendering of an anthem by Stainer, the singing by a trio of a selection from Hayden's "Creation" in which young Forbush again showed himself a marvel of graceful and easy as well as perfect singing, another anthem by Righini, nobly done by the choir, the collects and benediction ending with the recessional which was not quite so satisfactory, brought to an end one of the most delightful services that has been listened to for many a day. Holy Trinity choir numbers about 45 voices, and of the cathedral choir there were present some 12 or 15. Both together put those who listened to them under very great obligation and made it certain that if the service could be repeated on a fair evening, the house would be crowded.

In the south transept of St. Thomas' church, there has been placed, during the past summer, a window of unusual beauty, so admitted even by eyes trained and educated in the great cathedrals of foreign lands. This window consists of three sections: The centre one has the familiar representation of Christ surrounded by a group of little children; the two side sections represent angels bearing away from earth the "household pets" of many a family circle. From the "infant of days," clasped tenderly in an angel's arms, to the well-grown boy and girl led firmly by angelic hands, we see the unending procession on its way to the Heavenly Father's house. The window is, in itself, a sermon. Beneath this window, a tablet, in an oak frame, records the name of the "beloved child" of whom it is a memorial, and, in the left corner, is the exquisite thought suggested by a gathered bunch of morning glories. The parishioner, who has thus beautified St.

Thomas', has given, simultaneously, another memorial which records a less personal, but more widely-reaching, bereavement. Entirely at his own expense and under his direction, there has been executed a bronze bust of the late beloved rector of St. Thomas'; and now, on a mural pedestal of Siena marble (the inscription on which, in its condensed truthfulness, inadequately represents to the stranger, the grand man whom it memorializes) just within the chancel rail, the noble head of Dr. Morgan looks towards the altar at which it was his dearest delight to serve. The conception and the placing of this bust are a rare illustration of "the eternal fitness of things," for the present edifice of St. Thomas' church is Dr. Morgan's real monument—humanly speaking, he was "its maker and builder."

PLEASANTVILLE.—Oct. 29th was the day appointed by the Bishop for his annual visitation to St. John's parish for Confirmation. Unable to keep his appointment in person, he secured the services of the Bishop of Mississippi, who made his first visit to this parish on that occasion and confirmed the class of 25 candidates who had been previously carefully prepared by the rector, the Rev. B. T. Hall. This was the largest class ever confirmed in this church. The altar was beautifully decorated with flowers and ablaze with lights. The little church was filled to overflowing and many were obliged to stand during the entire service. A choral vesper service was conducted by the rector, assisted by the vested choir, after which Bishop Thompson delivered a most interesting and instructive sermon on the parable of the Prodigal Son. The venerable prelate then administered the holy rite of Confirmation and made a short address to the newly confirmed, giving them much fatherly advice as to their future life while here on earth, by following which they would be better enabled, on leaving it, to pass on to the rest of Paradise, and later to enter into the Father's home better fitted for the life eternal in the heavens.

#### MASSACHUSETTS.

CAMBRIDGE.—The new church of St. James' was opened for services on Nov. 5th, by the Bishop of the diocese. The Bishop of Mississippi, who was to have preached the opening sermon, failed to arrive. At the appointed hour, Bishops Paddock and Quintard, attended by 50 presbyters, and preceded by 30 choristers, entered the front door of the church singing Hymn 202, and proceeded to their seats within the sanctuary. Morning Prayer was said, and the Bishop preached on the subject of the Christian Parish. Holy Communion was celebrated, with the Bishop as Celebrant. At the close of the services followed a bountiful lunch, to which all were invited, and an hour was spent in social intercourse. At 7:30 P. M. Evening Prayer was said, and the Rev. Dr. Phillipps Brooks preached. The new church is certainly a handsome and Churchly structure. It is cruciform. At the intersection of nave and transepts rises a spacious lantern 20 feet square, pierced with 20 windows. There are three main entrances with covered porches. The church is built of a variety of rough pudding stone from Brighton, laid quarry-faced in irregular rubble, the trimmings being partly of Kibbe stone, and partly of pressed brick. The extreme length is 120 feet, its width, owing to irregularity, is hard to give. Its seating capacity is 700, not including the chancel and south choir aisle, which will easily seat some 60 more. The memorial chancel is the feature of the edifice, and is one of the two or three noblest in the diocese. The sanctuary is apsidal in form, 24 feet wide by a corresponding height, pierced by six long narrow windows, each one representing some sentence of the *Te Deum*. The architect is Mr. Henry M. Congdon, of New York. The rector is the Missionary Bishop-elect of Japan.

The 12th anniversary of the Massachusetts branch of the Woman's Auxiliary was held in All Saints' church, on Nov. 6th. Eighty parishes and missions from different parts of the diocese were represented in the gath-



ering by upwards of 350 delegates. The annual sermon was preached by the Rt. Rev. Dr. Thompson, Bishop of Mississippi. Then followed the celebration of the Holy Eucharist, with the Bishop of the diocese as Celebrant. Dinner was served to the delegates at the Bay State House, where the visiting delegates were very hospitably entertained by the parishes of Worcester. The ladies met in the afternoon in the chapel, Mrs. Mary E. Burnham presiding. She gave a short address, reviewing the work of the auxiliary from its insignificant beginning of a handful of ladies to its present representation of 80 parishes. The secretary's report showed that the organization is now at the height of its prosperity. The receipts for the year from all sources were \$22,000. During the past four years \$1,800 has been transferred to the use of the Bishop of Montana. The report urged the keeping up of the work there, and also in Idaho, Wyoming, and the Dakotas, also the work begun in Mexico and Hayti. It spoke very encouragingly of the progress of the colored work. The following officers were elected: *President*, Mrs. M. E. Burnham; *Secretary*, Miss Emily Paddock; *Treasurer*, Miss C. J. Chase; *Vice-Presidents*, Mrs. Vinton, Mrs. Newton, and Mrs. Brooks. The sub-committees of the different branches of the work were fully officered. After the business meeting, the delegates re-assembled in the church, where addresses were made by the Rt. Rev. Dr. Kendrick, Missionary Bishop of Arizona and New Mexico, by the Rev. C. S. Cooke, a native Sioux Indian, who is in priest's orders, and whose charge at the Pine Ridge Agency extended over territory 100 miles square. The last speaker was the Rev. A. H. Locke, of Hankow, China. He gave a very interesting account of the work in Asia. Tea was served to the delegates in the chapel and library by the ladies of the Worcester parishes; and at 7 o'clock they returned to the church, to listen to addresses by the Ven. Archdeacon Kirkby, on the subject of Church mission work among the colored people of the South. The closing address was made by the Rev. W. B. Gordon, Mexican missionary. He gave a very dark picture of the condition of affairs in Mexico, and urged immediate action if anything is to be done to reclaim that country from their almost idolatrous condition into which they have been forced by ignorance and superstition.

**PLYMOUTH.**—The Rev. James A. Sanderson, a former rector of Christ church, died from the effects of a paralytic shock, at his home, Nov. 9th. He was born at Lowell, Mass., in 1834. He graduated from Dartmouth College in 1859, and took his course in theology at Berkeley Divinity School, Middletown, Conn. His first parish was at Eastport, Me., after which he became rector of St. Paul's church, Wickford, R. I. After that he became assistant to the Rev. Dr. Pelham Williams, then rector of the church of the Messiah, Boston. He next went to Zion church, Pierpont Manor, N. Y., and his last charge was Christ church, which he was compelled to resign on account of failing health, after a rectorship of nearly ten years.

**WALTHAM.**—The 236th meeting of the Eastern Convocation was held in Christ church, the Rev. Thomas F. Fales, rector, on Wednesday, Nov. 6th, with 40 of the clergy present, the special happy feature of the occasion being the 40th anniversary of the rectorship of the Rev. Mr. Fales. Morning Prayer was said at 9 A. M. by the rector assisted by the Rev. Messrs. Shields and Wells. At 10:45 A. M. celebration of the Holy Communion, the vice-Dean, the Rev. Edward Abbott, celebrant, assisted by the Rev. Messrs. Peck, Pine, and Amory. The sermon was preached by the Rev. J. H. Van Buren, rector of St. Paul's, Newburyport, from Eph. ii: 10. After the Gospel, the Rev. Mr. Abbott presented the address of congratulation, signed by the Bishops of Massachusetts and Fond du Lac, and some 50 of the other clergy. After the sermon, the rector gave utterance to his full heart's joy in most earnest and pathetic words. It

was a service of unusual interest. The singing was wholly by the clergy. The principal order of business was then called, that for the election of Dean, to fill the vacancy caused by the death of Dr. Gray. The result was the election of the Rev. A. St. John Chambre, rector of St. Anne's, Lowell. Dr. Chambre is a man well fitted for the office of Dean of this most important, and perhaps the strongest convocation of the diocese. The responsibilities laid upon him by his brethren of the clergy and laity conclusively prove that they have the utmost confidence in him. Dr. Chambre is a member of the Standing Committee of the diocese, also of the diocesan Board of Missions, one of the examining chaplains appointed by the Bishop, and was elected one of the provisional deputies to the General Convention. He is President of the Massachusetts Church Union. The rector and Mrs. Fales received the clergy and visiting friends at lunch at the rectory. At the afternoon session, an essay was presented by the Rev. G. W. Shinn, D. D., on "Restrictions and Permissions in the matter of Marriage and Divorce." The Rev. John S. Lindsay, D. D., rector of St. Paul's, Boston, preached the missionary sermon in the evening. The next meeting is appointed early in January at St. Matthew's, South Boston.

**NEW JERSEY.**

The Rev. Charles L. Sykes rested from his labors at Scotch Plains, N. J., Oct. 21, 1889. He was admitted deacon in 1862, and was the faithful rector of All Saints' church at Scotch Plains when he entered into life. Back of this simple notice is an unusual story. The class of 1862 of the General Theological Seminary numbered 16. Three others were in the class up to within a few months of graduation. Of the 16, Bishop Robertson was called first to his rest, after 24 years of work for the Master, May 1st, 1886. Three years have passed away and Mr. Sykes is the second that will no longer return answer at roll call. Fourteen remain after 27 years. Who will be summoned next? If we include the three mentioned above there have been three deaths out of the 19, a remarkable showing it would seem.

**PITTSBURGH.**

The corner-stone of All Saints' church, Braddock, was laid on All Saints' Day by Bishop Whitehead, in the presence of a large concourse of clergy and people. The service used was the one set forth by the Bishop himself, and was very impressively performed. The building is to be frame with stone foundation, and when it is completed will be fully described in these columns. The cost of the building will be about \$10,000. The work was commenced some years ago in connection with the church of the Good Shepherd, Hazelton, carried on for a time by the general missionary, then by the Rev. G. A. M. Dyess, and now brought to the promising building condition by the present energetic incumbent, Dr. Irvine. Braddock is an important centre and the parish has been long needed. In the evening a second service was held and two persons presented for Confirmation.

The temporary chapel on the lot at Johnstown, has been completed at a cost of \$500, and is a substantial, plain structure suited for the present needs of the work. It was formally opened on All Saints' Day by the Rev. John E. Bold, who entered upon his duties as rector of St. Mark's at that time.

On the same day, previous to going to Braddock, the Bishop preached and administered the Holy Communion at Emmanuel church, Allegheny. The Rev. John R. Wightman, so long an effective and self-denying lay worker in the diocese, and ordained recently to the perpetual diaconate, has been appointed chaplain of the Laymen's Missionary League and will enter on his duties in Advent. His business relations and knowledge of the city mission work make him an admirable man for the place. On Nov. 6th, a Quiet Day for women was held in Trinity church. Bishop Tuttle, of Missouri, was the conductor, and gave a useful and interesting instruction and meditations.

**MARYLAND.**

The three days' fair and bazar for the benefit of the church of St. Michael and All Angels, of which the Rev. Wm. Kirkus is rector, closed on Friday night, Nov. 8th. The fair was held at the Lyceum Theatre, and proved a success. It is the intention of the congregation to have the building completed according to the architect's original design. The total cost of the structure would amount to \$60,000, of which \$20,000 is needed. It is also proposed by the members to purchase a new organ at the cost of \$5,000. The new building when finished will seat 1200 people. The congregation is large and is increasing wonderfully, as is also the Sunday school.

The meeting of the Woman's Auxiliary Society of Maryland was held Thursday, Nov. 7th, in Grace church. Missionary addresses were made by Bishop Paret, the Rev. H. D. Page, of Japan, Bishop Grafton, of Fond du Lac, and Miss Emery of New York. Mrs. Wm. J. Albert presided. A luncheon was served in the church chapel.

On Thursday, Nov. 7th, the corner-stone of St. Matthew's church was laid at Sparrow's Point. A few years ago the Pennsylvania Steel Co. bought a large tract of land about ten miles from Baltimore. Since that time they have been erecting enormous iron furnaces and houses for their workmen. They have already built up a town of 1500 people. The first religious service which led to the formation of St. Matthew's congregation was held in the autumn of 1887, by the Rev. Dr. Geo. A. Leakin of Trinity church, in the residence of a gentleman near the Point. A mission was established and the Rev. Joseph Fletcher appointed missionary; services have been held every Sunday in the public school-house, and an excellent congregation has been gathered. At an early date the Bishop gathered together a large number of the leading laymen of Baltimore, and presented to them the needs of the mission. The opening was so promising that the gentlemen immediately pledged a sum of money large enough to justify the beginning of a church and rectory. The Penna. Steel Co. gave a lot of land, contracts were given out for buildings designed by an architect who had formerly been a communicant in Mr. Fletcher's parish, and who gave the plans. The work has been pushed forward more rapidly on the rectory, so that the missionary may live on the ground. The foundation for the church has been laid, and on Thursday a large congregation gathered for the laying of the corner-stone. A special train from Baltimore carried the clergy and representatives from almost all the city and suburban parishes. Before the stone was laid, an infant was baptized by Mr. Fletcher, the corner-stone being used as the font. Choir boys from Mt. Calvary and St. Andrew's churches led the music. In the unavoidable absence of the Bishop, the Rev. Dr. Hodges conducted the service and laid the stone. The Rev. Dr. Williams read the Lesson, and Mr. Fletcher read a list of the articles deposited in the stone. The Rev. Wm. M. Dame, of the Memorial church, Baltimore, delivered an earnest and admirable address. St. Matthew's will be a frame church, built on stone foundations. It will have a frontage of 32 feet, and a depth of 60 feet. The tower will be 40 ft. high, with belfry. A litany desk of quartered oak, carved and inlaid with mosaic wood, made by the rector, Mr. Fletcher, will be placed in the church by him as a memorial of his mother, who died Sept. 20, 1882. A carved oak eagle lectern is the gift of Miss Annie Cushing, of Baltimore. The lectern Bible has been given by the chapel of the Atonement. The pulpit is to be the gift of certain members of the Society of the Home Study of Holy Scriptures. The church bell was given by Mr. R. H. Hummell and his mother, and an altar service-book and desk have been given by Mr. and Mrs. James Butler, of Tenafly, N. J., in memory of their late daughter, Elizabeth Mary Butler. Through the combined offerings of about 70 persons, members of Mr. Fletcher's former parish, a solid silver Communion service was presented. The

people although they are very poor, are giving most generously toward a fund to provide the church with pews. An offering of \$61.74 was made for the building fund. About \$500 are still needed for the completion of the buildings. It is hoped that this sum will be made up at once so that the mission may have no burden of debt upon it.

**CONNECTICUT.**

The annual meeting of the Connecticut branch of the Woman's Auxiliary was held at Bridgeport, on Thursday, the 14th. The day began with a celebration of the Holy Communion in St. John's church, at 9 o'clock, after which the session was opened. The attendance of delegates from the various parishes was very large, completely filling the church. The following is a summary of work from October, 1888, to August, 1889:

Archdeaconry.	Money.	Value Boxes.	Total.
Eastern.....	\$ 628.23	\$ 931.35	\$1,559.58
Fairfield.....	2,140.31	4,940.32	7,080.63
Hartford.....	2,327.67	1,733.66	4,061.33
Litchfield.....	725.84	1,355.27	2,081.11
Middlesex.....	583.71	575.48	1,159.19
New Haven.....	2,011.04	3,338.94	5,349.98
Total.....	\$8,415.80	\$12,875.02	\$21,290.82

It is gratifying to note an increase of over \$2,000 in the cash receipts during the past year. In the absence of the Bishop of the diocese, who, we deeply regret to state, was detained at home in consequence of illness, the Bishop of Oregon presided, and delivered a most interesting and instructive address, especially referring to the needs of his diocese and the growth of the Church in the West. The Bishop of Utah and Nevada then addressed the meeting on work in Nevada, and pleaded earnestly for young men to enter the great missionary fields, and give themselves for the work of the Master in extending His kingdom amongst men. After the Bishop's address, all the members were invited to luncheon, most generously provided by the members of the churches of St. John, St. Paul, Christ, and Trinity. The meeting re-assembled at 2:30 in Christ church, and listened with marked attention to the Bishop of Wyoming and Idaho; his account of the steady progress of Church work in his diocese, was most interesting, and impressed many with the value of the work of the association in aiding our missionaries. The Bishop of North Dakota spoke very vigorously on behalf of his Indians. He regretted to notice in the list of missionary dioceses aided by the association, the omission of North Dakota; his impressive words on his Indian work, will doubtless prevent an omission of that kind again. At 6 o'clock an adjournment was made for tea. The session re-assembled at 8, and again the church was crowded. The Bishop of Nevada and Utah addressed the meeting on the Utah part of his diocese, and was followed by Dr. Gordon, on work in Mexico. The whole meeting was a marked success, and will not only be productive of good in regard to the various fields of missionary labor dwelt upon, but will stir up the missionary spirit throughout the whole diocese.

The Bridgeport Clerical Club has resumed its weekly meetings in Christ church instead of St. John's. All the members regret the absence of the genial and learned Dr. Lindsay, their former president. He has been succeeded by the rector of Christ church, the Rev. Beverly E. Warner, who will vigorously carry on the work of the church. The subjects for discussion, so far arranged, are: Sunday School Institute; Value of Clerical Clubs; Choral Services; Decencies of Moderate Ritual; and Preparation of Sermons.

St. Mark's church, New Canaan, has again received a very handsome gift, the vestry of St. Andrew's church, Stamford, having most generously given a very handsome altar of oak with white marble mensa, and re-table of oak, with cloths and fair linen.

In consequence of the indisposition of the Bishop of the diocese, the Bishop of New York held Confirmations Sunday, Nov. 10th, in St. John's and St. Andrew's church, Stamford.



## LONG ISLAND.

**BROOKLYN.**—The Rev. Dr. Charles H. Hall, rector of Holy Trinity, who, together with his family went abroad in June, returned on Monday, Nov. 11th, when he was met on the arrival of the steamer by a number of his friends and parishioners. He spent a considerable time in France and England, preaching only once in his absence.

Bishop Garrett has appointed the Rev. C. W. Turner, rector of St. Matthew's church, Dean of St. Matthew's cathedral at Dallas, Northern Texas. The Bishop is a warm, personal friend of Mr. Turner, and offered him the appointment in the spring, which he declined. This time, however, he has been persuaded to accept, partly on the score of friendship and partly because it seems his apparent duty to enter upon this larger work, [which he will do about December 1st. He will leave the church in a fairly prosperous condition, while his relations with it are altogether pleasant and harmonious. For 13 years he has been rector of St. Matthew's, having done much to reduce its debt and increase the number of communicants, now about 200. It is understood that his family will remain in Brooklyn during the winter.

The 17th annual meeting of the Long Island branch of the Woman's Auxiliary was held in St. Ann's church, on Thursday, Nov. 14th. Among the clergy were Bishops Littlejohn, Brewer, Walker, and several of the Brooklyn rectors. A shortened morning service was followed by a brief address to the delegates by the Rev. Dr. Brown, rector of St. Thomas' church, New York, who spoke of the auxiliary as a means of grace and how it could be made such to each of its members. Next in order was the celebration of the Holy Communion. According to the report of the secretary, Louise S. Gilbert, read by the Rev. Mr. Burr, of St. James' church, Newtown, the association numbers 60 parishes, represented by 243 delegates. The boxes sent were valued at over \$12,000, while over \$2,300 had been contributed in cash. Five parishes were working successfully under the pledge system. Money had been sent as salaries to teachers in Africa and the South; and also to a mission in Alaska; to a hospital in Montana; to assist the Rev. Mr. Nies, formerly an assistant at St. Ann's, in building a church at Anaconda, Mont.; to St. Mary's school, in Dallas, Texas; and also to the mission of the Holy Comforter, in Brooklyn. New work had been organized in the name of the Long Island Altar Society, while branches of the Church Periodical Club had been started in 25 parishes. Over 450 books and 650 periodicals had been dispersed in 16 dioceses. The work in part arranged for the coming year, was the completion of the fund for the church of the Holy Comforter; providing the salary of a teacher in Raleigh, S. C., which these parishes had promised to do for seven months and a half; and also helping in the work in Mexico, under the supervision of the Rev. Mr. Gordon. The latter work, which was an entirely new departure, was undertaken with the indorsement and advice of the Bishop. In the afternoon there was a good attendance, Mrs. Adrian A. Seaman presiding, when ten-minute addresses relating to diocesan and domestic work, work among the Freedmen, the Indians, etc., were made by Bishops Talbot, Leonard, Walker, Brewer, Quintard, the Rev. Mr. Brewster, of Grace church, and the Rev. Mr. Page, of Japan.

In the evening of the same day, the 2nd annual Choral Festival of the Choir Guild of the diocese, was held in the church. Though admission was by ticket, the great church was thronged long before the service began. At the appointed hour, 8 o'clock, the 18 surpliced choirs entered the church singing as a procession, Hymn 497, "Jerusalem, high tower," etc. All passed down the side and up the central aisle, and took the reserved seats in the body of the church, instead of sitting as last year on platforms placed above. The procession was followed by various of the clergy, and by Bishops Walker and Littlejohn, all these

taking their seats in the chancel. The Rev. Mr. Hubbard intoned the opening sentences, when the chorus chanted the Special Psalms, the *Magnificat* and *Nunc Dimittis*, etc., between the first and second Lessons, an anthem, "I will magnify Thee," after the third collect, followed by a hymn and the offertory. Then came the anthems, "Lo, summer comes again" and "Ave Verum," by Stainer and Gounod, and also a "Chorale" by Luther. After the closing collects the blessing was pronounced by Bishop Walker, when the choirs sang as a recessional, the hymn "With gladsome feet," by Macfarren. Toward the latter part of the service the Bishop having to retire, said a few words in which he congratulated the choirs on what they had done and might hope to do in future towards a more fit rendering of sacred music, and also in bringing all together in fraternal relations. Concerning this second festival it is most unwillingly said that it would bear no comparison with that of last year. Last year from the moment the choirs entered the church the success of the festival was assured, and the indescribable feeling which stirred the congregation, ended in downright enthusiasm. It is simple truth to say that there was nothing of the kind this year. If the processional may be said to give the pitch to what follows, it unmistakably pitched things out of time, not to say out of tune. Thenceforward, scarcely anything was done which could at all stand the test of reasonable criticism. The Offertory, a noble composition, started out well, and the tenor did his part to make it a success, but what with the too long and far from satisfactory singing by the quartette, including two boy singers, a break was made which the choirs were powerless to bridge over. Of the anthems, Luther's "Chorale" was the best, and indeed the best thing of the evening. In view of this unfavorable estimate which is shared in by some of the best musical critics who had taken the pains to come from New York and Boston, the question arises whether something cannot be done to heal the unfortunate breach which resulted last year in cutting off the cathedral choir. That choir is to ordinary choirs what the cathedral is to ordinary churches, while its leader showed last year that he was easily master of his forces. That meant that he handled them in a way in which they not only responded to every wave of the baton, but in which they took their inspiration from him and sung with a unanimity, correctness, and finish, which it was generally acknowledged, scarcely left any room for criticism. The first annual festival of the Choir Guild of the diocese was a remarkable event in the singing of surpliced choirs, and one long to be remembered. It is to be feared it will never be repeated until a way is found to include the foremost choir master and choir in the diocese.

A very interesting incident occurred at St. Chrysostom's church, Sunday evening, Nov. 10th. At the close of the service, three laymen were admitted to the Brotherhood of St. Andrew, which already has a large and hard-working chapter in this new parish. The form of prayer set forth by the Brotherhood was used by Archdeacon Stevens, and Bishop Walker, of North Dakota, who chanced to be present, made a brief address and gave benediction. During the period of the General Convention sermons were preached by the Archdeacon of Montreal, Bishops Burgess, Spalding, Adams, Coleman, Walker, Kendrick, and others. The parish is full of earnest life, and is steadily growing in strength.

## PENNSYLVANIA.

As this diocese is small, and for the most part thickly settled, and is also a great railroad centre, many would suppose that its Bishop is a stranger to the hardships which attend many episcopal visitations, but such is not the case, as the following journey of a day and a half will show. On Saturday, Nov. 9th, Bishop Whitaker, in company with the Rev. J. Thompson Carpenter, the itinerant missionary of Bucks county, left Broad St. Station at noon for Stockton, N. J., from whence they drove to Centre

Hill, Bucks county, Penn., in a drenching rain storm, where they found a small congregation. A full service was held, and the Bishop preached. From thence they went 22 miles up the Delaware to Riegelsville, where they held a service in combination with the Rev. J. M. Koehler, of Reading, who ministers to the deaf at that point, in the Reformed church, which was kindly loaned for the service, after which they went to Bethlehem, where they passed the night. On Sunday morning they found a large congregation awaiting them at Quakertown, where a beautiful church has recently been erected through Mr. Carpenter's exertions, and opened a few Sundays ago. A class of seven persons was confirmed—a man with his wife, son, and daughter, and the mother of two children, who were baptized by the Rev. Thomas L. Franklin, D. D., two years ago, at the first service held in Quakertown. In the afternoon they drove to Rich Hill, three miles distant, and held a service, at which the Bishop preached to a congregation of about 75. Later they left for Philadelphia, to attend the missionary meeting held in the church of the Holy Trinity. This meeting was presided over by the Bishop, and proved to be a very interesting one. It was held under the auspices of the William Bacon Stevens Missionary Society of the Divinity School. In a few brief remarks the Bishop introduced the subject and the speakers. The Rev. Wm. B. Gordon, who has been several years in Mexico, spoke of the difficulties attendant thereupon, and what Mrs. Hooper had accomplished by her school. The Rev. Arthur Locke, of China, spoke of the pressing needs of the Chinese mission; and the Rev. Paulus Moort, a full-blooded negro, a graduate of the Divinity School, and of the clergy of Liberia, spoke of what that republic needed.

The closing service in the old Grace church, Mount Airy, was held on Sunday, Nov. 10th, when the rector, the Rev. Simeon C. Hill, reviewed in an historical sermon, the work which had been accomplished since its organization and especially during the 15 years of his rectorship. The new and handsome church of English Gothic 95 by 52 feet, with a handsome tower 91 feet high was consecrated on the Wednesday morning following by Bishop Whitaker, the sermon being preached by the Bishop of Pittsburgh. There were 66 of the clergy present besides the Bishops, and the church was filled notwithstanding the heavy rain. The church is built of local stone, is of open-timbered construction, the interior walls are plastered in hard finish, the columns, capitals, and arches are of Indiana lime-stone, the furniture of oak, the windows of cathedral glass leaded, the floors of yellow pine, and the aisles tiled.

The first anniversary of St. John's church Lansdown, was observed on Sunday, Nov. 10th. The neat building was tastefully decorated with palms and ferns. The Rev. R. F. Innes is to take charge. Special sermons were delivered at both the morning and evening services.

**PHILADELPHIA.**—The St. Mark's Home for Aged and Infirm Women of the Church which was opened last winter, is now pursuing its good work under the care of two resident Sisters of the St. Margaret's Community. The home and property, valued at \$10,000, is a gift to St. Mark's church, from a devout parishioner, in memory of a deceased relative. There are yet three or four vacancies in the Home, for which applications will be received by the Sister in charge at the Home, 1428 Lombard Street. The rules of the Home limit the age of the inmates to 65 years or over; they also require the payment of certain stipends, upon entrance, which are determined according to the age of the applicant. The number of inmates is limited to twelve. It is not intended that its benefits shall be confined to those who reside in the diocese in which it is located.

An earnest sermon was preached by the Bishop of Springfield, at the Continental Theatre at the resumption of the theatre services on Sunday evening, Nov. 10th. The theatre was crowded to the doors, the music

being furnished by the Weccaco Band. The Bishop drew a strong lesson for those present by a comparison between the lives of the Emperor Nero and the Apostle St. Peter. This theatre has been secured for the services this winter, notwithstanding the strong opposition of the former management, but that being changed, the new was appealed to and consented to their being held in it.

In response to a circular issued by a committee of the convention of the diocese, about 200 ladies from 20 parishes assembled at Grace church on the afternoon of Nov. 14th, when the Bishop presided and introduced the Rev. R. A. Edwards, who presented the plan of a Home for Aged Members of the Protestant Episcopal Church. The Rev. James S. Stone seconded the proposition. It provides that those to be admitted shall have been residents of the State for five years, and communicants for three years. An entrance fee of \$150 is to be charged, all property is to be vested in a Board of Trustees, to be men, while the institution will be conducted by lady managers.

## OHIO.

**PAINESVILLE.**—The Rev. Alanson Phelps, an aged and retired priest, died at his home, in this place, on the 6th inst. But one clergyman has been longer connected with the diocese of Ohio, than Mr. Phelps. The latter came in 1841 as rector at Hudson, having graduated at the Virginia Theological Seminary. His whole ministry was spent in Ohio, his successive charges, after leaving Hudson, being Kent, Painesville, and Fremont. For some years past, being infirm from old age, he has lived quietly at Painesville. His death was very sudden at the last. The interment was at Fremont. Mr. Phelps leaves a widow and three daughters, of whom one is unmarried and at home, and the others are the wives of Mr. L. H. Morehouse, of Milwaukee, and E. L. Wyman, M. D., of Manchester, Vermont.

## MISSISSIPPI.

## BISHOP'S APPOINTMENTS.

## NOVEMBER.

- |                                   |              |
|-----------------------------------|--------------|
| 24. Jackson.                      | 26. Raymond. |
| 27. Clinton.                      | 29. Bovinia. |
| 30. p. m., St. Mary's, Vicksburg. |              |

## DECEMBER.

- |   |               |
|---|---------------|
| 1. Christ church, Vicksburg, a. m.; Trinity, p. m. night, St. Mary's. |               |
| 2-3. Diamond Place.   |               |
| 4. Bolton.  | 6. Brandon.   |
| 8. Yazoo.   | 15. Meridian. |
| 22. Columbus.   |               |

## CENTRAL PENNSYLVANIA.

**WILLIAMSPORT.**—On All Saints' Day there was presented to Christ church by Mr. C. La Rue Munson, vestryman, a large and exquisitely wrought eagle lectern, in brass, to stand as a lasting memorial of his wife, Mrs. Josephine White Munson, who entered into rest on the 26th of July last. Made by the Gorham Mfg. Co. of New York, it is certainly a masterpiece of its kind, and both as a rich ornament to the chancel, and as a sweet memorial of a much loved friend, the gift is sincerely appreciated by rector and congregation.

## COLORADO.

The journal of the council gives the following statistics: Baptisms—infant, 338, adults 80, total 418; confirmed, 254; marriages, 175; burials, 251; communicants, 2,711; Sunday school teachers and scholars, 2,965; value of Church property, \$516,859; total contributions, \$57,339.89.

## QUINCY.

**PEORIA.**—The Office of Institution was used for the first time in the history of the parish of St. Paul's, on Sunday, Nov. 10th, when the Rev. Sydney Gilbert Jeffords, formerly of the diocese of Minnesota and the recently arrived rector of this parish, was instituted by the Bishop, assisted by the Rev. E. H. Rudd, of St. Mary's School, the secretary of the diocese, and the Rev. John Benson, of Limestone, in connection with morning service. There was a very large congregation, and a vested choir of



about 30. The ceremony was unusually impressive, and was made the more so by the remarks of the newly-instituted rector. Mr. Jeffords has re-organized all the societies of the parish and organized more. There is now the Brotherhood of St. Andrew, which has been doing good and real work on the purely spiritual lines of its charter; and the "Society of the Royal Law," an association of young women banded to aid the rector in looking after his people, strangers, and carrying out such similar work as he suggests; "Ladies' Aid," which has heretofore assisted in paying off a small debt, providing the poor with garments, and assisting various institutions, all moneys raised by them have been the results of the work of their own hands; the "Missionary Society," which is an adjunct of the Woman's Auxiliary, and has made a special matter of sending away boxes of goods most suitable for poor mission stations; and the "Young Women's Guild," which is of a more general and social nature. The work appears very promising, and certainly, from present indications, the parish is justified in looking forward to a sure and reasonably rapid growth. At the evening service following the institution, the Bishop preached a very beautiful sermon, based on one of the visions of the Prophet Isaiah, and applying very completely to the service of the morning.

**MINNESOTA.**

GRANITE FALLS.—On Wednesday, Nov. 6th, the cornerstone of Trinity church was laid by the Rev. T. H. M. Villiers Appleby, general missionary of the diocese. The Lesson was read by the Rev. S. B. Purves, and addresses made by the Rev. Messrs. D. T. Booth, W. S. Sayres, and T. H. M. V. Appleby. The offering went toward the Building Fund. A list of the deposits in the stone was read by the rector, the Rev. J. B. Halsey; the two local papers; a coin of 1889; a list of clergy, wardens, and vestry; the Holy Bible, and the Book of Common Prayer. Strenuous efforts are being made to push the work through at once and make the building habitable for this winter's use. But little more money is needed, but that is needed sorely to turn the balance. The services were impressive and a surprise to many unfamiliar with the Church's ways.

ST. PAUL.—Sunday, Nov. 10th, was a red-letter day in the history of St. Paul's parish. For three months the church has been closed for enlargement and improvements. The old chancel, as originally constructed, was not intended for a vested choir, and the organ placed in the transept, was too remote from the singers for well-rendered music. The building, as reconstructed, presents in every respect a most Churchly appearance. The extension has been made in substantial stone work, heavily buttressed. The sanctuary and choir have been extended 45 feet, and the spacious stall seats will accommodate 60 persons. The walls of the chancel are decorated with a broad frieze of passion flowers, and the panels are beautified with ecclesiastical symbols. The floor of the sanctuary and choir is paved with tile of an appropriate design. While the building was being renovated, several members of the parish took the opportunity of adding to the beauty of the church. The vested choir gave a window as a memorial of Eben Miller who was a member of their organization. The Young Ladies' Guild presented a window in memory of the late Mrs. Breed, their first president. Mr. W. H. Peabody gave the third window as a memorial of his sister, Mrs. W. L. Perkins. A litany desk of oak and brass, in memory of Jacob W. Bass, a former vestryman, was used for the first time. A brass pulpit, also a gift, did not arrive in time, but will be in place by Christmas. The clergy and congregation of Christ church united with the people of St. Paul's in commemorating the day. Both of the Bishops of the diocese were out of the city and therefore prevented from being present. Morning Prayer was said by the Rev. Edward C. Bill, D. D., and the Ante-Communion service by the Rev. Charles D. Andrews, the rector of Christ church. The Rev. John Wright, the incumbent of the

parish, preached an historical sermon. Large congregations were present at the services. The music was rendered by the vested choir of the parish. They entered the church bearing a processional cross, which was a memorial gift. The evening service was rendered chorally, the Rev. Dr. Bill preaching the sermon. The church has now all the conditions that contribute to good and effective music.

**IOWA.**

The Central Convocation met in St. James' church, Oskaloosa, on Nov. 5th and 6th. The Rev. Wm. Wright was the preacher at the opening service on Tuesday evening. He spoke on the following text: St. Luke xix: 23, "Wherefore then givest not thou my money into the bank, that at my coming I might have required mine own with usury?" The Holy Communion was celebrated on Wednesday morning at 10 o'clock, the Rev. Mr. Judd making the address. The rector was Celebrant. At the Wednesday evening service the Rev. Mr. Gaynor preached on St. Luke, ii: 46, "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." The rector of the parish, the Rev. Mr. Greeson, followed in an address. On Wednesday afternoon there was a business meeting, the Rev. F. E. Judd in the chair. Several interesting and important subjects were discussed. The Rev. S. C. Gaynor resigned as secretary, and the Rev. John F. Greeson was elected in his place. A vote of thanks, on motion of the Rev. Mr. Wright, was tendered the retiring secretary. The next place of meeting is Brooklyn, and the time is the last Tuesday before the last full moon that occurs before Ash Wednesday.

**VERMONT.**

ST. ALBANS.—The 11th annual festival of parish choirs in this diocese was held in St. Luke's church, Oct. 31st and Nov. 1st. Prof. S. B. Whitney, from the church of the Advent, Boston, conducting, Mr. B. B. Gillette, from Holy Trinity, Marlborough, Mass., serving most acceptably as organist. Most of the singers arrived Wednesday, as the first rehearsal took place that night. Thursday, at 7:30 p. m., full choral Evensong was sung, and the scene was most inspiring, as 100 vested men and boys marched into the church singing the processional. The altar was vested in white, and most glorious with candles and flowers. The Rev. Mr. Carpenter, rector of Middlebury, read the Lessons, the Rev. Geo. T. Ryder, of New York City, making the address, taking as his text Eph. v: 19. During the offertory, Mr. Stanley Clemens, of Boston, sang the solo. At the close of the service a short business meeting of the Vermont Choir Guild was held, at which the secretary, Mr. C. E. Parker, of Vergennes, reported the guild in a flourishing condition. Following the service at the church, a reception was given by the ladies of the parish to all singers and their friends at Good Templars Hall. On All Saints' Day came the great service of the festival, when the church was again filled, the Rev. J. Milton Peck, of Malden, Mass., preaching a fine sermon and celebrating the Holy Communion, being assisted by the Rev. Thomas Haskins, of Los Angeles, Cal., a former rector of St. Luke's, the Rev. Mr. Fisher, of St. Johnsbury, and the Rev. A. B. Flanders, rector. The weather was fine and a large number were present. Prof. Whitney complimented the boys of St. Luke's for their good behavior and hard work, which was most gratifying to Mr. E. P. Nutter, their faithful choirmaster.

Beginning Tuesday, Nov. 5th, at 7:30 p. m., the Woman's Auxiliary held a series of meetings in St. Luke's church. Bishops Bissell, of Vermont, Brewer, of Montana, and Talbot, of Wyoming and Idaho, with other clergy, being present and addressing the meetings. It was shown that the work in Vermont was in a most flourishing condition. A reception was held by the rector and Mrs. Flanders at the rectory, to which the clergy, the visitors, the parishioners, and their friends, were invited.

**THE JUNIOR AUXILIARY OF MICHIGAN.**

Report read at the meeting of the Woman's Auxiliary, in Grace church, Detroit, on the 5th day of November, 1889.

We have met here for the purpose of discussing the best methods of uniting with the children, in the mission work of the Church, and the means to be adopted by which they may prove themselves the "messengers of God."

Perhaps it may be well to review briefly the work which has already been done since the organization of the society in April last. Twenty-eight societies have sent in reports to us, 15 being in the City of Detroit, comprising 750 children, 500 of whom are in Detroit, and 250 in other parishes in the diocese.

At a meeting held on the 18th of May last in the parish building of St. John's church, pledges were given towards a diocesan fund to be placed at the disposal of the Bishop. About 250 children were present. Reports were read from various branches of this society, and the children were afterwards pleasantly entertained by the diocesan Woman's Auxiliary.

As several of the branches were in existence and doing good missionary work prior to the formation of the "Diocesan Junior Auxiliary," some reference will require to be made to their work during the past year:

At Grose Isle, the branch of the "Ministering Children's League," comprising boys and girls, held a successful sale in June last, the proceeds of which were devoted to the decoration of the chancel of their church. In addition the sum of \$10 was sent to Bishop Leonard towards a scholarship in the Bishop Whitaker school at Reno, Nevada, and the society have now in course of preparation, a box of good things to be sent to a white hospital in New Orleans. They have also promised to lend their aid in preparing a Christmas box for the Shoshone Indian Agency.

At Owosso, the branch called "The Helping Hand," engaged in sewing for a children's hospital, which, no doubt, was very highly appreciated.

At Pontiac, the branch of Zion church sent two boxes to Mrs. Buford's hospital and school in Virginia, one valued at \$13.40 at Christmas, and the other valued at \$16.50, with the assistance of the Stockbridge Society, was sent at Easter. They have also intimated their intention of sending a box this Christmas to the Rev. J. Roberts, at the Shoshone Indian Agency.

At Stockbridge, the society called "The Helping Hands" sent a box valued at \$10 to Mrs. Jennings' school at Macfarlane Station, Lunenburg County, Virginia, and send monthly as many copies of *The Young Christian Soldier* as possible. They are also preparing a box to be sent away this fall to some deserving mission, as yet not decided upon.

At Sault Ste Marie, there are three societies in connection with St. James' church, embracing 82 members, all of whom are engaged in the mission work of the Church.

At Escanaba, "The Willing Workers" presented to the church a Communion set for the altar, which must have afforded the rector and congregation much pleasure.

At Ann Arbor, in St. Andrew's church, "The Helping Band" have pieced a quilt, which will soon be donated to some one in need of it.

At Hillsdale, \$34 was raised by the members of the Junior Auxiliary, and expended in furniture for the chancel of the church.

At Flint, the "Knights of Honor" and the "Girls' League" will unite in sending a box at Christmas to the Shoshone Indian Agency.

At Houghton, \$5 was pledged to Miss Bland at Agra, India, from the boys' and girls' societies.

At Christ church, Detroit, the St. Arnes' branch of the Ministering Children's League sent \$5 for a scholarship in the Rev. J. W. Perry's school for colored children in Tarboro', North Carolina, and did much work for Mrs. Jennings' school and Mrs. Buford's hospital. They have also resolved

to prepare a box at Christmas for the Shoshone Indian Agency. "The Comforting Society" of the King's Daughters pledged \$2.50 towards the diocesan fund.

At Grace church, the children engaged in work for Sister Caroline Delano's hospital at Fond du Lac, Wis., and for Grace Hospital, Detroit, and have pledged \$2.50 towards the diocesan fund.

At St. Stephen's church the "Ministering Children's League" founded a "Toy Hospital" and after restoring many disabled toys to sound condition, distributed them among the poor of the city. This society also pledged \$2.50 towards the diocesan fund, and have promised to prepare a box to be sent at Christmas to the Shoshone Indian Agency. "The Soldiers of the Cross," of St. Stephen's church, contributed a beautiful font and handsome vases for the altar, and have given \$2.50 towards the diocesan fund, and the "Choir Boys" pledged \$5 towards a scholarship for Miss Bland.

At the church of the Messiah, considerable parish mission work has been done by the children. They have pledged \$2.50 towards the diocesan fund, and will join in sending a box to the Shoshone Indian Agency.

At St. James' church, the children have been quite active in Church work, and have a large membership. They will also make up a box for the Shoshone Indian Agency.

At St. Andrew's church the children have signified their intention of joining in the good work, and have promised a box for the Shoshone Indian Agency.

At St. Paul's church "The Silver Star Club" composed of past and present members of the vested choir, have pledged \$2.50 towards the diocesan fund. The St. Paul's Cadets, with a membership of 119, recently organized, promise to be a powerful auxiliary force in the work we have taken in hand. The St. Mary's Society of young girls are actively engaged in city missions, and will soon have a box ready to be sent away. A branch of smaller children known as "The Little Missionaries," divided into 16 jurisdictions, have sent away boxes of toys and dolls to children outside of the city, and promise aid in the same direction to the Shoshone Indian Agency by Christmas next.

At St. John's church, the branch of the "Ministering Children's League" called St. Margaret's, during the past year have sent out three boxes, one at Christmas containing gifts for a Sunday school of 30 children in Brighton, Tenn., valued at \$30. A second box containing clothing, estimated at \$25, for a negro girl in the school of the Rev. J. W. Perry, in Tarboro, N. C., to whom was also sent a \$5 scholarship, and last month a box of useful and fancy articles for a society of Indian girls engaged in mission work in Scranton, S. D., among the Black Feet Indians. The valuation of this box was \$15. The sum of \$2.50 was pledged towards the diocesan fund, and \$10 towards repairing the parsonage of the Rev. J. B. Fitzpatrick, in Sherman, Texas. In addition to this the children held a sale of fancy articles last June, realizing the sum of \$65, which was deposited in the bank and which will be applied towards some special purpose to be designated by the Bishop. This society will also prepare a Christmas box for the Rev. J. Roberts at the Shoshone Indian Agency.

It may be remarked that the work for the Shoshone Indian Agency, is done at the special request of our general secretary, Miss M. T. Emery, of New York.

As we look backward in review of the noble work the "Junior Auxiliary of the diocese of Michigan" has been able to achieve, even in its incipient stage, and the missionary sentiment it has fostered and developed among the children, we have strong reasons for feeling encouraged and stimulated to still greater efforts in so worthy a cause. The possibilities which lie before us in this grand Christian work, under aken under the approving eyes of the Master, are far beyond our conception.

MRS. HARRY MACLEAN,  
Diocesan Secretary Junior Auxiliary,  
Detroit, Michigan.



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REV. C. W. LEFFINGWELL,  
Editor and Proprietor.

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Chicago, Saturday, Nov. 23, 1889.

THE LIVING CHURCH is recognized as one of the best mediums of advertising. In circulation and influence it ranks among the foremost religious papers of the country and it reaches the best class of reader in every State and Territory.

EARLY in December THE LIVING CHURCH will begin the publication of a prize story for which twenty-seven writers are competing. The probability is that more than one suitable story will be found among the contributions in hand, and that we shall be able to offer unusual attractions in the way of serial stories during the coming year. As back numbers cannot be supplied, to any great extent, it is desirable that new subscriptions be forwarded as early as possible. Friends who are willing to aid in extending the circulation of THE LIVING CHURCH, should take advantage of this opportunity to interest new readers and to secure subscriptions. Many who take the paper for the story will in time become interested in its more important features.

Not long ago a great lawyer and statesman died, leaving a large fortune and a will. No widow or children survived to be provided for; and the testator, after setting apart a considerable portion of his estate for a sister, a nephew, and two nieces (a liberal allowance for life in each case), had devised the residue to public benefactions. So strict and exact was this astute master of law and language, in the disposition of his property, that he stipulated in his last testament, drawn by himself while in the full possession of all his faculties, that any contesting of the will by the heirs aforesaid should debar them from the reception of the portion bequeathed to them. The rich man died and was buried, and the heirs contested the will. The document,

which had been prepared by the highest legal acumen and learning, came into the courts, and it was declared to be too indefinite for enforcement by judicial decree!

WE refer to this case, not to reflect in any way upon the legal ability of the late Mr. Tilden of New York, who was one of the ablest men of his time, but to point a moral. The Court of Appeals may possibly reverse the decision of the Supreme Court and carry out the intentions of the testator, so far as they can be ascertained; but the fact still remains that the disposition of property after death, as shown by this case, is extremely uncertain, especially as to any portion which it is proposed to divert from legal heirs. The safe and sure way for a man who wishes to devote a portion of his wealth to foundations of charity or learning, is to be his own executor. Let him do as Dr. Wheeler has done in Chicago, as many wise men are doing all over the world, build and endow while he lives. Let him devote the talent which amassed the fortune, to investing it in a way that will do good to all generations. He had better even endow a dog hospital than to leave his money to be frittered away in litigation wherein he will be shown to have been a lunatic or a fool.

The Church of To-Day is perhaps too young to know that THE LIVING CHURCH has not, as the former affirms, "set its face sternly and determinedly against the movement [of Prayer Book revision] from the first." The movement to provide shortened services and to enrich the Prayer Book by the restoration of the Gospel Canticles, and by other slight changes easily reached in two General Conventions and almost unanimously desired by Churchmen, was distinctly approved and advocated by this journal. But when the work assumed formidable proportions, being passed on from one committee and one Convention to another, covering already twelve years of agitation, and threatening no one could predict how many more; when the most radical, unnecessary, and objectionable propositions and innovations came to be urged with all the weight which a Joint Commission could give them; when the movement began to lay hands on matters of doctrine and ritual, and it was evident that bitter controversy was being engendered in the Church, then we called a halt and advised all parties to be content with what had been done, while some desired improvements might be foregone for the general good and peace of the Church.

THE recent effort of the students of the Johns Hopkins University to introduce the college cap and gown appears to have disturbed the customary serenity of *The Independent*. Falling upon the head, if not the front, of the offence, it attacks the unfortunate "mortar-board." If it did not exhaust the vocabulary of contemptuous epithet, it was evidently from no want of ill-will. Its effort was clearly in the line of what Matthew Arnold styled, the American "art of belittling things."

But why this unwonted illiberality on the part of *The Independent*? The college cap and gown are survivals of the old university modes. They are associated with the old-time scholarship, and are suggestive of ages in which learning was a liberal rather than a mercenary art; the ally of religion rather than its contemner; the gift of the Church rather than the godless creature of the State. Now if there are, as we certainly think there are, those among us, who retain some reverence for the past, some cherished regard for the Churchly foundation and religious features of the old learning, and some fair, lineal descent from the ancient Church to which the world owes the school and the university, why should they not retain, if they choose, the ancient modes and distinctions of university life and learning? And why should those who neither hold nor claim any such legitimate and cherished relations to the institutions of the past, be so disturbed, because they do it?

MUCH impatience has been expressed in certain quarters at the time spent in discussing and voting upon the details of Prayer Book revision, many of them of little importance in themselves. Very grave and important legislation, it is said, had to be hastily and inadequately dealt with, or postponed entirely for three years more on account of the inordinate length of time occupied by the work of revision. To us this kind of criticism seems to betray a failure to comprehend the real importance of this work. Other legislation had to do generally with questions of the day, with exigencies, some of them certainly of serious importance, forced upon the Church by the character of these present times. But the Prayer Book is most closely connected with the life and soul of the Church. From it proceeds the strongest educating influence that we have, and it furnishes the very form and mould through which the devout life within the Church of God is framed and modelled. It touches also every time and leading circumstance of human life, and points out contin-

ually to the humble and loyal soul the true path of worship and service in a life consecrated sincerely to Almighty God. Such being the character of this Book, surely no carelessness can be overstrained when anything, however trivial in itself, is to be changed within it or added to it. It is destined to be the guide to a devout life, the summary of religious faith, and the law of practical morality, for millions of Christians in generations to come, as it has been in the past.

THERE is, however, a kind of discussion of which we have had too many examples in the progress of this work, and which might well have been dispensed with. We refer to the criticisms of certain prayers proposed by the revision committee, and the attempts to amend them made upon the floor of the House. That a form which may become a part of the Prayer Book and be in constant use, should be analyzed clause by clause, infelicities pointed out, and even jokes made upon it, before an assembly of four or five hundred men, is certainly calculated to inflict a serious wound upon all true reverential feeling, and we suppose some persons will never hear certain prayers in the new Book without being reminded of such criticisms. The true position in such cases was assumed by those dioceses which refused to vote for any amendments of this nature offered upon the floor of the House, or for any prayers so amended. We are told that this is the nineteenth century, that things must be done by a nineteenth century process, and that this is the nineteenth century process. We can only say that we do not recognize any such necessity, and that we believe that but for the oversight of those who had the inception of the revision movement, it would have been perfectly possible to devise a method which would have been free from such objections.

### SOUTHERN CALIFORNIA.

The General Convention of '89 has an honorable record for the wise and liberal measures adopted for Church extension. Three new dioceses were admitted, and the new missionary jurisdiction of the Platte was created. In one case, however, it is to be feared that the Convention made a grave mistake, viz., in refusing to constitute a new diocese in Southern California. To those who know the country and the existing conditions favoring a great advance of the Church there, the failure of the application for a new diocese was a great disappointment. There is a tide in the affairs of the Church, which taken at its flood



leads on to fortune. There was a grand opportunity for Church extension in Southern California. The people were able and eager to undertake the responsibilities of a diocese. They came to the Convention with proofs of their needs and their resources. There was a genuine enthusiasm for a forward movement, and an *esprit de corps* which received a serious shock from the action of the Convention. Perhaps no other action was possible if it is true, as rumored, that the Bishop of California withdrew his consent to the division. It is hardly conceivable that he could have done so. It is known, however, that when the application of Southern California first came before the Committee on the Admission of New Dioceses, the committee unanimously agreed to recommend the application, and that afterwards objections were raised which defeated it. The claim was made, we are told, that the proposed new diocese was unable to perform its promises, that Bishop Kip had signed his consent under a misunderstanding, and that the division would be ruinous to the old diocese. As to the first, no one who knows the resources of Southern California can give it the least consideration. The old diocese, which has been organized thirty-two years, has an endowment fund of less than twelve thousand dollars. The proposed new diocese came to the Convention with \$15,000 in cash and good paper, in addition to the annual assessments which have been paid for very little episcopal oversight. As to the second, Bishop Kip suggested as early as 1886 that the division should be made, and of his own free will signed the consent, subsequent to the action of the diocesan convention in May last. As to the third, it is a pitiful state of indifferentism if the vast region that has San Francisco for its metropolis, after thirty years of Church growth, and the development of untold wealth in the community, cannot sustain a bishop. There is one parish in that city, the members of which represent at least seventy-five millions of dollars.

What does California propose to do? It has secured the defeat of a safe plan to set off a portion of its vast territory which desires to take care of itself. Will it now provide an assistant-bishop who can do the work of two or three bishops? and will it allow good Bishop Kip to wear out his declining years, blind, and broken in health, in wandering about this empire? The work cannot be done so. There must be a new diocese, and an assistant-bishop for the remaining portion of the old diocese. There is work enough and money enough for both. San

Francisco is not a typical city of the West, if it stands in the way of such a consummation.

#### REVISION AND REVISION.

There is no concealing the fact that the Presbyterian body is grievously exercised upon the proposal to revise the Westminster Confession of Faith. A lively controversy over the matter has sprung up, and shows no signs of abatement. Moreover, we desire to point out that the proposed revision is of necessity doctrinal in its nature. A revision of the Westminster Confession which did not touch doctrine would be an impossibility. And that such a revision is coming seems to have been tacitly implied by the terms of the resolution lately passed by the Cincinnati Presbytery:

*Resolved*, That this Presbytery is not in favor of any revision of the Confession of Faith which would impair the integrity of our doctrinal system, but favors such changes as will set forth more clearly the doctrines therein contained and remove any just grounds of misapprehension or criticism.

This appears to be an innocent resolution, as all such pronouncements are prone to be, but we doubt not that under cover of it most of the adamantine ridges of high Calvinism could be levelled quite close to the prevailing grade of doctrinal sentiment in the rank and file of the Presbyterian camp. The result would be a document which, if it could be placed before the original Westminster Assembly, would certainly not be allowed by those sixty-nine grave commissioners to occupy their time to the extent of "five weekly sessions for nearly nine years."

But we have not offered these remarks for the purpose of trying to predict the results of revision among the Presbyterians. We can only hope in all brotherly charity, that if they do resolve to revise their Confession, they may be divinely guided towards every result that will make for Christian Unity in the Faith of the primitive and undivided Catholic Church. Our object is rather to point out the difference in purpose and result between such a revision as the Presbyterians contemplate entering into, and the revision of the Book of Common Prayer in which we have been engaged for the past ten years, and which we trust will be ended in 1892.

The Presbyterian revision must deal with fundamental doctrines. It was the express condition, unanimously agreed to, and imposed upon our work of revision, that no doctrine of the Church should be touched in the process. Where our Revision Committee showed a marked tendency, in its last report, to

trench upon doctrine, its proposals were rejected by the General Convention. Even some desirable changes were not recommended by the Convention to be adopted in 1892, because they seemed to some to touch upon doctrine. It made no difference what the doctrine might be, all parties were agreed to keep the revision clear of any doctrinal change.

Again, it must be apparent that the trend of the Presbyterian revision movement is away from the ancient (but not so very ancient) moorings of Calvinism, but whether in the direction of Primitive Catholicity or of rationalism, it is difficult to say. Perhaps there is a current in these directions. On the other hand probably the most conspicuous result of our revision movement has been the strong conservative spirit it has developed, of loyalty towards our standard doctrinal formularies, and of a more resolute adherence to the Catholic Faith as set forth in the ancient creeds and as embodied in our sacramental services. Even if the new rubric ordering the use of the Nicene Creed on the five great feasts was a doctrinal change (which some asserted on the floor of the Convention, but which we deny), then it was an enactment designed to secure still greater loyalty to the received doctrinal standards of the Church.

From this comparison, we can say more boldly than heretofore to those who are seeking for the old ways, that this Church of Christ has not lost her conservative spirit; that she has met the temptations of revision with an unswerving negative and has in a new way shown her stability in the keeping of the Faith which has been committed to her.

#### THE CONFERENCE ON CHURCH UNITY.

BY PROF. JOHN DE WITT, D. D.

From *The Interior* (Presbyterian).

I read in *The Interior* of Oct. 31, with great interest and satisfaction, the letter written by the editor after attending the conference between the committees of the Episcopal and Presbyterian churches. I was not at all surprised, but it did me good, nevertheless, to read of the fraternal spirit shown by the "bishops and other clergy," and to learn that Dr. Gray was profoundly impressed with their sincerity and zeal in seeking to establish closer relations with us.

Of course, the Episcopal Church hopes to "capture" American Christianity. Nor do I think it an unworthy ambition for them to cherish. They are convinced that they possess an element of primitive Christianity, in the grace of orders conferred through the historic episcopate, which we should find highly valuable; and their desire to communicate it we ought not to confound with arrogance. No doubt some of them are arrogant, but some of us can match them. I suppose,

however, that the Episcopal Church was never before so painfully alive to the fact, that, in America, the vast mass of Protestant Christianity is organized into ecclesiastical forms very different from their own form; and that they are seeking closer relations with it, not only to mould it, but also to study it, to be influenced by it, and to come into friendly intercourse with its religious life. At one time, I held a different opinion. But this is my opinion now; and it was formed under conditions, which seem to me most favorable to the formation of a correct opinion. The more rapid growth, which the Episcopal Church has enjoyed during the last twenty years, has itself increased the interest felt in us by their ministers and laymen. So long as they were a small denomination, they more easily separated themselves from the general life of Protestantism. But in proportion as Episcopalianism has flourished, in that proportion has it been brought into more intimate contact with other modes of Christianity and realized their importance. A similar movement has been going forward in the Church of England, of which a notable indication is the general favorable comment on the establishment in Oxford of Mansfield College, a Congregational Theological Seminary.

Moreover a profound change has taken place in the inner life of the American Episcopal Church since the Oxford Movement—the old Catholic movement led by Ward, Keble, Pusey, Newman, and others—was first felt here. With much in that movement a Presbyterian minister cannot be in sympathy. But it has done two things in which he can heartily rejoice. In the first place, it has brought the Episcopal Church nearer to the people; and in this way has not only broadened and deepened its own religious life, but has also, and for this reason, made it more sympathetic with the religious life of other Churches. In the second place, it has deepened the faith of a large number of Episcopalianism—tempted by brilliant Broad Churchmen to doubt—in the Bible as a supernatural revelation and in the Church of God as a divine institution.

We cannot set aside, entirely, the imperfection of human nature, when accounting for the action even of religious bodies. And, therefore, if anyone chooses to say—and to emphasize it in the saying—that among the motives which led to the bishops' proposals for Church Unity, was a desire "to lengthen the cords and strengthen the stakes" of their own particular tabernacle, I have no quarrel with him. But such a desire is not enough to explain the proposal. Indeed, we cannot explain it at all, if we make this desire the chief motive. We must attribute it to something deeper; and I attribute it principally to the profounder religious life—the revival in short—of which the Oxford movement was the instrumental agent.

If this was the source of the bishops' proposals, the proposals themselves ought to be—as indeed they have been—treated with profound respect by our Church. They ought also, as I think, to be received with a determination not to abandon their friendly discussion, until either they are withdrawn or it is absolutely clear that no good can result from longer conference.

Whatever others may feel about it, I



read with great pleasure that the committees of the two Churches had met, and become better acquainted with each other, and that slowly, perhaps, but, at any rate, really, they are both approaching a position where, in discussing the tremendous subject of the organic unity of the Church of God, they can do full justice to each other. I hope that our General Assembly of next year will respond to the action of the General Convention, which continued their committee, by continuing our own. Progress in the discussion of this subject must necessarily be slow. And in respect to it, it may be said both to the Episcopal Church and to our own: "Ye have need of patience."

I wish that the Episcopal Church might see its way clear to a repeal or an amendment of the canon, which forbids a rector or vestry to invite a minister not episcopally ordained to preach and to read service (or so much as does not involve the exercise of priestly functions) in an Episcopal Church. If such action involved the violation or compromise of a single principle of the Episcopal Church, no one could ask it or expect it. But, so far as I can see—and I have tried to study the subject thoroughly—it would not. On the other hand, it is clear that its repeal would put the Episcopal Church in a relation to other Churches that would inevitably excite new, profound and most friendly interest in the terms of Church unity proposed by the bishops.

I understand perfectly that the Episcopal Church is a conservative body and moves slowly. And there are other considerations, besides the fundamental principles of the Church, which must be regarded whenever the repeal or the amendment of a long established canon is proposed. But it is right to say, that if closer ecclesiastical relations, whatever they may be, shall be established between the Episcopal Church and other Protestant Churches, it will be due to the fact, that each Church has shown its desire for unity, by going as far toward it as is consistent with its organizing principles. And this the Episcopal church will not have done—I speak under correction—until it shall have repealed or amended the inhibitory canon.

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162 Washington St., Chicago, Ill.

**PERSONAL MENTION.**

The Rev. J. Sydney Kent, of Ardmore, Pa., has been granted a leave of absence until May 1st, and is wintering in the South.  
The address of the Rev. F. W. Hilliard is Beltsville, Prince George's Co., Md.  
The Rev. A. E. Carpenter has resigned the rectorship of St. Stephen's, Middlebury, Vt., and accepted St. Mark's church, Warren, R. I. His address after Dec. 1st, will be Warren, R. I.  
The present address of the Rev. S. Wilson Moran, is Ocala, Florida.  
The address of the Rev. W. L. Hyland, D. D., has been changed from Oxon Hills to Hyattsville, Prince George's Co., Md. All letters and other communications intended for him should be directed to the latter office.

**TO CORRESPONDENTS.**

J. B. H.—Unleavened bread for the Holy Communion may be obtained from Mrs. Marg. Wolf, 2708 Geyer Ave., St. Louis, Mo.

A SUBSCRIBER.—Yours is a question of which every one must be fully persuaded in his own mind. If the element of chance, (prizes, betting, etc.), is rigidly excluded, we think that Church people may without impropriety engage in any innocent amusement.

R. W.—I. Sect. iii. Canon 17, Title I. of the Digest makes it the duty of every parish clergyman to read the Pastoral Letter to his congregation. 2. We have no means of knowing whether this is generally obeyed. 3. An official copy of the Pastoral Letter is sent to every clergyman to enable him to comply with the canon. The Letter is read at the close of the General Convention, and thus becomes public property. If the secular papers can report it, we know of no reason why a Church paper may not print it in advance of the official copy.

**OFFICIAL.**

THE twelfth annual Synod of the diocese of Springfield will meet on Tuesday, Dec. 3rd, 1889, at St. Paul's church, Springfield, Ill.

Signed J. B. HARRISON,  
Secretary.

NEXT Sunday is Hospital Sunday, in the diocese of Chicago, so appointed by the Bishop. We do hope that every parish in the diocese will endeavor to take up an offertory on that day for this our great Church charity.

**JUBILEE OF THE DIOCESE OF TORONTO.**

Thursday, Nov. 21st, 8 A. M., Early Celebration in all the Toronto churches; 11 A. M., service in St. James' cathedral, Toronto, (choral), preacher, the Bishop of Huron: 1:30 P. M., public banquet; 8 P. M., service in Holy Trinity church, (choral), preacher, the Bishop of Western New York. Friday, Nov. 22d, 8 P. M., service in St. James' cathedral, preacher, the Rev. A. Spencer, (diocese of Ontario). Saturday, Nov. 23, 2 P. M., Service of Song—Sunday schools, in St. James' cathedral, St. George's church, All Saints' church, St. Ann's church. Sunday, Nov. 24th, in St. James' cathedral, 11 A. M., preacher, the Bishop of Toronto; 7 P. M., preacher, the Bishop of Nova Scotia. Monday, Nov. 25th, 3-6 P. M., reception by the Bishop of Toronto at the See House; 8 P. M., service at St. James' cathedral. Tuesday, Nov. 26th, 8 P. M., service at St. James' cathedral, preacher, the Bishop of Niagara. Wednesday, Nov. 27th, 8 P. M., Conversazione in the Pavilion of the Horticultural Gardens. Thursday, Nov. 28th, 10-12 A. M., and 2-5 P. M., Conference in St. James' school house, papers on the progress of the Church in each of the five dioceses; 8 P. M., Concluding service in St. James' cathedral, preacher, the Bishop of Algoma.

ARTHUR TORONTO.

**OBITUARY.**

SHAVER.—Entered into life eternal at Centre Point, Ark., on the evening of Oct. 19th, 1889, Adelaide Louisa Ringgold, wife of Col. R. G. Shaver, in her 53rd year. Having finished her course in faith, she doth rest from her labors.

PHELPS.—In Painesville, Ohio, Nov. 5th, 1889, the Rev. Alanson Phelps, aged 77 years.

LINCOLN.—In peace, Jane Elizabeth Kershaw, beloved wife of Geo. Wm. Lincoln, rector of St. Paul's parish, Columbus, Ohio, November 12th, 1889, in the 30th year of her age. "Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

MACKAY.—Entered into eternal life on November 16th, at the rectory, Fort Scott, Kansas, Mrs. Elizabeth Mackay, late wife of the Rev. H. Mackay, rector of St. Andrew's church. Church papers, please copy.

**APPEALS.**

ON and near the banks of the St. John's river, east of Jacksonville, Florida, live numerous families of small means, entirely deprived of all Church privileges. This vicinity has been canvassed with a result of about 100 people eager to avail themselves of our Church services, several of them are communicants. Land sufficient for a church and rectory has been donated. Eight hundred dollars will build the church. Half of this sum is already promised when the rest has been raised. Having done all we can for ourselves, we now ask the help of our Church members elsewhere.

Contributions may be sent to Bishop Weed at Jacksonville, or to Dr. A. E. Tyng, at Chaseville, Duval Co., Florida.

I heartily endorse the above appeal. It has long been my wish to have a church building in the neighborhood above mentioned. It will form one of a series of missions I propose to establish on St. John's river. The country is growing rapidly. The need of the church above-mentioned is growing more pressing every day. I trust this appeal will touch the hearts of the members of our dear Church. Dr. Tyng is more or less well-known and is worthy of confidence.

EDWIN G. WEED,  
Bishop of Florida,

Jacksonville, Fla., Oct., 29, 1889.

**DOMESTIC MISSIONS.**

The appropriation from current funds of \$20,000 towards endowing the Episcopate in Oregon and Colorado and at the rate of \$40,000 for work among the Colored People, makes an extraordinary demand upon the receipts for Domestic Missions this year. All remittances for Missions—Domestic (including Colored and Indian) or Foreign—to GEORGE BLISS, Treasurer, 22 Bible House, New York.

**THE CLERGYMEN'S RETIRING FUND SOCIETY**

Commended to the clergy and laity of the Church by the General Convention of 1889, as Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

**MISCELLANEOUS.**

ENGLISH organist and choir-master, (cathedral) at present holding prominent post in Canada, will be open to engagement in States after Christmas. Communicant. First-rate choir-trainer and highest musical and personal references. Good organ and scope for teaching. Address "ENGLISH ORGANIST," care of THE LIVING CHURCH office.

WANTED.—A position as companion to a lady living in New York City. Address H., P. O. Box 1,465, Ansonia, Conn.

FOR SALE OR RENT.—The finest store building, location, and dry-goods trade in a thriving town of 2,500, situated in the best agricultural region of the world, on the C. B. & Q. R. R., about 40 miles west of Peoria. The town has six churches, a bank, telephone and telegraph, a weekly paper, graded schools, and a large boarding school. From \$6,000 to \$10,000 capital required to do a large business. Present owner will retire on Jan. 1, 1890. Stock for sale if desired. This is a good opening for an enterprising merchant. Reference to the editor of this paper. Address or call on H. L. BAILEY, Knoxville, Knox Co., Ill.

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

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## The Household.

CALENDAR—NOVEMBER, 1889.

24. Sunday next before Advent. Green.  
28. THANKSGIVING. White.  
30. St. ANDREW, Apostle. Red. (Violet  
at Evensong.)

### THE SYMBOLS OF THE FOUR EVANGELISTS.

Revelation iv: 7.

BY M. A. T.

Four living beings, near the throne on high,  
Of four terrestrial forms, the semblance bear;  
And they, who ponder sacred lore, desery  
Of four Evangelists, the symbols there.

Matthew, as Man, the Prince of Peace, made  
known;

Mark, of His kingdom tells and lion-might;  
Luke, of His sacrifice, by calves foreshown;  
John, eagle-eyed, reveals Him, throned in  
light.

The four mysterious beings, seen above,  
To God, a ceaseless cry of worship raise;  
And from four Gospels of redeeming love  
Flow peace to man, to God, eternal praise.

TRAVELLERS by the Paris Exhibition railway must have been struck by one curious thing. The line is overshadowed and bordered by trees. To warn passengers of those trees there were large placards posted everywhere on the route. In every language under the sun people were bidden to take care of knocking their heads against the big chestnuts spreading their leafy canopy over the carriage roof. There were bills even in such remote tongues as Hebrew and Japanese. One language was, however, conspicuous by its absence. There was no intimation of "Beware of the trees" given in German. Intentionally, or unintentionally, the Germans were neglected.

CANON MOORE, late vicar of Spalding, used to tell a good story against himself. In his capacity as magistrate he was once visiting the county gaol, and expatiated to a friend who was with him on the virtues of the treadmill. Warming with this theme, he declared that he often wished he had one at home to give him the gentle exercise he required but was too lazy to take, except under compulsion, and to remove his friend's scepticism he asked the warder to give a turn. Round went the mill, the canon declaring that the movement was delightful; but, after about two minutes of it, he had quite enough, and called upon the warder to stop the mill. To his horror the warder answered: "Very sorry, sir, I can't; it's timed to go fifteen minutes, and won't stop before!"

BREVITY now-a-days seems to be necessary for a good title for a book, and herein lies one striking difference between modern one-syllable titles and those of a couple of hundred years ago. Here are a few from the days of Cromwell: "A Reaping Hook Well Tempered for the Stubborn Ears of the Coming Crop, or Biscuits baked in the Oven of Charity, carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation;" "A Pair of Bellows to Blow off the Dust Cast upon John Fry;" "High-Heeled Shoes for Dwarfs in Holiness;" "The Shop of the Spiritual Apothecary." In 1683 was published "Hæcet Hic; or, the Feminine Gender more Worthy than the Masculine, being a Vindication of that Ingenious and Innocent Sex from the Biting Sarcasms wherewith they are daily Aspersed by the Virulent Tongues and Pens of Malevolent Men," and in 1749: "A History of Filchum

Cantum; or, a Merry Dialogue between Apollo, Foolish Harry, Silly Billy, a Griffin, a Printer, a Spider Killer, a Jackass, and the Sonorous Guns of Ludgate."

### "THE PRIDE OF LYNCOMBE."

A STORY OF THE DEEP SEA.

(Continued.)

"See this, Ruth," said Nathan one day, laying a letter before his wife. "This is a notice that our rent is to be raised—that's ill news now the bad weather's coming on. Blake says Shore Cottage is worth more to him than what we're paying, and that he's had a many applications for the little place. To be sure, it's as pretty as a picture; but we've laid out a good bit on it ourselves, and mother's spared no pains with the bit of garden. Still, as we're only weekly tenants, I suppose we must pay what he asks, or go. I can't think the extra bit of money can matter much to a well-to-do chap like Blake, and he might have let the rent stand as it was, seeing his old father and dad were so friendly."

Ruth thinks to herself that the raised rent means a little personal spite, but she believes in silence rather than in sowing ill will between people, so she only says gently: "Well, dear, I think, for mother's sake, we must try to pay the extra money; for she is poorly just now, and if we spoke of taking her away from her garden she would grieve sorely. I can get up a bit earlier and take in some more work; and I hope I'm not too proud to go shrimping and hunting for cockles whenever I've got the chance, and I might be able to take in a little washing week by week. We shall manage it, Nathan dear; let us try to stay here while mother remains to us."

"Yes, yes, lassie; she won't be left to us for ever. It's little we can do to give her pleasure, after all. We'll say nothing to her about the rent being raised, but I must just put my shoulder a bit harder to the wheel."

Unfortunately, the widow fell ill about this time with a severe attack of rheumatism, and Ruth had to devote so much time and attention to nursing that the lace-work had to be left. The doctor ordered many nourishing dainties as old Mrs. Cleve grew better, and nobody in Lyncombe (unless, perhaps, James Blake) guessed that the Cleves were hard-pressed for money, so that there was no outside help in the way of providing beef-tea and arrowroot and the like.

Blake's collector was good-natured, and cheered the young couple up, when he noticed their pale looks the first Monday that the rent was not ready.

"You can settle next week or the week after, I've no doubt," said he. "You won't run away. If every one paid as regular as *you*, my work would be easy."

But a sorer trial of faith was to come. Crossing a field one dark evening, Nathan Cleve met with an accident that kept him indoors for weeks. He caught his foot in a hole, and severely sprained his ankle, so that, added to the medical expenses, there came the serious anxiety of loss of money, beneath which the poor fellow chafed and fretted, for each week placed them more and more in their landlord's debt.

"What are we to do, Ruth?" he cried out bitterly, looking through the rent-

book, and seeing how they were getting behind. "Blake has a spite against me, for all he calls himself a Christian——"

"Hush, dear. It can do no good for us to talk against James Blake, and we are sure to pay him sooner or later. I must try to get a lace-set done when you are off the sick-list; and the doctor thinks you can go to sea again in a week or two now, you know. We'll both just do our best, Nathan, and leave the rest to God. He knows how perplexed we are, and all about your sprained foot and everything. Whatever happens, whatever lies ahead, we will trust in our heavenly Father,"—and she knelt down tenderly beside the anxious-eyed invalid—"we won't lose faith in the dear good Lord who has given us to each other."

Nathan's blue eyes were dim as he bent to kiss her. "You put new life, new hope, into me, wife; I was forgetting that there's One above knows all about the worry. Why, it were only a few Sundays ago we heard that sermon about the feeding of the multitude, and Him as said, 'Wherewith shall we buy bread?' and parson said, 'You see, the Master put *Himself* into the difficulty, so that of itself meant hope and help, and when you're wondering over life's tangles, don't you leave *Him* out!'"

"Yes," said Ruth; "and we sang that good old hymn—"

With Christ in the vessel,  
I smile at the storm!

And just then Blake's collector called, and very reluctantly told them he had been instructed to press for the arrears of rent. Unless all were paid by the first of the following month, the Cleves must consider themselves under notice to quit.

"So we must pay, or turn out, Ruth," said Nathan. "God forgive Blake his hard heart! And may He help us now, for we are brought very low."

Little Kit saw their shadowed faces, and longed to help, but he knew not the nature of the case. Nobody guessed how heavy lay the dread upon them of being turned from the old home by the sea, for even when Nathan was well enough to go fishing, he earned little compared with the amount of the arrears. One dark, threatening Friday night, few of the boats put out, for the wind foretold peril. Cleve, however, put to sea; he understood the tides round Lyncombe, and his debt weighed upon him like a nightmare. Next morning the billows of spray were dashing up as high as the houses, and the winds moaned like a human voice. Young and old came down to the beach, asking anxiously: "Are the boats in sight?" Mr. Brown-Dawson's yacht, the *Triton*, had been out since Friday morning in the bay, and his friends at Lyncombe Manor, including the lady to whom he was betrothed, stayed all the morning on the shore, full of anxiety concerning him.

Ruth was there, with the mother and little Kit. She let the boy stay away from school that day; she whispered to him to ask God to send their sailor back. Ah! what mattered hard work, what mattered money cares, her heart cried out now, if only they were again together, if only in the dark night that brave life had not passed forever beyond the sound of her voice, beyond her reach?

A dark speck hove in sight, and grew larger and larger. The fishing-boats drew home at last, with torn sails and

exhausted crew, telling of tempest and threatening death. Of Cleve's boat nothing was known, and nothing had been seen of the yacht. Then Ruth uttered no cry, though her soul in its agony spoke the name of Him who walked upon the sea; and the girl who was engaged to Mr. Brown-Dawson conquered her shyness, her timidity with strangers, and came up to Ruth, holding her hand, and speaking in a trembling whisper: "I once read the reminder that the bottom of the sea is just God's *hand*, for He holds the wayes in His palm. If they are in God's hand—"and then the two women drew nearer, and looked out to the tossing billows, and could not weep.

So the day wore on, but domestic claims might not be ignored by the fisher's wife. Kit went down to the "Stores" at five o'clock as usual, and came in hungry from his evening errand-going. Ruth got supper for him and for the mother, and advised them to seek their rest. Then she went out again in the darkness, dazed, faint, bewildered. She had almost lost hope. It had strangely become an old familiar sorrow that her husband's face—his voice—were lost to her till the sea should give up its dead, yet the strain of an oft-sung hymn was echoing in her heart—

Oh, Christ Whose voice the waters heard,  
And hushed their raging at Thy word!

—and her tears flowed forth as a prayer to the all-merciful Lord of ocean and land. There was a great crowd towards the other end of the Parade, surging down on the beach. What had they found? What meant those moving, excited figures? A cry went up as they saw her in the dim light of the lanterns, and the young lady from Lyncombe Manor ran up to her and kissed her. It seemed to Ruth then that the kiss meant sympathy, compassion. She knew no more till she opened her eyes in the kitchen at home, and the mother chafed her hands, and Kit triumphantly filled the tea-pot with the water he had boiled, and her wet flaxen hair was pillowed upon Nathan's breast.

Her husband had carried her home—home to hear presently of merciful preservation from death when hope seemed hopeless, of the loss of the *Triton*, and the rescue of the drowning owner and crew by the old "Pride of Lyncombe."

"I think my boat is done for, wife," said Nathan, with beaming eyes; "but the gentry here cried out they would give me another, and Mr. Brown-Dawson, he have made me 'take this note. I said it were too much, but his young lady said no money could pay for his life." And Nathan spread out the bank-note before her eyes, and she read upon it "fifty pounds!"

The following day was quiet and golden; it was Sunday, and Nathan and Ruth said to one another, "We will pay our debt to-morrow." But as Nathan was starting off to ring the praiseful chimes, who should come in but James Blake, to tell how he had been smitten to the heart by the prayer of little Kit, alone in the out-house amid the treacle and paraffin: "O God, kinder than all the world, bring my uncle back; don't let Uncle Nathan die. And take away his trouble, for he's worried by something—I don't know what—but Jesus knows. O Jesus, it isn't too hard for Thee to bring aunt and uncle right out of the worry."

The child's prayer, his trust, had



haunted his master's mind; the little fellow was made the instrument of softening that proud, hard heart, and shaming the man out of oppression and revenge.

"Let the rent stand as it was," said Blake, "for the sake of the regard my father had to yours. And—and—I never gave you a wedding present, Cleve. Let bygones be bygones now—you deserved Ruth, and you got her, and I wish you happiness. Take the rent arrears for your wedding present, will you?"

"Thank you, Blake," said Nathan, grasping the proffered hand. "You mean it kindly, but if you don't mind I'd like to pay up to date, and get our rent-book right. Hearty thanks for your good wishes, and I'm obliged to you for lowering the rent of our cottage again."

"Well, well," muttered Blake, "but I'll give you something, all the same. May I send you a chest of tea, Mrs. Cleve, and a couple of prime capons, and a cake for that young shaver? When he's done with schooling, I should like to help that boy along a bit."

Ruth looked up with sweet smiling thankfulness; and Kit knew his prayers in time of trouble were heard and answered, when all went together over the mill-bridge to the ivied church, and joined their voices in the Psalm, "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!"—*From The Quiver.*

**THE CHRISTIAN YEAR IN ART.**

**THE FEEDING OF THE FIVE THOUSAND.**

BY E. O. P.

The miracle recorded in the Gospel for Sunday next before Advent, first appears in art in the third century, when it was symbolically represented among other subjects, on a ceiling of the catacombs. Our Lord is standing, and with a rod He touches some of the bread that is in the five baskets at His feet. Other early examples have the seven baskets mentioned by St. Mark. As seen in the old pictures and on sarcophagi, the loaves are round and each has a cross marked on it. A Psalter, of about the year 1300, has an illustration in which the Apostles are gathered around a full basket, while our Lord Himself bestows a loaf and a fish upon a poor cripple who is kneeling before Him.

A great composition by Murillo, a companion piece to "Moses striking the Rock," is "The Feeding of the Five Thousand." It is in the church of the Caridad, at Seville. The Christ is seated on a ledge of rock, and surrounded by His Apostles, is blessing the five loaves which one of them presents to Him. The lad of the Gospel story offers two fishes, which St. Peter is in the act of taking from his hand. A group of women watch in front, and stretching away into the dim distance, is the great crowd of people that had followed Jesus. A celebrated treatment of the subject is by Tintoretto, and on the walls of a convent refectory, at Cremona, may be seen the picture by Bernadino Gatti, and yet another convent painting is by Gerino di Pistrina.

As set before us by the Evangelists, the Gospel for the day is an exquisite pastoral drama. It teems with quiet incident, and the blessed text: "If

thou hast little, do thy diligence gladly to give of that little," has been made, perhaps, the more familiar to us as the theme of Keble's verses on "The Boy with the Five Loaves." A far higher chord is touched in the closing stanza, where the feeding in the wilderness is set forth as a Eucharistic parable. It was thus that Christ

*\*\* Made of that stripling's store,  
Type of the Feast decreed,  
Where angels might adore,  
And souls forever feed.*

A sacred background to the Gospel scene is the old Genesis story of Joseph, who as ruler, gave the typical corn to a starving multitude, and the meaning of the whole is deepened as we find in it a typical fulfilment of the beautiful prophecy of Hosea (ii: 14), the people, as a beloved one whom God allures to the wilderness, there speaking to her heart. It is the art of Holy Church herself, which for us, poor banished children of Eve travelling in the wilderness, has woven the Hosean strain of comfort into an old Gregorian Collect, giving it together with today's Gospel on the mid-Sunday of each Lenten journey. From Keble comes the cheerful, trustful words:

*Nor by the wayside lingering weep,  
Nor fear to seek Him further in the wild,  
Whose love can turn earth's worst and best  
Into a conqueror's royal feast.*

The time between Michaelmas and the season of Advent, was called by some of our forefathers: Weeks of the holy Angels. On these days earth draws from noiseless looms the transparent drapery which, saturated with sunshine, appears a golden mist, and we may recall the old legend, that earth's vapor-like veils all are woven of the Virgin's thread; that angels brought it to the blessed Mary from heaven, and some of the subtle wool floated from her distaff while she was spinning the robes in preparation for her Divine Child.

The scenes in the life of our Blessed Lord which the Church sets before us during this part of her year, are not often notably represented in art. It has seemed unnecessary to devote separate papers of the present series to these representations, and we will here pause over only a few of the most interesting among them. The gospel of the lilies is pictured, perhaps, nowhere more beautifully than in *The Christian Year*. Relics of Eden's bowers, The same that won Eve's matron-smile In the world's opening glow, beside our paths and homes they dwell a daily solace, their "silent lessons undescried by all but lowly eyes." The poet thus gives to us the happy secret of their calm loveliness:

*Live for to-day! to-morrow's light  
To-morrow's cares shall bring to sight.  
Go, sleep, like closing flowers at night,  
And heaven thy morn' will bless.*

A great favorite is Miss Rosetti's version of the same Gospel—tender and true, like the Bible words themselves:

*Consider  
The lilies of the field whose bloom is brief:  
We are as they;  
Like them we fade away,  
As doth a leaf.*

*Consider  
The lilies that do neither spin nor toil,  
Yet are most fair;  
What profits all this care  
And all this coil?*

*Consider  
The birds that have no barn nor harvest  
weeks;  
God gives them food:  
Much more our Father seeks  
To do us good.*

The "Raising of the Widow's Son at Nain," is the subject of a composition by Zuccherò. Agostino Caracci has

treated the same event in a celebrated picture which shows only the figures that are necessary to it. The catacombs abound with frescoes of the Paralytic. An early instance is on a ceiling—in the same cycle of events with the Feeding of the Multitude, already mentioned, where the Paralytic is carrying his bed. On ancient sarcophagi, our Lord is standing, His hand extended; the man who was sick with palsy is walking off with his bedstead on his back.

Once again it is from Keble that we get a well-set lesson—that of forgiveness, which he draws from the Parable of the Unmerciful Servant:

*Wherefore falls  
The Saviour's voice unheard,  
While from the pard'ning cross He calls:  
'O spare as I have spar'd'?*

*Yes, ransomed sinner! would'st thou know  
How often to forgive,  
How dearly to embrace thy foe,  
Look where thou hop'st to live:*

*When thou hast told those isles of light,  
And fancied all beyond,  
Whatever owns, in depth or height,  
Creation's wondrous bond:*

*Then in their solemn pageant learn  
Sweet mercy's praise to see:  
Their Lord resigned them all, to earn  
The bliss of pardoning thee.*

"The Tribute Money," as given by Vandyck, is in Brignola Palace, at Genoa, and among the instances by several masters, is an etching of sixteen figures, by Rembrandt—the signification unmistakable: "To Cæsar, the things that are Cæsar's." The subject has been three times painted by Titian, each picture expressing a different sentiment. The one which, above all others, is universally accepted as the finest, is the composition in which Titian shows two hardly half-length figures. The Saviour's head, refined, intellectual, contemplative, is in strong contrast with the coarse, cunning look of the Pharisee. The finger with which our Lord points to the coin is most delicately shaped; the Pharisee's characteristic hand is coarse.

A painting of the "Raising of Jairus' daughter," which has been competently decided the best in expression, is by G. Murziano. It shows only the persons mentioned in St. Mark's Gospel. Another, said to belong to the old Florentine School, contains sixteen figures, and is in the Belvedere Gallery. It may be interesting to remember that in its mystical signification, the ruler's little daughter is the synagogue, that is to say, the Jews, and the daughter of Zion, now asleep, our Lord Jesus will one day take by the hand. She will arise, and then—the Last Judgment!

NOTE. The chief authorities which have been consulted in preparing the sacred art series of the present year, now ended, are Prof. Lubke and Mrs. Jameson.

**LETTERS TO THE EDITOR.**

**STILL A CHRISTIAN.**

To the Editor of *The Living Church*:

On Sunday, Nov. 3rd, while preaching to my congregation, I assumed the character of an infidel and agnostic, renouncing *seriatim* the tenets of our Faith. After impressing them with the hopelessness of such doctrine, I "came to myself," and presented the Gospel. The Associated Press despatches, notably in the *New York World*, stated that I had renounced Christianity. I am still a Christian and a Churchman.

REV. A. J. GRAHAM,  
*Holy Trinity Rectory, Minneapolis, Minn.,*

**THE FACTS ABOUT THE PRAYER BOOK.**  
To the Editor of *The Living Church*:

A meeting of the publishers of the Book of Common Prayer with the secretary of the House of Deputies of the General Convention was held on the 13th inst., and it was then decided that the Prayer Book with the prefixed form of Evening Prayer and of the complete *Benedictus*, should be supplied without change other than the substitution of the enlarged Appendix for the present one, until the Convention of 1892 has made order as to new matter or for a final Standard. The Appendix is merely a record of the authorized changes, and has no value for use in public worship.

There has been no change authorized which affects the usefulness of the Prayer Books as published since 1886, and we take this means of saying to all Church people: "Do not discard your Prayer Books, you can buy none better or more complete for years to come."

The simple fact is, that nothing can be substituted for the present book, that would be of any value in public worship, and the above-named action has closed the doors to change of any kind.

The Houses represented at this conference were Messrs. James Pott & Co., Messrs. Thomas Nelson & Son, and our own (E. & J. B. Young & Co.). Mr. Thomas Whittaker has since given his full concurrence in, and approval of, the action taken.

E. & J. B. YOUNG & Co., Publishers of the Standard Prayer Book.

*New York, Nov. 14, 1889.*

**THE MUSIC OF THE CHURCH.**

To the Editor of *The Living Church*:

Through the columns of your valued paper, I wish to call the attention of our bishops and clergy to the imminent danger of absolutely destroying our beautiful Church service by permitting organists in general to select such music as they happen to fancy without regard to its adaptation for congregational use.

1st. As a layman I am taught to believe that "the church" is a place in which we congregate to worship God, and that it is a sacred building dedicated for that purpose.

2d. All the sects are repeatedly told that our form of worship varies from all others. Why? Because in the Church *the people unite* in the prayers and the praises, whereas in all others the minister and the choir do it all, the people merely acquiescing by attentive listening.

Now what do we find in our very Churchly churches to-day? A vested choir of men and boys, chanting Morning and Evening Prayer to music impossible for the people to join in, and although willing and anxious to praise their Maker, they stand dumb. Why? Because the organist has selected solos or music so difficult that even the trained choir find it impossible to properly render it.

No wonder the sects call our worship a form and a mockery, when it is handled in such an atrocious manner by most of our city organists. If the clergy have come to the opinion that the congregation shall take no part in divine service outside of singing the hymns, then the quicker they come to a right understanding of this matter, the quicker they will find the people as a whole will appreciate it. Young



men and women who are attracted by our service are being driven away from our churches because they can not heartily enjoy it. Soprano voices are being ruined by the difficult and hard work imposed upon them, and our young boy sopranos are only able to stand it a few months or a year at the most, because ambitious organists are constantly imposing upon them to do more, or as much as is required of a professional opera singer.

Let the clergy look into this matter, and insist upon such music being rendered by their choirs that is not only even with their ability, but so that every one in the congregation can take part in it.

I have heard clergymen say we must change our chants and Psalter music from time to time because the people get tired of the old music, and by practice the congregation will learn the new ones. Well and good, but let them see to it, that the new ones are such they can learn. More than four-fifths of them no one but a professional ever can learn. I consider this a most important matter and worthy the attention and thought of every rector. Don't leave it to your organist, but see to it yourself, for by so doing you enable your congregations to worship God in His sanctuary, and not stand dumb and speechless listening to overstrained and discordant sounds.

E. H. COLMAN.

### BOOK NOTICES.

THE SONG OF THE BROOK. By Alfred Tennyson. Illustrated by Wedworth Wadsworth. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$2.50.

The charming verses with which all the world is familiar are here set in the scenery that they describe, on fifteen large pages, prettily bound and boxed. The drawings resemble pencil sketches on tinted ground.

"OFF THE WEATHER BOW," on Life's Voyage. By Elisabeth N. Little. New York: White & Allen; Chicago: C. H. Whiting. Price \$2.50.

The author of "Log-Book Notes" gives us here another attractive compilation of sea sketches lavishly illustrated, and embellished with unique designs drawn from ships and life on the ocean.

SEVEN DAYS AFTER THE HONEYMOON. By S. U. B. Chicago: A. C. McClurg & Co. 1889. Price, 75 cents.

A dainty little booklet, appropriately gotten up, containing bills of fare for each meal of the seven days, with full directions for the preparation of each dish named. It is a pretty gift for a young bride. There is suggestiveness in the gradual change from French dishes to plain, everyday cookery.

OUR CATS, AND ALL ABOUT THEM. Their Varieties, Habits, and Management. By Harrison Weir, F. R. H. S. Boston and New York: Houghton, Mifflin & Co. Price, \$2.00.

This is a very attractive book to any lover of animals, and especially of the domestic tabby. The amount and variety of information concerning puss which is here contained is really surprising. The illustrations of different breeds are very fine. There is material here for a fashionable rage for high-bred cats.

DADDY JAKE, THE RUNAWAY, and Short Stories told after dark by "Uncle Remus"—Joel Chandler Harris. New York: The Century Co.; Chicago: A. C. McClurg & Co. Square boards, \$1.50.

Who has not enjoyed seeing the children laugh over "Uncle Remus"? And who has not himself laughed at the sly humor of Brer Rabbit? The pleasantries of the negro dialect are prefaced in this handsome book by a most entertaining story, illustrating the old plantation life and the ties which often bound master and slave together.

THE THIRD MISS ST. QUENTIN. By Mrs. Molesworth, author of "The Palace in the Garden," etc. New York: Thomas Whittaker. Red cloth, pp. 376, price, \$1.50.

Mrs. Molesworth again gives us here a very pretty and entertaining story, full of incident nicely sustained, with the usual little dash of love-history to make the story attractive

to her young readers. In conversational scenes the author has a rare knack of vividness, and while the book is evidently not written in religious interests, it yet will not come amiss into the hands of youth. It is specially a girl's book.

THE SERMON BIBLE. Psalm lxxvii to Song of Solomon. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Cloth. \$1.50.

Three volumes of this series are now issued giving outline sermons of great preachers on the salient texts from Genesis to the Song of Solomon. A valuable feature is the list of references to works illustrating the various texts. The entire twelve volumes of the series will be a rich mine of sermon material. Some blank pages at the end of each volume give room for clippings or memoranda relating to the subjects treated in the book.

MISS RUBY'S NOVEL. By Mrs. S. I. J. Scherschewsky. New York: Thomas Whittaker. Decorated linen boards. Pp. 69. Price, 50 cents.

The title adopted for this little book only indicates one incident in the story's course which is mainly occupied with a most realistic picturing of what may be done by a devoted and simple-minded woman, in comforting and helping the weak-hearted, lifting up all those that are down, and bringing light and joy, and health, into the dwellings of the burdened and desolate ones of a great city. The author, here and there in her prettily-managed sketch, finds opening for many wise and useful hints and reflections upon woman's work, and the true relation of the clergy to benevolent activities.

THE WOOING OF GRANDMOTHER GREY. By Kate Tannatt Woods. Illustrated. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Illuminated cloth, \$2.

The simple story of the Wooing of Grandmother Grey is told by her in verse, in the sweetest and most natural way, and the illustrations by Charles Copeland are charming. The book is a perfect gem of typographical art, and cannot fail to be a favorite among the choice gift-books of the holiday time. Such a tender and truthful picture of old-time New England life and love cannot fail to touch the heart of all who scan it.

THE GOOD THINGS OF LIFE. Sixth series. New York: Frederick A. Stokes & Brother; Chicago: S. A. Maxwell & Co. Price \$2.50.

"'Tis trifle, such as these that make a happy life," or at least make a hearty laugh. The book is made up of amusing sketches hitting off the ways and weakness of society. It has a wide range of pleasantries and an attractive variety of illustrations. One of the very clever drawings is "An Aztec Fragment," supposed to be a missionary preaching to natives in a grove. The book is handsomely bound.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. May to October, 1889. Vol. XXXVIII. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price \$3.

Every volume of *The Century* is a treasure. The half year before us contains nearly a thousand pages and half-a-thousand illustrations. Among the more important series and papers may be mentioned the Life of Abraham Lincoln, Siberia and the Exile System, Art Illustrated, Inland Navigation, The Far West, etc. The immense sale of this magazine in current numbers would seem to allow little room for the publication of bound volumes. These, however, are eagerly sought as gift books and for permanent additions to the library.

THE CALENDAR OF THE NATIONS. With fac-similes of Water-color designs. By Maud Humphrey. Price, 50 cents.

BABES OF THE NATIONS. New Illustrations in Colors and in Monotint. By Maud Humphrey. New Verses by Edith M. Thomas. Price, \$1.50.

ONE, TWO, THREE, FOUR. New Illustrations in Colors and Monotint. By Maud Humphrey. New Verses by Helen Gray Cone.

New York: Frederick A. Stokes & Brother; Chicago: S. A. Maxwell & Co. Price, \$1.00.

These are all handsomely gotten up, beautifully illustrated, bright, and entertaining gift-books. The first is a special calendar for 1890; the others are suitable for any year or season.

ONE QUESTION. Brentano's; New York, Chicago, Washington, London, Paris, 1889.

This is an anonymous story written in poetical form and turning, as so many stories do, on an unfortunate marriage.

The faithless wife is believed to have been lost at sea; but six years afterwards when another attachment had come to cheer the heart of the wronged husband, the wife turns up, having been found alone upon a desert island. The terrible debate then begins, which, finally, through the clearer perceptions of his second love, is determined on the side of right, the woman's instincts and convictions proving superior to all thought of personal advantage. There is much felicitous expression of the various emotions and the moral impression of the story is healthful.

ST. NICHOLAS: an illustrated magazine for young folks, conducted by Mary Mapes Dodge. Vol. XVI. Parts I and II. 1888-1889. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price \$2. each part.

The *St. Nicholas Magazine* is a "thing of beauty and a joy forever!" Everybody is aware of that, but everybody perhaps does not realize what a large amount and variety a year of this periodical presents. A thousand pages and a thousand pictures, and here they are bound in two bright, red and gold volumes, for \$2. each. The best thing to be said about *St. Nicholas* is that its contents are pure and elevating. There is no trash in it. The best talent of the country is engaged in making its pages attractive and helpful to the young.

NATIONAL SONGS OF AMERICA—"America, My Country, 'tis of thee," "The Star-spangled Banner," "Columbia, the Gem of the Ocean." Profusely illustrated in colors and in monotints. With the music. New York: Fred'k. A. Stokes & Bro.; Chicago: S. A. Maxwell & Co. 1889. Price, \$3.50.

This forms a handsome and attractive gift book. Printed on heavy paper, with 18 full-page illustrations in colors of places of interest and note in America, and combining both words and music of these three popular songs, the book will command a large sale. "A Bit of Massachusetts Coast," "Mt. Washington and the White Mountains," "In the Adirondacks," "Holy Cross Mount," "The Catskills," and several Californian scenes, are particularly pretty little sketches. The publishers have also issued each song separately with the same illustrations. Price, \$1.50.

THE RECONCILIATION. Who was to be Reconciled? God or Man? or God and Man? By P. Waldenström, Ph. D., Professor of Theology, etc., in the college of Gefle, Sweden. Chicago: John Mastenson, Publisher.

The author of this treatise, apparently repelled by the forbidding aspect of the Lutheran and Calvinistic methods of presenting the Atonement, has gone to the opposite extreme. Attempting with great confidence to explore the Scriptural statements upon the subject in the light simply of his own unaided judgment, he has not been more successful than others who have pursued the same plan. The pious commentator, Thomas Scott, for example, determined to study the Scriptures only, in order to discover the truth, and this he did with fervent and unceasing prayer for many years. He was absolutely certain that his conclusions were just and true. But on the subject here discussed those conclusions were the opposite of those of the Swedish Professor. With much of Prof. Waldenström's criticism of the views which he attacks, those who have been taught by the Catholic Church cannot but sympathize, but his own results are very meagre and partial. While he rejects the idea of substitution in the sacrifice of Christ, he does not attain to the Catholic, which is also the scriptural conception, of Christ suffering as the head and in fact the embodiment of humanity. He strongly rejects the distinction between redemption as applicable to the whole world, and the reconciliation of the individual, and in so doing is obliged to subject the statements of St. Paul to rather violent treatment. This seems to involve the Calvinistic tenet of "Particular Redemption," but of that the author does not seem to be aware. There is a kind of guileless simplicity and real religious fervor running through the book which gives a pleasant idea of the spirit of the devout Swedish teacher.

A MAGAZINE devoted to the care of infants was established in New York a few years ago. Its plan was to procure the best writ-

ing that money could buy from physicians, trained nurses, and everyone else who was competent to advise in the perplexities that confront conscientious parents who aim at successful training of their children. An experienced physician was placed in charge as medical editor. This magazine, *Babyhood*, by name, has met with remarkable success the would over. Its foreign subscription list was sufficiently large for it to establish a London office last year and begin the issue of a foreign edition. *Babyhood* contains important popular articles on infants' diseases; departments of "Nursery Problems," in which numerous question of subscribers are answered; "Nursery Helps and Novelties," comprising descriptions of recent inventions and convenient nursery furnishings; a "Mothers' Parliament," containing interesting letters from readers, etc., etc. *The Congregationalist* recently said: "Every issue of *Babyhood* confirms us in the opinion which we have often expressed, viz., that it is peerless in its way. It is full of material of the most practical value to all mothers, and it must be read to be appreciated. It is doing missionary work of a high order." By special arrangements with the publishers, we are enabled this year to make an unusual offer: The regular price of *Babyhood* is \$1.50 a year. We will furnish *THE LIVING CHURCH* in combination with *Babyhood*, for \$2 per year. This is a "bargain" that needs no comment. Send us in the amount at once. If you wish to first see a copy of the magazine, address a postal card to "*Babyhood*, New York," asking for one, and a back number will be sent, free.

THE frontispiece of the *Magazine of Art* for November is a photogravure reproduction in color of Solomon J. Solomon's "Sacred and Profane Love," which was conspicuous in the recent exhibition of the Royal Academy. The second paper on Millet opens the number, and is illustrated with a portrait of the artist, painted by himself, and a number of examples of his work including two full-page reproductions. The paper on "Current Art" is devoted to the *salon* of the past summer, and is well illustrated. "Artistic Advertising" is the title of a lively tilt between W. P. Frith, R. A., and the editor of the magazine, as to whether art is degraded by being adapted to advertising purposes. Mr. Frith thinks that it is, while the editor contends that it is not. [Cassell & Co., 35 cents a number, \$3.50 a year in advance.]

"THE Girls' Kalendar" for 1890, is prepared by a parochial branch of the "Girls' Friendly Society for America," for the use of members of the society and other girls and young women of the Church. It consists of twelve pages with a cover. A text is given for every day, and on each page are selections, spiritual and practical, bearing on the lives and difficulties of young women. [Copies 15 cents each, postage 3 cents extra; E. J. B. Young & Co., New York; Darnell & Upham, Boston, Mass.; or address Miss E. M. Hoppin, 569 Broadway, Cambridge, Mass.]

"TALKS ABOUT A FINE ART," and "The Children's Wing," by Elizabeth Glover, are dainty little booklets of homely truths. They will serve as pretty and helpful gifts for the feminine members of the home circle. [Thos. Y. Crowell & Co., New York City.]

THOMAS WHITTAKER has in preparation a work entitled "New Points to Old Texts," by the Rev. J. M. Whiton, whose "Beyond the Shadow" and "Law of Liberty," rank highly in theology. It will be issued during November.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand *THE LIVING CHURCH*, and the latest home and foreign papers and magazines.

### PAMPHLETS RECEIVED.

AMERICAN EPISCOPACY. By S. D. McConnell D. D., rector of St. Stephen's church, Philadelphia New York: Thomas Whittaker. Pp. 37. Price 15c.

COMMENTS ON "The Hymnal Revised and Enlarged." By a Layman.

AN ESSAY on Fasting Communion, read before the Associate Alumni of the General Theological Seminary. By the Rev. George B. Hopson, D. D. Professor in St. Stephen's College.



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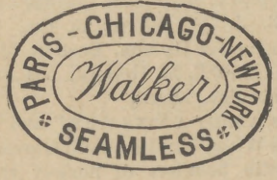
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**CHRISTMAS PRESENTS.**

PRETTY piano covers and table scarves may be made of felt, with a border of braid-trimming four inches wide, of the same color. The heavy open passementerie used on dresses two or three years ago, is specially suitable. Last spring the fancy stores sold baskets full of it at a trifling price. A second row may be added far enough above the border to make an inside square upon the top of the piano. The felt beneath the braid should be cut out and a lighter shade of satin of the same color put under in its place, showing beautifully through the open scroll-like pattern of the passementerie.

ANOTHER piano cover may be made of gray, basket-woven burlaps, or canvas, and lined with an old cotton flannel curtain. All around the edge put a border made of four rows of dark blue velvet ribbon, an inch and a half broad, set on with spaces three-quarters of an inch wide between them. Each space should be covered with herring-bone stitch joining one stripe to another. The lowest space may be done with very dark silk, the next a medium shade, and the upper a very light blue. The upper edge of the top row is held down by a row of deep, far-apart button-hole stitches taken in the darkest shade.

MAGAZINE OR BOOK COVER.—Make of gray linen of a size suitable. Paint on one side a scroll with gold paint relieved with a line of brown at the edges. On the scroll, paint in purple letters the title of the magazine or book, and a clematis vine with purple and white blossoms trailing over the lower part of the cover and wandering around to the other side, where it entwines another scroll bearing three initials. The lining is of brown silk, and a ribbon of the same color is sewed to the top of the cover for use as a book mark.

HANDKERCHIEF BOX.—Take a fancy letter-paper box that is square and opens in the centre; make a tufted cushion of satin on the top, and put an insertion of white lace around it with the same color underneath. If careful, with a very little glue, the sides can be covered with satin, finishing the edge with silver or gilt cord. Complete the box by putting a little perfumed sachet inside. This makes a pretty present and is not expensive, as often small pieces of silk will answer the purpose of covering.

FOR 'Aunt Marv's' work basket, make a pretty little cushion to hold her darning needles, or bits of different colored dress braids. Take six pieces of braid six inches long, overcast the edges, making a long, narrow bag, turn the bag, fill with wool or hair and a little scent powder. Gather about an inch from the ends, and with a pin fray out the edges; then feather-stitch the seams (after it is stuffed) with silk or Saxony in different colors.

FOR a young gentleman, a cravat sachet would be a very acceptable gift. Make it just long enough to hold long ties folded once; cover loosely, but evenly, two fifteen-inch long and five-inch wide pieces of stout cardboard with linen, then stitch down between each board, so they will be separate and fold over each other readily. You must leave a little space between each cardboard for this purpose, because the quilted and perfumed silk must have space to fold in. Line the two pieces with mahogany-colored quilted silk perfumed with heliotrope, and cover outside with velvet of same color. Tie with gold cord and tassels, or gold-colored ribbon.

DRIVING lines are pretty for little folks. They are sometimes called Russian reins and can be either knitted in plain knitting or crocheted in afghan or ribbed stitch of red Germantown wool, starting with six stitches. Make two straight pieces, two yards long, chaining two at each side, going backward and forward. Line with blue satin ribbon. Make two short pieces, four inches long and an inch wide for the front, which is also lined with blue ribbon. Turn up the ends four inches for places for the hands, and at the other ends turn twenty inches for the arms. Fasten the two short pieces across the front about two inches apart. Sew four small brass bells on each of those short strips, and where they are joined to the arm pieces, place rosettes of alternate loops of red and light blue narrow satin ribbon, two on each side. Pretty little leather whips about three-quarters of a yard long, accompany these reins, with a whistle in the handle and a smart cracker at the other end. Cover the handle with a piece of yellow or red ribbon, seven inches long, fitting closely and overseamed neatly. Tie four narrow satin bows, each half a yard long, at the top and bottom of this piece. Double the ribbon and stitch across the ends, which will form a point when opened and sew a small brass bell on each point if the handle is covered with yellow, olive and red bows are pretty; or, if covered with red, use pink and blue, or any contrasting shades as taste directs.

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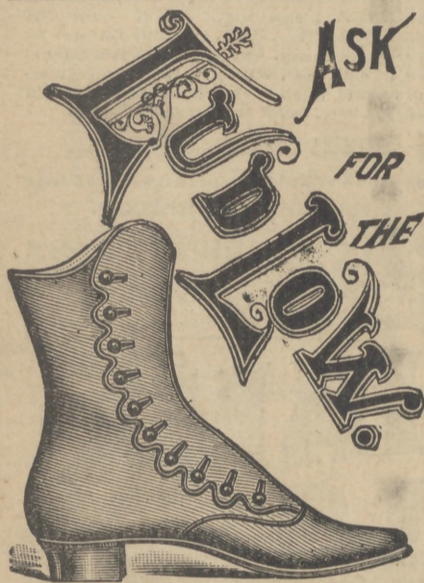
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