

The Living Church

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

VOL. XV. No. 27.

SAURDAY, OCTOBER 1, 1892.

WHOLE No. 726.

The Living Church Table of Contents.

NEWS AND NOTES..... 437	Church Unity—A Suggestion..... 445
DIOCESAN NEWS..... 438-441	Changing the Canon of Ordination..... 445
THE REVISED HYMNAL. <i>B. H. Hall</i> 441	HYMNODY OF THE CHURCH..... 447
EDITORIAL.....	MAGAZINE AND BOOK REVIEWS..... 448
The Prayer Book the Voice of the Church..... 442	"LEAD, KINDLY LIGHT." <i>S. Elgar Benet</i> 449
The General Convention of 1892..... 442	WINCHESTER AND ITS CATHEDRAL. <i>E. J. L. C.</i> 450
LETTERS TO A CITY RECTOR.—By a Country Parson..... 443	POEMS.
A MAN-A BROTHER-A FELLOW-CITIZEN. <i>Rev. H. E. Sargent</i> 444	"The Joy of the Angels." <i>M. A. Thomson</i> 447
THE AUTHORITY OF THE CHURCH. <i>Bishop of Nebraska</i> 444	"I shall be Satisfied." <i>M. A. Kidder</i> 449
LETTERS TO THE EDITOR:	CHILDREN'S CORNER..... 450
The Proposed Hymnal..... 445	OPINIONS OF THE PRESS..... 451
	WORLD'S FAIR NOTES..... 451
	HOUSEHOLD HINTS..... 454

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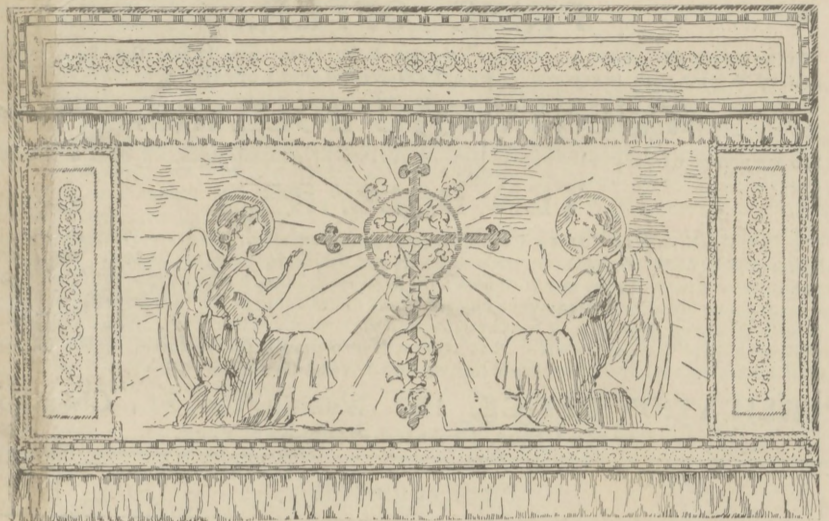
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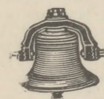
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The Living Church.

SATURDAY, OCT. 1, 1892.

SOME of our subscribers have construed our special offer to mean that we propose to issue an extra edition during the Convention. Our intention is simply to enlarge our regular weekly issue, so as to make room for a comprehensive reports of the proceedings.

WE noted, not long ago, the scheme for founding a great Methodist university in Washington, with an endowment of ten millions. One of the agencies to be employed in this enterprise, it seems, is the Grand Army of the Republic. Circulars are being sent to the "comrades," and "it is hoped that the National Encampment at Washington, as a body, will give a strong endorsement." With no design to disparage such a good and great work, we must enter a protest against the G. A. R. being used as the propaganda of any sect or party. What a howl would be raised if the Roman Catholics should capture this organization of the old soldiers to gain prestige and money for their university in Washington! Yet in the G. A. R. there are thousands of Roman Catholics.

THE President, by proclamation, as recommended by Congress, has ordered the observance of Oct. 21st as "Columbus Day." It is the real centennial of the great event associated with the name, and will have recognition as a holiday over the whole land. If it had fallen on Sunday, of course the authorities would have appointed Monday instead; as it is Friday, so much more reason to make Saturday the great festive commemoration, passing Friday as a fast day. But that could hardly be expected in a country where even Good Friday scarcely has public recognition. A hearty and patriotic celebration, however, may be made consistent with the day. It need not be regarded as mere amusement, but as loyal duty.

THE great and pervasive element of Columbus Day will be the public school celebrations. By means of this splendidly equipped and organized American institution, a great movement like this can be carried out in a grand way. There is something thrilling in the thought, that at almost the same hour throughout this magnificent expanse of the New World, upon the fringe of which Columbus gazed four hundred years ago, fifty millions of people will be thinking of one heroic man, all moved by a common impulse of admiration and patriotism.

COLUMBUS DAY, in Chicago, will have also other public functions to enhance its interest. The so-called "dedication" of the Exposition buildings is to take place, with great orations, great music, and great crowds. How the great crowds are to be transported we cannot surmise. We are trying to believe that somehow, during the winter, facilities will be provided for moving the multitude next summer. As it looks now, a large

number of people who go to Jackson Park on Oct. 21st, will be very tired before they get home. In the evening of the great day, the World's Congress Auxiliary will hold its inaugural ceremonies at the Auditorium.

THE Executive Committee of the celebration of Columbus Day have addressed a circular to ministers of all denominations, requesting that on the Sunday preceding the celebration, the Divine Providence be recognized, "which has so marvellously led and abundantly blessed the people;" and that the sermons of the day give emphasis to the educational idea. We might further suggest that special emphasis be given to the idea that learning and religion cannot be divorced without peril to the nation, even though there be no union of Church and State. The moral law, with the sanctions of religion and the love of God, must be inculcated with secular knowledge.

Is our patriotism dying out? When we review the field of politics we see many signs which warrant the thoughtful consideration of this question. Instances of vote-buying and bribery of high officials are multiplying every year, and dishonesty among politicians is fast coming to be expected as a matter of course. There are, indeed, exceptions to this rule. Only the other day, Governor Flower, of New York, when warned that he would lose votes by calling out the militia to suppress the riots at Fire Island, answered in no uncertain tones that, votes or no votes, he would put a stop to law breaking. But, notwithstanding such occasional instances of faithfulness to the public trust, a careful observer is forced to conclude that our politicians are in office not for the good they can do their country, but for what they can get out of their country for their own advancement.

ON the other hand, many things go to show that, deep down in the hearts of the people, there remains the true American spirit. The tender solicitude and kind sympathy which have been expressed from every quarter during the illness of Mrs. Harrison, furnish strong proof that every good American, whatever his political belief, respects and esteems the President of the United States as, for the time, the foremost man of his country. Again, in times of national crises, and in great questions of international policy, popular opinion has repeatedly shown itself to be thoroughly patriotic. Let us not, therefore, take the corruptness of selfish demagogues as a criterion of the loyalty of the public, whose pulse beats strong and true.

THE Presbyterian Church has another heresy trial of no mean importance on its hands. At a meeting last week of the Presbytery of Cincinnati, it was decided that Professor Henry P. Smith, of Lane Seminary, should be called upon to defend himself

against the charge of heterodoxy in his book, "Biblical Scholarship and Inspiration." The gist of the accusation is as follows:

"Prof. Smith regards the Bible mainly as a piece of patchwork or mosaic written by unknown authors, nor when, nor where they lived, nor who. Dr. Smith says the Bible is made up from memory and tradition long after the events. Jeremiah says: 'The Lord put forth his hand and touched my mouth and the Lord said unto me, behold, I have put my words in thy mouth.'"

Nobody but skeptics, freethinkers, material scientists, or the Unitarians of fifty years ago, whom the higher critics have just discovered to be evangelical Christians, can hold such heresy. But no matter what they hold, the Presbyterian Church is its own interpreter, and its standards are what it calls them. It has the right to declare what is orthodox and who is heterodox, according to its standard, and then to require its ordained men to conform to these standards."

FOREIGN NOTES.

BISHOP HILLS, of British Columbia, has sent in his resignation to the Archbishop of Canterbury. It is to take effect in November next. The Bishop resigns in consequence of increasing age and infirmity.

THE numerical strength of the religion of the world is estimated to be as follows: Christianity, 460,000,000; Buddhism, 330,000,000; Mohammedanism, 200,000,000; Brahminism, 170,000,000; Confucianism, 70,000,000; Judaism, 8,000,000; Fetishism and all other false worships, 170,000,000.

THE Protestant Alliance has pronounced its opinion on the Lincoln case. It holds that the judgment of the Privy Council is "pitiably in its feebleness", and complains that the Judicial Committee, while upsetting the teaching and practice of the Reformed Church of England that have prevailed for 300 years, support their decision by "the most inconclusive arguments." It draws the conclusion that its efforts must be "maintained and multiplied," and the masses roused to the insidious teaching of "Romanism through the agency of ritualistic ministers of the Established Church."

THE Archbishop of Canterbury has consented to the request of the Church Missionary Society so far as to accept provisionally the Rev. J. S. Hill as the successor of Bishop Crowther, of the Niger Mission. Mr. Hill will not be consecrated for the present, but will simply go out as the Bishop's commissary and director of the Church Missionary Society to the Niger territory. He will report on the work of the mission, and it is hoped he will be able to bring the present difficulties to a satisfactory solution. The natives are anxious that a black bishop should be appointed; but the splendid work done in the past by Mr. Hill inspires a hope that he may be ultimately accepted by the natives.

THE Rev. J. B. Waddington, of Clitheroe, has taken a strange means of retaliating for the recent Lincoln

judgment. He has had the Communion table removed from within the chancel, and from thence administers evening Communion to the people, "seated in close proximity in the front part of the body of the church." Every alternate seat is vacant to allow the minister to pass.

THE Rev. John Majoribanks Nisbet, rector of St. Giles'-in-the-Fields, and canon of Norwich cathedral, whose death occurred recently at Beam Torrington, in North Devon, in his sixty-ninth year, was the son of the late Mr. Josiah Nisbet, of the Madras Civil Service, his mother being a daughter of Sir John Majoribanks, sometime M. P. for Buteshire. Canon Nisbet had held his canonry at Norwich since 1868. He was also rural dean of Bloomsbury, and proctor in Convocation for the Dean and Chapter of Norwich.

THE Salvation Army in Canada has been passing through a period of crisis which will probably end in a permanent split and the establishment of two rival organizations. Charges of a very grave character have been freely made by one of the prominent officials in the Army, against the executive, and he has had sufficient influence to draw away a large number of the Army after him, who presumably believe that his allegations are well founded. A very painful impression has been made on the mind of the public, and the "Salvation Army scandals" are everywhere discussed. It is anticipated that the executive will take some steps to disprove the charges which have been made, and to rehabilitate the Army in the eyes of the public.

PRESIDING at the annual gathering of the International Arbitration and Peace Association on Tuesday, the Bishop of Durham gave an impressive reason for his presence. In the most solemn hour of his life, he said, this question, among others, was put to him: "Will you maintain and set forward as much as shall lie in you, love and peace among all men?" His answer was: "I will do so with the help of God." It was in virtue of the charge thus laid upon him and the answer he gave that he presided at the meeting.

OF the Church Congress to be held in Folkestone, England, *The Irish Gazette* says:

The publication of the programme has confirmed our fears of the success of future Church congresses. The list of subjects chosen is not very attractive, and the names of the speakers perhaps less attractive. A few well-known old friends are there, but there are some speakers whose names would never gain a hearing on a public platform. But if the subjects are dull—as undoubtedly they are—the same cannot be said of the preachers who will open the Congress, and who are the Dean of Christ Church, Oxford, the Rev. J. E. C. Weldon, Headmaster of Harrow; and the Bishop of Peterborough. Again, the presidency of Dr. Benson, Archbishop of Canterbury, will make up for much that is wanting.

CANADA.

The third week in September was a very busy one in Montreal, full of interest to Church people in all parts of the Dominion. The Provincial Synod opened on Wednesday morning, Sept. 14th, with a service in Christ church cathedral. That great body of Churchmen, consisting of the bishops and the clerical and lay delegates from the several dioceses, with the visitors, the deputations of bishops and clergy from the United States, and those from Rupert's Land, walked from the synod hall to the great door of the cathedral. The procession was an imposing one. The musical part of the service was well carried out. The sermon was to have been given by the Bishop of Fredericton, Dr. Kingdon, but as the funeral service of the venerable Metropolitan took place the previous day at Fredericton, Dr. Kingdon was unable to be in Montreal in time. His place was taken by the Bishop of Huron, who preached an eloquent sermon, concluding with a brief but warm mention of the late Metropolitan, who he said was the father of the Anglican Church in Canada. After Holy Communion had been celebrated by the acting Metropolitan, assisted by several of the bishops, the procession marched back to the synod hall.

The 15th business session opened in the afternoon in St. George's school hall. The acting Metropolitan, the Bishop of Ontario, gave a brief opening address. The Lower House elected as prolocutor, Dean Carmichael of Montreal. After some routine business, the reading of reports on Christian Union and on the Sunday school, a communication from the Upper House for the purpose of appointing a committee with reference to the health of the Bishop of Algoma, to devise some relief for him from present care, was concurred in.

The question of the advisability of making reciprocal arrangements between the several dioceses of the ecclesiastical province, (which consists of nine dioceses, including the missionary diocese of Algoma), as regards the claims of the clergy upon the superannuation and the widows' and orphans' funds when removing from one diocese to another, was part of the business before the Synod on Thursday morning. It is felt to be a hardship that when a clergyman moves from one diocese to another he should lose all advantage from what he has paid in to those funds in the diocese he is leaving. The differences to be adjusted are difficult to meet, and the matter was referred to a committee.

At noon, the members of the Upper House and the committee appointed for the purpose escorted to the platform the delegation from the United States. Bishop Lewis in introducing the delegates dwelt on the good results which must ensue from such fraternal meetings. The Rt. Rev. Dr. Leonard, Bishop of Ohio, was the first speaker. He made a stirring plea for true cosmopolitanism, without which Christianity is empty and futile, and outlined the happy relationship which had existed between the two branches of the Church in America. Dr. Nicholson, Bishop of Milwaukee, followed in the same strain, and in a beautiful figure of speech spoke of the two Churches as "twin daughters of a common mother, the dear old Church of England." Ven. Archdeacon Carey, of Saratoga, and the Rev. Dr. Elliott of Hedling Springs, also made brief addresses.

As was anticipated, the matter occupying most of the time of the Synod during this session was the consolidation of the Church in British North America. There is a very general desire for a national council of the Church, which shall constitute a supreme court of appeal. One of the difficulties in the way, dwelt upon by a number of speakers during the debate, was the probable conflict of authorities which would result from establishing the three synods, general or national, provincial, and diocesan. While the retention of the provincial system was favored by most, and thought an absolute necessity by many, the fear was expressed that when a third body was

created with higher powers, there would be so little left for the provincial synods to do that they would die of inanition. As to the details of the scheme of the Winnipeg Conference there was much divergence of opinion, only the Provincial Synod of Rupert's Land, consisting of seven dioceses, accepting it unconditionally, together with four of the eastern dioceses, Nova Scotia, Toronto, Niagara, and Algoma. Three dioceses adopt the scheme with amendments. Newfoundland considered, but postponed it. Fredericton considered without coming to agreement. Montreal and Columbia dissented from it, and Quebec and Caledonia have not yet considered it. Montreal differed from the other dioceses on the ground in part that the multiplying of legislative bodies was an evil, and desired that when the General Synod was adopted the Provincial Synod should be abandoned. The increased expense in bringing delegates such great distances as would be necessary for a General Synod has been frequently objected to during the debate. Notwithstanding all differences of opinion as to details however, the report of the Winnipeg Conference, with many amendments, was adopted by the Provincial Synod, the following motion being carried at the evening session on the ninth day:

That the resolutions and the scheme now approved by this House as a basis on which the General Synod may be formed, be, if the same are concurred in by the Upper House, communicated in due form to the several diocesan synods of this ecclesiastical province, with the expression of an earnest hope that said several synods may be able to accept, and upon the basis so agreed upon, send delegates to the proposed meeting in September next.

The debate on marriage and divorce was postponed to the next triennial session. The majority of the committee appointed to consider the matter, report absolutely that our Lord declares marriage after divorce under any circumstances to be adultery while the other party is living. The second report signed by the only remaining member of the committee, Archdeacon Roe, sets forth that he is satisfied that the laws of the whole Christian Church for a thousand years after Christ sanction the re-marriage of the innocent party.

The Bishops of Niagara and Fredericton have been appointed by the House of Bishops a part of the delegation to the General Convention of the American Church, which takes place in Baltimore in October. The Lower House appointed two clerical and two lay delegates for the same meeting, Dr. Davidson, the lay secretary of the Synod, being one of them.

Sunday, the 18th, presented so many points of interest to Montreal Churchgoers that it was difficult to decide which to take advantage of. The Bishop elect of Quebec was consecrated in the cathedral with a most imposing ceremony. The new and pretty church at Point St. Charles, Grace church, was formally opened. The Bishop of Nassau preached in the morning, and the Bishop of Milwaukee in the evening at the church of St. John the Evangelist, while the cathedral was crowded to hear Bishop Courtney of Nova Scotia, at the same time.

A largely attended meeting was held on the evening of the 20th, in St. George's school house, to discuss the objects and work of the Brotherhood of St. Andrew. The Bishop of Ontario presided, and the Bishop of Nova Scotia was one of the speakers.

The missionary meeting under the auspices of the Domestic and Foreign Mission Board, held during the Synod week, was very well attended. The Bishop of Nova Scotia and the Bishop of Nassau were among the speakers.

The Woman's Auxiliary to the Domestic and Foreign Mission Board held its triennial meeting in Montreal at the same time as the Provincial Synod, and transacted a great deal of business. Several important amendments were made to the constitution. The ladies' society was in session four days. The special service with Holy Communion for the Auxiliary was held in the cathedral the morning of Thursday, the

16th. The rapid increase of this society in the seven years of its existence is extraordinary: there are now over 10,000 women, members of the W. A. in Canada.

The serious illness of the Bishop of Algoma cast a gloom over the opening of the synod. Telegrams from Sault Ste Marie, more than once during the week however, stated that he was better, but he will be unable to undertake any work for a long time.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

The North-eastern Deanery met at St. Margaret's mission, Windsor Park, Tuesday and Wednesday, Sept. 13th and 14th. The first service, on Tuesday evening, consisted of shortened form of Evensong, with addresses by the Rev. Messrs. Hopkins, Dunham, and Kinney. At this service, as celebrated at the Holy Communion was celebrated at 10:30 with the dean, the Rev. Dr. Locke, as Celebrant, the priest in charge, the Rev. T. Cory-Thomas, assisting. Afterward a most interesting paper was read by the Rev. C. P. Anderson, rector of Oak Park. The title of the paper was "The Faith," and was the cause of much profitable discussion between the members of the deanery. At the business meeting that followed, it was decided that the dean's kind invitation to hold the next, the annual, meeting at Grace church, be accepted, the date fixed being Wednesday, Nov. 9. The dean then called upon the priest-in-charge to give a brief account of the work in this new field, which was followed by remarks from the Rev. Joseph Rushton, the city missionary, who was one of the first to see the spiritual needs of this section of the country, and who labored so faithfully to meet them. The Archdeacon spoke encouraging words. After some further discussion, the deanery pledged to help the mission in buying a lot, by raising subscriptions for this purpose to the amount of \$100, and it was also agreed upon by the deanery to supplement that with the sum of \$150 from the general fund. At one o'clock the members of the deanery met at the residence of Mrs. Fuller, where a generous luncheon was served by the members of St. Margaret's Branch of the Woman's Auxiliary.

CITY.—During the last three months Messrs. Farrand & Votey, of Detroit, have been erecting a new organ in the church of the Epiphany, which in many respects is unique in construction and in the various methods by which the combinations of stops, couplers, and swells may be used. The organist of the church, Mr. Walter E. Hall, who is a Fellow of the College of Organists, London, drew up the specifications and obtained the introduction of some new features which have not hitherto been adopted in America. The benediction service and recital took place on Wednesday evening, Sept. 14th. The organ proved itself particularly sweet and perfect in tone, and there is both an absence of brassiness in the organ and brass tones, and of thin shrillness in the reeds and string stops. This latter tone is so uncommon that it deserves special notice. In power the organ seemed fully capable of answering all the demands of the heavy choruses of Wagner, or the Hallelujahs of Handel. The opposite effects too were fully illustrated when the ear caught the faint whispers of music which seemed miles away, yet were clear and distinct.

The programme was designed to exhibit the instrument in all the various uses to which it will be put; and the execution of organ selections and accompaniment of the choir left nothing to be desired. It is seldom one can hope to hear the *allegretto agitato-adagio religioso*, from Mendelssohn's Hymn of Praise, or the same composer's "Athalie," or Handel's celebrated "Largo" (Xerxes, 1735), on an organ without the assistance of an orchestra, but these and other numbers, particularly Boccherini's minuet for stringed orchestra, were rendered almost faultlessly, and left nothing to be desired so far as the instrument

was concerned. The selections for the choir consisted of "Psalm xcvi," Mendelssohn; "Athalie;" two choruses from Israel in Egypt and Samson; and "Sound the loud timbrel," by Shachner; for choir and congregation, Hymns 412, 411, and 346. Since its formation in May, 1890, this choir has steadily increased in efficiency, until it ranks in the very forefront of our city choirs. With one or two exceptions, the selections were rendered with good taste, and showed evidence of careful training. The voices blended very well, and the sopranos were especially full, round, and clear. The soloists deserve special mention because the solos required great care, and the surroundings were conducive to nervousness on the part of the choir. The whole service was eminently successful from a musical point of view, while the reverence and deep feeling with which the organist and choir performed their work gave to the recital an air of worship that is uncommon on such occasions. A large congregation filled the beautiful church, and that all friends of the congregation might have an opportunity of hearing the music, it was repeated on Friday, the 16th, and Tuesday, the 20th.

SYCAMORE.—Waterman Hall, the diocesan school for girls, entered upon its 4th academic year on the 20th of September, with every room engaged, while many applicants had been refused for want of accommodations. Numerous changes have been made in the buildings during the vacation time, adding greatly to their convenience and comfort without increasing their capacity.

NEW YORK.

HENRY C. POTTER, D. D., LL. D., Bishop.

CITY.—The work of laying the foundations for the new T. B. Coddington memorial church, at 3rd ave. and 91st st., has fairly begun, and the task of erection will be pushed forward.

At Trinity chapel of Trinity parish, a fine new reredos of Caen stone is being erected as a memorial of the late minister in charge, the Rev. C. E. Swope, D. D. The work is of artistic importance and is elaborate in design.

St. Agnes' chapel of Trinity parish was consecrated on Tuesday, Sept. 27th, the Bishop of Maine preaching the sermon. There was a large attendance of clergy, and the beautiful edifice was crowded with people.

St. Mary's church, Mott Haven, has a successful branch of the Ministering Children's League. The children have made 100 garments during the past year, sent off a missionary box, and placed Prayer Books and Hymnals throughout the church.

The late Miss Sarah Louise Cooke has left by will a legacy of \$100,000 to St. Mary's Free Hospital for Children and \$50,000 for the Rev. Thomas McKee Brown, whose parish, the church of St. Mary the Virgin, is made residuary legatee. The church will probably eventually come into possession of a large sum of money from the estate.

The church of the Incarnation, the Rev. Arthur Brooks, D. D., rector, is being improved by the erection of a spire to surmount the long uncompleted tower. The work is now nearing the finished stage. The material used is brown-stone, to correspond with the rest of the church.

The new year of the General Theological Seminary opened on Wednesday, Sept. 21st. During the summer work has steadily progressed upon the new professors' houses, account of which has already appeared in these columns. The buildings, which are of substantial workmanship, and convenient in arrangement, are nearly ready for occupation.

Large numbers of persons have visited the exhibition of plans for the new St. Luke's Hospital, already described in these columns. Much interest has been shown in the display, but there has been much criticism of details of the various designs.

It is possible that the trustees may not accept any of the plans now offered, notwithstanding their many excellencies, but may issue a request for the drawing of new ones—as was done in the case of designs for the cathedral.

The church of the Incarnation, the Rev. Arthur Brooks, rector, has a parish library which is kept in the lower room of the chapel of the church, and is open for the free use of all persons who attend the services. The library now consists of a good collection of carefully selected volumes, and additions to it are constantly being made. Members of the library committee are in attendance at the close of all services in the church and chapel, to furnish books to those desiring to take them to their homes.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, two sets of memorial doors are in process of construction, one set in each transept; that on the north is a memorial of Mr. P. Schermerhorn, and is presented by his brother, Mr. Wm. C. Schermerhorn, from designs drawn by Mr. Jas. Renwick; that on the south is a memorial of the late Miss Catharine L. Wolfe, and is presented by a number of wealthy parishioners in recognition of her great benefactions to the parish. Each set of doors is elaborate in execution, and will be a permanent enrichment to the church.

The new Church hospital has received endowment already for some of its beds. Mr. James Quintard, who is one of the foremost promoters of the enterprise, is one of the donors of \$5,000 for this purpose. The outside visitation work of physicians and sisters is limited at present to Church people, though free treatment is accorded at the hospital to all comers. A dispensary has been opened where all drugs are supplied to the poor at a merely nominal price, below actual cost. The institution has been fitted up in a most tasteful and attractive manner.

While the new building of the chapel of the Messiah is progressing, an earnest work is being carried on in the temporary quarters, in E. 92d st., under the energetic oversight of the Rev. D. Sparks. No place of worship of our Communion is near by, and the East Side problem is presented at this point in all its reality of crowded population and spiritual need. The Sunday attendance is good for a beginning, notwithstanding the inadequacy of the accommodations, and there is a flourishing Sunday school of 15 teachers and 150 scholars. A contemplated feature of the work in the new chapel when ready for occupancy, is an industrial school for boys, and one for girls. Other methods of attracting the people of the neighborhood will be vigorously undertaken.

Since its new church building was procured last autumn through the generous interest of the Rev. Dr. Greer and St. Bartholomew's, the Swedish mission has had reason to be much encouraged, and has made steady progress. The congregation has enjoyed the earnest ministrations of the Rev. G. Hammarskoeld, who came from Providence with Dr. Greer on the latter's entering on the rectorship of St. Bartholomew's. Mr. Hammarskoeld has done much to lay the foundation for Swedish mission work in the cities of this country. The new church being located in E. 127th st., near Lexington ave., seems to be in the very best possible position for its object, as the people affected are living on either side of the avenue and beyond the Harlem River. The work has been much helped by the coming to this country of six young Swedish candidates for orders who have become candidates for orders in the American Church, and have been, during the winter, pursuing regular studies in the General Theological Seminary. In these studies they have been, as already announced in these columns, under the direction of the Rev. Dr. P. E. Mellin, a clergyman of the Church of Sweden who has been a university professor in his own country and in the United States. Dr. Mellin has been allowed to co-operate

with the instruction given at the General Theological Seminary, and has been licensed to officiate by the Bishop of New York. The young men are all college graduates. They served as lay readers under license of the Bishop of New York during the winter, and were subject to the direction of Dr. Greer. One of them, the Rev. Erik Forsberg, has recently been ordained a deacon. The movement is of the utmost importance as bearing upon future Swedish work. Archbishops and bishops of the Church of Sweden have earnestly desired that the American Church should minister to Swedes coming to this country, and have taken official action commending this course. The coming of these young candidates to take American orders and bring their people into communion with us is an event of the most interesting missionary sort, and should awake, practical support for the new work to be undertaken. In the Swedish mission in this city there are already nearly 300 communicants. Services have upon occasion been extended to Brooklyn, and are centered at Providence.

PENNSYLVANIA.

BY W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Academy of the P. E. Church re-opened for the autumn term on the 22nd ult. with an increased corps of teachers, and the course of study improved. The Benson library now contains 1,800 volumes, and is for the use of the pupils.

L'Emmanuel, the Italian church, has been open throughout the summer, with a very good attendance upon the services. The families of the parish have each subscribed a given amount for the current year, and otherwise the work is supported entirely by voluntary contributions. The parish school has re-opened for the school year, with an attendance of about 60 pupils.

Services were resumed in Emmanuel church, Holmesburg, the Rev. Dr. D. C. Millett, rector, on the 11th ult. The church had been closed for several months for needed repairs and improvements, both interior and exterior. The property has been put in complete order, and includes a fine organ, built by Hook & Hastings, of Boston, which cost \$1,500, and is the gift of the ladies of the parish. A handsome new eagle lectern, costing \$225, was presented by Miss Jennie S. Pattison's infant class of the Sunday school. The church edifice has been newly painted and decorated, new carpets and cushions provided, and the outside walls re-painted. The rector preached, it being the 28th anniversary of his incumbency. The music was exceptionally good, and was under the direction of Mr. Carl Lefold, choir-master, Mrs. Rose Howland presiding at the new organ. The offerings were large.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, there will be a notable occurrence in connection with the coming session of the General Convention. As this Convention, by completing liturgic revision, will round a point in Prayer Book history, it has been thought well to mark the event by a course of historical sermons in Christ church, where the American Prayer Book was originally adopted. The course, under the title, "Genesis of the American Prayer Book," will be given on Sunday mornings during the present month, opening on the 2nd inst. by the Rt. Rev. Dr. Coxe, who will trace the liturgic history of the Primitive Church, and of the Church of England before the Reformation. On Sunday morning, 9th inst., the Rt. Rev. Dr. Seymour will consider liturgic development during the period of English Reformation and its subsequent course in the English Church; on the 16th the Rt. Rev. Dr. Perry will treat of the Prayer Book in the colonies, its adoption by the American Church, and its use to the present; and on the 23rd the Rt. Rev. Dr. Doane will discuss and give results of the revision action of the Convention, which by that time will be just ended.

Improvements have been going on for

several weeks past at old St. Peter's church, the Rev. Dr. J. Lewis Parks, rector, which are about completed. Two of the pews in the north aisle have been thrown into one, and at the end, immediately in the rear of the northern choir seats, the organ desk has been placed at right angles to the instrument, which will obviate all former difficulties, giving the organist a full oversight over his choir, and facilitating the rendering of the musical part of the service. The keys and registers of the organ are now operated by electric action. A hydraulic engine has been added to the equipment, which will supply the place of the organ blower. These are the only changes made in the interior of this ancient edifice, which to all intents and purposes remains the same as when first dedicated to public worship, Sept. 4th, 1761. St. Peter's is a hard-working church. In addition to the large parish building, where the Sunday schools assemble, there is also a day school which has been in operation many years. At St. Peter's House, situated two blocks east of the church, a Sunday and a Wednesday evening service are held by one of the assistant clergy of the parish; in the church itself the daily offices of Morning and Evening Prayer have been said for over a half century, and the Holy Eucharist is celebrated twice each Lord's day, and also one Celebration on all the holy days. The amount of receipts and expenditures during the past conventional year are placed at \$28,357.97; in addition to this, the value of boxes sent out by the Missionary Aid Society and St. Mary's Guild is stated at \$1,374.24. St. Peter's is the parent of All Saints' church, Moyamensing, and now it is hoped that the old church will shortly establish another mission in the southwestern part of the city, where by energetic efforts on the part of the clergy, a good congregation can be gathered.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

GALESBURG.—Choir festival services were held at Grace church on the 14th Sunday after Trinity, by the combined vested choirs of Grace church, the Rev. C. R. Hodge, rector, and Christ church, Burlington, Iowa, the Rev. J. M. D. Davidson, rector. An elaborate musical programme was given, with anthems and selections from each choir. At the morning service the sermon was by the Rev. Mr. Davidson, and in the evening the Rev. Mr. Hodge made an address. Crowded congregations attended both services. The visitors were royally entertained by the Galesburg choir and Church people, and are anxious for the return visit to be made at an early date.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—St. Barnabas' church, the Rev. D. L. Fleming, rector, having been removed to a new site, is in process of reconstruction. Services are being temporarily conducted in a private house near the church.

St. Michael's church, the Rev. W. H. Thomas, D. D., rector, which has of late twice suffered from fire, is now being again used for worship. The work of reconstruction has been in many ways an advantage to the church. A new chancel has been built, a new organ erected, new windows put in, and new decorations executed. The church has also been freshly furnished. It is now more attractive than formerly.

The rectorship of the church of the Redeemer, vacant by the resignation of the Rev. Stevens Parker, D. D., has been filled by the election of the Rev. Geo. C. Carter, of St. Paul's parish, Baltimore. Mr. Carter has accepted the election, and is expected to enter upon his new duties Nov. 1st.

ISLIP.—St. Mark's church is to lose its rector, the Rev. Henry R. Freeman, who has resigned in order to accept the rectorship of St. John's, Troy, N. Y., vacant by the retirement some time ago, of the Rev. Thaddeus A. Snively. Mr. Snively went to Troy from a Long Island parish.

HEMPSTEAD.—A memorial service for the late rector, the Rev. Dr. W. H. Moore, was held recently. The address was by the Very Rev. Dr. Cox. A letter was read from the Bishop, who was prevented by sickness from being present. Remarks were made by the Rev. Dr. Haskins, of St. Mark's, New York City, the Rev. Dr. Seabury, Hon. John A. King, and Col. Coggswell. It was resolved that a memorial of the late rector should be placed in the church in which he had ministered for over 42 years.

SOUTHERN OHIO.

BOYD VINCENT, S. T. D., Bishop.

The clergy of Cincinnati and vicinity are again at work after vacations spent in various parts of the country.

St. John's church, Lancaster, is again open, after being closed a year. The Sunday school has managed to keep itself open during that period. Since the deacon in charge, the Rev. Mr. Rambo, entered upon his duties, some repairs have been made, and the old parish, it is hoped, may again flourish.

The work of the general missionary is already bringing forth fruit. At Mechanicsburg, in the northern extremity of the diocese, a few communicants have been discovered, and some interest having been aroused by the missionary, it is believed that a church may be built some time in the future. A number of persons are awaiting Confirmation.

The Rev. John H. Ely has resigned the rectorship of Holy Trinity church, Hartwell, after 13 years of faithful work. He began services there in 1879; six years later the work took the form of a regularly organized parish, which has to-day 150 communicants. In addition to a good church building, the parish has \$2,500 in hand for a rectory. Mr. Ely has been indefatigable in his labors, and his efforts have been richly blessed. A very vigorous chapter of the St. Andrew's Brotherhood holds mission services in the neighborhood, and a large number of young men are interested in the work. Mr. Ely expects to give his whole time to College Hill hereafter.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D. D., LL. D., Bishop.

The 55th annual council was convened on Tuesday, Sept. 19th, in St. Paul's cathedral, Buffalo, at 4 P. M. After choral Evensong, an organization was effected by the unanimous re-election of the valuable secretary, the Rev. C. W. Hayes, D. D., of Westfield, N. Y. Bishop Coxe delivered excerpts from part II of his annual address (a charge on "Prayer Book Revision").

After a short recess, the council re-assembled in the chapel of Trinity church, (where the remaining sessions were held) and the Bishop read the first part of his address. The address made extended reference to a subject which, in one form or another, has been before the diocese for two years past, viz., relief to the Bishop owing to his increasing years, besides an increase of episcopal supervision in this vast and densely populated diocese. Consent was granted the Bishop to appoint a committee to report to the council upon suggestions contained in a document prepared for their consideration by Bishop Coxe. In this letter the Bishop stated, that should an assistant bishop be elected, he would resign to him the administration of the diocese, \$1,000 per annum of salary, and, if thought best, the use of the see house.

The morning session on Wednesday was occupied with routine business. Elections resulted as follows:

Standing Committee: The Rev. Louis B. Van Dyck, D. D., president; the Rev. Walter North, secretary; the Rev. Messrs. Charles F. J. Wrigley, James H. Dennis; Messrs. George Barker, G. B. Worthington, William H. Walker, and R. L. Howard.

Deputies to the Federate Council of the five dioceses of New York: The Rev. Drs. James Rankine, Henry Anstice, Louis B. Van Dyck, E. N. Potter, Francis Lobdell, Francis S. Dunham, the Rev. Messrs. Pascal P. Kidder, L. W. Richardson; Messrs. T. C. Montgomery, Thomas Lothrop, M. D.,

John N. Macomb, Jr., B. F. Young, Alexander L. Chew, G. B. Worthington, O. H. P. Champlin, and J. E. Ford.

After a recess the council gathered in large numbers, awaiting with great interest the report of the special committee. This contained, besides the Bishop's communication, a recital of the conditions and circumstances of the diocese, and asked for the passage of two resolutions:

1st. Resolved: That in view of the suggestions contained in the Bishop's letter, this council, at its next annual meeting, do proceed to elect an assistant bishop.

2nd. Resolved: That a committee of three laymen be appointed to increase the Episcopate Fund to \$100,000.

After much debate the first resolution was tabled and the second carried without a dissenting vote. Finally the first resolution was committed to the committee.

At the Wednesday evening session the council sat as the Board of Missions, and reports were received from each of the four deaneries. One new change was made as to appropriations. Hereafter the income of the Permanent Missionary Fund is to be distributed among the deaneries *pro rata*, and in each deanery only such other money can be expended as is contributed within its limits. The wonderful work accomplished through the agency of the Laymen's Missionary League, and its future possibilities, were set forth by H. R. Hopkins, M. D. The diocese voted the Bishop \$1,000 to secure the assistance of missionary bishops to meet his Confirmation appointments during the coming year.

Thursday morning the special committee again submitted its first resolution practically unchanged. The debate upon it was vigorous, searching, and free. It was apparent that many objected to the theory of assistant bishops as unsound. A number of the delegates deprecated an election until the financial status of the diocese in all its funds was improved. After nearly three hours of animated discussion, a vote by orders was taken, and the first resolution was lost, a majority of clergy and parishes voting against it. Judge Adams of Canandaigua then moved "that a committee of five clergymen and five laymen, with the Bishop of diocese as chairman, be appointed to confer with a similar committee from the diocese of Central New York to discuss the feasibility of creating three dioceses out of the existing dioceses of Western and Central New York." This motion was unanimously carried. After considerable routine business and suitable devotions, this most eventful and interesting Council adjourned *sine die*.

WESTERN MICHIGAN.

GEO. B. GILLESPIE, D.D., Bishop.

The annual meeting of the clergy belonging to the Kalamazoo Convocation took place at Sturgis on Sept. 13th and 14th, in St. James' mission rooms. The convocation sermon was preached by the Rev. M. S. Woodruff, of Benton Harbor, from Heb. xi: 10. The Rev. Dr. Van Antwerp and the Rev. Mr. Law spoke a few words of encouragement to those who are endeavoring to build up the Church at Sturgis.

Wednesday, after Morning Prayer and Holy Communion, the sermon *ad clerum* was preached by the Rev. W. P. Law, who took as his subject "Washing and mending the nets." In the afternoon a report was read from the mission at Quincy, and the clergy present gave some account of the missionary work being done in the parishes and missions under their charge. Bishop Gillespie spoke of his plans for ministering to the scattered sheep of the diocese outside parish bounds. The Rev. Dr. Van Antwerp preached to the children at 4 P.M., on "How to hear and what," St. Mark iv: 24.

In the evening the Rev. Thomas Dickinson gave a very interesting account of the work being done by the Church of England among the colored people on the Island of Jamaica, some 40,000 of whom are enrolled as communicants, and are remarkable for their zeal and self-denial. The Rev. Joseph Bancroft, general missionary, spoke upon the subject of "How to build a church," and suggestions were also made by others

present. Bishop Gillespie spoke briefly of the work to be done at the General Convention. Resolutions of sympathy with the Rev. L. C. Birch in the death of his wife were adopted.

St. Paul's church, Elk Rapids, was consecrated by the Bishop on St. Matthew's Day. The article of donation was read by H. B. Lewis, senior warden and son of the first rector of the parish, the instrument of consecration was read by the Rev. J. M. Rippey, M. D., and the sermon was preached by the Rev. John B. Hubbs. It was a scholarly setting forth of the text, "Peace be within thy walls." St. Paul's church, which has been built several years, is a very churchly frame building, most correct in all its appointments, with a seating limit of 250.

The Convocation of Grand Rapids held its annual meeting at this time in this parish. On Tuesday evening a missionary meeting was conducted, the business was attended to Wednesday afternoon, followed by a service for the children, and in the evening the closing service was held. The clergy taking part in the divers discussions were the Rev. Messrs. J. W. Bancroft, J. Wotten, J. N. Rippey, C. T. Stout, A. E. Wells, J. B. Hubbs, and the Bishop.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The parishioners of St. Paul's, New Haven, gave a reception to their pastor, the Rev. Mr. Lipes, Sept. 13th. He arrived at quarantine the previous Friday, on his return from England, and was detained there till Saturday night. He reached home just before midnight, and appeared at service Sunday morning. The reception was a very pleasant one. Mr. Lipes gave an interesting account of his trip of ten weeks, then there was handshaking, followed by ice cream and cake. The room at the parish house where the reception was held was beautifully decorated with flowers, and the occasion was greatly enjoyed by all who were present.

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

JAMESTOWN.—A service of a very interesting character was held in this parish, the Rev. G. A. Harvey, rector, on the evening of Monday, the 12th ult. The occasion was the arrival of the Bishop with the cathedral car, from the North, where he has been holding service in a number of small places where there are no churches. The Bishop reports an excellent attendance everywhere he goes; in many of the little prairie towns and settlements the car is filled to overflowing; everybody rejoiced to be able once more to attend the service of the dear old Church from which some have been shut out for 8 and 12 years. The car is recognized by the people throughout North Dakota as a spiritual blessing. Many during the past few weeks have driven 10, 15, and 20 miles, through rain, storm, and tempest, in order to spend an hour with the Bishop in the car, and learn of Christ and the saving of their souls. Sometimes the Bishop has to play the organ himself, but being a good organist he can do this without difficulty. Truly indeed, the Bishop of North Dakota is a missionary bishop.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Grace church, Brandywine Hundred, has lately been reopened with special services, after thorough renovation, and now presents a very churchly appearance. The Bishop preached in the morning, the Rev. V. H. Berghaus in the afternoon, and the Rev. R. L. Stevens in the evening. The rector, the Rev. Jacob Miller, may well be congratulated upon what he has been able to accomplish.

Ground has been broken for a church building at Marshallton, where the Rev. E. K. Miller has a very encouraging mission. Much interest has been shown in the enterprise, and it is hoped to have the building ready for use by the end of the year.

The Clerical Brotherhood held its month-

ly meeting on Sept. 13th, when there was a large attendance, and a very interesting discussion of the question of Marriage and Divorce was introduced by a carefully-prepared paper by the Rev. V. H. Berghaus.

Two parishes are about to become vacant by the resignation of their rectors. The Rev. C. M. Armstrong, of Laurel, goes to St. Andrew's church, West Philadelphia; and the Rev. H. L. C. Braddon, of Delaware City, goes to Florence, N. J. In each of the parishes, the church property is in excellent condition without any debt whatever, and consists, in addition to the church building, of a comfortable rectory, with a parish building in the one, and a fund for such a building in the other.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

The 3rd annual convocation opened on Tuesday, Sept. 13th, at 10 o'clock, in St. Michael's church, Boise City, Idaho, with a celebration of the Holy Communion, the Bishop being Celebrant. On the assembling of the convocation, the Rev. F. S. Moore, of Rock Springs, was elected secretary, Mr. W. H. Doggett, of Green River, Wyo., as assistant secretary, and Mr. F. N. Cockroft, of Green River, Wyo., as custodian.

In the afternoon, the following topics were discussed: "The financial question in our smaller missions," and "The Faith and the Higher Criticism." Reports of parochial and missionary work were made by nearly all the clerical and lay missionaries in attendance. At 7:30 in the evening, the convocation sermon was preached by Archdeacon Sulger, from II. Cor. iv. 5. After the offertory, the Rev. D. C. Pattee, on behalf of the clergy and laity throughout the jurisdiction, presented to the Bishop a superb pastoral staff, of ivory, silver, and ebony, as a token of the love and esteem in which the Bishop is held, and of thankfulness for his declination of the bishopric of Georgia. The Bishop responded in a few admirably chosen words, expressing his gratification at the gift, and promising to use it as the shepherd of his sheep. A class was afterwards presented for Confirmation by the rector of the parish.

The Holy Communion was celebrated each morning at 7 o'clock by the Rev. C. E. Deuel, of Cheyenne, Wyo. On Wednesday the Bishop and clergy, vested in full canonicals, held a service of Benediction at the new St. Margaret's school for girls. In the afternoon, the following topics were discussed: "The Problem of Church Music in the Missionary West," and "The Priest's Daily Life." At 7:30 o'clock, the Bishop's annual address was delivered, in which he urged the importance of the division of the jurisdiction at the coming General Convention.

On Thursday, a business session was held, at which a committee was appointed to memorialize the General Convention on the subject of division. At 11 o'clock, a sermon was preached by Archdeacon Sulger, followed by the ordination services mentioned elsewhere.

The following were elected delegates and supplementary delegates to the General Convention: The Rev. J. E. Sulger and Mr. J. K. Jeffries; the Rev. J. A. Staunton, Jr., and Mr. J. B. Wilbur. A committee was appointed looking to the establishment of a State Reformatory in Idaho.

In the evening, a spirited missionary meeting was held, at which the Rev. Messrs. J. C. Gallaudet, S. J. Jennings, C. E. Deuel, and Archdeacon Sulger, delivered addresses. After the meeting the convocation adjourned to St. Margaret's School where a very delightful reception was tendered them, to meet the citizens of Boise City.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—A meeting of the local committee of arrangements for the General Convention was held on Thursday, Sept. 15th, and plans discussed for the opening service, Oct. 6th. There has been a much larger demand for tickets than the seating capacity of Emmanuel church will admit.

The capacity of the church is about 1,200, and nearly 700 tickets will be needed for the deputies, leaving only 500 to be distributed among other applicants. Every clergyman in the diocese will be furnished with a non-transferable ticket. Other applicants for tickets will be supplied later.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—In addition to the play rooms which the Board of Missions has scattered all over the city limits, a lady and two theological teachers have been employed during July and August in taking daily parties of boys and girls to the seashore or country. Many hundreds of children have in this way enjoyed a day's excursion.

The funeral of the Rev. William H. Munroe took place Sunday, Sept. 18th, from Christ church, at 10:30 A. M. The pallbearers were the church wardens: Thomas H. Hall, Frederick R. LeCount; Messrs. Henry G. Fay, D. G. Crandon, representing Grand Lodge F. and A. M., Mass., and J. W. Allen and Albert Root representing St. John's Lodge F. and A. M. The Rev. Daniel Rollins delivered an address. The remains were interred at Garden cemetery, Chelsea.

EAST BOSTON.—The services of the Swedish Church have been begun, under the charge of Mr. A. W. Sundelof, in St. Mary's church for sailors. The ritual of the Swedish Church is used. A choir of 15 voices has been organized, and there is now an encouraging prospect of interesting in the Christian Faith the many Swedes (of whom there are nearly 2,000) in this locality.

FITCHBURG.—The parish house of Christ church is nearing completion, and the service of dedication is in the hands of a committee appointed by the rector. Many generous gifts have already been given towards the usefulness and beauty of this building. The burial lot has been paid for, and graded and sown with grass. A granite cross costing \$50 has been placed upon it. The Sunday school is in a flourishing condition, and its membership has increased from 319 to 375, a net gain of 56 scholars.

WOLLASTON.—The mission here is in a thriving condition, and has been faithfully served for two months by Mr. Charles Lyon, a lay reader of St. Matthew's church. An offer of land has been made with the condition that a church edifice be erected thereon. Efforts will be at once made to seize this encouraging opportunity.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

Bryson City is the county seat of Swain, and is located in a beautiful little valley near the great Smokey Mountains. It is a prosperous little town of 600 people, and is destined to be one of the largest towns in western North Carolina. It is the only place in the county where the services of the Church are held. Of the three Church families, one had been there five years without even seeing a clergyman; his children, except one, having in the mean time been baptized by a Presbyterian preacher. There are in all 12 members eagerly longing for the service, instruction, and protection of the Church. Only ten services have thus far been held at this place; one of them nine years ago, one last summer, and eight since by the Rev. Messrs. Barker and Deal. An Improvement Co. have gladly proposed to give a lot 50x100 feet, and agreed to sell one adjoining, 60x100 feet, for \$75 less than the selling price, provided a church edifice is erected this fall. This will give ample room for church and rectory. The people will give \$400; they have made a payment on one lot, received a deed, and given a mortgage deed. They hold also bond for title for the lot which will be deeded when the church is erected. But unless help is given from outside, how can this be done? This is a desirable property and in a desirable railroad town, and ought to be the headquarters for a missionary who should have charge of all the towns and railroad stations between

Waynesville and Murphy, a distance of more than 100 miles. There are only three missionaries in this section, embracing a district of six counties, some of which have never had the Church service.

NEW MEXICO AND ARIZONA.
JOHN MILLS KENDRICK, D.D., Bishop.

The annual convocation of this jurisdiction was held in St. John's church, Albuquerque, from Sept. 15th to 18th. The Bishop's address and the reports from the various missions were most encouraging, indicating improvement and progress every where. New churches have been built at Eddy, Socorro, Tucson and Prescott during the year; and all the important missions but one are supplied. The convocation elected as delegates to General Convention: the Rev. H. Forrester, of Albuquerque, N. M., and Mr. John F. Blandy of Prescott, Arizona. The former was also elected secretary of the convocation. The Standing Committee appointed, is composed as follows: The Rev. E. W. Meany, president; the Rev. H. Forrester, secretary; Messrs. L. B. Prince and I. W. Littell. The Bishop appointed the Rev. E. W. Meany, examining chaplain for Arizona, and the Rev. Messrs. G. H. Mueller and W. L. Githens, for New Mexico. On Sunday, the 18th, three candidates for Holy Orders were ordained deacons, making it a red letter day in the history of the jurisdiction. These, with two ordained deacons during the year, make a great addition to the working force of the jurisdiction; all being thoroughly familiar with Church work. In his address the Bishop suggested that Arizona be set apart as a separate jurisdiction, under the same bishop, with a view to its better representation. Convocation heartily approved of the suggestion, and the Bishop will bring the matter before the House of Bishops this coming Convention. Never before has the work of the jurisdiction seemed in such a bright and promising condition.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

JEFFERSON CITY.—On Sunday, Sept. 25th, Grace church parish commemorated the 50th anniversary of the building of its parish church. The Bishop preached both morning and evening. A short historical sketch of the parish was read by the Rev. C. G. Davis, the rector. This is the oldest Episcopal church west of the Mississippi River in the United States, having been built in 1842. Older ones have given place to newer structures. The history of Grace church covers the most stirring period of our national life, and associated with it, as communicants or vestrymen, are many names prominent in the history of the State.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The 36th annual meeting of this society was held in Hartford, Conn., Sept. 13 b. The treasurer's report showed receipts for the year \$13,316.13, and expenditures, \$11,675.07. Of the receipts, \$3,612.25 were from legacies. Fifty-five scholars from 30 dioceses have been aided in their studies for the ministry of our Church.

The Rev. Elisha Whittlesey having resigned his office of corresponding secretary, the following resolution was adopted:

Resolved, In view of the resignation of the Rev. Elisha Whittlesey, the Society for the Increase of the Ministry, at its annual meeting, desires to put upon record the high appreciation which its members have of the great value of Mr. Whittlesey's services to the society.

For more than 15 years, first as special agent and then as corresponding secretary, Mr. Whittlesey has been working for the education of young men to the sacred ministry. To his faithfulness and good judgment we owe it that, as a rule, the young men to whom we have extended aid have been of high character and have done good service in the Church. To his earnestness and zeal we owe it that the means have been secured, in the face of many difficulties, to carry on our work. To his care and fidelity we owe it that the affairs of the society have been so judiciously managed. In view of all this, we express our thanks to Mr. Whittlesey for his labors in our behalf; and, with deep regret that he feels it necessary to lay down the work which he has so successfully prosecuted for these many years of service, we assure him that he has our earnest prayers that his life may long be spared to see the results of his work for the Master.

The Rev. Harry I. Bodley was elected as corresponding secretary in the place of Mr. Whittlesey, and will begin his duties immediately.

The following officers were elected: President, the Rt. Rev. John Williams, D. D., LL. D.; vice-president, the Rev. W. W. Niles; recording secretary, the Rev. T. R. Pynchon, D. D.; treasurer, James Bolter, Esq.

KING HALL.

A THEOLOGICAL SEMINARY FOR COLORED STUDENTS.

The formal opening of King Hall, Washington, D. C., on Tuesday, the 13th inst., was a very auspicious event. At 10:30 the service commenced with the processional hymn, "The Church's one foundation," immediately after which the Bishop proceeded with the ante-Communion service. His address was admirably suited to the occasion. He said in brief, that the day was one of thoughtfulness, of prayerfulness, of expectancy and hope—of thoughtfulness of the past, of prayerfulness for the present and immediate future, of expectancy and hope for what he believed God had in store for King Hall, and the great part it was destined by the blessing of God, to play in the work of the Church among the colored people.

Besides the warden and students, there were present the Rev. Dr. Alex. Crummell, the aged and venerable Dr. Buck of Rock Creek parish, and the Rev. Messrs. Snyder, Mott, and Burke, Mr. and Mrs. H. E. Pellet, and others from the immediate neighborhood.

After the celebration of the Holy Communion, the Bishop, clergy, and laity, visited the various parts of the building, and were all unanimous in their expression of gratification at the equipment of the chapel and common room, and the admirable manner in which the students' rooms are furnished with everything conducive to their health and comfort. The healthfulness and beauty of the locality, with its ample grounds and its wide, picturesque prospects, claimed deserved admiration, and no little curiosity was manifested as to how such general and special furnishings were secured. It is believed that they were largely supplied by a generous and influential laymen and his wife, whose devotion to the race and whose interest in the work of the Church in behalf of the colored people is well known. Eight regular students and one special student have been admitted. They are all young men of the highest promise, and are fully determined to make themselves powerful factors for good in the life of King Hall and the ministry of the Church. The institution feels confident that it will receive the support and co-operation of all Churchmen, and hopes to contribute not a little toward the elevation and evangelization of the colored people in this land. The object is to train earnest, manly, and devout men for the work of the sacred ministry among the large and increasing population of colored people in this country. King Hall has no endowment, and, as the income from the students themselves will be very small, assistance is asked from all Church people, both white and colored. In particular, scholarships of \$100 for the maintenance of students are needed; while money for the purchase of books and maps, and other additions to the small library already begun will be most useful.

THE REVISED HYMNAL.

BY B. H. HALL.

IV.

Hymn 408 is a very pretty and sentimental poem, from the reading of which a person may, under certain circumstances, derive spiritual comfort, but it is a hymn in name only.

Hymns 41 and 412 are unsatisfactory versions in rhyme, of the beautiful Psalm, the 23d. One of them begins with the statement:

The King of love my Shepherd is;

and the other with the still more striking declaration:

The God of love my Shepherd is.

Better than either of these is Hymn 504, in the Proposed Hymnal, beginning:

The Lord my pasture shall prepare,
And feed me with a shepherd's care.

The repetition in the third and sixth lines of each of the eight stanzas of Hymn 441, of the words:

May Jesus Christ be praised,

becomes very wearisome in reading, and cannot but be wearisome and ineffective in singing. Hymn 444 is in the nature of a paraphrase of Hymn 443, and is not needed. In the fourth stanza, "proclaim" is used as a rhyme with "slain." The doctrinal involutions which form the chief characteristics of Hymn 447, are not acceptable to the reader, and would not become any more acceptable if authority should be given to sing them. This production could with great propriety be rejected.

It would be very difficult to adapt to Hymn 455, appropriate music that could be readily learned and sung by a congregation of worshippers. The hymn itself appears to have been suggested by the *Benedicta, omnia opera Domini*, but as long as we have this noble canticle as a part of the morning service, there is no reason why it should be rhymed and made to do duty in the Hymnal. The historical fact of the Apostolic Succession is the subject of the composition numbered 480, but this composition does not possess any of the qualities that constitute a hymn.

The application of these lines in Hymn 485 is not clear:

See the rivers four that gladden
With their streams the better Eden
Planted by our Lord most dear.

If by the "rivers four," the gospels are intended, is the writer to be understood as declaring that this earth is "the better Eden?" The attempt to use the word "gladden" as a rhyme for the word "Eden" cannot be regarded as successful.

The sentimental rhapsody that permeates and surrounds the composition numbered 506, may serve some purpose outside of a hymnal, but should not find a place within one. Of a similar character, but not as objectionable, is Hymn 509. This is a processional hymn, but the appositeness, in such a connection, of these lines is not readily apparent:

Brighter still, and brighter,
Glow the eastern sun,
Shedding all its gladness
O'er our work that's done.

If this hymn is to be retained, it is suggested that the lines in the seventh stanza, When in joys unheard of,
Saints with angels sing,
be changed so as to read,

When with voices blended,
Saints and angels sing.

Nine litanies are presented in this "Report," very full, and several of them of great length. The shortest contains four, the longest twenty-three stanzas. Some of them are very artificial. To speak frankly concerning them, I cannot refrain from saying that I am at a loss to know for what occasions any of these supplicatory compositions in Division VIII. of the "Report" are designed. "The Litany or General Supplication," which, by the rubric, is to be used after Morning Service, on Sundays, Wednesdays, and Fridays, is an all-embracing prayer, suited to the varying needs of the petitioner, and consecrated by the use of generations of Christian people. None of these nine versified litanies are needed in any way for the complete service of the Church, unless it may be Hymn 521, which may be appropriate on Good Friday, for the very special service adopted by some churches on that day. The droning music that ordinarily accompanies compositions of this character, is apt to beget weariness and repulsion. A rhythmical litany, distinctively as such, has no place in any proper hymnody of the Church. The hymns of the Church should be, mainly, songs of devotional praise, and when any part is of a nature so solemn as to call for a mortification in the service of song, the musical portion of the service may be

limited in such wise as may best comport with the occasion and with the rubrics.

In the appendix, which is the ninth division of the "Report," the hymns for children are from Hymn 523 to 568, both of these numbers included. Hymns for this use that are puerile or beyond a child's comprehension, or that savor of sham, namby-pambyism, familiarity, or cant, should not be allowed a place in such a selection. I know of no brief composition more difficult to construct than a hymn designed expressly for the use of children. There are several expressions in Hymn 529 which are not acceptable, as for instance:

Went up in a cloud to heaven
On Ascension Day.

Glory to the blessed Jesus
Who for sinners lay
In the tomb, and rose upon
Happy Easter Day,
And for *awe* above.

The sentimentalism of Hymn 530, and the results of imagination which are embodied in the hymn, unfit it for the use of children. There is a singular contradiction in statement, in Hymn 549. In the first and third stanzas, children, joining with the highest order of loving and intellectual intelligences—"cherubim and seraphim"—"exalt the incarnate Word," shout "Hosanna!" "raise the pealing hymn to David's Son and Lord," praise the lavishness and vastness of His gifts as "Sovereign, Prophet, Priest," and magnify Him by declaring that His Blood is their life, His Word their feast, and His Name their "only plea." All this wealth and sublimity of adoration is accompanied by this statement:

Hosanna! Lord, our feeble tongue
No lofty strains can raise;
But Thou wilt not despise the young,
Who meekly chant Thy praise.

The familiarity which permeates Hymn 555 is simply distressing. Hymns 559 and 562 are sentimental poems, destitute of hymnic properties, and unfitted for the use to which they have been set apart in the "Report." Moreover, in Hymn 602, the only evidence of any kind apparent, that the hymn is intended for the use of children, is the word "children" in the first line:

Lord, Thy children guide and keep.

But by this word, so used, young persons are not necessarily intended, but rather those who are in spiritual relationship with the Father of all. The expressions which pervade this poem show that none could employ them intelligently, except those whose knowledge and experience are far beyond the ordinary knowledge and experience of youth.

By what process of reasoning the "Commission on the Hymnal" concluded to admit a rhymed exhortation to labor, to figure as hymn 573 in their "Report," is an unsolvable problem. This song of activity addressed to "lay helpers" urges them to work "through the morning hours," "while the dew is sparkling," and "when the day grows brighter," also to continue to "work in the glowing sun" and "through the sunny noon." Not content with this, these diligent "lay-helpers" are urged still further, to work "under the sunset skies," "till the last beam fadeth," and even "while the night is darkening." The sentiment of these verses is not in accordance with any correct view of life nor conformable to common sense.

The portion of the "Report" devoted to "Parochial Missions," from 580 to 615, contains thirty-six hymns. Many of them should be omitted as too highly educational and rhapsodical, or as too subjective. Hymns appropriate for parochial mission work can easily be found outside of compositions whose tendency is to furnish a temporary excitement to the feelings only. The result of the constant use of such productions is to unfit the mind for that calm and thoughtful contemplation of things divine which is essential to the establishment of a strong, pure and, well-poised character. Holding these views, I should counsel the rejection of the compositions numbered, 580, 581, 585, 592, 595, 596, 598, 599, 600, 603, 605, 611, and 612.

The Living Church.

Chicago, Saturday, October 1, 1892.

Rev. C. W. LEFFINGWELL, Editor.

APART from its primary purpose as the treasury of public worship and manual of the Sacraments, the Prayer Book has an inestimable value as the repository of the traditional teachings of the Holy Catholic Church. In the great Eucharistic creed we profess to believe that Church. Its living voice is our instructor in the mysteries of the Faith, in the true meaning of the sacred Scriptures of which she is "the witness and keeper," and in the moral code of our Master and only Saviour. And this living voice is made audible and effective through the Prayer Book.

All Churchmen are fully aware that the great articles of the Creed are interpreted to us with an authority they are not at liberty to reject, not only in the Catechism and the Articles of Religion, but also in sacramental formulas, and in many a collect and prayer wherein our petitions are based upon some doctrine of the Faith. They are aware that here, and not in the unrestricted vagaries of individual minds, is to be found the true development and unfolding of the apostolic Faith, as the Church through many a conflict with error and unbelief has defined and vindicated it.

It is quite true that the Creed contains all things necessary for salvation, but it is the Creed with a definite meaning, and that, the meaning, not of heresy or rationalism, but of the Catholic Church of history. It is because the Prayer Book is no modern composition but strikes its roots back through the Church of past centuries—not only devotionally as preserving the identity of worship, but also doctrinally, to preserve the Faith as it has always been received—that it has taken twelve years of anxious debate and no little controversy to introduce into it a very small amount of revision and change. No one had any doubt that it was a matter of the most vital importance, not simply for the clergy, but for every member of the Church, that there should be not one iota of doctrinal variation. No one had any doubt that the doctrinal teaching of the Prayer Book was binding upon all who profess to believe "One Catholic and Apostolic Church."

THE GENERAL CONVENTION OF 1892.

The General Convention which is to meet in Baltimore during the month of October falls behind none of its predecessors in the importance of the subjects with which it will be called upon to deal. Most important of all is the final action on the revision of the Prayer Book. We say final action because there seems no doubt that it will be final. It is, of course, within the power of the General Convention to re-open this work and continue it indefinitely. But there can be no question that the vast majority of Churchmen are opposed to any further steps in this direction.

To those who regard the staid and settled character which has always distinguished the Church among religious bodies in this country as worthy of perpetuation, and who view with serious concern the fact that a generation is growing up among us who have never known the Prayer Book in a fixed and settled condition, it seems of the utmost importance that this movement should go no further. In addition to this it is not to be forgotten that at the last Convention permission was grudgingly given to proceed with the revision, only upon the most explicit pledges that it should be brought to completion in 1892. Finally, to make assurance doubly sure, a committee has been at work on the Standard Prayer Book which only awaits the final action of this Convention upon the propositions adopted in 1889, to issue the new Book without loss of time.

It is by no means certain that all the propositions which met with favor at the last Convention will be finally ratified. The discussions of the last three years have disclosed some possible flaws. The careful report presented to the diocese of Pennsylvania last spring, and upon which we commented at that time, has no doubt been read and considered by the deputies who are preparing themselves to act upon this important subject. The letter of Bishop Nicholson, in our issue of Sept. 17th, shows very clearly what important results may flow from a change seemingly very slight and innocent.

The revised Hymnal was discussed at the last General Convention until the deputies were wearied with minute criticism and impromptu verse mending, and alarmed at the endless vista which opened before them. It was therefore remanded to a new committee with orders virtually to do the whole work over again. For our part we

should be quite content to end this unsatisfactory discussion by adopting "Hymns Ancient and Modern" which has the prestige of a wonderful success in the mother Church of England, where, without any legislation, its use has become practically established in the majority of parishes.

The Committee on Christian Unity, first appointed in 1886 in connection with the Episcopal Declaration on that important subject, made a report to the Convention of 1889, which has hardly had the attention it merited, considering the confident prospects which it holds out. "We report," it reads, "the probability of the acceptance of the basis as propounded by our House of Bishops, by several of the organized Christian bodies of the country." No further definite information was vouchsafed, but the committee was continued with enlarged powers. We have looked carefully for indications in the religious press of the principal Protestant bodies, of this readiness to accept the famous basis of unity, but so far have failed to discover any corroboration of these sanguine hopes. It seems very clear that no organized denomination will even consider the subject except on such terms as would compromise the Catholic character of the Church. The most ardent advocates of union at any price will be likely to hesitate when it seems evident that that price is to be the possible disruption of the Church itself, and the actual result a new body with the "Historic Episcopate" stripped of "doctrinal" significance, with the æsthetic features of a liturgical form of worship, and with an undefined theology of the "liberal" stamp. We have said enough at other times to show that the "four-fold basis" needs authoritative interpretation before this movement goes much further.

New canons relating to candidates for orders and ordination to the sacred ministry were proposed at the last General Convention, but were not then acted upon, for lack of time. They will therefore come up for consideration at the coming session. Though open to criticism in some details, the proposed canons contain some improvements. While we are not strenuous advocates for red tape, and have no great confidence in a scheme of elaborate checks and balances where intellectual, moral, and spiritual qualifications are in question, it is well to have the various rules governing this matter more intelligently sifted and arranged. The general effect of the new canons is in the direction of greater

stringency. It is, therefore, worthy of particular attention that side by side with this tendency to increased care in connection with men who are supposed to be sons of the Church, plans are on foot in several quarters to make the transition from "other denominations" to a place in our ministry even easier than it is at present. But surely the possible, nay probable, results of such a measure are far too serious to be contemplated without misgiving.

Formerly the majority of those who took this step, did so upon profound conviction. A change of religion is too serious a matter to be encouraged upon any other than the strongest grounds. No real good is to be looked for from those who are influenced by mere superficial considerations. It is impossible that our bishops and deputies can knowingly admit the principle that religion is merely a thing of personal preference, or that those who so regard it are fit subjects for ordination. Yet already we have repeated cases, announced in the Church papers with childish triumph, of those who are exchanging their former positions in various denominations for the ministry of the Church, not because they can, in conscience, do no otherwise, but because they have found their own societies too strict in some matter of discipline, or, as in a recent case, not on any ground of doctrine, but because of a preference for the "Episcopalian form of worship," and because of some prospect of greater usefulness. This kind of thing is encouraged at present by the idea which is being industriously pushed that nothing in the way of belief is to be required but the Nicene Creed "with any interpretation you please." It will be an evil day for this Church when conversions are invited on such grounds as these. Little is to be expected from men who do not make a conscience of their religion. It is to be feared, indeed, that these radical proposals in legislation are made in the interests of men who are finding difficulty in their present relations on account of unsoundness upon questions vital to Christianity itself.

There is, as usual, a committee on the Provincial System. There have been committees on this subject, from time to time, for the last thirty years. Their reports, when they have made any, are buried in old convention journals. The present committee has some unusually able and learned men upon it, but we have no means of knowing whether a practical or practicable report will be presented.

Meanwhile, the question of some

kind of relief for our over-weighted ecclesiastical system is pressing for solution. There are signs that at no distant day it will compel more earnest consideration than it has yet had. Such a fundamental readjustment of a great organization is, of course, fraught with difficulty. Nevertheless, the discussions of so many years, and the study of the successful working of the proposed system not only in England, where it is a thing of ancient date, but throughout the English possessions, ought to pave the way for a satisfactory plan among ourselves at last. One point has, perhaps, been made more evident by recent developments among ourselves, and that is the necessity that in the selection of bishops, there should be maintained some general and national sanction over and above that of an individual province. Some such restraint upon dangerous tendencies which may show themselves in particular localities, possibly endangering the Faith itself, seems to us imperative and necessary.

There was, perhaps, never a time immediately preceding a meeting of the General Convention when so many revolutionary ideas gained currency in Church papers, or such radical proposals were seriously entertained in quarters of more or less influence. Chief among the radical projects of the moment, is the attack upon the Articles of Religion. We shall deal with this in a separate article. The leading propositions of the most important of these formularies are among the strong links which binds us to the Faith of the Holy Catholic Church, as well as to the Church of England. Conservative Churchmen, of whatever school, will not allow themselves to be hoodwinked by plausible arguments which attempt to set down the Articles, as a whole, as "sectarian" or "provincial."

Almost every Convention has its share of a certain class of questions of an exciting or irritating character, generally arising out of recent events. It is of such questions that it is often said: "There is no necessity for dealing with them, it would be far better to leave them alone to settle themselves, but the pressure is so great that something must be done," and a "tub is thrown to the whale." The records of the General Convention bear traces of several noteworthy attempts to meet such exigencies, which it would, in fact, usually be more dignified to ignore. They are for the most part ephemeral in character, but the excitement of party spirit gives them fictitious importance, and advantage is liable to be taken of the agitation to serve

ends not clearly discerned at the time.

The most prominent example of this class of subjects likely to emerge at the coming Convention, is the question of the relation of Religious Orders to ecclesiastical authority. The action of the diocese of Pennsylvania is well known. The subject also came up, as was natural, in the diocese of Massachusetts, but was there finally tabled. For ourselves, we cannot have the least fear that this Church is in any danger from such Orders, at least in our time. There is no inclination in our day to overmuch "obedience."

While we do not desire to see any unfair discrimination against such Orders—such as is not made against the members of other organizations, bound by secret oaths, and often accused, rightly or wrongly, of influencing ecclesiastical politics—at the same time, we could not regard it as a matter of serious moment to the real interests of Religious Orders and their true mission in the world, if they should in fact be excluded from ecclesiastical preferment, from conventions, and from votes. An Order which would regard such restrictions as fatal to its being or well-being, would bring the reality of its vocation into very serious doubt. It is not a good thing for such an Order or for its individual members to bask in the smiles of the world. We believe that attacks, whether by legislation or otherwise, upon the principles of Religious Orders, will rather do good than harm. They may check or extinguish superficial and ill-considered attempts at such organizations, or nurse weak imitations restricted by trammels inconsistent with free development, but they will be absolutely harmless against men who are truly called by the Holy Spirit to this work, and who neither ask nor expect anything of the world, either of popularity, privilege, dignity, or money.

It has sometimes been said that "there is always a crisis in the Episcopal Church." But somehow crises come and go, and the Church remains substantially unaffected. The experience of the past, both here and in England, gives abundant assurance that God is with the Anglican Church, and that He has a great mission for her in the history of the world. With this assurance, we may view with confidence the assembling of the chosen body of earnest men who come together in October to legislate for her interests, and trust in the all-controlling Spirit that, as in the past, their work will be ruled or overruled for the advancement of true relig-

ion and the highest good of immortal souls.

LETTERS TO CITY RECTOR.

FROM A COUNTRY PARSON.

V.

DEAR ALFRED.—One of the commonest objections brought against the Church is that it is a religion of forms, and that forms destroy vital (by which I suppose is meant practical) Christianity.

I had a crisp little brush with a man who virtually believes that no good thing can come out of our Nazareth.

Passing through the pine woods that crown the hills overlooking Churchville, I heard the blows of an axe, and presently came upon a wood-chopper who had just felled a monarch of the forest, and was now stripping him of his wealth of shapely limbs and budding twigs.

As I came into view, he stopped, and resting on his axe, greeted me with: "Good morning, Mr. Charlton, what are you doing way out here in the woods? Ministers of your persuasion don't often come this way."

Returning his salutation, I replied: "You seem surprised to see a clergyman of the Church. Don't you suppose we like to get a sniff of these fragrant pines, and a breath of the breezes of these hills?"

"Like enough, but you ain't like most 'Piscopalian ministers: most of 'em like to sit cooped up in their study reading dry books about bishops. They wouldn't set their feet in a woods like this."

It was only human that I should have felt provoked at the man's unjust reflections. I tried to remember his ignorance and prejudice as well as the mission of love which had called me, not only over the hills to speak to a soul about Confirmation, but even through this very wood to speak a word of truth into the depth of this poor blind heart.

"Do you think you are exactly fair to my brethren, Mr. Formater? Don't you suppose that on an average the Episcopal clergy equal the ministers of any denomination for learning, piety, and zeal?"

"I can't say's I do. Just compare our pastor, Mr. Rareman, with your ministers, the 'Piscopal Church can't show his equal!" Very defiantly.

"How many of your pastors in the last fifty years have been like Mr. Rareman?"

I happened to know something of the men who had occupied the Baptist pulpit before my rectorate at St. Aidan's.

A look of confusion overspread Mr. Formater's face. "Well, none of us is perfect, and they have had some faults," he replied.

"I am glad you admit it. I think you will find that it is the opinion of fair-minded people that my brethren compare favorably with your ministers."

"Anyway your ministers haven't got the gift of the Spirit as ours have. Our ministers don't need to pray out of a book. God puts the words in their mouths."

"Now see here, my friend, I saw a splendid article by a Baptist minister not long ago. He closed it with a collect from the Book of Common Prayer.

Did he use it for form's sake merely, or because he thought it was appropriate and beautiful, and expressed the sincere wish of his heart; or did God put it into his heart so that it came out of his mouth?"

"What! A Baptist using a 'Piscopal prayer! I should like to see it!"

"You may, any time you stop at the rectory. Besides, do you know some Baptist societies have a set form of service?"

The look of dismay on Mr. Formater's face was pitiful to see. He looked as Eli of old must have looked when the fugitive came running to tell him that the ark of God was taken. "Yes," I went on, amused at his consternation, "you and I may live to see a Baptist Prayer Book!"

"When it comes to that it'll be time for me to look around for a Gospel Church."

"You will not have to look far; the Episcopal Church will answer that demand. But why should you be afraid of a form of prayer? We have good authority for it. You would not ask a better example than Christ's, would you?"

"He never used a Prayer Book."

"No; but what about the Lord's Prayer? Is not that a form? Do not all Christians use it?"

Mr. Formater hesitated before replying. "Yes, but that's only one prayer; it's not a book like yours!"

"Grant you that; but Christ said: 'After this manner pray ye.' He gave us a model. Let that go, however. Christ took part in the service of the Jewish Church. You know the Jews had a fixed form of prayer for the synagogue worship. If Christ had wished to warn us against forms of prayer, He would not have taken part in such a service, but so far from that being the case, we read that it was his custom to attend regularly the common Sabbath worship. Moreover the Apostles joined in the temple ritual at Jerusalem with their Lord. What do you say to that?"

"I never looked at it in that way before."

"I suppose not, and I only want to show you that a form of prayer is Scriptural, and that even you yourself use one."

"I guess you'll have to labor with me some time before you show me that," replied Mr. Formater, confidently, at the same time giving a vigorous stroke with his axe at an unoffending limb. I was glad my neck was not under it.

"Now," resumed I, "isn't a form a form, whether it is printed in a book or simply a usual mode of conducting a service? Does not Mr. Rareman, whom you consider the acme of righteousness, conduct your meeting after much the same manner every Sunday? He opens with a hymn, makes a prayer, reads a portion of Scripture; you sing a Psalm, then he preaches; isn't that a form?"

"Yes, but he varies it some every Sunday," retorted the wilting opposer of ritual.

"Very true," replied I, "so does the Episcopal service vary. We do not have the same hymns, nor exactly the same prayers, nor the same portions of Scripture, at any two services. Besides, if you object to printed and fixed forms of prayer, why do you sing hymns? They are set forms; many of

them are prayers in verse. Did you ever hear the quaint lines:

"Form stints the spirit, Watts has said,
And therefore oft is wrong;
At best, a crutch, the weak to aid,
A cumbrance to the strong.

"Old David both in prayer and praise
A form for crutches brings,
But Watts has dignified his lays
And furnished him with wings.

"Ev'n Watts a form for praise can choose,
For prayer who throws it by:
Crutches to walk he can refuse,
But uses them to fly."

"You see, my friend, forms of some kind are necessary in law and trade, as well as worship; in fact, you cannot pass a day without using a form of some kind. When you say 'Good-morning' or 'Good-evening' you use a common form of salutation. I should like you to explain to me why forms are not to be used in public religious functions?"

"Well, Mr. Charlton, I never understood why 'Piscopals set so much on forms, but you have some reasons anyhow."

"Most certainly we have, and so have you Baptists. We have only to remember that any one can make a prayer lifeless if he simply says it without meaning it. You may say a lot of words and be more formal than I who use a prayer consecrated by the use of eighteen centuries. If I mean my prayer it is as acceptable with God as the most fervent extemporaneous prayer ever uttered. Jesus taught his disciples to pray in a form; may not we, too, ever say, 'Lord, teach us to pray?'"

"I guess I'll have to talk with Mr. Rareman. He can answer you."

"Perhaps he can. At least he might try. Good day." And I went on my way to see the good woman who wanted me to talk to her husband about Confirmation.

RICHARD.

A MAN—A BROTHER—A FELLOW-CITIZEN.

BY THE REV. HENRY R. SARGENT, OF THE ORDER OF THE HOLY CROSS.

It is not too much to hope for, not too much to ask for indeed, that the General Convention will take some method of putting the claims of the colored work in the South before the people of the American Church. There are two ways in which a general appeal may be fitly made. One is, asking for much larger contributions than as yet have ever been given; the other is, urging, with all the force such an appeal would have, this extraordinary missionary undertaking. Those most nearly concerned in it do not ask for more legislation—there has been enough of that, such as it is. The conditions of the work itself, the poverty of its resources, its sad disappointments, and the strange lack of clergy trained (or untrained) to do it, demand, as does nothing else in the field of missions, a grave and earnest message from the representatives of our Church at Baltimore.

After several years spent in various portions of the South, ministering sometimes to whites, sometimes to negroes, associating on friendly terms with both, the writer is convinced of two things: first, that no religious system except that of a historic Christianity can avert the race-war that is impending, and, second, that of the two bodies representing such a system

in the South, our own American Communion, errors and omissions excepted, is far better fitted, and *at present* equipped, for the work. The italics may be briefly explained by saying that the Roman Church is making brave and worthy efforts to overtake us in the field, spending generous sums of money, building mission churches, with parochial schools, and sending out clergy and sisters to foster its enterprises.

But the negro is essentially American. He would not willingly choose that form of Catholicity that is presented to him in Italian Christianity, but he is wearied with the emptiness and sick of the immorality of plantation religion, and he must have a change. The more intelligent of the race, not a small number either, all through the southern States, are looking for something better, more certain in teaching, more dignified in worship, more moral in its life. The American Church can supply these needs of longing hearts, and answer the cry of those yet outside her Communion who call to us, for they do call to us and tell us we can help them. Moreover, she has exceptional advantages in meeting the natural prejudices and consequent difficulties of the situation. In the first place, her clergy are generally Americans, and the whites cannot say (it has never been said to the writer): "You are an intruder." Then again, we are guided by influences that are wise and considerate; the Catholic Church was not made in a hurry. And, finally, the position we take upon race questions must largely be helped by our form of Church government. There is one bishop in each diocese, chief pastor of white and black; one priesthood in the mind of the entire body that no local spirit can alter; one council, general or diocesan, for both peoples. We have no African Episcopal Church, and never shall have, and, please God, we shall never adopt that disgrace to Christian brotherhood, two separate ecclesiastical systems in each southern diocese. When the American Episcopal Church does that, she will have given up, with the establishment of her new sect, her right to the claim of Catholicity.

Now these advantages are manifest to one who has ever worked among the colored people in the South. The clergyman of the Episcopal Church is recognized as having a right there, and it is his general experience, unless he is himself at fault, that the southern whites receive him with kindness. Moreover, he sees and feels with deepest gratitude, that the southern clergy are often ready to co-operate with him, and that the laity, if they do not give him quite the help he might expect from fellow-Christians, are not disposed to treat him inhospitably if he does not begin at once an attack against long-time prejudices. The writer has found a good deal of southern Churchmanship that could not always call him "Father," but he has often met those who would cheerfully give him the name and the reality of Brother, and, after all, if one wants a title there, he can be "Judge," or "Colonel," with everybody's good-will.

There must be money for the colored work, a good deal of it. Churches and schools cannot be built with a few thousands of dollars. One goes North for three months, preaches a crusade, in Philadelphia, New York,

and Boston; asks for six thousand dollars to buy a piece of land that is constantly increasing in value, where he hopes to build a mission church, a home for clergy, and a school, at a great southern centre; goes out to Harvard, to Trinity, to the Missionary Society at the General Seminary, and implores men to think of this apostolic work, and of the millions of souls untaught and unfed. The result in two years is: a few hundreds of dollars; and in that time one student, not of the negro race, expresses a desire to go down and help his brethren. Shame upon us for our selfishness! Woe to us for our neglect of these eight millions of colored people in our land! And woe to the land where each year a great race problem becomes a greater national danger, while the nation's Church, with its elements of union and peace, contributes from its wealth with half-shut hand, and sends to the relief of needy souls a few score of helpers.

In closing, the writer may be allowed to add one or two suggestions, out of an experience that goes for something, and out of a heart that has for years longed, and counted, and hoped.

And first, let the Church use her colored clergy more in her appeals. There is a man away down South, a colored priest. When he speaks he makes people listen (he never fails to make them hear), he makes them believe, he makes them give. He has not yet been used enough. There is another, in a city that is neither North nor South, a man of different calibre, but of equal force with the other to speak. They have begun to use this man; he can be of more service. Then, we may as well say it for everybody is talking of it, let us make good the injustice we have done our colored brethren (asking them to suspend their jealousies in the matter), and put a young, active priest from their number on the Commission. And two other things we must do or we shall not do this work: Theological colleges are well enough, though it is pretty hard to make good clergy out of unsuccessful Methodist preachers, but we need to go back of colleges, and begin to train young boys in Church ways, hoping that God will give some a vocation to the sacred ministry. The other essential is a body of men living and working together, not diocesan, but ready to help any bishop who needs their help; a simple community of men bound by a simple rule of life, who will forsake all for Christ and His people; men of both races showing to the world the meaning of brotherhood and the full spirit of the Incarnation.

THE AUTHORITY OF THE CHURCH.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEBRASKA.

Few things are more conspicuous in the religious life of our time than the tendency to reject theology, dogmas, creeds, and catechisms, as unnecessary to religion, and injurious to the freedom and delicacy of devotion. This is not the case only with those who disbelieve the dogmas they are trying to abolish, for that would be natural and inevitable, but we see those who have professed a belief in the articles of the Christian Faith, and

who yet lay no stress upon positive doctrine, find in it no help for their spiritual life, and would gladly, if they could, leave it out of sight altogether. They wish to cultivate religious emotions, but they are impatient of the intellectual side of religion. They shrink from the very name of dogma.

When one school of theologians makes the whole of religion to consist in the sense of dependence, and another finds that all Christianity is summed up in the word "love," it is evident that there is serious danger of the Catholic Faith losing its finely proportioned organization, its delicately articulated system of independent truths, and becoming a formless succession of vague emotions, on the ever-changing opinions of individuals. If this dislike of dogma, the impatience of men when the whole counsel of God is declared to them from the pulpit or elsewhere continues, even as we meet it to-day, to say nothing of its further development, we must understand that it means a complete change in our religious life; for nothing can be more certain than that for more than eighteen centuries Christianity has been a faith in certain truths, the Church has been an organization depending upon that faith and held together by a common belief, worship has been the common relation of believers to the God whom the intellect, as well as the heart, revealed to men.

When men talk of dogma and object to it, that it does not help the religious life of the soul, and profess to leave it on one side, and to cultivate the emotions only, they forget two things. First, they forget that, whatever they may say or think, these doctrines which make up the Faith once for all delivered to the saints, and which formulated in our creeds, have been echoing through the ages as the Church has declared them, are true. God has so revealed. He changeth not, and truth, His truth, cannot be shunned or overlooked without dreadful loss. We are not free to pick and to choose what we shall believe.

The Christian Faith is not a mere casual collection of unconnected truths, some of which we may take and some reject; nor is it a mere feeling of trust which we may indulge in as a comfortable satisfaction while disregarding the awful and solemn truths upon which such trust, if it have any foundation more sure than the shifting sand, must always rest. It is a system, an organic whole in which each truth is connected with the rest, so that to leave out one article of the Faith is to weaken and distort, if it does not absolutely falsify, the others. Moreover, it is a system developed from the fact of God manifest in the flesh, which indeed supplies the emotions, and without which all deep religious feelings would in the end die out like a fire without fuel.

There are those within the Church and out of it who arrogate to themselves the right of setting themselves above truth, not confining themselves to the lawful human task of judging whether a statement be true or not, not willing with the light that the Church offers, as the keeper and the witness of the truth, to search the Scriptures whether these things are so, but choosing from the doctrine of Christ as this Church has received

the same, certain dogmas, which they take as their servants, the ministers of their pride, or of their sentimentality. The Faith is to them not a master, but a slave. They divide it, and reject it, and disregard it, not because it is false, but because they do not like it. They presume to say of what God has revealed, and of what the Church has taught: "These are the essentials and these are non-essentials."

The faith which the Church has and does hold, and requires us to accept and teach, has no such distinctions. They may be made elsewhere, but not here. The accidents of Christianity are one thing, and may change, as the ritual of the Church with varied pious customs may alter, as the outward circumstances of the Church may vary; at one time it may be rich, at another poor; at one time honored, at another persecuted. But since it is the Body of Christ, in itself it cannot change; its doctrines, its orders, its sacraments, must be as unchangeable as God Himself. If we are loyal to the Church, we must take upon us the full responsibility of the Faith and Orders which she has set forth, and through all the ages has with undeviating steadfastness proclaimed. We must bow to it as our ruler and our master.

It is because Christian doctrine is the revelation of the character of God, that every part of it is connected with the whole. All those truths that we now call abstract and unpractical, the doctrines of the Blessed and Adorable Trinity, of the awful mystery of the Incarnation and Atonement, are wonderful manifestations of God's nature. Even the less strictly theological truths of the Christian system, the Catholic teaching of justification by faith, of grace and free will, of the Fall of Man, of final punishment, are all declarations of some aspect of God's character toward us, of His love, His mercy or His justice, descriptions, as far as man can describe, of the Divine Person. Dogmatic religion is a systematic account of God's actions, and in one mysterious truth of His nature as He is in Himself apart from us. The Articles of the Creed, the definitions of the Catechism, are but the various fragments of the infinite reality that man has been allowed to gather, and which the Church has preserved. "Broken lights" it may be, but "broken lights of Thee," and therefore our little systems do not "have their day and cease to be," because being rays of the Eternal and Unchangeable they also like their source, "are the same and their years shall not fail." "Heaven and earth shall pass away, but My word shall not pass away."

LETTERS TO THE EDITOR.

THE PROPOSED HYMNAL.

To the Editor of *The Living Church*:

As one of the several hundred delegates who must vote on the adoption of the new Hymnal, I find myself in a difficulty.

With some amendments, which, so far as I can learn, are desired by the majority of Churchmen, I should gladly accept the committee's report. But how shall we get these amendments? for the discussion of hymn after hymn on the floor of the Convention is simply impossible. To me, and from the

correspondence in the Church papers, I judge, to many others, the case stands thus:

The new Hymnal is a great improvement on the old. But it has dropped some hymns, say twenty or thirty, which should have been retained, and it has added some hymns, say sixty or seventy, which are not desirable. If the vote be taken on its adoption as it now appears, it will, I think, be rejected; not because it is not much better than the old Hymnal, but because its acceptance means the settling of the matter for a long time, while its rejection leaves the road to improvement still open.

We have endured the old Hymnal for many years; we do not want to be compelled to bear with another unsatisfactory one for as many more.

There is, I believe, a way of reaching a definite and satisfactory result of getting a new and good Hymnal. Let the present committee report their book early in the Convention's session. Then let the book be turned over to a new committee, who shall revise it by replacing some omitted hymns and casting out some added ones, but with no power to introduce absolutely fresh matter or to change the words of any Hymn approved by them. Let this committee report at as late a date as convenient. In the meantime, delegates and others can submit, in writing, lists of desired changes with the reasons therefor.

When this special committee reports, let the debate be limited to, and the vote taken on, its report as a whole, no amendments being allowed.

I believe such a report would be adopted and would give us a Hymnal containing all the hymns we care to use now, and some which we should learn to use hereafter.

Of course, after the adoption of the Hymnal in this way, it should be returned to the original committee to be carried by them through the press. It is due to their toil, devotion, and ability that the Hymnal, when it does appear, shall appear under their auspices.

CAMERON MANN.

CHURCH UNITY—A SUGGESTION.

To the Editor of *The Living Church*:

The question of Church Unity has been so often and ably discussed that an apology would seem necessary for bringing it up again. The writer has, however, waited in vain for one suggestion to be made, and as the time for the General Convention draws near, he ventures to make it himself.

Have we not neglected one matter of primary importance in our efforts to further this movement towards Church unity? Have we not entered upon the work too much as if it depended upon our committees, and declarations, and conferences?

There is a great lesson for us to learn in those solemn assemblies of the Jewish nation, when with fasting and mourning the whole congregation made public confession of their sins, and of those of their kings and princes and priests, and of their fathers. The great national schism was not healed until such confession had been made.

Of course individual Churchmen among us confess and repent of their personal sins, and many pray earnestly for the cause of Christian Unity. But this is not the united action of

the Church in her corporate capacity. She is not in this confessing her sins as a national Church. In the Church's attitude toward the sects and in her entire position in the matter she makes no acknowledgement that she has ever erred toward them.

This Church distinctly disclaims the inerrancy of national churches, in both faith and morals. And who can say that we are entirely free from blame, *e. g.*, in the matter of the Wesleyan secession? Would not, therefore, the more Christian and less worldly method of promoting the desired unity, be to follow the scriptural example of public confession and intercession. Let the House of Bishops, or other proper authority, set apart some day to be observed by the entire Church in acknowledging and bewailing the sins and errors which we and our fathers have committed, and in consequence of which, a portion of our kingdom is rent from us. An appropriate form of service might be put forth with intercessions for the cause of unity, and the request be made that all the clergy should preach on that subject.

Perhaps the entire Anglican Communion would join with our Church in the due observance of the day, and some of our brethren of other communions and denominations, as the Greeks and Old Catholics, or the Presbyterians and Moravians, might not refuse to kneel with us before God's throne, and pray for so desirable an object. At any rate it would do no harm to invite them.

I may be taking up time and space with impertinent suggestions to those better acquainted with the matter than myself, but I cannot help thinking, that if all Christians would unite thus in their intercessions, God would soon find means for restoring the broken unity. At least such an action on the part of the Church would raise the whole movement to a higher plane, and place it directly in the hands of Him, who orders the unruly wills and affections of men. We might then appoint commissions and conduct joint conferences and put forth declarations with more absolute confidence in the strength of our position. Our national conscience would be clearer, our hearts would be lighter, and our faith firmer, while our action would have placed the whole matter definitely in the Hands of infinite wisdom and power.

GEO. L. CROCKET.

San Augustine, Texas.

CHANGING THE CANON OF ORDINATION.

To the Editor of *The Living Church*:

Before the last meeting of the General Convention *The Churchman* had a scheme for adoption by the Convention, known as "Proportionate Representation," which dropped out of sight. Now it has one for changing the canon on the ordination of ministers coming to us from the denominations, allowing individual bishops (with the consent of standing committees and two neighboring bishops) to ordain them without the present condition of six months' probation, without even six weeks' or six days' probation.

To some, this may look like a scheme which could be easily worked in the interest of certain "broad"-ten-

dencies of the day, whereby those of the "Higher Criticism" persuasion can be rushed into Holy Orders. If one of that type, on some Sunday night, should retire from his pulpit seized with a sudden discontent with his own environment, and with a longing for more "roominess," he can call on a sympathetic bishop on Monday, and at once be put in the way of speedy admission to Holy Orders and preferment.

In view of the rationalism and other vagaries developing recently among the denominations, the interests of the Church require, now more than ever, that the securities for due admission to Holy Orders should not be lowered but raised, that the time should not be shortened but lengthened. And it is also desirable that the conditions of admission to the ministry should be uniform throughout this Church. There is only too much laxity in some quarters under the present canon; but if it was changed, left to the discretion (or indiscretion) of bishops, admission to the ministry could be made easy. The speediest way into our ministry at present, is to be first ordained as a sectarian minister (on a short probation, perhaps), and then to be ordained, to our ministry after six months probation, which for the candidate may be little more than a convenient vacation.

The Church very wisely requires of her own sons a long period of probation and study as a safeguard for their own fitness, and for uniformity, and for sound teaching; and they generously make the sacrifice. But if the proposed plan were adopted, candidates for Holy Orders in our seminaries may conclude that they are spending their time over the regular course to no account; if they who have been all their life trained in the Apostolic Church are superseded by those who know little of its teaching, and have little of its spirit. Clergy may come to the depressing conclusion that their efforts to build up the faithful in our most holy Faith are useless, since their work may be undone by some such suddenly-ordained successor. The laity may conclude that they have little security for soundness and uniformity of instruction, for themselves and their children. Bishops may find their dioceses colonized by such suddenly ordained clergy whom they themselves would not have ordained.

If there are any men who need to study our system, to be grounded in its polity, in Church history, in the sacramental and liturgical systems of the Church, it is they who, by thought and habits of a whole life, have taken an entirely different view of these subjects. They should not be placed as teachers over those who have been born, bred, and instructed in the truth and ways of the Church. In some recent cases of persons coming to the Church, we note that the announcement has been that the change is due, not so much to any change of views, as of convenience and opportunity.

There is no need of any such radical relaxation of the canons. The good men and true who have heretofore come to us, and those who will hereafter come, through study and conviction, are ready and willing to submit

to the slight conditions now required; and those who are not so ready and willing we do not need. We are not likely to have any great rush of the more sound and stable ministers of the denominations. The advances made by the bishops in behalf of Church Unity have not been favorably regarded by this class of divines. They are satisfied with their orders, their confessions, and their creeds. There are, no doubt, not a few who are at present discontented with their systems; who do not like dogma or creeds; who are unsettled on the fundamental subjects of the Incarnation, the Atonement, the Resurrection, Eternal Judgment, the Inspiration of the Holy Scriptures; who are in various ways affected with the liberalism and rationalism of "Progressive Orthodoxy," so-called; who have been made to believe that the "roomiest" place for them now is the Episcopal Church, in which there are no trials for heresies. There are, and there will be many who, "having made shipwreck of the Faith," are looking longingly to comfortable and pleasant places in our borders—and the proposed scheme would facilitate their wishes. Shall we thus throw open our access to the sacred ministry?

RAVENSCROFT.

PERSONAL MENTION.

The Rev. DeWitt C. Loop, missionary at Mechanicstown desires his letters and papers hereafter sent to him at 1405 N. Mount st., Baltimore, Md.

The address of the Rev. Charles Westermann who has taken charge of St. Stephen's, White Hall, should be addressed at 5128 Melrose st., P. O. station F., Philadelphia, Pa.

The address of the Rev. M. M. Benton is changed from Sewanee, Tenn., to 717 W. Chestnut st., Louisville, Ky.

The Rev. Geo. Herbert Bailey, late rector's assistant in St. Paul's church, Burlington, Vt., and priest-in-charge of the missions at Shelburne and Winslow, Vt., has accepted the rectorship of Grace church, Carthage, Mo., and should be addressed accordingly.

The Rev. G. G. Perrine has resigned the rectorship of the parishes in Theresa and Redwood, and accepted that of Christ church, Guilford, N. Y.

The Rev. Charles Leighton Steel has accepted a call to the rectorship of Christ church, Newton, N. J. Please address accordingly after Oct. 1st.

The Rev. Turberville Cory-Thomas, of St. George's, Chicago, has returned with his family from Europe, where they have been spending the summer. He may be addressed as formerly, Grand Crossing, Chicago.

Dr. James F. Spalding, the late rector of Christ church, Cambridge, Mass., has become instructor of Greek in St. Paul's school, Concord, N. H.

The Rev. G. B. Nicholson in charge of St. James', West Somerville, Mass., has accepted mission work in the diocese of Maine.

The future address of the Rev. Thos. Stafford is Steubenville, Ohio.

The Rev. Dr. W. F. Watkins, of the church of the Saviour, West Philadelphia, has returned from England.

The Rev. F. D. Miller, LL. B., has resigned St. Peter's, Coronado, and accepted St. Paul's, Bakersfield, Calif.

The Rev. Dr. J. C. Quinn has accepted an election as rector of St. John's church, Mason City, Iowa, and will enter upon his duties on Oct. 1st; he desires all mail matter to be sent as above after that date.

Prof. Lacey Baker has retired from his position as choir master in the church of the Saviour, West Philadelphia, which he has acceptably filled for three years past. It is stated that Prof. Borst will be his successor and will take charge of the choir on the 2nd inst.

The Rev. A. A. Rickert has resigned the charge of St. Peter's chapel, Weldon, Pa.

The Rev. Frederick Gibson, rector of St. George's church, Baltimore, Md., has returned from a ten weeks' tour through England and the Continent.

Bishop and Mrs. Whitaker were among the passengers who arrived in New York harbor on the steamer "Saardam," on the 22nd ult.

The Rev. Dr. McVickar has recently returned from abroad, and resumed his duties as rector of Holy Trinity, Philadelphia.

The Rev. William White Hance has resigned the charge of Hendersonville, N. C., with its adjacent missions, and accepted an invitation from Bishop Talbot to assume charge of Evanston, Wyo.

The Rev. Arthur Brooks, D. D., resumed his duties at the church of the Incarnation, New York, in the middle of September.

The Rev. W. Everett Johnson has entered on his duties as associate rector of the church of the Redeemer, New York.

The Bishop of Milwaukee has been appointed by the Presiding Bishop as a member of the delegation from the American Church to attend the triennial synod of the Church of Canada.

The Rev. Chas. L. Fitchett has been appointed missionary at Wadsworth, Nevada, by Bishop A. Leonard. Please address all letters and papers accordingly.

The address of the Rev. L. C. Rogers, rector of the church of the Messiah, Detroit, Mich., and editor of *Michigan Church Life*, is now 883 East Congress st.

ORDINATIONS.

At St. Michael's church, Boise City, Idaho, Sept. 15th, Bishop Talbot ordained to the diaconate Mr. John Leal missionary at Douglas, Wyo., and advanced to the priesthood the Rev. J. A. Staunton, missionary at Wallace, Idaho, and parts adjacent, and the Rev. J. M. Johnston, missionary at Montpeller, Idaho.

OFFICIAL.

THE annual conference of Church Workers among Afro-Americans will take place (D. V.) in St. James' church, Baltimore, Md., beginning Tuesday, Oct. 4th, and lasting three days. The Bishop of Maryland will deliver the opening address and celebrate the Holy Communion.

THE foundation-stone of the Church Missions House, cor of Fourth ave. and Twenty-second st., New York, will be laid by the Presiding Bishop the Rt. Rev. Dr. John Williams, on Monday, Oct. 3rd, at 4 P. M. The bishops and clergy will meet at Calvary church promptly at 3:30 P. M. and will please bring their robes. All friends of missions are invited to be present.

THE King's Household of Bible Readers was formed in 1885 by the Rev. Edwin H. Bronson, of Philadelphia, to engage those who were not feeding daily upon the Word, in a careful, systematic study of the Book of books in its entirety. The course provides for the reading of the Bible in four years, also for note-making and reviews. Many thousands have been enrolled and testify to benefit received. All are invited to join the class which is forming. Address MRS. E. H. BRONSON, Salem, New Jersey.

A COLUMBIAN Commemorative Festival Service will be held at St. Luke's church, Clinton ave., Brooklyn, N. Y., the Rev. Henry C. Swentzel, rector, on Tuesday evening, Oct. 11th, at 8 o'clock, under the auspices of the Choir Guild of Long Island; discourse will be given by the Rev. Geo. R. Van De Water, D. D., of New York. There will be a chorus of 150 men drawn from the vested choirs of the city. The canticles and psalms will be sung to Gregorian tunes, and the anthem will be Schubert's 23rd Psalm. A solemn *Te Deum* will be sung which has been composed for the occasion by R. W. Crowe, *Mus. Doc. Cantab.* The musical direction of the service will be in charge of Dr. Crowe, and the Rev. J. Dalby Skene will be the cantor. Admission to the service will be entirely by ticket and the entire church has been reserved.

THE CHRISTIAN SOCIAL UNION.

It is proposed to hold a conference of the members and friends of the Christian Social Union during the General Convention in Baltimore, Saturday and Sunday, October 8th and 9th. A meeting of members will be held at 8 P. M. in St. Paul's House, Cathedral st., near Saratoga, when the secretary will present a report on the "Past Work and Present Opportunities of the C. S. U." Bishop Huntington will preside, and remarks may be expected from him and others. The proposed constitution will be discussed and voted upon.

Sunday evening a meeting will be held in St. Paul's church, corner Saratoga and Charles sts. The rector, Rev. Dr. Hodges, will be present and take part in the services. The Rt. Rev. H. C. Potter, Bishop of New York, will preside, and an address will probably be delivered by the Rev. Robert A. Holland, S. T. D., and possibly by the Rt. Rev. Phillips Brooks, Bishop of Massachusetts.

It is hoped that this conference will be an important epoch in the history of the C. S. U., and all members are earnestly requested to be present.

RICHARD T. ELY,
Secretary.

Madison, Wis.

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

The triennial general meeting of the Woman's Auxiliary to the Board of Missions will be held in Baltimore, Thursday, Oct. 6th.

The Holy Communion will be celebrated by the Bishop of Maryland in St. Paul's church, corner of Charles and Saratoga sts., at 9 A. M. At this service the united offering for the Enrolment Fund will be made.

The meeting will follow directly upon the close of the service, in Hazzer's Hall, Franklin st., and Park ave. Mrs. Sloussart, president of the Maryland branch of the Woman's Auxiliary, will preside. The morning session will be devoted to addresses of welcome, introduction of missionaries, roll call by dioceses, and triennial report of the secretary.

Luncheon, provided by the hospitality of the Maryland branch of the auxiliary, will be served at the close of this session.

The afternoon session will open at 2:30, and addresses may then be expected from Mrs. Brewer, of Montana; Miss Sibyl Carter, of White Earth, Minn.; Mrs. Pott, of Shanghai; Mrs. Gardiner, of Tokyo; Miss Miles, of Osaka, and others. Members of the Auxiliary, other than diocesan officers, expecting to

attend this meeting, are asked to notify the secretary at their earliest convenience.

JULIA C. EMERY, secretary,
21 Bible House, New York.

A PRAYER IN VIEW OF THE DANGER OF CHOLERA.

Authorized for use in churches by GEO. D. GILLESPIE, Bishop of Western Michigan, Grand Rapids, Mich., Sept. 1, 1892.

O Father of mercies, and God of all comfort, our only help in time of need; regard our supplications, and as we are threatened with pestilence that walketh in darkness and smiteth at noon-day, remember us in mercy. Deal not with us according to our sins, neither reward us according to our iniquities. Have mercy upon us, miserable sinners, and as Thy property is always to have mercy, withhold from our land this grievous sickness. Extend Thy pardoning and sparing mercy to lands and people on whom this sorrow hath come. And may we be led to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life through Jesus Christ our Lord. Amen.

TO CORRESPONDENTS.

C. C.—We do not like to express opinions in regard to local controversies. In the draping or other decoration of a casket, in or out of the church, we know of no rule, custom, or "invariable practice." There is no "law" in the case but the law of common sense.

W. P. NELSON.—1. *The Independent*, New York City, has collected statistics of all the denominations, probably from Year Books, of which each publishes one. The Report of our General Convention contains our statistics, every three years. 2. The Official Year Book of the Church of England can be had of the Messrs. E. & J. B. Young & Co., New York.

K.—It has seemed to us better to use the word "Bishop," than the title "Rt. Rev.," at the head of the diocese. There is not room for both without running over the line. The one implies the other. Possibly you are right, but yours is the first suggestion of the kind.

NOTE.—Any one knowing the address of Mrs. F. S. Mines, widow of the former editor of *The Church Monthly*, will confer a favor by sending same to Mrs. M. T. Jewell, 632 Eastern ave., Cincinnati, O.

NOTICES.

Notices of death will be inserted free. Marriage notices, obituary notices, Resolutions, Appeals, "Wants," etc., three cents a word, prepaid.

MARRIED.

HOPKE—CORNELIUS.—On Sept. 21st, 1892, at St. Luke's church, Germantown, Penn., by Rev. Upjohn, assisted by Rev. Heffron, Edith M., daughter of Mr. Robert Cornelius, to Theo. M. Hopke, all of Pittsburgh.

TAYLOR—LEWIS.—On Wednesday, Sept. 21st, 1892, at Short Hills, N. J., by the Rev. Alban Richey, Belle Stockton, daughter of the late Wm. G. Lewis, to George M. Taylor, all of New York City.

SEATON—BROWN.—On Wednesday, Sept. 21st, 1892, noon, at Grace church chantry, by the Rev. Wm. R. Huntington, Alice Wallace Brown to Hiram Johnson Seaton.

DIED.

ELDRIDGE.—On Saturday, Sept. 17th, at Mount Vernon, N. Y., Pamela Janette Eldredge, daughter of the late Thomas Waterman, of Binghamton, N. Y., in her 74th year.

BARTOW.—On Sept. 21st, Sarah Elliot, widow of Theodoret Bartow, of Pelham, and daughter of George M. Marshall, of Natchez.

REESE.—On Sunday, Sept. 4th, 1892, at Atlantic City, N. J., John J. Reese, M. D., of Philadelphia. The funeral services were held at the church of the Ascension, Atlantic City, on Wednesday, Sept. 7th, at 9:30 A. M.

"Lord, I have loved the habitation of Thine House, the place where Thine honor dwelleth."

OBITUARY.

IN MEMORIAM.

THE REV. PIERRE DU GUE TRAPIER.

At a special meeting of the vestry of St. Paul's parish, Washington, D. C., held on Sunday, Sept. 18th, 1892, the following minute and resolution were unanimously adopted:

In the lamented death of the Rev. Pierre Du Gue Trapiere, we feel that this parish, as well as the Church at large, has sustained a great loss.

During many years in the summer months, Mr. Trapiere, when free from his duties as chaplain of the Hannah More Academy, was accustomed to take charge of this parish in the absence of the rector. In this relationship he endeared himself to us, not only by his most acceptable ministrations, but by his personal qualities of heart and character. We learned "to esteem him very highly in love for his work's sake," and for his gentleness, kindness, fidelity to every duty, and above all, devout and godly life.

We desire to place on record this expression of our affectionate remembrance of all he was to us, and to assure his family and friends of our tender sympathy with them in their deep affliction.

"Grant him, O Lord, eternal rest. Let light perpetual shine upon him."
Resolved, That a copy of this minute be forwarded to the members of his family, and that it be

published in THE LIVING CHURCH, *The Churchman*, and the *Maryland Churchman*.

ALFRED HARDING, rector,
HARRY C. WHITING,
PHIL K. REILY, } Committee.

APPEALS.

GENERAL CLERGY RELIEF.

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

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

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1878.

OBJECTS—1st. *Intercessionary Society*. For the living; 2d. For the repose of the souls of Deceased Members, and all the Faithful Departed. 3d. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD
P. O. Box 185, Chicago, Ill.

THE GENERAL BOARD OF MISSIONS.

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

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the Rev. Wm. S. LANGFORD, D. D., General Secretary.

THE FRANKLIN MISSION.

The Franklin Mission is now in great need of financial aid.

1st. The missionary in charge has recently completed and furnished a much needed school for girls, on which he owes a balance of \$750.

2nd. Our work in Bryson City, Swain Co., cannot prosper without a church building. The people have given suitable lots and pledged \$410. We yet need \$1,000 for this enterprise.

3rd. The church of the Good Shepherd at Cashiers Valley, Jackson Co., was consumed by fire on the night of August 23rd. We cannot rebuild unless outside aid can be obtained, and without the church, the work will be sadly interrupted.

We are making a brave struggle to establish the Lord's kingdom in these waste places, and earnestly appeal for help in this hour of trial.

Contributions, large and small, are asked for, and will be gratefully acknowledged if sent to the Rev. J. A. Deal, Franklin, Macon Co., N. C.

Very truly yours,

J. A. DEAL,
Missionary.

Franklin, N. C., Sept. 13, 1892.

The above appeal has my deepest sympathy and warmest approval.

THEODORE B. LYMAN,
Bishop of North Carolina.

CLERICAL SUPPLY.

CLERICAL AGENCY.—A medium of communication, on a business basis, between the clergy and parishes, for temporary or permanent supply. Organists and choirmasters furnished. Communications confidential. For further particulars address CLERICAL AGENCY, 123 Bible House, New York.

WANTED.—By a priest of experience, Catholic, extemporary speaker, and unmarried, the rectorship of a small parish. Address WEEKLY CELEBRANT, care of LIVING CHURCH.

WANTED.—A clergyman (in priest's orders) for a thriving and beautiful city of 5,000 inhabitants, and which is steadily growing in size and importance. It is a field which presents great possibilities for the Church, under a man of ordinary discretion and energy. The diocesan Missionary Board will guarantee \$700 for the first year. Apply (with references) to the Rev. Dean, CHAS. R. HODGE, Galesburg, Ill.

WANTS.

ORGANIST desires engagement in or near New York or Brooklyn. Experienced. Salary moderate. Address GANOR, P. O. Station V. Brooklyn, N. Y.

FOR RENT.

FOR RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., seven rooms, cellar, well, cistern, shade trees, etc., \$150 a year. Preference given to a family having daughters to educate. Address, C. W. L., this office.

FOR SALE.

For sale, 8 manual Jardine organ. For particulars, apply to ORGANIST, church of the Transfiguration, East 89th st., New York City.

CHOIR AND STUDY.

CALENDAR.

OCTOBER.

2. 16th Sunday after Trinity.	Green.
9. 17th Sunday after Trinity.	Green.
16. 18th Sunday after Trinity.	Green.
18. St. LUKE, Evangelist.	Red.
23. 19th Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.
30. 20th Sunday after Trinity.	Green.

THE JOY OF THE ANGELS

OVER ONE SINNER THAT REPENTETH.

BY M. A. THOMSON.

Why should a contrite sinner's cry
That few regard on earth,
Among the angel hosts on high,
To thrills of joy give birth?
'Tis so, because the angels burn
With pure, unselfish love,
Which longs to see the lost return
To share the home above.

Their joy o'er those who keep the grace
And freedom Christ hath given;
They joy when sinners seek His face,
And bonds of sin are risen;
For these is welcome full and free;
For those, the Voice Divine
Declares, "Thou ever art with me,
And all I have is thine."

Yet more they joy when souls arise
That lay by Satan bound,
As rings a shepherd's gladdest cries
When one lost sheep is found;
They joy because they love the sheep
And love the Shepherd more,
And fain the fruits would see Him reap
Of all the griefs He bore.

The New York School of Applied Design, for Women, No. 200 West Twenty-first Street, New York, secretary and treasurer, Miss Ellen Pond, has a body of responsible and highly respectable directors—ladies and gentlemen—who are concerned in the success of the work. There are two courses of instruction, elementary and advanced. They are under the oversight and instruction of practical experts who are versed in the mechanical and manufacturing problems involved, so that the students are prepared for the production of designs that are adapted for mechanical reproduction. At present, classes are restricted to the study of designs for carpets and wall papers. It is intended in the future to advance the instruction so that it shall cover other, and more delicate-woven fabrics. Valuable prizes are given for competition, and those engaged in the formation and success of the school, will spare no pains in the prosecution of the enterprise. The success of women, in the production of designs, even for the costliest fabrics, in the European schools of Art, practically applied, justifies the establishment of similar schools at home. We believe that several of these have been established, and are hopefully at work, in other cities.

The saying, "Let me write a nation's ballads and I care not who shall make its laws," covers a great underlying truth in political economy, more significant however, in the earlier lyric stages of historic life, than in these prosaic unimaginative days.

On a high ecclesiastical plane, we distinguish a correlative truth, that in the Church the worshipful spirit is stronger and more forceful than the dialectic. So that he who makes the Church's hymns outranks and over-

tops the metaphysician and theologian. The choralist leads all grand movements of aggression and conquest. The sacred hymns of the vanguard, hot from the hearts of believers, are at once the joy and strength of the faithful, while they are even as the trumpet blasts of victory. A singing Church is not only a worshipping and believing Church, it is a very Church militant, advancing from conquest to conquest. It has always been so, throughout the history of the Church.

The hymns of the Church, if all this be true, are of supreme importance; and the American Church alone, among all the leading religious organizations in the land, is yet in quest of a hymnal. The empirical efforts from time to time are so many confessions of failure, in attempting to find it. Seemingly so nearly within our grasp, it suddenly vanishes into thin air, and a well-nigh universal regret is felt throughout the Church. While there is found here and there a grain of wheat, nutritious and gracious, the rest for the greater part is unmistakable chaff and tares, in all the hymnals and proposed hymnals that have disappointed and distracted the Church. And yet a certain latent sentiment of loyalty constrains most of us, so that we hesitate to put forth our hands and glean in other fields, while lying under the incubus of an indigestible hymnal, imposed by the mandate of the General Convention.

Something might be learned from the multiplied "collections" of our denominational brethren, who have been quick to incorporate many and indeed most of the precious things of modern hymnody, even to the translations of the great Catholic, Eucharistic, and liturgic hymns. With such research and excellent discrimination has this been accomplished, that, as at least a single instance, "The Evangelical Hymnal," compiled by the Rev. Charles Cuthbert Hall, an eminent Presbyterian minister, with the musical co-operation of Mr. Sigismund Lasar, an earnest Churchman, immeasurably exceeds in real liturgic value any and all of the hymnals thus far produced in our own Communion; its only fault lying in its plethoric overabundance, being in fact rather a collection or thesaurus of excellent things, than a practical hymnal closely adapted to liturgic uses.

Even a superficial view of the subject suggests at once certain dominant lines within which a Church hymnal should be constructed; and the first limitation is implied in the very character and construction of the Book of Common Prayer. Herein lie certain evident and compulsory facts and data which, from the force of irresistible analogues and antecedents, should determine the character and, largely, the contents of any hymnal, which is to become in the future incorporated with the Prayer Book as an integral portion of the Church's liturgy.

And what are some of these dominant elements? Plainly, in the outset, the true hymnal must be essentially, no less liturgically than theologically, in closest harmony and con-

sonance with the liturgy itself. Congruity is demanded; incongruity must prove an intolerable offence. Now what is the liturgic structure of the Prayer Book? It is synoptical not only of the liturgies and creed of historic Christianity; it is within its own compass thus far, a hymnal of the ages of Faith, from the Psalms of David to the *Veni Creator Spiritus*—a translation of the ancient Latin hymn by Bishop Cosin, of the mother Church.

Matins opens with *Venite*. It is followed by *Té Deum*, the great Ambrosian hymn, or the *Benedicite* from the Hebraic dispensation, as its sublime alternative. Then *Jubilate* of the Psalms or *Benedictus* of the Holy Gospel. Then we have versicles and responses, as old as Christian worship; the *Kyrie Eleison* of earliest Greek liturgies, the Creed, sung as a hymn or anthem, older yet; there is the *Sursum Corda*, and *Ter Sanctus* from the earliest Greek *Trisagion*, itself derived from the Old Testament Scriptures. There are offertory sentences, read or sung, from the sacred Scriptures, old and new, the Eucharistic hymns, *Benedictus qui Venit*, *Agnus Dei*, and *Gloria in Excelsis*, dating far back to the early twilight of liturgies, not to speak of the daily Psalter, special Psalms, antiphons and graduals which have been in the Church's hymnal for two dispensations! What a complete and sufficient voicing have we here, for the most solemn and sublime worship and high offices of Holy Church!—one law, one spirit, one inspiration, even the worship of the historic Church, old and new, of prophets, priests, psalmists, evangelists, martyrs, and all saints, yea, of even our Blessed Lord Himself.

And in the midst of all these hallowed, soul-subduing hymnings, what harsh, crashing discord follows; the too-often irreverent, garish, modern hymn, "When I can read my title clear," "Three in One, and One in Three," "The roseate hues," "The radiant morn," or any one of some hundreds of crude, unchurchly, dissonant hymns, antagonistic, even, to the spirit and harmonies of our liturgic worship! These are painful incongruities constantly experienced, and still more menacing in the near-at-hand possibilities of Church legislation. Not that there are no Churchly hymns in tune and harmony with the liturgy; but that in unskilled, unsympathetic hands we are subject, in multitudes of churches, to these most painful and distracting episodes of spurious, indigestible lyrics, steeped in sectarianism, idealism, or the emptiest subjectivity, which do violence to the unanimous consonances and harmonies of the liturgy of the Church, as set forth in the Book of Common Prayer.

The Prayer Book itself is a constant, earnest, most persuasive protest against all dissonant, strange, and unliturgic hymnody. It points steadily towards that ancient treasury whence it was itself constructed. And deferentially following these lines, we shall find all such legitimate, sympathetic hymnody, if any such be needed, for supplementing and reinforcing the Prayer Book liturgy. Indeed, it is not difficult to detect a covert affront against the Psalter itself, in this enforced intrusion of modern hym-

nody, a very large proportion of which is liturgically antagonistic to the Psalter. Why was the Psalter so long left mute and a sealed book, under the early primitive or denominational overshadowing of our young, inchoate Church? Why were sectarian hymns incorporated with our worship, while the Psalter was relegated to neglectful silence? Who can explain or excuse the usurpation?

If additional hymns are needed and required let the analogies and leadings of the Prayer Book settle the line and quality of selection. "Hymns Ancient and Modern" suggests the only available line of compromise. Such a selection, unwieldy and cumbrous as it has grown to be, is the hymnal of millions of our Anglican brethren, and is more universally in use than any hymnal in any language, so far as may be known. It is largely in harmony with the Prayer Book Liturgy. Its translations are sincere, faithful, and generally vocable. Three-fourths of our clergy and congregations might accept it with thankfulness.

It seems evident therefore that any imposed hymnal should be severely restricted, not exceeding 300 selections; that these should follow the order of the Christian Year and Prayer Book Liturgy, and that they should faithfully and lovingly reflect its spirit as well as its treasury of ancient hymns and anthems. From existing hymnals there should be large exclusions, while new selections should be fit, though few, and thoroughly Churchly.

But the converse of our original proposition demands serious consideration. It has much more than a negative bearing upon the devotions of the faithful. There is a positive aggregate of subtle, penetrating harm and mischief all the while resulting from the introduction of unworthy or worthless hymns, and this is something far more serious than the offence or degradation of poetic and lyric predilections. It lies deeper than the superficial matters of prosody and rhetoric. It has to do with the enfeeblement and even falsification of the essentials of the Faith itself. Scores of hymns are presented for our acceptance that are negatively and positively injurious to the health and soundness of Catholic worship. These hymns are often infiltrated with a spirit of speculative or doctrinal indifference and hostility to the truth. They engender a temper of supreme spiritual selfishness. They defeat that eternal law of divine worship and service which demands a free-will offering, a sacrifice of praise and thanksgiving, a perpetual oblation of heart, and voice, and song, in the courts of the Lord's house. Catholic Christian worship goes outwards, upwards, seeking the real and spiritual Presence. Modern sectarian worship is self-centred, introspective, careful rather of its own raptures and delectations than the greater glory of God. For such misleading influences, unchurchly hymns are directly responsible. It is not enough that the wise need not touch them; there are babes and simple souls in Christ's flock that stumble upon them unawares to their own spiritual hurt.

The compilation of a Church hymnal, therefore, demands something

more than an amiable, complaisant eclecticism, or a general and elegant culture in the field of sacred and religious lyric verse. It is a very serious matter in which are bound up not only the health and fervor of Catholic worship, but the safeguards and sanctions of the Catholic Faith. The hymnal that is to remain acceptable to loyal Churchmen and grounded on their affections, must be as clearly, sincerely charged with the spirit of the historic Church and its ancient ways as is even the Book of Common Prayer. We wait, hope, and pray for such a hymnal. Until it is provided for us, the larger liberty under the higher law of our most holy profession and faith will help us to such hymns as are needful and wholesome.

There is room and need for plain comment on the question of Sunday school hymnals, springing up here and there in a sporadic way. This is practical "voluntaryism," or independency. To us it seems to rest on a false foundation. It is a degradation of Christian hymnody, and often to a pitifully low level. It is almost safe to insist that no hymn is worthy a place in the worship of the great congregation, in which youth cannot join with intelligent interest. Nothing can be simpler and more immediately comprehensible than the great hymns. We under-estimate the receptivity and comprehension of children and youth, while we under-estimate the elevating and educational energy of the great hymns. It is a false philosophy that excludes the best, great hymns from Sunday school and children's services, and substitutes jingling nursery rhymes and vapid trash; for a great proportion of hymns written down to the supposed level of youth are nothing better. In this way irreverence and the common-place become indelibly associated with the most sacred solemnities of worship. Why not, on the same plane of reasoning, provide a diluted, "feeble-minded" Prayer Book for these "little ones?" Let us insist upon one hymnal for all, as upon one Prayer Book.

NEW MUSICAL PUBLICATIONS.

FROM NOVELLO, EWER & CO., NEW YORK.

UNISON CHANTS FOR THE PSALTER, a collection of single Anglican chants, appropriate to the daily Psalms in the Book of Common Prayer, expressly selected and adopted for the use of Church choirs and congregations. Edited by the Rev. Canon Sir F. G. Unseley, Bart., M. A., Mus. Doc., Precentor of Hereford, and Professor of Music in the University of Oxford, 1855-89; and Edwin George Monk, Mus. Doc. Oxon., Organist and Master of the Choir, York Minster, 1859-85. Organ Harmonies and Voice Parts, (in separate volumes.)

This is a direct appeal to the "great congregation," with the choir. It proceeds from unquestionably the highest and strongest "musical authority" in the Anglican Church, so far as great learning, the largest experience, and commanding positions, may determine. It is the first and only similar publication, of single Anglican chants, adapted to unison congregational use. The cathedral Psalters contemplate the highly disciplined, perfectly trained, antiphonal choir, singing the Psalter daily, at Matins and Evensong, throughout the year, as in cathedrals, college chapels, and a few richly endowed parish churches. Practically, the Psalter has remained since the early days of the Reformation, a sealed book to the great congregation; and the hymnal of the ages, and of both dispensations, has been superseded, since the Reformation, by crude, metrical travesties of

the Psalms, or by miscellaneous and promiscuous hymns, reflecting the transient theological vagaries, or the emotional extravagancies, of the day. These great masters in religious and liturgic worship, earnestly make their appeal to the congregation, to the great body of worshippers, and ask that the supreme hymnal of the ages, the Psalter, be restored to its primitive use and dignity in giving voice to the worship of the Lord's people. Never was the appeal more timely or more clearly adapted to the necessities and opportunities of the hour.

These Anglican single chants are mostly tested by long use; they are selected and transposed with reverent consideration of vocal range and compass. They are strong, melodic, and simple; provided with alternate organ harmonies, for such as need them, and adapted to the expressional requirements of the text, with critical care. Here is a small book of the melodies, only numbered and pagged, to keep pace with the daily procession of Psalms. Such singing is perfectly practicable, if arranged antiphonally, or for responsive use, under the leadership of a double choir of singers. When sung with due deliberation and vigor of well-considered reading, nothing can be simpler, easier, or half so effective in developing and sustaining the fervor of public worship.

We urge upon the clergy and musical directors, who really seek the development of a true Catholic worship of the congregation, a faithful trial of this unison Anglican chanting of the Psalter, with the deliberate reverent utterance belonging to the Divine Word, or Gregorian unison, where the more ancient use is preferred, and they may rest assured that the restoration of true Catholic congregational worship is an accomplished thing. The Psalter has the right of way, so far as Church hymnody is concerned.

MAGAZINES AND REVIEWS.

In a recent number of *The American Architect* Mr. Barr Ferree contributes a paper on "Beauty, Ornament, and Architecture." It is characterized by a thorough knowledge of the subject, incisive and fertile thinking, with such vigorous practical determinations bearing upon current structural art, that the writer may justly be ranked among the most original and valuable contributors to the aesthetics of architecture. Mr. Ferree has also printed, in an exquisite manner, an address he read before the American Society of Church History at its fourth annual meeting in Washington, in which he considers, in an original and suggestive manner, "Christian Thought in Architecture." Mr. Ferree goes deeper into his subject and deals far more seriously with it than most writers, and his papers are likely to prove especially helpful and refreshing to Church people.

The Magazine of Christian Literature, September. The Christian Literature Co., New York, opens with a brilliant article, I, by Dr. Hughes, of Morristown, N. J., on the Convergence of Darwinism and the Bible concerning man and the Supreme Being. The prolegomena of the argument are stated with singular clearness, barring one or two infelicities or inadvertences of expression. The writer pursues his thesis *con amore*, and shows himself expert in philosophical dialectics. The problem involved, however, is, in our judgment, much like attempting to square the circle, or to produce two parallel lines until they meet. The sequel of his argument is not yet in; but clearly enough something must give way of a fundamental character, before the convergence contemplated by the writer can be effected. The papers of Bishop Ellicott, II, on "The Teaching of our Lord as to the authority of the Old Testament," are clear, convincing, and easily vindicate the ancient Catholic doctrine. The sorrowful part of it is not so much that unstable souls still insist upon wresting the Scriptures to their own destruction, for this is prophesied, and must needs be; but that Churchmen and sincere Christians of all profes-

sions, are at this late day in danger of being led astray by such sophistries and misreading of the ancient testimonies. "The Great Philanthropies," by Archdeacon Farrar, is an eloquent, and even vehement, vindication of General Booth's "Darkest England" scheme for the social regeneration of the despairing poverty and degradation of London, with excellent illustrations of the homes and industrial enterprises already in hand. No ecclesiastic in England has a deeper knowledge of the tremendous issues involved, of the heroism and devotion of the Salvation Army leaders and workers, and of the selfish, luxurious apathy of English wealth.

Blackwood's Magazine, September. Leonard Scott Co., New York. The English are inveterate travellers, since British colonies are found in all parts of the world, and the roaming spirit never slumbers. "Cyclone of April 29 in Mauritius" illustrates this disposition; in a few hours nearly 1,200 lives were sacrificed, and one of the most fertile and prosperous of the tropical islands of the East swept with ruin and devastation. One of the most interesting botanical gardens in the world, a marvel of rare and invaluable growths, was nearly obliterated. More than 200,000 trees, elsewhere, were overthrown, and all the rest literally stripped of bark, leaves, and branches. The cyclone reached the maximum of velocity, the wind blowing at a rate of 121 miles an hour. Yet this is a latitude of gales and cyclones, while it is the resort of enterprise, and Mauritius will never want a population and commerce. "The Remedy for Lancashire: A Burmo-China Railway," with a map illustrating the far-reaching enterprise of commercial England in the antipodal world. In brief, we might almost conclude that there is far more of Great Britain abroad than at home.

The Quiver, October. Cassell Publishing Co., New York, has an unusually interesting miscellany especially suited for home reading. There is a general religious spirit prevalent without oppressive or depressing insistence. The illustrations are numerous, and excellent in design and execution. There is always something timely and attractive for youth and children. "Some Famous Crypts," with sketches, will greatly interest tourists who have visited England and Scotland. There is an original hymn-tune in each number, by a Church composer of eminence. Dr. Lloyd, of Christ Church, Oxford, contributing to the present number. We know of nothing more valuable and entertaining for Christian homes than *The Quiver*.

AT THE END OF THE RAINBOW. By Julia A. Sabine. New York: Thomas Whittaker. 1892. Pp. 252. Illustrated.

The title of this book signifies the fortunes of a lovely Christian English girl who came to this country of promise to better her worldly estate, and meeting with much trial to her spirit through the vulgar tyranny of a woman in whose house she was placed in a position of varying service, became a true Godsend to a family unhappily ordered, and principally to the woman herself, whom she was the means of leading into a Christian life and love. The interest of the story about evenly divides between Esther and Mrs. Forbush, so that it were hard to say which might be taken for the intended heroine. The book is not one easy to lay down before finishing, and incidentally it affords an instructive contrast between the emotional methods of other religious bodies, with their peculiar ideas about conversion and "experiencing religion," and the Church's calm and holy ways and doctrine.

COLUMBUS. An Epic Poem. By Samuel Jefferson. F. R. A. S., F. C. S. Chicago: S. C. Griggs & Co. Price \$1.25.

The author describes this book as "an accurate history of the great discovery in rhymed heroic verse." The history is accurate and it is in rhyme, but we think Mr. Jefferson is a better historian than poet. An epic poem is a difficult thing to produce

and despite the fact that this is not the author's first attempt, the poem before us smacks of the amateur. We feel sure that the man who does like poetry, will not come to this book for his history; and the man who does like genuine poetry, will not read this book in one or two sittings.

THE REV. JOHN WRIGHT, D. D., has prepared a bibliographical account of the "Early Bibles of America," which Thomas Whittaker will publish this week. Besides the regular edition the publisher promises a large paper issue, limited to one hundred copies.

THAT WILD WHEEL. A Novel. By Frances Eleanor Trollope. Illustrated. New York: Harper & Bros. Price, \$1.50.

A remarkable story illustrating the turning of fickle fortune's wheel. There are a large number of characters, but they are all well drawn, and the plot is original and ingenious. As an example of unselfish devotion to the needs of others, two of the principal characters might well be studied and copied by the present generation of young men and young women, who seem to think the first and last thought should be themselves.

We observe with much satisfaction that the Century Company have arranged to publish in October the admirable series of papers on the English cathedrals by Mrs. Schuyler Van Rensselaer, which have appeared from time to time during the last two years in *The Century Magazine*, with the illustrations by Mr. Joseph Pennell.

BOOKS RECEIVED.

Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review. When no address is given, the publication is issued in New York.

T. Y. CROWELL & CO.

POLLY BUTTON'S NEW YEAR. By Mrs. C. F. Wilder. Price 75 cents.

MIXED PICKLES. By Mrs. Evelyn H. Raymond. Price \$1.25.

FAMOUS TYPES OF WOMANHOOD. By Mrs. Sarah K. Bolton. Price \$1.50.

SHORT STUDIES IN BOTANY FOR CHILDREN. By Mrs. Harriet C. Cooper. Price \$1.00.

DAILY FOOD FOR CHRISTIANS; being a promise and another scriptural portion, for every day in the year; together with a verse of a hymn. Illustrated. Price 75 cents.

THE CADETS OF FLEMING HALL. By Anna Chapin Ray. Price \$1.25.

THE RIVERPARK REBELLION, and A Tale of the Towpath. By Homer Greene. Price \$1.00.

E. & J. B. YOUNG & CO.

THE HIGHWAY TO HEAVEN. By Austin Clare. Society for Promoting Christian Knowledge.

CHURCH TEACHING IS BIBLE TEACHING. By Mrs. C. D. Francis. Society for Promoting Christian Knowledge. Price 20 cents.

NOTES ON THE HISTORY OF THE EARLY CHURCH. By John Pryce, M. A.

E. P. DUTTON & Co.

TO NUREMBERG AND BACK; A Girl's Holiday. By Amy Neally. Illustrated. Price \$1.00.

DAN, A STORY FOR BOYS. By Mary D. Brine. Illustrated by Miss A. G. Plympton. Price, \$1.00.

A. C. ARMSTRONG & SON.

THE EXPOSITOR'S BIBLE. Edited by the Rev. W. Robertson Nicoll, M. A., LL. D. The Gospel of St. John by Marcus Dods, D. D. Vol. II. Price \$1.50.

THE SERMON BIBLE. Acts VII.—I Corinthians XVI. Price \$1.50.

THE STORY OF THE LIFE OF MACKAY OF UGANDA. Told for boys by his sister. Price \$1.50.

LONGMANS, GREEN & CO.

TWO PRESENT-DAY QUESTIONS. I. Biblical Criticism. II. The Social Movement. Sermons by W. Sanday, M. A., D. D., LL. D. Price \$1.

PENITENCE AND PEACE, being addresses on the fifty-first and twenty-third Psalms. By the Rev. W. C. E. Newbolt, M. A. Price \$1.

HARPER & BROS.

THE DANUBE: From the Black Forest to the Black Sea. Illustrated by the author and Alfred Parsons. By F. D. Millet. Price \$2.50.

THE PRINCIPLES OF ETHICS. By Borden P. Bowne. THE WOODMAN. A Novel by Jules De Glouvet, translated by Mrs. John Simpson. Price \$1.

A FAMILY CANOE TRIP. By Florence Watters Snedeker. Black and White Series. Illustrated. Price 50 cents.

MAID OF KILLEENA. By William Black. Price 90 cents.

THE HOUSEHOLD.

I SHALL BE SATISFIED.

"I shall be satisfied, when I awake, with Thy likeness."—Psalm xvii:15.

BY MARTHA A. KIDDER.

"I shall be satisfied;" the pain and sorrow
That cloud my life shall all have passed
away.

For me at last will dawn a bright to-morrow;
Forgotten all the anguish of to-day.

"I shall be satisfied;" no longer yearning
To see the faces I have loved so well.
So now within my breast a light is burning,
A sweeter hope than any words can tell.

"I shall be satisfied;" no thought of sadness
Shall ever fill this aching heart again.
Oh, even now, methinks, I feel the gladness,
The rapture of the waking from this pain.

"I shall be satisfied;" no bitter weeping
In that bright land shall mar the promised
peace.

Faith shall her richest harvest there be
reaping,
And hope, with love, bid every conflict
cease!

PRIZE STORY.

"LEAD, KINDLY LIGHT."

BY S. ELGAR BENET.

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V.

In the gracious light of a September afternoon a number of young people were gathering flowers on Mrs. Livingston's lawn. There were flowers in profusion, blooming in the lavish prodigality of early fall, scarlet, and yellow, and white; exquisite roses and blossoms of bolder form and coloring.

"Oh, look, Eleanor!" cried a young girl in an ecstasy of admiration, "do please look at these red geraniums and yellow lilies together. You will put them in the little chapel, above the altar, will you not? with a background of green; those tall ferns the boys promised to bring us from the woods."

"Yes, and these in the foreground to soften the splendor," said Eleanor. She held out a great mass of white roses.

"I have cut every one, and now the dear bush ought to blossom better than ever, I think, though it looks so awfully shorn and bare, doesn't it? I do not believe we have ever had so many flowers before. How pleased the children will be! It will be a fairy land for them for a day."

"Poor little boys!" said the younger girl.

"Happy little boys!" said Eleanor, "think of the care the good Sisters give them—of the training they receive; and above all, think, Louise, they are always clean. To me, their lot seems a far happier one than that of those wretched, uncared-for children who are always to be seen in the streets, and whose home influence in some instances, is far worse than that of the street. They are the poor little boys to me."

"I know, but one always thinks 'poor children' when one looks at an orphan asylum; they seem so friendless."

"Sister Maria's boys are not friendless; they have the entire parish for friends. You will see what an ovation they will receive to-morrow."

"Yes," said the other reluctantly, as one who, although not strong enough to maintain it, would by no means abandon her original opinion.

The following day would be the an-

niversary of the establishment of the Sisters' house in Brentford, and of the orphanage under their care. All Brentford, regardless of creed, would hasten with gifts and good wishes to the white house on the hill. The work so patiently done of providing shelter and training for boys, orphaned or worse, appealed very strongly to every generous heart.

It was a labor of love for the young people of the town to adorn those bare rooms with flowers and vines until their walls were changed beyond recognition.

Said Eleanor, reverting to her argument:

"If I could, I would take all those neglected children, whose mothers cannot, or will not, care for them, and give them every one to Sister Maria."

"Poor Sister Maria!" said Louise.

The girls thought of the many children they had seen answering Eleanor's description, and of the narrow limits of the orphanage, and laughed.

"It would be far worse than the case of the old woman who lived in the shoe, and some of them would surely have to go hungry, unless very suddenly the population of Brentford should be quadrupled, and its generosity as well; or you could get an appropriation from the Government for your plan."

Eleanor laughed with the rest as she helped to heap the flowers on trays and in baskets.

"We shall have to hurry," she said, "these beautiful afternoons are growing so short, when I wish they were twice as long."

They left the garden and went out over the narrow path and through the barred gate.

In the early twilight Eleanor came back, slowly swinging her basket to and fro, as she crossed the lawn to the low seat under the trees, where Helen Livingston sat alone.

The glow of the sunset still lingered in the sky. Through an opening in the heavy branches, dark against the west, they could see the silvery light of a star, growing stronger as the primrose tint faded.

Eleanor sat down without speaking.

"Are you tired, dear?" the elder woman asked, laying her hand softly over the girl's clasped fingers.

"Tired? No, but it was all so beautiful I cannot forget it."

"Too beautiful to speak of?"

"Almost. It was the sunset—golden—leagues and leagues of golden reaches, until, oh, Aunt Helen! it seemed as if it could not be measured even in thought, but stretched away in a glade whose beginning must be God's throne."

Helen Livingston was accustomed to these ecstasies of admiration.

"I think," she said, looking upward to the glowing sky, "there is a little of it left yet."

"Yes, a little, scarcely enough for a reminder; if a reminder were necessary. It was hard to come away and leave it all."

"But the sunset would have died out of the sky, dear."

"Yes, I suppose so; but I don't like to think it was only an ordinary everyday sunset; and it was not. It suggested something to me that never occurred to me before."

She ceased speaking and sat watching the shining sky between the dark masses of the trees, as if she still saw

the west with all its glorious brightness.

The sounds of the street came to them but faintly; the spell of evening was charming away, to a gradual silence, the noises of the day.

"When I was a little girl," she said softly, speaking with a gentle indulgence for the fancy, "I used to think that everything that was gentle, and beautiful, and good, came from the mountains; that night grew up out of them when they turned to violet and purple, and that the mountains drew away from Brentford everything that was unlovely and made it good, to be sent back again. That was almost heathenish, wasn't it?"

"Rather a pretty fancy, I think. I am glad you love the mountains. When I first came here I was very young, not quite as old as you and you still seem like a little girl to me, and I had never seen very much of the mountains before. I was a little afraid of them at first, they were so grand, but I grew to love them, and now an outlook without them would be almost dreary."

"Oh, I am sure I could not live away from them," said Eleanor.

Helen Livingston changed the conversation:

"Sister Maria was very busy, was she not?"

"Very."

"And the children were no doubt excited about to-morrow?"

"Yes, indeed. You should have seen Baby. Louise has made him a new frock and a jacket trimmed with brass buttons; Janie Gray gave him new shoes and stockings, and I took the little hat you sent him. I wish you could have seen him, Aunt Helen. He would not allow any one to touch the clothes, but insisted that we should look at them. Sister Anna had laid them out on a chair for to-morrow—the gay little frock, the jacket, the shoes and stockings, and the hat with its blue ribbons. I am sure Baby liked the hat best of all, and then I think the brass buttons came next in his affections. Dear Baby! he will be very fine to-morrow."

The last of the laughing description was scarcely heard.

Eleanor's companion was thinking of other things. To-morrow she would see Baby in all the glory of new clothes; the little hat she had taken from her wardrobe to send the orphan had been worn by her own child. A lingering feeling of sentiment, or of selfishness, swiftly resisted, prompted her to keep it laid away with other long unused garments. She loved Baby heartily for the sake of a dead child, and to-morrow there would not be one pang of recollection as she looked upon her gift.

"Aunt Helen," said Eleanor softly, "what is a vocation?"

"A calling, dear."

"Yes, I know, but what sort of calling?"

"It is the love and fitness for an occupation which render it successful beyond all others."

"Sister Maria's vocation is to take care of those orphan children, is it not?"

"Yes, above all things. She had a long experience which made her peculiarly fit for her present charge. Has she ever told you the story of her life?"

"No."

"She would, I am sure, if she thought

you would like to hear it. It is a very simple one, but beautiful to me, as it must be to all, from its simple fidelity to the duty of the moment."

Eleanor clasped the kind hands that lay above her own and looked up into the face turned toward her.

"Aunt Helen," she asked, "do you suppose, is it possible, that Sister Maria's vocation might be mine also? I am sure I could serve those children; and the beauty and the peace!"

The beauty and the peace.

Had not these words been the keynote of the girl's life? When had the beauty of life, the beauty of the Church's service, the visual beauty of all things, ever ceased from before her eyes?

What was there in her girlish experience that could escape Helen Livingston's watchful affection? It was not necessary to tell in words aught that troubled or pleased her. Love that is not blinded by selfishness has keen eyes and perceptions supernaturally intuitive. Hero worship was very easy for such a nature, and alas! the disappointment which follows, equally sure. Beneath this sensuous love of beauty she felt the latent strength and power of a will, strong to act, capable to serve. She knew that she was honest to the heart's core; that she held a personal conviction sacred as a promise to another; but what if this love of beauty, weakly indulged, should weaken the promise of her nature?

She spoke rather sadly:

"Eleanor, vocations do not come or go as we desire them; they are more, higher, than a desire. Do not mistake a passionate inclination for God's will. Believe me, you could not make a greater mistake. It is indeed possible that Sister Maria's vocation might be yours. What suggested it to you?"

"The sunset, I think. Oh, Aunt Helen! its glory made it almost impossible to leave the place, it seemed to linger there. Even home, this dear place, lost its quietness and loveliness in contrast. Then the thought came: I wanted to stay and live at the Sisters' House; to serve my novitiate and end my life there."

"Is that all?"

"Yes, except that I shall wish it as long as I live, I think."

"And so you think from this, that Sister's vocation may be your own?"

A swift flush swept over the girl's drooping face; she felt a slight resentment, too, against the intimation of that quiet tone. Then came self-reproach and shame that disappointment and weariness had influenced her to this weakness.

"Scold me—blame me—" she said brokenly, "I deserve it all—all, but life seems changed, and it was peaceful there. Indeed I thought it would be impossible to remember, with them, what one would wish to forget."

"Blame you?" repeated Helen, slipping her arm around the drooping shoulders, "blame you, dear heart? Why should I? How could I? I can not help but feel that there is a different field of work for you in the world than this; a higher, more devoted, there cannot be. You are young, and youth is impetuous. Eleanor, you know, do you not, at least you will believe, that your happiness, in the highest sense of the word, is more to me than my own?"

"I know it."

"And that I have nothing to desire but your good?"

"Yes."

"Then I want you to promise me something."

"I will promise without knowing what it is," answered Eleanor, so much after eager childhood's fashion, that Helen, more than ever, felt as if she were talking to the little girl of eight or ten years ago.

"No, no, you shall not; because what I require will demand a great deal of time, five long years."

"I shall be quite old by that time," she said gravely, looking forward from the attainment of one-and-twenty years, "about twenty-six years old; older by one year than John is now, and three years younger than Frank. Well, what is it? But you know beforehand that I will do it, for I have promised myself that I would."

"I want you to promise me that for five years you will not give yourself to any calling or vocation that may appeal to you, and that would bind you irrevocably."

"I promise—I have promised," said Eleanor, "I will not even ask you why."

"But I will tell you. You are impulsive and apt to mistake the impulse of the moment for something of more permanent worth. That is all. And now when you see Sister Maria, perhaps she will tell you something of her vocation (although she will not call it so, I am sure), which may be of more service to you than what I have said. There is nothing heroic in following an inclination, even though it lead to the door of a convent."

"Heroic," repeated Eleanor wonderingly, as if the sound of the word were strange, "heroic, I used to think there were herces, once. Did you ever think so?"

Innumerable instances of heroism which would never be known to the world, passed in swift succession before Helen's mental vision. Eleanor continued her monologue:

"I used to think, long ago, that Frank would do some great work for the Church; but now he is so changed, and there is nothing in John's composition that suggests the heroic. Dear old John! after all."

She laughed softly at the idea.

But to Helen there was much that was heroic in that simple, dutiful life, free from all selfish ambition of personal advancement, anxious only for the honest success of his work.

She had grown, from long experience and observation, a trifle suspicious of that heroism which is preceded by the flourish of a trumpet.

"Come," she said, rising, "it has grown quite dark, and there is the tea bell."

As they stepped upon the gravel, the gate at the far end opened and closed quickly. There were familiar steps upon the path.

"John!" cried both women at once.

"Yes," he answered through the darkness.

"Dear, dear boy," said Helen, clasping his hand, "we were speaking of you."

"Indeed we were," laughed Eleanor, "and I said there was nothing in your composition that suggested a hero."

"Nothing at all," he replied ruefully; "still looking for the impossible, little sister? Well, that hero is bound to be

discovered, I should say, if there is anything in persistent intention. Come, now, I want to tell you about a boy I've found, and what, no doubt, will interest you more, a dog. He is a yellow dog, lame slightly, and a puppy. I should not be surprised if he were Fritz, of tender memory, beginning another existence all over again in a different part of the country. What do you say?"

That night, Eleanor, leaning from the window, reviewed the events of the day:

"I wonder if it is another illusion dispelled?" she questioned, "but nothing seems so very difficult if Aunt Helen wishes it."

(To be continued.)

WINCHESTER AND ITS CATHEDRAL.

DEAR LIVING CHURCH:—Sitting at my bow-window this most glorious spring morning, looking out on one of the loveliest cathedral avenues in the country, with THE LIVING CHURCH on the table by my side, it occurs to me that it may interest some of your readers to hear something of this quaint old place and of its crowning glory, the grandest and largest of English cathedrals, and the second largest in the world. The extreme length is 564 feet, 5 inches, that of St. Peter's at Rome is 610 feet, 4 inches. And this immense building, says the Dean, "is bestowed on a little town of 19,000 people." Well may the Wintonians be peaceful, proud, and happy. Although Winchester is no longer a royal city, as in the olden days, still they may retain the memories of all its past glory; the most picturesque ruins of the episcopal palace, and many other relics of the past, remain, throwing a kind of halo around, forcing one to live in the atmosphere of the early centuries, rather than of the nineteenth. For Winchester is indeed very old, its history dating back to the days of King Lucius, the first Christian king in Britain.

Almost within sight of my window is the beautiful Deanery, where Charles II. often lodged in his visits to Winchester, and hard by is the site of the house where Bishop Ken lived when he was prebendary of the cathedral, and which he bravely refused to give up for Nell Gwynne's occupancy; the king, however, still regarded him with favor, as, when the Bishopric of Bath and Wells became vacant, he appointed him to it, asking, "Where is the good little man who refused his lodging to poor Nell?"

The entrance to the Deanery is very unique, with its three acute arches which form the vestibule; and adjoining it is the Dean's stable, made out of the ancient Pilgrim's Hall. A short distance farther on is the river Itchen, where Isaac Walton, the "prince of fishermen," was wont to fish. And as we pass the glorious cathedral we must recall to mind Bishop William, of Wykeham, who is so entirely associated with it, and whose chantry is in the nave; he built it himself on the part of the nave, where, as a boy at school, he loved to pray; a full length figure of him is on the tomb, and three queer little figures of monks at his feet.

My lodging is on the site of the palace of William the Conqueror, and

very near is the mother church, older than the cathedral, and formerly the Royal chapel.

Winchester is very quiet now, and retains many old customs; the curfew still rings at eight o'clock, and the streets are lighted with kerosene lamps. Everything is peaceful and full of repose; the quarter strokes of the cathedral clock remind one of the flight of time, and the dream of ending one's days in so charming a spot grows more and more fascinating. But it must be added, it is essential to be an Englishwoman and not an American for the prospect to be an altogether blissful contemplation.

But I must write more of the cathedral and less of Winchester. The Bishop of Winchester, Dr. Harold, has just left for Farnham Castle; he is much better in health; the autumn and winter he was obliged to spend in a warmer climate, as he has been seriously ill, coming to the cathedral city only at the beginning of Lent. He preached every Friday at four o'clock choral Evensong, during Lent, taking for his subject "The Love of Christ," dividing it into six parts—its history, its purpose, claims, methods, blessedness, and results; extremely interesting sermons, delivered very slowly and distinctly.

I also enjoy the daily Matins and Evensong, which are choral and well rendered. The choir boys are most admirably trained; the Sunday afternoon anthem is particularly beautiful.

The choir is very fine, with wonderful carving on the stalls and pulpit; the screen is in memory of Bishop Wilberforce and Dean Garmer. The former has a fine cenotaph in the south transept. This transept is grand as one goes from the west door; the effect of the extreme length is fine, for here one can see farthest. Passing the chantries of Bishops Wykeham, Edyngton, Fox, and Cardinal Beaufort, one comes to the beautiful Lady chapel, where the Eucharist is celebrated every Sunday morning at 8 o'clock.

I was very glad to be present at a Confirmation in the cathedral on March 10th. The candidates came from the smaller parish churches, and numbered in all 270; the presbytery chairs were reserved for them. The girls, who wore whitegowns and veils, were placed on one side of the presbytery, and the boys on the other side.

It was a most impressive scene, with an exquisite cross of calla lilies on the altar, and the Lord Bishop and clergy in their vestments and bright red hoods. We, a party of ladies, sat in the choir stalls, which, usually, only men occupy. The other seats near us were gradually filled in like manner, and it seemed odd to see bonnets and muffs appear in the choristers' places, and a lady of our acquaintance in the Dean's seat.

The Bishop's strength held out well; he was, of course, seated during the Confirmation; and one of the clergy held the great pastoral staff behind the Bishop's chair, which was at the opening of the altar rail.

The boys were presented first, then the girls, two candidates at a time being confirmed. The Bishop touched each head with his right hand, and then with right hand on one head and left hand on the other, he repeated the well-known prayer: "Defend, O Lord," etc., with "these Thy chil-

dren," instead of "this Thy child." The number of boys being an uneven one, the last of the boy-candidates was confirmed alone; thus we then heard the single pronoun used, as we were accustomed to in America; it is a preferable way, in my opinion; yet two persons confirmed together must ever after feel a bond of fellowship.

The Bishop's address—given before the Confirmation—was good, bringing out clearly the doctrine of the gift of the Holy Ghost by the "laying on of hands." It was most solemn. As I looked up to the mortuary chests, containing the bones of Canute, Rufus, Wina, and many others, and saw the Bishop, in front of the altar, with his right hand extended and his left holding his pastoral staff, while he blessed the immense kneeling crowd, surely the past, present, and future, were blended in a most awe-giving way, and the "peace which passeth understanding" seemed more precious than ever, as we lingeringly left the glorious cathedral, carrying away with us a remembrance never to be effaced from our minds. E. J. L. C.

Winchester, England.

CHILDREN'S CORNER.

If words were birds,
And swiftly flew
From tips of lips
Owned, dear, by you.

Would they, to-day,
Be hawks and crows,
Or blue, and true, and sweet—
Who knows?

Let's play to-day
We choose the best;
Birds blue and true

With dove-like breast.
'Tis queer, my dear,
We never knew
That words like birds
Had wings and flew.

—Selected.

THE LITTLE ARBUTUS.

Far up on the mountain a little arbutus bud was hiding away among the moss. She was very sleepy in the cold spring morning, and said to herself: "Nobody cares anything about me, and it's too cold to creep out. I'll just go to sleep. But no, I won't, God cares; He will see me."

So, as the day passed, she pushed, and pushed, while the great sun shone down brightly to encourage her efforts, and before noon there lay a tiny star against the dark green moss, so sweet and so fragrant.

For hours nobody passed, and she felt a little lonely, until she remembered that God saw her, and admired her loveliness, and that the pure incense of her sweet breath was very pleasant to Him.

About sundown, the little flower said: "I hoped that somebody would come for me, but never mind, God loves me. I shall be happy anyway."

Just then she heard a great noise, tramp, tramp, and in a minute a horse with a white spot on his forehead, came along drawing a buggy, in which sat a kind-faced man. As soon as he saw the arbutus he cried:

"I must have that!"

So he got out and gathered the tiny flower and as many sister buds as he could find, and went on to his home far beyond the forest.

After a long time in the darkness, the little arbutus found herself by the study lamp, where she was packed in

wet cotton in a box, and very early in the morning she went away in the big mail bag, on the fast express, to cheer and comfort a sick young lady in the great metropolis.

Perhaps you are lonely and discouraged, and fancy that your work and your life is of little moment. But the poet's fancy,

Full many a flower is born to blush unseen
And waste its sweetness on the desert air.
is all wrong. In God's creation there is no waste. He sees you, He loves you, He appreciates your every little effort, and he will tell you so some day, if you do your best.—*Selected.*

THE BOY CHOIR.

BY K. M. ROCKWELL.

"Well, Frank, talk it over with the boys, and let me know Wednesday what they think of it." The speaker was the Rev. F. A. Morris, rector of St. John's church, and he was speaking to a student from the college near by, Frank Warne, a bright boy, who was much interested in the subject of a surpliced choir of men and boys, of which Mr. Morris was speaking.

"All right, sir, I think I can get enough singers from the college; here comes one now who will surely help us," and Frank eagerly hailed the new comer. "Oh, Arthur! Art Leslie! Come over here a minute," he called, and a tall, manly boy of perhaps eighteen years approached saying: "Good-afternoon, Mr. Morris, did you wish to speak to me, or did Frank?"

"Both of us," replied the minister, smiling, "but I will leave Frank to explain," and with a warm hand-shake he left them. Frank began at once: "Oh, don't you know we have so often wished to be in a choir, and march in just as they do in the city? Well, our rector wants us to get all the singers we can among the boys, and go to his house Wednesday night; then if there are enough we will organize our choir." Frank, drawing his arm through that of his friend, walked toward the college grounds, where a number of boys were to be seen. "What do you think of it?"

"It would be delightful to assist the priest in that way, and I hope we can arrange it," was the thoughtful answer, "but I—"

"No 'buts' in the case," merrily cried Frank, "you know you have a good voice, so just consider yourself a member."

The other boys were consulted, and after school, several promised to attend, and on Wednesday night, about twelve boys from twelve to nineteen years of age assembled at the rectory. The rector was well pleased, and they sent to the city for a leader and for books. In due time both arrived and many were the meetings at the rectory.

None of the boys, however, took as deep an interest in the choir as Arthur Leslie. Passionately fond of music, and possessing a deep reverence for the Church and all pertaining to it, he was very happy to think that his voice would be one to ascend unto the Father with its notes of praise.

One Friday night they met as usual at the rectory, and Mr. Morris, after listening attentively, informed the boys that they might sing in church the next Sunday. The anthem was especially fine, for much of it was a solo, sung in Arthur's clear tones.

It was late when he left the house, for he stayed to talk to the choir-leader. At last he walked along, thinking of the music; of all the chants, he loved the *Benedictus* most, and then he commenced to hum the tune, when his attention was directed to a child who had been walking ahead of him with her father. She had dropped a penny and was searching for it in the moonlight. As she stooped to pick it up, the boy saw a horse and carriage come tearing along, the driver apparently not seeing the child.

"Stop! Whoa!" he cried, springing forward. Too late to stop the horse, for as he swung the child out of harm's way, he was struck down by the cruel hoofs. The limp body of the young singer was taken to the nearest store. Life was not extinct, but for weeks death was very near.

The boys had refused to sing until Arthur could join them, but now, after months of anxious waiting, he is again able to sing with them. St. John's church is crowded this morning, so many are interested in the noble boy who has hazarded his own life for another.

Hark! soft music! Louder grow the strains, and a joyous processional is heard; the doors open and the band of white-robed singers appear, followed by the priest. Every one watches intently, but in some eyes are tears, thinking of what "might have been." When the *Benedictus* is sung Arthur's heart is full of joy and thankfulness to Him, the "Blessed God of Israel, who hath visited and redeemed His people."

OPINIONS OF THE PRESS

The Presbyterian.

PULPIT SCOLDS.—The scold in the pulpit is out of place. People tire of him. He loses caste and influence. He forgets his mission, though he fancies that he is doing God service. It is his to instruct, not to indulge in tirade. He is to win and to persuade, not to berate and asperse. He is to warn and entreat, not to threaten and abuse. Evils he must expose, but not in a curt, rasping, cutting manner. Wrongs he must denounce, but in a kindly and loving spirit. While faithful in admonition, regard must be had to time and occasion, and it must be seen that the minister is not a sensational denunciator or petty scold, but a faithful, judicious, broad-minded, level-headed herald of his Lord, speaking after His mind, for His glory, and for the individual and public welfare.

The Arrow.

"PERSECUTION."—Nothing strikes us as being more silly than the popular cry of "persecution" and "heresy hunting" which is raised when a man is brought to task for teachings directly contrary to and subversive of the doctrines he has solemnly sworn and bound himself to teach. Generally speaking, the secular press is very ready to join in the hue and cry, but now and again there are exceptions. One of these we came across the other day in the pages of one of our leading metropolitan journals, which in commenting on the attitude of one of the prominent postles of the "new theology," who had come down very hard on the "traditionalists," as he called them, says: "But what does Dr. A— wish? Is it freedom for a Baptist to be a Pædobaptist, for an Episcopalian to be a Unitarian, for a Presbyterian to be a Roman Catholic, for an Universalist to be a Methodist, and for a Christian minister to be an infidel? This would be a happy family indeed. But there is no real difficulty in the case. A minister can be anything he likes, if only he will be what he professes to be. If he is really a Unitarian, no one will take exception to his

views if he goes into the Unitarian Church," etc.

The Evangelical Churchman. (Toronto.)

ROMANISM LOSING GROUND.—We learn from a recent article in *The Forum* that, during the last decade, the Roman Church in the United States has not kept pace, in the way of growth, with the Protestant communions. The communicants of the Roman Church increased 15 one-half per cent.; of the Congregational Church 33 per cent.; of the Methodist Episcopal Church, 30 per cent.; the Presbyterian Church 40 per cent; the Lutheran Church, 60 per cent. No returns are given for our sister Church in the United States, but we know that its growth has been marvellous. During the same period the population increased 25 per cent., so that statistics show that the Church of Rome is the only Church not keeping pace with the growth of population.

The Church Times.

NO JURISDICTION.—We regret to see that the Archbishop of Dublin is bent on carrying his work for the Spanish and Portuguese Reformers a step further. His Grace proposes to consecrate a new church in Madrid for Senor Cabrera's congregation. It has long been manifestly useless to remonstrate with his Grace, but can there not be found more than two of his episcopal brethren to raise their voices against his obstinate resolve? We know of no authority inherent in even an archbishop to intrude into another bishop's diocese, and that in a foreign country, to consecrate a church for a sect absolutely hostile to the Catholic Church of that country, and never pronounced to be other than schismatical by any Catholic Communion in Christendom, but solely by himself. We must state once more, what we have stated over and over again, that the prelates of the entire Anglican Communion have declared themselves not satisfied that the Spanish and Portuguese Reformers have as yet proved their claim to full catholicity, and it seems to us nothing short of presumption in the Archbishop of Dublin to take such an extreme measure as to found in a foreign country a Church over which he has not, and never can have, any jurisdiction. For, it should be observed, he is not content with expressing his sympathy, whether rightly or wrongly, with a foreign movement, but he is schismatically taking it under his direction. In other words, he professes that he is both Archbishop of Dublin and Bishop, or Archbishop, of Madrid.

Christian Advocate (Meth.) New York.

THE HIGHER CRITICISM.—Perhaps, it will be claimed that, being convinced of the truth of their theories, our destructive (Biblical) critics feel bound to propagate them. To such a claim it is pertinent to reply by asking: Can they be really convinced that their criticisms are sound? Most certainly their theories are not demonstrations. They do not repose on conclusive reasoning, since men quite as learned and logical as they do not accept, but vigorously oppose, them. And even the critics themselves are divided, for there is no such consensus of opinion among them as amounts to unity. Then the Church of the past is against them. Moreover, the moral and spiritual results of this criticism, especially in Germany, have been so bad as to convince candid observers that rationalism is an irreconcilable enemy to all Christian doctrine and character. Bishop Hurst, in his learned "History of Rationalism," says: "We challenge deism, and even atheism itself, to furnish proof of a more malignant antipathy to some of the cardinal doctrines of the common faith of Christendom than rationalism has produced in certain ones of its exponents. . . . No where can we find a more deplorable example of the disastrous effects of a false creed on human character." And our latest teachers of destructive criticism, being learned men, know all this, and more, concerning the hostility of most Biblical critics, both now and in the past, to their views, concerning the diversity of opinion

themselves, the evil effects of their views upon the character of their recipients and on the minds of Christian people generally. How, then, can they be so convinced that they are right as to feel obligated to teach their opinions?"

The Churchman.

PAROCHIALISM.—The question is whether or not this Church shall advance beyond the type of organization represented by the English parish, as the same was Americanized in 1789. Whatever may be justly said of the great development of "the Church idea" during the past century, it can hardly be disputed that the norm of Protestant Episcopal Church organization has been the parish. Dioceses have been confederations of parishes. The General Convention has been a confederation of such confederacies, full of parochialism, its precedents and prejudices, its traditions and customs. The bishops have been spiritual functionaries to whom the parishes have delegated, or conceded, visitatorial powers, on condition that they will not use them "uncanonically," that is to say, otherwise than as the parishes which make the canons say. Of course the practice under the system is better than the system. Of course, also, there was no other way of resuscitating the Church, after the Revolutionary war, except by confederation of parishes. And it may be admitted that the system worked tolerably well when the Church was feeble, when clergymen were scarce and in great demand, and when bishops were themselves, necessarily, rectors also of parishes. But it was a system of swaddling-clothes; and, although the Church in this country is yet but a creeping infant by comparison with her manifest destiny, it is high time to remove the impediments. She is to walk and run.

WORLD'S FAIR NOTES.

ENGLISH music and composers will not be unrepresented at the World's Columbian Exposition next year. Among those who have accepted an invitation to attend is Dr. A. C. Mackenzie, who will conduct a performance of his "Rose of Sharon," or some other work.

By Director Peck's lucid statement, the final figures of the World's Fair expenditure, says *The Banker's Monthly*, are now in good shape to be understood by every one. The total cost of the local management is \$18,000,000, which is met as follows: The citizens of Chicago advanced \$5,000,000; the City Government, \$5,000,000; the United States Government, \$2,500,000; and the citizens of Chicago, by a subscription to bonds contemplated, will furnish \$3,000,000 more. This, with the premium on the souvenir coins, \$2,500,000, will balance the total expenditure and enable the Board of Directors to open the Exhibition May 1, 1893, in complete preparation for the visits of the millions, as originally and continuously promised.

THE carnival will begin on Oct. 19th with a civic parade, in which over 100,000 people are expected to take part. The second day will be given up to military manoeuvres. The third day, Friday, Oct. 21st, will be the dedicatory day proper. Elaborate preparations have been made for this occasion, when President Harrison will, in the name of the United States, dedicate the buildings to the use of the World's Columbian Exposition. Each of the three nights there will be a display of fireworks on a grand scale. The intention of the management is to make these preliminary ceremonies so magnificent and impressive, that the attention of the world will be drawn even more closely upon the immensity of the results already accomplished, and upon the progress of the next six months.

THE bust of the Queen upon which the Princess Louise has been engaged for some months, and which her Royal Highness has, with her Majesty's consent, promised to send to Chicago for exhibition at the World's

Fair, is now complete. It is a notable example of the Princess' skill, and, standing in the Queen's boudoir, at Osborne, it has attracted much attention among members of the royal family. The Princess has also been at work upon some pictures which are intended for Chicago, and these, it is said, will, after the Exposition, be sold, the proceeds being given to some of the charitable institutions in this country in which she takes so much interest. Of all the daughters of the Queen, Princess Louise is the best artist, though she is closely run by Princess Beatrice.

MESSRS. KRUPP, the manufacturers of guns at Essen, Germany, have made arrangements with the Maryland Steel Company to have their exhibit for the World's Fair unloaded at the shears of the marine department. Included in the exhibit is one 124-ton gun. Sparrows Point is the only place where there are shears capable of handling the immense guns. The material for the exhibit is expected to arrive about the first of the year. It will be shipped to Chicago on special cars.

POSTMASTER SEXTON received the following unique letter proposing an odd World's Fair exhibit. It is from a Holiday, Tex., ranchman:

To any one whom it may concern: I wish to enter the Chicago fair with a few of Texas animals. No show at all, but a few wild animals. I want to represent the Lone Star state for instance. Pray dogs, Jack rabbits, rattle snakes, tiranchulars, wit-wolfs, and a few other things. Just sutch things as we have on our prarys. P. M., by not noing how to adres my letter you will confr quite a faver by reaching this to some one. I will comply with the rules but wish to know them furst.

R. S. BROWN.

The government at Washington has evinced an unusual paternal interest in the art department of the World's Fair by permitting the Secretary of the Navy to detail one of our old wooden war ships to bring over from France and Italy the works of Americans residing abroad, after the juries in Paris, Munich, Rome, and Florence have finished their work. In accordance with this arrangement the United States steamship "Constellation" will sail from Havre about Nov. 9th, and from Genoa about Dec. 14th, for New York, where she is expected to arrive about the last of next January, laden with the spoils of peace, a cargo of works of art produced by our expatriated Michael Angelos, Raphaels, Rembrandts, and Phidiases.

ONE of the novel sights to be seen at the World's Fair will be that of a woman working at a blacksmith's forge, and plying her trade with vigor and skill. This feminine blacksmith is a young woman of California, Miss Beveridge by name, who has chosen this singular occupation, and is at present studying problems in welding and forging in the smithy annex of the Cogswell Polytechnic. There, in the ironworking room, she works at forge and anvil as steadily as the young men in company with

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whom she is learning the trade. She can wield a twenty-pound hammer, although she seldom finds it necessary to use very heavy tools, since it is not to the common branches of blacksmithing that she is giving her attention. She desires to perfect herself in the making of ornamental forged iron work, believing that a woman's ingenuity will surpass that of a man in designing and executing curious and elaborate iron ornaments.

THE art building of the Chicago World's Fair, now almost finished, contains seventy-four picture galleries, three rotundas, and four courts for sculptures, and eighty-eight alcoves for architectural designs, engravings, etc. The building consists of a large central pavillion flanked by east and west wings. The galleries, courts, rotundas, al-

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coves, are said to be admirably lighted, and the construction is considered practically fireproof. The very important exhibits made by the United States and France will naturally occupy conspicuous portions of the building, and they will be connected by a large gallery devoted to a loan collection of French masterpieces owned in this country. A particularly interesting feature of the United States section is to be a retrospective exhibition of American paintings from the colonial period up to the present day. Every effort will be made to obtain the best examples of the early American artists, and a valuable historic object lesson may be given by this exhibit. It will give many foreigners, and probably some natives, their first opportunity to become acquainted with the works of the past generation of American painters.

Reading Matter Notices

BEECHAM'S PILLS Cures Bilious and Nervous Ills.

ST. LOUIS AND RETURN.

On account of the St. Louis Fair (Oct. 3 to 8) and Veiled Prophet Parade (Oct. 4), the Wabash R. R. will sell tickets from Oct. 1 to 8 at \$6.00, Chicago to St. Louis and return, good returning until Oct. 10 inclusive. Compartment sleepers, parlor car, and free reclining chair cars. Ticket Office, 201 Clark street.

MAP OF THE UNITED STATES.

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

P. E. CHURCH TRIENNIAL CONVENTION.

Clergymen and others attending the General Triennial Convention of the Protestant Episcopal Church, at Baltimore, Oct. 5th to 29th, can see more of this country, can learn more of its history, and can gaze upon the most picturesque and varied scenery in America by travelling via the Baltimore and Ohio railroad. Its through trains between the East and West run via Washington and carry through Pullman sleeping cars. The B. & O. equipment has been vastly improved within the past few years. Fare and a third for the round trip. Clergymen's half-rate permits upon application to nearest B. & O. agent. See adv. in another column.

THE TRIENNIAL CONVENTION.

RAILROAD ARRANGEMENTS FOR ATTENDING THIS IMPORTANT RELIGIOUS GATHERING AT BALTIMORE.

It is anticipated that fully one thousand persons will attend the General Triennial Convention of the Protestant Episcopal Church, to meet at Baltimore, Oct. 5th to 29th, in addition to the home attendance.

The Baltimore & Ohio Railroad Company, whose lines run to Baltimore from all points East, West, and North, is fully equipped to transport all who may attend the Convention, with safety, comfort, and the quickest dispatch. To those attending the Convention, the Baltimore & Ohio Company will sell tickets at the rate of a fare and a third for the round trip. Those purchasing tickets should request of the ticket agent a certificate certifying to the route traveled, and the amount paid. After this certificate shall have been properly endorsed at the Convention by a representative of the Company, who will be present, it will be honored by B. & O. ticket agents for a return ticket at one third the usual fare.

The Baltimore & Ohio Railroad runs through Vestibuled Limited Express Trains, with Pullman Sleeping Cars, to Baltimore from Chicago, St. Louis, Cincinnati, Columbus, Pittsburg, and Cleveland. All trains from the West to Baltimore run via Washington. The route from New York and other Eastern points is the famous Royal Blue Line, which is composed of the safest, fastest, and finest trains in America.

For more detailed information as to rates, time of trains, and sleeping car accommodations, apply to L. S. Allen, the Rookery, Chicago; A. P. McCarty, Grand Central Station, Cincinnati, O.; G. M. Taylor, 105 N. Broadway, St. Louis; C. P. Craig, 415 Broadway, New York; A. J. Simmons, 211 Washington Street, Boston; James Potter, 833 Chestnut Street, Philadelphia; or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

PROPRIETARY

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EDUCATIONAL.—See Page 436.

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The largest and most expensive City Hall in the United States is that of Philadelphia, and its principal tower is to contain the largest clock in the world.

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HOUSEHOLD HINTS.

CHAMOIS skins that have been used for
cleaning silver, brass, etc., can be made as
soft and clean as new by following these
directions: Put six tablespoonfuls of house-
hold ammonia into a bowl with a quart of
tepid water. Let the chamois skin soak
in this water for one hour. Work it about
with a spoon, pressing out as much of the
dirt as possible; then lift it into a large ba-
sin of tepid water, and rub well with the
hands. Rinse in fresh waters until clean,
then dry in the shade. When dry, rub be-
tween the hands. Chamois jackets can be
washed in the same manner, except that
there should be two quarts of water to the
six tablespoonfuls of ammonia. Pull into
shape before drying.

If you find grease spots on wall paper,
put powdered French chalk, wet with cold
water, over the places, and let it remain
for twelve hours or more. When you brush
off the chalk, if the grease spots have not
disappeared, put on more chalk, place a
piece of coarse brown paper, or blotting
paper, on this, and press for a few minutes
with a warm flat-iron.

WHITE goatskin rugs can be cleaned by
washing, or with naphtha. Wet a small
part of the rug with naphtha, and rub with
a soft cloth until that space is clean; then
clean another place, continuing until the
entire rug has been treated in this way.
Hang in the air until the odor has disap-
peared. Take care that no gas is lit in
the room while the naphtha is being used.
To wash the rug, put into a tub about four
gallons of tepid water and half a pint of
household ammonia. Let the rug soak in
this for about half an hour, sopping it up
and down in the water frequently. Rinse
in several tepid waters, and hang on the
line to dry; if possible, in a shady place.
Select a windy day for this work. Even
with the greatest care, the skin will be-
come hard when washed. Rubbing it be-
tween the hands tends to soften it; or, it
may be folded lengthwise, the fur side in,
and then be passed through the clothes-
wringer several times. This, of course,
should be done only when the rug is dry.

STICKY fly paper easily prepared: Put
into a saucepan one pint of molasses, half
a pint of linseed oil, and one pound of ros-
in. Cook for thirty-five minutes after the
mixture begins to boil, and stir frequently.
Spread this very thinly on common brown
paper, and spread another sheet of paper
on the first one. Continue laying these
double sheets in this manner until all the
mixture has been used. With the quanti-
ties given, four large sheets of wrapping
paper can be covered. When you want to
use any of it, cut off a piece and draw the
sheets apart.

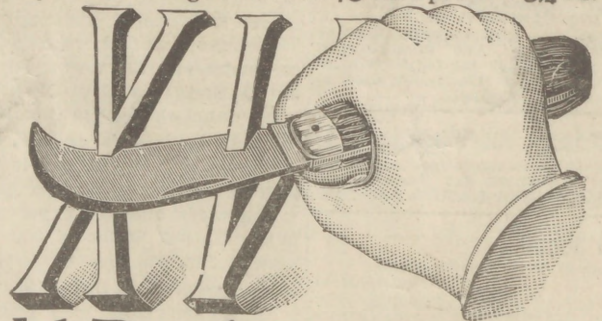
If you want a fly paper of another sort,
one that is not poisonous, put one pound of
quassia wood in a saucepan with two
quarts of water, and soak over night. In
the morning, boil until there is but one
pint of liquid left. Soak sheets of blotting
paper in this, and then dry them. Set
away for use. Put small pieces of paper
in a saucer with a little water, and place
where the flies will taste the liquid.

WHENEVER you have occasion to pack
away silk or woollen goods which you are
afraid may turn yellow, break up a few
cakes of white bees-wax and fold the
pieces loosely in old handkerchiefs that
are worn thin. Place these among the
goods. If possible, pin the silks or wool-
lens in some old white linen sheets or gar-
ments. If it be inconvenient to use linen,
take cotton sheets. Of course, it is impor-
tant that the clothing shall be perfectly
clean when put away.—*Ladies' Home
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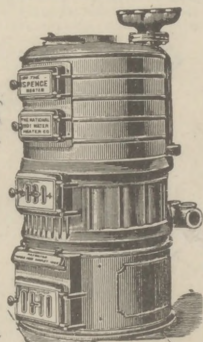
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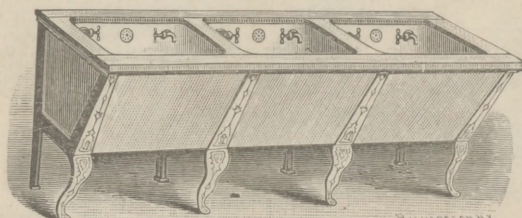
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