

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 29

Saturday, October 15, 1892

Whole No. 728



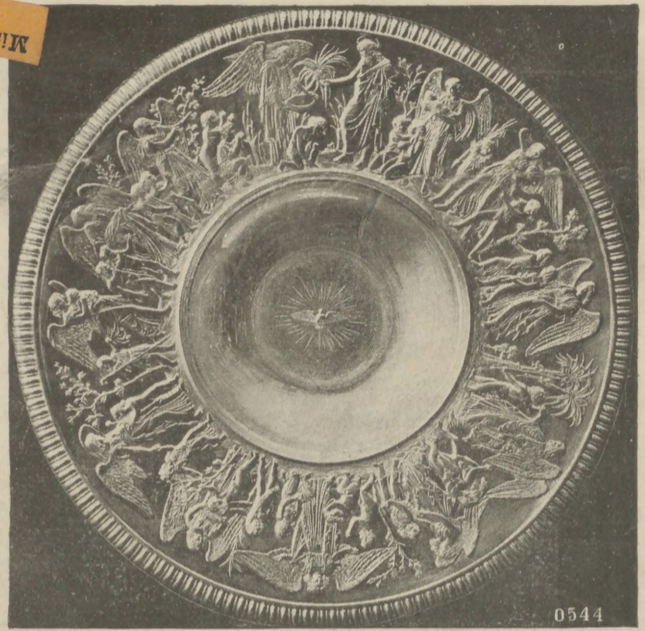
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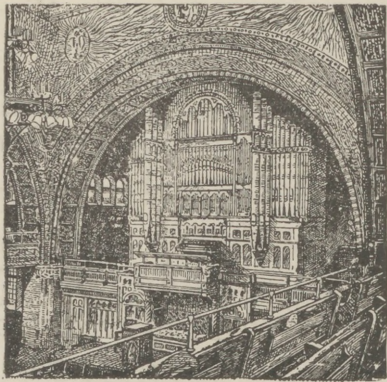
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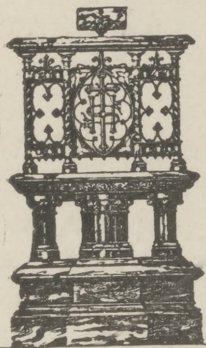
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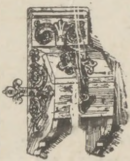
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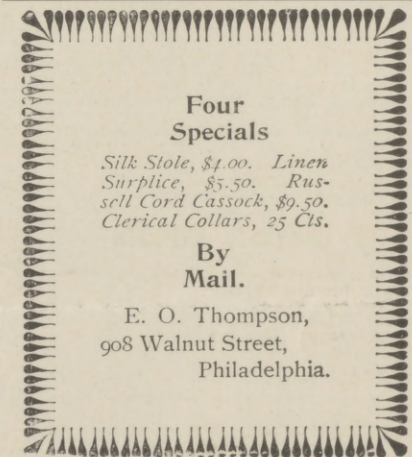
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# The Living Church

Saturday, October, 15, 1892

## News and Notes

At a recent meeting of the Wisconsin Methodist Conference, Colonel Elliott F. Shephard, in a "brief" in favor of keeping the Columbian Exhibition closed on Sunday, volunteered the opinion that "dynamite, communism, and anarchy will be rampant in Chicago unless kept away and restrained by the Sabbath." The question is by all means a serious one, but we venture the belief that the temperate arguments in favor of partially opening the Fair on Sunday advanced by Bishop Potter, will carry more conviction than such illogical and silly utterances as the one above quoted.

THE election of the School Board which has just taken place in Fari bault, shows very decidedly what the people of that city think of Bishop Ireland's education scheme; for every member of the new Board is avowedly opposed to it. This unwillingness on the part of the Romanists to allow their children to become familiar with the Bible, and to face the same conditions that other children meet with at school, can be viewed only as a confession of weakness. We know of no other religious body which sets a great value on members who are not such through mature and intelligent conviction. There is no room in this country for a Church which seeks to bring up its children in ignorance and bias.

WHEN it was proposed in the Anglican Synod, sitting a few weeks ago in Montreal, to send fraternal greetings to the Pan-Presbyterian Council at Toronto, a clergyman objected on the ground that such action might be construed as an expression of the synod's pleasure at the growth and prosperity of the Presbyterian Church. Such conduct is unworthy of a gentleman. It is all the more unworthy of a Christian and a priest, because if Christianity teaches anything it teaches charity and love for one's neighbor. It may be that this clergyman considers the Presbyterian Church his enemy; but we are told to love our enemies; and nothing could be more narrow and bigoted than to consider a man an enemy because he does look at things in a different way.

THE Tabernacle church in London seems to be having a hard time to fill the pulpit left vacant by the death of Mr. Spurgeon. Part of the congregation are in favor of calling Dr. Pierson of Philadelphia, because he is a good preacher; others think that Mr. James Spurgeon should follow his father. The fact that the Tabernacle is a Baptist church, and Dr. Pierson is a Presbyterian, does not seem to trouble any one much. They do not seem to care much as to what is preached to them, so long as they like the man who does the preaching. There is too much of this same tendency in the Church, and especially in our great cities, where many people go to church to listen more than to pray. No better example of the demoralizing influence of this state of things could be found than the present dilemma with which Spurgeon's Tabernacle is confronted.

THE decease of Lord Tennyson in the early morning of October 6th, has occasioned profound sorrow throughout Christendom.

Immediate successor of Wordsworth in the laureateship, Tennyson must be set down as chief minstrel of those who have sung the fortunes of the throne. Not only this, he was the last in the succession of great poets who at long intervals, have attained classic pre-eminence in English literature. Born in 1809 in a parish rectory in Lincolnshire, one in a family of twelve sons, he completed his education in Trinity College, Cambridge, with high distinction, and was elected to an honorary fellowship in later years. His career as a poet, beginning with his first volume in 1842, covers almost half a century.

A reserved, shy man, shunning the public, he was literally possessed by the divine art, and gave up his life to its bidding unreservedly. His adventures were in new and unexplored fields. His inspiration was supremely and intensely his own, and he called no man master. His genius was retrospective, elegiac, and prophetic, in turn; many-sided and tuned to all melodies of musical expression. Never had master singer grander

range and wealth of lyric art, and under that art the English language experienced its largest enrichment in idiom and vocabulary since Shakespeare. Indeed Tennyson can be held as second only to Shakespeare. First and best of all he was profoundly reverent and religious, a true Sir Galahad in the glistening whiteness of his purity; and there is not a line that to-day in the sacred silence of his death casts a shadow over his spotless fame.

The grandest elegy ever written is the "In Memoriam;" in "The Idyls of the King" he reached the climax of his genius. And yet it is hard to say whether his splendid lyrics and furtive songs that interrupt for a moment the majestic harmonies of his larger creations, are not as perfect after their kind as even the "Idyls." No lyrics in any language have a more entrancing melody, and like the descant of "The Brook," they will sing on and on forever.

No great poet before him has entered so profoundly into the heritage of his own immortality while in the flesh. There will follow no break in the consciousness of his presence and helpful fellowship. He will be hardly less or more than he has already been to his race for two generations. There will follow neither dimness nor brightening as to his household presence and companionship.

How gracious was his passing into the unseen! "In all my experience," said the attending physician, "I never witnessed anything more glorious. There were no artificial lights in the chamber. All was darkness except for the silver light of the full moon which fell upon the bed, and played across the features of the dying poet like the halo in one of Rembrandt's pictures." The end was beautiful, calm, and painless. He passed away as if in sleep.

## Brief Mention

The following advertisement recently appeared in *The Wiltshire Times* (England): "Notice—Baptizing by the Rev. A. E. Johnson, Stourmore Water, next Sunday, at 10:30 A. M. Photographers invited."—The Rev. H. H. Henson, the vicar of Barking, England, throws his garden open to his parishioners every Sunday afternoon. He engages a military band to play sacred music, and expresses a hope that those who are at a loss for a quiet and shady place in which to smoke and chat on Sunday afternoons will accept his invitation.—The oldest church in the United States is the church of San Miguel, erected at Santa Fe, N. M., seventy-seven years before the landing of the Pilgrims on Plymouth Rock, twenty years before the founding of St. Augustine, Fla., and fifty-three years after the landing of Columbus.—The Rev. Dr. Edward Everett Hale says that he keeps in sound body and mind by doing no mental work in the evening. Mr. Gladstone, on the other hand, keeps hale by doing his hardest work just at that time.—The Chinese are said to wear five buttons on their coats that they may keep in sight something to remind them of the five principal moral virtues which Confucius recommended: Humanity, justice, order, prudence, and rectitude.—The amount appropriated last year for public schools by the Russian Government was \$2,892,000. How pitifully small this is for a great country like Russia is vividly brought out by the fact that for the year 1890 the amount expended for the public schools in the State of New York was \$18,214,687.58.—The surface of Palestine and Syria is being marked by a modern railway system, with stations at some of the most sacred sites of Bible history.—It is said that the late Bishop Claughton was in the habit of burning his sermons. This is what some one has called a "self-denying ordinance" not commonly observed by preachers.—Chief Justice Fuller has been lay-reader at St. Mark's church, Chicago. It is said that every member of the United States Supreme Court has been actively interested in some phase of Christian endeavor.—One million dollars is the sum which the American Baptist Missionary Union is pledged to secure before April 1.—Japanese Christians contributed last year about \$80,000, it is said, with average wages of less than twenty-five cents a day.

## The General Convention

### First Day, Wednesday, Oct. 5th

The opening services of the Convention were held in Emmanuel Church. This is a handsome building, with a severely plain interior, a dimly-lighted chancel, with a table set against the east wall. The church, with its galleries, will seat about 1,200. Many more than that number were assembled on Wednesday morning. It was not a very reverent assembly. It was more like an audience awaiting the hour for the opening of a concert, than a worshipping congregation. Deputies were greeting friends, and ladies were comparing notes in something more than a murmur of conversation. The chatter was kept up until the first notes of the organ announced the entrance of the episcopal procession. The service itself was an improvement upon many preceding functions on similar occasions. Morning Prayer, having been said at an earlier hour, the Bishop of Minnesota read the opening collects and commandments. The Bishop of Maryland was the Epistoller, and the Bishop of Frederickton the Gos-peller. The sermon was preached by the Bishop of Alabama. Dr. Wilmer took for his text, St. John vi:58: "Lord, to whom shall we go. Thou hast the words of eternal life."

The Bishop said: "This Church has dwelt much of late upon the matter of Christian unity. We have sent forth, through our House of Bishops, a declaration which sets forth what we consider to be a reasonable, practicable, and sufficient basis of union for all Christian people. But it is not so received by our brethren in the various Christian communions. Objections are being raised, particularly upon a matter which we cannot but regard as an indispensable fact—the Historic Episcopate. Now, the declaration does not go into, nor insist upon, any theory in regard to the powers of the episcopate, nor does it affirm aught as to the matter of the Apostolic Succession, but takes a distinct stand upon a historical fact—a fact which we could not, if we would, deny; a fact only disputed in modern times; and, furthermore, a fact the denial of which, on the alleged ground of insufficient proof, would tend to invalidate the very evidence upon which the authenticity and canonicity of the Holy Scriptures do rest—ancient tradition and catholic consent.

They who assail the evidence upon which the Historic Episcopate rests, would do well to pause and consider that the same line of argument is adopted by infidels in their efforts to overthrow the authenticity of the sacred canon.

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Suppose—and it would not be considered a violent supposition—that representatives from all the great Christian communions were to gather around the Master, call a truce, keep still silence before Him, and hear His blessed words. Are His words dead words? Does he not say, "The words that I speak unto you, they are spirit and they are life"? St. Paul exclaimed: "Lord, to whom shall we go? Thou hast the words of eternal life." Our brethren of the Roman obedience could not well decline to stand with their own chosen Apostle and ponder the answer of the Lord. Our brethren of the extreme Protestant persuasion could not reasonably refuse their presence, for the Bible, and the Bible alone, is their watchword. What a gathering that would be; what intentness to catch each word as it fell from the Master's lips; what teachableness of spirit; what carefulness not to offend each other by deed, word, or thought in that sacred Presence!

\* \* \* \* \*  
Christ is thus the one luminous point in history. His birth chronicles a new era in time. As if the world began a new existence at His advent, the centuries now take date from His nativity. The light in which we are now walking emanates from Him, the "Light of the World." Therefore it is that, whilst we receive the teachings of Apostles as the testimony of faithful witnesses of the truth received by them from Christ, yet is there a specialty in His words which belong to no other words—not even the words of the Holy Apostles. They fare the streams: He is the Fountain. They received from Him the rays of light; He is the "Light of the World." They spake the truth; He is the Truth. Their words were inspired; His were inspirations.

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Amid all our contentions, well may we make our own the language of St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." Let us stand in that sacred presence and seek an answer to some of the great questions which stir the heart of Christendom. What is God? The answer comes as a ray of sunlight, pure and unrefracted: "God is a spirit." That question is settled for a disciple. "May we worship any but God?" We bring this question to the

Lord. The answer comes as a sunbeam: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." That question is settled for a disciple. But may we not, should we not, pay devotion to the Blessed Virgin—a question of grave significance in view of the fact that her "Immaculate Conception" has been declared to be a matter of the faith by the largest Christian community on earth, who render her a marked homage and devotion.

Disengaging Himself, as it were, from personal and home relationship, and linking Himself in with universal humanity, He became at once the manifestation of the fatherhood and a universal brotherhood. The Holy Catholic Church has ever paid fitting honor to the Blessed Virgin, and joined in the acclaim: "Blessed art thou among women." Her sign is in the spiritual firmament, shining amid the constellation of prophets, apostles, and martyrs, and we fulfil her own prophecy—"all generations shall call her blessed;" but we should only belittle her by unduly exalting her. Therefore it is that we join her in her own hymn of the *Magnificat*:

"My soul doth magnify the Lord,  
"And my spirit hath rejoiced in God, my Saviour."

Yes, God, my Saviour; for, whilst He was born of the Virgin, she was saved by the travail of His soul.

\* \* \* \* \*

We cannot properly close a discourse on the words of Christ and leave out those which tell of the last great day. He says: "My words shall judge you in that day." Hear what our Lord Jesus Christ saith; all other words would be a grand impertinence: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory; and before Him shall be gathered all nations, and he shall divide them, one from another, as a shepherd divideth his sheep from the goats." How just and merciful the Judge! How fearful that issue!—"everlasting punishment" and "life eternal." Who are the "blessed"? He leaves us in no doubt; He has long since premonished us. For whilst on earth, He went up into a mountain, and made proclamation: "Blessed are the pure in spirit, for theirs is the kingdom of heaven; blessed are they which do hunger and thirst after righteousness, for they shall be filled; blessed are the pure in heart, for they shall see God." And now again will He sit upon the throne of His glory, and call His flock: "Come, ye blessed, ye that are poor in spirit, inherit the kingdom; come ye that hunger and thirst after righteousness, and be filled; come ye that are pure in heart, and see God."

Dearly beloved, fathers and brethren, I have given you the words of Christ—His messages to a sinful and suffering world. Concerning these words, He Himself says, "They are spirit and they are life." As His ambassadors, what should we proclaim? what should be the burden of our discourse to man? What can it be but the words of Him, our Lord, the wisdom and power of God, the same yesterday, to-day, and forever. Amen.

Bishop Whipple then proceeded with the service, the Primate giving the absolution and benediction. There was a very large number of communicants. The musical portions of the service were very creditably rendered by a chorus of about fifty voices. After the service, the bishops and deputies were entertained at luncheon in the basement of the church.

Punctually at 3:30 p. m. the Rev. Dr. Hutchins, the secretary, called the House to order, and proceeded to call the roll of clerical and lay deputies. Among the latter were the names of the Vice-President of the United States, Chief Justice Fuller, Gov. Baldwin of Michigan, Hamilton Fish, Seth Low, J. Pierepont Morgan, etc. Roll call being ended, Dr. Carey of Albany, in a graceful and complimentary speech, nominated or president of the House the Rev. Dr. Morgan Dix, rector of Trinity church, New York. Upon motion of Dr. Beatty of Kansas, the secretary was instructed to cast the vote of the House for Dr. Dix, which being done, Dr. Dix was conducted to the chair by the Rev. Dr. Locke of Chicago and Mr. Bancroft Davis of Maryland. Dr. Dix, upon taking the chair for the third term, made a graceful address, thanking the House for the honor conferred upon him, and outlined the probable work of the Convention in bringing the revision of the Prayer Book to a close, in acting upon the report of the committee on the Standard Prayer Book, and in legislating upon the question of marriage and divorce, appellate courts, new dioceses and missionary jurisdictions.

At this point, message No. 1 from the House of Bishops was received, informing the Lower House that the bishops had organized by the election of the Rev. Wm. Tatlock as secretary. The Rev. Chas. L. Hutchins, D. D., was then unanimously re-elected as secretary of the House of Deputies, Rev. Dr. Eccleston of Maryland and Mr. Fairbanks of Florida being appointed a committee to inform the House of Bishops of the organization. The House voted that the House of Bishops be invited to join in the reception of the delegation from the Canadian Church, which was fixed for Thursday morning at 11:30. Upon motion of the Rev. Dr. Huntington of New York, the subject of Prayer Book revision was made the order of the day for Thursday at 11 a. m. and every day thereafter at the same time until disposed of. It was also ordered that the report of the committee on the Standard Prayer Book be made the next order of business. Mr. Hill Burgwin gave notice of his intention to move a series of resolutions upon the Standard Prayer Book when it should come up for discussion.

By consent of the House they were read and ordered to be printed.

Mr. Burgwin's proposed resolutions included the printing of the Proper Psalms and Selections in full in the Prayer Book; the rearrangement of the contents "according to their natural order"; the authorizing of publication of certain portions of the Prayer Book separately as a "Manual"; the declaring that the Ordinal and other offices are constituent parts of the Prayer Book; the declaration that it is not expedient at this time to adopt a Standard Prayer Book, but to continue the committee to the next Convention, meantime authorizing an edition of the Book as now amended.

A resolution was offered by Mr. Craighill of West Virginia to amend Art. II of the Constitution so as to reduce the representation of dioceses to three of each order. It was referred to the committee on Constitution.

The secretary announced his assistants: The Rev. Dr. Anstice, the Rev. Messrs. E. W. Worthington, W. C. Prout, and C. C. Davis.

The deputies from Virginia presented a memorial to form a new diocese.

Florida presented a memorial to set off the southern part of the diocese as a missionary jurisdiction.

Dr. Hart, the custodian of the Standard Prayer Book, presented his report. An adjournment was then taken to Thursday.

The election of Dr. Dix was accomplished with great unanimity, and his speech was happily conceived. His occupancy of the chair for the two preceding Conventions has been so satisfactory that his re-election was a matter of course, no other name being mentioned for the position.

### Second Day, Thursday, Oct. 6.

Prayers were said by the Bishop of Quincy. The president's gavel fell at 10 o'clock. The long process of calling the roll was dispensed with for the remainder of the session. The minutes of yesterday's session having been read and approved, the president announced the standing committees of the convention. We give the most important in full.

On Constitutional Amendments: The Rev. Drs. Huntington of N. Y., Harwood of Conn., Elliott of Md., Tidball of N. J.; the Rev. Mr. Faude of Minn.; Messrs. Wilder of Minn., J. M. Smith of W. N. Y., McConnell of La., Davis of Md., Woolworth of Neb., Fuller of Chicago, Mills of Newark, and Speed of Miss.

On Canons: The Rev. Drs. Davenport of Tenn., Eccleston of Md., Bates of Ohio, Mann of W. Mo., Brown of N. Y., Taylor of Springfield, and the Rev. Mr. Magill of R. I.; Messrs. McGuffey of So. O., Burgwin of Pittsburgh, Brown of Mass., Ingalls of Me., Lyman of Chicago, and R. H. Battle of N. C.

On the Prayer Book: The Rev. Drs. Hart of Conn., Stringfellow of Ala., Perkins of Ky., Battershall of Albany, Brainard of Cent. N. Y., Hodges of Md., Gold of Chicago, Kedney of Minn.; Messrs. Goldsborough of Easton, Nash of N. Y., Biddle of Pa., Parker of Newark, and Wainwright of Conn.

The chairmen of other committees: On the State of the Church, Dr. Converse of Mass.; General Theological Seminary, Dr. Littell of Del.; Domestic and Foreign Missionary Society, Mr. Leffingwell of Maine; New Dioceses, Dr. Richards of R. I.; Consecration of Bishops, Dr. Hoffman of N. Y.; Expenses, Mr. Lemuel Coffin of Penn.; Unfinished Business, Dr. Beatty of Kansas; Elections, Dr. Locke of Chicago; Christian Education, Dr. Coit of N. H.; Memorials of Deceased Members, Dr. Schuyler of Newark; Rules of Order, Mr. Woolworth of Neb.; Dr. Murdoch of North Carolina was added to the Joint Commission on Christian Unity.

A motion by Mr. Burgwin of Pittsburgh, to add the president of the House to the Committee on Rules of Order, was referred to that committee. Dr. Hoffman presented eleven new canons on ordination, which were referred to the Committee on Canons.

A memorial from the diocese of Colorado, looking to the erecting of the western half of that State into a missionary jurisdiction, was referred to the Committee on Constitutional Amendments. Mr. Root of Arkansas, offered a resolution, which was passed, requesting Bishop Wilmer's sermon for publication; 1,500 copies were ordered printed.

Message No. 2 from the House of Bishops informed the deputies that that House had made revision the order of the day for 11 o'clock.

The Rev. Wm. Richmond of Newark, offered a resolution, which was referred, that the Committee on Canons report upon the expediency of abolishing the requirements that the consent of the Standing Committees be asked for the consecration of bishops.

The memorial from Michigan for the erection of the Northern Peninsula into a missionary jurisdiction, was referred to the Committee on Constitutional Amendments.

The Rev. Dr. Huntington, of New York, offered a resolution which had for its object the incorporation into the constitution of the Church of the Four Points known as the Lambeth Doctrine of Church Unity. It was referred to the Committee on Constitutional Amendments.

Gov. Prince, of New Mexico, offered a resolution to change the date of the meeting of the General Convention to the first Wednesday in September. Referred.

At this point in the proceedings, business was suspended to receive the deputation from the Provincial Synod of Can-

ada. The visitors were escorted to the platform by Bishops Williams, Tuttle, Nicholson, Whitaker, and Leonard of Ohio. Dr. Dix made a short address of welcome, and then presented the Lord Bishop of Newfoundland. Dr. Jones gave a thrilling account of the great fire in July last which laid St. John's in ashes, and destroyed the noble cathedral and group of Church institutions. He referred gratefully to the sympathy and aid he had received from the American Church, and thanked the Primate for the opportunity he had accorded him for pleading the cause of his sorrowing diocese. Dr. Kingdon, the Lord Bishop of Fredericton, and Dr. Hamilton, Lord Bishop of Niagara, gave brief addresses. Canon Mills, of Montreal, and Dr. Davidson, the lay secretary of the Provincial Synod, followed in eloquent speeches.

The order of the day was then taken up, and the work of completing the revision of the Prayer Book occupied the remainder of the session. Message No. 3 from the bishops informed the House that they had adopted of the resolutions contained in the Notification to the Dioceses of the Proposed Changes in the Prayer Book, Nos. 1 to 21 inclusive, except Nos. 4, 9, and 11. The House of Deputies to-day adopted the resolutions from 1 to 14 inclusive, except Nos. 4, 9, and 11.

Dr. Fiske, of Rhode Island, offered a resolution condemning the too prevalent custom of the Baptism of infants in private houses, instead of in the church. In offering the resolution he also spoke of the custom of christening vessels as a ceremony bordering on the profane. Referred.

Dr. Huntington presented the report of the Committee on the Standard Prayer Book, and on his motion the committee was continued until the Standard of 1892 shall be published. The report was ordered printed as an appendix to the Journal. The House rose at 5 p. m. A summary of the changes thus far made, and of those which shall be adopted when revision is completed, we give to our readers in this issue.

### Third Day, Friday, Oct. 7

Morning Prayer is well attended. The music is furnished by a choir of ladies and gentlemen. It is congregational in character, and the deputies join in it heartily and with grand effect.

The reading of the minutes was scarcely concluded when three messages from the House of Bishops were presented. The first, No. 4, informed the House that the Bishops had adopted all the remaining resolutions in the notification except Nos. 30, 31, 34, and 44. Those which have thus failed to receive the approval of the Upper House are:

No. 4, concerning changes in the Litany.

No. 9, Prayers for Persons on a Journey.

No. 11, Thanksgiving for a Safe Return from Travel.

No. 30, Collect, Epistle, and Gospel, for the Marriage Service.

No. 31, Prayer for Patience under Suffering.

No. 34, Additional Sentences in the Burial Office.

No. 44, Change in the Rubric of the Ordinal.

Message No. 5 proposed a joint committee to report a form of service for the date of the opening of the Columbian Exposition, Oct. 21st. Message No. 6 concurred with the House of Deputies in continuing the committee on the Standard Prayer Book.

Memorials and petitions being in order, Kansas presented a memorial for the erection of the western part of that State into a missionary jurisdiction; Southern Ohio, that the jurisdiction of Wyoming and Idaho be divided; California, that no further changes be made in the Prayer Book; Massachusetts, that permission be given to use the revised version of the Scriptures.

The Rev. Dr. Nelson, of Western New York, then presented the report of the commission on the Hymnal, and asked its recommendation to the commission to enable it to omit and add certain hymns.

The Rev. Dr. Jones, of Central Pennsylvania, moved that the committee furnish each deputy with a list of hymns omitted and of hymns proposed to be added, and that each deputation be given opportunity to indicate its wish. A general discussion arose, in the midst of which Mr. Robert, of Missouri, proposed that the present Hymnal be retained, and that permission be given to use Hymns Ancient and Modern.

While the debate was proceeding, it was interrupted by the unannounced entrance of the Bishops to attend the meeting of the Board of Missions, which was the order of the day. The House hastily adjourned, and the Board of Missions was at once called to order by the Presiding Bishop. Bishop Doane presented the order of business; Bishop Clark took the chair, and Dr. Langford read the report of the Board of Managers. This report, with those from the Commission on Work among Colored People, and the Church Building Fund, were referred to committees. The addresses then followed, the church crowded in every part, the Woman's Auxiliary attending in large numbers.

The first, and perhaps the greatest, speech of the day was made by Bishop Nichols, of California, upon the Church work on the Pacific Coast. He at once gained the ear of the convention and held its attention closely during the whole of his admirable address. He paid a graceful tribute to earlier workers upon the coast. Bishops Kip, Scott, and Morris, all these, like the speaker, were trained in the East, and all alike found it necessary, as they began their work, to revise all previously conceived ideas of the work, and to adapt themselves to entirely new conditions. He felt that the East

needed to be converted to proper conceptions of the Western field. There were many difficulties and many encouragements. There is a religious spirit, a conviction that Christianity is needed for civilization. There have been, and are, earnest priests. There are generous givers. There is constant growth. In 1895, California will probably ask for division. They desired, not separation, but federation, when they came to divide. And this led the speaker to make a very strong plea for the Provincial System. No part of our ecclesiastical system was so poorly organized as the general Church itself. Prayer Book revision had been begun with many misgivings, but they did not feel much apprehension now. We should not be afraid to touch other questions. The problem of the East is reconstruction, that of the West is construction. Hence, they felt the pressing need of the federation of the Provincial System, before the stress of rapid growth had hopelessly separated them. He closed with an interesting historical statement which seemed to surprise the deputies from Virginia and Massachusetts: that the first service of the Church of England on this continent was not in Virginia nor in New England. In 1579 the services of the Church were first held by Fletcher Drake's chaplain, upon the Pacific Coast.

Bishop Garrett, of Northern Texas, followed. His subject was, The Church in the South-west. He made a strong plea for Oklahoma that a bishop should be sent at once to care for that field, which already has a white population of 300,000. He spoke of the work and its needs in Western Texas, New Mexico, and Arizona, and his own jurisdiction. He had felt the necessity of providing for Christian education, and made a powerful presentation of its necessity.

Bishop Talbot addressed the Board upon the work in the North-west, giving descriptions of the vast territory to be covered. The hardship of a missionary bishop was that he was often obliged to leave his work to solicit aid to keep it going. Missionary bishops should be allowed to stay in their fields. He urged also, the increase of the missionary episcopate.

In the afternoon session, Bishop Dudley made a thrilling speech upon the work of the Commission for Work among Colored People. There was a duty to that race which the Church must do. He spoke warmly against drawing the color-line, and made a point which made a great impression upon the Convention. He said that the Afro-Americans, in demanding representation of their race upon the commission, were themselves drawing that line. The Commission had thought well to recommend that it should be constituted hereafter by the Southern bishops as being directly interested in, and responsible for the work.

Bishop Whipple made an address upon Indian work, which was mainly reminiscent.

Bishop Whitaker represented the foreign field, and in a very interesting address, gave an account of the work carried on in Africa, Haiti, and on the part of the American Church Missionary Society, in Cuba.

To Bishop Thompson was assigned the subject of the Mississippi Valley. He said: You can see by running over the names or by looking at the map, that the valley of the Mississippi is the heart of the Continent of North America. It is the heart of the United States. It is where all power is to be at last; where the national character is to be determined; where boys are to be brought up in cities where they won't see the flags of all nations flying as they do in Baltimore, New York, or Philadelphia, but the stars and stripes alone. Looking down New York Bay one sees the red cross of St. George flying from many masts; but the stars and stripes are scarce. Go to Chicago, and you don't see many red crosses of St. George, but you do see the stars and stripes everywhere; and there is such a strong feeling in the minds of the people in the valley of the Mississippi about their being the United States, that actually they insist up in Chicago that Columbus landed there 400 years ago. He could not stop short of the second city of the country, and which every man living in it believes will be the first city within the next thirty-five years.

He could not dwell upon any one thing specially, the subject was so large, but he would say that the people who do not understand the enormous importance and tremendous growth of that valley have been blind, strangely blind to facts. The Church has been strangely blind for many years, and did not take possession in all cases where it ought. But the problems we have to settle there are the vital problems for the Church.

In the evening, the session was continued, the church literally packed. Bishop Dudley presided, and Bishop Hare spoke upon China and Japan, giving his observations during his visits to those countries. Bishop Brewer gave an address upon the general subject of missions, in which he spoke in the highest terms of the great work of the Woman's Auxiliary.

#### Fourth Day, Saturday, Oct. 8th.

Prayers were said by Dr. Carey, of Albany, and Bishop Gilbert of Minnesota. The House met promptly at 10. The President announced as the House Committee to prepare a service on the opening day of the Columbian Exposition, the Rev. Dr. McVickar, Mr. Wilmer, of Maryland, and Mr. Morgan of New York. The committee to consider the memorial of Massachusetts on the Revised Version: the Rev. Drs. Abbott, of Massachusetts, Battershall, of Albany, Olmsted, of

Central New York, Messrs. Browne, of Massachusetts, and Stark, of Connecticut.

The committee on new dioceses reported a resolution giving consent of the House to the proposed new diocese in Virginia, which was unanimously passed without debate.

The Prayer Book Committee reported resolutions looking to the appointment of a committee to prepare proper pointing of the Canticles, Gloria, and Psalter.

Canon Churton of St. Alban's, England, was introduced to the House.

Some crank had distributed a quantity of objectionable literature through the pews, and Dr. Locke, of Chicago, introduced a resolution to prevent the annoyance hereafter.

A memorial was presented looking to the erection of a new diocese in Tennessee. A number of resolutions were presented, one from New York for the establishment of an Appellate Court, another from Florida to amend Art. V. of the Constitution, on the erection of new dioceses. The debate on the Hymnal which was begun yesterday, was closed by the withdrawal of Dr. Jones' resolution, and its reference to the Hymnal Committee.

The order of the day, Prayer Book Revision, was then taken up and resolutions of the notification, 15 to 22, were adopted. Some debate was had upon No. 16, proposing an additional Collect, Epistle, and Gospel for Easter Day, but the change was made by a large majority. There was an animated discussion upon No. 18, allowing the omission of the Decalogue at one service, provided it be said once on each Sunday. There were many objections made to No. 20, proposing a new offertory sentence, but the votes in both cases were very largely in favor. The adoption of the changes by the House of Bishops as communicated to the Lower House seems to influence the vote of the deputies. The nearest approach to a dissent from the Bishops' action was in the vote upon the 22nd resolution, proposing an amendment to the second rubric after the Prayer of Consecration in the words, "and sufficient opportunity shall be given to those present to communicate."

The motion to adopt gave rise to an earnest and interesting debate. Drs. Fiske, Spalding, Huntington, Christian, Jewell, and McKim, made very able speeches; the main objection made that it was restrictive legislation, aimed at a very few in the Church, and that it opened the door to great possible irreverence in that it allowed unknown and irresponsible persons to approach the altar. The vote taken just before adjournment was clerical: ayes 28, noes 21, divided 3; lay: ayes 32, noes 14, divided 1. Immediately upon the declaration of the vote, the House rose. It is understood that the Bishops have reconsidered their action in adopting Psalm 64 for Good Friday evening. In that case, Psalm 69 may be retained even if the deputies adopt the resolution.

On Sunday all the churches in Baltimore were crowded, the bishops preaching the sermons. On Monday, Prayer Book revision occupied the whole day. There was a great debate on Psalm 69, which was finally retained in the Good Friday service. On Tuesday, the revision was completed as shown in the schedule published in this issue. Consent was given to the division of the diocese of Colorado, the western half to be set off as a missionary jurisdiction.

### Convention Brevities

AGAIN is heard, in the council of the Church, the voice of the man who wants to say "just one word," and takes ten minutes to say it. He generally begins his "one word" with "It seems to me."

A MEMBER rises to enquire how the deputations should be seated, whether before or behind the standards bearing the names of the dioceses. A deputy from Maryland explains that one seat is in front and one behind; the front pew, he says, "has the standard on its back!" An audible smile ripples over the solemn assembly.

ONE striking passage of Bishop Wilmer's impressive sermon was as follows: "The Roman soldiers would not part the garment of Christ, but some of his followers have rent even His very body. We must learn the guilt of schism before we shall be able to see the glory of unity."

MR. J. PIERPONT MORGAN, deputy from New York, is entertaining several bishops in a Baltimore mansion which he has secured for a residence during the Convention. Another act of generous and considerate hospitality on the part of Mr. Morgan, was the sending of his private car to convey the Presiding Bishop from Middletown to Baltimore.

THE appearance of English scarlet convocation robes, in the procession of bishops at the opening service, was as remarkable as the presence of a scarlet tanager among a flock of blackbirds.

THE Baltimore small boy discovered a new thing under the sun, when he saw the visiting dignitaries of our

sister Church in Canada, walking in the streets after the opening service. The episcopal gaiters attracted the small boy until there were many of him. Perhaps our bishops might find the adoption of shovel hat and gaiters a solution of the burning question, "How to reach the masses!"

THE dioceses of Virginia and Springfield are linked together by some occult bond. At the last Convention Springfield was seated immediately in front of Virginia, and now the Old Dominion immediately precedes Springfield. The hearty greetings of the deputies from these two dioceses showed that the fragrance of brotherly love is still wafted from the valley of the Shenandoah to the prairies of Illinois.

IN glancing over the various missionary operations at home and abroad, conducted under the auspices of the Church, we may express the hope that having for the most part gotten clear of a "Mexican Muddle," the Church will not find herself engaged in cracking some rather doubtful Brazil nuts that she seems now to be gathering.

AT the opening service it was interesting to see the Chief Justice of the Supreme Court of the United States advance to the chancel rail in company with a colored clergyman, and kneel by his side to receive the sacrament.

THE daily papers speak of Baltimore as a convention city, a claim which is probably founded upon the traditional hospitality which characterizes its citizens. But its hotel accommodations are evidently inadequate to provide for a large influx of visitors. The meeting of the General Convention does not bring to the city more than two thousand guests at a liberal estimate, yet many complaints are heard as to the difficulty of finding accommodations at the hotels. Chicagoans accustomed to the magnificent hostelries of that city, find it hard to understand why Baltimore should lay claim to be called a "convention city."

### The Woman's Auxiliary

THE general meeting of the Woman's Auxiliary to the Board of Missions was opened Thursday morning at 9 o'clock in St. Paul's church, Baltimore, Bishop Paret celebrated the Holy Communion and delivered an address. One of the special features of the Communion service was the music. The choir consisted of about 40 ladies, gathered from the various churches of the city. The offerings for the Enrolment Fund amounted to nearly \$16,700.

It was past 11 when the service in St. Paul's closed, and immediately afterward the great concourse of ladies which had filled the church repaired to Hazzer's Hall, on Franklin st., which was scarcely able to contain the great number present. The general meeting was opened by the singing of the hymn, "America." Bishop Paret, of Maryland, then presented the presiding officer of the day, Mrs. Sioussat, president of the Maryland branch, who was received with applause.

The opening address was delivered by the Rev. W. S. Langford, D.D., general secretary of the Board of Managers, and he was followed by the president in an appropriate and eloquent address of welcome to the great number of visiting officers and delegates.

The roll call by dioceses came next. Nearly all the eastern states were represented by delegates, and there were numbers of delegates from nearly all the far western States. Japan sent several delegates and China was not behind.

At the conclusion of the roll call a number of missionaries and other distinguished visitors were introduced. Among them were Mrs. Brewer, wife of the Bishop of Montana; Mrs. Talbot, wife of the Bishop of Wyoming and Idaho; Miss Sybil Carter, Miss Mailes, and Mrs. Gardner, wife of the head master of St. Paul's School, Tokio, Japan; Mrs. Lawver, of California; Miss Wheeler, of Columbia, S. C., noted for her successful work among the colored people; Mrs. Hunter, of St. Augustine's School, Raleigh, N. C.; Mrs. Williams, president of the Toronto Branch of the Woman's Auxiliary, and Mrs. Pott, wife of the American missionary in Shanghai, China. Mrs. Pott's father was the first native who preached the Christian religion in the Flowery Kingdom. The presentations were made by the presiding officer in a most felicitous manner and each visitor was heartily applauded, the whole audience rising and applauding when Mrs. Pott came forward.

Miss Julia C. Emery, the secretary, presented her report of the work accomplished since the last triennial convention. Miss Emery and her sister, Mrs. A. T. Twing, honorary secretary, were appointed by the Board of Missions, the latter being the first secretary, and the auxiliary has had no other officer since its organization. The report showed that over \$1,000,000 has been contributed by the auxiliary in three years, \$352,047.93 of which was contributed the past year.

Miss Emery gave an eloquent description of the work of the society and stated that the splendid offering of the morning, was the outcome of the suggestion of one woman, who, several years ago, proposed a united offering as being advisable for the convention. It was resolved always to have a united offering hereafter at conventions. In addition to the morning collection it was announced that other sums of money were expected from various sources to be a part of the offering, and that a member of the Woman's Auxiliary had proffered \$1,000 for the expenses of the honorary secretary, should she be able to visit the missions of China and Japan within the next three years.

A petition from the New Jersey branch, accompanied by a letter from Mrs. A. H. Swift, an active worker in the cause, was read by Dr. Langford, who returned toward the close of the meeting. The petition suggests the advisability of releasing the enrollment fund from its present inactivity, and of using the income for the opening of new missions, one every three years, thus making it a useful medium for Church work and stimulating many more contributions. A resolution was unanimously passed to commend the recommendations of the petition at the meeting of the Board of Missions to-day. It was also suggested that the name of the fund be changed. The petition was indorsed by nearly two hundred officers and a large number of members of the auxiliary. The fund with yesterday's offering, amounts to nearly \$160,000.

### The Parochial Missions Society

The anniversary of the Parochial Missions Society was held Oct. 6th, in Emmanuel church, Baltimore.

Bishop Potter made an address, in which he said: "The Church wants every facility and every bit of mechanism possible to reach all conditions of men. It seems that we have, to a certain extent, been satisfied to walk in old ways, but one of the new ways that we should take up to extend the power and influence of the Church is the formation of parochial Missions. It is the light artillery of the Church—swift and effective in its work."

The Rev. E. Walpole Warren, of Holy Trinity church, New York, gave a history of parochial mission work, its birth and progress in England and in the United States. He said: "After we have preached the Gospel we must go among the people, and wherever we find those specially gifted in Mission work we should secure their services, and give them every facility in our power. A Mission is to awaken the mind to a knowledge of God. The effort should not be explosive, with much noise and confusion, but a plain setting forth of the truths of our religion. Every clergyman who has a parish should have a Mission. The work must be evangelistic; that is, the soul must be alive unto God. The pastor must feed the members with the ministration of the Sacrament."

The Rev. H. Y. Satterlee, of Calvary church, New York City, said: "The minister should get a little band together, and go out among the people and bring in the lame, the halt, and the blind, to God's house. Religious feeling is a great power for good or evil to lead to action, and unless it does lead to action it must pass into air. After the missionary goes, Confirmation classes must be formed, and those who have been awakened and can do any kind of Church work, should be put to it."

Bishop Doane, of Albany, who was introduced by Bishop Potter as "a stiff Churchman," said: "Parochial Mission work is suggested by the parable of the woman who lost a piece of money. It lights the candle and does the sweeping until that which was lost is found."

### The Afro-American Conference

The Afro-American Conference met in St. James' church, Baltimore, last week, continuing in session several days. Bishop Paret made an address. Bishop Dudley and Bishop Nelson also attended some of the meetings. In the course of his address, Bishop Paret said:

The first difficulty you will have to face in this conference, as we shall who meet in the Convention, will be the lack of interest and sympathy in the Church at large for this work. There is not an entire lack of sympathy, for sympathy in the work is growing, and there is a deeper interest in it than ever before. But I feel that this interest and sympathy are not commensurate with the magnitude of the work. How to develop this interest, to concentrate it and to draw it out to the pitch of enthusiasm is one of the problems we have to face. The true way to reach the public is not by speeches or appeals, but by work. Every step we take forward in true work does more to help us than all the eloquent speeches that could be made. Let us study how to progress in our work. Sympathy and interest will never be gained by complaints and reproaches for neglect in times past; no matter how much justified we feel in complaining, or how much past conduct deserves reproach, let the Church see that in spite of her apparent coldness there are earnest souls willing to go on doing their duty.

Bishop Nelson, (Georgia), praised the King Hall Seminary work, and said it was to a large extent, the hope of the Protestant Episcopal Church in its work among the colored race, and that it was part of the general work of the Church in this country. A letter was read from Bishop Coleman, of Delaware, conveying his blessing and greeting and his regrets at not being able to attend the conference. The Rev. Alfred C.

Brown, of Louisville, Ky., was elected president, and the Rev. John W. Johnson, of Richmond, secretary.

Secretary Johnson read a letter from the Rev. J. H. Pollard, colored, of St. Mark's church, Charleston, S. C., in which he said: "In the Holy Scriptures we learn that 'there is one body and one spirit even as ye were called in one hope of your calling;' that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him. If the Church cannot or will not meet us as men, then, I say, in the name of the negroes of America, that she need not meet us at all."

Questions of method and finance were discussed at the several sessions. In the evening the subject was, "The adaptation of the Episcopate to the needs of Afro-Americans." The conference urged upon the Commission on Work among Colored People the appropriation of \$250,000 during the coming year.

There are in the Protestant Episcopal Church 7,500 colored communicants, 44 colored clergymen, 62 white clergymen engaged in work among colored people, 132 mission stations, 65 parish schools, with 5,000 scholars, and 16 industrial schools, with 1,000 pupils. The Rev. G. F. Bragg, pastor of St. James' church, where the conference was held, is a native of Petersburg, Va. His first charge was Grace colored church, Norfolk, where he remained for five years, developing the work among the colored people in that city thoroughly. He came to St. James' church last fall.

### Changes in the Prayer Book

Adopted by the General Convention of 1889 and approved by the General Convention of 1892

1. That the word "Proper" be inserted before the word "Lessons" in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the forty days of Lent; and that "Tables of Proper Lessons" be inserted in the Table of Contents.

2. That the Prayer for All Conditions of Men and the General Thanksgiving, wherever they occur, be printed with the bracketed clause and marginal note, as now provided in Morning Prayer.

3. That in the Order for Daily Evening Prayer, between the response, "And grant us thy salvation" and the versicle, "O God, make clean our hearts within us," there be inserted:

*Minister.* O Lord, save the State.

*Answer.* And mercifully hear us when we call upon thee.

*Minister.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Minister.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Minister.* Give peace in our time, O Lord.

*Answer.* For it is thou, Lord, only, that makest us dwell in safety.

4. That the words "Here endeth the Litany" be omitted.

5. That, in the *Prayers and Thanksgivings upon Several Occasions*, the following be inserted after the Prayer to be used at the Meetings of Convention:

#### For the Unity of God's People.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

6. That, in the *Prayers and Thanksgivings upon Several Occasions*, the following be inserted after the Prayer for the Unity of God's People:

#### For Missions.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

7. That, in the *Prayers and Thanksgivings upon Several Occasions*, the following be inserted after the Prayer for those who are to be admitted to Holy Orders:

#### For Fruitful Seasons.

To be used on Rogation-Sunday and the Rogation-Days.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labors of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. Amen.

#### Or this.

O gracious Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. Amen.

8. That, in the *Prayers and Thanksgivings upon Several Occasions* the following be inserted after the Thanksgiving for a Recovery from Sickness.

#### For a Child's Recovery from Sickness.

Almighty God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from his bodily sickness the child in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that he, through thy help, may both faithfully live in this world according to thy will, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord Amen.

9. That there be inserted after the *Prayers and Thanksgivings upon Several Occasions*, A PENITENTIAL OFFICE, as follows:

#### A PENITENTIAL OFFICE

FOR ASH WEDNESDAY

¶ On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.

¶ The same Office may be read at other times, at the discretion of the Minister.

¶ The Minister and the People kneeling, then shall be said by them this Psalm following:

*Miserere mei, Deus.* Psalm li.

Have mercy upon me, O God.

¶ If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servants;

*Answer.* That put their trust in thee.

*Minister.* Send unto them help from above.

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour.

*Answer.* And for the glory of thy Name deliver us; be merciful to us sinners for thy Name's sake.

*Minister.* O Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee: that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O most mighty God and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

¶ Then shall the People say this that followeth, after the Minister:

Turn thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, Be favorable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ Then the Minister shall say:

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honor of Jesus Christ, our Mediator and Advocate. Amen.

The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

And that there be omitted the second rubric after the Collect for Ash Wednesday, and all that that follows before the Epistle.

10. That, after the rubric following the general title of the Collects, Epistles, and Gospels, there be inserted:

¶ The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.

11. That after the Gospel for Christmas Day there be inserted:

¶ If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion:

#### The Collect.

O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. Titus ii: 11-15.

The Gospel. St. Luke ii: 1-14.

12. That the *Gloria Patri* be printed at the end of the anthems appointed to be used on Easter Day, instead of the *Venite*.

13. That, after the Gospel for Easter Day, there be inserted:

¶ If in any Church the Holy Communion be twice celebrated



on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. Amen.

The Epistle. I Cor. v: 6-8.

The Gospel. St. Mark xvi: 1-8.

14. That, in place of the rubric after the Gospel for the Sunday next before Advent, there be substituted:

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

15. That, in the Order for the Administration of the Lord's Supper, in place of the rubric immediately before the Decalogue, finally adopted in 1886, the following be inserted:

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, that whenever it is omitted, the Minister shall say the Summary of the Law beginning: Hear what our Lord Jesus Christ saith.*

16. That, in the Order for the Administration of the Lord's Supper, after the Summary of the Law, the following be inserted:

¶ *Here, if the Decalogue hath been omitted, shall be said:*

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord have mercy upon us.

¶ *Then the minister may say,*

17. That, in the Order for the Administration of the Lord's Supper, immediately before the words, "Let your light so shine," in the Offertory Sentences, there be inserted for the first Offertory Sentence:

Remember the words of the Lord Jesus how he said: It is more blessed to give than to receive.—Acts xx: 35.

18. That, in the Order for the Administration of the Lord's Supper, in the Prayer of Consecration, instead of the words, "he may dwell in them, and they in him," there be substituted "he may dwell in us, and we in him."

19. That the second rubric after the Prayer of Consecration, in the Order for the Administration of the Lord's Supper, be amended to read as follows:

¶ *Then shall the priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present,) and after that to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say:*

20. That, in the ministration of Baptism to such as are of Riper Years, for the words "these persons" or "the persons" wherever they occur in the prayers, and for the words, "these persons" where they occur the second time in the third of the rubrics at the end of the service, there be substituted the words, *these thy servants.*

21. That the Thanksgiving after the Lord's Prayer in the Ministration of Baptism to such as are of Riper Years be changed to read as follows:

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *these Thy servants* with Thy Holy Spirit, to receive them for Thine own children by adoption, and to incorporate them into Thy holy Church. And humbly we beseech Thee to grant, that they, being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as they are made partakers of the death of Thy Son, they may also be partakers of His resurrection; so that finally, with the residue of Thy holy Church, they may be inheritors of Thine everlasting kingdom; through Christ our Lord. Amen.

22. That, in the second rubric at the end of the Ministration of Baptism to such as are of Riper Years, for the word "performed" there be substituted the word, "administered"; and that there be added to the rubric these words:

¶ *And in case of great necessity, the Minister may begin with the questions addressed to the candidate and end with the thanksgiving following the Baptism.*

23. That the following be placed as an additional rubric at the end of the Ministration of Baptism to such as are of Riper Years:

¶ *If there be reasonable doubt concerning the Baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

If thou art not already baptized, N., I baptize Thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

24. That, in the Order of Confirmation, after the Preface and the Presentation of the Candidates, there be inserted:

¶ *Then the Bishop, or some Minister appointed by him, may say:*

Hear the words of the Evangelist, St. Luke, in the eighth chapter of the Book of the Acts of the Apostles:

When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet He was fallen upon none of them; only they were baptized

in the Name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

25. That, in the Form of Solemnization of Matrimony, between the word "which" and the words "is commanded" in the Exhortation, there be inserted:

—is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His Presence and first miracle that He wrought in Cana of Galilee, and—

26. That, in the Order for the Visitation of the Sick, the Commendatory Prayer be changed by the omission of the words: "And teach us who survive, in this, and other like daily spectacles of mortality . . . bring us to life everlasting," so that it shall read as follows:

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this Thy servant, our dear brother, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee; through the merits of Jesus Christ, Thine only Son our Lord. Amen.

27. That, in the Communion of the Sick, between the second and the third of the rubrics after the Gospel, there be inserted:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

The Confession and the Absolution; "Lift up your hearts," etc., through the Sanctus; the Prayer of Consecration, ending with these words, "partakers of His most blessed Body and Blood"; the Communion; the Lord's Prayer; the Blessing.

28. That, in the Order for the Burial of the Dead, in place of the rubric and anthem after the sentences, there be substituted the following:

¶ *After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the 30th and 40th Psalms.*

[The above Psalms constitute the Burial Anthem in the old Prayer Book, and therein are printed without division. This rubric divides the Psalms, with the Gloria at the close of each portion.]

29. That, in the Order for the Burial of the Dead, in place of the rubric "¶ Then the Minister shall say the Lord's Prayer," there be substituted:

¶ *Then the Minister shall say:*

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

30. That, in the Order for the Burial of the Dead, after "The Grace of our Lord," etc., there be added:

Additional Prayers.

Most merciful Father, Who hast been pleased to take unto Thyself the soul of this Thy servant [or, *this child*]; grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

O Lord Jesus Christ, Who by Thy death didst take away the sting of death; grant unto us Thy servants so to follow in faith where Thou hast led the way, that we may at length fall asleep peacefully in Thee, and awake up after Thy likeness; through Thy mercy, Who livest with the Father and the Holy Ghost, one God, world without end. Amen.

Almighty and Everliving God, we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations; most humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of [the general resurrection, we, with all those who are of the mystical body of Thy Son, may be set on his right hand, and hear that His most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

31. That, at the end of the Order for the Burial of the Dead, there be added:

AT THE BURIAL OF THE DEAD AT SEA.

¶ *The same office may be used; but in the Sentence of Committal, the Minister shall say:*

We therefore commit his body to the deep, looking for the general Resurrection in the last day and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

And that the corresponding paragraph be omitted at the end of Forms of Prayer to be used at Sea.

32. That, in the Form of Prayer and Thanksgiving, the anthem be conformed to the Prayer Book version of the Psalter; that there be inserted, for the fourth verse of the anthem, the seventh verse of Psalm cxlvii; and that the Gloria Patri be printed at the end of the anthem, as follows:

O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem: praise thy God, O Zion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

33. That, in the Form of Prayer and Thanksgiving, the special Thanksgiving be changed to read as follows:

Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honor, world without end. Amen.

34. That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted.

35. That the Canticles and the Psalms be in every case printed with the musical colon, as in the English book.

36. That, in the Ordering of Priests, in the rubric following, "Take thou authority to preach the Word of God," etc., after the words "When this is done" there be inserted, "the Nicene Creed shall be said, and—"

That, in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that the Sermon: which being ended, the elected Bishop—*

37. That, in the Consecration of Bishops, the longer paraphrase of the *Veni, Creator Spiritus* be omitted, and that, in place of the rubric "¶ Or this," there be inserted:

¶ *Or else the longer paraphrase of the same Hymn, as in The Ordering of priests.*

38. That, in the Litany and in the Order for the Administration of the Lord's Supper as printed in connection with the Ordinal, the same changes be made as have been made in the same services where they are printed elsewhere; except that, in the Order for the Administration of the Lord's Supper appended to the Ordinal, the word "Bishop" shall be substituted for the word "Priest."

39. That the *Gloria Patri* be printed at the end of Psalm xxiv, in the Form of Consecration of the Church or Chapel.

40. That, in the first prayer of the same Form, the words "the performance of" be omitted.

41. That, in place of the four rubrics after the Gospel in the same office, there be inserted:

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

42. That, in the last prayer before the Benediction in the same service, in place of what follows the words "the saints upon the earth," there be substituted:

Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. Amen.

43. That, in the Psalter, the numbers of the Psalms be printed in common numerals, and that the verses of Psalm 119 be numbered continuously.

New York City

The service for admission of deaconesses which took place in Grace church, Sunday, Oct. 2nd, as recorded in these columns last week, was one of unusual interest. The three women thus set apart are the first to reach the office of deaconess under the action of the General Convention taken in this city in 1889. The special office of admission was slightly like that for the ordination of a deacon, but with necessary differences; and the candidates were required to answer solemn questions and make conditional promises of self-consecration. Unalterable vows were not taken. The Bishop preached an eloquent sermon on the relation of Christianity to womanhood, and addressed the candidates on their duties to Christ and His Church. The Eucharist was then celebrated. The newly-appointed deaconesses will wear a simple and modest dress of black, with broad white collar and cuffs, and a black bonnet with a large veil. Their home for the present will be at Grace Mission House, E. 13th st.

For the year which ended with the session of the diocesan convention just held, Trinity parish reports a noble record of work. In the several Sunday schools of the church and chapels have been 271 officers and teachers, and 3,526 scholars. The parish day schools have had 667 pupils; the night schools 281 pupils, and the industrial schools 1,366 teachers and scholars. There have been baptized, 1,001, including 35 adults and 966 children. The number confirmed has been 465. There have been 310 marriages, and 430 burials, and the communicants number 6,014. Not counting the income from parochial endowments, the financial report of receipts is as follows: Trinity church, \$25,565.71; St. Paul's chapel, \$2,393.35; St. John's chapel, \$2,472.29; Trinity chapel, \$8,706.07; St. Chrysostom's chapel, \$7,351.04; St. Augustine's chapel, \$1,716.68; St. Cornelius' chapel, \$398.02; total for the parish, \$48,603.36. St. Agnes' chapel has been too recently opened to figure in this report. The vestry has made appropriation for parochial objects, as follows: Parochial schools, \$19,700;

night schools, \$1,721; industrial schools, \$3,100; Trinity Hospital for the Sick Poor, \$9,201.16; five beds in St. Luke's Hospital, \$2,000; German mission work in the parish, \$1,200; expense of Sunday school festivals, \$2,625; alms for the poor, \$4,648; funerals for the poor, \$692.10, and burials of the poor in St. Michael's Cemetery, \$252, making a total of \$45,739.26. There were appropriations for purposes outside the parish, of \$51,721.50.

On Monday, Oct. 3rd, Columbia College began its 138th annual session with about 1700 students in the various departments. At the assembling of the students in the chapel, President Low, after the usual Prayer Book service required by the statutes, made a short address. At the first meeting of the trustees for the year, held in the afternoon, President Low after referring to the new site for the institution, said that at least \$500,000 would be needed to put the college in even temporary quarters, and that large sums must be forthcoming soon for the erection of permanent buildings. The observatory has been completed, and is being utilized in a series of simultaneous observations in co-operation with the Italian Royal Observatory at Capodimonti near Naples, in determining the newly discovered variations in terrestrial latitude. It was announced to the trustees that Joseph F. Loubat, of Paris, had given \$7,000 to be used in providing prizes for works on historical subjects.

The annual meeting of the Columbia alumni was held the same evening in the library building, and the annual election resulted in the reinstatement of all the officers of last year. The chairman of the Standing Committee, Mr. Lathrop, submitted a report. The first year of the law school under its re-organization has proved satisfactory. A marked feature of the past twelve months has been the increasing number of students coming to Columbia from other colleges and entering upper classes. The alumni report advocated the organization of branch alumni associations in sister cities.

The retirement of the Rev. Thomas Gallaudet, D. D., from the rectorship of St. Ann's church, referred to in these columns last week, was the result of a decision arrived at by him last June. At that time he addressed a letter to the vestry resigning, to take effect on the first Sunday in October, when his 40th year of continuous service in the parish would be completed. The vestry's report to the congregation paid a loving tribute to the retiring rector, who would ever be venerated as the founder of the parish, as he also had been founder of the Church Mission to Deaf-Mutes, and the Gallaudet House, for Aged and Infirm Deaf Mutes. The report recounted the past progress of St. Ann's, and the fact that, after many financial vicissitudes, the last of the mortgages upon the church property, amounting to \$11,000, had been paid by a generous Churchman, who made the welcome gift on condition that his name should be withheld from the public. Dr. Gallaudet, in his farewell sermon as rector, said that \$500,000 had been spent in the work during the last 40 years, but that there remained a small floating indebtedness of \$1,500. He felt comfort that, after so many years of patient labor, St. Ann's stood for something. It was, first of all, a free church, open to the public every day in the year, with daily services morning and evening, and at all times for private meditation and prayer. It was truly the house of God, where a priest could always be found, to visit the sick, or administer consolation to those in spiritual or temporal want. He said that the change of rectorship had been made at his urgent request, and announced that now his long-formed wishes for the future of the church had been carried out, he would be able to devote himself more completely to the larger-grown work for deaf-mutes in this country.

A Columbian celebration service was held in Trinity church, Sunday morning, Oct. 9th; the preacher and Celebrant was the Rev. J. Nevett Steele. There was special music for the occasion. Similar services were held also at Grace church, St. George's, St. Paul's, and other churches.

GENERAL THEOLOGICAL SEMINARY.—The seminary opened Wednesday in Ember week with the largest number of students ever entered. The new class has 40 men, including specials, and seven new men have entered the middle class, three of them from another seminary. There are at present two post-graduates—the Rev. Alex. Cummins and the Rev. Victor Houghton, members of last year's class. The total number of students is 125.

Among the improvements are to be noted the new houses for the professors which are nearly completed. Prof. Oliver, Prof. Walpole, and Prof. Jewett, are to use them. In the other buildings, handsome marble tablets have been erected, giving the name and date of the person in whose memory the building was erected.

On Friday, Sept. 30th, the Lord Bishop of Nassau gave an address to the students, in the chapel, on the popular misconceptions in reference to the life and characteristics of a missionary, and what were the true elements of such a life.

On Monday, Father Huntington gave an address, at a special meeting of the Missionary Society, on the need of a wider sphere of activity in the life of the ministry, in order to meet the needs of the day and to supplement the routine work of the parishes. It was the largest meeting of the society that has been held for some time.

The trustees, at a meeting held on Oct. 4th, nominated the Rev. Dr. Cady, alumni Professor of Evidences, to the newly-established chair of Christian Ethics and Sacred Philosophy.

They also passed resolutions to the effect that after the expiration of the present professorship, the income of the Alumni Professorship fund be added to the principal till the alumni appoint a permanent professor. A committee was authorized to meet a similar committee from the alumni, provided that committee be empowered to act finally upon the subject and to conclude some agreement in reference to the Alumni Professorship.

The annual reception to the new men, given by the senior and middle classes, on Oct. 6th, was a great success.

### Philadelphia

Among the many bequests itemized in the will of the late John C. Cooper, of Newtown, Bucks Co., is one of \$500 to the Episcopal Hospital.

The chancel of Christ church, Germantown, the Rev. J. B. Falkner, rector, will shortly undergo a complete change; the plain old furniture is to be replaced by articles of a more Churchly appearance; and the organ will also be greatly improved.

In old Christ church, on Sunday, 2nd inst., the Rev. Dr. C. Ellis Stevens, rector, the Rt. Rev. Dr. Coxe, Bishop of Western New York, delivered an eloquent and learned discourse on "The liturgic history of the Primitive Church, and the Church of England before the Reformation." His text was taken from Romans xv:16.

The vested choir of the church of the Advent celebrated their 5th anniversary on the 25th ult. An elaborate musical programme was rendered by the full choir of 40 men and boys under the direction of the organist and choir-master, Mr. T. Edwin Solly. The Rev. Dr. Robins officiated in the morning, and the Rev. C. C. Walker, formerly of Australia, preached a stirring sermon to the choir on "Music," before a large congregation in the evening. The organist was the recipient of a beautiful olive-wood writing cabinet, given by the choir.

Thursday, 29th ult., was observed in St. Michael's church, Germantown, the Rev. John K. Murphy, rector, as the 33rd anniversary of the opening of the church, and the 16th of its consecration. The Rev. R. S. Eastman preached at the morning service, his subject being "Parish Work;" and the Rev. Dr. J. Lewis Parks addressed the congregation in the evening. The parish owes its origin in 1859 to the late Rev. Dr. J. P. Hammond, who was its first rector. To him succeeded the Rev. Samuel Smith, who was followed by the Rev. Samuel True. The present rector took charge July 1, 1868, the congregation then being a small one, which has gradually increased until it now numbers 261 communicants, and a church property valued at \$35,000. The parish guild has eight branches, all engaged in useful work, and the Bible classes and Sunday schools are larger than ever before, numbering 26 teachers and 274 scholars.

The convocation of Germantown met on the 27th ult. at the church of the Holy Innocents, Tacony, the Rev. W. A. White, rector. The sermon was preached by the Rev. R. E. Dennison, and the Holy Communion celebrated. At the business session it was reported that services are held by the mission at Olney, with an average attendance of 50; there are in the Sunday School 130 scholars and 10 teachers. The name, "St. Alban's Mission, Olney," was approved. An application for the organization of a church at Plumsteadville, under the name of the "church of the Holy Spirit," was referred to the committee on appropriations. A missionary meeting was held in the evening, when addresses were made by the Rev. Dr. J. B. Falkner, the Rev. W. Bryce Morrow, and the general missionary, the Rev. J. T. Carpenter.\*

### Chicago

The 8th annual opening of the Western Theological Seminary took place on the festival of St. Michael and All Angels. Bishop McLaren, assisted by the Rev. Dr. Gold, celebrated Holy Communion at 11 A. M., and in place of a sermon the Bishop addressed the students on the nature and principles of the education given, and the steadfast purpose of the institution to insist on sound Church teaching and a regard for the development of the Church's Faith in the lives of the students. This, rather than the aim for popularity or the turning out of large classes of unlearned and undisciplined graduates, would ever be its primary object. The seminary plants itself squarely on the scientific though practical presentation of the entire contents of the Catholic Faith. During its seven years' work, more than 20 graduates have been ordained to the priesthood, of whom 14 are at work in this diocese. The year opens with 18 old and 8 new students. The curriculum extends over a period of 3 or 5 years according to the needs of the students. The institution has given every evidence of the wise forethought that planned it, and the wisdom by which it has been managed. The priests whom it has given to the Church have shown a marked ability and thorough soundness in the Faith.

The Rev. F. J. Hall, instructor in dogmatic theology in the seminary, will continue his weekly public lectures on special subjects in his department, this year. Last year he lectured on "The Doctrine of God," and the contents of his lectures are embodied in a volume having that title, now in the press. This year he takes up the subjects of Anthropology and Christology. These lectures are delivered in

the seminary every Tuesday at noon, and are open to any of the clergy and laity who desire to attend. They form a portion of the post-graduate course which the seminary provides for her alumni.

A conference of the Brotherhood of St. Andrew was held in St. Andrew's church, on Saturday afternoon and evening, Oct. 1st. The conference was intended for those members who were unable to go to the convention in Boston, and was a marked success. The first session was held on "Chapter Detail," the Rev. John Rouse, chairman. The following subjects were well handled by the speakers, after which the questions were open for discussion: 1. "Chapter Meetings," Mr. Earl C. Smith; 2. "Bible Class," Dr. H. Hemingway; 3. "Visiting," the Rev. S. C. Edsall; 4. "Welcoming Strangers," Mr. J. S. Eddy. This was followed by a special service at 5 o'clock, after which the ladies of the church entertained the visitors at supper. At 7:30, after prayers, another conference was held on the subject of "Individual Responsibility." The Rev. J. H. Hopkins presided. The subjects were: 1. "In the Church," the Rev. Clinton Locke; 2. "In the State," Mr. Lynden Evans; 3. "In Society," Mr. Mead Moore; 4. "In Business," Mr. S. H. Brown. On Sunday morning, Oct. 3rd, the rector, the Rev. W. C. De Witt, preached a special sermon to brotherhood men who were invited to be present. A large number accepted the invitation, and received Communion together.

The regular monthly meeting of the Church Club was held in the rooms, 103 Adams st., on Thursday evening, Oct. 6th, at 8 o'clock. Dr. D. R. Brower, president, occupied the chair, the opening prayers were said by the Rev. S. C. Edsall, and, in the absence of the archdeacon, the Rev. Joseph Rushton acted as secretary. The president introduced the subject of establishing a bureau of information and entertainment in connection with the Club during the World's Fair next year. Mr. Parker offered a resolution requesting the Board of Directors to prepare plans to this end, which was carried unanimously. The president then urged upon the meeting the importance of getting new members in order to do the work that will be required of the Club next year. Mr. Newton Lull read a paper on "Constantinople," a most interesting and delightful description of the city, with brief historical notes on the vicissitudes through which the city has passed. The paper was illustrated with some beautiful stereopticon views. At the close the president on behalf of the meeting, extended a hearty vote of thanks to Mr. Lull for the delightful treat.

## Diocesan News

### Chicago

#### W. E. McLaren, D. D., D. C. L., Bishop

NORWOOD PARK.—During the summer a new choir room has been added to St. Alban's church. The church has made rapid strides in its growth in this suburb since the Rev. E. C. Bowles took charge of it. Mr. Bowles is expected home from Europe on Sunday, Oct. 16th.

LOCKPORT.—Harvest festival services were held in St. John's church, on Thursday, Sept. 22nd. The day begun with a celebration of the Holy Eucharist at 8 A. M. Choral Evensong was held at 7:45 P. M. Prayers were intoned by the parish priest, the Rev. Octavius Edgelow, the sermon being preached by the Rev. H. G. Moore, from Hosea x: 12. The music was furnished by the vested choir of Christ church, Joliet, who most generously gave their services. A vested choir is being formed for St. John's church, the vestments being made by the ladies of the two guilds of St. Mary and St. John; seven of the boys taking part in this service for the first time. After the service, a large number of the congregation present repaired to the rectory, and partook of refreshments provided by the members of the church.

### Maryland

#### William Paret, D. D., LL. D., Bishop

WASHINGTON, D. C.—Epiphany chapel, 12th and C sts., S. W., was opened on Sunday, Sept. 25th, for divine service. A mission has been carried on in that section of the city under the auspices of Epiphany church, and a small edifice is now replaced by a commodious and beautiful chapel. The Rev. Randolph H. McKim, D. D., rector of the church of the Epiphany, preached and conducted the opening services, assisted by the Rev. A. M. Hilliker, rector of the mission, and Dr. J. N. Sterrett. Prof. Lighter presided at the organ and led the choir. The chapel is 51 ft. wide by 92 ft. deep, and has a seating capacity of about 600. The exterior is of stone and brick, and the interior is trimmed in oak. The chancel windows are a gift from the Rev. Dr. McKim, in memory of his son, Dr. McKim, who died last spring. The glass was made by Tiffany & Co., of New York. The large transept windows are also memorials, and are the gift of Mrs. Lewis J. Davis. The organ was made by Hook & Hastings, of Boston, and has a very fine tone. This chapel was erected by members of Epiphany church, and was designed by Robert Stead, architect.

SAVAGE.—A memorial celebration was held on Saturday, Sept. 17th, at Christ church, or, as it is more generally known,

the Old Brick church, the mother of all the churches in Howard county. This centennial celebration was commemorative of Bishop Claggett's consecration as the first Bishop of the diocese of Maryland, which took place in Trinity church, New York, Sept. 17th, 1792, or just 100 years ago. The appropriateness of the celebration consists largely in the fact that Bishop Claggett was at one time rector of Queen Caroline parish. The Rev. Theo. C. Gambrall, D. D., read a paper on the history of the church, closing with an account of the Colonial Church in Maryland.

GEORGETOWN, D. C.—On Nov. 10th, 1817, a meeting was held of gentlemen interested in the organization of a new church, which resulted in the formation of Christ church. It is proposed, on Nov. 10th next, to duly celebrate this event—the 75th anniversary—and to that end the vestry has taken steps to make the occasion a memorable one.

### Massachusetts

#### Phillips Brooks, D. D., Bishop

BOSTON.—The closing services of the Convention of the Brotherhood of St. Andrew were held in Trinity Church. The Bishop of the diocese preached from the text: "For their sakes I sanctify myself." He said there were two great religions of human existence: that in every man's self, and that which he made in his relations with the outside world. Both of those thoughts claimed one's sense of duty. "I have no right to ignore self, my own life, and yet I must give myself away that I may enter the service of other lives." Self-sacrifice and self-culture both demand our attention. At later morning services, in the city and suburban parishes, many of the delegates spoke. Mr. Henry A. Sill held a sample Bible class at the church of the Good Shepherd in the afternoon. At the public meeting in the evening, Trinity church was thronged with people, and addresses, on "The spread of Christ's Kingdom," were made by Bishop Nichols, the Rt. Rev. H. C. Swentzel, and Mr. Robert Stiles, of Richmond, Va. Brief remarks were made at the farewell meeting which followed, by G. Harry Davis, the Rev. A. S. Lloyd, C. J. Mills, Edmund Billings, W. R. Sterling, W. C. Sturgis, and others.

AUBURNDALE.—The corner stone of the new church of the Messiah was laid Oct. 3, by the Bishop. The services began with the singing of the processional, "The Church's One Foundation." After the Creed was said, an address was made by the Rev. Geo. W. Shinn, D. D. The benediction was given by Bishop Brooks. Several clergy were present at this service together with the Bishop. The new church is Gothic, from plans of Mr. J. Foster Ober. The material used is brown-red sandstone, from the Portland, Conn., quarries. The interior is 100x44 ft., with a chancel 20 ft. in depth. The finish will be in hard wood, and the roof will be supported by heavy hard pine trusses, resting on fluted columns about 12 ft. in height, set 9 ft. from the side walls. The cost will be \$15,000.

HYDE PARK.—A new parish house was dedicated Tuesday, Sept. 27, for the use of Christ church. Addresses upon the occasion were made by the Rev. Dr. Abbott, of Cambridge, the Rev. Messrs. W. H. Jones, and John Matteson. The Rev. S. G. Babcock is rector of the parish.

### Pittsburgh.

#### Cortlandt Whitehead, S. T. D., Bishop

PITTSBURGH.—On Monday, Sept. 26th, at 4 o'clock P. M., the Bishop attended by about 20 vested clergy, the inmates of the Church Home, and a large concourse of people, laid the corner-stone of the new building for that institution. The children of the home furnished the music, led by the matron, Miss Loomis, who has given so many years of her life to this work, and by their efficient teacher, Miss Fair. The Bishop made a short address. His immediate assistants in the service were the Rev. T. J. Danner, chaplain of the Home, and the Rev. J. C. White, D. D., rector of St. Andrew's church. The principal address was delivered by the Rev. Geo. Hodge, D. D. The new building is to be 112 by 150 ft. and three stories high. The old home has outlived its usefulness, as it has been occupied for its present purpose 30 years, and before that an unknown number of years, as the Locust Grove Seminary. The Church Home is the one distinctively Church charity of this diocese, and has been in existence for 33 years. Its capacity at present is ten aged women and 75 or 80 children, although the latest report shows but 71 inmates all told. The new home will about double the capacity of the home. The late John H. Shoenberger was deeply interested in this work, and left it a legacy of \$35,000. This fund with a similar legacy by Miss Jane Holmes and certain other sums raised by the trustees and Board of Managers have made it possible to build at this time.

### Pennsylvania

#### Ozi W. Whitaker, D. D., Bishop

EDDINGTON.—The annual festival Evensong took place at Christ church, on Wednesday, 28th ult., when the Rt. Rev. Dr. Coleman, Bishop of Delaware, preached the sermon. The music was exceptionally fine, being rendered by the vested choir of St. Luke's, Germantown. From 9 to 10 P. M. the rector, the Rev. H. B. Bryan, and Mrs. Bryan, received their friends and parishioners at the rectory. On the following day the parish festival occurred. There was an early

Celebration at 7:30 A. M., followed by a second Celebration at 10:30 A. M., when the sermon was delivered by the Rev. W. Bryce Morrow. Evening Prayer was said at 4 P. M., and immediately thereafter the children of the church were entertained in the parish building.

BRISTOL.—Bishop Whittaker made an official visit to the church of St. James the Greater on Sunday, 2nd inst., and, after preaching an eloquent sermon, administered the rite of Confirmation to a class of 25 persons.

### Western Michigan

#### Geo. D. Gillespie, D. D., Bishop

GRAND HAVEN.—Friends of Akeley Institute were invited to a house warming of the new hall, on Sept. 23rd. Bishop Gillespie was in charge of the service of blessing, and was assisted in the speech-making by the Rev. Messrs. Wilkinson, Fair, Bancroft, and Rippey, Senator Ferry, and Mr. Edwin F. Sweet. The new building is substantially built of brick and stone, and cost in its present condition, \$20,000. It contains a large dining room, assembly hall, seating 250; gymnasium, with lofty roof, and chapel for school services. The building has 33 rooms for teachers and pupils, and with Blanche Hall, gives accommodation for 70 boarding pupils. Its construction has been made possible by a mortgage on property in St. Paul, Minn., given the institution by donations in and out of the diocese, and by bonds issued to the amount of \$10,000.

GRAND RAPIDS (North).—The school room of St. Matthew's church was opened for service on St. Matthew's Day, by the Rev. Campbell Fair, rector of St. Mark's church. This church is a memorial, and is to be built in parts, thus giving the mission the immediate use of the building. The guild room and rectory are to be connected with the church by a cloister. The material for the church is Bedford limestone and Michigan green buff; that for guild room and rectory, Bedford stone and pressed brick. The site is opposite the public square and adjoining Hackley Library.

MUSKEGON.—The corner-stone of St. Paul's church was laid on the afternoon of the feast of St. Michael and All Angels, by Bishop Gillespie, assisted by the Rev. Drs. Campbell Fair, W. E. Wilkinson, J. R. Rippey; and the Rev. Messrs. Edward C. Graf and P. W. Mosher. After the stone was lowered into position, Bishop Gillespie spoke on the relation of the Church to the community, expressing his ideas in strong and well chosen words. The Diocesan was followed by the Rev. Dr. Campbell Fair, who paid a glowing tribute to the enterprise of Muskegon and to the parishioners of St. Paul's. He spoke of the service of Bishop Gillespie, which inspired the building of the new St. Paul's, and of the work of the Rev. Mr. Rippey, the ex-rector, and the Rev. Mr. Mosher, the present rector, of St. Paul's. The buildings to constitute the plant of St. Paul's parish, are church, guild room, and rectory. The style is Gothic. The size of the church is to be 119x53; guild room 36x60, and the rectory a convenient house for a small family.

### Wyoming and Idaho

#### Ethelbert Talbot, D. D., LL. D., Bishop

The pretty little city of Laramie, the see city of this extensive missionary jurisdiction was *en fete* on St. Matthew's Day, the occasion being the placing of the corner-stone of the new cathedral of St. Matthew which, considering the altitude of the locality, will be the loftiest cathedral in the world. The old frame building which for many years has served as the parish church of Laramie, and since the formation of the jurisdiction as the pro-cathedral, has for some time past proved totally inadequate. The difficult task of erecting a church which would be sufficiently dignified for a cathedral and at the same time suitable in its arrangements for a parish church was conceived, and an influential local committee formed, which has worked with such good-will and success, that the work of building is now being carried forward with vigor. A full description of the building has already appeared in THE LIVING CHURCH; suffice it to say that the plan is cruciform with a massive tower and spire at the western end. Under the entire church will be a well-lighted basement divided into such compartments as will be necessary for the accommodation of the guilds, Sunday schools and various parochial organizations. The church proper will consist of nave, aisles, transepts, chancel, morning chapel, and suite of vestries. The material used in the construction is a beautiful stone obtained from a quarry in the vicinity of Laramie. The style of architecture is early English. The total cost will be about \$50,000, including several memorial gifts such as a fine pipe organ, east window, altar, and pulpit.

The proceedings on the festival commenced with a celebration of the Holy Eucharist in the old church, Bishop Talbot being celebrant. At 3 o'clock a procession started from the church, headed by a large number of Freemasons escorting the Hon. Perry W. Smith, Grand Master of the State, and other officers of Grand Lodge, then followed the mayor and other municipal officers, the members of the Board of Trade, ministers of religion, and other bodies, and finally the vested clergy, the rear being brought up by Bishop Spalding, of Colorado, Bishop Leonard of Nevada and Utah, and Bishop Talbot, in front of whom was carried by a chaplain the beautiful pastoral staff presented to him by his clergy at the con-

vocation held during the previous week at Boise City, Idaho. A very large crowd of citizens had assembled around the rising walls of the new cathedral, and as the procession moved on to the platform, heartily joined with the choir in singing the grand old hymn, "Onward, Christian Soldiers." A special office prepared for the occasion having been recited and appropriate hymns sung; the Worshipful Master of the State laid the foundation stone with full masonic rites. After the masonic ceremony Bishop Talbot assumed the gavel, and said the usual service of the Church for such occasions, and then addressed the assembled multitude. Interesting addresses were also delivered by Bishop Spalding, who formerly had charge of Wyoming, Bishop Leonard and Dean Hart. Evensong was subsequently held in the church, an eloquent sermon preached by Dean Hart on "The true principles of worship." The day closed with a largely attended reception, given by the ladies of the parish at St. Matthew's Hall.

### Letters to the Editor

#### TITLE II, CANON 12, I.—SUGGESTED AMENDMENT

To the Editor of the Living Church

It is required that "a communicant removing from one parish to another shall procure from the rector \* \* a certificate; \* \* \* and the rector of the parish \* \* to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced." Now in the absence of a law requiring such a certificate to be furnished to every qualified applicant for the same, there have been instances, so I am informed, in which point-blank refusals have been made to removing communicant parishioners to give them certificates, basing their refusal on the ground that there was no necessity for such letters or certificates. Others have simply ignored or forgotten their parishioners' requests.

Let this canon be amended at the approaching General Convention, by adding a section, similar to a canon passed at the Pennsylvania diocesan convention of 1891, which reads that

Whenever \* \* \* a communicant of the Church in good standing in any parish removing to another, shall ask of the rector of any parish in this diocese from which said communicant removes, or in the absence of such rector, of one of the wardens, a certificate of transfer, it shall be the duty of such rector or warden forthwith to furnish such a certificate, or assign the reasons for refusal, which shall be subject to the approval of the bishop.

I further suggest that another section or sub-section be inserted compelling the rector of the parish to which a Churchman is about to remove, to receive him as a communicant upon the production of such certificates or letter dimissory.

Thus upon the addition of the two aforesaid amendments, the law would then, first, require the communicant intending to change his parochial connections to procure a certificate. Second, give him (as at present), no just reason for complaint should he fail being received as a communicant in his intended new parish upon his inability to produce the required certificate. Third, insure his obtaining such certificate upon demand, from his old parish, if he be in "good standing." And fourth, insure his being received into his intended new parish as a communicant, upon his production of the prescribed certificate.

W. S. M.

#### CIGARETTE SMOKING

To the Editor of The Living Church

While agreeing with you in regard to the injurious effects of cigarette smoking upon the youth of our land, I want to correct an error you are under in supposing that Canada is ahead of and an example to us in legislating upon the subject. Maryland has had for years a law on her statute books prohibiting, under severe penalties, selling cigarettes to minors; and very much to his credit, too, the bill was introduced and its passage successfully urged by a tobaccoist of Baltimore, who was then a member of the legislature.

R. M.

Annapolis.

#### THE SWEDISH CHURCH

To the Editor of the Living Church

When writing to THE LIVING CHURCH in July, 1886, in relation to the Lutheran Church of Sweden, I was so unfortunate as to use language which I find (from a letter quite lately received), conveyed a meaning altogether different from any I had intended. I had no idea of charging the Swedish Church with being heterodox in its formularies or doctrinal confessions. What I meant to state was that at one time in this century, what we in America call Unitarianism had become prevalent among the clergy, so much so that it was strong enough to oust the Nicene Creed from the service, and even to introduce a prayer for use in the pulpit after sermons in which no mention is made of the mediation of our Blessed Lord. At that time some form of Arianism had been accepted by many, and even the (so-called) Archbishop of Upsala himself in 1810 (when these changes were made), was well known to be a semi-Arian. So far as its formularies are concerned, the Swedish Church, like the other Lutheran bodies, accepts the three creeds, in this respect being a model we might well afford to copy.

HENRY R. PERCIVAL.

Philadelphia.

## Editorial

Rev. C. W. Leffingwell, Editor

### The Articles of Religion

The recent attack upon the Articles of Religion, if well intentioned, is certainly in the last degree ill-advised and dangerous. All who have the true interests of the Christian religion at heart in these days of religious restlessness, should be mindful of the old advice "not to disturb things when they are at rest." It may be that in some of the Articles expressions that were moulded by the temporary controversies of a past period, present some difficulties of interpretation to those not familiar with the discussions that gave them birth. But these are not, for the most part, connected with vital truth. We have observed that it is such Articles to which our contemporaries who are agitating this matter give their chief attention. There are other Articles of far greater importance, because they are assertions of things necessary to be believed, clear expositions of fundamental truths. They contain statements of Catholic doctrine in phraseology which cannot become obsolete. And it is to be particularly observed with reference to some of these statements that while they are implied everywhere, they have found explicit expression only here, so far as the American Church is concerned.

Some of the chief of these propositions are found in the earliest of the Articles. No well-informed and careful reader, familiar with the assaults which are being made from within and from without upon the citadel of the Christian Faith, can fail to see the direct bearing of these statements upon errors with which the Church has to contend at this moment. The first Article is a summary of the doctrine of the Trinity in the sense of the Athanasian Creed. The second is a luminous expansion of that portion of the Apostles' Creed which relates to the Incarnation and the Atoning Sacrifice. The fourth Article vindicates the reality of Christ's resurrection body.

When the attempt is being made to include Unitarians within the Church's fold, on the ground that they do not necessarily deny every possible doctrine of Christ's divinity, but simply object to dogmatic statements and sigh for the undefined faith of children, which they imagine to have been that of the primitive Christian, is it a time to obscure the clear light of truth which the Holy Ghost empowered the Fathers of the great councils to express in unambiguous formularies?

Again, we have had to contend with some who, in defiance of express obligations, assert that the virgin birth was a myth, and the resurrection of our Blessed Lord was but an immaterial manifestation.

Shall we now withdraw the assertion of the second Article, that Christ "took man's nature in the womb of the Blessed Virgin, of her substance," or that of the fourth Article, that "Christ did truly rise again from death, and took again His body with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day"?

To pass over other points of equally direct practical importance, it is in the sixth Article and there only, that Holy Scripture is defined and a list given of the canonical books. This, if it affects nothing else, does at least make it impossible for any one to get up a revised canon of his own in the light of the "higher" or any other criticism.

Others of the articles condemn the doctrines of Pelagianism, and insist upon the fact of Original Sin and the incapacity of man, by his own natural strength and good works, without grace "to turn and prepare himself" "to faith and calling upon God."

Now, it happens that there is not one of these propositions which is not being called in question by people calling themselves Christians, some of them by those who wear the Church's livery and bear her

commission to teach. Can it be that this sudden agitation against the Articles of Religion has any connection with such cases? Or is it the simple fact that the passion for visible union on any terms, and the desire to smooth the way for all sorts and varieties of sects, has blinded the eyes of some of our brethren to the momentous consequences of the change which they advocate?

It is true, Bishop Seabury and other strong and loyal Churchmen since his day have regarded the Articles as no longer necessary. It is clear enough that they considered the chief significance of the Articles to consist in certain propositions relating to the controversies of the sixteenth century, and were inclined, therefore, to regard their mission as long ago more than fulfilled. It could not occur to them that the statements embodying primary principles of the Christian religion could ever be called in question. The common sense of orthodox Christendom, believing one Catholic and Apostolic Church, and accepting without doubt or cavil the Faith of the Ecumenical Councils, seemed to the first Bishop of Connecticut to be abundant security for these great principles, whether the American Church should deem it best to reiterate them explicitly or not. To such men the Catholic tradition of truth seemed so interwoven with the very texture of the Church's constitution and being that its restatement by this particular branch of the One Body must be quite superfluous.

But we have fallen upon other days, and are learning by stern experience that the safe-guards of the Faith which our fathers erected are not to be lightly cast aside even in times of fancied security, much less when foundations are in danger of being shaken. We cannot doubt the presence of the overruling Spirit with the bishops, clergy, and laity of this Church, when, after long hesitation, they decided ninety years ago to establish the Articles of Religion which they had inherited from the Mother Church of England.

### Dr. Lyman Abbott and Evolution\*

Evolution is nowadays a word to conjure with. By its use a glamour is thrown around even the most eccentric speculations. People are induced to believe that there is something sternly scientific in what is being said. Dr. Abbott undoubtedly defines evolution correctly, but it is difficult to see how his definition applies to the process and the results which he lays before us in his book, "The Evolution of Christianity." In the first place, he apparently makes the Person of Christ a unique manifestation. He excepts Him from the rule of evolution. Thus, at the very threshold, he parts company with the so-called scientific evolutionist. If the Founder of Christianity is not Himself the product of the law of evolution, it will be said that there is no sufficient reason for applying that term to the process of unfolding, adaptation, and growth of any successful system. The term at first sight suggests more than the author appears to admit.

Dr. Abbott seems to have no fear of the charge of inconsistency. Possibly he accepts the maxim of the transcendental philosopher, that consistency is the virtue of ignoble minds. There is certainly a very perplexing lack of coherence between the premises of this book and its conclusions. We are told in the first chapter that "the evolutionist insists that the processes of life are always from the simple to the complex; from the simple nebulae to the complicated world . . . from the germinant mollusk through every form of animate creation up to the vertebrate mammal, including man. . . . In this movement, notwithstanding apparent blunders, false types, and arrested developments, the

evolutionist sees a steady progress from lower to higher forms of life."

Applying this to the subject in hand, "the Christian evolutionist will expect to find modern Christianity more complex than primitive Christianity." Then follows a comparison between the undogmatic faith of early Christianity and the religious confessions of modern times; between the informal rites of the first period, "the simple supper-talk with the twelve friends, met in a fellowship sanctified by prayer and love," and the "elaborate altar, jewelled vestments, pealing organ, kneeling and awe-stricken worshippers" of the later Church; between the unformed organization and flexible practices of the apostolic age (as the writer views it), and the present day "churches," "with preachers, elders, bishops, sessions, presbyteries, councils," and the like; between "a brief prayer, breathing the common wants of universal humanity in a few simple petitions," and "an elaborate ritual, appealing to ear, and eye, and imagination, by all the accessories which art, and music, and historic association combined, can offer." Thus the comparison is pursued at considerable length and with much force, though it is evident that the writer always views the Church of the First Age from his Congregational standpoint.

But for what result does all this prepare us? Does it not follow that the truest and highest form of Christianity is that which has survived the longest with unabated vigor, has been most world-wide in its adaptations, has proceeded in the course of history "from the simple to the complex," has developed its statements of truth by a gradual process, has elaborated its forms of worship in the highest degree, not capriciously, but in accordance with principles constantly working, and has now the most highly organized and most effective system of government and administration? It is just here, to our apprehension, that the most glaring inconsistency of the book appears, and we are almost induced to think that the author in using the word "evolution" is simply playing with his readers.

Keeping in mind the preliminary statement, that the law of progress is from the simple to the complex, and the contrasts which we have quoted above, we turn to the later part of the book, and are puzzled by the discovery that the author's conception of the latest and highest form of Christianity, that designated by the expression, "The New Theology," involves no evolution at all, but is simply a return to what Dr. Abbott and his friends consider to have been primitive Christianity. It would be absurd to call it the result of a progress "from the simple to the complex," from a mollusk to a vertebrate. Take the various spheres in which Christianity necessarily expresses itself: faith, worship, and organization, for example. In the sphere of faith the "New Theology" accepts even less than the primitive Christians are acknowledged to have done. Of course the "immanence of God" is insisted upon and made antithetical to His transcendence, though the logical, that is, the Pantheistic, result of this position does not seem to be apprehended by this author any more than by others who have taken the same line. But we regret to notice the assumption that the doctrine of the immanence is a late discovery in theology. We thought that the late Aubrey Moore had disposed of this unhistorical notion. This is one of the indications of a certain narrowness of view to be gravely deprecated in one who professes to be nothing if not broad.

In regard to sin and the relation of the soul to God, Dr. Abbott's language would lead us to infer that the views of the heathen philosophers and poets were more nearly in the right than those which have been accepted in the Christian Church. Here then, evidently, there has been no evolution. But in the sphere of worship he seems to think it enough to condemn any principle or ritual adjunct if it can be set down to a pagan origin. Here again we have

\* The Evolution of Christianity. By Lyman Abbott. Boston: Houghton, Mifflin & Co.

indications of the narrowness to which we have referred. Neither the student of comparative religion nor the Christian liturgiologist would agree to such a criterion. Both would consider that the universal prevalence of certain ideas and of rites which embody them, are a proof that such ideas are native to humanity as such, whether pagan or Christian, and the Christian scholar would add that it is to be expected, *a priori*, that the divine and absolute religion will take account of them and give them expression through its ritual. As the only true basis of devotional expression the author and his New Theology would bring us back to what he considers to have been the "simplicity" of worship and of ceremonies as practised by our Lord and His Apostles; and while, on his own ground, he is constrained to admit that the principles laid down by Christ would necessarily embody themselves in institutions, he makes it clear that he regards simplicity and not complexity as the desirable goal.

In considering the Church as an organization, Dr. Abbott thinks it sufficient to say that Christ "organized no society, formulated no constitution, appointed no officers, prescribed no rules." By what process of reading out of the Gospels various passages which might conflict with his views, the author is enabled to make this sweeping statement, it does not concern us here to enquire. It is enough to say that in accordance with the principles of evolution, that organization must be accepted as legitimate, which emerged by the process of what must here be assumed to be a natural development from among the tentative and transitory experiments of early times, and which continuing and growing in strength and efficiency after all others had perished, must be looked upon as a clear instance of "the survival of the fittest."

To this must be added the power of adaptation which made it possible for the Catholic Church to grapple with strange races and new problems, and the capacity of regeneration and renewal of life and of beneficent activity which even such a writer as Mr. Lecky has conceded, and which, in fact, a philosophic historian must necessarily concede, as it is one of the most conspicuous phenomena in Christian history. Dr. Abbott seems occasionally to see this, as for instance on pp. 154-157, but straightway he relapses into that conception so inconsistent with the evolutionary hypothesis, of ecclesiastical organization as a series of never ending and constantly changing experiments out of which nothing definite is ever evolved. At the same time, he shows an evident leaning to that earlier state of things when as yet there had been no time for any evolution. Here again, appears the same narrowness which we have pointed out above. Dr. Abbott cannot forget that he is or was a Congregationalist, and in the question of Church government involuntarily reverts to the theory of independence.

We have said enough, we think, to expose the inconsequent character of the argument of this misleading book, if anything so dogmatic can be called an argument. It seems clear that there are only two ways in which Christianity can be treated in the light of evolution. The first is what would be called the rigidly scientific method, (we will not stop to discuss the accuracy of this designation), according to which the Christian religion would be classed along with other religions as itself a natural product of the forces of evolution. By this method it would follow that Christ Himself was a product of the same influences which from time to time bring upon the stage of human history, remarkable men, warriors, statesmen, poets or philosophers, and that therefore, He is not necessarily unique. To this position, we are convinced, the school to which Dr. Abbott belongs must ultimately come.

The other method is that which, starting from the premises which Dr. Abbott lays down, is applied to the actual facts of the history of the Church and

its development in the world. This method logically pursued will undoubtedly supply a powerful argument for the Church as the only legitimate embodiment of Christianity.

### The Editor's Table

THE editor is pleased to meet a multitude of genial friends, this week, around a new Table, with a new outfit, through and through. The only old thing about THE LIVING CHURCH, now, is the editor. Yet he is not so old as to be indifferent to the charm of a new dress. It is three years since the luxury was indulged in, and that was just at the opening of the last General Convention. We hope that the Fathers and brethren will take it as a mark of respect that THE LIVING CHURCH comes before them again in the brightest and best suit that the market affords.

WE are confident that the selection of type and the new arrangement and style of the paper will please our cultivated readers, even if they are not experts in typography. The change has been under consideration for some time, and much study has been given to it. Without obliterating the individuality of the paper, the aim has been to bring it up to the highest standard of newspaper typography and journalistic taste. If this is not already reached, we shall keep on until it is reached.

WE are glad to assure our readers that THE LIVING CHURCH has at its command sufficient means, experience, and enthusiasm, to meet all the reasonable demands of its constituency, and to make a paper which they will be proud to introduce to their friends.

AND now, while we are having this friendly chat around the new Table, the editor would be pleased to receive suggestions from those who are interested in the success and standing of the paper, and he has reason to believe that there are many such. The "Good Words" that are published from time to time are very encouraging. Advice is welcome. An editor, more than any other server of the public, needs information, and sometimes correction and warning are among the greatest favors that can be rendered. He has a great variety of interests to conserve, and in order to please and benefit his constituents he must know what they want, and wherein the paper might be made more acceptable. No man can make a paper out of his inner consciousness—at least, a paper that many people will read. A live paper must throb with life. THE LIVING CHURCH proposes to live up to its name; and in order to do so, it will keep in touch with the Church life, and family life, literary and public life, by which it is surrounded, and out of which it will draw fresh materials, every week, for the instruction and entertainment of its readers.

BEFORE we turn away from the Table for another week, dear reader, allow the editor to make a suggestion as to *your* agency in the making of a great paper. Without you the paper could not be made. The money that you pay is not the full measure of your value as a factor in this work—not half the value. Your intelligent interest in it and weekly participation in its thoughts and discussions is, as it were, its very life-blood. You may not be actively engaged in securing subscribers for it, but if you give it sympathetic welcome, and work along the same lines, for Christ and the Church, you are helping it to fulfill its mission.

BUT why should not a Churchman interest himself actively in extending the circulation of a Church paper which he believes is promoting the cause that he has at heart? Why should he not try to induce his friends to subscribe? He knows, or ought to know, that Church papers which have any positive opinions, cannot be successfully maintained on strictly "commercial" principles. The class of readers to which they are acceptable is comparatively limited, and even of this class there are few who take enough interest in Church matters to look around for a paper that represents and defends the Church as they understand the Church. They are overwhelmed with secular and social duties, and their tables are loaded down with the entertaining pictorial literature of the day, not to mention the daily and Sunday papers which aim to be encyclopedias of everything that was, is, and is to be. The Church paper should be counted one of the departments, and not the least, of Church work, to which personal attention and influence must be given for the sake of the cause it represents.

WE need not remind our friends that this paper has never been conducted in a mercenary spirit; that it has been sustained through many trials and losses for the good it might do. They will readily see that to increase its influence and its opportunities for help in the work of the Church, it must reach more families. We therefore hope and trust that they will rally to its support, and help us to swell its list of subscribers to a total not yet attained by any Church paper. We do not ask our subscribers to canvass for the paper, we only ask that they speak a kind word for it to their friends, and see that a sample copy is sent where it will do most good. It is a little thing to do, but if every subscriber would see to it that one or two friends became better acquainted with THE LIVING CHURCH, the results would be large and gratifying.

### Letters to a City Rector

FROM A COUNTRY PARSON

VII

DEAR ALFRED:—There has been a great revival in Churchville. The country has been excited for miles around. Daily services have been held in the big Baptist meeting-house. People have thronged to hear the lurid exhortations of a so-called "evangelist." Hell-fire for sinners has been his theme, while blanched faces and hysterical sobbings testify to the harrowing effect of his sermons.

My own people, for the most part, carefully refrained from having anything to do with the meetings, and have, therefore, been stigmatized as lacking in vital piety. When told of this reproach, I have replied: "You can safely bear the taunt. If vital religion is evidenced by such gross caricature of our Lord's methods of reaching sinners, and by an enthusiasm which soon melts into absolute indifference, then we have no vital religion, and we may be thankful we have not."

Just as it happened after the "great awakening" in 1735 under Edwards and Whitefield, so on a smaller scale has it resulted here. There has followed a reaction from the wild excitement. Sectarianism has sown the seeds of its own destruction. Intelligent people are turning with disgust from the parody of all that is holiest, and looking for a type of religion which is scriptural and reasonable, elevating and dignified, which will live not only in the glow of momentary ecstasy, but throughout the days and years of Christian experience.

Some time after the revival had closed I had an animated conversation with one of its chief upholders and promoters. This lady, for you can imagine that revivalism appeals to the electric nerves of some of the gentler sex, dropped into the rectory one morning, and while waiting for my wife to come down, we had a short but pointed dialogue. I can hardly call it an argument. Arguments seldom persuade, they are more apt to antagonize.

"I'm sorry," began Mrs. Zealover, "that your Church took no part in our revival; we did have such an outpouring of the Spirit."

"I sincerely hope good has been done, but you know how the Church regards all these transitory excitements," I replied.

"Well, it seems to me that any persons who have got religion must see the good our revival has done," said she, rather pointedly.

"Now, Mrs. Zealover, here is a problem for you: Seven hundred different persons, I understand, attended your meetings. Two hundred of them experienced religion, as you call it. You have gathered in fifty souls as the fruit of that revival. What effect has been left on the five hundred who experienced no conversion and on the one hundred and fifty who 'experienced religion,' but who failed to come forward for immersion?"

I saw that Mrs. Zealover was puzzled, but after hesitating a moment she said: "Oh, the seed is sown, it will take root; many of those who hold back will come later."

"That may be true, some of them may; but is it not more than probable that the majority will be more indifferent to the influence of the Gospel than ever before?"

"Oh no, indeed!" exclaimed the shocked revivalist; "Mr. Brimstone's sermons will bring many to Christ yet. The Lord will prosper the seed sown."

"We may truly hope and believe so if the seed is good seed, Gospel seed; but now that you have mentioned Mr. Brimstone's sermons, I want to ask you if

you think they were models of what a Christian minister's sermons ought to be? Did they preach Christ, or did they hold up before men the picture of a place to be shunned because of its awful and fiery torment? Did not some of your most intelligent members feel humiliated at his manner of illustrating his points and the ridiculous anecdotes he told?"

"A few, perhaps; he had to illustrate his sermons. They were real Gospel discourses," replied Mrs. Zealover, sullenly.

"I should like to know if you can find a parallel to anything of the kind in Christ's or His Apostle's appeals to men. And yet I have heard of some of your people trying to justify Mr. Brimstone's stories and methods by saying that they were necessary to attract and hold the people, that they required something novel and sensational to keep up the interest. I should like to know if our Master ever resorted to such artifices to get auditors. Did he pander to the sensational side of their nature to get them to listen to him? Not one whit. Do you mean to tell me that the old Gospel has lost its power, that the simple story of Bethlehem, Calvary, the Garden and Olivet, must be discarded for fiery pictures of God's wrath or entangled in a mass of anecdotes, in order to terrify and amuse by turns? Does not resort to such mean simply that the precious Gospel has lost its attractiveness and power? And does not that mean, to be faithless to our Lord? Does it not plainly acknowledge that we have lost faith in the way of Christ and the Apostles, and are turning after novelties?"

"But, Mr. Charlton, Jesus used illustrations in His sermons, and he spoke of that awful lake of fire!"

"Very true. But our Lord's illustrations were always dignified. Men did not laugh when He borrowed images from the flowers of the field or the birds of the air. As for the 'lake of fire' it was not a prominent part of His Gospel, if it was a part at all. He never spoke of it to terrify men into belief. He referred to future punishment as a chastisement, brought upon men by themselves. It was the place of last resort for the men whose evil lives condemned them to a place prepared *not for them*, but 'for the devil and his angels.'"

"But that don't make any difference. Mr. Brimstone made lots of converts. I should think you could see how much good he has done."

"I fear we must wait to see how many have been really converted, not in *feeling* alone, but in *living*. It is life and conduct that prove the reality of religion," I replied.

"That's what you Episcopalians say. I *feel* that I'm a Christian; that is enough for me."

"I think you forget what the Master said about knowing piety by its fruits. I fear religion will never be proved by telling people how good we are, but by showing our goodness in our deeds. It is hard to leave out of account those words of Christ, 'Why call me Lord, Lord, and do not the things which I say.' No expression of feeling will supply the place of those deeds of charity described in the parable of the sheep and the goats. 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

My wife came in as I was speaking, and I returned to the study to continue my interrupted sermon on "The Danger of Sentimental Religion."

RICHARD.

### Personal Mention

The address of the Rev. C. M. Armstrong is 3342 Lancaster ave., Philadelphia.

The Rev. J. T. Zorn's address is changed from Santa Clara, N. Y., to Cairo, Greene Co., N. Y.

The Rev. Wyllys Rede has been elected rector of Calvary church, Chicago.

The Rev. Alden Welling may be addressed, Mission House, St. Michael and All Angels, 629 N. 43rd st., Philadelphia.

The Rev. Wm. S. Boardman should now be addressed at the Madison Ave. Hotel, New York City.

The address of the Rev. Belno A. Brown, M. D., is Cathedral Clergy house, 222 Juneau ave., Milwaukee, Wis.

Bishop Huntington has returned from his summer residence, to Syracuse, N. Y., and should be addressed accordingly.

The Rev. Francis J. Clayton, rector of Grace church, Rutherford, N. J., returned on Oct. 1st, from his vacation spent on the coast of North Carolina.

The Rev. J. H. B. Brooks, rector of Christ church parish, Oil City, Pa., returned from his trip to Europe, on Saturday, Sept. 25th, having been 25 days out from Glasgow.

The Rev. W. H. Weeks, of the parish of the Redeemer, Astoria,

has accepted an election to St. Thomas' church, Ravenswood, (L. I.) N. Y., and entered upon his duties.

The rector of the church of St. Michael and All Angels', Seaford, (L. I.) N. Y., the Rev. Chas. H. Schultz, has resigned in order to accept an appointment in the diocese of Nebraska.

The Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels', Baltimore, has resumed his work after a two months' absence in Europe. This winter Mr. Smith will lecture before the Bishop's theological class, on the Old Testament.

The Rev. W. M. Lane, rector of St. Paul's church, Salt Lake City, Utah, has accepted the call of All Saints' church, Spokane, Washington. He will take charge of the latter parish, Nov. 1st.

The Rev. William E. Hooker has resigned the rectorship of St. Peter's church, Plymouth, Conn., and entered upon the rectorship of St. Matthew's church, Wilton, Conn.

The Rev. Joseph E. Martin, D. D., rector of Grace church, New Orleans, has accepted the rectorship of St. Luke's church, Jackson, Tenn.

The Rev. J. George Ewens, lately at All Saints' cathedral, Milwaukee, is now in charge of Trinity parish, Prairie-du-Chien, Wis., and should be addressed accordingly.

The present address of the Rev. Warren W. Walsh is No. 227 Franklin st., Buffalo, N. Y.

The Rev. W. W. Wells has changed his address from Schuyler, Neb., to Lincoln, Neb., having accepted a position as master in Worthington Military Academy.

The Rev. W. W. Patrick has accepted a call to the church of the Holy Comforter, Cleburne, Texas, and should be addressed accordingly.

### Ordinations

At St. Augustine's chapel, New York City, Oct. 2nd, by special permission of Bishop Potter, Bishop Whitehead admitted to the priesthood the Rev. J. Alexander Vance of the diocese of Pittsburgh. The candidate was presented by the Rev. Dr. A. C. Kimber. The Bishop of Pittsburgh was Celebrant of the Eucharist.

At the church of the Epiphany, Washington, D. C., on Wednesday, Sept. 28th, the Bishop ordained Prof. S. A. Whitcomb, formerly a clergyman of the Universalist Church, to the diaconate. Morning Prayer was read by the Rev. Randolph H. McKim, D. D., rector of the church, and the Rev. Alfred Harding, rector of St. Paul's church, delivered the sermon. The candidate was presented by the Rev. John H. Elliott, of the church of the Ascension. Prof. Whitcomb graduated from the University of Michigan, completing his studies for the ministry at the Auburn Theological Seminary in New York. He has been in the active ministry of the Universalist body for about ten years, his last charge being at the church of Our Father, Washington. For the present he will be engaged in the diocese of Maryland, under the direction of the Bishop.

### To Correspondents

"REX."—Blue is one of the "Sarus colors," but is not found in the Roman use which is more common among us. In the latter we have only white, green, red, and violet.

W. E.—You will find the hymn in Watt's Divine Songs. It is given in various collections in Great Britain and America, principally in those for children. The hymn is entitled "The All-seeing God."

### Official

#### The Evangelical Education Society.

Thirtieth anniversary of the Evangelical Education Society of the Protestant Episcopal Church will be held in Christ church, Baltimore, corner of Chase and St. Paul sts., Thursday evening, Oct. 20th, 1892, at 8 o'clock. The Rt. Rev. O. W. Whitaker, D. D., of Pennsylvania will preside and make an address, "The importance of training in definite truth." The Rt. Rev. H. Melville Jackson, D. D., of Alabama, will make an address, "The wisdom of granting beneficiary aid." The Rt. Rev. Daniel S. Tuttle, S. T. D., of Missouri, will make an address, "The necessity for recruiting the ministry." Four o'clock in the afternoon, public business meeting, with an address by the Rt. Rev. F. D. Huntington, S. T. D., D. C. L., LL. D., of Central New York, President of the Christian Social Union, "The effort the clergy should make to reconcile the conflict between capital and labor, or to secure the application of the golden rule to business and social life." Free discussion of the topic will follow.

### Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

### Married

JONES—WILLIAMS.—On Tuesday, Oct. 4th, 1892, at All Saints' church, Orange Valley, N. J., by the rector, the Rev. William Richmond, Agnes, daughter of Wm. H. Williams, Esq., to Edward Phinny Jones.

BROWN—SHERMAN.—On Tuesday, Oct. 4th, at Trinity church, Newport, R. I., by the Rt. Rev. the Bishop of Rhode Island, assisted by the Rev. George J. Magill and the Rev. Emery H. Porter, Harold Brown to Georgette Wetmore, eldest daughter of William Watts Sherman.

### Died

HUBBARD.—At his residence in El Paso, Texas, on Thursday, Sept. 29th, at 1:30 A. M., entered into rest, Gorham E. Hubbard, late of Trinity church, Boston, and for many years the senior warden of St. Clement's church, El Paso.

BARTLETT.—Entered into the rest of Paradise, at Montclair, Florida, Sept. 2, 1892, Edward Courtenay Bartlett, son of Harriet and William H. C. Bartlett, U. S. Army, retired.

DOUGLAS.—At Washington, D. C., on Sunday, Oct. 2nd, 1892, Dr. J. H. Douglas, late of New York, in his 69th year.

ATWOOD.—At Newburg, N. Y., on October 3rd, 1892, at the residence of her grandmother, Mrs. H. W. Dolson, Belle, youngest daughter of the late Virginia D. and Thomas S. Atwood, age 20 years.

FALLS.—On Monday, Oct. 3rd, 1892, at Park Avenue Hotel, of heart failure, De Witt Clinton Falls, in the 64th year of his age.

MERCHANT.—On Sunday, Sept. 25th, at Fallsburg, N. Y., Caroline L. Greenly, wife of the late John Merchant.

### Obituary.

WARNER.—Mrs. Harriet Lavinia Warner, widow of the late Mr. Alfred Warner, departed this life on the 10th of September, 1892.

Harriet Lavinia Patterson was born in Camden, Maine, Jan. 20th, 1814. On the 14th of June, 1834, she was married to Mr. Alexander McLean, whom she survived, after a happy marriage of a few years. Sept. 29th, 1846, she was married to Mr. Alfred Warner of Lexington, Ky., whose death she had survived for 25 years. Wordsworth, in one of his poems, addressed to a lady, says:

Dear child of nature, thou  
A wife and friend, shalt see  
Thy own delightful days and be  
A light to young and old; thou  
Shalt show how divine a thing  
A woman may be made.

Now, "divine things" in concrete humanity are always, if not rare, yet remarkable things. Of our departed friend, whom we now commemorate, it must be said that she was both observable and rare. By birth and education she became that "divine thing" of which the poet sings. In all the relations of social life, as wife, mother, neighbor, friend, mistress of household, she was what the Holy Scripture calls a "virtuous woman." "The heart of her husband did safely trust in her." Her hospitality was unbounded; her neighborly kindness unfeeling. In her friendships she was discreet and faithful to the last degree, so that those who were happy enough to be admitted thereto, had in her a safe depository for their secrets, and a wise counsellor in all their needs and griefs. As a mother, no woman was ever more tender and assiduous; as mistress of family, when she departed, she left her servants in tears. To the poor she gave not only tears and words of sympathy, but substantial aid and comfort. Her religious character is, perhaps, a subject too sacred to be approached in this notice, and yet how can we forego to claim it as an heritage too precious to be withheld from us? Her piety was as simple as that of a little child, and yet broad and far-reaching as of the nature of the highly cultured, noble woman that she was, never obtruding any views of her own, but like the blessed Mary in the Gospel, she was content to sit at the feet of the Master and with delighted ears to listen to His words. So it is not wonderful that, as her life was one quiet, continuous, loving devotion to duty, she quietly fell on sleep in the peace of God which passeth understanding. Such is a glimpse of the character and life of the dear friend whose departure we mourn. May she rest in peace and light perpetual rest upon her! And may we with her have our perfect consummation and bliss in the eternal and everlasting glory, through Jesus Christ our Lord. Amen.

MARTIN.—Died, at the rectory of All Angels', Anniston, Ala., on Monday, Oct. 3rd, of typhoid fever, Rev. in the 53rd year of his age, William Dickinson Martin, rector of the church of St. Michael and All Angels.

Sometimes we are permitted to record the life and death of one who lived and died for others and for his God; such was the subject of this notice. His pure, blameless, yet eventful life, will ever be a tender recollection to those who knew him, for to know was to love and honor him. Gifted with rare learning, unobtrusive piety, and nobility of character, he was singularly modest. Born in Gillisonville, S. C., All Saints' Day, 1839, his boyhood passed in Charleston, S. C.; from '61 to '65 he was a gallant soldier in the Confederate Army. After the war he passed many years as a teacher in Baltimore, Md. Then, leaving his profession when upwards of 40 years of age for the priesthood, he graduated in '83 at the New York Theological Seminary, since when he has had charge of parishes in Maine, the diocese of Albany, and for the past two years the parish of All Angels', in charge of which he died. His loss will be deeply felt by the wide circle to whom he was endeared.

A FRIEND.

### Acknowledgements

The rector of St. James' church, Fremont, Neb., thanks the several G. F. S. that so kindly sent donations of one dollar and upwards, and intimates that he has mailed to each society contributing, a copy of his "Parish Herald" as an acknowledgement of the same. J. C. QUINN, rector.

### 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 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 1100 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.

### 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.

## 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 fourteenth annual festival of parish choirs in the diocese of Vermont, was held in Bellows Falls, Immanuel parish, Wednesday and Thursday, Sept. 21st and 22nd. The musical director was Mr. S. B. Whitney, of Advent parish, Boston, who has given the diocese his very valuable services in this capacity for almost all of these years. This annual gathering is conducted under the auspices of a "Committee of Guild," composed of eight gentlemen representing as many of the larger towns and cities, acting in concert for the greater benefit of the diocese. The place for meeting is transferred from one important central locality to another, each year, so that the entire diocese steadily experiences the benefits of a choral visitation.

This choral visitation is a thorough-going, practical study in all forms of ecclesiastical music, from the chant and hymn-tune to highly elaborated anthems and Communion services. The two days is crowded with searching, educational work. The "Order of Music" having been circulated through the several choirs some months in advance, and presumably, carefully studied under the several organists, the assembled guild—after constituting a miscellaneous chorus of mixed voices with a good percentage of vested choirs—is ready for the unifying and masterly training of Mr. Whitney. Thus all the principal choirs in the diocese acquire the same methods, as to selection, pointing, and phrasing in chants and hymn-tunes, while compositions of the highest excellence are yearly studied and mastered for the higher festivals and special services. We know of no other diocese in which such wholesome and invigorating methods are pursued year after year, and where the excellent results of consistent and systematic training are so uniformly distributed. In addition to the fine intelligence and Churchly zeal of the guild-choirs, and their committee, this admirable consummation is owing in a large measure to this persistence in an unchanged directorship.

We must take into account, also, the conservatism of that fine enthusiasm and *esprit de corps* which are indispensable in the prosecution of any such far-reaching work. This festival does not culminate in a single morning rehearsal, followed by a single "show-service," too often imperfectly prepared and faultily delivered, the jaded choristers hurriedly separating, little the wiser for the assemblage, and unrefreshed by social and personal communion. Here there are nearly two full days not only of regulated work, but of much rest and refreshment in the various hospitalities generously provided. The guild renews and strengthens its fellowship, with personal as well as musical sympathies, year after year. All this becomes a living home-capital, after separation, during the rest of the year.

The order of procedure readily explains itself. On the first evening the choristers meet, are classified into a new choir, and fairly attack the "Order of Service," which, to its least details, will pass under the supervision of the resolute director. The next morning at nine, the choir assembles, and before twelve o'clock, the "heavy work" is accomplished. At two o'clock, the work is resumed, being a regular delivery of the entire "Order of Music," the public admitted; and in the evening, the final public service, with all attending religious solemnities, takes place, with always an over-crowded church, representing the religious and musical interests of the community. Such a work is fundamental; it is educational; it is a permanency. Something remains to build further from year to year.

Choirs were more or less fully represented from Rutland, Brattleboro, Vergennes, Shelburne, St. Alban's, Bennington, Proctorsville, Brandon, Milton, Windsor, Middlebury, Woodstock, Island Pond, Keene, N.H., and Bellows Falls, the local chorus numbering about 30 voices, in addition to the vested choir of 24 men and boys. Individual singers and choirmasters from other

places were numerous; among them Miss Maynard, of Maypole, N. H., who sang admirably the soprano solos in anthems, "Send out Thy light," "O Lord, my trust," "Blessed be the Lord," and in the Stanford *Te Deum*; and F. W. Bancroft, the tenor soloist. Seven vested choirs participated, one of them, St. Alban's, of women, men and boys, supplemented by other choristers vested for the occasion, the entire chorus numbering 170 members. The preacher was the Rev. W. C. Richardson, of Newburyport, Mass.; eight other clergymen were present. The musical service for the Holy Communion was sung by the choir of Immanuel church. As is usual at these festivals, private hospitality generously supplemented the inadequate hotels, with the "reception" after the final Evensong service in the Schouler Memorial parish house.

We may accept Mr. Whitney's brief yet comprehensive comment on the choral success of the festival, unreservedly: "The most difficult music and best rendered of any of our festivals." The "Order of Music" runs thus: Processional, "Stars of the morning," Smart; choral Evensong, Tallis; Psalms 24, 47, 108, single Anglican chants, *Magnificat* and *Nunc Dimittis*, Kimmon's in *E♭*, (both beautifully written); anthems, I, "O how amiable," West; II, "Send out Thy light," Field; III, "O Lord, my trust," Hall; hymn, "Nearer, my God, to Thee," Sullivan; anthem, IV., "Blessed be the Lord," Barnby; V., "How goodly are thy tents," Ouseley; VI., "The pillars of the earth," Tours; *Te Deum*, Stanford in *B♭*; processional, "Hark, hark, my soul," Barnby; concerning all of which we have only to remark that there seems an excessive amount of anthem work for both chorus and congregation, judging from past experience, and especially English precedents on similar occasions, when half the amount of musical work is considered abundant; and that the *Te Deum* seems not only painfully and awkwardly difficult, but not likely to prove practically very useful in the several choirs of which the guild is composed. Miss Annie M. Lathrop, with Mr. B. B. Gillette of Trinity church, Boston, officiated as organist, Mr. Whitney having the baton.

Following in close succession, the 35th annual festival of the Worcester County, Mass., Musical Association, demands our attention, having taken place, Sept. 26—30th. This is the most important event of its class in the country. It enjoys the valuable heredity of successful experience, as it is approaching its half century of existence. Its results are permanent and cumulative. As usual a great popular success crowned the event. The throngs seemed greater, and more earnestly interested than ever, and the charming city is indeed become a veritable Bayreuth of New England. Had Mechanics' Hall a thousand more sittings, they would doubtless have been comfortably filled.

The uniform and enlarging success of this association rests upon a dense, musical population lying within a short radius, in dozens of towns, villages, and cities, well educated to an advanced standard of artistic intelligence and expression, for both audience and chorus—for the chorus numbers more than 500—together with the public-spirited and judicious management of the committees of gentlemen having it in charge. They understand perfectly their relations with the public as custodians of a great popular interest; and while constant in their devotion to the higher ranges of musical art, they do not forget that it is their duty and mission not only to instruct, but to please and edify the people. Professionalism has dealt with them savagely at intervals because the annual selections are not constructed for the exclusive delectation of critics and composers of an advanced type. But while these have always enough and to spare, "the people," too, are fed with such things as they can receive and delight in. The programmes, therefore, are never dull and indigestible, but have for all a portion of meat in due season. There is always a preliminary organ concert; there is an admirable orchestra; there is one of the most effective choruses in America; there are virtuosi and solo celebrities, applauded throughout the civilized world. There is always the crowning glory of "The Messiah," as a closing climacteric. There is a large proportion of religious music; there are the great symphonies, suites, and concertos, for orchestra and solo instruments. What more or better could be desired?

We append a brief memorandum of each concert:

ORGAN AND SONG RECITAL, Tuesday afternoon. Mr. Frank Taft interpreted in a scholarly way, *Tocata* and *Fugue* in D. minor,

or, Bach; *Benediction Nuptiale*, Saint Saens; *Wedding Hymn*, Salome; *Fantasie-Faust*, Gounod-Eddy; *Concert Adagio* in E, Merkel; and *Marche Symphonique* for organ and orchestra, (composed for the occasion), Frank Taft; interspersed with songs by Miss Anabella Clark and Mr. Arthur Beresford.

FIRST CONCERT, Tuesday, P. M. "Hymn of Praise," a cantata, Mendelssohn; soloists, Mesdames Tavary and Belle Cole, and Mr. Wm. H. Rieger. "The Erl King," ballad for solo voices, chorus and orchestra. Niels W. Gade; soloists, Mesdames Tavary and Belle Cole, and Mr. Carl Dufft.

SECOND CONCERT, Wednesday afternoon. Overture, (Oberon), Weber; aria, "More regal in his high estate," Gounod; symphony No. 5 in C. minor, Beethoven; ballet music from "Orpheus," Gluck; aria, "Sweet Bird," (flute obligato) from *L'Allegro*, Handel; *Pola-naise* in E, Liszt.

THIRD CONCERT, Wednesday evening. "Paradise Lost," an oratorio in three parts, by Rubenstein.

FOURTH CONCERT, Thursday afternoon. Mozart Commemoration; overture, (*Magic Flute*), Mozart; recessional and air, "Ingenusco," from *Manzoni Requiem*, Mozart; recessional and aria, "Che Faro," from *Orpheus*, Gluck; symphony in *E♭*, Mozart; recessional air, from "Don Giovanni," Mozart; aria from "Il Seraglio," Mozart; duet, from *L'Amico Fritz*, Mascagni; motet No. 3, solo chorus and orchestra, Mozart.

FIFTH CONCERT, Thursday evening. Overture, (*Phedre*), Massenet; aria, "O promise of a joy divine," Massenet; *Scena*, (*Judith Concone*), aria, from *Aida*, Verdi; *Tarantelle*, Bizet; *Symphonic Poem*, Saint Saens; quartette, from *Rigoletto*, Verdi; prelude to "Parsifal," Wagner; *Servuata*, violin obligato, Gounod; aria from "The Flying Dutchman," Wagner; *Huldigund's March*, Wagner; *Selections from Cavalleria Rusticana*, Mascagni.

SIXTH CONCERT, Friday afternoon. Overture, *Prometheus*, Goldmark; aria, with violin obligato, from *Il Re Pastore*, Mozart; Suite, "L'Arlesienne," Bizet; *Concerto for piano* in B minor, Scharwenka; songs, *Cradle Song* and *Summer Song*, Ries and Char-midale; *Vorspiel from Matisirinha*, Scharwenka; *Carnival in Paris*, Svendsen.

SEVENTH (and last) concert, Friday evening. The oratorio of "The Messiah," Handel.

## Magazines and Reviews

*The Century Magazine*. Besides an entertaining miscellany with its quota of strongly illustrated articles, the October number is exceptionally valuable, containing as it does, "Christopher Columbus, VI. The Homeward Voyage," by Emilio Castelar, the fittest man living, perhaps, for such an undertaking; another, and unhappily, the concluding number of Mr. Stillman's critical studies in "Italian Old Masters, Corregio," with one of Mr. T. Cole's most felicitous engravings, a series which reflects the greatest credit on the liberality and intelligence of the editorial management; and "The Nature and Elements of Poetry, VIII. The Faculty Divine," the conclusion of the series, by Edmund Clarence Stedman. These lectures, which will of course be gathered up in permanent book form, will be accepted as the most valuable contribution in *belles lettres* since the days of Carlyle's early and splendid essays. Mr. Stedman is a master in citation, and his remarkable familiarity with the literature of poetry, coupled with a ready memory and unerring æsthetic intention, gives a rare charm and fascination to his studies. As should be, the last is best, and it is a matter of no slight regret that we shall not soon strike so rich a vein. In his illustrations, Mr. Stedman reaches his culmination in the following magnificent characterization of those supreme epics of the ages, the great Church liturgies. No ecclesiastic, layman, critic, or poet, has ever written so grandly, or grasped so firmly the literary aspects involved. We quote it, with a hope that every Churchman will read and ponder it, preserve it, and give it the widest possible currency, for nowhere else shall they find such a royal summing up of liturgic wealth:

Upon its literary and constructive side, I regard the venerable liturgy of this historic Christian Church as one of the few world-poems, the poems universal. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of our Episcopal Prayer Book, is a version familiar to you of what seems to me the most wonderful symphonic idealization of human faith, certainly the most inclusive, blending in harmonic succession all the cries, and longings, and laudations, of the universal human heart, invoking a paternal Creator.

I am not considering here this liturgy as divine, though much of it is derived from what multitudes accept for revelation. I have in mind its human quality; the mystic tide of human hope, prayer, sorrows, and passionate expression, upon which it bears the worshipper along, and wherewith it has sustained men's souls with conceptions of Deity and immortality, throughout hundreds, yes, thousands of undoubting years. "The Orient and Occident have enriched it with their finest and strongest utterances, have worked it over and over, have stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation, an apocalyptic cloud arisen "with the prayers of the saints" from climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and the simple, the statesman and the peasant; the brotherhood of an age which, knowing little, comprehending little, could have no refuge save trust in the oracles through which a just and merciful Protector, a pervading Spirit, a living Mediator and Consoler, had been revealed.

This being its nature, and as the charming masterpiece of faith, you find that in various and constructive beauty—as a work of poetic art—it is unparalleled. It is lyrical from first to last with perfect and melodious forms of human speech. Its chants and anthems, its songs of praise, and hope, and sorrow, have allied themselves to impressive music from the originative and immemorial past, and the entrancing strains of its inheritors. Its prayers are not only for all sorts and conditions of men, but for every

stress of life which mankind must feel in common, in the household, or isolated, or in tribal and national effort, and in calamity, and repentance, and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous, and most ennobling Life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson, in this poem of poems. I have called it lyrical; it is dramatic in structure and effect, it is an epic of the ages of faith; but in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor.

*The Forum* for October will have an exceptional interest for Church people, as well as for a wide range of our denominational brethren, on account of Bishop Potter's paper, in which he discusses with characteristic frankness and independence "Sunday and the Columbian Exposition." As the question has universally engaged the secular and religious press, it is well that our readers should consider the Bishop's conclusions. After drawing the contrast between the Puritan Sunday and the Evangelic "First Day of the week", he says:

And this would seem to indicate that, consistently with the scrupulous observance of Sunday as a day of rest, a great assemblage of the achievements of human art and industry might wisely be made a silent schoolroom of the progress of human civilization. Let the Columbian Exposition proclaim by the hush of all its varied traffic and machinery—no wheel turning, no engine moving, no booth or counter open to buyer or seller, no sign or sound of business through all its long avenues, and better still, by its doors closed till the morning hours of every Sunday are ended—that the American people believe in a day of rest. But if there be those who would later seek its precincts to look, it may be, more closely at the handiwork of man, to study the progress of the race in the story of its artistic, and industrial, and mechanical achievements, and to recognize thus, it may easily be, in the study of such achievements, with Job, that "there is a spirit in man, and that the inspiration of the Almighty giveth him understanding"—that certainly can be no unworthy use of some hours of our America's rest day.

*The North American Review* opens with a brilliant vindication of his Home Rule policy by Mr. Gladstone, in reply to the recent article on the same subject by the Duke of Argyll, followed by a political paper by Senator Vest, "The Real Issue." Again one of our bishops takes a hand in the consideration of a vexed question: "The Excise Law and the Saloons," and the writer, Bishop Doane, finds himself at loggerheads with the general moral and political determinations of his countrymen, in assuming and defending a position which has already drawn the concentric fire of press and pulpit.

**The Heart of the Gospel.** Twelve sermons delivered at the Metropolitan Tabernacle, London, by Arthur T. Pierson. New York: Baker & Taylor Co.

Full of suggestive thoughts, as all Dr. Pierson's writings are; vigorous, forcible, plain, and practical, they may be read by the clergy with profit, both as to matter and style of effective sermonising.

**Aunt Anne.** A novel, by Mrs. W. K. Clifford. New York: Harper & Bros.

An interesting story, the principal character of which is an old lady who marries a young man. The husband proves himself a villain, his wife leaves him and bequeaths all her money to her nephew. The character of Aunt Anne is very well drawn.

**Thomas Carlyle.** By John Nichol, LL. D. New York: Harper & Bros. Price 75 cents.

This is one of Morley's series of English Men of Letters. The task could not have been put into better hands. The author shows a thorough acquaintance with Carlyle's writings, and a keen insight into his character. The book is a valuable addition to the series of which it forms an important number. We commend it to those busy people who wish to study Carlyle as a man and a writer, but have not time to read the whole of his works or life by Froude.

**A Manual of Information Concerning the Episcopal Church.** By the Rev. George W. Shinn, D. D. New York: Thomas Whittaker. Pp. 182, boards. Price 25 cents.

The Church in its lineage, sacred order, doctrine, discipline, and worship, is here most becomingly set forth to the understanding and advantage of those whose interest has been awakened by occasional attendance at its services, those who have been formerly opponents of the Church, and those who want to become intelligent Church-folk. Not many men are equally capable with Dr. Shinn of a task of this kind, and he has admirably acquitted himself of the work before us. It will be found refreshing to the minds of those of the clergy who indulge in topical talks on week-day evenings, and is also very clearly arranged for use in catechetical classes.

**Church Teaching is Bible Teaching.** By Mrs. C. D. Francis. Pp. 88. Price, 20 cts.

**Notes on the History of the Early Church.** By Jno. Pryce, M. A. Pp. 90. Price, 40 cts.

London: S. P. C. K. New York: E. & J. B. Young & Co. 1892.

These two publications of the S. P. C. K. are excellent in their way, and useful for circulation in the parish. Mrs. Francis' book puts in an easy form the gist of Sadler's "Church Doctrine—Bible Truth," and many persons who would not think of reading Sadler, would easily get hold of his argument put in the shape of a pleasant dialogue. It covers the Church teaching on such points as Baptism, Holy Communion, Absolution, Apostolic Succession, etc. It is printed in good clear type.

Archdeacon Pryce's "Notes" are adapted to a more intelligent class of readers than Mrs. Francis' book. His object is to indicate some of the most salient points in the history of

the early Church, to set forth motives and principles in order to classify the incidents, and to supply the reader with a clue by which to guide his way through the vast mass of ecclesiastical incidents and detail. He considers the essence of the Church, the evidential force of the rapid spread of the Gospel, reviews Gibbon's five reasons, sets forth the providential preparation in the world, especially Greece and Rome, for Christianity, considers the ministry on the lines set forth in the Preface to the Ordinal, treats of the Judaic question, of the persecutions arising from (1) popular prejudice, and (2) from State policy, examines the Paschal controversy, gives the important and salient ideas of the early Christian writings, shows the causes which secured for the Bishops of Rome the Supremacy, and expounds the four principal heresies condemned by the early general councils. The work is the work of a ripe scholar, and is a capital and helpful preparation for further and fuller study of the history of the Early Church, written in a popular and pleasing style, and with an intelligent grasp of the principles that underlie such history.

**Christian Ethics.** By Newman Smyth. New York: Charles Scribner's Sons. 1892. Pp. 498. Price \$2.50 net.

This volume is the second of the series of the International Theological Library, now publishing under the editorship of Dr. Briggs and Dr. Selmond, and covers the important subject of Christian ethics or the science of living according to Christian principles. It seeks to interpret and solve the problems of human life according to the wisdom and Spirit of Christ, and to understand in its principles, relations, and activities, the Christian moral consciousness of life. The field of view is not limited merely to a special branch of moral philosophy, but assumes as its postulates the facts of the natural history of man and the verified conclusions of philosophical ethics, taking for granted certain general theistic assumptions. In the handling of the subject its relation is recognized to psychology on the one hand, and to theology on the other, and an effort is made to harmonize it with each of these systems. The relation of religion to morals, as well as their mutual inter-dependence, is distinctly brought out, and the bearing of ethical considerations in the action of economic forces is carefully recognized. The treatment of Christian Ethics is thus conducted on broad lines, and covers a wide area of life and duty, and in its discussion the historical method is pursued, thus taking the study out of the realm of lifeless abstraction and vivifying it with all the warmth and interest of real life. In a word, the author's idea of ethics is the survey, from a moral point of view, of the founding, up-building, and the promised completion, of the Kingdom of God.

Part first is occupied with the Christian Ideal, its revelation, contents, realization, forms in which it is realized, and the methods and spheres of its progressive realization. Part second treats of Christian duties, the Christian conscience, duties toward self and others as a moral end, social problems and Christian duties, duties towards God, and the Christian moral motive power. This statement of the subjects reviewed in this study of Christian Ethics shows how wide an extent the inquiry comprehends, and how it is made to bear upon man and his history in every age, and in his relation to all sorts of truth and all conditions of life. The author does his own thinking, and the wealth of his thought is really marvellous. His treatment of his topics is usually impartial, but in his consideration of man's relation to the Church, it is natural that his conception of the Church should be somewhat different from that which a Churchman would form, and we cannot but feel that, had he the Catholic idea, his argument would have been stronger. It seems strange to us to read that "theoretically every man should regard himself *by right of his birth* (italics ours) into a world which has Christ in it, as having his place in the Church of Christ for humanity." But this may only mean that, being a human being, he has a right to become a member of Christ's Kingdom. But when it is said that Christ's only conditions of discipleship are repentance and faith, our Lord's stress upon the sacrament of Baptism as the means of entrance into His Kingdom appears to have been lost sight of. Baptism is something more than an ecclesiastical ordinance; and in the system of Christ's ethics, the ethical culture of a human soul should begin at the font where the child is born into the kingdom of Christ.

The whole question of Christian casuistry is dismissed in nine pages, on the principle that there is no collision of moral duties, but merely of moral interests. And yet one great characteristic of this book is the application of the ethical principle to every-day life. The spiritual consciousness and the actual history of man are at all times kept in view, and his relation to God, to others, and to his own soul, are expressed not in a mere dry, theological, and mechanical way, but in their connection with human life in the world, and in its working towards a Christian goal, and towards the realization of the Christian ideal. The style of the book is clear, earnest, vigorous, and logical, marked by a comprehensive grasp of topics, and by an earnest endeavor to expound the spirit of Christ's teaching, and its practical application to the life which we now live, and which ought to be lived in the faith of the Son of God who loved us and gave Himself for us. As this book is the latest, so is it the fullest and most attractive treatment of the subject that we are familiar with. Patient and exhaustive in its method of inquiry, and stimulating and suggestive in the topics it handles, we

are confident that it will be a help to the task of the moral understanding and interpretation of human life.

A NEW complete edition of Pere Lacordaire's famous conferences at Notre Dame de Paris will be published early this month by Thomas Whittaker.

THE Daughters of the King have just begun the publication of a periodical, to be called *The Royal Cross*. It will be devoted to the work of this growing society, and will be issued monthly, except in summer.

THE October number of the *Jenness Miller Illustrated Monthly* is up to its usual high standard. The frontispiece is a handsome full-length portrait of Lady Randolph Churchill. There is also a handsome picture and a kindly sketch of Baroness Burdett-Coutts, from the pen of Mrs. George Augustus Sala. Mrs. Jenness Miller has a timely and interesting article, and other well-known writers contribute seasonable and interesting papers.

"A FEW Words about Cholera," with special relation to children, is the leading article in *The Mother's Nursery Guide* for October. "The use of meat in childhood," by Dr. William H. Flint, is a brief summary of the important points concerning the selection of various meats for different ages, their preparation, etc. A popular, practical article on Bacteria (the second of a most interesting series) is by Dr. Wm. B. Canfield. "Moral education," and "Personal experiences in home training," are exceedingly useful papers by well-known writers. [Babyhood Publishing Co., 5 Beekman street, New York.]

APPROACHING very near its semi-centennial, that venerable and only eclectic weekly, *Littell's Living Age*, is apparently as young, vigorous, and valuable as in its earlier years. The issue for October 1st, No. 2518, is the initial number of the 195th volume and appears in an entirely new dress. Its old, familiar drab-colored covers remain unchanged, but its interior has been transformed. With new, clear, and handsome type, and the great improvement noticeable in its general "make-up," with its excellent paper and fine press-work, it compares favorably with any other magazine published. It presents every side of the writing world, scientific, philosophic, historic, didactic, critical, statistical, poetic, narrative, biography, fiction, as represented in the wide field of foreign periodical literature. For such a publication its subscription price, \$8.00 per annum, is low, but by taking it with THE LIVING CHURCH, the two may be had for \$9.50.

### Books Received

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

- HOUGHTON, MIFFLIN & CO.  
Songs of Sunrise Lands. By Clinton Scollard. \$1.00.  
CHAS. SCRIBNER'S SONS.  
Spanish Cities. By Chas. Augustus Stoddard. Illustrated.  
AMERICAN BOOK COMPANY.  
Standard Arithmetic. By W. J. Milne, Ph.D., LL.D. 65 cents.  
E. & J. B. YOUNG & CO.  
Sunday Reading for the Young. With upwards of 250 illustrations. By Gordon Browne and others. \$1.25.  
R. ELKINS & CO., London.  
His Presence. Impromptu Hymns and Poems of the Altar. By Richard C. Jackson. Fourth edition.  
UNITED STATES BOOK CO.  
Joshua Wray. By Hans Stevenson Beattie. \$1.25.  
Mr. Witt's Widow. By Anthony Hope. \$1.25.  
A. C. McCLURG & CO., Chicago.  
History of the Christian Church. A.D. 1-600. By the late Dr. Wilhelm Moeller. Translated from the German by Andrew Rutherford, B.D. \$3.75.  
Mariana. A Story of Spanish Love. Translated from the Spanish of B. Perez Galdos by Helen W. Lester. \$1.00.  
Cousin Phillis. A Story of English Love. By Mrs. Gaskell. \$1.00.  
Other Things Being Equal. By Emma Wolf. \$1.00.  
THOMAS WHITTAKER.  
Christianity Between Sundays. By George Hodges. \$1.00.  
The Cross Roads. By Charlotte M. Yonge. Illustrated. \$1.25.  
Gloria Patri. By James Morris Whiton. \$1.00.  
A Candle in The Sea. By the Rev. Edward A. Rand. \$1.25.  
HARPER & BROS.  
London. By Walter Besant. With Illustrations. \$3.00.  
Field-Farings. By Martha McCulloch Williams. \$1.00.  
The West From A Car-Window. By Richard Harding Davis. Illustrated. \$1.25.  
A Little Swiss Sojourn. By W. D. Howells. Illustrated. 50 cents.  
The Desire of Beauty. By Theodore Child. 75 cents.  
J. B. LIPPINCOTT & CO., Philadelphia.  
Maid Marian and Robin Hood. By J. E. Muddock. \$1.25.  
THE CENTURY CO.  
Some Strange Corners of our Country. By Chas. Y. Lummis. \$1.50.  
Tom Paulding. By Brander Matthews. \$1.50.  
Play in Provence. By Joseph Pennell and Elizabeth Robins Pennell. \$1.50.  
Crows Nest and Belhaven Tales. By Mrs. Burton Harrison. \$1.25.  
The Love of the World. By Mary Emily Case. \$1.00.  
A Book of Cheerful Cats. By J. G. Francis. \$1.00.  
The Admiral's Caravan. By Charles E. Carryl. \$1.50.



## The Household

PRIZE STORY

## "Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER VI

The exquisite autumn days wore on.

The hill-sides flamed with scarlet, and orange, and gold, and a soft but impenetrable veil of pearly haze hid the farther mountains from view; November's rains swept over them, its thick mists filled the valleys, and grey clouds lowered heavily above their crests.

Early December transformed the scene; for the first snow of the season fell, and the landscape, far as eye could see, stretched away in soft whiteness to the horizon.

To Eleanor the old peace and contentment of life had returned.

The old peace and contentment!

She told herself again and again life had never been so full of deep meaning to her. Her round of simple girlish pleasures gave her more enjoyment than ever before. Her early life had been different from that of her young friends, and many of their interests did not appeal to her very deeply, except through sympathy.

Her duties were growing to mean more. She was beginning to comprehend, while losing nothing of her old love for beauty, that there is a deeper beauty in the world than that recognized in form and coloring.

Strange indeed, that, having been Helen Livingston's charge for so many years, this truth should have escaped her. Never before had she felt the bond of affection so strong between her and her friend, never had sympathy been so strong and so satisfying. But the joy which she felt was not shared by Helen.

She had been strong to bear her portion of the sorrow and pain which life inevitably imposes, and willing in her strength to lift from other and weaker shoulders as much of their burden as lay in her power. Stronger, too, than most women where her affections were concerned, she was, nevertheless, not strong enough to mar Eleanor's restored happiness by suggesting the shadow that must fall upon her.

She had not inherited a tendency to length of days. Her people, almost without exception, died while life was yet in its prime and vigor. Unmistakable symptoms warned her that life for her must soon be at an end. In the contemplation of this awe and wonder that she so soon should enter upon the life that knows no ending, her days went on in their calm, accustomed routine. She could do no more, no less, than she had long been in the habit of doing. But for Eleanor—visionary, beauty-loving Eleanor—who would not look upon life with her clear young eyes except as it answered some fair ideal of her own, she felt afraid.

Well she knew that every one must find life's secret for himself, must interpret the voice that speaks a different meaning to each; yet this girl, wayward without intention—who would have patience with her to help and direct, knowing that beneath this wilful exterior lay the pure gold of an honest soul?

"Not now," she said, with a hesitation foreign to her habit, "not now; I cannot tell her now. There will be no harm if I wait until a quieter time, a few days, perhaps."

The weeks flew by and brought the Christmas-tide, cold and clear with a diamond-like transparency of atmosphere and a white covering for earth, such as she had not known for years.

Eleanor was very busy in these days. With the rest of her friends she lived in a bower of greenery, surrounded by holly, and cedar, and pine, intoxicated with the witchery of their perfume, abandoned to the enchantment of the season.

Never had St. Paul's been so solemnly beautiful in its Christmas green. The Sisters' modest little chapel was like a small recess in a pine grove, and the Christmas tree at the orphanage had never grown so fair in size and shape, so richly laden with gifts.

"Oh, these happy, happy days!" she said to Helen, as they transformed their staid old house into a bower—hall, library, and dining-room—with wreaths for the solemn portraits in the drawing-room. "I wish they would last a life-time, I wish they would never come to an end!"

"Might there not be a surfeit of happiness?"

"Not of Christmas happiness. I don't think there

has ever been but one Christmas like this, and that was the first I spent here. I had never known anything about Christmas greens and decorations, and all the other beautiful things. We never hung up stockings, never had anything to give each other. And don't you remember? Frank taught me to wind wreaths and John helped, and we had a tree in the dining-room. I can see the candles now. It seemed as if the world were not great enough to hold the wonder and happiness of it all. Don't tell me that was because everything was new, Aunt Helen."

"No, it was a glorious Christmas, I remember. Here is the very last wreath."

"And I must have some more string."

She ran from the room, singing clearly as she went, some joyful Christmas hymn. Returning, she asked:

"Do you fancy you could sing anything else but carols? For instance, beautiful as it is, could you sing 'Jerusalem, the golden' or 'Hark, hark, my soul' or any of the rest? There, the very last string is tied, the *very* last, and we have only to put the old ladies' gifts out on the library table."

The day was rapidly closing; only a few moments of its brilliant red light remained.

They carefully arranged the pretty gifts which Helen's busy hands had provided during the year, some of which she had made—shawls, and gowns, capes, hoods, warm gloves, and flannels.

"Oh, dear!" said Eleanor, taking up a fine dark shawl, "this is for Mrs. Swift, I know. I almost wish she weren't coming. I am quite sure what she will say. She cannot possibly find fault with the fit, because shawls never fit, do they? but she will object strongly to the color."

"She doesn't mean it. It is only an unlovely habit, and she will like it better since it isn't quite perfect."

"Sometimes I wish the old ladies were not coming to-morrow."

"I am sure you do not."

"That just you and I were going to spend the day alone, since John and Frank cannot come."

She threw her arm over Helen's shoulder, and looked into her eyes wistfully:

"Are you happy, dearest, dear Aunt Helen?"

She thought of her Christmas letters which had reached her in the morning; one from amid the rush and tumult of a great city keeping its holidays, the other from the little factory town, both breathing honest affection, gratitude, and trust; with a swift retrospection she glanced over her past life, and answered: "I am very, very happy."

The wonderful night fell from the sky. Through its stillness and darkness they could hear the call of happy voices bidding good wishes for the morrow.

Later, came music of Christmas hymns; "While shepherds watched," "Come hither, ye faithful," and "Angels from the realms of glory;" and later still, Eleanor, looking out over the shining reaches towards the mountains, fancied she saw in a glimmering space above a glittering crest, the outlines of angelic forms, and that she could hear the message of the heavenly host:

"Glory to God in the highest, and on earth peace, and good will toward men!"

On the morrow the old ladies came to dine. Some of them had been in the habit of coming for a number of years.

There were not many very poor people in Brentford, but no doubt it had its proportion, and there were those within its gates whose lives were lonely or neglected; these were the Christmas guests, eagerly welcomed. No one in Brentford should spend the blessed day in want or loneliness if Helen Livingston could help it; and so it fell out that old Mrs. Swift came up from the Reformed service, and old Mrs. Stolp and Mrs. Weiz from the Lutheran chapel, meeting Miss Long and Miss Scroggins, Mrs. Peacock, Mrs. Share, and Mrs. Cross on their way from St. Paul's, Mrs. Black who never went to church anywhere, together with half a dozen others, at the barred gate in the high white wall, and decorously walked into the house.

"Dear, dear, what a day it is," said Mrs. Swift, from the post of honor at the table, "cold, to be sure."

"Pierces a body to the bone," said a thin little woman, shivering at the recollection of her walk.

"I am sorry you found it so unpleasant," said the hostess; "I lived in my youth in a much colder climate than this, so that coming here your winters were a pleasant change to me."

"As I was a-sayin'," continued Mrs. Swift, "there

ain't nobody else that I would a gone out for to-day but you; but knowin' that you always count on me, like, an' would be so disappointed at not seein' me, I thought I'd make the sacrifice o' my own feelin's, an' so I'm here."

"I should have been disappointed, indeed," was the honest answer, as a vision arose of this lonely, rather cross-grained woman, alone in her room on Christmas day, "I am glad you braved the weather."

"My shawl bein' pretty nigh worn out, too," reflected Mrs. Swift, making the most of her favor.

"I shouldn't wonder," said Eleanor, "if Santa Claus had been keeping a careful eye on your shawl, Mrs. Swift; he left a fine new one here, last night, I think it was, for somebody."

The other guests looked mightily pleased; they were quite sure if Mrs. Swift had been remembered they had not been forgotten.

Mrs. Swift, who had felt ever since cold weather set in that she wanted a good warm shawl more than anything else in the world, suddenly found herself undecided on that point.

"Dear me, child," she said, "I jes' spoke o' my shawl for example; that's a good shawl yet, as shawls run. There's a heap 'o things I want more'n a new shawl; an' besides, I've al'ays been mighty particular about my shawls; 'taint everybody 'at can buy 'em to suit my taste."

Mrs. Swift had been considered well-to-do in her day, and it was not to be expected that she would receive a favor like Mrs. Stolp or Miss Black, who had never known anything but poverty.

"Now shawls," expatiated she, watching Eleanor's face with her bright black eyes, and endeavoring to learn something of the color of her gift from its expression, "some likes 'em black."

"Yes, as you say, a black shawl's very serviceable. I'm wearing one now my poor mother left me," said Miss Black, with a sigh.

"But I don't; none o' your black shawls for me, for gracious sake."

"No?"

"No! Nor yet do I like one so light that it shows every spot that gets on it; and I don't like one all the colors of the rainbow."

"Oh dear, no," said Eleanor, "that would never do for a shawl. Would it, Mrs. Stolp?"

"No, not for a shawl," answered Mrs. Stolp, stolidly.

Mrs. Swift, the critical, continued: "No more do I like a shawl neither one thing nor another, neither light nor dark. I like a shawl to have a *little* color in it."

"Oh, yes; Santa Claus has excellent taste, I assure you, he has succeeded almost as well as you would have done."

Unable to think of further objections, Mrs. Swift confined her conversation to her neighbor, and the little thin woman, Mrs. Cross, began to relate, as she had related without fail or deviation, for the last five years, a reminiscence of her girlhood; how one Christmas day, in a wild lonely place in the West, she with her little brother had been snow-bound; how they had been hungry and frightened, and at last rescued by the neighboring settlers.

And Mrs. Weiz told, as upon many former occasions, of Christmas in her home in Southern Germany; of the *Christ-kind*, the *Krippe*, and many sweet observances that were dear to her yet.

They followed each other with their cherished memories, looking to their hostess' kind face for interest and sympathy.

Presently the feast came to an end, and they went into the library to receive their gifts, delighted as children with them. Even Mrs. Swift approved of the color of her shawl, which was neither too light nor too dark, too grave nor too gay. She found, however, the fringe a trifle too short for her taste, yet did not pretend to disguise her admiration of it.

Then Eleanor sang for them, while they listened in silence or exchanged views on various subjects with each other, and were very comfortable in the warm pleasant room, waiting for tea to be served.

Suddenly Eleanor ceased her singing and turned toward the quiet figure in the low chair by the fire; one hand screened the face, the other lay out upon the gown's dark fold.

"Aunt Helen!" cried Eleanor, in a sudden, incomprehensible terror, "do you want me?"

She knelt beside her and drew her head upon her shoulder.

The gentle face was calm and sweet; the eyes were closed, but the lips smiled. With those whom she loved around her—whose lives had been better and happier in that she had lived—she passed from earth.

One by one, weeping, they went out, leaving the girl alone, clasping in her straining embrace the shrine which had held a saintly soul, now entered upon eternal rest.

(To be Continued.)

## Children's Hour

### The Noontide Prayer

BY MAY KIDDER

"From morn till night, my sons, is long to go;  
At noontide softly say your tiny prayer.  
Remember twelve o'clock," she whispered low,  
To all her children, gathered round her chair.

"When busy with your play and little toys,  
At noon leave them a moment; quickly seek  
Some quiet corner, far from playful noise,  
And pray a prayer to Jesus, good and meek."

She often heard the little prattlers say:  
"It makes us kind to one another. Let  
Us all remember twelve o'clock, to-day!  
I'll tell you, brother dear, if you forget."

One day she found at noon a figure small,  
With tiny fingers clasped so close and still;  
As, kneeling in the corner of the hall,  
He prayed: "Dear Jesus, keep me if you will."

The rapid years flew steadily along;  
Yet when the golden noontide quickly nears,  
Still these dear children, grown to manhood strong,  
Remember habits of their earlier years,

If busy with their work, will slowly stop  
And leave it for a time. In silent prayer,  
They bow their noble heads at desk or shop,  
To pray that He will watch and guide them there.

### Joe's Victory

Joe Warner was up-stairs in his own room. On his bed were spread out all the books and magazines he owned, and he, with his hands in his pockets, stood surveying the display, evidently in great perplexity.

The Sunday school scholars were packing a box to send to a missionary, and Joe's class were going to put in reading-matter.

It seemed to Joe an easy matter to promise something, he had so many books; but when he came to look them over there was none he wanted to part with. This one he should want to read over again; that one he liked best of all, he really believed; and that—why that would leave such an empty space on his bookshelf!

His bound volumes of *St. Nicholas*? Why they were out of the question, entirely; he couldn't give one of those away. But wouldn't that poor, forlorn missionary boy enjoy one? It fairly made Joe's mouth water to think what a feast it would be to him. Well, it was too bad, but he could not spare one, and what should he send?

"I just wish they hadn't done a thing about it," he said to himself; "but since they have, I suppose I must give something, and I might as well decide."

So once more Joe went over the whole collection, book by book. When he had finished, the two smallest and least attractive of all lay by themselves; the rest he put away where they belonged.

That afternoon he wrapped up the books he had selected and carried them over to Miss Maynard's.

"Thank you, ever so much!" she said. "I hope you have chosen just what you would like to have if you were 'way out

there, so far from almost everything. It must be forlorn—mustn't it?—and I am so glad we have the chance to brighten some of the long hours for him! Besides, you know, Joe, Christ has promised to accept our little offerings as though given to Himself."

Joe colored and stammered, and got away as quickly as possible.

"I wish they never had done a thing about the mean old box," he muttered. "I never will have anything to do with another, if I can help it. I should like to know why a fellow ought to go and give away something he wants himself. I should just miss one of my books awfully, but that fellow out there won't feel bad if he doesn't have it, 'cause he won't know anything about it."

Joe did not sleep well that night, and he felt half sick the next morning, but he went to church as usual. He was very glad to go, for somehow at home every book in the house seemed to be crying out "Shame!" to him.

He was busy with his unpleasant thoughts, and did not pay much attention to the opening exercises of the services, but a word in the text caught his ear at once:

"Neither will I offer unto the Lord that which cost me nothing."

Dr. Grant repeated it twice, solemnly and earnestly. Joe dropped his head; it seemed to him he spoke just to him, of all the congregation. That was what he had done—he had offered unto the Lord that which cost him nothing. Miss Maynard had said that Christ would accept their gifts as though made to Himself; but he had not been willing to deny himself. O dear! how mean and selfish he had been! and he had so much to enjoy, but he had not been willing to spare even a little!

After church he hurried home, and once

#### Reading Matter Notices

BEECHAM'S PILLS sell well because they cure.

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Are directly reached by the Burlington Route fast Express trains. One leaves Chicago at 1 P.M., arriving at Denver the following afternoon—only one night on the road. Another leaves Chicago at 10:30 P.M., and gets to Denver the second morning following—only one day on the road. Both are equipped with vestibule Pullman sleeping cars. Reclining Chair cars (seats free), and Burlington Route Dining cars. For berth reservations apply at City Ticket Office, 211 Clark Street, Chicago.

#### Proprietary

### Rheumatism

According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

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100 Doses One Dollar

more he went up to his book case. He could not help a bit of a shiver as he picked out the *St. Nicholas* he liked best of all.

"I've had everything all my life, and that poor boy hasn't had anything, hardly. I ought to be glad to make an offering that will cost me lots. I'll make it, anyway, whether I am glad or not."

He went back to Sunday school and handed Miss Maynard his *St. Nicholas*.

"I wish you would take out those two books I brought you yesterday, and send this instead. They didn't cost me any thing, and they weren't a bit as I'd be done by, but I think this is."

"It's funny," he said to his mother afterward, "but when I gave what didn't cost me anything, I felt as horrid as could be; but when I gave what cost me a real ache, I felt good right off."—*Morning Star*.

### Business Mention

When the now famous Dr. Jaeger Sanitary Woolen System Co.'s goods were first introduced into this country, in the spring of 1887, the writer was one of the earliest converts to their system, and he has ever since been a constant wearer of their hygienic underclothing and footwear. During all these years he has been a "walking advertisement" of the company's products, to the extent of being clothed from head to foot with their wearing apparel; including hat, overcoat, business suit, underclothing, and shoes. To them he is indebted for his freedom from colds through much exposure, and for his present enjoyment of good health and spirits, although now in his sixtieth year. His experience with the Dr. Jaeger shoes, is a memorable one. In the great blizzard of 1888 he was stalled for three days on a train of the N. Y. & N. H. R. R., with no protection for his feet; but these shoes, which enabled him to walk miles through the snow with constant warmth and dryness of his feet, as though wading through so much dry sand. It was a revelation to him of the most satisfactory kind, through the severest test possible, and he is never weary of recommending these foot-coverings to his friends. A new pair gives the wearer the comfort of the proverbial old shoe the first time worn, and they are as comfortable in hot weather as in cold. Lined throughout with wool, and ventilated to permit the escape of perspiration, it is perfect luxury to wear them, and that at a reasonable price for the service they give. No one would willingly forego their use if once a wearer of these foot-coverings.

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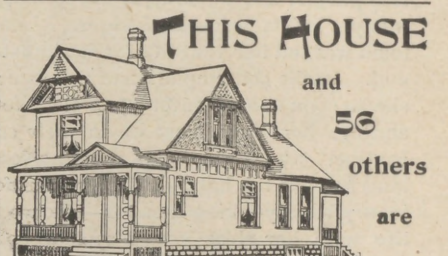
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To prepare them at home select perfect specimens of any variety you desire to use. They should be ripe but not soft. Peel with a silver knife, leaving the stems on the pears and plums. With a silver fork make small indentures in two or three places through the fruit to the core, so the syrup can get into the pores. Cut quinces and pears in halves. Have a pail of cold water standing near and drop the fruit into it as soon as peeled. Prepare only one kind of fruit at one time. Have a porcelain lined kettle half full of boiling water; with a skimmer lift the fruit from the cold water, and after draining put in the boiling water and let simmer slowly a few moments. Then skim out into clear, cold water; let it remain five minutes; skim out and drain on a sieve. If you use a wire sieve throw a piece of cheese cloth over the sieve before putting the fruit in; when drained remove to a small earthen crock and pour over it enough hot syrup to more than cover the fruit. Turn an inverted plate over the fruit to keep it covered with syrup. Let it remain twenty-four hours.

The next day drain the syrup from the fruit, heat boiling hot and pour over the fruit, remembering to keep the plate over the top and jar well covered. Every morning for six days in succession heat the syrup and pour over the fruit. At the end of this time skim out and drain, place to dry on a sieve, with a thin cloth over it. It is best dried in a warm oven, turning once in a while. Keep in a cool, dry place. If the syrup cooks away so there is not enough to cover the fruit more should be prepared, as it is necessary that the fruit should be kept under the syrup.

Cherries should be pitted and strung on a straw, with spaces of half an inch between each one. After they are ready to dry, cut in different lengths so there are half a dozen or more together. The very dark cherries and the white ones make a pleasing contrast when used together.

The syrup should be prepared before the fruit is cooked. It is made in the proportion of one pound of granulated sugar to ten ounces of water, which should be used by measurement. Get a ten-ounce bottle at a druggist's to measure the water accurately. Pour the water over the sugar in a porcelain-lined kettle and stir all the time it is melting. As soon as the sugar is dissolved and it boils up, remove it from the fire.

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Add half a pint of water to half a pound of granulated sugar, put in a new tin pan over the fire and stir until the sugar is all melted. Then cook together until the syrup spins a thread; remove from the fire and set in a pan of cold water. When a little cool, beat rapidly until it is partly crystallized.

Have ready a quantity of double sweet violets (the white are preferred); cut off the stems, drop in a few, and stir gently. Then with wire tongs lift them on to oiled paper and leave them until hard.

Another method is to boil the sugar and water until when dropped in cold water it will be hard and brittle. Then throw the violets into the syrup and keep them in until it boils up again. Stir the syrup around the edge of the pan until it is graining; then stir the flowers about and lift out with the wire tongs on a thin white cloth. Place on a sieve in the warming oven, and turn them often to help them dry faster.

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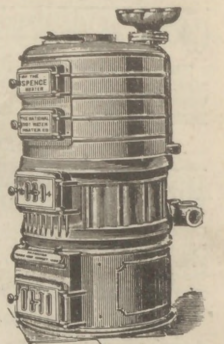


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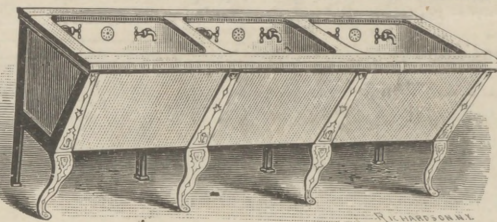
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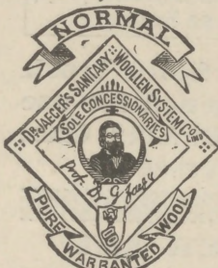
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