

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 30

Sunday, October 22, 1892

Whole No. 729

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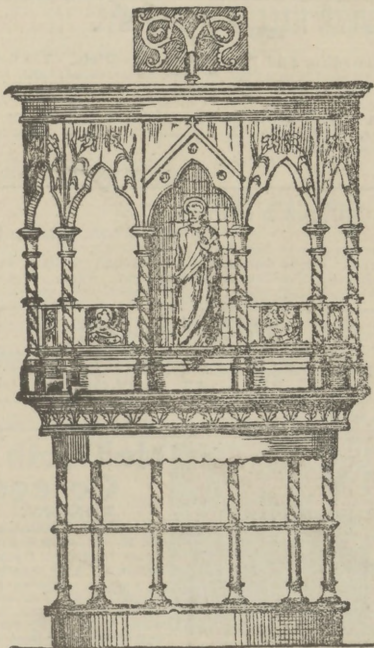
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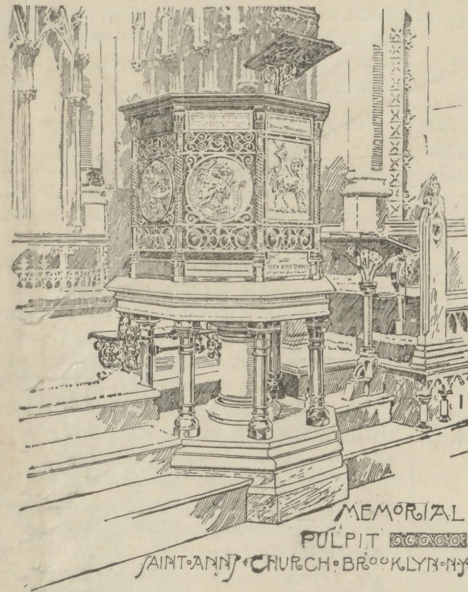
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Opinions of the Press

The Christian at Work (Undenominational).

AN ENCOURAGING VIEW.—The Episcopal Church, whose General Convention is now being held in Baltimore, is not disturbed by controversies over fundamental questions of doctrine which have of late years agitated other denominations. It now gives its attention to matters pertaining purely to worship, or the carrying on of the great beneficent enterprises of the Church. It is small wonder that such a Church has a great and growing attraction for many who have no relish for weary theological disputes and tedious heresy trials.

The Evangelical Churchman (Toronto)

NOT INFALLIBLE.—Archbishop Corrigan, of New York, is evidently of the opinion that the Pope is only infallible when he agrees with him. For instance, he considers that the Pope has been misled on the school question by Cardinal Gibbons and Bishop Ireland. The veil, when lifted, shows that there are clerical factions in the Roman Church as well as elsewhere, and great divergence of opinion. A dispatch from Rome, given out by "a high source" in the Yatican, says: "Considerable surprise has been caused here by an effort of Archbishop Corrigan to establish the inexactness of one of the statements of the Pope in his recent letter to the bishops of the Province of New York."

Railway Master Mechanic

STRIKES.—For one man to prevent another man from working is a lawless act, and that it is done by or for organized labor makes no difference. The law does not take cognizance of organized labor any more than it does of red-haired labor, or of temperance or Catholic or Protestant labor. And not only the law of the land, but the sentiment of right-thinking people everywhere, makes it an evil and an inexcusable act to prevent the man who needs work and wants to work, from doing so. How much sympathy for labor is there in the sentiment which beats a man black and blue when he appeals for work, the wages of which his hungry family needs, because he does not belong to a union? What sort of charity would that be which would refuse to help a starving child unless it was enrolled in some Sunday School mission class?

The Wesleyan

THE CREED.—We have been asked if there be not some fear of our young people misunderstanding a clause of the Apostle's Creed. The word "Catholic" was first used in the

Apostles' Creed as follows: "And one holy, catholic, apostolic, Church." Its next use was by Ignatius, who is said to have been an apostle of St. John, and to have suffered martyrdom in the year 107 A. D. He used the word in this sentence: "Wherever Jesus Christ is, there is the Catholic Church." The general introduction of the Creed at the opening or closing exercises of Methodist Sunday Schools, we very fully endorse, and should be glad if this confession of faith and standard of apostolic doctrine were included in the General Conference arrangement for congregational worship. Our confession has not reference to Roman or Anglican or other denomination, but to the universal Church, "the holy Church throughout all the world!"

Church Bells.

BOOTH'S BUNCOMBE.—The Salvation Army has been celebrating its twenty-seventh anniversary. Large and enthusiastic meetings have been held in Exeter Hall. We congratulate the Army upon its flourishing condition, and upon what it has done; but we cannot but deeply deplore the tone of Mr. Booth's remarks made on the occasion. There was nothing amusing, or dignified, or, indeed, aught but silly in the extreme, in Mr. Booth's asking, amid the plaudits of his followers: "What bishop's ox had he stolen, or what rector's ass had he ever taken away? It was true that two or three of their asses who joined him had gone away again and made a tremendous braying as they had gone. But wherein had he injured them? Never knowingly. On the contrary, he contended that the churches had profited by the operations of the Army. They had even imitated some of their methods, and imitation, as they knew, was the sincerest form of flattery." Such language is the acme of folly. It may do in Exeter Hall, but it will not do beyond those walls. To say that the churches have profited by the operations of the Army, is to say what no serious person believes to be true. And it was odd, surely, to proclaim that those gentlemen who had joined him were "asses." Were they asses because they joined the Army, or because they left it? Mr. Booth did not say. Perhaps a rector's ass ceases to be an ass when he joins Mr. Booth, and only drifts back into his old condition when he leaves him. Possibly there are even Salvation Army asses as well as rectors' and bishops' asses. There is nothing convincing or even Christian, in calling an opponent an ass "Manners makyth man."

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It may be added, that every autograph catalogue now contains letters of our bishops, and that their prices show that very many persons must be engaged in collecting sets of them. Letters of Bishops Seabury, Madison, Robert Smith, Bass, Jarvis, Parker, Bowen, etc., are of extreme rarity and command large sums. An amusing story showing the market value of a title, is told of the great "Cist" autograph sale. In the list of our bishops appeared one name, inserted by mistake, of a clergyman, not a bishop. But the buyers did not know this, and paid a high price for the letter, while the autograph of a well-known bishop, placed by accident among other clergymen, brought only 25 cents.

**Literary Note**

Lord Tennyson's new volume of poems is to be published by the Macmillans early in November uniform with their edition of his "Forerunners." It is entitled "The Death of Ænone, Akbar's Dream, and other Poems," and the contents, with one exception, are quite new, including the lines entitled, "The Silent Voices" which were sung at the funeral services in Westminster Abbey to music written by Lady Tennyson.

**Pamphlets Received**

- Partial Truth, God's Chosen Instrument for the Religious Education of Men. A sermon preached before the Alumni Association of Berkeley Divinity School. By Lucius Waterman, M. A. New York: James Pott & Co. Pp. 34. Price, 10 cents.
- Official Report of the 11th International Christian Endeavor Convention. Boston: United Society of Christian Endeavor.
- Work and Pay. A Sermon by the Rt. Rev. H. M. Thompson, D. D., on Labor Day, in Trinity church, New York. New York: Thos. Whittaker.
- The Church's Creed. By Dr. S. D. McConnell. New York: Thos. Whittaker.
- Sermon preached on the death of the Most Rev. John Medley, D. D., Metropolitan of Canada. By the Rev. Pelham Williams, D. D. St. John, N. B.: Ellis, Robertson & Co.
- Sermon on Prayer Book Revision. By the Rev. Samuel Hart, D. D., custodian of the Standard Prayer Book.
- Sermon preached at the consecration of Rt. Rev. C. K. Nelson, D. D., Bishop of Georgia, by the Rt. Rev. N. S. Rulison, D. D.
- A Message to Mothers. By the Rev. B. Fay Mills. New York: Fleming H. Revell Co. Price 25cts.
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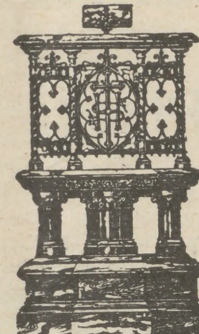
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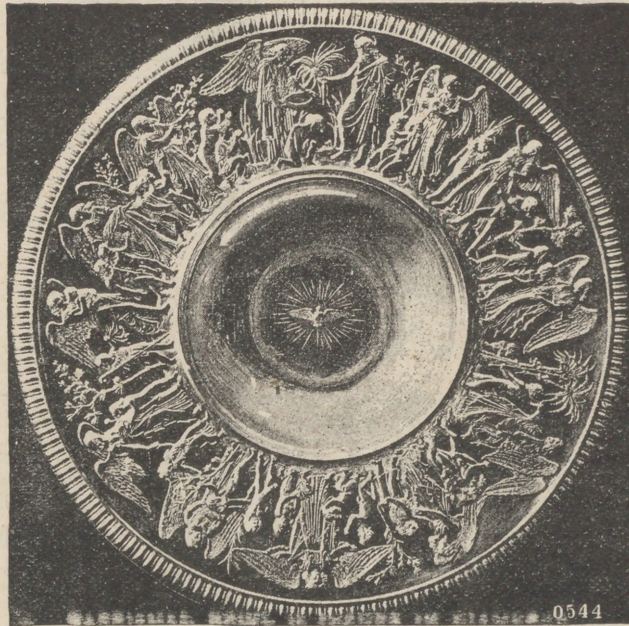
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# The Living Church

Saturday October 22, 1892

## News and Notes

AMONG the distinguished members of the House of Deputies of the General Convention, mention is made of Chief Justice Fuller, U. S. Supreme Court; ex-Governor Baldwin, Michigan; Governor Bradford Prince, New Mexico; Seth Low, president of Columbia College; Judge E. T. Wilder, of Minnesota, a member of the House for 30 years; J. Pierpont Morgan, and Bayard Cutting, of New York, etc. The clerical deputies are omitted from the enumeration, as they are all distinguished. It is regretted that ex-Secretary of State Hamilton Fish and the venerable Dr. Shattuck of Boston are not able to attend.

We have to thank the *Christian Union* for correcting the *Chicago Advance*, which recently made the extraordinary statement that the proposed Church Hymnal so revises Bishop Heber's famous hymn to the Trinity as to leave all Trinitarian allusion out of it. The *Christian Union* suggests that "the editor of the *Advance* must have been reading the 'Hymns of the Church Universal,' in which this adaptation to Unitarian uses has been made, and very ingeniously made, for in the adaptation not a line has been altered, only some lines have been omitted and some transposed"; and adds that "the committee on the Enrichment of the Liturgy will be inclined, after hearing this paragraph, to add to the Litany a new petition: 'From all Congregational critics, Good Lord, deliver us.'"

THE meeting of the Church Congress of England has recently been concluded, and a full report of the proceedings, from our special correspondent, will shortly appear in these columns. As far as we can gather from the daily press, the meeting was marked by great excitement and by many sensations. One of the chief of these was the assertion of Lady Cavendish that drunkenness prevails to an alarming extent among women of high social standing in England. While there is reason to believe that this assertion is exaggerated, it is not improbable that the great strain on the nervous system, occasioned by the exigent demands of ultra-society, may create a craving for stimulants; and it is well that a warning note against this tendency should be sounded in America as well as in England.

A DECISION was rendered last week by a judge of the New York Circuit Court, embodying principles which are seldom acted upon at the present day. The words of this ruling are practically these:

I will not admit to citizenship in courts at which I preside applicants who cannot read and write the English language. Every citizen should be able to read and write. An alien asking naturalization must have these qualifications before I will grant to him a certificate of citizenship. He should be able to read the Constitution of the United States before he is asked or allowed to take the oath of citizenship, and I intend to adhere to this rule whether the applicant speaks the English language as his mother tongue or whether he is a subject of one of the Continental nations ignorant of our language, our customs, or our Constitution and our laws. The soundness of this position is not likely to be questioned. It is to be lamented, therefore, that it is not in accord with our Constitutional definition of universal suffrage. Nothing threatens our country more than the abuse of the right of suffrage by ignorant foreigners who have no comprehension of our political organization, and who are eager to sell their votes.

THE Supreme Court of Pennsylvania has rendered another decision of importance as related to Church institutions, in sustaining the lower court which exempted the Episcopal Academy from taxation. The court held that "an institution that is in its nature and purpose a purely public charity does not lose its character as such under the tax laws if it receives a revenue from the recipients of its bounty sufficient to keep it in operation. It must not go beyond self-support. When a charity embarks in business for profit it is liable to taxation like any other business establishment; but so long as the trustees of the school manage it as a charity, giving the benefit of what might otherwise be profit, to the reduction of tuition fees or the increase of the number of free

scholars in furtherance of the 'education of youth,' the purpose of their trust, the school house is entitled to exemption. It represents the gift of private persons and of the State. It is, as we said in Northampton county *v.s.* Lafayette College, the educational plant, and, so long as it is used to provide education at the mere cost of teaching alone, and is open to the public, it does not lose its character as a charity."

CLOSE on the report that the trial of Dr. Briggs will be resumed shortly before the Presbytery of New York, comes the news that the Board of Directors of the Union Theological Seminary have decided by a vote of 19 to 1 to dissolve the relations which exist between the Seminary and the General Assembly of the Presbyterian Church. By the compact of 1870, the General Assembly has had the power to veto appointments to professorship in the Seminary, but by this action the Seminary becomes, as before, an independent institution.

The compact of 1870 became virtually void when the Seminary ignored the refusal of the Assembly to endorse the transfer of Dr. Briggs from the Chair of Hebrew to the Chair of Biblical Theology. The Seminary has, therefore, conferred a favor upon the Presbyterian Church by withdrawing quietly, for the Assembly would have been forced sooner or later to annul the compact at the risk of much excitement, and even schism. Only last year it enjoined the Presbyteries "to see that students under their care be prepared for their sacred office in seminaries and by teachers who are under the direction of the Assembly, and that the board of education be directed to restrict the appropriations for the education of students to those who are pursuing their studies under the above-named institutions."

Again, if the tendency towards freedom of opinion and broad interpretation of doctrine which threatens the Presbyterian Church is checked by the deposition of Dr. Briggs from the ministry for heresy, the Union Seminary would have to go too, for it has unqualifiedly upheld Dr. Briggs; and its course of instruction has become so broad as to attract many students who intend to become ministers of the Congregational and other churches.

We fail to see, therefore, how the Presbyterians have lost anything by this action. The Seminary will do them as much good in the future as in the past, and they will no longer be confronted by the anomaly of being responsible for an institution which is dependent upon them, yet independent enough to defy their expressed will.

## Brief Mention

The proposed Hymnal contains only one hymn written by a living American clergyman. That hymn is No. 165 from the pen of the Rev. John Anketell, on the Transfiguration.—There were 65 applicants for admission to the General Theological Seminary this year. This is the largest number of new students ever recorded in the history of the institution. Last year there was a much smaller number of applicants, and the whole institution contained but 113 students. This year the seminary opened with over 140 students.—A Boston clergyman, denomination not reported, preached on Whittier in the morning and on the Sullivan-Corbett fight in the evening. *The Congregationalist* tells of another clergyman who announced a Sunday evening talk on the subject, "Your trolley's off." Another clergyman recently remarked to his congregation: "You press the button, and I do the rest;" and still another spoke of prayer as touching the electric button which rings in heaven.—There are sixty-three Afro-American clergymen in the Church in the United States: thirty-four priests and twenty-nine deacons.—The daughter of the late Bishop Colenso, of South Africa, has continued much of the benevolent work among the Zulus begun by her father. She has taught a number of chiefs to speak English, and has translated into their tongue large portions of the Bible.—The church at Hickman, Ky., has two women on its vestry.—Among the congresses to be held in connection with the Columbus Exposition will be the "Congress of Missions," which will occupy eight days, Sept. 10-17, 1893.—Part of the

ballast of Lieutenant Parry's ship, the *Kite*, is to be used in constructing a parish building for the church of Our Saviour, Camden, N. J. The rector is trying to raise money for the building by selling bits of the stone as relics.—Cardinal Howard's death reduces the number of cardinals now living to fifty-one, all save ten of whom were appointed by the present Pope. Since Leo's succession to the Papacy, no less than eighty-six wearers of the scarlet have died. Twenty-four of the surviving cardinals live in Rome, although three of them are Germans, and three are French; and of the remaining twenty-seven, nine are Italians, six Frenchmen, three Austrians, three Spaniards, two Portuguese, with one from each of these four countries: the United States, Canada, Belgium, and Australia.—A novel solution of the traditional difficulty between college sophomores and freshmen, was found the other day by President Thwing, of Adelbert College, of Western Reserve University. He invited both classes to dine with him and each other. At the dinner each sophomore escorted a freshman to table. Members of both classes made speeches, '95 welcomed '96 with cheers, and the dinner broke up with both classes cheering for Adelbert and Western Reserve.

## The General Convention

### Fifth Day, Monday, Oct. 10

The attendance at the morning session was quite large, although many of the deputies spent Sunday in Washington or Philadelphia. It was generally expected that revision would be brought to a close to-day, and that there would be a field day over the proposition contained in Resolution 42 to displace Psalm 69 from the Good Friday service. Although it will take another day to dispose of the Notification, the latter expectation was fully realized in the great debate which occupied nearly the entire afternoon, and which finally resulted in the rejection of Resolution 42.

Prayers were said by the Rev. P. G. Robert, of Missouri, and Bishop Walker, of North Dakota. Dr. Dix took the chair at 10.

Mr. Foote, of West Missouri, offered a resolution that the Committee on Pointing the Psalter be instructed to complete the work as soon as possible, that it may be published as an appendix to the Hymnal; Mr. Williams of Nebraska, that messages from the House of Bishops informing the deputies of the action of that House upon a subject under consideration of the House of Deputies at the time, shall be held in the custody of the secretary, provided that such messages shall be read before the adjournment of the Convention. These were referred. The secretary was added to the Committee on Expenses.

The order of the day then came on, and the House proceeded to consider the resolutions of the Notification. No. 24 to place the interrogative form of the Creed in the questions in the office for Baptism, was attacked by Dean Hoffman in a very able speech, which sealed the fate of the proposed change. His argument was that the Church had two forms of the Apostles' Creed, the declaratory and interrogative, (the latter is found in the Visitation of the Sick); the one having the words "the resurrection of the body," the other "of the flesh." This resolution proposes a third form inasmuch as it turns the declarative Creed into an interrogative form. It has been considered by Anglican theologians that the interrogative form may be regarded as an authoritative interpretation of the declarative form. The question was discussed by Drs. Mann and Huntington. The resolution was lost by a large vote.

The proposed addition to the exhortation in the marriage service was opposed on the ground of inaptness of expression, but was adopted, the clergy generally voting for it, while the lay vote was quite close, it standing 25 to 21. There was a large vote in favor of providing Collect, Epistle, and Gospel for the marriage service, but not large enough to carry it.

Resolution 37 to add three prayers to the burial service, was rejected, the Convention evidently thinking that to enrich that sublime service would be an attempt to paint the lily.



At the afternoon session, the Convention assembled in full force, the galleries being well filled by interested listeners. A message was received from the House of Bishops that they had voted to make Alaska, and Oklahoma, and Indian Territory, missionary jurisdictions; another to request the return of that portion of their message which related to the adoption of Psalm 64 instead of 69 for the Good Friday service. A ripple of excitement swept over the House, as this was felt to be the first note of the anticipated debate.

The motion to adopt Resolution 42 opened the most interesting discussion of the session thus far. This was a motion to substitute Psalm 64 for Psalm 69 which has been in use for the last three years. Psalm 64 has been in use in the American Prayer Book for a hundred years. At the Conventions of 1886 and 1889, Psalm 69 was adopted, as in the English Prayer Book. Late in the session of the latter Convention, a resolution was proposed and carried through, proposing to this Convention the final adoption of Psalm 64. Its advocates disliked what are called the imprecatory verses of the 69th.

The debate was opened by the Rev. Geo. M. Christian, of Newark, who advocated the use of the 69th Psalm as pre-eminently the Psalm of the Passion and of the Atonement. We should keep this Psalm because it emphasizes and sets before our people and before the world the fact that this Church is going to stand upon the evangelical doctrines of the Gospel, the Passion of our Lord. In a very earnest speech, the time of which was extended by the Convention, the deputy made a powerful plea.

The Rev. Dr. Rhodes, of Southern Ohio, followed on the other side. His argument was that the vindictive spirit of the old Hebrew prophets was out of harmony on that day when all the world is trembling before the solemn majesty of that self-denying Sacrifice. The spirit of animosity against His enemies is not the spirit which the Lord exhibited as he cried: "Father, forgive them." Dr. Rhodes' speech was the best made upon that side of the question, and although able speakers like Dr. Alsop, Dr. Huntington, and Dr. McKim, advocated the same view, there were no other arguments adduced.

Drs. Battershall of Albany, Taylor of Springfield, Jewell of Milwaukee, and Gailor of Tennessee, urged the retention of the 69th Psalm. Dr. Gailor's two speeches were very forcible and produced a great impression upon the House. He showed in the first instance that the same objections which were urged against Psalm 69 were equally applicable to Psalm 64. His second speech was called forth by Dr. Huntington, who thought that Dr. Gailor had fallen into a fallacious thought in drawing a parallel between the two Psalms. He denied the parallelism and pressed his supposed advantage by reading the "imprecations" of the Psalm. Dr. Gailor replied that it was not because he did not know that there was some difference in the apparent phraseology that he urged the point, but because that question had not been raised. He closed by saying:

I say any man who does deliberately persecute him whom he knows God has smitten, who does deliberately adopt some plan in order that he may vex him whom God has wounded, deserves to be wiped out of the book of the living and not to be left among the righteous. (Cries of Good, Good). It is a very singular thing that of all prayers there is not a prayer in that 69th Psalm without a condition; if all prayer is in the 69th Psalm, and there is no suggestion of a prayer in the 64th Psalm, how does it happen that the 64th Psalm begins: "Hear my voice in my prayer." The whole Psalm is a prayer.

This was felt to be the decisive speech of the afternoon, and the laurels of the day were worn by the eloquent vice-chancellor. The tilt between the two leaders was watched with the greatest interest. The vote was taken just before the hour of adjournment, and resulted: Ayes, clerical, 16 dioceses, lay, 17; nays, clerical, 31, lay, 24. Five dioceses were divided on the clerical vote and four on the lay. So the motion to adopt Psalm 64 was lost.

The House of Bishops sent a message, in which the deputies concurred, that in obedience to the proclamation of the President, the Convention would meet in St. Paul's church on Friday morning, Oct. 21st, for the service of thanksgiving or the favors received from God by this land since its discovery.

### Sixth Day, Tuesday, Oct. 11

Morning Prayer was said by the Rev. B. P. Lightner, of Delaware, and Bishop Brooks, of Massachusetts. The deputies were a little late in arriving, as a protracted meeting had been held the night before, at St. Michael's church, in aid of the Church in Newfoundland. However, the house was well filled when Dr. Dix called to order at 10 o'clock.

The Committee on Constitutional Amendments reported that the proposition to change the time of the meeting of the Convention to September, was inexpedient. The House thought so too, and discharged the committee from further consideration of the subject.

The proposition to reduce the representation from the dioceses to three of each order, was reported as premature, and postponed indefinitely.

The committee also reported upon the memorial of the diocese of Colorado, offering to cede the western half of the state to the General Convention that a missionary jurisdiction may be formed. The committee reported a resolution to accept the cession, which was passed unanimously.

A memorial from the jurisdiction of Washington, praying

for division, was referred to the Committee on New Dioceses.

Canon Jacobs, of Winchester Cathedral, England, was invited to a seat on the platform. Mr. Burgwin presented rules for debate on the Hymnal, which were referred to the Committee on Rules. A resolution by Mr. Brown, of Rhode Island, to instruct the Prayer Book Committee to provide for translations of the Prayer Book into various modern languages, was, for some occult reason, referred to the Committee on Constitutional Amendments.

The order of the day was then taken up, and Resolution 44 of the Notification was lost, after a short debate, led by Dr. Hoffman. The objection made was, that the adoption of the proposed rubric would be construed into a permission to hold ordinations and to celebrate the Holy Communion in the evening. The remaining resolutions were quickly passed without debate. Then occurred a somewhat dramatic incident: as the president announced the last vote, Dr. Huntington, the able leader in the revision movement, was seen making his way to the president's table, having a large volume in his arms, which he laid before the Convention as the Standard Prayer Book, in printers' proofs, as completed at 12 o'clock of Oct. 11th, 1892. He presented with it resolutions calling for the acceptance of the Standard, and for the printing of a thousand copies for distribution to the deputies and dioceses.

Mr. Burgwin then called up his resolutions and moved the first, providing that the twenty new selections of Psalms be printed in full in the new Prayer Book, as well as by table. The chair ruled, in answer to a question, that the adoption of the resolution would have the effect of postponing the completion of revision for three years. After some discussion, the question was put to vote, and the resolution was lost.

At the afternoon session, the chair appointed as a committee to nominate Trustees of the General Theological Seminary, the Rev. Drs. Coit, Gailor, Hodges, Messrs. King, Biddle, and Laidley. Messages Nos. 13 and 14 from the House of Bishops were upon proper regulations for the custody and distribution of alms received at services. Message No. 15 asked for a committee of conference on Resolution 37 of the Notification, which the House had rejected. The president appointed as such committee, the Rev. Drs. Hart, Spalding, and Mr. Thomas.

Mr. Morehouse of Milwaukee moved that the resolution to adopt the Standard Prayer Book be postponed until an item of unfinished business, left over from the last Convention be disposed of. This was a motion taken from the calendar to omit the words Protestant Episcopal from the title page. For a moment it seemed as if the famous debate in Chicago six years ago was to be renewed, but the deputies were evidently unwilling to spend the time over it. Those who are known to be earnest advocates of the measure, were opposed to bringing it up at the present time. They would prefer to wait until the increasing sentiment of the Church shall bring it about by an amendment sent down to the dioceses in proper course. Hence a motion to lay the subject on the table prevailed on a vote by orders as follows: clerical: ayes 27, nays 20, divided 5; lay: ayes 31, nays 13, divided 1. To illustrate the fact that this was not a test vote on the question, it may be mentioned that the diocese of Chicago voted unanimously in the affirmative.

The resolutions of the Committee on the Standard Prayer Book were then taken up, and, after some discussion, were passed. These, it will be remembered, provided for the printing of the book. During the debate the committee on conference upon Resolution 37 reported, recommending a reconsideration, and that the House concur with the bishops in adopting it. This caused some debate, and amid much confusion, the House voted by orders to concur. The three prayers in the Notification, Resolution 37, are therefore added to the Burial Service.

The House then resumed discussion upon the canons relating to the Prayer Book proposed by the Joint Committee on the Standard Prayer Book. After a long and somewhat tiresome debate, they were referred to the Committee on Canons, and the House adjourned.

The bishops have been discussing new canons upon suffragan bishops and marriage and divorce. They have divided the jurisdiction of New Mexico and Arizona, but Bishop Kendrick will remain in charge of both for the present. It was judged inexpedient to divide Wyoming and Idaho. Nominations of missionary bishops for Alaska, and Oklahoma, and Indian Territory will be made on Saturday.

In the evening a meeting of the Board of Missions was held, Bishop Tuttle presiding. Addresses were made by Bishop Kendrick of New Mexico and Arizona, Bishop Walker of North Dakota, Bishop Johnson of Western Texas, and the Rev. Francis L. H. Potts of the China mission. The latter said the recent anti-Chinese immigration act of Congress has had a most serious, prejudicial effect upon missionary work in China, but that the indifferentism to Christianity in that country is rapidly disappearing, and that the opportunity of the Church is now.

### Seventh Day, Wednesday, Oct. 12

The Rev. J. E. Cathell, of Indiana, and Bishop Leonard, of Ohio, officiated at Morning Prayer. It was a pleasant coincidence that the day was the anniversary of the Bishop's consecration, and of Mr. Cathell's ordination to the diaconate. It was also the day appointed for the consecration of the

Rev. G. H. Kinsolving, as Assistant Bishop of Texas. The consecration was held in Philadelphia, and the deputies from Texas were not in attendance at the House.

On taking the chair, Dr. Dix announced the arrival in the city of a deputation from the Province of Rupert's Land. It was voted that the deputation be received on Saturday at 11:30 A. M. The President read a communication on a question of privilege, in which he stated that many complaints had been made by members who felt aggrieved at the incorrect reports made of their speeches in what purported to be a verbatim report of the proceedings.

The Committee on New Dioceses reported in the cases of the missionary jurisdictions of Wyoming and Idaho, and of Washington, applying for division, that by precedent established, the matter of arranging missionary jurisdictions had been left to the House of Bishops. They requested therefore to be discharged from further consideration of the subject, which was granted. In the case of the diocese of Tennessee which applied for the consent of the House to division, the committee reported that all the constitutional requirements in the case had been complied with, except that it did not appear that in the proposed new diocese there were six rectors of parishes who had been in canonical residence for one year. They therefore were obliged to ask for time for further consideration. This was placed upon the calendar and debated in the afternoon.

The Committee on Canons made a number of reports on amendments submitted to them, which were placed on the calendar for future consideration.

The Committee on Expenses submitted a report fixing the salaries of the officers of the Convention. The salary of the secretary is \$1200 for the first year, and \$500 for each of the other two years. It is well earned. Mr. Hutchins is a most efficient secretary, never confused, and always courteous and accommodating. His knowledge of the routine of the work of the House greatly facilitates business, and his occasional necessary absences, for he is not iron, are deplored.

The House of Bishops sent down messages recommending that the report of the trustees of the Aged and Infirm Clergy Fund be committed to a joint committee, and that the two houses meet in joint session on Thursday, at 11:30, to consider the report of the Church University Board of Regents. These the House concurred in.

The Joint Committee on Standard Prayer Book recommended that the House should not concur with the bishops' resolution as to the distribution of the volumes to be printed, on the ground that the plan which the committee had proposed enabled it to reimburse itself partially for the expense incurred in publishing the book.

Several resolutions were offered: by Mr. Olin to restrict the publication of leaflets containing services, so that they may be licensed for use by proper authority; by Dr. Brown, that the date of the publication of the Standard Prayer Book be All Saints' Day, 1892; by Mr. Roots, that the Prayer for Congress should be more generally used; that the use of the present Prayer Book be permitted until 1895. These were referred to committees. Dr. Morrison, of Albany, offered a resolution, which was adopted, that night sessions be held next week, beginning on Wednesday, until adjournment. This indicates that the Convention may close next week. Greetings and Godspeed were sent to Dr. Kinsolving, whose consecration is held this morning. The Calendar was reached at 11, when Mr. Richmond's resolution came up, that a canon be presented which shall require the consent of the bishops only to the consecration of a bishop, and that the consent of standing committees should not be required. After a brief discussion, it was postponed indefinitely.

The next order was the amendment of Art. V. of the constitution, providing that the diocese may cede a part of its territory to the General Convention for a missionary jurisdiction. This amendment was adopted by the last Convention, and should have come up for final action at this Convention, but it appeared that through some inadvertence, the formal notification had not been sent down to the dioceses. It was therefore decided to begin *de novo*, and accordingly the amendment was adopted by a vote by dioceses, to be notified to the dioceses, and to come up at the next Convention.

A number of messages from the House of Bishops came in: No. 18, that the bishops concurred in consent to a new diocese in Virginia; No. 19, that a joint committee be appointed to consider the subject of Orders of the Church in Sweden; the committee on the part of the Upper House, Bishops McLaren, Perry, Randolph, Gilbert, Davies. Other messages were upon the subject of pointing the Canticles, *Te Deum*, *Gloria in Excelsis*, etc., and publishing as an appendix to the Hymnal, also on the Standard Book, and a resolution to the effect that in the judgment of the bishops changes in the order of the contents of the Prayer Book involve alterations in that book, and would require three years for completed action.

Just before the recess a motion prevailed to reconsider the vote taken yesterday to accept the invitation of the local committee to take an excursion on Friday. At the re-assembling the subject was discussed, many of the deputies feeling that it was not the thing for the General Convention to take such a trip on the weekly fast on which the Church requires such abstinence as is suitable to extra-ordinary acts of devo-



tion. It was urged that the clergy found it difficult enough to teach their people the nature and obligations of the weekly fast without having that difficulty increased by the example of the great council of the Church leaving its business to go on a pleasure excursion on the day set apart by the Church as the weekly commemoration of the Crucifixion of our Lord. The subject was recommitted to the special committee, who subsequently reported that upon conference with the local committee and the bishops, it was recommended that the House adjourn on Friday at 1 o'clock to allow those of its members who are so disposed to accept the invitation. This was adopted by a close vote. The House evidently felt the force of the arguments against the resolution, but considerations of courtesy toward the local committee constrained the deputies to consult their convenience.

The chair read a letter from President Harrison, thanking the Convention for its expression of sympathy in his affliction.

The report of the Committee on New Dioceses on the memorial for the division of Tennessee then came up. The debate turned upon the constitutional point that one of the six rectors in the proposed new diocese had not been in canonical residence for one year. Drs. Gray, Gailor, and Davenport of Tenn., Dr. McVickar, and others, discussed the point. It was finally referred to the Committee on Constitutional Amendments.

An amendment to the Canon on Deaconesses, providing for their restoration after resignation, was adopted.

Message No. 26 of the House of Bishops proposed a revision of the Constitution and Canons by a commission of seven of each order. Message No. 27 concurred with the House of Deputies in the division of Colorado. This closed the business of the day, the calendar being nearly if not quite cleared. There is a decided disposition to dispatch business without loss of time, and it is possible that the Hymnal may not protract the session.

### Eighth Day, Thursday, Oct. 13

The Rev. C. C. Edmunds and Bishop Scarborough read prayers. When the president called to order he announced as the Committee on Conference in the distribution of the Standard Prayer Books, the Rev. Drs. Huntington, Hart, and Mr. Thomas. After a report from the Committee on Constitutional Amendments, the proposed amendment of Article I, offered by Dr. Huntington and containing the Chicago-Lambeth declaration on Christian Unity, was made the order of the day after the Hymnal was disposed of.

The committee to which was referred the Massachusetts memorial for the permissive use of the Revised Version of the Bible, made two reports: the majority report, signed by all but Dr. Edward Abbott who presented a dissenting opinion. Both were very able documents and well worthy of preservation. The objections to the use of the Revised Version, which the majority report offered, were: 1. That the Authorized Version of 1611 is so imbedded in and interwoven with the thought, literature, and spiritual history of English-speaking people that the use of any other version would be attended with a distinct loss of authority, the power of appeal, the richness of association of the King James Version. 2. The permission to read the Revised Version in the public services would produce confusion, diversity, annoyance, and debate. It would vitiate the devotional use of the Scriptures by flinging the Word of God into the arena of criticism in the very act of its use in worship. 3. The superiority of the Revised over the Authorized Version is still in dispute. Even in its critical features, the new version has not yet emerged from the region of controversy. There is no controversy over its literary merits. In recasting the language of the King James Version the revisionists have not only exceeded their instructions, but have hopelessly mutilated and defaced the chief of English classics. 4. As regards the Church of England, and by implication the Church in America, the revision of 1884 stands in the position of an unaccredited report indefinitely laid upon the table. The Convocation of Canterbury which appointed the revision committee, has refrained from putting its *imprimatur* upon the work.

Dr. Abbott read the minority report, an able defence of the Revised Version. He claimed that the vital point on which the question should turn is not a matter of taste, of the best English, of a majestic style, of general literary merit, of association, attachment, or tradition; but of the most nearly possible accurate and truthful representation of the exact words spoken by holy men of old as they were moved by the Holy Ghost. The consideration of the subject was postponed to a later day in the session.

The Committee on New Dioceses reported upon the petition of the diocese of Florida, asking that the southern portion of that State be set apart as a missionary jurisdiction, cession being made on behalf of the diocese. The report recommended that the petition be granted, and favorable action was taken by a unanimous vote.

Several resolutions were offered which were referred to the proper committees: to provide for a royalty in the new Prayer Book for the benefit of the Fund for Widows and Orphans, etc.; to provide for the filling of a vacancy in the Standing Committee of a missionary jurisdiction where there is no bishop; to distribute to deputies copies of the new Standard Prayer Book.

At 11 o'clock the bishops came in and the two Houses sat in

joint session to receive the report of the Church University Board of Regents. The Rev. E. N. Potter, D. D., read a voluminous report stating the objects and work of the Board. It is proposed to found scholarships of \$750 each and fellowships of \$1,000, which shall be open to candidates from Church colleges who successfully stand the examinations established by the Regents. Bishop Doane in a few words explained the object of the meeting. It is a history-making era, and to-day for the first time the General Convention, by sitting in joint session, places Christian education upon the same plane as missions. He introduced as the first speaker Bishop Nelson of Georgia, who spoke of Christian education as developing the highest manhood, deepening the spiritual life, and inculcating the spirit of sacrifice for the benefit of others. He was followed by Dr. Gailor, the vice-chancellor of the University of the South, who gave an earnest address upon the same subject. He said that he found it difficult to make men believe in the higher form of education, that it was meant to make men like to God. Objections were made that "sectarian education" makes men narrow. He believed in restriction in thought. Thought must be restricted by facts. He deplored the fact that boys were left in college free to consider religion as an open question. He denied that any college could be indifferent to this subject. Addresses were also made by Mr. Silas McBee and Bishop Whipple.

The joint session then terminated, and the House of Deputies resumed the consideration of the business on the calendar. This was a report from the Committee on Canons recommending amendments regarding the steps to secure the consecration of a bishop. They were to the effect that Standing Committees and bishops should be required to signify their consent or refusal to the consecration of a bishop within a specified time, and failure to signify action should be counted as consent. This was opposed, as affixing a penalty, and the discussion was continued after the noon recess. It was finally re-committed to the committee.

The next report, from the same committee, excited a good deal of debate. They reported unfavorably upon a proposed amendment to the canon on Renunciation of the Ministry, which was to the effect that a clergyman leaving the ministry for causes not affecting his moral character, should not be deposed, but receive a certificate of honorable dismissal. Drs. McVickar, Richards, and others, argued that deposition placed a stigma on a man's character, and it was a hardship and wrong to depose a man who finding that he had made a mistake, desired to rectify it. On the other side, it was urged that deposition was the taking back of a gift which the Church had given for a certain use, and which it was only right to reclaim under such conditions. The keen argument of Mr. Temple, a lay deputy from Vermont, excited much comment. The committee was sustained upon the vote.

The resolution to permit the use of the old Prayer Book for a time was negatived, on the ground that it was not necessary.

A resolution by the Rev. Mr. de Rosset that the Convention should meet in unconsecrated buildings, not in churches, called for a lively little debate. One of the deputies from Maryland took occasion to have a little fun at Chicago's expense, by saying that it would be better to have the Convention in a consecrated church, than in a hall dedicated to a heathen god. There were not wanting those who said that, in the latter place, one could easily hear from any part of the house, and could breathe pure air all day.

The last action of the day was to appoint a joint committee on the part of the House to propose a place for the next meeting. The committee consists of the Rev. Messrs. Faude, of Minnesota, Foute, of California, Stone, of Colorado, Trask, of Albany, and Davis, of Massachusetts. The complexion of the committee indicates that the next meeting may be held in the West.

### Ninth Day, Friday, Oct. 14

The attendance was small when the President took the chair; the committees were evidently busy in their respective rooms, as no report from any of them was presented. Dr. Carey read a report of the visit of the deputation from the House to the Provincial Synod of Canada. A resolution was passed, directing the secretary to furnish certified copies of the amendments of the Prayer Book to the custodian of the Standard Prayer Book. A message was received from the House of Bishops notifying the House of Deputies of certain changes in the lectionary. The Hymnal was made the order of the day for Monday, at which time the committee will make its amended report and the work of passing upon it will begin.

At 11 o'clock the two Houses sat together as a Board of Missions. Bishop Scarborough read the report of the American Church Building Fund Commission. Mr. Carpenter, of New Jersey, presented the report of the Woman's Auxiliary in regard to the Enrolment Fund, with resolutions that the principal be invested and the interest used for the support of new missionary bishops and aggressive missionary work.

The report of the Special Committee on the report of the Commission on Work among Colored People was unfavorable to the recommendation of the Commission that the Board should consist of the southern bishops only. As now constituted, five of each order of bishops, priests, and laymen, form its membership, the Bishop of Ohio being the only northern episcopal member. The Bishop of Kentucky earn-

edly opposed the adoption of the report. He said that the recommendation that the southern bishops should be the board was passed by the unanimous vote of the Commission under the profound conviction, after six years' experience, that the work among colored people would be best advanced by such a change. The work must rest upon the southern bishops because God had put it there.

It soon appeared that the southern bishops were by no means unanimous upon the subject, for Bishop Sessums who followed, differed very decidedly from Bishop Dudley. He thought the work one for the whole Church, and that if it was confined to the southern bishops sympathy and enthusiasm would die out in the North. He deprecated any sectional line. The subject was debated at considerable length by Bishops Paret and Nelson, Drs. Tidball and Eccleston, and Mr. Joseph Bryan, one of the lay members of the Commission. It was finally disposed of, by referring it to the Board of Managers. The debate was very interesting, the attention paid to it being indicative of the earnestness with which the Church has entered into this great work. It was brought out that in the six years since the constitution of the Commission the appropriations for work among colored people have risen from \$12,000 to \$56,000. Many thought that a body with such a record should not be legislated out of existence. It was one o'clock when the session terminated.

There was no afternoon session, the House having voted to adjourn for the day to give its members opportunity to take the excursion down the harbor. Bishop Kinsolving made his first appearance in the House at the joint session, and was warmly greeted. He took his seat with the Texas deputies. The Bishops of Georgia and Louisiana have attracted much attention by their speeches in the joint meetings of the Houses. They are very forcible speakers, with fine presence, and have at once commanded attention.

The House of Bishops to-day agreed to the setting apart of the Northern Peninsula of Michigan, and the southern part of Florida as missionary jurisdictions. The bishops have appointed Saturday to elect missionary-bishops for Alaska and Oklahoma. On Monday they are to elect a bishop for the new jurisdiction of Colorado.

### Tenth Day, Saturday, Oct. 15

At the opening of the morning session, two messages from the House of Bishops were read. The bishops were at work yesterday afternoon while the deputies were resting from their labors. The messages were that the bishops concurred with the Lower House in amending the canon touching clerical removals, and in the division of Colorado. The new jurisdiction is named "Western Colorado." They have divided the jurisdiction of New Mexico and Arizona, but continue them under the same bishop for the present. They proposed a resolution to amend the constitution of the Domestic and Foreign Missionary Society, so as to add to that body, delegates chosen by diocesan conventions. They recommended that the Board of Managers be instructed to provide in the new Mission House a fire-proof room or vault for the preservation of papers. They called for a committee of conference upon the subject of inserting the words: "Who hatest nothing that Thou hast made," in the new penitential service for Ash Wednesday. They concur with the deputies in appointing a joint committee on the place of the next meeting, and name Bishops Tuttle, Doane, Dudley, Nichols, and Brooks. They concur in the resolution accepting the cession of the southern part of Florida as a missionary jurisdiction, and have also voted to grant the memorial of Michigan in ceding the northern peninsula as a missionary jurisdiction.

The Committee on the Prayer Book reported a resolution to appoint a joint committee to prepare and report translations of the Prayer Book in such foreign languages as they shall deem proper; the committee to be two of each order.

On the changes in the lectionary, made in the House of Bishops, the committee recommended non-concurrence, on the ground that other changes were equally advisable, and recommended a joint committee to report to the next Convention.

The Committee on Constitutional Amendments made a report adverse to the petition from the diocese of Michigan to set apart the Northern Peninsula, not on any constitutional ground, as might have been expected from that committee, but on grounds of inexpediency. The Rev. J. J. Faude, of Minnesota, who presented the report, proceeded to set forth the grounds of the action of the committee which were, that the diocese was abundantly able to care for the field itself, that a wealthy diocese should not impose upon the general Church a burden which it was well able to bear; that the proper course would be the election of an assistant bishop to whom might be assigned jurisdiction in the peninsula. He proceeded to cite statistics from the journal of the Convention, and to state other facts in support of the position taken by the committee.

It was at once evident that the report would be stoutly opposed and a warm debate ensued. Judge Smith and Chancellor Woolworth, who are members of the committee, opposed the report and set forth their reasons in strong speeches in favor of the memorial from Michigan. Mr. Peter White, a lay deputy from Michigan and a resident of the territory in dispute, made a plain and convincing statement of the situation, illustrating it by a large map which he displayed. The facts which he brought out as to the financial



condition of the proposed jurisdiction, and the assurance that two-thirds of the salary of the bishop would be raised there, made a favorable impression. The scene became pathetic when the venerable Gov. Baldwin, a deputy since 1846, arose, his figure bowed and trembling with the infirmities of age, and made an argument for division. The Rev. Mr. Blanchard, of Pennsylvania, formerly of Detroit, also made a forcible plea for this diocese. The Rev. T. W. MacLean, of Michigan, offered as a substitute for the recommendation of the report, that this House concur in the message of the House of Bishops in consenting to the division. The debate had proceeded for some time, when the President announced that it had been sufficiently prolonged, and gave the floor to Mr. Faude to close. The vote upon the substitute, consent to division, stood, ayes 152, noes 101.

The order of the day, the reception of the deputation from the Province of Rupert's Land, was then taken up. Canon Pentreath, of Winnipeg, was the only one present, however, the bishops having been unavoidably detained. He was introduced to the House, the members rising, and made an address which pleased and interested the deputies. He gave an account of the vast country and work which he represented, which was highly instructive, and gave many of his hearers new ideas of the field and of the heroic men who are laboring so successfully in it.

Upon the resumption of business, the Rev. Dr. Beatty, on behalf of the diocese of Kansas, asked and obtained leave to withdraw its petition for the setting apart of the western portion as a missionary jurisdiction, on the ground of a defect in the action of the diocesan council.

The Rev. Dr. Huntington called for the order of the day, which was the consideration of the report of the Committee on Constitutional Amendments upon the resolution to amend Art. I. by making it a declaration of the articles of faith as set forth in the Chicago-Lambeth declaration.

Mr. Burgwin claimed that the subject had passed beyond the House in that it had been referred to the Joint Commission to revise the constitution. Then ensued a battle royal among the ecclesiastical lawyers and parliamentarians in the endeavor to call back the subject. Motions to reconsider, to recall, to rescind, to lay on the table, were as thick as autumn leaves, and the mind of the ordinary deputy was hopelessly confused. Meanwhile the hands of the clock moved on, and at one o'clock the Gordian knot was cut by the motion to adjourn. Upon what stage of the conflict the Convention will enter on Monday, only the accurate secretary can say.

Before adjournment, the President announced as the House Committee on Swedish orders: The Rev. Messrs. Christian, Fiske, Lawrence, H. R. Percival, and Geo. M. Christian, Geo. McC Fiske, D. D., A. Lawrence, H. R. Percival, and D. H. Greer.

The debate on Dr. Huntington's amendment to Art. I of the constitution, containing the Chicago-Lambeth declaration on Christian Unity, occupied the greater part of Monday and Tuesday, and is not yet concluded. The Hymnal was adopted as it came from the House of Bishops.

### Convention Brevities

THE REV. DR. HUTCHINS, secretary of the House of Deputies, is well known as the editor of the favorite Hymnal with music, which bears his name, and of other musical works. It was in this same city of Baltimore, just twenty-one years ago, that Dr. Hutchins began his career in the General Convention, as assistant secretary. Since 1876 he has held the position of first secretary, discharging the duties of his office in the most admirable manner.

THE REV. DR. HENRY ANSTICE, first assistant secretary of the Lower House, has held that position during six consecutive Conventions. Though apparently a young man, Dr. Anstice has been rector of St. Luke's, the leading parish of Rochester, for nearly twenty-seven years. He is a very popular and capable officer, a hard worker in parish and in Convention.

WE are glad to note the well-deserved appointment of Dr. Davenport as chairman of the Committee on Canons. This is the most important and hardest-worked committee, and requires a chairman of special qualifications, such as few men possess.

ONE of the most respected and beloved members of the Lower House is the Rev. Dr. Converse, of Massachusetts, chairman of the Committee on the State of the Church. Dr. Converse and a few other members of the House seem to act on the principle that work is better and speaks louder than words. His committee is the largest in the Convention, and its work may be of great value to the Church.

WE venture the suggestion that at every Convention, diocesan or general, a curtain should be hung across the entire chancel, back of the seats occupied by presi-

dent and secretaries and in front of the altar. This would be fitting for the Lord's house when used for the business instead of the worship of the Church, and in many cases would vastly improve the acoustics of the church.

THE Baltimore papers have given the Convention liberal attention, and though some of the mistakes of the reporters are very funny, the reports on the whole have been good and creditable. One of the dailies speaks thus of the Lower House: "There is no doubt about the fact that the members of the Episcopal General Convention make one of the finest, most manly, and most impressive assemblages of men that can be found anywhere in the world."

THE debate on the 69th Psalm was able and instructive. Some rash words were spoken by the Broad Churchmen, for which we hope they will repent before Good Friday comes around again. The vote showed where the Church stands, two to one, on the old foundations of evangelic truth.

THREE General Conventions have been held in Baltimore; one in 1808, one in 1871, one in 1892. The agitation for the revision of the Prayer Book was begun in the Convention of 1871, and is now ended in the same place where it began, twenty-one years ago. The movement for establishing an Order of Deaconesses was also begun in 1871, and the first report of the completed work was read during the early days of the Convention of 1892. The old Church moves slowly but safely. "It is better to be sure than sorry," as the sailors say.

DURING the first six days of the Convention one speaker had the floor 58 times by actual count. We have not heard whether he kept it up during the entire session, but so far as reported he had broken the record.

THE second week of the session abounded in reunions; Nashotah had her triennial feast of reason, and Sewanee, Trinity, General Seminary, Alexandria, and others had meetings around the festive board, where both outer and inner man were refreshed. Bishop Paret had a reception for the bishops, and the entire Convention were treated to an excursion down the bay.

MR. BURGWIN set the Lower House to laughing when he affirmed that the laity used the Prayer Book a hundred times more than the clergy. He went on to explain, however, that he meant only that there were a hundred times as many of the former as of the latter.

EMMANUEL CHURCH where the Convention is held, is a very quiet place, though not far from the market. The paved street has been covered with tan-bark, so that no rattle of wheels is heard. The House of Bishops meets in an adjoining chapel which is very handsomely fitted up for them. The committees meet in a house near by. Lunch is served in the basement of the church; post-office and writing room adjoining. The smokers are provided with a large tent in the rear of the church, and there the telegraph ticks tunelessly all the day long.

MANY eyes were wet with tears at the pathetic and powerful appeal of Bishop Dudley in behalf of the colored people and our work among them. If it could have been heard by all of our half-million communicants, there would be no lack of sympathy and funds. Instead of a quarter of a million, which the Afro-American Conference asked for and will not get, there would be a half million laid "at the Apostles' feet."

AS we have noted elsewhere, the General Convention has decided against the introduction of "fire, flood, and earthquake," into the Litany. Some very earnest words were spoken in favor, however, and one very expressive phrase was used by a deputy from Pittsburgh, while urging the addition of these words to the prayer. Referring to the awful catastrophe at Oil City, and the terrors of fire and flood combined, he said: "I saw people drowned in waves of fire, and burnt up in billows of water."

ONE deputy in the Lower House is a colored man, the Rev. Thos. W. Cain, from the diocese of Texas. Mr. Cain is a man of good presence, and a very impressive speaker. He was born a slave in 1840; was graduated at Lincoln University in 1871; studied in the Philadelphia Divinity School, and was ordained priest in 1879.

After some years' service in Virginia, Mr. Cain took charge of St. Augustine's, Galveston.

A LEGISLATIVE "snag" in the House of Deputies differs from a snag in the Mississippi, in being debatable. A snag is, in fact, the most debatable thing in the House. What would sink a Mississippi steamer, makes the House of Deputies rise to the occasion. The Hymnal, however, may be too large a snag even for that body.

THE due observance of Friday caused the House of Deputies much trouble, when the subject came up as a proposition to accept an invitation for an excursion on that day. Young ladies and gentlemen who are put in a similar quandary at times will sympathize with the House of Deputies in its searchings of heart, but we trust they will decide the question without reference to a committee.

THE excursion to the harbor was largely attended, and very much enjoyed. The president of the House and the secretaries, and a good sprinkling of bishops, made it seem like a joint session.

SOME of the deputies took advantage of the half-holiday to visit the beautiful parks of Baltimore.

A DEPUTY of a statistical turn of mind, has been figuring that the Convention, apart from the expenses of the local committee, costs \$1200 per day. A two-minutes' speech by a deputy costs \$4. Up to the ninth day of the session, one member who has been frequently on the floor, has cost \$2,000.

THE President's little joke. *House of Deputies*; confused cries of "No! No!" *The President*, rising with great dignity (rap! rap): "Deputies will have an opportunity to say 'No' when the question is put." The disorder in the House fades away with an audible smile.

Query. Why does the diocese of Tennessee present stronger evidences of stability than any other diocese? Ans. Because it is so difficult to divide it. For several years the diocese has been unanimous for division, but there seems to be always some obstacle in the way.

ONE of the entertaining features of the Convention is the deputy who rises to instruct the President as to the duty of the chair; and the calm way with which the dignified President sits upon the learned member, is equally entertaining.

"It seems to me" is still quite frequently heard on the floor of the House of Deputies, and yet the sentiment of the poet remains true, in many cases, that "things are other than they seem."

THE *Church Standard* is publishing a daily edition with stenographic report, a very difficult work for a journal equipped only as a weekly paper, and published in another city. It is rendered even more difficult by the fact that reporters are not practiced in Church nomenclature and frequently do not understand the discussion. Some serious mistakes have been made in this daily report, but it seemed rather hard treatment of the managers when the President publicly announced that members had complained of being misrepresented. It is admitted that members of the House cannot hear distinctly the half that is spoken, and why should reporters hear any more? They have only two ears each.

PRESIDENT GILMAN, of the Johns Hopkins University entertained at lunch a number of the bishops and deputies, during the second week of the Convention. Bishop Doane, in asking the blessing, recited the Latin form that has been used in Oxford for three hundred years, and one which Lord Baltimore, when a student in Trinity College, was accustomed to hear. It will be used in future at the Johns Hopkins.

IT is interesting to note that there are in the present Convention fifteen bishops, sixteen other clergy, and twenty-one laymen, who were members of the Convention held in the same church in Baltimore, twenty-one years ago.

A WRITER to *The Christian Union* says: "After the introduction of Phillips Brooks to the House of Bishops in Baltimore the other day, he was seen to be warmly shaking hands with Bishop Seymour, who so recently issued the letter condemning Bishop Brooks as unfitted by his opinions to enter the episcopate."



### New York City

The annual meeting of the Society of St. Luke's Hospital, was held at the hospital on the evening of St. Luke's Day, Oct. 18th.

The church of the Holy Sepulchre, the Rev. Thomas P. Hughes, D.D., rector, has reduced its mortgage debt to \$11,500 by the sale of land adjoining the church, which realized \$15,500.

On St. Luke's Day, Oct. 18th, the annual meeting of the Board of Managers of St. Luke's Home for Indigent Christian Females was held at the Home, preceded by a service in the church of the Beloved Disciple.

Under the oversight of Miss Smiley, St. Anna's Hall is receiving ladies for short or long periods of Biblical study. Those who enter are allowed to remain for any time from a week to a year.

Columbia College students took part in a body in the parades in honor of the discovery of America by Columbus. The Rev. W. Stanley Emery has been appointed chaplain of the College for the month of October.

The Rev. Dr. Wm. T. Huntington of Grace church, has made an appeal for \$100,000 to endow the New York Training School for Deaconesses. Some subscriptions toward the amount have already been received, though not in large measure.

The Columbian celebration was begun at sunrise with the ringing of bells all over the city. Chief in this ceremonial was the ringing of the chimes of Old Trinity church. Even at that early hour hundreds gathered about the church and filled the neighboring streets to listen to the music that rang from the belfry in the steeple. "Adeste Fidelis," "Praise God from whom all blessings flow," the Spanish Hymn, and several national airs were played.

On Thursday, Oct. 13th, the trustees of the new Church hospital held a meeting. Encouraging reports were presented of the progress of the work. During the past summer over 300 cases were treated, including a large proportion of children, demonstrating the practical need which this institution is supplying. The staff of specialists have divided the days of the week between them, so that persons ill of various diseases requiring specialist consultation, are able to find the care they require in a systematic manner.

At Grace church, the Rev. Dr. Huntington, rector, the organ is in process of reconstruction. Its keyboard is transferred to the gallery at the west end of the church, and it is to have a new front. Electrical attachments also are being arranged. This removal is part of a plan by which the choir will be taken out of the chancel and restored to the rear gallery—reversing what was done a few years ago, and running counter to the custom of having chancel choirs which has grown to be so universal in America and England.

A vast congregation filled Old Trinity church on Sunday Oct. 9th, to take part in the Columbian celebration referred to last week in these columns. From the great candelabra flanking the chancel on either side, the national colors were displayed in artistic foldings. Over the doors of the church, flags also were festooned. On the altar and retable great masses of flowers were banked, reproducing the colors of Italy and the United States. Mr. Victor Baier, the assistant organist, played the "Star Spangled Banner." At High Celebration the mass in F of Franz Schubert was sung, a feature being the voicing of the "Benedictus" by two members of the vested choir. The processional was the stirring chorus "Sound the loud timbrel," from Schachner's oratorio, "Israel's return from Babylon." The anthem and offertory were "O give thanks," and "We, Thy people." The preacher was the assistant minister, the Rev. J. Nevett Steele, who took the place of the Rev. Morgan Dix, D.D., D.C.L., absent for attendance at the General Convention. Mr. Steele was also Celebrant at the Eucharist, being assisted by the Rev. G. Ernest Magill and the Rev. Joseph W. Hill. Mr. Arthur H. Messiter, organist and choirmaster, had charge of the music. In the afternoon the cantata of Cowen was given entire, together with Dr. Garrett's "Te Deum."

### Philadelphia

Eliza H. Hurdle bequeaths her entire estate of \$2,000 in trust to the managers of Christ church hospital for the use of that institution.

The Episcopal Hospital has received \$5,000, and St. James' church, the Rev. J. N. Blanchard, rector, a bequest of \$11,000, from the estate of Mrs. Emily T. Eckert.

A permit was issued on the 12th inst., to erect a one-story stone chapel and parish house for the Divinity School at the south-west corner of 47th st. and Kinsolving ave. It is to be 66½ by 82½ feet, and will cost about \$25,000.

The daily services for business men, at 12:30 P. M., have been resumed at St. Paul's mission church, the Rev. H. F. Fuller, priest in charge. The character of the music has been improved by the removal of the organ.

The trustees of the diocese have taken title from the Rev. G. Woolsey Hodge and others, executors, etc., to the large old residence, 321 S. Broad st., for \$60,000, the lot being 33 by 130 feet. Work on the new diocesan house, which is to occupy this site, and to cost about \$50,000, will soon be begun.

St. Agnes' Guild of St. Timothy's church, Roxboro, celebrated its 12th anniversary on the evening of the 12th inst. The sermon was preached by the Rev. H. S. Fisher, of Germantown. At the conclusion of the services, a social reunion was held in the parish building, where refreshments were also served.

Mr. Wm. R. Barnes, who has conducted the choirs of St. Andrew's and St. Luke's for the past two years, has severed his connection with the latter, and will hereafter devote all his time to St. Andrew's. This choir will be considerably augmented, and will include several of the leading singers formerly at St. Luke's.

Churchmen, as well as the community at large, are mourning the decease, on the 9th inst., in his 75th year, of Wm. H. Drayton, for a long period a lay member of the Standing Committee of the diocese, and president of the Board of City Trusts for 20 years. He was also a member of the Farmers' Club, and took an active interest in St. Thomas' church, Whitmarsh, of which he was a vestryman, and where the burial office was said on the 12th inst., by the rector, the Rev. Samuel Snelling, assisted by the Rev. H. I. Meigs, a former rector, after which the interment took place in the cemetery adjoining the church.

The entire business community as well as Church people were startled at the death on the 5th inst., of Mr. Wm. M. Runk, by his own hand, while temporarily insane. He was a vestryman of the church of the Holy Apostles and assistant superintendent of its Sunday school. He was also a vestryman of St. Martin's church, Radnor. He was one of the Board of Managers of the Protestant Episcopal City Mission, of which he was treasurer since 1878, and of the American Church Sunday School Institute. He was one of the original members of the Sunday School Association of the diocese of Pennsylvania, and was also a member of the Joint Diocesan Committee on Sunday school lessons for the Protestant Episcopal Church, which compiles the lessons for use throughout the United States, in annual session at New York. He was prominent in the Brotherhood of St. Andrew, and was identified with various benevolent organizations. His will contains a bequest of \$5,000 to endow a bed in the Episcopal Hospital in memory of his first wife and her two children; \$500 to the City Mission for its general work, and \$500 to its consumptive department.

On the Feast of St. Michael and All Angels, the dedication festival of the memorial chapel of that name, in charge of the Rev. Father Welling, was observed with an octave. On the eve of the feast solemn Vespers were sung, the preacher being the Rev. Father Sharp. There was a daily Celebration at an early hour, with solemn Celebrations on the feast itself and on the Sunday within the octave. On this latter day the corporate Communion of the mission occurred at the early Celebration. At every Evensong at 8 P. M., sermons were delivered by the Rev. Messrs. Kane, Roche, Rutherford, Sargent, Bryan, and Hall closing on Wednesday, 6th inst., by the mission priest. The music was excellent, particularly the offertory solos. This is the only mission for colored people in West Philadelphia. The mission priest resides in the mission house, which is the centre of the charitable works of the mission. A night school under the charge of a Sister of the Holy Rood is maintained, and an employment bureau and medical dispensary will shortly be opened. The mission is entirely without endowment, and depends solely upon voluntary offerings to carry out its work.

The "Henry J. Morton Guild House" of St. James' church, was formally dedicated on the 8th inst., "to the service of man in the name of Christ." The Creed and Lord's Prayer, and the prayer of supplication, were said by the Rev. J. N. Blanchard, rector of the parish, who also made the address of welcome. The Rt. Rev. Dr. Nichols, a former rector, made a happy address, in which he recalled the laying of the corner-stone, Nov. 20, 1889. The choir sang "Unfold, ye portals everlasting," from "The Redemption," and Bishop Whitaker's address followed. The Guild House is built on ground adjoining the parish building on the north, facing Sansom st., with a frontage of 62¼ feet, and a depth of 106 feet. It consists of a basement and three stories. The exterior was described in THE LIVING CHURCH of Jan. 16th. In the basement are the accommodations for the girls' guild, with baths; and for the boys' guild, a gymnasium, with separate dressing rooms. There is also provision made on the first floor for these guilds, besides two class rooms for the parish school and the vestry. On the second floor the Workingmen's Club has its headquarters, and there is a large assembly room, with a stage for entertainments and meeting of guilds. The third floor contains the library, rooms for the rector and study, and bed rooms for the assistants. The building is heated by steam, and cost \$40,000; and the ground \$20,000 more.

### Chicago

The erection of the new parish house of St. James will be begun in the near future. This generous gift will add very materially to the already great work of this, the mother church of the city.

During the summer St. Mark's church received a thorough cleansing. A new carpet was laid over the whole floor, and the old one sent to a mission in Western Michigan. This

vigorous parish is hoping very soon to find a more desirable location and then to erect a new church.

We understand that the church of the Ascension is to have a new \$8,000 altar, the gift of a parishioner, whose generosity has manifested itself in the past in large and valuable offerings to the ornaments of the church.

An eight days' Mission was held in St. John's church from Oct. 9th to 16th, in which the following acted as missionaries: The Rev. Messrs. T. Cory Thomas, J. H. Edwards, Morton Stone, and H. G. Moore, and it is hoped that much good will result.

The recently issued year book of Trinity parish, the Rev. John Rouse, rector, shows a well-organized and active system of church work. A brief history of the parish during its 50 years of existence shows a steady growth in prosperity, a constant increase in its membership, and a very large share in the work of the city churches for diocesan, home, and foreign missions. During the past year a new vested choir, under the excellent training of Mr. John L. Hughes, has been added to the working forces of the church; an assistant has been secured for whose support for the first year one of the members of the church has become responsible, and the interior of the church has been re-decorated at a cost of \$3,000.

Special services in connection with the celebration of the discovery of America by Columbus were held in the church of the Epiphany on Sunday, Oct. 16th. Sermons appropriate to the occasion were preached in the morning by the rector, the Rev. T. N. Morrison, and in the evening, by the Rev. Joseph Rushton. The organist and choir rendered the musical programme excellently. This consisted besides the national and other appropriate hymns, of *Te Deum*, Dykes in F; *Jubilate*, Sullivan in D; *Magnificat*, Walter Hall; *Nunc Dimittis*, West; "The heavens are telling," the Hallelujah Chorus; and for voluntaries, Bacarolle in F, Sterndale Bennett; Coronation March, Meyerbeer; *Larghetto* from second Symphony, Beethoven, and Priests' March, from "Athalia," Mendelssohn. Large congregations completely filled the church at both services.

## Diocesan News

### Albany

#### Wm. Crowell Doane, S.T.D., LL.D., Bishop

The 43rd annual meeting of the archdeaconry was held in the church of St. John the Evangelist, Stockport, the Rev. E. L. Toy, rector, on the 3rd and 4th inst. The opening service was held on Monday evening. The united choirs of Christ church, Hudson, and St. Mark's, Philmont, rendered the music. The Lord Bishop of Nassau preached on the patterning of our lives after the example of the loving service and obedience of the angels (St. Matt. xviii: 10). After an early Celebration and Matins, the report of the committee appointed to consider means of deepening the interest of the meetings aroused so vigorous a discussion, that the committee were granted continuance of life with increase and enlargement of powers of action. The annual election of officers resulted in the re-nomination of the Rev. Frederick S. Sill as archdeacon; and the re-election of the Rev. Richmond Shreve, D. D., as secretary, and the Rev. E. B. Smith as treasurer. An essay by the Rev. Arthur Lowndes, on "Organized lay help," created so favorable an impression that a committee was called for to consider how some of its practical suggestions might be carried into effect. The Rev. George B. Johnson followed with a masterly review of the Lord Bishop of Gloucester's last charge, published under the title of "Christus Comprobator" or "The Testimony of Christ to the Old Testament." Nineteen clergy were present. With the expression of tender sympathy with the Rev. Canon Temple, of Albany, then lying critically ill, and the invocation of the divine blessing, the successful gathering separated.

ONEONTA.—The Rev. E. A. Hartman has resigned St. James' church, and accepted a call to St. Paul's church, San Rafael, Cal. Mr. Hartman's departure is a great loss to the parish he has so long and faithfully served. He has seen the church grow from a mission to a self-supporting station, and as the crown of his work beholds nearly sufficient funds for the building of a rectory, of which the parish stands greatly in need.

### Chicago

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

HARVARD.—The Bishop made his regular visitation of Christ church on Monday, Sept. 26th. The first service was taken by the rector of Christ church, Delavan, Wis., the Rev. C. L. Mallory, assisted by the resident rector, the Rev. J. B. Williams, and his choir. Twenty-four candidates were presented for Confirmation. The Bishop preached a forceful sermon from the text: Ps. lxxiii:3. The next morning at 8 o'clock the newly-confirmed made their first Communion. The Bishop was much pleased with improvements that had been made since his last visitation, particularly the building of a choir room, instituting of the vested choir, and the putting in of a small pipe organ.

LA GRANGE.—The need of a larger church and parish house has been felt for some years in this growing parish. Plans



have been drawn for a new church and the conversion of the present building into a chapel and parish house. For this purpose, at an expense of \$8,000, an addition in the form of a deep transept is being added to the church. After the completion of this work, which will give a good deal of additional space for the chapel guild and Sunday school rooms, work on the new church will be begun. The estimated cost of the church is \$15,000. The whole property of the parish will then be worth between \$60,000 and \$70,000, and will be the handsomest church property in the suburbs of the city.

### Long Island

**Abram N. Littlejohn, D. D., LL. D., Bishop**

BROOKLYN.—Special services in connection with the Columbian celebration were held on Sunday in St. Luke's, St. Peter's, St. James', St. Bartholomew's, All Saints', St. George's, and other churches.

FARMINGDALE.—The fresh air work of the Sisters of St. John the Baptist, at this place, has been recently noticed in these columns. A new kitchen was provided this summer, and a dormitory for small boys at St. Anna's Cottage. In June young girls were cared for; working girls came early in July; and mothers and children the rest of the season. The cost of a summer's hospitality reaches about \$1,500, and for this sum about 400 people are given an outing.

### Maryland

**William Paret, D.D., LL. D., Bishop**

The Maryland Theological class was opened by Bishop Paret on Sept. 21, with a religious service in Grace chapel. After Morning Prayer at 9 o'clock, the Bishop made a short address, followed by celebration of the Holy Communion. In the afternoon the class met at the episcopal residence, on Madison ave., for instruction. The class has about 18 members, including six new students, candidates for the diaconate, and the deacons who were ordained last year.

EMMORTON.—The Rev. William F. Brand, S. T. D., celebrated, in St. Mary's church, the 50th anniversary of his admission to the ministry, on Sunday, Sept. 25th. The commemoration sermon was preached by the Rev. J. A. Oertel. A fine oil painting, by the Rev. J. A. Oertel, representing the supper at Emmaus, and a handsome stained glass window in the chancel, erected by the children of the late Mrs. Elizabeth Munnikhuysen to the memory of their mother, were displayed for the first time.

### Massachusetts

**Phillips Brooks, D. D., Bishop**

The 252nd meeting of the Eastern convocation was held in St. Thomas' church, Methuen. The Dean celebrated the Holy Communion, with a sermon by the Rev. Duncan Convers, who gave in detail some of the needs and responsibilities of the priesthood nowadays. At the business meeting an interesting report was made by the Rev. I. W. Suter, in reference to the missionary work of the convocation. Letters were read about new fields, and an instance was spoken of where a whole congregation belonging to the Congregational body were willing to join the Church and erect an edifice in their town. These missionary talks are a new feature but there is every indication that they will constitute the chief element of attraction at these gatherings of the clergy. The exegesis was given by the Rev. W. C. Richardson. It was a clean and well written exposition of the meaning of the manna on its natural and supernatural side. The essay on the inspiration of Holy Scripture was read by the Rev. L. C. Manchester. No special conclusion was reached by the essayist, but an admirable survey of Biblical discussion was made. The liturgical paper on the office for the Churching of women was read by the Rev. W. B. Frisby. The following addresses were made at the evening service: The Sunday School System and the Rubric on Public Catechising; In what way can we most effectually obey the Rubric with regard to Public Catechising, Rev. F. C. Cowper; How can the Working of the Sunday School System be united with the observance of the Rubric? Rev. A. H. Amory.

LEE.—The working girls in St. George's church raised at their late sale in Lenox over \$1,000, which will be used in providing teachers in music, sewing, typewriting, etc., for the winter. The parish is now vacant.

NEWTON.—The Rev. G. W. Shinn, D. D., has the sympathy of the diocese in the affliction which has fallen upon his household in the death of the eldest daughter. She was buried Oct. 15th. It is scarcely a year since his only son died.

AYER.—The services attending the laying of the corner stone of St. Andrew's church took place Sept. 24th, conducted by the Rev. Messrs. Sherrard Billings, Wm. G. Thayer, and Endicott Peabody. The latter made the address. Bishop Brooks was unable to be present, but expressed approval and interest in the work of the erection of the new church. The builder, Mr. C. P. Stowe, gave the corner stone. The Rev. H. G. Wood is the architect, but was unable to be present. The church will be a very attractive edifice. The seating capacity will be 275.

### Milwaukee

**Isaac L. Nicholson, D. D., Bishop**

CHIPPEWA FALLS.—A handsome pulpit has just been placed in Christ church. It is the gift of Mrs. S. W. Chinn, in memory of her late husband. It is executed in walnut and brass, and is very chaste in design.

### Nebraska

**George Worthington, S. T. D., LL. D., Bishop**

Having been elected rector of St. John's church, Mason City, Ia., the Rev. Dr. Quinn resigned St. James' church, Fremont, Sept. 30th. During the nine months Dr. Quinn was rector of St. James, he, with the assistance of the ladies guild, secured subscriptions to the parish debt to wipe it out all but about \$800.

### New York

**Henry C. Potter, D. D., LL. D., Bishop**

MILLBROOK.—At Grace church, the Rev. Chas. Pickels, rector, the Bishop of the diocese has recently confirmed a class of five persons.

RYE.—Christ church, the Ven. Archdeacon Kirkby, D. D., rector, held its third annual Harvest Home festival on Thursday, Oct. 6th. Stringed instruments forming a quartette, supplemented the organ. The anthem, "Lord, for Thy tender mercies' sake," was from a composition by Henry G. Eskuhe. The offertory was "In native worth," from Haydn's "The Creation," and also "Praise the Lord, O Jerusalem," from a setting by the Rev. E. V. Hall. Forty men and boys sang in the vested choir. Mr. R. H. Horn conducted the music.

ANNANDALE.—Many improvements have been made to the grounds of St. Stephen's College during the vacation. It is announced that among the summer's gifts have been one of \$25,000 from Dr. Hoffman (added to the endowment fund), and a liberal check from Mr. Cornelius Vanderbilt, who is a member of the board of trustees. A movement to raise the money to pay off the floating indebtedness of the college is also meeting with success. At a recent meeting of the board of trustees, the Hon. Stephen Trask, of New York, was elected a trustee.

### North Dakota

**The Rt. Rev. W. D. Walker, S.T.D., LL.D., Bishop**

The annual convocation was held this year at Bismark, on Thursday, Sept. 22nd. Convocation was opened by a full service at the church, followed by the ordination mentioned elsewhere in our columns. At 2:30 P.M., the clergy and lay delegates met for business.

On Friday, the Bishop, clergy, and others, proceeded by rail to Mandan, where occurred the consecration of a very beautiful little church. This was also the first service held in the new church; somewhat an unusual thing, especially in our western missions. The sermon was preached by the Rev. Baldwin Dean. Following this was the ordination of Mr. Reeves to the diaconate. Celebration of the Holy Communion ended the eventful morning in Mandan.

The Bishop's annual convocation address was an able and masterly discourse, in which he handled several of the burning questions of the day concerning the Church and religious life. This convocation was pronounced by many, to be the best in many respects, that has been held since the forming of North Dakota into a missionary jurisdiction.

On Tuesday, the 27th ult, the Bishop was at Larimore, where he laid the corner-stone of the new church of St. John the Baptist.

On the previous evening, the Bishop held a service and preached in Calvary church, Mayville, to a crowded church.

### Ohio

**William A. Leonard, D. D., Bishop**

The regular meeting of the N. E. Convocation was held in St. James' church, Painesville, on Sept. 28th and 29th. On Wednesday evening an eloquent opening sermon on "The Rationality of Religion" was preached by the dean, the Rev. B. M. Burrige, M. D., Ph. D. On Thursday, the Feast of St. Michael and All Angels, after the celebration of the Holy Communion, the regular business meetings were held, succeeded by the following addresses and papers: "Reasons for Historic Episcopate," by the Rev. H. D. Cone; "The Church, and Why?" by the Rev. Alex. C. McCabe, Ph. D.; "Cause of Slow Growth in Country Parishes," by the Rev. F. B. Avery, LL.B.; and "The Mother Church of England," by the Ven. Archdeacon Brown.

The services of this very successful and helpful convocation were closed by Evening Prayer, with a strong sermon by the Rev. Dr. McCabe on the "Feast of St. Michael and All Angels."

### Pittsburgh

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

The 3rd account of the trustee of the large estate of the late John H. Shoenberger was adjudicated on the 12th inst. There was paid to the Church House Association of Pittsburgh, \$37,367.70; to the Seabury Mission, a like sum; to the Board of Foreign Missions of the Church, in Pittsburgh, \$32,029.48; to the Domestic and Foreign Mission Society, New York, \$53,872.17. Under the will, Mr. Shoen-

berger left \$550,000 for the construction and maintenance of St. Margaret's Hospital, to be erected after the model of St. Luke's Hospital, New York. As the balance before the court was but \$381,150.09, the unsold real-estate will be ample, it is believed, to pay the balance of the \$550,000, as well as all the other bequests.

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

The autumn meeting of the Woman's Auxiliary of the Convocation of Chester was held on the 6th inst., in the parish building of St. Asaph's church, Bala, Holy Communion having been previously celebrated in the church. At the business meeting, Mrs. G. A. McCall, of West Chester, presided. All the old officers were re-elected. In the afternoon, the chair was taken by the Rev. John Bolton, dean of the convocation, when addresses were made: "On Missions," by the Rev. G. Heathcote Hills; "Work in the Convocation," by the Rev. A. B. Conger; and "The Work at Collingdale," by the Rev. A. H. Miller.

### Tennessee

**Chas. Todd Quintard, S.T.D., LL.D., Bishop**

NASHVILLE.—On Oct. 1st, Hoffman Hall began its third year, with an inspiring service, and a helpful sermon by the Rev. Wm. C. Gray, D.D. This is the only theological school of the Church, for colored people, in the Southwest. The institution depends entirely upon voluntary contributions, receiving nothing from the general funds of the Church. The school is admirably located and well equipped. A full scholarship costs only \$150 a year. We can think of no better way of using that sum than to support a student in Hoffman Hall. The treasurer is the Rev. Bartow B. Ramage; address, Hoffman Hall, Nashville, Tenn. One great advantage in the location is that preparatory students have all the advantages of the great Fiske University, without charge.

## Consecration of the Assistant Bishop of Texas

The consecration of the Rev. George Herbert Kinsolving, S. T. D., to the episcopate as Assistant Bishop of Texas, took place on the 12th inst., in the church of the Epiphany, Philadelphia, of which he had been rector for 11 years past. Morning Prayer was said at 9 o'clock by the assistant minister, the Rev. L. M. Robinson. The church was decorated with palms and white flowers.

Under a canopy extending from the guild room to the main entrance of the church the procession passed. The Rev. Dr. McConnell acted as master of ceremonies, assisted by the Rev. Messrs. J. R. Moses and L. M. Robinson. Singing Hymn 302, the vested choir of 40 men and boys entered the church, followed by the bishops, the Bishop-elect and his attending priests, clerical deputies from Texas, visiting clergy and clergy of the diocese, lay deputies from Texas, laymen of the Standing Committee, and the vestry of the parish.

The Rt. Rev. Dr. Wilmer, of Alabama, was consecrator, the Bishops of Pennsylvania and Kentucky, co-consecrators. The presenters were Bishop Randolph, of Virginia, and Bishop Davies, of Michigan; Celebrant, the Bishop of Alabama; epistoller, the Bishop of Michigan; gospeller, the Lord Bishop of Newfoundland.

After a *Kyrie* in C, by Mendelssohn, and Hymn 36 had been sung, the Rt. Rev. Dr. Jaggar (a brother-in-law of the Bishop-elect) preached the sermon from the text: "As the man is, so is his strength;" Judges viii:21. During the sermon, the Bishop-elect was seated in front of the chancel, with his attending priests, viz: his brother, the Rev. A. B. Kinsolving, of Brooklyn, the Rev. Dr. Watkins, of Philadelphia, and the Rev. G. F. Bugbee, of California. The certificate of election was read by the Rev. S. M. Bird, president of the Standing Committee of Texas; the consent of the Standing Committee, by the Rev. F. Page, of Texas; the consent of the House of Bishops, by the Rev. Dr. Reese, registrar of the House; and the certificate of the Commission to consecrate, by the Bishop of Kentucky. After the promise of conformity, the Litany was said by Bishop Wingfield. The prayer for the Church Militant was said by Bishop Whittaker.

In addition to the bishops already named, there were present in the chancel, Bishops Quintard, Nichols, Johnston, Kendrick, and Hale. There were also a very large number of the clergy vested, who sat in the pews of the middle aisle.

Bishop Kinsolving was the recipient of a handsome episcopal ring from a warm personal friend; a beautiful white stole, a cassock, and two sets of robes, were presented by the congregation of the Epiphany. The offerings were handed to the newly-consecrated Bishop for mission work in Texas.

Bishop Kinsolving is a native of Virginia, and is about 45 years of age. He was graduated at the age of 21 from the University of Virginia, at Charlottesville. In September, 1869, he went to Mt. Washington, Baltimore co., to teach the village school. He remained a year, and then returned to Alexandria and entered upon his studies. After graduating he was called as assistant to the Rev. Dr. Dudley, now Bishop of Kentucky, who was the first rector of the new Christ church, Baltimore. From Christ church, Mr. Kinsolving went to St. Mark's, on West Lombard st. His next call was to Cincinnati, whence he went to the church of the Epiphany,



Philadelphia, where he has labored for a number of years. While at Cincinnati, Bishop Kinsolving married Bishop Jagger's sister.

## The Jubilee of the Bishop of Guiana

The Feast of St. Bartholomew, 1892, will ever be a red-letter day in the annals of the Church of Guiana, of the West Indian Province, if not of the whole of Anglican Christendom, for on that day, Wm. Pierce Austin completed the 50th year of his episcopate. Unfortunately a serious illness laid the Bishop low, and it was owing to this circumstance that much of the grandeur of the jubilee was lost. It had been proposed that a meeting of the West Indian Provincial Synod should have been held, at which most of the bishops of the neighboring islands would have attended, but the Primate's illness prevented.

The Jubilee service began with Matins and a celebration of the Holy Communion at the pro-cathedral at 7:30. All the town churches had crowded congregations at 8 o'clock. At 11 o'clock, the pro-cathedral was filled to its utmost capacity with some 1,800 worshippers. The adjoining streets were filled with a well-conducted crowd. Punctually at 11 o'clock, the processional cross of the Christ church guild, just imported from England, was seen flashing in the brilliant light of a tropical sun, and 200 choristers from each of the town churches, and headed by their banners, followed it. The sight was a striking one. In the choir were to be seen the white faces of Americans as well as the black faces of the descendants of the sons of Africa, Chinese, and East Indians. The choir marched singing: "Onward, Christian Soldiers." The clergy followed, headed by the ex-precentor, the Rev. W. S. S. Austin, the Bishop's son, who had come expressly from England.

The plain building was slightly decorated, the altar, however, was beautifully adorned. The service was conducted by the Rev. W. S. S. Austin, the musical part being in charge of W. H. Colbert, the town organist, and the Rev. W. H. Nash. The Holy Communion service was intoned by the Dean; Archdeacon Farrar being the Gospeller, and Canon Castell, the Epistoller.

The Dean delivered an oration from Ps. 1: 14. He has been by the side of the Bishop for 42 years, and frequently betrayed the emotion he felt. In the course of his remarks he said: "In the year 1842 the Bishop's first act was the consecration of his cathedral, on December 1st, after which he was duly installed as Bishop of the diocese. Shortly after this, on the 24th of April, 1843, he held his primary visitation, when 24 clergymen met his Lordship. But for years the average has been 40. During the same period, he has collated 5 of his clergy to the archdeaconry of Demerara, and two to that of Berbice; he has instituted 39 clergy to rectories and incumbencies; he has ordained as deacons, 98 persons, and as priests, 81; he has held 41 consecrations of churches, chapels, and cemeteries; he has licensed 37 places of worship; he has licensed about 150 catechists and readers, and has held 12 visitations of his clergy. At his Lordship's first Confirmations, 3,322 received the grace of the Holy Spirit, and annually since then, large numbers of persons have been presented. Surely then, brethren, this is a record of work of which the workman need not be ashamed."

Most of the people remained for the celebration of the Eucharistic Feast, but none communicated except the officiants. After the blessing, the procession re-formed, and marched to the neighboring new cathedral, which was so far finished as to allow a dedicatory service to be held therein. Punctually at one o'clock, Lord Golmanston, who is a Romanist, entered the new cathedral, after which the cries of the populace shouted their hurrahs as they saw the Bishop approaching; a sad sight it was to see the St. John of the West so feeble, being hardly able to move along, and relying for support on his son and the Rev. Canon Heard. He followed slowly the procession and entered the sacred edifice, and there utterly exhausted he sank into his chair.

There is still much to be done to the building, but a temporary altar had been erected, and the magnificent eastern window, the gift of the well-known West Indian family, the McCornell's. The altar was beautifully vested and enriched by the beautiful cross given by the diocese of Antigua, and the magnificent candlesticks given by the Rev. H. Gainer. The chancel was also adorned by a beautiful lectern, the gift of the diocese of Barbadoes. A short service of dedication was intoned by the Dean, after which the Bishop's son read his father's address. After the singing of the "Old Hundredth," the Dean advanced, and read an address signed by 40 clergymen. Another address was read by the Mayor of the town, and then the Bishop, supported by his son and Canon Heard, stood up and blessed his people. "Now thank we all our God," was sung by the vast concourse of choirs and people, and the offertory, amounting to nearly £100, was taken.

The architect of the cathedral is Sir. Arthur Blomfield, and the following description of the building must suffice. It is cruciform in plan, with the spire surmounting the junction of transept and nave roof, and its dimensions are as follows: Extreme length from east to west, including sacristy and carriage porch, 187 ft.; extreme width of nave, 69 ft. 6 in.; extreme width of transepts, 103 ft. 6 in.; extreme width across sacristy and choir, 35 ft.; length of nave and choir, 134 ft.;

length of sacristy, 17 ft., total length, 151 ft.; height from ground level to top of spire, 135 ft.; height of spire above main roof, 56 ft.; height from ground to apex of main roof, 79 ft.; seat accommodation for 1,500 people; with extra chairs, etc., 2,000 for special occasions.

Telegrams and congratulatory addresses arrived from all parts of the world, from the Marquis of Ripon amongst them. Addresses came from corporate and other bodies, and from nearly all the denominational bodies. In the evening, the town hall, the public gardens, Christ church, and other buildings, were illuminated. Free concerts were given by the municipal authorities, and altogether the city endeavored to show their love and appreciation of their Bishop.

His Lordship, the Bishop, was pleased to confer jubilee honors on two of his clergy. He bestowed a canonry on the Rev. F. P. Luigi Josa, and appointed the Rev. E. Portnell as his chaplain. It is noteworthy that both recipients of the honors are St. Augustine's men.

## The Churchman and the Thirty-nine Articles

TO THE EDITOR OF THE LIVING CHURCH:—The enclosed letter, which I addressed to the Editor of *The Churchman*, was returned with the following comment. I may perhaps ask how Dr. Mallory is qualified to charge me with misrepresentation? I do not admit that I have misrepresented him; but if I have, I am glad that I have not misrepresented the Articles of Religion, the bishops, and the High Churchmen, as he has done in three short paragraphs. In order that the General Convention may have every possible reinforcement against the terror this Paladin inspires, I beg that you will find room for the exposition of his ultramontane sentiments which this correspondence furnishes.

Falls, Phila.

CHURCHMAN BUILDING, New York,

Sept. 23rd, 1892.

DEAR MR. RITCHIE:—I should be most unwilling to misrepresent you in the columns of *The Churchman*, and I am quite as unwilling that you should misrepresent me there. I therefore beg leave to return the enclosed article.

In doing this let me say that my chief and only reason for suggesting the disestablishment of the Thirty-nine Articles is that they are purely a Protestant and uncatholic document. They were compiled from the Augsburg and Wurtemberg Confessions, as you know, and as those are sheer denominationalism, so are the Thirty-nine Articles.

If I understand the bishops correctly, they appealed to Christians of every name, to throw away denominationalism, they themselves setting the example by ignoring the Thirty-nine Articles.

I confess that I am sometimes amazed, sound High Churchman as I am, that brethren like you, whom I greatly respect, should be driven by the advocacy of a different party in the Church, to take a position which is not in the least in accord with Catholic principle. Faithfully yours,

REV. ROBERT RITCHIE,  
Philadelphia, Pa.

GEORGE S. MALLORY.

TO THE EDITOR OF THE CHURCHMAN:—In your editorial of Aug. 27th are certain statements about the Articles of Religion taken in connection with the Four Articles put forth by the bishops as a basis for negotiations with separated bodies. You look forward to possible action of the next General Convention either in the way of declaring that the Articles shall not be bound with the Prayer Book, or that they shall be abolished. As to separate binding, would it not be difficult for the Convention to enforce its authority upon the binders? And if it could do so, would this be free from the reproach of disingenuousness, as tending to a false impression that the Articles are not of equal authority with the Prayer Book? It is perfectly true that things may be bound with the Prayer Book which are not of equal authority: but if a document which is, and would still be, of equal authority, were summarily ordered out of the covers, what would be understood by it? What would be falsely argued from it? What good would be done? If the Articles of Religion are to be abolished, let it be done really, and not only seemingly.

Permit me, in all courtesy, to ask a few more questions. *The Churchman* seems to be under the impression that the American bishops in 1886, and after them 150 American and English bishops at the Lambeth Conference, issued one and the same overture, containing Four Articles. Now, is it not the fact that while our bishops in 1886 required the acceptance of the Holy Scriptures "as the revealed Word of God," the Lambeth Conference required that they be accepted "as containing all things necessary to salvation, and as being the rule and ultimate standard of faith"? Is it not true that the Lambeth Conference added to the American requirements, "the Apostle's Creed as the Baptismal symbol"? I ask, not because I think the variations noted imply any difference of mind between the two assemblages, but because I think they have an important bearing on the proper understanding of what the bishops did, as will appear in my further questionings.

*The Churchman* is understood to say that the bishops "offered ordination (to any Presbyterian, or Congregational, or Methodist minister) on the belief of the two Creeds, and did not require any assent to the Articles," so that "he will stand in a relation to the Articles different from that of the clergy now in the Church, . . . unless the enactment of the Articles be repealed." Now, on re-examination of the Journal of 1886, p. 80, will *The Churchman* say that the

House of Bishops did anything more than assert, in response to a memorial, that they desired unity, but must remember that there is a "sacred deposit" which they have no power to surrender; that parts of this deposit are defined in their Four Articles, and that as soon as there was an "authorized response to their declaration they were ready to enter into brotherly conference with all or any Christian Bodies seeking the restoration," etc? And what did the Lambeth Conference do but express an opinion that *their* Four Articles "supply a basis upon which approach may be by God's blessing made toward Home Reunion?" So far from going beyond this, did not the Conference recommend to other branches of the Anglican Communion the same readiness to confer which had been expressed by the American bishops, and that there should be a "dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church," and also a similar dissemination as to the standards of other bodies? I ask these questions because it seems to me that *The Churchman* has fallen into a mistake in not remembering how great a difference there is between saying, "There cannot even be conference unless certain things are admitted," and offering to give any man Orders who will accept parts of the sacred deposit, and to throw all the rest overboard in his case. And I may be permitted to add that the American bishops, having confessedly only stated some necessary things as a first step towards negotiation, had no difficulty in coinciding with the judgment of the Lambeth bishops who added at least one (I should say three) requirements to their olive branch. (See the Lambeth Conferences, Dr. Davidson, p. 280, *et seq.*)

*The Churchman* thinks that there is at least a question of the necessity of "repeal or removal" of the Articles of Religion in order to give force to the overture of the bishops. Do the bishops think so? Did they not say at Lambeth (p. 284) that "as regards newly-constituted churches . . . it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal Succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion?" Is not this to require that such churches should occupy a position entirely like that which the American Church holds towards the Church of England from which she has derived Episcopal Succession? And in what position should we be as to our intercommunion with the Church of England by the "repeal or removal" of our Articles at this day? How is it possible to think for a moment that the bishops have put forth anything concerning which they had the breath of a suspicion that it requires us to throw the Articles overboard?

*The Churchman* thinks that by the "repeal or removal" of the Articles, "the Church would lose nothing positive." Does this mean that she would lose no positive statement of fundamental doctrine not otherwise contained in her formularies? If so, where shall we find the following statement except in the Bible and the Articles?

1. That God is without body, parts, or passions.
2. That the Godhead and the manhood in Christ were never to be divided.
3. That he suffered and was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice not only for original guilt, but for actual sins of men.
4. That at his resurrection he took his body, with flesh, bones, and all things pertaining to the perfection of man's nature.
5. That the Holy Ghost is of one substance with the Father and the Son.
6. Of the Names and Number of the Canonical Books, and of the other books.
7. That the Nicene Creed and the Apostles' Creed ought thoroughly to be received and believed for they may be proved by the most certain warrants of Holy Scripture. (That is to say that this is the reason why they ought to be received.)
8. That God hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ, and to bring them by Christ to everlasting salvation, etc.
9. The definition of the Church, Art. XIX.
10. That the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith.
11. That evil Ministers ought to be deposed.

It may be that some of these statements are contained in portions of the Prayer Book which have escaped my notice; but the greater part surely are not. They are most positive statements, and if they are grounded upon most certain warrants of Holy Scripture, and are therefore true, no statements can be more distinctly parts of the original sacred deposit over which the bishops rightly say they have no power; and I venture to say that the vast majority of our bishops would cut off their right hands rather than "throw them overboard" or suffer the least shadow of question to fall upon them.

*The Churchman* says "times are changed"; but the Word of God abideth.

ROBERT RITCHIE.

Philadelphia, Sept. 5, 1892.



## Editorial

Rev. C. W. Leffingwell, Editor

### Prof. Ryle and the Old Testament\*

Mr. Ryle belongs to that school of Old Testament critics of which Canon Driver is just now the most prominent representative, a school which aims to combine loyalty to historical Christianity with the utmost freedom in the sphere of Biblical criticism. If this devout attitude is to be preserved, it will be found necessary to formulate some canons of criticism additional to those employed by the Germans. But it would carry us too far to attempt an enquiry here into the logical basis of this mediating school.

Mr. Ryle's book is packed full of interesting matter relating to a subject of great importance, and will be of undoubted service to the discriminating student. He appears to think that the "formation of a canon" was a sort of goal to be attained, an achievement to be accomplished, and that in that process the books received a character which did not belong to them from the first. In this we may venture to say, that if we endeavor to place ourselves amid the circumstances of the Jewish nation, and if, in doing so, we conceive of it as a nation which believed itself to be under special divine guidance through inspired men called prophets, we shall certainly conclude that the monitions and warnings of one who was revered as a prophet would, when uttered by word of mouth, be received by devout people as a message from heaven. If the prophet wrote his message or any part of it, no less authority would be attributed to the written than to the spoken word. If a man who enjoyed this high distinction, compiled from previously existing documents the history of his people, adding that element which would make evident the presence of the Divine Hand, thus disclosing the spiritual philosophy of this history, undoubtedly such a work would at once be accepted with reverence by those to whom it was committed, primarily on account of the character of its author. This seems to us the common-sense view of things, only to be refuted by denying that any such class of persons as prophets existed, or that they enjoyed any reputation in their own times, or that they left any writings. But this is a more radical position than we understand this school of critics to hold.

Our point is that it is probable that there were certain books which, from the nature of the case, must have been regarded as sacred from the moment of their appearance. It does not, of course, follow that they were put together and considered in the light of a "Bible," but they formed, with many other things, the very constitution of the nation itself. This is somewhat different from Mr. Ryle's "gradual selection from a people's religious literature"; and the principle of selection is not precisely the same as that which he lays down, namely, "the popular recognition of the spiritual power and sanctity possessed by certain writings." But, given the prophets, we do not see how our contention can be evaded. It was, primarily, the men who were recognized as inspired, and the books only as proceeding from those "who spake (whether by tongue or pen) as they were moved by the Holy Ghost." This does not preclude the possibility that there were, in the course of time, other books of less certain origin upon which, at some time or other, it might be necessary to pronounce judgment. But to speak of this judgment as based upon "the popular recognition" of their spiritual power and sanctity, that is, upon purely subjective considerations, we very much suspect is an importing of modern ways of looking at things into a sphere in which the conditions were far different.

The extraordinary strength and tenacity of Jewish tradition does not seem to us to receive quite sufficient recognition in this book. The author seems in too much haste to dispose of all "Jewish and Christian legends" that he may come to the "internal evidence," where the practised critic is able to have things very much his own way. On the whole, interesting and useful as this book may be to those who know how to use it, we cannot help thinking that it shows a tendency to hasten results which, by the wisest and most thoughtful scholars, is gravely deprecated. As Prof. Sanday, himself of a sufficiently liberal school, says in his recently published volume: "I cannot think that we are so very near final solutions as the tone of some recent important, if rather isolated, criticism might lead us to suppose. Surely we are very much in the exploring stage in Old Testament matters, and surely the temper which most befits Old Testament workers is that of explorers, conscious of obscurities all round them which they have not penetrated, and of mysteries which they have not fathomed, unwilling to press their individual opinions, unwilling to press even what *they may think the balance of opinion at any particular moment*, knowing that at the very most, even without taking account of the medium through which it passes, it is still *only the balance of opinion which fluctuates from day to day*" (italics ours).

These are weighty words, and full of encouragement to those who insist upon keeping their heads, and are more willing to remain in suspense, confident that "faith and truth" will be found in the long run to coincide, than to "reconcile their Christian consciences" to supposed results which may be destined to be overthrown to-morrow by some new discovery, or some new and broader method.

### The Church of Ireland

Ireland attracts general attention throughout the English-speaking world because of the problems of race, religion, and government which centre in it. By no means the least important of these problems is the future relations of the Church and Roman Catholicism in that country. An intelligent apprehension of the bearings and possible solution of the problem depends upon a knowledge of the past, and much of the requisite knowledge is furnished in an admirable volume entitled, "The Church of Ireland," recently published in England, and written by the Rev. Thomas Olden, M. A., vicar of Ballyclough, and a member of the Royal Irish Academy.

By "the Church of Ireland" Mr. Olden does not mean the Roman Catholic Church. It is no mean part of the service he has rendered, that he should expose with such merciless clearness and trenchant power the fallacy that Ireland in the past has been indebted to the Church of Rome. He proves from history that the Popes did little to foster the true prosperity of the country, and that in more instances than one they were its enemies.

Mr. Olden believes in beginning at the beginning. In his opinion the Church of Ireland was in existence long before the Reformation. He goes back to the days and labors of St. Patrick with enthusiastic pride. The old saint is no mythical personage to him, but a veritable missionary of lofty character and apostolic zeal. His patriotic fervor reveals itself in the comparisons he draws between St. Patrick and the patron saints of England and Scotland, St. George and St. Andrew. Much of what is popularly believed about the latter two he regards as legendary, but he fights valiantly for the reality of the deeds attributed to his own hero. Mr. Olden is generous enough to admit that St. Patrick was a Scotsman, placing his birth at Dumbarton, on the Clyde, about A. D. 373, and amid domestic surroundings of a kind favorable to the development of a noble character. At the age of sixteen he was carried off by pirates and sold into slavery to an Irish chieftain. For six years he had to endure con-

stant privation and unremitting toil, but at the end of that time he managed to make his escape, finding refuge in a Gallic monastery, where he came under the influence of the celebrated St. Martin.

The spiritual education of the future missionary now began in earnest. His "Confession" is accepted as a trustworthy exponent of his moods and experiences. Though tempted by family ties and worldly inducements to return to Scotland, he resolutely set his strength to the evangelization of the country in which he suffered so much, and whose Macedonian cry for help rang in his ears night and day. In the closing years of the fourth century he inaugurated missionary work, in the course of which he is said to have performed wonderful deeds which must be received with more than the proverbial grain of salt. It is, however, quite probable that the majority of the feats ascribed to him had a foundation in fact, but the admiring affection of his followers and the haze which gathers around far-away events, gradually magnified them into undue proportions. One thing is beyond doubt—St. Patrick was a man of faith, prayer, and indefatigable zeal. His was an enthusiasm which no difficulty could dampen and no obstacle check. It is interesting to know that he had in his possession some considerable portion of the Scriptures, the exact portion being unknown. He was described as "the man of the Bible," as much on account of his unflinching reference to the Scriptures as because of the distinctive celebrity its possession gave to him. He lived to a good old age, and to the last he thought of and toiled for Ireland. It is hardly too much to say that the Church of Ireland is an enduring monument to the piety and missionary labors of St. Patrick, for in them was the fount of the stream which has flowed through the Emerald Isle like a cleansing and enriching river.

We may note in passing that Ireland paid back to Scotland the debt St. Patrick's services placed her under, by giving to the latter country the famous Columba, regarding whom our author writes that "his marvellous energy was only equalled by the undaunted courage with which he penetrated the remotest haunts of the heathen people. Embarking in his frail coracle covered with hides, he forced the stormy seas which beat upon the western isles to bear to them the message of the Cross."

Mr. Olden enters with patient investigation and minuteness of historical detail into the relations which existed between the Roman Catholic and the Irish Church. He conclusively answers the eulogiums often paid to the fostering care of the Roman Catholic Church, by showing that Ireland has small reason to be thankful to the Popes of the past. It was a bull of 1155, issued by Pope Adrian, that bestowed Ireland upon Henry II. of England. Strong in the rights conferred by that papal bull, the king took possession of the country. It was fondly dreamed that his coming would settle old feuds between the chieftains, revive religion, and bring in a golden age of prosperity, but the dreamers were destined to a rude awakening. History tells the consequences that followed. Not less detrimental to the best interests of Ireland was the persistence with which the Popes pressed upon the Irish Church the methods of Rome. The battles for freedom fought in various ways by that Church are greatly to her credit. Let one historical fact reveal the interest the authorities of the Church of Rome took in the welfare of Ireland. A papal decree ordered the release aforesaid of between seven and eight hundred banditti for the express purpose of invading Ireland! Like unto that fact are many more which could be culled from the damning array of evidence marshalled by Mr. Olden.

Mr. Olden traces the history of the Church of Ireland down to the present day. His comments on the disestablishment of the Church, naturally a sore point, are mild and temperate. While admitting that it was a heavy blow, he indignantly re-

\* The Canon of the Old Testament. By Herbert Edward Ryle, B. D., Hulsean Professor of Divinity, Cambridge. London and New York: Macmillan & Co.



pudiates the impression that the Church had fallen never to rise again. What he regrets most is the lowering of the status and the mimifying of the influence of the Church in the eyes of the masses of Ireland, who were unable to discern the true character of the Church and her rightful claim to their allegiance. But he is hopeful in his outlook. He is persuaded "that the Irish people will in due time come to recognize the divine mission of the Church of Ireland and her historic claims, and to understand that by her the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance."

## Letters to a City Rector

FROM A COUNTRY PARSON

VIII

DEAR ALFRED,—I was sitting in my study one summer day when there came a rap at the door. I rose resignedly, and laid aside Bishop Ellicott's delightful book, "*Christus Comprobator*." The door opened, and there stood Mr. Hiram Holdback. I only knew him as a farmer who lived some distance from town, and who paid occasional visits to St. Aidan's. I had called upon him several times, but he always held back when the subject of religion was approached.

Giving him a seat by the window, I drew up my study chair opposite and waited to hear his errand.

"Elder," he began, "I have a little business in your line I'd like to transact, if you have time."

Ah, thought I, he has come to prepare the way for some prospective, though bashful, bridegroom, too timid to call on the minister without an herald.

"I will be glad to do anything I can for you," I replied, waiting for him to announce his mission.

"I have come to talk a little about religion. You have seemed to take an interest in me, and I like the Episcopal Church, but there is one thing puzzles me. I should like to know why you baptize babies? I was brought up to believe it was wicked to baptize them that doesn't know what's being done to them. My folks was Baptist clean through, and so they let me grow up to choose for myself when I was able to understand what I was doing."

My interest was greatly aroused, that diffident Mr. Holdback, so averse to talking about religion, should leave his farm and his merchandise to come upon such an errand. The seed dropped might be taking root. He continued:

"It's troubled me a good deal lately what to do; wife says she thinks Baptism is a pretty sight, and wouldn't mind having our children christened. But I can't see how small children can know what they're about, and if they can't know, how can they repent and be converted Christians?"

It was refreshing to listen to the man. He was in earnest, and had none of that dogmatic obstinacy about him which haunts so many who profess to want to know but who really want to quibble, so I replied:

"I will be very glad to give you our reasons for infant Baptism, and perhaps your objections will vanish away. You remember that our Lord spoke of His Church as a kingdom, and the Apostles frequently refer to it as a family. Are not children as truly members of a kingdom or a family as grown persons? Do they not belong to the country or family in which they are born as much as you or I?"

"Why, I guess so, but they don't understand about it as we do!"

"No, certainly not, but they belong to it whether understanding or not. You would not expect a child to understand about the Church, or the Bible, as we do who are older."

"No, elder, but the Bible says that those who joined the Church repented and believed the things preached to them."

"That is quite true, if you refer to St. Peter's sermon on Pentecost. All who accepted the gracious message did repent, believe, and receive Holy Baptism, and so must people of adult age now. But you must not forget that this was the first preaching of the Gospel by the Church after it was filled by the Holy Spirit, and it was necessary to get the parents to believe in Christ first, before they could teach them other Christian duties, and among them that of bringing their children to Christ. You recall that, even at the time to which you

er, St Peter says the promise of the Gospel is not only to them, but to their children as well."

"I had not thought of that, elder; but, how do you know children were to be baptized? The Bible don't say so as I know."

"You remember, Mr. Holdback, that St. Paul tells the Corinthians, when he is speaking of the types of Christian Baptism and Holy Communion, that the Jews were all baptized in the cloud and in the sea. Were there no babes at the breast, in all that vast host that fled from angry Pharaoh? We cannot doubt that there were hundreds, and if so, shall not babes share the holier Baptism of Christ and thus enter the Ark of God that bears us away from sin and death? Did not Christ say: 'Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven?' But how can they enter that kingdom except as Christ ordered, by being born of water and of the Spirit, which you know is Christian Baptism, as distinct from Jewish which was of water only? Then you recall how Christ bade His disciples baptize all nations. He made no distinction of age, sex, or condition. Don't you think He would have told them, if they were not to baptize infants, since the Jews received children into the Jewish Church by the rite of circumcision, and in the case of converts from Gentiles, by Baptism? What would those Jewish parents who first heard the Gospel and who circumcised or baptized children, have thought of a religion which, while it included themselves, shut out their offspring? Can the grace and truth, the love and mercy, which came by Jesus Christ, be narrower than that religion of the letter which with all its rigor admitted children into covenant with God?"

"I never heard the Bible explained so, but I will say it sounds reasonable. Still, children can't understand what they're doing when you baptize 'em."

"Very true; but are persons to be deprived of whatever they do not understand? Is a sick person, while unconscious, not to have the attention of a physician? Did Jesus refuse to heal the daughter of Jairus because she was too near death to appreciate the gift of health He was about to bestow? Just see what your principle will lead to. Suppose you and your wife die and leave your children, your babe in arms, your little boy of three years, without a guardian to look after their interests, spiritual and earthly; that will be acting on your idea of no blessing without an understanding of its advantage. Or, suppose a friend wished to leave your son some money, would you refuse to take and keep it on his behalf, because he is not old enough to understand what he is receiving?"

"That's clear enough; I'd be pretty apt to keep a sharp lookout for his interest."

"Well, now, if you are so careful about your children's temporal interest, ought you not to be also of their heavenly? Is it wrong to receive spiritual benefits which you do not yet appreciate? Is it wrong to promise that so far as it lies with you, your children shall do their parts when they come to years when they are able to act for themselves?"

"Well, elder, you certainly light up the subject. I'm bound if you don't knock some of my views clean out of sight."

"My dear Mr. Holdback," I continued, "I want you to have a fair statement of the Church's doctrine. We must not think God unable to bless us because we do not understand fully what we are receiving. God blesses us now in many ways, of which, though grown up, we do not get the full meaning. An affliction befalls you, you do not perceive of what ultimate spiritual benefit it may prove; but if you receive it rightly, it certainly will bless you, though you may not penetrate all its richness of blessing till your eyes open on a brighter world. You recollect how Jesus rebuked His apostles who wished to keep the little children from Him. They probably did so from a belief that the children were not capable of understanding what they were about to receive. I do think, Mr. Holdback, that people need to get rid of the cruel and inhuman idea that we can have no blessing from God unless we recognize at once and to the full what we are receiving. Does not the acting on such a principle cut ourselves off not only from religious blessings, but from worldly ones as well?"

"Well, I admit that you seem to have Scripture with you. I never thought there was so much argument on your side."

"I have by no means given you all my reasons. I might go on to say that, as you are careful to plant your seed in good soil, so ought men and children to be plant-

ed in Christ, the rich and fruitful soil. As you are particular to graft your shoots into a vigorous, sound, and thrifty, tree, so ought we to graft our young olive branches into Christ, the perfect Tree of Humanity."

"I am very sorry, Mr. Charlton, I did not know these things long ago. You see I was allowed to grow up and choose for myself, and I ain't done it yet. All the choosing I've done is to choose to keep putting off."

Mr. Holdback spoke sadly, and rose to go.

"Come back," said I, "some Sunday, with all your family, and be baptized. I am afraid many people have done just as you have; left to choose, they have never chosen for their families or themselves. Having only the voice of conscience to guide, unregenerate and living only a natural life, it needs some burning message from God to recall them to the old and well-trodden way over which the saints for ages have travelled on their way to heaven."

"I am obliged to you, elder," said Mr. Holdback, as he went out of the door; "I think you'll see me again before long."

I sat down to resume my reading, but my mind would return to the poor soul who had been left to choose for himself and who had not yet chosen the narrow road that leadeth to eternal life. Does it not often happen that persons left to choose for themselves never choose? Death claims them before a misguided parent's intention is realized.

RICHARD.

## The Sweetness and Sacredness of the Pastoral Relationship \*

BY THE REV. WYLLYS REDE

My theme to-day is one on which I love to dwell. It is the sweetness and sacredness of the pastoral relationship. There will be no personal element in my words, and I shall not seem to be claiming anything for myself. It will be understood that I speak simply upon general principles, and with no local personal references.

I suppose that about the strongest things in this world are relationships. Thin, impalpable things they seem, not easy to be grasped and analyzed, but they bind us all like iron bands. The tie that binds mother and child, brother and sister, husband and wife, is as strong as anything human can be. When those ties break you may give up all for lost. God pity the child that wilfully cuts loose from the home anchorage and goes adrift on the shoreless sea of worldliness. God have mercy on the parent, or husband, or wife, who despises the sacred bond with which God has bound. God save the State that fails to recognize and protect all the relationships which are ordained of God. It is not good for man that he should be alone. It is a part of the wise plans of God, that human life should be organized into families, and societies, and commonwealths. God has ordained these things, and He has made the bands which hold them together very real, and very sacred, and very strong. They cannot be broken or ignored without peril to all concerned.

Among all the relationships which God has made and blessed, one of the very sweetest and strongest is that which binds a Christian pastor to his flock. My brethren, it is no small thing when God takes a man (very human, very faulty, very weak perhaps, but still a consecrated man), and makes him pastor of a flock. In that sacred hour a new relationship is born. That man and that flock are bound together by a bond divinely made. Henceforth they cannot be as they have been before. They have mutual interests, cares, duties, responsibilities. Together they must stand or fall. Together they must live, and work, and hope, and pray. In the eyes of God and men they are made one.

Now what does this mean to each of them, to the pastor first? What does it mean to him? It means that his being is enlarged, given a wider range and deeper influence. He is now head of a family. His post is full of care and concern for the souls that God has given him. They are his souls bound to him by a tie as genuine and strong as any God ever made. Henceforth he has not a single life to live, he lives in many lives. He has not one soul to save, but many souls. He is a many-lived, many-souled man. They are a part of him and he of them. He must be true to them. He must not flinch or fail. Through sunshine and through storm he must share their lot. He must love

\*From a sermon preached in St. Mark's, Evanston, Ill., the 7th Sunday after Trinity, '92, stenographed by R. H. Wyman.



them all. Some of them may be naturally repulsive to him, but that matters not. Does a man's love for his mother depend on her good looks? No, he loves that careworn, furrowed face because it is the one which shone through his cradle dreams, because it is his mother's face. So the true pastor cares for every member of his flock because they are his, those whom God has given him. The relationship which God has put between him and them binds him to them more firmly than his own inclination could. And oh! how sweet to have them, care for them, and bear them in his heart! There are some precious things in a pastor's life. Is it not sweet to have the children's love, the pure, quick, true love of children's hearts, to feel the clinging clasp of their hands in weary hours, to note the thousand signs of confidence which they show? Is it not good to have weary heavy-laden souls turn with pathetic trust to one and let him share their cares? Is it not a joy to enter into the Lord's House on the Lord's Day and gather all the household there, "Behold, I and the children whom the Lord hath given me." These things and such as these, make a pastor feel how true, how close, how strong the spiritual kinship is. A true pastor thirsts for his people's love. If it is withheld, he is defrauded of his due. If it is given, full, warm, and changeless in its flow, he has seen of the travail of his soul and is satisfied. There is no purer, holier love than that which God means to be between his pastors and their people. The pastoral office has its cares, its sorrows, its terrible temptations, its dark and lonely sides, but they are all sweetened and swallowed up by the joy of the ministry.

But to the people what does the pastoral relation mean? First, it means sympathy, mutual sympathy between them and him whom God has set over them. They need sympathy. Their crude, childish essays after holiness need the tenderest sympathetic encouragement. Their hearts cry out day and night for human sympathy. And God has not left them comfortless. He has given them a pastor to live in their midst, to share their faith struggles, and give them the precious gift of un-failing sympathy. But they must return his gift. They must sympathize with him. His life will be anxious and lonely at the best. The people's sympathy is a light to brighten it. Coldness, and apathy, and mis-judgment may overwhelm it in darkness and despair. Again, it means loyalty. What do you think of those who are faithless to human ties: of the son who brings down his father's gray hairs in sorrow to the grave? of the mother who, at the call of society, neglects her home? of him who defrauds and ruins those who are bound to him by the sacred ties of family relationship? of him who violates the sanctities of private life and drags out before a public cold and critical the secrets of his family? Such men are condemned. Loyalty to family demands faithfulness, obedience, self-sacrifice, and self-control. Loyalty to the pastoral relationship demands no less than these. The same high sense of honor which makes you true in the one relationship will ensure your loyalty in the other. Your pastor is just as truly related to you as your father or brother is. You are bound to him by as sacred a tie as to them. You owe him the same loyalty which you give them. If his fair name is assailed, you must rise to his defence. If the tongue of slander is unloosed against him, you must silence it. If disaster threatens him, you must turn it aside. If he falls, you must help him to rise again. You must do nothing, say nothing, which will injure him. You must guard his interests as your own. The same kind courtesy and thoughtful consideration which you show in your homes are due to him. You must be scrupulously loyal to him.

Finally, the pastoral relationship means love. Sympathy and loyalty are well, but there must be something more to make the relationship vital and complete. That thing is love. I mean the love that "suffereth long and is kind, \* \* \* is not easily provoked, thinketh no evil, \* \* \* beareth all things, believeth all things, hopeth all things, endureth all things." Such love there should be on both sides. It may not come at once. It may need to be cultivated and enlarged. Whether it springs spontaneously or not, it must be got. There are few people who cannot learn to love their pastor, if they will try. The trouble is there are very few who deliberately and honestly try. I put it not on the ground of duty, but on the lower ground of personal gain or loss. He who has not felt the special love which binds together priest and people in the Church of God has missed one of the sweetest and noblest sensations which the unen heart can feel. Earth has no purer, worthier,

holier love than that which God has ordained between the Christian shepherd and his flock. Would God there were more of it.

There is a story, one of the best which has been written recently, which gives what seems to me a very beautiful picture of the pastoral relationship. A little Scotch minister, in an effort to save the life of his deadliest enemy, has jeopardized his own. They find themselves on a little patch of ground in the midst of a raging flood, which threatens to sweep them down to swift and certain death. Efforts are made to rescue them, but all in vain. The end seems to be at hand. Upon the overhanging cliff by the river-side is huddled a little group of parishioners who catch agonized glimpses through the mist of what is going on below. The little minister bids good-bye to this world. His voice is clear and firm, the only sound that can be heard above the torrent's roar. There are words of loving thoughtfulness for his mother and for the wife whom he has married a few hours before. But his chief thought is for the souls which God has given him. He speaks cheerily to them, bids them lay not up treasures on earth, take God for their refuge and strength. He plans for the on-going of his work when he is among them no more. He bids them a fond good-bye, and then awful silence falls. A moment more, and out from the summit of the cliff, with a rope in his hand, shoots the body of a man, a man whom the little minister has saved from a life of drunkenness, and who now gives his life for his pastor's life, grown dearer to him than his own. The pastor's life is saved, but Rob Dow's is lost—no, not lost, but given up to God. Ah! friends, those blanched faces and tearful eyes upon the cliff, that clear, firm voice ringing out so cheerily through the shadows of death, that heroic act of self-sacrifice, they tell, they testify, the love that makes a pastor and his people one. They show the strength and reality of the pastoral relationship.

#### Personal Mention

The address of the Rev. A. J. Arnold is 4,811 Trinity Place, Philadelphia.

The Rev. J. H. Knowles, formerly of St. Clement's, Chicago, has been appointed assistant of St. Chrysostom's church, New York.

The Rev. J. B. Mead has resigned the rectorship of St. James', Goshen, Ind., and entered upon his duties as priest in charge of the missions at Osceola Mills and Houtzdale, Clearfield Co., Penna. Address the former place.

After a three months' vacation spent in Europe, the Rev. Marcus Alden Tolman has returned to his parish, St. Mark's, Mauch Chunk, Pa., and may hereafter be addressed accordingly.

The address of the Rev. C. P. A. Burnett is 69 West 105th st., New York City.

The Rev. D. A. Bonnar having resigned the rectorship of St. John Evangelist's, Toledo, Ohio, may be addressed for the present at Ashtabula, Ohio.

The Rev. Edward Warren should now be addressed at Glenwood, Minn.

The Rev. S. T. Street has accepted a call from the church of Waterford, N. Y., and will enter at once upon his duties as rector.

The Rev. H. H. Oberly, rector of Christ church, Elizabeth, returned from Europe on Oct. 5th.

The Rev. Prof. Max L. Kellner has returned from Europe.

The Rev. L. B. Baldwin has resigned the rectorship of St. James' church, Keene, N. H.

The Rev. E. A. Hartman has accepted an election to the rectorship of St. Paul's church, San Raphael, Cal.

The Rev. E. Winchester Donald, D. D., rector of the church of the Ascension, New York, has been elected rector of Trinity church, Boston, Mass., to succeed Bishop Brooks.

The Rev. Preston Nash has returned from his tour in Europe.

The Rev. A. E. Wells has taken charge of Grace church, Traverse City, Mich.

On Wednesday, Oct. 7th, the Rev. Reese F. Alsop, D. D., rector of St. Ann's church, Brooklyn, returned home from Europe.

The Rev. B. T. Turner having accepted a call to Princess Anne, Md., has tendered his resignation as rector of St. Paul's church at Haymarket, Va., to take effect Oct. 15th.

The Rev. J. C. Grey, assistant rector of St. Anne's church, Annapolis, Md., has accepted a call to Trinity church, Fredericksburg, Va.

#### Ordinations

At Mandan, N. Dak., Sept. 23rd, Mr. Reeves was ordained to the diaconate. He will assist in mission work among the Indians.

At the recent commencement of Hobart College, Geneva, N. Y., the degree of Doctor of Divinity was conferred upon the Rev. Lemuel H. Wells, of Trinity church, Tacoma, Wash., and the Rev. George Herbert Watson, of Trinity church, Seattle.

At Bismark, N. Dak., Sept. 22nd, by Bishop Walker, the Rev. Messrs. B. M. Spurr, of Valley City, and C. McLean, were advanced to the priesthood. The Rev. H. Beer preached the sermon in place of the Rev. G. A. Harvey, who was prevented from being present. The candidates were presented by the Rev. F. B. Nash.

At St. James' (colored) church, Baltimore, on Oct. 7th, the Rev. H. A. Hartley, of Savannah, Ga., was ordained to the priesthood.

The ordination sermon was preached by Bishop Nicholson, of Milwaukee. Bishop Quintard, of Tennessee, was the consecrator. He was assisted by Bishop Nicholson and Archdeacon H. Clay Moran. The Rev. G. W. Cain, of Texas, the only colored delegate to the General Convention, was also present in the chancel. The Rev. G. W. Bragg, pastor of St. James', presented the candidate. Mr. Hartley was ordained a deacon last March by Bishop Quintard and has been in charge of St. Augustin's church, Savannah, where he will be stationed in the future. Mr. Hartley was formerly a Methodist minister. He is a native of Trinidad and a graduate of the Queen's Royal College of Trinidad.

#### To Correspondents

C. M.—Your letter may have miscarried, as you give a wrong address. Write again to Miss Elizabeth L. Ryerson, 508 E. 87th st., New York City, secretary of the order of the Daughters of the King.

#### Official

The next meeting of the Hudson Clericus will be at the rectory, Catskill, N. Y., on Nov. 8th. ARTHUR LOWNDES, Secretary.

THE Brothers of Nazareth have taken possession of their permanent buildings, one of which will be devoted to the care of convalescent men and boys, and the other to young men and boys suffering from phthisis. Address BROTHER GILBERT, Superior, O. B. O., Verbank, Dutchess co., N. Y.

#### Friday Dispensation

In answer to a request sent by me to the Bishop of Chicago that he would authorize the announcement of a dispensation from the Friday obligation, in view of the national festivities of this week, I have received the following message: "I dispense to the extent of my authority." This will relieve those under the authority of the Bishop of Chicago from embarrassment in regard to the festivities which otherwise would conflict with the abstinence which the Church requires on Friday.

E. A. LARRABEE.

#### Notices

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

#### Died

TABER.—Passed peacefully from earth to an eternal rest, Marion Fonda, beloved wife of Franklin A. Taber, at Poughkeepsie, N. Y., Oct. 5th, 1892.

"Blessed are the pure in heart, for they shall see God."

#### Obituary

COOLIDGE.—Entered into the rest of Paradise, at Atlanta, Ga., in the 22nd year of her age, Mrs. Anna Coolidge, late of Syracuse N. Y., and beloved wife of Frank H. Coolidge.

She was a communicant of the Holy Catholic Church in St. Philip's parish, and a consistent Christian, exemplifying in her life those sublime virtues which won adoration from all. As a wife, daughter, and friend, she was unexcelled. In these holy relations love was inseparable from duty.

"The sun of life had set ere eventide approached,  
But rose again in realms where night had ne'er encroached;  
The light of heaven outshone the dimmer light of earth,  
And shed a halo round a soul of heavenly birth."

#### Acknowledgements

##### Cancelled Stamps

June 28th I received from Scott of New York \$28 for 200,000 stamps. I purchased 12 yards of red carpet for chancel, an oak credence, shelf alms basin, hymn tablet, and 10 book racks. These improved Seabury much. Have 100,000 stamps on hand, and hope to receive enough to buy an altar at Easter. Thanking all; would tell more but words are "coppery."

MRS. O. W. MACK.

Brodhead, Wis.

#### 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

23. 19th Sunday after Trinity. Green.  
28. SS. SIMON AND JUDE. Red.  
30. 20th Sunday after Trinity. Green.

## November

1. ALL SAINTS' DAY. White.  
6. 21st Sunday after Trinity. Green.  
13. 22nd Sunday after Trinity. Green.

The Bureau of Music of the Columbian Exposition, Chicago, is sending out just now many bulletin-announcements of special interest to the musical world. There is the letter of the great Viennese composer, Brahms, who, with modest delicacy, is impelled to decline the invitation of the Bureau to attend and assist in its festivals, deterred chiefly by the formidable distance and travel to be encountered; an absence much to be regretted, as he is perhaps the greatest living symphonist. In a similar vein Joseph Joachim, king of violinists, pleads the constraints of a limited vacation.

The director of the same department announces his festival arrangements with some details. A three days' festival about the third week in June is decided upon, the choral force to be known as the Western Festival Choir of about 2,500, and musical societies have been invited to participate from Ann Arbor University, Cincinnati, Cleveland, Columbus, Dayton, Des Moines, Detroit, Indianapolis, Louisville, Milwaukee, Minneapolis, Omaha, Pittsburgh, Richmond, St. Paul, and St. Louis. Daily afternoon concerts will be given in Festival Hall. The orchestra will number 200, and eminent soloists will be engaged. The Bureau proposes to draw from Bach and Handel for the first part of the three festival programmes, and to fill out a second part of each with compositions from classic writers of a later day. The illustration of modern composers will rest with individual societies comprising the Festival Choir. The choir is invited to prepare the following works: First day, Handel, "Utrecht *Jubilate*," Mendelssohn, First part of St. Paul. Second day, Bach, "A Stronghold Sure;" Wagner, Selections. Third day, Handel, Selections from "Israel in Egypt," and Judas Maccabeus;" Berlioz, from the "Requiem Mass."

In another announcement we learn that invitations to participate have been extended to the principal choral associations at the East and in Canada. The selection includes the most celebrated directors in the country. The representative male choruses of the country have also been invited to participate, and among other works, to prepare the "Oedipus," music by J. K. Paine; "Columbus," a cantata, by Dudley Buck; and "Frithjof," by Max Bruch. Measures have also been duly inaugurated for the presentation of a series of international concerts. Concerning orchestral music, the bulletin adds: An appropriation of \$175,000 for a permanent orchestra of 120, was made June 30th. When it is realized that no less than 300 concerts will be given, at which the services of an orchestra will be required, and that the time of giving those concerts which depend upon the presence in Chicago of visiting choral societies and of distinguished foreign composers, cannot be fixed with certainty for many days in advance, the imperative need of a permanent orchestra will be seen. Provision being made for the appearance at the Exposition of the representative orchestras of New York City and Boston, invitations have been sent to the New York Philharmonic Society, Anton Seidl, conductor, and the Boston Symphony Orchestra, Arthur Nikisch, conductor, to give several concerts each.

The recent decease of Patrick Sarsfield Gilmore, in St. Louis, while filling an orchestral engagement with his inimitable military band, demands more than a passing comment. An Irishman by birth, a devoted and patriotic American citizen who rendered excellent services professionally throughout the entire civil war of 1860-4, a sincerely religious man and a faithful communicant of the Roman Church, universally respected, and much loved by all who knew him well, he became the leading military band-master of his day, with a brilliant reputation both in Europe and America. He rendered inestimable service to his profession by developing from the conventional military band, a magnificent orchestra, with unique and splendid properties of tonal expression, and in the adaptation and invention of new methods of

instrumentation, and the felicitous arrangement of the great orchestral compositions for the delivery of his band. Aesthetically considered, these must be regarded as among the most valuable practical developments in modern orchestral work. His grand Peace Jubilee Festivals in Boston have long been on record as unprecedented triumphs in the development of popular orchestral and choral art. For many years his popular concerts at Manhattan Beach, Coney Island, have been held as among the most delightful recreations of metropolitan summer life. Mr. Gilmore verily magnified his office, and in his honorable and exemplary career, gave a new and larger distinction to his profession. It is not vouchsafed many men to die of joy; but it appears from the record of a personal friend that his delight at his appointment as musical director of the World's Fair caused his death.

The air of the New York metropolis is full of Columbian, and before this can reach our readers the grandest memorial festivities that have yet graced this western hemisphere, will have become historical. It covers and crowds eight days with the vast panorama of spectacular splendors of decoration; its interminable picturesque processions on land and sea; its devout and multiplied religious observances; its international courtesies, and its climacteric: the dedication of the Columbus statue, at Central Park. More than a quarter of million dollars has been expended in the preparation of this metropolitan fete. The liberty statue of Bartholdi was arrayed in many colored electric lights, and the grand illumination of Brooklyn Bridge on Monday evening, was a master triumph of pyrotechnic art. Colleges, schools, clubs, societies, organized labor, and other groups of youths and men, supplemented the military and civic display in the three different processions. In the grand military procession, there was arrayed a long series of floats with tableaux sketching the ethnic and historic outlines of the great epoch covered by the festivities, an undertaking that has strained the resources of our artists, sculptors, decorators, and inventors. The floats are about twenty feet in length, and each drawn by eight horses. Doubtless they will receive due commemoration in the illustrated journals. More than 175 steamers, national vessels, liners and yachts of heavy tonnage, are enrolled for the naval parade. Could we, as at such a social uprising, abolish the detestable *mafia*, with the murderous stiletto, the constant bane of our teeming Italian immigration, we might well inaugurate a commemorative statue in all our chief cities.

It is reported that Rosa Bonheur's latest picture, "On Guard," is on its way to New York, where it will be exhibited in one of the art galleries. The great artist is now past seventy years of age, but is as industriously occupied as ever at her studio-home, near Fontainebleau. There she may yet be found, with palette and brush, in the mannish costume of earlier days, in which she was wont to make her studies among cattle yards and markets, passing perchance for an ordinary peasant. Her large picture, "Horses Threshing," already purchased for an American collection, is unfinished. Her "studies," already accumulated, and which she refuses to part with at any price, are nearly 2,000 in number. *Apropos* of "Hanging Committees" and judicial criticisms, which appear, at least at the Royal Academy, to be influenced by considerations of size rather than merit, it is said that a picture rejected last year, was cut in two by the artist, and one half sent to Burlington House, and the other to the New English Art Club. Both were accepted and hung on the walls.

The persistence and at least temporary success in smuggling pictures through the New York customs, are something astonishing, in view of the shrewd scrutiny of the well-trained officials. In the last instance just come to light, the smuggler is a woman who, under the provisions of the act admitting household furniture, etc., without duty, succeeded in "swearing through" some 125 paintings as house furnishings abroad, and not intended for sale. It transpires that the woman was agent for a foreign firm of art dealers, and that a priced catalogue had been prepared and circulated containing titles of more than 100 of the pictures, the rest having apparently been disposed of; most of them dating from the times of the great masters, and bearing large prices, one of them \$25,000. The government has seized the "merchandise," and proceedings are being instituted against the offender.

## New Music

FROM S. BRAINARD'S SONS, CHICAGO: A series of four Album Melodies for the Pianoforte, by Richard Perber. Each volume contains either twelve or thirteen compositions, covering grades of difficulty from two to five inclusive. The composer discloses an astonishing versatility of method and invention; his conceptions are charmingly fresh and original, and his richly varied series constitute a fascinating sequence of tone-pictures, for the most part, exquisitely and very poetically executed. The price is \$1 each.

FROM NOVELLO, EWER & CO.: The Morning and Evening Service, together with the Office for the Holy Communion, fully set to music in the key of E, by Horatio W. Parker, organist of the church of the Holy Trinity, New York. Op. 18. Any American composer that finds place and welcome in Novello's catalogue of publications, has verily earned a good degree. The service derives exceptional completeness from the Offertorium which consists of an exquisite setting of three or more of the appointed "sentences" in the Office. Mr. Parker is an exponent of the new continental school of musical form and construction, while a conservator of true Anglican feeling and religiousness of expression, following, in this respect, the leading English composers, like Drs. Martyn, Mann, Sullivan, Stainer, and others. His treatment of the great Church hymns, and especially the Eucharistic anthems, is singularly poetic and devotional, and, better than all, singable and melodious. The organ accompaniments splendidly support the voices, and suggest finely-studied orchestral coloring. This service requires a strong, intelligent, and well-trained choir, and for such, we recall no service likely "to wear" better, or prove more acceptable, to both choir and congregation.

From the same house, the Morning and Evening Service, together with the Office for the Holy Communion, set to music in the key of D, for Voices in Unison, by George J. Bennett. This service, for three choirs out of four, would prove vastly more edifying and useful than any four-part setting; not only because of the indisputably nobler and more devotional effect of most unison singing, but because it can be delivered readily, correctly, and eloquently, without overtaxing the vocal resources of the average choir. A Morning and Evening Service, in Bb, by King Hall, in his well-known and masterly manner; The Morning and Evening Service, together with the *Sanctus*, *Kyrie*, and Nicene Creed, in the key of D, by Thomas Atwood Walmsley, a standard composer often heard in the English cathedrals; The Morning and Evening Service with Office for the Holy Communion (full), in the key of Bb, by Henry John King, of Melbourne; another, by the same composer, in the key of F, both interesting and desirable; also, the Morning and Evening Service with Office for the Holy Communion, in the key of Bb, by George J. Bennett, quite modern in style, graceful, melodious, and very interesting. Also, in the series of short settings of the Office for the Holy Communion (including *Benedictus* and *Agnus Dei*), for parochial and general use, edited by Dr. George C. Martin, four numbers newly issued, respectively by F. Iliffe, in C; by Alfred Redhead, in D; by Hugh Blair, in F, and by the same in G, for male voices.

## Magazines and Reviews

*Scribner's Magazine*, for October, develops a remarkable uniformity of excellence and literary value. There are no weak places. It opens with a thoroughly considered paper by H. C. Bunner, "The Making of the White City," with realistic sketches by W. T. Smedley. Mr. Bunner has mastered the spirit and artistic significance of this prodigious improvisation of an architectural *ensemble*, altogether unique in the world's history of construction, and has managed to convey very satisfactory impressions concerning them to the reader. The principal article, judged from the literary point of view, is M. C. Brownell's second paper, "French Art, Romantic Painting." Placing the beginning of this splendid development with Guericault and Delacroix—the latter recognized as the great master of modern colorists, he pursues his researches among the master-pieces of Corot, Millet, Diaz, Rousseau, Dupre, Daubigny, Couture, and the rest of the brilliant masters who have literally created an art epoch. His criticisms are penetrating and his psychological insight gives his analysis an astonishing efficiency since he lays bare, as never before, the inner springs of invention and expression. Nothing could be finer than his treatment of Corot and Millet. Mr. Brownell's method and style tend towards something like obscurity and a painfully involved style. But his conclusions are worth the labor of hunting them up, and will be found singularly helpful and instructive, since he thoroughly understands his subject and never indulges in vague generalizations.

*Harper's Magazine* may almost be set down as a "Columbus number," opening with "The Baptismal Font of America," under which somewhat fanciful title, Frank H. Mason gives a carefully-studied history of the village of Saint Die (*Urbs Deodatus*) founded in 660 A. D., with much antiquarian learning and profuse illustration making the point which is the gist of the article, that here, at the Gymnase Vosgiern, the name "America" was first given to the newly-discovered occidental world. The paper will especially interest the



scholar fond of ingenious and laborious researches. "Columbus," with a copy of the map used in his first voyage, by Prof. Dr. S. Ruge, is certainly a scholarly contribution to the great mass of Columbian literature already accumulated. The paper which will give the cultivated reader the most pleasure is James Russell Lowell's delightful lecture on the early British dramatists, Beaumont and Fletcher, who live again under the vigorous touches of that prince of constructive critics, who places them next to Shakespeare in many of the principal elements of dramatic art. Following "The Editor's Study" month after month, the impression grows upon us that if there be any possible successor to the empty "Easy Chair," Mr. Charles Dudley Warner is the man.

*The Atlantic Monthly* opens with a most appreciative and generous memorial of the late Samuel J. Tilden, by the celebrated New York advocate, James C. Carter. Coming from a political opponent, such a magnanimous and disinterested eulogy is worthy of the highest consideration. According to Mr. Carter, the memory of Mr. Tilden will gain new lustre in the future. A sensible and helpful article on "The Betterment of our Highways" bears the signature of Prof. Shaler, of Harvard. We read with hopeful interest "The College for Women," by Mary A. Jordon, and with a measure of disappointment. The subject calls for a more thorough and practical development. Under "The Contributor's Club" may be found a charming study of "Aspects of Nature in England and in America," something fanciful, but full of truthful suggestions.

*The Cosmopolitan Magazine* is certainly one of the most entertaining collections of miscellany in our October periodicals. It is thoroughly popular, while realizing a high degree of literary excellence. There are one or two exceptional numbers, and we wonder under what phase of editorial myopia, Mr. Edgar Fawcett's preposterous lines "To Dante," crept into print. "Mr. Taswell Langdon in Seville," is undoubtedly an instance of literary presumption. But *per contra*, "Some Phases of Contemporary Journalism," by John A. Cockerill, whose journalistic genius created the present prosperity of *The World* newspaper in New York, and who has since become the editor of *The Commercial Advertiser*, is by far the strongest statement of the truth involved that has appeared for many years. Mr. Cockerill dips his pen in a largely diversified and bitter experience. His blows fall destructively on a corrupt and deadly epoch in journalism. The number, with the trifling exceptions already noted, will be read from cover to cover with unflagging interest. It transpires that Mr. Howells has retired from the editorship, under the stress of other literary engagements, as he is pleased to put it. However this may be, the withdrawal of such a man must prove a very serious loss to any periodical.

**Plain People.** A Story of the Western Reserve. By Edward P. Branch. New York: The Publishers' Printing Co. Price \$1.50.

The story is well told, the interest unflagging, and the plot well wrought out. We do not think the author is justified in endeavoring to teach patriotism by his severe and unjust strictures on Canada. Love of one's country should not imply hatred of every other land.

**The Episcopal Church:** Its Doctrines, Its Ministry, Its Discipline, Its Worship, and Its Sacraments. By George Hodges, D. D., rector of Calvary church, Pittsburgh. New York: Thomas Whittaker. Pp. 95. Paper 25 cts.

While there are many features in this introduction to the Church uncommon to treatises of its kind, which will tend to make it more thorough-going and satisfactory than some others to those who are enquiring their way, and many things also that are well and happily put, yet it were to be wished that the author had been a little more circumspect and cautious, showing less individuality in a few points when undertaking to act as the Church's interpreter; for instance, at page 56, in regard of the Communion invitation, "Ye who do truly," etc., he essays the conclusion that "all in the Church who are touched by that wide invitation, \* \* \* no matter to what ecclesiastical organization they may happen to belong, are invited, are urged, to remain and unite with us." Is it then any longer proper to ask: To what purpose is Confirmation? Would not its subsequent proposal to any who thus draw near, be received as an ecclesiastical impertinence, and the form of it be looked upon as a vanity?

**Penitence and Peace.** Being Addresses on the Fifty-first and Twenty-third Psalms by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, Examining Chaplain to the Lord Bishop of Ely. London: 1892. A. C. McClurg & Co., Chicago. \$1.00.

This neat little volume consists of two series of addresses delivered before the students preparing for Holy Orders in the Theological College at Ely. Our author believes, we are glad to say, that every priest is called to be a saint, and that the great work of pastors is to deal with sin and to call men to repentance and grace. He also believes in the necessity and value of the sacramental system, and urges a more frequent use of confession. There are many passages of rare beauty in the book, but we only have space to quote one of them. He says (pp. 59, 60): "You remember when the temple was being built of old, that it was built of stone made ready before it came there. 'So that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.' Do you realize how silently and slowly that Jerusalem above is now being raised? There are stones being prepared for it in the crowded streets of the city, cut out amidst all the temptation, distraction, and worry of a

hard life. In the hospital there is being shaped out some ruby by sharp suffering. Right away in the heart of Africa there are stones being prepared, timber being cut. In some quiet village, where life seems to stagnate, there are plates of beaten gold being finished. And this is what we have to superintend. Are we ready for it; are we willing to do it? It sometimes seems rather dull and monotonous simply to get ready a few rough stones, to smooth them and polish them. It sometimes seems as if we were working to no purpose. \* \* \* But Jerusalem has to be built. It is a solemn thought that there are some stones waiting for us. But the block of marble, so cold and shapeless, is waiting for its Michael Angelo to let the angel out of it." We wish that all our theological students and clergy could possess this book and pore over its contents, for it contains much of the greatest value for those who are called to be physicians of souls.

**A Plea for the Gospel.** By Geo. D. Herron, D. D. New York: Thos. Y. Crowell & Co. Pp. 108.

These four sermons by an eminent Congregationalist minister were prepared to preach to preachers. Two of them, "The Peril of the Church," and "The Office of the Church," were delivered before clerical clubs, while "The Reality of Faith," and "The Faith that overcometh the World," were preached before State ecclesiastical associations. We should infer from the sermons that the sectarian bodies had lost, or were in immediate danger of losing, the Gospel. The author tells us that "few pulpits have any intelligent conception of what Christianity really is; and that which the mass of Protestant preachers proclaim is not the Gospel." In strong and trenchant language he arraigns the Church, *i. e.*, the Protestant churches, for practically abandoning the Gospel as the law of life, placing the realm of metaphysics in the room of the realm of morals, and raising the throne of Mammon in the place of Christ's cross. He finds it necessary to put forth in this day his plea for the Gospel, since dogmatic theology and social selfishness are hiding from the world what Christianity really is. If the situation be as he understands it, it is high time that one of their own prophets should call his Protestant brethren to shake themselves from their selfishness, and to re-dedicate themselves with a fresh spirit of self-surrender to the Gospel of the Cross and to the practice of righteousness in their daily walk and conversation, and then to commend the religion of Christ to a hungry waiting world. We might suggest that a recurrence to the creed of the Catholic Church with her rule of a holy life, the nurture of her sacraments, and the closeness of her communion with her incarnate and ascended Lord, might serve to correct the evils which the author so powerfully sets forth, and against which he lifts up the trumpet of warning. The sermons are marked by fervor, strength, and eloquent earnestness, and the writer's central thought, *viz.*, the revelation of the sovereign love of Christ as the law of all human life, will, we are sure, commend itself to the heart of every Christian disciple.

**The Pauline Theology.** A Study of the Origin and Correlation of the Doctrinal Teachings of the Apostle Paul. By George B. Stevens, Ph. D., D. D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons.

The author, who acknowledges himself chiefly indebted to four German writers, among whom Pleiderer, the latest exponent of the modified Tubingen school, stands first, has produced in moderate compass an interesting study of some of the chief points of St. Paul's teaching. As might be expected with his affinities, he does not approach the Epistles as sacred writings, but simply as the productions of a man who exercised a "powerful influence upon the thought and life of the early Church." His standpoint is therefore essentially different from that of the Catholic Christian. This makes it the more interesting to note that in many ways his exegesis is far more easily reconciled with the teaching of the Church than that of the old Calvinistic commentators. While occasionally dogmatic in his method of statement, for the most part he gives the grounds for his conclusions with satisfactory fulness. In his attempt, in the first chapter, to find a point of connection between St. Paul's inner spiritual life and the revelation made to him at his conversion, he adopts the conclusion that it is to be found in the moral conflict described in Rom. vii: 7-25, which had resulted in a despair of salvation through the Law. We do not think this perfectly satisfactory. It is probable that the inadequacy of the Law became fully evident only after his conversion. The chapter on "Paul's Style and Modes of Thought" reveals the author's incapacity to entertain that doctrine of Baptism which is directly involved in the Apostle's language, and which has been held by the Church Universal from the beginning. St. Paul's expressions in this and similar connections are brought under the designation "for want of a better term," of "mystical realism." So the Apostle's identification of believing humanity with Christ does not find its profoundest solution in an organic relation, a fruit of the Incarnation in its sacramental extension, but in a figurative use of language involving an imperfect identification of cause and effect. It is precisely here, and in the general failure to apprehend St. Paul's thought in connection with the central fact of the Incarnation and its present relations to humanity, that the book before us is most disappointing. In one place, indeed, the Incarnation is actually spoken of as a "historical" as opposed to a "present and continuous fact" (p. 214, note). It is not surprising, therefore, that the writer in the chapter on the "Doctrine of the Church," is unable to see in St. Paul's

conception of the Church anything more than a temporal community. "At the second Advent the Kingdom of God will be ushered in, and the Church as such will pass away." "The conception of the Kingdom of God belongs to the sphere of eschatology." If such were the correct exposition of the Apostle's thought on this important subject, he could hardly be acquitted of having used very surprising, not to say exaggerated, language in those passages in which the relation between Christ and the Church is described.

In treating of the "Shaping Forces of Paul's Teaching," Dr. Stevens is undoubtedly right in rejecting the theory of Alexandrian influence, a favorite hobby of certain German critics, and in asserting that the "shaping forces" were, first, the Old Testament and the later developments of Jewish thought, and, second, his own vigorous and independent reflection upon the content of his newly received faith, under the guidance of the Holy Spirit of truth. The chapters on Sin, Redemption, and Justification, are very carefully worked out, and, treating as they do of special words and phrases which have been keystones of many controversies, they contain much that will be of value to the student. The writer correctly rejects the distinction sometimes drawn between "the Law" as denoting the Mosaic Law, and "Law" (without the article) as a moral or divine law in general. This gratuitous distinction has misled more than one able English commentator, and rendered obscure more than one passage in Romans and Galatians which would otherwise be perfectly clear. Though Dr. Stevens, with a sufficient preponderance of exegesis to enable him to treat any other view as not worth discussion, takes the word "justify" as denoting simply a forensic act, yet in the end he admits that this is nothing more than the *formal* principle of salvation, while the *real* principle is "moral renewal through union with Christ." It would appear then that, on the whole, our author would find in St. Paul's writings, taken as a whole, a doctrine of justification not very far from that which Catholic theology has always discerned there. The chapter on the "Person of Christ," though it falls short of adequacy in treating of those passages in which the relation of Christ to the Church is set forth, contains much of the highest value. We are glad to see that the writer defends on solid, and, we think, convincing grounds, the traditional punctuation in Romans ix: 5, ("Christ who is over all, God blessed forever"). The principal argument urged against this by our German teachers, is that it is "un-Pauline," according to a "question-begging" method too common with them. It is assumed that certain modes of expression are alone Pauline, and therefore that all passages which present exceptions must be altered or expunged. But this is not true criticism.

On the whole, this book will be found a most useful aid to the study of the writings of the great Apostle to the Gentiles, most of which, it is never to be forgotten, are the earliest written records of our holy religion which have come down to us.

### 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.

J. B. LIPPINCOTT CO., PHILADELPHIA.

The Human and its Relation to the Divine. By Theodore F. Wright. \$1.00.

Amor in Society. By Julia Duhring. \$1.50.

HARPER & BROS.

Canoemates. By Kirk Munroe. \$1.25.

Adventures of Sherlock Holmes. By A. Conan Doyle. \$1.50.

Americanisms and Britishisms, Etc. By Brander Matthews. \$1.00.

Green Pastures and Piccadilly. By Wm. Black. 90 cts.

A. C. McCLURG & CO., CHICAGO.

The Children's Life of Abraham Lincoln. By N. Louise Putnam.

\$1.25.

Thaddeus of Warsaw. By Jane Porter. \$1.25.

Prince Tip-Top. By Marguerite Bouvet. \$1.25.

HOUGHTON, MIFFLIN & CO.

Little Folks' Lyrics. By Frank Dempster Sherman. \$1.00.

Zachary Phips. By Edwin Lasseter Byrner. \$1.25.

Children's Rights, A Book of Nursery Logic. By Kate Douglas Wiggin. \$1.00.

An American Missionary in Japan. By Rev. M. L. Gordon, M. D. \$1.25.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Common Prayer in German and English. Net, 50 cents.

D. APPLETON & CO.

Man and the Glacial Period. By G. Frederick Wright, D.D., LL.D., F.G.S.A. (The International Scientific Series.) \$1.75.

E. P. DUTTON & CO.

The Poets' Corner, or Haunts and Homes of the Poets. By Alice Corkran. \$1.50.

JAMES POTT & CO.

The Book of Joshua. By George E. Johnson, M. A.

Some Purposes of Paradise. An Essay on the Life of the Soul between Death and the Resurrection. By the Rev. Walker Gwynne.

Bible History for Children. By Lady Kennett-Barrington.

The Children's Pulpit. A Year's Sermons and Parables for the Young. By Rev. J. R. Howatt.

AMERICAN PUBLISHERS' ASSOCIATION, CHICAGO.

Birch-Rod Days. Poems by William C. Jones.



## The Household

### At Sea

BY ELMER JAMES BAILEY

"Better the voyage ne'er begun,  
For all ships sail the sea of grief."

*The Atlantic Monthly*, April 1890.

JAMES JEFFREY ROCHE.

In deep despair, all through the night,  
Though filled with sadness, I might cry:  
"I am so weary with the fight,  
I would, O God, that I could die!"

I should not wish, with all the pain,  
Life's voyage never had begun;  
For, though the storms have roused the main,  
Some days have brightened 'neath the sun!

Though piloted by sorrow oft,  
True joy has sometimes held the oar;  
And, urged by breezes light and soft,  
My ship has left grief's frowning shore.

However dark has been the past,  
One hope has glimmered all the way,  
Though wrecked and broken, at the last,  
I shall rest on a tranquil bay,

Where, careless of the storms passed through,  
Since clouds no longer meet above,  
Forgetting all the pain it knew,  
My soul will rest in His dear love.

Rochester, N. Y.

PRIZE STORY

## "Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER VIII

Good-by to Brentford. To the quaint old town lying within the circle of the mountains; to the mountains, themselves, with their ever-varying beauty and their grand suggestiveness; to St. Paul's, to the Sister's house, to the orphanage, and to the quiet graveyard with its sun and shade, and its majestic guardian, rising skyward.

Good-by to the dear home within its high white walls, to its thousand precious memories; to the little white bedroom looking out toward the West, its wide deep halls and its library, sacred from association.

And good-by—alas! that it should be so—to the dear friends, rich and poor, high and low, among whom life had taken its quiet way; to the good rector, to whose counsel and instruction she had listened from childhood; to Sister Maria and her boys; to the girl friends who never before had been so dear.

Helen Livingston's death revealed the fact, that Eleanor was almost unprovided for. Her income had never been large and much had been expended in charities, a trifle only husbanded for her ward whose future would be secure from want through the investment of her small private fortune. But after yielding its regular returns for many years, the bank through which the investment had been made, failed with great scandal attached to men whose names, hitherto, had been synonyms for honor and uprightness. The failure was made public a few days after the twenty-fifth of December, so that Helen had been spared the anxiety of knowing her care for Eleanor's future had been in vain.

Still, there was something left, and there was no fear of immediate want.

By a seeming irony of circumstances, the house and grounds on Main street reverted to a cousin, a man of large wealth, living in a distant city; who satisfied with his possession as an interesting inheritance of colonial days, reflecting the stately dignity of the family name and influence, closed the blinds, sealed the doors, and left it, the home of so much exquisite hospitality, tenantless.

For years it stood uninhabited through the summer sunshine and the winter snows, its silvery roof shining amid the green or white beneath the dark tracery of bare boughs. Within its darkened rooms the Christmas greens with which happy Eleanor and the gentle mistress had decked the walls, hung faded in their places or dropped undisturbed to the floor.

An impalpable dust settled finely over everything; the pathetic desolation of a forsaken home brooded within its gates.

Eleanor never entered its doors again.

If it were necessary to leave, she reasoned, then it were well to leave at once, since lingering would only make the inevitable result harder at the last.

There had been much kindness shown her, indeed,

there is much kindness for all in the world if natures are generous enough to receive it. She was too inexperienced to think very deeply of the future; plans she had none; and the idea of personal exertion in order to gain her own living was too new, as yet, to be easily comprehended. What she desired most of all was to order her life as Helen would have wished, to live as she would have advised. For this reason, when she left Brentford, she was going to spend the remainder of the winter with a cousin of Helen's, who lived at a distance, and who had written her immediately upon her bereavement, begging her to make her a visit, or, if she would, to consider her house her home.

For Eleanor, the hardest part of the ordeal was over when she had turned the key in the door of her dear home and torn herself away from the new-made grave in the snowy churchyard.

In the dim light of the January morning she looked from the coach window through a mist of tears on the faces looking up at her from the platform. For the last time she saw the sunrise above the snow-covered mountains and the long fine outlines of the hills grow stronger in the increasing light.

She forced herself resolutely to turn from all regret and passionate recollection, and prepare to meet the friends who had offered her—comparatively unknown to them—of their home and sympathy.

The early twilight was falling as the train approached the station. Far in the West, beyond slightly undulating fields, covered with a light snow fall, a belt of cold yellow light shone below the edge of a blue-grey cloud. A long line of cedars marked their sharp outlines against the sky. Roofs and gables rose from out bare clusters of trees. From many windows lights were beginning to gleam and the station lamps burned brightly.

Half dazed with the noise and confusion, Eleanor followed the crowd through the gate. She felt her hand touched gently and her name called.

How exquisite! to hear her own name in all this strangeness.

She looked down upon a plain little woman who stood regarding her earnestly. A tall boy also seemed to be waiting for her to speak. She put out her hand and said "Yes," in a stupid fashion.

"Mother said so," cried the boy delightedly, "she has sharp eyes, I tell you. As soon as you stepped down on the platform she said: 'There's Eleanor.'"

"I am glad to see you," said Mrs. Harrow, kindly, taking the girl's arm within her own. "Tired, aren't you, after your long day? Too bad you had to make such an early start and wait so long to make a connection. Come this way. Rob will look after your baggage, give him the checks. I'm almost ashamed to tell you what a childish thing we did, considering what busy people we are, but I will. Rob had an idea that the train would get in before its usual time; in fact he was sure it would; and although I know that it is the nature of trains to be behind time, his argument impressed me to such an extent that we came down three quarters of an hour before the time, only to find that your train would be later than usual."

While she talked, Eleanor saw that she was a homely small person, pale and sallow; her fair hair, beginning to show many threads of silver, was parted above a forehead much marked with fine lines, and drawn smoothly back from her face. Her features were large and irregular, her eyes blue and faded, their expression the one charm of a rather unattractive personality. Her voice, despite its sad, tired inflections, indicated gentleness and kindness.

"If you like, we will walk home," she said, when Rob returned from his interview with the baggage-master, "our house is but a few blocks away. All the children wanted to come to meet you; there are eight, counting Rob and Ruth and George, who can scarcely be counted among the children now, but I told them you would rather make their acquaintance at home."

"You are very kind," said Eleanor.

They turned into a long, rather narrow, street looking toward the West. By the faint rays of the yellow light, lingering yet upon the horizon, Eleanor saw what seemed to be an interminable row of houses, block after block in endless perspective. As far as she could see there were the same narrow windows, the same tall doors with their three white steps before them. It was desolate now in the half light, beneath the windy, wintry sky, but its real discomfort and unloveliness must be felt of a summer afternoon, when the sun sent its fiery beams down the narrow way, unrelieved by friend-

ly tree or shadow, whose shelter might make the light and heat less intolerable.

As soon as Mrs. Harrow rang, and the loud sound of the bell reverberated through the house, there was a swift pattering of footsteps on the stairs and in the hall, and a Babel of childish voices crying in tones intended to be suppressed:

"She's come! She's come!"

A girl, a few years older than Eleanor, opened the door. She was like her mother, but her face had the freshness of youth and her fair hair was bright and glossy; her blue eyes, too, were bright and glossy, although Ruth Harrow was not in the least a pretty girl.

"Such a dear good girl," people said when speaking of her.

"Eleanor?" she said, with a note of interrogation in her voice. "How glad I am to see you! I declare, I believe if you had not come this minute the children would have made their escape and gone to look for you. They have been up at the windows ever since mother left, and only think, they missed you after all, for I am sure no one knew you were coming."

Eleanor saw five little boys and girls, suddenly stricken with shyness, looking up at her with very blue eyes from under tumbled yellow hair; very pretty little boys and girls they were, and evidently very anxious to make her acquaintance.

They followed her and Ruth up stairs, and when relentlessly shut out by the latter, called in chorus:

"We're awful glad you've come, Cousin Eleanor!" retreating to the staircase from whence they repeated their flattering welcome with many additions.

"Now, if you feel too tired to go down this evening," said Ruth decidedly, "please don't go. I am sure mother and father will both understand what a tax upon you your journey has been; and I will bring you up a cup of tea."

But Eleanor preferred to go down, and when the bell rang she followed Ruth to the dining-room and was introduced to Mr. Harrow and George, who gave her such a kindly welcome, that, looking around on the eager faces, intent upon making her happy among them—of sharing their home feeling as well as their home with her—she began to feel an affection for them stirring in her heart, because of themselves, and not alone that they had been dear to Helen.

She felt very thankful that no one spoke of Brentford or referred to her loss in any way. Ruth coaxed the children to talk and they told her of many wonderful things; asked if she liked little girls and boys, and evinced much pleasure when she told them yes.

"Ruth," said a little fellow, in a tone of decided disapproval, "isn't good any more. She goes away every day and stays all day long."

His sister laughed and patted his hand:

"Ruth is good," she said, "better than she was when she stayed home and played with Jamie."

Presently Eleanor learned that Ruth was a stenographer and worked all day in a counting room, that by providing for her own wants there would be less demands upon her father's earnings. While she was caricaturing her experience of the day, the bell rang, and Rob came back from the door to say that Miss Pressly was worse and would Mrs. Harrow please come around as soon as she could?

"Oh, dear mother," said Ruth, "you were there all morning; must you go? Let me run around first and see if they really need you."

Mrs. Harrow rose from the table,

"I am sure they need me, Ruth," she answered, as she left the room; "you will see that the children are in bed at their usual time, will you not, daughter?"

"I won't let Ruth put me to bed at eight o'clock," said Jamie, boldly, "she don't tell nice stories any more."

"Oh!" cried the others in chorus, "she does."

"Do you know any stories?" he asked of Eleanor.

"Yes, ever so many."

"Then you shall put me to bed at eight o'clock," he announced, as if overwhelming her with honor. "What kind of stories do you know? About giants and fairies and things?"

When Mrs. Harrow came in she wore her bonnet and shawl, and was drawing on her gloves.

"I am sorry to leave you," she said to Eleanor, "but Ruth will take care of you, and to-morrow we will have a nice long day together. Do not sit up too late. Good-night."

She kissed the girl's cheek, and turned to bid the children good night.



## Proprietary

"I shall go to the door with you, Jane," said Mr. Harrow.

"It is too bad," said Ruth, when after seeing the children in bed by eight o'clock, she sat with Eleanor in the fire-lighted parlor, "that mother had to go out to-night. But it is always the way. Sometimes I think everybody has a better claim to her than we have. This comes of having a mother who is so good as to be indispensable. I wish she had a daughter like her; but that could never be. Did you know mother when you saw her this afternoon?"

"No, I was a very little girl when she was home in Brentford last, but she knew me."

"Oh, yes, she never forgets any one."

Later in the evening, a young man came in whom Ruth introduced as Mr. Shirley, and called Edward. He seemed to be on an excellent footing with the family and to take quite a brotherly interest in its affairs. Eleanor had no difficulty in deciding that he was the accepted suitor of Ruth; she left them chatting cosily by the fire.

Rob confirmed her conjecture as he lighted her through the corridor to her bedroom door, in the most matter-of-fact way in the world.

"Ed's a good fellow," he said, "he's been sweet on Ruth ever since I can remember. They were to have been married last November, but Ed's sister's husband fell sick in October, I don't know what was the matter, and all the family has to help 'em along till he gets well again. They have a good-sized family, and he won't get out any way before spring; so Ed and Ruth thought they'd better wait, and mother thought so too."

"Too bad," said Eleanor, sympathetically.

"Ruth didn't mind; only she looked a little queer when somebody moved into the house across the street; you know they had engaged it."

"Yes? Good night."

"Good night," called Rob, half-way down the stair.

When she closed the door she seemed to have shut out all the atmosphere of kindness that had enveloped her since she entered the house.

Mingled with her loneliness and regret as she fell asleep, was the recollection of Ruth's cheery voice, and the scrap of family history which Rob had given her.

(To be continued.)

## Eventide

BY JOSEPHINE SMITH WOOD.

Blue distance veils a far off peak  
That lifts its rugged face on high;  
A loveliness I cannot speak,  
Fills all the western opal sky.

A long, clear line of liquid gold  
With glory crowns the dying day;  
The shepherd counts within the fold  
Each little lamb that none may stray.

weet twilight hour! thou link between  
The weary day and quiet night,  
Thou bringst to mind a rest serene—  
"At evening time it shall be light."

Newark, N. J.

"THE Father of his country" was a devout communicant of the Episcopal Church. An incident is related which is illustrative of Washington's habits. A visitor in the halls of congress asked how he could distinguish Mr. Washington, of Virginia. The reply was: "You will know him easily when congress is at prayer. Mr. Washington is a gentleman who kneels down."

## Church Organ For Sale!

An excellent PIPE ORGAN in perfect condition, as good as new, at a bargain. Also some second-hand church pews and chancel furniture. F. H. MANSFIELD, 140 Berkeley Place, Brooklyn, N. Y.

## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour.  
—Longfellow.

## The Voyage of Columbus

As the ships left the Canaries the great volcano of Teneriffe, which overtopped the coast, was in violent eruption. Its great purple cone was capped by a mass of lowering flame of fire, while streams of burning lava ran down its sides. The sailors of the fleet were afraid. They cried that it was a sign of the anger of heaven at his attempt to fathom mysteries never intended for man. But Columbus allayed their fears, saying that volcanoes were "frequent along the coasts of Italy, Sicily, and Greece, and that their fires meant nothing."

Day after day the fleet sailed on. The days were bright, the nights clear and starlit, and a steady trade-wind blew the discoverers to the west. Each morning the sun rose over the sterns, each evening it sank directly over the prows of the ships, but this very fact, hailed by Columbus as a favor sent from heaven, caused the sailors to fear lest the unchanging wind would prevent their return.

Soon they entered the Saragossa Sea, that immense tract of weeds floating and turning in mid-ocean. The sailors said this was all the western land they would ever see; whereupon Columbus cast the sounding lead, and finding no bottom, claimed there was no land near.

Then it fell calm, and for days the ships rose and fell lazily on the tropical seas, their cordage and sails flapping against the masts with every roll, as their prows pointed this way and that.

With a renewal of the breeze the *Nina* and *Pinta* left the *Santa Maria* to sail on, while they sailed off swiftly to either horizon, looking for land they might otherwise pass unawares. Ten thousand *maravedis* in Spanish money had been promised to the first one who should discover land, and one day one of the Pinzons shouted "Land, ho!" from the mast-head; but it was only a mirage.

Small birds began to hover about the ships. The lead was hove and bottom was found. Then they passed wild-fowl and crabs in the water, and a turtle-dove flew near, and later they came to a branch of bush covered with ripe red berries.

The night of Oct. 11th was an anxious

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one to all on the fleet, and few cared to slumber. Suddenly Columbus gave a shout, and cried out joyfully that he had seen a light on what is now known as Watling Island.

On went the fleet swiftly in the night breeze, the *Pinta* and *Nina* were, as usual, ahead. At two in the morning there came the flash and boom of a cannon from the *Pinta*, followed by the faint cry over the waters of "Land, ho!" and there, under her lee, in the mists of the early morn, could be seen green hills with waving palms, and the faint sigh of surf beating on the shore could be heard. Columbus and his followers knelt upon the decks of their ships and gave thanks. They had discovered the New World.—*Harper's Young People*.

THE keeper of Bear Island light is the owner of an intelligent dog. When a steamer passes the light it whistles its salute and in response the light keeper rings his bell, or rather did ring it before the dog took the job out of his hands. Seeing that the passing of a boat and the ringing of the bell were two things that went together, the dog took it into his own hands—or mouth—to ring the bell, and when a boat comes along, without waiting for her whistle, he seizes the bell rope with his teeth and rings a vigorous salute.

## Reading Matter Notices

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ED. BUTLER.

## Business Mention

THROUGH a mistake in our printing office last week, in a great pressure of work involved by changing the type and form of the entire paper, the cut of the baptismal bowl which appears in the advertisement of Mr. R. Geissler in this number, was wrongly inserted as part of an advertisement of another house. The bowl is elaborately chased, the broad frieze representing the procession of angels leading to Christ children for Baptism. In the centre of the bowl, there appears in delicate work the emblem of the Holy Spirit. The conception is noble and the execution exquisite. It is a genuine work of art and most appropriate for the purpose for which it was designed.

The thirteenth edition of the "American Newspaper Manual" has recently been issued by N. W. Ayer & Son, of Philadelphia. The book contains over fourteen hundred pages, and contains matter that is invaluable to both newspapers and advertisers. The amount of capital and energy which have been spent on its production bear strong testimony to the fact that advertising is becoming more and more recognized as a sound business policy, no longer in the experimental stage, but fully mature and here to stay.

Mr. A. L. Thomas, of the great advertising firm of Lord & Thomas, Chicago, is president of the Indiana Springs Co., who have lately developed the wonderful springs where the famous magnetic mud deposit is found, possessing curative power for rheumatism in every form. He has issued a beautiful little pamphlet which tells all about this resort, and gives the experience of many prominent people who have been cured there within the last year. It will be sent by mail free upon request. Address A. L. Thomas, 45 Randolph st., Chicago.

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A Child's Work

BY A. D. F.

"I am going to sweep in this room, Dickie, said Mrs. Shaw, one morning, bustling about and speaking cheerily to her little four-year-old son; "so I will set your playthings out in this sunshiny corner of the porch and you can play here, can't you?"

"Oh, 'es, 'es," replied Dickie, clapping his hands.

"Now you will try to be a good boy and not hinder mamma?" Mrs. Shaw asked coaxingly.

After a while, not hearing the usual noise which generally accompanied Dickie's games, and fearing that something had happened to him, she looked out to see what had become of him. She found him sitting bolt upright on the extreme edge of the porch, both chubby fists planted squarely on his knees, holding his head very stiffly, and keeping his face screwed up in a most painful grimace.

"Why, Dickie, what are you doing?" she exclaimed.

"I's trying to be dood," he explained.

"Trying to be good! Why, what hard work you are making of it," she said, laughing heartily, and thinking how unwittingly Dickie was imitating the example of some good, but mistaken, people.

"Come, you need not sit there any longer," she continued, after her merry laugh. "I want you to do an errand for me."

At this, Dickie jumped up, pleased with the thought of doing something.

"I want you to go down to Mr. Mather's store, and tell him to send me some sugar, ten pounds. Now remember, ten pounds of sugar," she repeated impressively.

"Es, mamma."

"Don't be gone long, and come directly home!" she said as he bounded off with a hop, skip, and jump, down the path, proud of his commission as a king of his crown.

He soon reached the store, where the good-natured store keeper made him very happy by presenting him with an immense stick of peppermint candy.

It was a warm spring morning. The flowers, birds, bees, and butterflies were all abroad, and the air was gay with sounds and odors. Light-hearted Dickie went hopping home, sucking the end of the candy stick, and every now and then bobbing from one side of the road to the other, trying to catch a bright butterfly, which fluttered near him.

While Dickie was running hither and thither, a gaunt, stoop-shouldered man was walking slowly towards him from the opposite direction. He walked with lagging steps and a feeble gait. It was Malcolm Owen, an ex-convict. He belonged to one of the respectable village families, but now he had no friends; no one spoke to him; he was shunned and avoided. He crept along the path with downcast head, his heart and mind full of bitter thoughts of shame, of loneliness, of remorse.

"Oh, for a friendly hand, a word. Oh, that God had pity for such as I!" he groaned to himself, when he heard a shrill scream, and he looked up to see Dickie lying on the ground sobbing, his swollen face stung in two places by a hornet. Malcolm stooped to pick Dickie up, and while arousing himself to quiet the child's smart by using a simple remedy at hand, fresh mud, forgot his own heart's pain.

Dickie was soon soothed, but begged to be carried home, and trusted so implicitly in his new friend's kindness, that Malcolm did not have the heart to refuse him.

"Ou is a nice man!" Dickie exclaimed, patting him affectionately. "I will dive 'ou some of my tanny," and he offered

him some of the treasured, though grimy, stick, which Malcolm quietly declined, though moved by the little fellow's generosity.

Mrs Shaw was watching for Dickie from the porch, and when she saw him being carried, she gave a frightened start, but was immediately relieved, for Dickie then jumped down from Malcolm's arms, and was dragging him towards the house, crying: "See, mamma! See this nice, nice man. A bee 'tung me, and he made it all well. Isn't he a dood man?"

"You were very good, Malcolm," she said very kindly, "to do this, I thank you, and—"

"I love ou!" interrupted Dickie, turning to Malcolm.

At this, Malcolm whose heart had been inexpressibly touched by the boy's praises, broke down and wept like a child.

"Mrs. Shaw, these are the first kind words I have heard for years," he said. "I wish that I were worthy of them."

Mrs Shaw wisely refrained from saying anything, and in her silence, Malcolm seemed to feel that he had found a sympathetic heart, for soon he told her of his grief, his despair of God's mercy, his sorrow for his sins, his desire to live a better life.

"If I could only get work; just enough to keep myself from being a drag upon any one! But who would employ me!"

"Why, Malcolm, my husband would, I think," said Mrs. Shaw. "I heard him say this morning that he wanted a man to make his garden, and you may do that."

"Oh, thank you, thank you," the poor man murmured.

"Then, if we see that you are truly desirous of doing better, I feel sure that we can help you to find other work."

"Only try me, Mrs. Shaw," said Malcolm earnestly, while he resolved to do his best.

The next few days he made the garden, mowed the lawn, set out plants, working faithfully at whatever task Mrs. Shaw had for him, while Dickie followed constantly at his heels, cheering him with childish prattle.

At the close of the week, the rector of the parish, Mr. Cartwright, at Mrs. Shaw's request, called on Malcolm as he was working in the garden. Being satisfied that Malcolm's penitence was real, and his desire to lead a new life sincere, Mr. Cartwright said:

"Malcolm, our old sexton has left us. How would you like to give your service to the church by taking his place?"

"Above all things," replied Malcolm, "I feel that my life and work must be given to God, who in His mercy has given me this chance of working out my salvation, and has sent me such kind friends, all of which I had no right to expect. Oh, sir, I think that when I thought He had forgotten me, He sent this little boy to me. He seemed like an angel of light."

"And so God undoubtedly meant him to be," replied Mr. Cartwright. "God moves in a mysterious way His wonders to perform, and this time He chose to make a child's love the means of proving His tenderness for you."

They both looked at unconscious Dickie, whose stout little legs were carrying him fast over the ground in chase of his favorite yellow butterflies.

As Malcolm watched him, it seemed as if he heard his mother's voice from heaven, when Mr. Cartwright then repeated the text she so often quoted to him in his youth: "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven."

Malcolm bowed his head, and humbly said: God be merciful to me a sinner."

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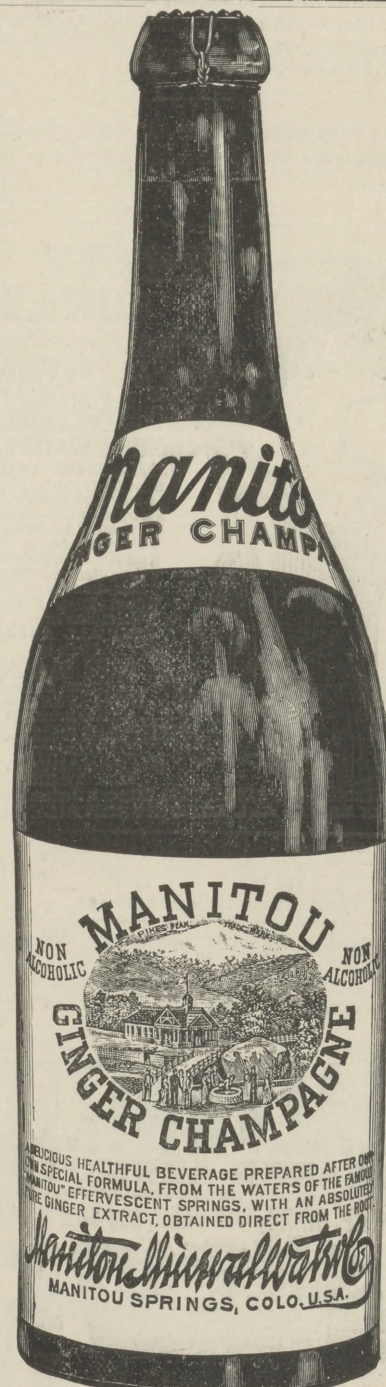
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[MENTION THIS PAPER.]

**Table Decoration at Home**

From Good Housekeeping

Place a low Doulton jar filled with growing ferns in the centre of a common-place dinner table, and it at once receives a touch of elegance otherwise lacking, in spite of well-kept glass or china. Yet the daily use of such simple decoration is surprisingly limited in this country, and any more ambitious attempt seems confined to occasions when the florist's skill may be called upon. For what one may term a general utility table decoration, nothing is preferable to a cluster of low-growing plants, and ferns especially commend themselves by their softness of color and grace of form. Delicate varieties are naturally unfitted to bear gaslight and dry air for any length of time, but there are many charming sorts free from this objection. Several of the hardier Adiantums, or maidenhair ferns, and varieties of Pteris, in addition to the more formal Polypodiums and Aspleniums, may be used; with a little care, they are always in good order. They may be planted in those low jars of English pottery made for the purpose, or left in a less ambitious pot, to be slipped inside a decorative basket when on view.

Among flowering plants, a pretty effect is given by a low vessel filled with growing nasturtiums; they arrange themselves, and light up admirably at night. The dark varieties, with bronze-green leaves and crimson flowers, are especially desirable. Another desirable thing is the Cyclamen; both foliage and flower are highly decorative, and it is an admirable house plant for the winter. Some of the tropical foliage plants, especially the tinier Marantas, are beautiful for table use, and the little hothouse should afford a never-failing supply of trailing moss (Lycopodium) for borders.

For ordinary home decoration, a rose bowl of cut glass, standing on a mirror, is the most effective of simple adornments. Remember that the flowers must be arranged loosely in the bowl; one would think such a caution unnecessary, but it is surprising how often one sees a vase filled so that the poor flowers appear to be absolutely gasping for breath. A wreath around the edge of the mirror, laid flat upon the table, is an improvement, even if made of leaves only; indeed, a flat garland of oak leaves would have a classical air quite in keeping with present fancies in decoration.

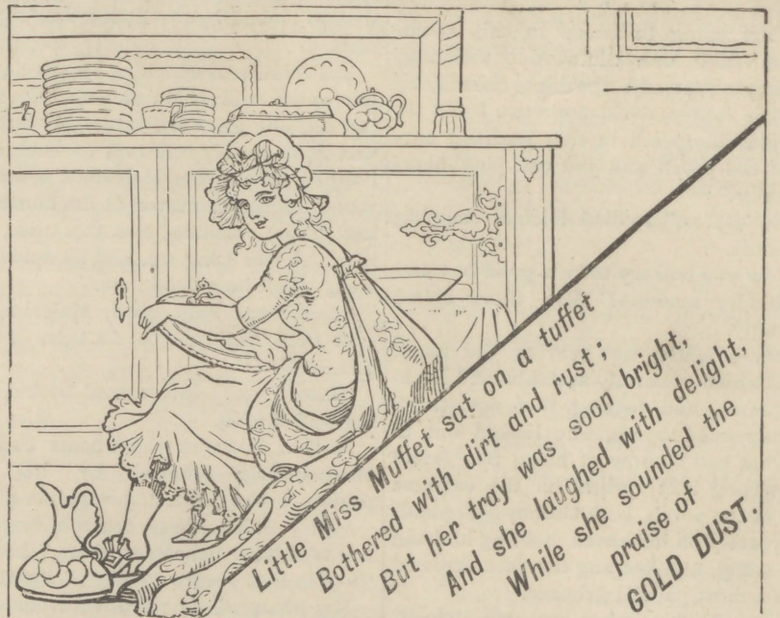
In filling the rose bowl, the best effect is obtained when only one color or variety is used. When using the large hybrid or June roses, do not use any other sort of foliage, and the same may be said of carnations; the latter flower never looks better than when mingled only with its own tender gray-green shoots.

A charming and easily arranged decoration for an occasion of ceremony is composed of rose petals, and this will commend itself to the happy owner of a rose garden. Narrow strips of wood are laid on the cloth, about fourteen inches from the edge of the table; this defines the limit of the decoration, but is, of course, hidden. A rose bowl is placed in the centre; this is filled with the variety of rose furnishing the petals. The centrepiece and candelabra are put in place before the petals are arranged. These should be strewn thickly over the space covered; the finishing touch is a dainty sprinkling, so that the whole decoration seems sparkling with dew drops. Rose leaf petals should float in the finger bowls. Of course, only one sort of rose should be used. It makes an exquisite arrangement in pink. The same idea may be carried out in yellow chrysanthemums; a good effect is obtained by using the yellow petals, and then filling the bowl or vases with white flowers.

A centrepiece much in vogue, which may be varied infinitely, has for its foundation a flat, oval basket filled with growing ferns. The basket is very shallow, almost like a platter, and may be from twenty-four to thirty-six inches long, according to the size of the table. After the ferns are put into the basket, cut flowers are added. They are placed among the ferns; on their natural stems, of course, and may be close enough to give the idea of a mound, though showing the ferns; or, if such choice blossoms as orchids are used, they should be simply dotted here and there through the graceful green, giving the fullest effect to both.

The shallow basket mentioned is a good receptacle for flowers, when filled with damp moss. A decoration at once effective and inexpensive is formed by filling such a basket with a mass of tulips, all one color. The pink variety called Cottage Maid is very pretty, and usually plentiful; so is the old scarlet Duc van Thol. A wreath of carnations, similar in color, may be laid around the basket to form a border. Again, the flat basket filled with water lilies, bordered by a trailing garland of sedges, would be the daintiest possible decoration for a ladies' lunch, it might adorn a feast for Sabrina herself; and the pond lily idea is easily carried out in all accessories, candle shades, menu cards, and ices.

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