

The Living Church

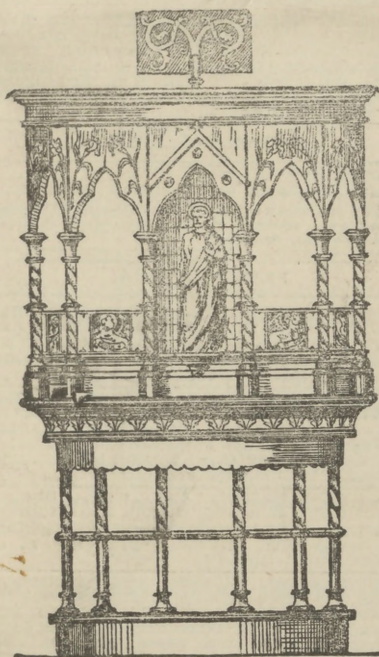
A Weekly Record of its News, its Work, and its Thought.

Vol. XV. No. 28.

SATURDAY, OCTOBER 8, 1892.

WHOLE No. 727.

PULPITS.

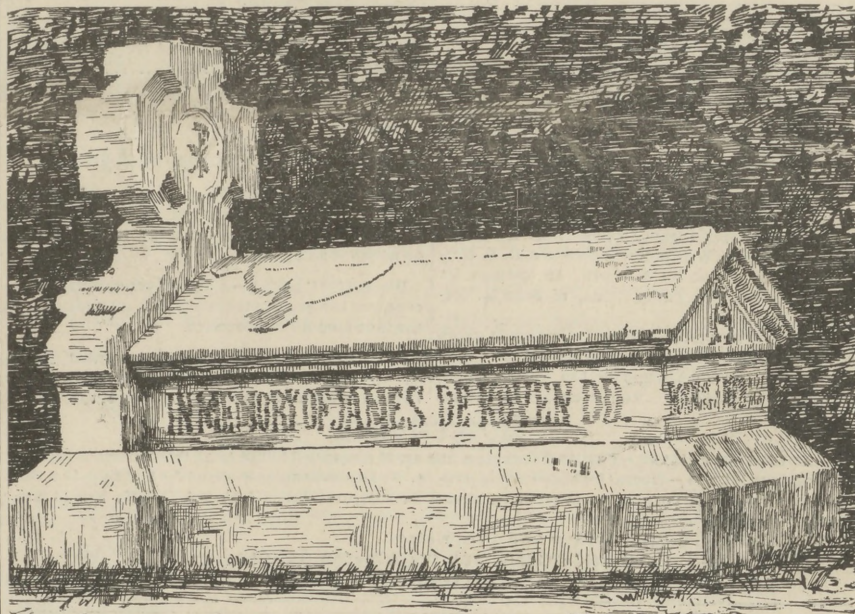


Pulpits can be made of all BRASS, or a combination of metals with Marble, Granite, or Carved Oak or Walnut bases, to match the woodwork of the church.

Photographs will be sent on application, of Pulpits which we have recently executed.

Special designs arranged for MEMORIAL WORK on receipt of full instructions.

GORHAM M'F'G CO.,
Broadway & 19th Street, New York.



COPED TOMBS, CELTIC CROSSES, AND BRITTANY CROSS
FOR MONUMENTS.

Handbook, No. 35, Free by Mail.

NEW HANDBOOKS OF EMBROIDERIES, STAINED GLASS, ETC.

J. & R. LAMB, 50 Carmine Street,
NEW YORK.

Harper & Brothers' New Books.

London. By WALTER BESANT, Author of "Fifty Years Ago," etc. Illustrated. 8vo, Cloth, Ornamental, Uncut Edges and Gilt Top, \$3.00.

The West from a Car-Window. By RICHARD HARDING DAVIS. Author of "Van Bibber and Others," etc. Illustrated. Post 8vo, Cloth, Ornamental, \$1.25.

On Canada's Frontier: Sketches of History, Sport, and Adventure; and of the Indians, Missionaries, Fur-traders, and Newer Settlers of Western Canada. By JULIAN RALPH. Illustrated. 8vo, Cloth, Ornamental, \$2.50.

Canoemates: A Story of the Florida Reef and Everglades. By KIRK MUNROE, Author of "Campmates," "Dorymates," etc. Illustrated. pp. viii., 324. Post 8vo, Cloth, Ornamental, \$1.25. In "Harper's Young People (New Series)."

The Adventures of Sherlock Holmes. By A. CONAN DOYLE. Author of "Micah Clarke," etc. Illustrated. Post 8vo, Ornamental, \$1.50.

The Woodman. By JULES DE GLOUVET (M. Guesnay de Beaupaire, *Procureur-General* of France). Translated by Mrs. JOHN SIMPSON. Post 8vo, Cloth, Ornamental, \$1.00.

From the Books of Laurence Hutton. With Portrait. 16mo, Cloth, Ornamental, \$1.00. "Harper's American Essayists."

Vesty of the Basins. A Novel. By S. P. McL. GREENE. Post 8vo, Cloth, Ornamental, \$1.25.

William Black's Novels. New Edition, Revised by the Author. Post 8vo, Cloth, 90 cents each. *Latest Issues:* GREEN PASTURES AND PICCADILLY—THE MAID OF KILLEENA, ETC.—THREE FEATHERS—MADCAP VIOLET—KILMENY—IN SILK ATTIRE. (Other volumes to follow.)

The Danube, from the Black Forest to the Black Sea. By F. D. MILLET. Illustrated by the Author and ALFRED PARSONS. Crown, 8vo, Cloth, Ornamental, Uncut Edges and Gilt Top, \$2.50.

Americanisms and Briticisms With other Essays on Other Isms. By BRANDER MATTHEWS. With Portrait. 16mo, Cloth, Ornamental, \$1.00.

A Little Swiss Sojourn. By WILLIAM DEAN HOWELLS. Illustrated. 32mo, Cloth, 50 cents. In "Harper's Black and White Series."

The Desire of Beauty: Being Indications from Aesthetic Culture. By THEODORE CHILD, Author of "Art and Criticism," etc. 16mo, Cloth, Ornamental, 75 cts.

Field-Farings: A Vagrant Chronicle of Earth and Sky. By MARTHA McCULLOCH WILLIAMS. 16mo, Cloth, Ornamental, Uncut Edges, and Gilt Top, \$1.00.

Literary Landmarks of London. By LAURENCE HUTTON. (New Edition.) With over 70 portraits. Post 8vo, Cloth, Ornamental, \$1.75.

The Principles of Ethics. By BORDEN P. BOWNE, Author of "Metaphysics," etc. 8vo, Cloth, \$1.75.

A Family Canoe Trip. By FLORENCE WATERS SNEDEKER. Illustrated. 16mo, Cloth, Ornamental, 50 cents. In "Harper's Black and White Series."

Young Lucretia, and Other Stories. By MARY E. WILKINS. Illustrated. Post 8vo, Cloth, Ornamental, \$1.25. In "Harper's Young People (New Series)."

Thomas Carlyle. By JOHN NICHOL, LL. D., A. M. 12mo, Cloth, 75 cents. In the "English Men of Letters Series."

The Earl of Derby. By GEO. SAINTSBURY. With portrait. Crown, 8vo, Cloth, \$1.00. In the "Queen's Prime Ministers Series."

Published by **HARPER & BROTHERS,** New York.

The above works are for sale by all booksellers, or will be sent by the publishers, postage prepaid, to any part of the United States, Canada, or Mexico, on receipt of the price. Harper and Brothers' Catalogue will be sent by mail on receipt of ten cents.

The Living Church Table of Contents.

NEWS AND NOTES.....	459	The Hymnal.....	466
CONVENTION OF ST. ANDREW'S BROTHERHOOD.....	459-460	THE NEW HYMNAL. <i>Laticus</i>	467
DIOCESAN NEWS.....	461-463	THE REVISED HYMNAL. <i>B. H. Hall</i>	467
CHURCH MISSIONS HOUSE.....	463	MUSIC AND ART.....	469
CONSECRATION ST. AGNES' CHAPEL.....	463	MAGAZINE AND BOOK REVIEWS.....	470
EDITORIAL.....		"LEAD, KINDLY LIGHT." <i>S. Elgar Benet</i>	471
Obligations of the Laity.....	464	POEMS.....	
The Declaration on Unity.....	464	"St. Andrew's Brotherhood." <i>Margaret Doors</i>	459
EDITOR'S TABLE.....	465	"Storm Cheer." <i>Rev. J. Cross, D. D., LL. D.</i>	469
LETTERS TO A CITY RECTOR.—By a Country Parson.....	465	CHILDREN'S CORNER.....	472
LOYALTY TO THE CHURCH. <i>Bishop of Nebraska</i>	466	OPINIONS OF THE PRESS.....	457
LETTERS TO THE EDITOR:		WORLD'S FAIR NOTES.....	473
General Convention, 1895.....	466	HOUSEHOLD HINTS.....	474

Subscription.

Two Dollars a Year. (If not paid in advance, \$2.50.)

TO THE CLERGY, ONE DOLLAR A YEAR.

Single copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th st.

CHANGE OF ADDRESS.—Subscribers should name not only the new address but also the old.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

Advertising.

ADVERTISING RATES.—Twenty-five cents a line agate measure (14 lines to an inch), without specified position. DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than \$1 a time. All communications concerning advertising should be sent to HENRY F. TAYLOR, No. 13 Astor Place, New York.

C. W. LEFFINGWELL, Editor and Proprietor.

Publication Office, 162 Washington St., Chicago.

Branch Office, No. 13 Astor Place, New York.

GOOD WORDS.

FROM RECENT LETTERS.

FROM TENNESSEE: "I cannot tell you what a blessing THE LIVING CHURCH is to me here. We are fourteen miles from the nearest church, over rough, country roads. The 'Lyrics' have been much admired."

FROM PHILADELPHIA: "I enclose \$2 for that royal paper, so true to the Holy Catholic Church. Long may the editor live who is so fearless for the truth."

FROM GEORGIA: "I could not do without your paper."

FROM ILLINOIS: "Thank you for your very excellent 'leader,' 'The Foes of the Household,' firm and strong, and decided, but prudent and thoughtful."

FROM MASSACHUSETTS: "THE LIVING CHURCH is to be commended for the noble stand it has taken for the Catholic Faith. Its editorials have given no uncertain sound."

FROM ST. LOUIS: "Allow me here to say that I have been greatly pleased with your editorials on the Higher Criticism, and also with the general tone of the paper."

FROM MASSACHUSETTS: "I enclose renewal of subscription to your paper. It is the American Church Times. I could not do without either of them."

FROM ALBANY: "I believe that THE LIVING CHURCH has a great future before it. It is financially within reach of the people. It is a definite, unflinching teacher of Catholic truth. Those two things alone would assure its success. I have in this parish forty persons preparing for Confirmation—a class exceptional in its history, a class equal to almost one-fifth of the communicant list. I think I owe this success, under the Holy Spirit, to definite Catholic teaching from the pulpit and THE LIVING CHURCH."

FROM ALABAMA: "THE LIVING CHURCH—stick to first principles, and you have my support."

FROM CANADA: "The paper is admirable in every way, and I get our Canadian news briefly but well told. Your English letters are particularly interesting and instructive, and what we Canadians like. Go on and prosper."

FROM OHIO: "There is no other journal we enjoy more or care for [so much; its spirit is so earnest and true. It is a valiant defender of the Faith."

DRY GOODS.

Carson, Pirie, Scott & Co. (Retail.)

State and Washington Sts.

CHICAGO, ILL.

It don't matter how far away you live our

MAIL ORDER DEPT.

Will give you all the advantages—in the Dry Goods line—of a residence in the World's Fair city, if you'll only make your wants known to it. If you need a dress this fall send for samples to select from.

Here are a few of our specially good values:

38-inch all-wool German Henriettas, in New Fall Colors.....75c.

46-inch French and German all-wool Henriettas--Street and Evening Shades.....\$1.00.

46-inch all-wool Beatrice Cloths--Newest Shades.....\$1.25

46-inch all-wool Marie Gallante--a beautiful fabric in dark street shades--at.....\$1.50.

(MENTION THIS PAPER.)

Visitors to Chicago should make their shopping headquarters at our store,

EDUCATIONAL.

CALIFORNIA.

ST. MARGARET'S SCHOOL FOR GIRLS, San Mateo Cal. Thorough training, fine climate, beautiful surroundings, reasonable terms. The REV. GEORGE WALLACE, A. M., Rector and Principal.

ST. MATTHEW'S SCHOOL FOR BOYS, San Mateo, Cal. Twenty-seventh Year. The REV. ALFRED LEE BREWER, D. D., Rector.

EDUCATIONAL.

ILLINOIS.

HOME AND DAY SCHOOL.

For Young Ladies and Children begins Sept. 26th, 1892. Pollard's synthetic method taught in the primary department. MARY L. BARNES Principal, 32 College Place, Chicago Ill.

ST. ALBAN'S SCHOOL, Knoxville, Ills.

A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. REV. C. W. LEFFINGWELL, D. D., Rector and Founder [1890].

THE JUBILEE SCHOOL, Jubilee, Ills.

(Peoria Co.) A school in the country for boys. Board and tuition, \$240 for school year. For particulars, address Rev. H. C. DYER. Children taken for the summer months.

WATERMAN HALL, Sycamore, Ill.

A BOARDING AND DAY SCHOOL FOR GIRLS. Opened Sept 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Owing to endowments board and tuition offered at the rate of \$300 per school year. Address REV. B. F. FLEETWOOD, S. T. D. Sycamore, Ill.

MARYLAND.

College of St. James Grammar School,

Washington Co., Md. The duties of the 50th year will begin on Tuesday, Sept. 20th. For circulars apply to HENRY UNDERDONK, P. O., College of St. James, Md.

MASSACHUSETTS.

Miss Clagett's Boarding and Day School

For Girls. Re-opens Oct 3. Pupils prepared for College. References: The Rt. Rev. Phillips Brooks, Boston; Mrs. Louis Agassiz, Cambridge; Genl. F. A. Walker, Pres. Inst. of Technology, Boston. 17 Blagden Street, Boston, Mass.

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn.

Twenty-seventh year opens Sept. 15, 1892. Terms, \$350 per year. Rt. Rev. H. B. WHIPPLE, D. D., LL. D., Rector. MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address, St. Mary's Hall.

SHATTUCK SCHOOL, Faribault, Minn.

REV. JAMES DOBBIN, D. D., Rector. One of the best equipped and most thorough of the Church Schools. Climate invigorating and most healthy. Illustrated catalogue sent on request.

NEBRASKA.

BROWNELL HALL, Omaha, Neb.

Seminary for Young Ladies. BISHOP WORTHINGTON, Visitor. REV. ROBERT DOHERTY, S. T. D., Rector. Fall term begins September 14th. This year school has been eighteen years under the same management. The climate of Nebraska is noted for mildness and salubrity. The school is limited to one hundred boarders. For catalogue and particulars apply to the rector.

NEVADA.

WHITAKER HALL, Reno, Nevada.

The Diocesan Boarding School for Girls. The Rt. Rev. Abel Leonard, S. T. D., visitor. The 17th year will begin Sept. 7, 1892. The climate is dry and invigorating, and particularly beneficial to weak lungs. Altitude, 4,500 feet. Careful physical, mental, and moral training. Teachers of reputation and experience. For illustrated catalogue address Rev. ERASMUS VAN DEERLIN, Rector.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS,

Plymouth, N. H. New Hampshire's diocesan school for boys offers a first-class preparation for college, scientific schools, or business, at moderate cost. Terms, half-yearly in advance \$350. (Residents of N. H., \$300.) The REV. LOREN WEBSTER, M. A., rector. The Rt. Rev. W. W. Niles, D. D., Pres. Board of Trustees. Fourteenth year begins Sept. 7, 1892.

NEW JERSEY.

BAQUET INSTITUTE, "Chestnut Heights,"

18 miles from New York City. French and English Church School of highest order for girls. Reference: Rt. Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Prin.

DUPUY SCHOOL FOR BOYS, Trenton, N. J.

A school for backward boys only. Six boarding pupils. Terms, \$500, and no extras. E. D. MONTANYE, Master.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the care of the Sisters of St. John the Baptist. Thirteenth year begins Sept. 26th. Terms per school year, \$250. Music and painting extra. Address For circulars, SISTER SUPERIOR.

NEW YORK—CITY.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, N. Y. A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address the SISTER SUPERIOR.

ST. MARY'S SCHOOL,

6 and 8 East 46th Street, N. Y. A Boarding and Day School for Girls. The twenty-fifth year will commence October the 3rd. Address the SISTER-IN-CHARGE.

EDUCATIONAL.

NEW YORK—STATE.

KEBLE SCHOOL, Syracuse, N. Y.

A Boarding School for Girls, under the direction of BISHOP HUNTINGTON. The Twenty-second Year will begin on Wednesday, the 14th of September. For circulars and other information apply to MISS MARY J. JACKSON, Principal.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS, Under the charge of the Sisters of St. Mary. Twenty-first year commences Sept. 26th. Address THE SISTERS-IN-CHARGE.

ST. JOHN'S SCHOOL, Sing Sing, N. Y.

24th year. A preparatory school of highest grade. Military system. Thoroughly equipped laboratory and gymnasium with swimming tank. REV. J. B. GIBSON, D. D., Rector; Warren S. Adams, A. M., Associate Principal.

TRINITY SCHOOL, Tivoli-on-Hudson, N. Y.

Location and surroundings unsurpassed. Equipment complete. Gymnasium, drill hall, bowling alleys, etc. Thorough preparation for college, scientific schools, or business. JAMES STARR CLARK, D. D., Rector.

NORTH CAROLINA.

ASHEVILLE, N. C.

THE MARYLAND SCHOOL FOR GIRLS, 40 French Broad Ave., reopens Monday, September 26. MRS. B. MATLAND, Principal.

PENNSYLVANIA.

BISHOP THORPE, South Bethlehem, Pa.

A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis. Fidelis Certa Merces*—School Legend.

Cheltenham Military Academy, Ogontz, Pa.

Near Philadelphia. In every respect one of the best college preparatory schools in the East. For illustrated circular, address, J. CALVIN RICE, Principal.

First-Class Boarding School Near Phila.,

will receive two desirable pupils (girls), at half the regular terms. Address, "Principal," P. O. Box 352 Philadelphia, Pa.

Miss Gordon's Boarding and Day School

For Young Ladies. Philadelphia, Pa. 4110 & 4112 Spruce St. Most delightful location in Philadelphia. 12th year opens Sept 21st, 1892. French, Music, and College preparatory. Circular on application.

PENNSYLVANIA MILITARY ACADEMY.

Chester, Pa. 31st year. Opens Sept. 14th. A MILITARY COLLEGE Degrees in Civil Engineering, Chemistry, Arts. Thoroughly organized preparatory department. Circulars of COL. C. E. HYATT, President.

TENNESSEE.

BEEHCROFT, Spring Hill, Tenn.

On the L. & N. R'y., thirty miles south of Nashville, Tenn. Select, limited Home School for Girls, in a healthy, beautiful country. Tenth year. MRS. M. N. ESTES, Principal.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-third year begins Sept. 21, 1892. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address THE SISTER SUPERIOR.

ST. MONICA'S SCHOOL,

Fond du Lac, Wisconsin. Under the care of Sisterhood of St. Monica. Six resident teachers. Pupils limited to 35. Thorough teaching, healthy situation, excellent moral influence. Terms, \$275 per school year. Address, MOTHER CAROLINE.

ST. JOHN'S MILITARY ACADEMY,

Delafield, Wisconsin. A Church school for boys. The best scholarship and accommodation. Price moderate. For catalogues, testimonials, etc., address REV. S. T. SMYTHE, M. A., Delafield, Waukesha Co., Wis.



Hellmuth College,

LONDON, Ontario, Canada. For Young Ladies & Girls. Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Education, etc. Passenger Elevator. 150 Acres. Students from 25 Provinces and States. For illus. catalogue, address REV. E. N. ENGLISH, M. A., Principal.

American Conservatory.

CHICKERING HALL, CHICAGO. All branches of Music, Elocution, Delsarte. Forty Instructors. Normal department for teachers. Unsurpassed advantages. Fall term begins Sept. 7. Send for catalogue. J. J. HATSTRAEDT, Director.

Dr. Sargent's Normal School of

Physical Training for Women, At CAMBRIDGE, MASS., will open its Twelfth Session on Oct. 20th, instead of Nov. 1st, as heretofore.

OPINIONS OF THE PRESS.

The Lutheran World.

CHURCH UNITY.—People who want to join with everybody in Church union may yet have their wishes gratified. In the Hibbert Lectures for 1891 the question is asked: "Whether a time may not come when the principal religions of the actual world—Christianity, Buddhism, Judaism, Confucianism, and Islam—shall regard each other as different forms of worship in the bosom of a single Church." What a happy family this would make!

The National Baptist.

Of course there are individual Unitarians whom we regard as sincere believers and exemplary Christians. But, with a consistent Unitarian, who regards Jesus Christ as a creature, as perhaps a man, we do not see how any Baptist can have Christian fellowship. The late Francis Wayland once said: "If they are right, we are idolaters; if we are right, they are denying to Christ the honor due Him, and dethroning Him who made the worlds."

The Pacific Churchman.

OLD PRAYER BOOKS.—A good use for our old Prayer Books when superseded by the new has been suggested. Of course we must have copies of the standard book for public worship. It will be a tax in missionary stations and poorer parishes to provide these; but it will be a necessity. To ensure careful and accurate compliance with Church law in this regard is quite worth while; but this can not be done otherwise. But what shall become of the disused volumes? They need not be cast aside as useless; for we learn by report of the dean, at the recent meeting of our Northern Convocation, that there is an utter lack of religious reading in our county alms-houses and hospitals. Why will not these old Prayer Books just meet the case?

The Observer (Presbyterian).

A CHANGE OF BASE.—The frequent changes among ministers from one denomination to another is starting the question, not only as to the cause, but as to some protection against unworthy comers. The ease with which the denominational lines are crossed is, in some respects, startling—so much so that some of our exchanges are beginning to think it is time that something should be done to make the transfer more difficult; at least, to so guard the door of entrance that only those in true sympathy with the Church doctrine and order which the applicant is to vow and maintain, and whose character, qualifications, and experience for his new relations are indisputable, should be admitted. Examinations should be so thorough that not only errorists, but ministerial failures, chronic troublers, professional cranks, and all unworthy persons, shall be excluded.

The Interior. (Presb.)

EVOLUTION AND RELIGION.—The attempt to restate the doctrines of Christianity in the vocabulary of scientific evolution is a difficult if not impossible task. If the old truths are supposed to be saved in this way, they are saved somewhat as the hapless maiden of classic story was saved from her pursuer by being turned into a river or a tree. Dr. Abbott uses familiar orthodox words, inspiration, revelation, sacrifice, atonement, redemption, and so on, but the old meaning has gone out of them. A destructive higher criticism, a rationalizing exegesis and an evolution philosophy form a combination that leaves a very small residuum of Christian doctrine. Whether that small remainder could be retained, or whether it would be sufficient to nourish the spiritual life, are questions that would have to be determined by experience. The religious history of the world does not bear out the theory that the spiritual forces "inherent in humanity" suffice of themselves to lift the race up out of barbarism and savagery. Without a supernatural revelation of truth and duty, the tendency has always been to sink into deeper

darkness and superstition. The evolution of the natural man is an evolution downward. The spiritual man is born from above.

Catholic Champion.

CONVERTS.—The Church has received into her ministry a multitude of faithful and efficient converts; but, without in the least undervaluing their characters and services, we may remember that human nature is what it is, and that a good degree ought not to be too easily won. A man ought to be tried by time as well as by examination. What have we seen? Only the other day the papers were telling of a Baptist gentleman who was coming into the Episcopal ministry not because he felt it essentially better, but because they were too strict for him in "the Baptist Church," and he wanted more liberty. A new-fledged deacon has been installed in a professorship while yet fresh from the Congregationalism which he found too narrow for his latitude, and has been set to instruct our candidates for the priesthood before he could be priested himself. Surely the fault of the Church has not been too much strictness. The Bishop of Milwaukee, in his address, has spoken strong and wise words of many depositions from the ministry, of which a fertile cause is to be found in hasty ordinations. The Church prays continually that the bishops may "lay hands suddenly on no man." If the priesthood is not in any man's eyes of sufficient value to be waited for, he has neither part nor lot in this work of the Spirit.

NEW PUBLICATIONS.

The Story Of A Short Life.

By JULIANA HORATIO EWING. *A beautiful, illustrated edition of this popular story. 4to, white cloth, gilt edges, \$1.50.*

Master Bartlemy;

Or, *The Thankful Heart.* By FRANCES E. CROMPTON, Author of "Friday's Child." 12mo, half white, illustrated, 75 cents.

"After reading this book ourselves with unusual satisfaction, and trying it on a sliding scale of readers, from the youngest up, we feel entitled to hold up both hands for it in a poll of votes, as one of the sweetest, simplest, and most effective pieces of ethical romancing that has come recently to our table."—N. Y. INDEPENDENT.

"Is one of the sweetest and quaintest little stories that we have read for many a day."—N. Y. OBSERVER.

Sent by mail, postpaid, on receipt of price.

E. P. DUTTON & CO.,

PUBLISHERS,

31 W. 23rd Street, New York.

"Of all the things which man can do or make here below, by far the most momentous, wonderful, and worthy are the things we call books."—THOMAS CARLYLE.

Have in Stock the Latest Theological and Miscellaneous Books.

A Specialty is made of Searching for "Scarce" and "Out of Print" Books.

Have on hand a Good Collection of Second-hand Theological Books.

Catalogues of Second-hand Books issued Bi-Monthly.

Books not in Stock obtained at Short Notice.

Books Imported to Order.

Binding of Books to Order a Specialty.

CROTHERS & KORTH,

246 4th Ave., Between 19th & 20th Sts., New York City.

Take Notice!

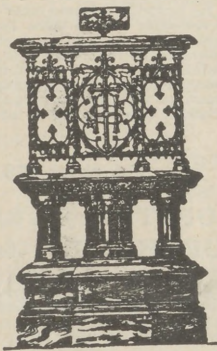
**Subscribe Now to
The Living Church**

And the paper will be sent to you till
JANUARY 1, 1894, for \$2.00

Fill out this blank and forward it with \$2.00, immediately, so as to receive the reports of the **GENERAL CONVENTION.**

Please send **THE LIVING CHURCH**, in accordance with the above offer, and find enclosed \$2.00.

Name.....
Street.....
Town.....
State.....



**COX SONS, BUCKLEY & CO.
Ecclesiastical Art.**

The attention of the Clergy attending the Convention is respectfully called to our stock of brass, wood, and stone work, Church carpets, vestments, etc., at our show-rooms, 8 East 15th St., New York.

Illustrated Catalogue on Application.

TIFFANY GLASS & DECORATING COMPANY.

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS.

MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK.

CHRISTIAN ART INSITUAGE

R. Geissler, 52 & 54 Lafayette Place, New York.

Foundation, Historical and Memorial Tablets in Brass, Bronze Marble or Mosaics.

SEND FOR A CIRCULAR AND MENTION THIS PAPER.

Office, 47 Lafayette Place, New York. Works, London, Eng., Orange, N. J.

MEMORIAL WINDOWS,

Stained Glass for Dwellings, CHARLES BOOTH.

CHURCH FURNISHINGS,

In Wood, Metal, and Stone.

COMMUNION PLATE,

CHARLES F. HOGEMAN.



MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES & PEALS

CHURCH BELLS & PEALS in the World.

PUREST BELL METAL (COPPER AND TIN.) Sent for Price and Catalogue.

de SHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.



BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Best Copper and Tin School and Church BELLS, PEALS and CHIMES. Prices and Terms Free. Name this paper.



CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blwymer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

Art Stained Glass,

Memorial Windows, Figure Subjects, Lead Mosaic, Geometrical and Plain Cathedral Glass for Churches and Chapels.

Pittban & Bolle,

132 W. 23d St., New York.

General Church Furnishers.

Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco.

CHURCH VESTMENTS, ETC.

Four Specials

Silk Stole, \$4.00. Linen Surplice, \$5.50. Russell Cord Cussock, \$9.50. Clerical Collars, 25 Cts.

By Mail.

E. O. Thompson, 908 Walnut Street, Philadelphia.

CHURCH WORK ROOM,

St. Michael's Home, Mamaroneck, N. Y.

Ecclesiastical Embroidery, Vestments, Frontals, Altar Linen. Address "The Sister Superior."

Gifts of Altar Linen to poor parishes. Apply to "The Sisters of St. John Baptist," 233 East 17th Street, New York.

TWO IMPORTANT COLUMBUS BOOKS

Christopher Columbus,

And how he received and imparted the spirit of discovery. By Justin Winsor, Editor of "The Narrative and Critical History of America." With portraits and maps. Fourth edition. 8vo, \$4.00.

"Dr. Winsor's work embodies the latest and most authoritative conclusions on the subject which the best European and American research and scholarship have reached."—DR. W. F. POOLE.

"The Columbus book of this Columbian year."—DR. J. MAX HARK, Chancellor of the Pennsylvania Chautauqua.

The Discovery of America.

With some account of ancient America and the Spanish Conquest. By John Fiske. With a steel portrait of Mr. Fiske, many maps, fac-similes, etc. Seventh thousand. 2 vols., crown 8vo, gilt top, \$4.00.

"The book is not at all confined to an account of the work of Columbus and his successors, although that account is, no doubt, the most interesting and will be the most popular part of it. The work is full of valuable information, much of which is fresh and all of which is freshly expressed upon a theme of surpassing charm and importance."—*New York Times*.

"In wealth of maps, diagrams, explanatory notes, references to authorities, thorough literary equipment and charm of style, this book is worthy of the author's great fame."—*The Critic*, New York

Other Historical Books by Mr. Fiske.

The American Revolution.

With plans of battles, and a new steel portrait of Washington. Fifth edition. 2 vols., crown, 8vo, gilt top, \$4.

The Critical Period of American History. 1783-1789.

With a colored map. Tenth edition. Crown, 8vo, gilt top, \$2.

The War of Independence.

In Riverside Library for Young People. Maps. Fifth edition. 75 cents.

The Beginnings of New England

Sixth edition. Crown, 8vo, gilt, \$2.

Autumn

Selections from the Journals of H. D. Thoreau. Edited by H. G. O. Blake. 12mo, gilt top, \$1.50.

A book of nice observation and varied interest, like previous volumes made up of extracts from Thoreau's Journals on Spring, Summer, and Winter.

The Foot-Path Way

By Bradford Torrey, author of "Birds in the Bush," and "A Rambler's Lease." \$1.25

A delightful out-door book, written with admirable literary skill and humor. Some of its chapters describe June in Franconia, December Out-of-Doors, Five Days on Mount Mansfield, a Widow and Twins, a Great Blue Heron, Flowers and Folks.

For sale by all Booksellers. Sent postpaid, on receipt of price by the Publishers,

Houghton, Mifflin & Co., Boston, Mass.

Delegates and Visitors to The General Convention, And the Clergy generally, are invited to call and see our advance samples of Sunday School Lessons for next year. We shall have six distinct series of lessons, by six editors. Unity in variety. Also, look at our line of Blanks for Church Work, Church and Sunday School supplies, Church Music, etc., etc.

Church Publishing Co.,
(Limited.)
124 Bible House, N. Y.

XMAS DIALOGUE AND ORIGINAL EXERCISES for the Sunday School Entertainment, 10c. SKIDMORE & CO., 85 John St., New York.

MACMILLAN & CO'S NEW BOOKS.

Now Ready. A New Work by Canon Bernard. 12mo. \$1.50.

THE CENTRAL TEACHING OF CHRIST

Being a study and exposition of St. John. Chapters XIII. to XVII. inclusive. By T. D. Bernard, Canon of Wells. Crown, 8vo, \$1.50.

To be published October 11th.

THE GENESIS & GROWTH OF RELIGION

Being a course of lectures delivered before the Theological Seminary, Princeton, N. J. By the Rev. S. H. Kellogg, D. D., Toronto, Canada, author of "The Light of Asia and the Light of the World," "A Grammar of the Hindi Language and Dialects," etc. 12mo, cloth, \$1.50.

Now Ready. A New Book By Dr. Du Bose,

Professor of Exegesis in the University of the South.

THE SOTERIOLOGY OF THE NEW TESTAMENT

By Wm. Porcher DuBose, M. A., S. T. D., Professor of Exegesis in the University of the South. 12mo, \$1.50.

"The Church owes a deep debt of gratitude to Dr. DuBose for bringing out into clear light the New Testament meaning of the word [salvation]. Its devout spiritual tone and earnestness will lead many readers to more honest and real thoughts of the meaning of salvation, whilst its original and fresh treatment of certain aspects of great theological mysteries will stimulate thought. The style and expression also are alike admirable."—Churchman.

Just published. 8vo, 554 pages, \$3.75.

HISTORY OF THE CHRISTIAN CHURCH, A. D. 1-600

By the late Dr. Wilhelm Moeller, Ordinarius of Church History in the University of Kiel. Translated from the German by Andrew Rutherford, B. D. 8vo, \$3.75.

Vol. I. Now Ready. 12mo, cloth, \$3.

HISTORY OF THE NEW WORLD CALLED AMERICA

By Edward John Payne, Fellow of University College, Oxford. Uniform with Bryce's "American Commonwealth" and Jephson's "Platform." 2 vols., 12mo. Vol. I., \$3.00.

"Leads the student in a novel direction. The elucidation of the subject surpasses in thoroughness and clearness anything of the kind we have ever read before."—N. Y. Times.

"A Notable Novel." 12mo, cloth, 1.50.

CALMIRE

12mo, cloth, \$1.50.

"It is a powerful piece of fiction; the greatest novel in many respects that has appeared within the present decade.

"This novel has that charm of blended romance and realism, that captivating verisimilitude and that nameless power to haunt one with its shaming sorrow and happiness which testify unmistakably of genius."—Independent, N. Y.

Macmillan & Co.,

112 Fourth Avenue, - New York.

NOW READY.

330 pages, 16mo, strongly bound in black cloth, price, 30 cts., net.

THE PSALTER.

Canticles and Selections of Psalms.

Pointed for singing according to the use of Trinity Parish, New York. The pointing revised by

A. H. MESSITER,

Organist of Trinity Church, New York.

The pointing in the above is uniform with the new edition of the Trinity Parish Psalter, but without the music.

The low price at which it is published will enable churches to place in the hands of congregations the means of intelligently taking part in the singing of the Canticles and Psalter, the key to congregational singing.

E. & J. B. YOUNG & CO.,

Cooper Union, New York.

Our Newest Books.

NORTHANGER ABBEY, PERSUASION.

By Jane Austen. Each one volume, with frontispiece by E. H. Garrett. 18mo, half ruby morocco, gilt top, \$1.25 each.

Our edition completed by the publication of "Northanger Abbey" and "Persuasion." is the most complete, uniform edition ever published. Volumes, bound in library style, half-ruby morocco, gilt top, price, \$15.

EDITION DE LUXE.

On laid paper, medium 8vo, russet cloth, limited to 250 copies, \$24.

"Persuasion," which was written during the last two years of Miss Austen's life, when the refining touch of Eternity was already upon her, has always seemed to us the most perfect of her novels."—Preface to "Letters" of Jane Austen.

JEAN INGELOW'S COMPLETE POETICAL WORKS.

With a new portrait from a recent photograph and an engraving of her former home in Boston, England. Two volumes, 12mo. Cloth, \$3.00; half-calf or half-morocco, \$7.

This, the only edition published in America with the author's sanction, contains one-third more than any other. English or American.

THE CAPTAIN OF THE KITTEWINK.

A Cape Ann story for boys. By Herbert D. Ward, author of "The New Senior at Andover." Illustrated, square, 16mo, cloth, \$1.25.

A story of two boys, a dog, and a skipper.

UNDER THE WATER-OAKS.

A southern story for young people. By Marian Brewster. Illustrated, square, 16mo, cloth, \$1.25.

An untried field for this class of fiction—the water-oaks of Florida.

At all Bookstores, or postpaid on receipt of price.

ROBERTS BROTHERS, Boston, Mass.

NEW MUSIC FOR HARVEST AND THANKSGIVING.

NEW CANTATAS FOR HARVEST.

Seed-Time and Harvest. A Sacred Cantata, for Soprano and Tenor Soli and Chorus. The words selected and arranged from Holy Scripture, etc., interspersed with suitable hymns, and the music composed by John E. West. Price, 75 cents.

Harvest-Tide. A Cantata for Harvest. For Tenor and Bass Soli, Chorus, and Organ, or small orchestra. Composed by Hugh Blair. Price, 40 cents.

The Gleaners' Harvest. Cantata for Female Voices. Composed by Charles Harford Lloyd. Price, 75 cents.

The Jubilee Cantata (Harvest Cantata). For Solo Voices, Chorus, and Orchestra. Composed by C. M. Von Weber. (Op. 58) Edited, and the piano-forte accompaniment revised, by Ebenezer Prout. The words translated from the German version of Wendt, by the Rev. J. Troutbeck, D. D. Price 50 cents.

Harvest Cantata. For Chorus, Semi-Chorus, and Organ. Words selected and written by J. Francis Waller, LL. D. The music composed by George Garrett, M. A., Mus. D. Price, 40 cents.

Intended for the use of Parochial and other Choirs and Harvest Festivals. The music is not difficult, and provision is made for the introduction of well-known Harvest Hymns, in order that the congregation may take part in the service.

NEW HARVEST ANTHEMS.

Lord of the Harvest. Composed by Joseph Barnby. Price, 15 cents.

I Will Feed My Flock. Composed by J. F. Bridge. Price, 5 cents.

Sing We Merrily. Composed by E. V. Hall. Price, 15 cents.

I Will Magnify Thee. Composed by Oliver King. Price, 15 cents.

Harvest Hymn. Composed by Ferris Tozer. Price, 8 cents.

My Mouth Shall Speak thy Praise. Composed by John E. West. Price, 15 cents.

Honor the Lord With Thy Substance. (Words from the American Liturgy.) Composed by John Stainer. Price, 15 cents.

Please write for our Monthly Bulletins of New Music September just published. Sent post-free on application.

NOVELLO, EWER & CO.,

21 E. 17th Street, - New York.

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

CHRISTIANITY BETWEEN SUNDAYS.

By Rev. George Hodges, D. D., Calvary Church, Pittsburg. 267 pages, 12mo, cloth, \$1.00.

A series of bright, pungent papers on important points of daily life and duty. Unusually readable and enjoyable.

Gloria Patri; or, Our Talks on the Trinity. By Rev. James Morris Whiton, author of "Beyond the Shadow," etc. 12mo, cloth, \$1.00.

In the form of dialogue, so as to be readily comprehended, the subject is clearly and fully discussed, and much of the mist which barren scholastic controversy has raised about it is cleared away. A very useful book.

Index Canonum. The Greek Text, an English translation and complete digest of the entire code of Canon Law of the Undivided Primitive Church. By John Fulton, D. D., LL. D. Third edition. 8vo, cloth, \$2 net.

The Inspiration of Holy Scripture, Its Nature and Proof. By Wm. Lee, M. A., Fellow and Tutor of Trinity College, Dublin. A new re-issue. 8vo, cloth, \$2.60.

The Voice from Sinai; or, the Eternal Basis of the Moral Law. Sermons on the Ten Commandments. By Frederick W. Farrar, D. D., Archdeacon of Westminster. 12mo, cloth, \$1.50.

"Canon Farrar is intensely practical and thoroughly alive to the great problems and tendencies of his age, and he has produced a work which will take a foremost place among the best expositions of the moral law. The literary style, like that of all his writings, is most fascinating. The eloquence is not that of words only, but also that of thought."—*Utica Herald*.

From Advent to Advent. Sermons preached at the Chapel Royal, Whitehall. By Rev. Aubrey L. Moore, author of "Science and the Faith." 12mo, cloth, \$1.50.

Thomas Whittaker, PUBLISHER,

2 & 3 Bible House, - New York.

Two Noteworthy Books.

Christus Comprobator;

Or The Testimony of Christ to the Old Testament. Seven addresses by C. J. Elliott, D. D., Bishop of Gloucester and Bristol. 16mo, cloth, 80 cents.

"This admirable defence of the trustworthiness of the Old Testament was called forth by certain views on this subject that have been advocated by some Christian writers who have been carried away by the fascination of the 'higher criticism' so far as to cast discredit upon the inspiration and trustworthiness of the writings of the Old Covenant. . . . We trust that the sober reasoning of this acute and scholarly author may be so blessed to many souls, especially to those of our younger clergy who are captivated by the claims and assurance of these self-inspired critics, as to enable them to throw themselves unreservedly upon the teaching of the infallible Master, and to confirm their belief in the absolute trustworthiness of the Scriptures of the Old Testament."—*Living Church*.

The Face of the Deep:

A Devotional Commentary on the Apocalypse. By Christina G. Rossetti. 8vo, cloth, \$3.

"With deep devotion, profound spiritual insight, intense reverence, she has found a treasury of meditations, litanies, prayers and poems such as are rarely brought together within the pages of one book."—*Living Church*.

May be obtained from any Bookseller, or will be sent free by mail, on receipt of price, by

E. & J. B. YOUNG & CO.,
Cooper Union, New York.

JUST OUT!

WORK AND PAY.

Bishop Thompson's Labor-Day Sermon at Trinity Church, New York, September 4th.

Price 5 Cents, or 50 Cents Per Dozen.

THOMAS WHITTAKER,
No. 2 and 3 Bible House, New York.

The Living Church.

SATURDAY, OCT. 8, 1892.

Copies of THE LIVING CHURCH have been sent this week to the local secretaries of St. Andrew's Brotherhood, in order that the members of the Brotherhood may have access to a complete and succinct account of the doings of their convention.

THE State of Pennsylvania, though tardy, has taken action toward bringing the leaders of the Homestead riots to trial. The members of the advisory committee of the strikers have been arrested, by order of the Supreme Court of Pennsylvania, on the charge of treason to the commonwealth. This is a new way of looking at the offence, but it fits the case exactly. It was an armed rebellion, for the suppression of which the militia of the State had to be called out. Pennsylvania should make an example of this case, which may serve for a warning to reckless agitators in every State.

OUR "universal suffrage" in America is not regarded with unqualified admiration by our English cousins, but we doubt if it makes a greater display of ignorance and incompetence at the polls than the limited suffrage of the old country. After the late election in England, a presiding officer of a polling station in a mining district thus wrote to *The Times*:

(Enter voter.) *Poll clerk* (a local man, knowing well each voter). Well, Johnnie, what's your number?" *Reply*.—Number so and so Queen street or King street, or whatever other ambitious name the row of cottages in which he resides may be called. *Poll clerk*.—"No, no, I mean your number on the register of voters." *Voter*.—"I am blest if I know, but I've got a card somewhere," producing the Radical poll-card after much searching. The number and name being at length identified and the ballot-paper handed over. *Voter*.—"Where be I to put the cross?" *Presiding officer*.—"In the space on the right hand side, opposite the name of the candidate you vote for. Can you read?" *Voter*.—"No, but I can make my mark." *Presiding officer*.—"Shall I mark the paper for you?" *Voter*.—"No, only tell me which name is top and which bottom."

A UNIQUE and very interesting work for the entertainment of the poor in a great city, is the South London Fine Art Gallery. Mrs. Burne Jones, in making an appeal for the loan of pictures, last summer, said: "During this season when every one who can go out of town does so, the streets and squares of the West End are very empty and quiet; but the activity of poorer parts of London is undiminished, and their inhabitants remain at work all the year round. It is to cheer them and their children, and to show them something of the wide world of art, that such a place as the South London Gallery has been built, and upon its walls beautiful pictures are always to be seen; but this is a special appeal for a special time, and I know that many owners of pictures would be quite ready to lend them if they realized the pleasure it would give to others, and were sure that they would be carefully guarded."

THE time is coming, we believe, when our young men of fortune and

refinement will go among their less favored fellow-men to aid and encourage them, and to lead them to the true source of moral strength, personal well-being, and political safety. Then will the Church be looked upon by the outside world, not as an æsthetic or anæsthetic institution for the wealthy and idle, but as the Kingdom of God, in which there can be no antagonism of capital and labor. We know of no agency which is doing so much to bring about this result as that of St. Andrew's Brotherhood, the annual convention of which is reported in our news columns this week.

As this issue of THE LIVING CHURCH goes to press, the bishops and deputies are assembling in Baltimore for the opening of our great triennial council. It is a notable body, comprising many of the most eminent men in the country, and its deliberations are watched with interest all over the world. The proceedings of the House of Bishops are known only so far as results are announced, the discussions being with closed doors. The debates of the House of Deputies are open to the world and are attended by many visitors. The membership of this House numbers, at the present time, 416. There are, in the upper House, 72 bishops, all *ex officio* members. The Senior Bishop (now Dr. Williams) presides, but is relieved, at times, by a chairman elected. The lower House elects its president, Dr. Dix having held that position during the last two Conventions.

WE called attention, last week, to several matters of importance which will come before the General Convention, and it may be well to note further some points of Prayer Book revision which will be presented for final action. Of the forty-nine changes agreed to by the last Convention, very few are likely to excite much opposition or arouse debate. We do not expect to see Psalm lxxix put out of the Good Friday service without a contest. It is one of the gains of revision, being the correction of a typographical error, whereby our Prayer Book departed from the use of the Mother Church. The "fire and flood" phrase proposed to be inserted in the Litany, will also meet with decided opposition. The old is better. The "Penitential Office" is regarded by many as quite unnecessary, as also the addition to the offertory sentences. The rubric requiring that "sufficient time be given to those present who wish to communicate" is the outgrowth of controversy, a useless relic, which ought not to be built into the structure of the Prayer Book. The adding of a lesson to the office of Confirmation has not grown in favor since it passed the first vote. The rubric which was doubtless intended only to authorize Ordinations at some other hour than that of Matins, opens the way, as has been shown, to evening Ordinations; and that which is proposed to be added to the Marriage service might encourage evening Communions. We are not arguing any of these points, but briefly calling attention to some that need thinking over before the final vote.

ST. ANDREW'S BROTHERHOOD.

BY MARGARET DOORIS.

Men of large sympathies for human need,
With souls aglow
Some loving service for the Lord to show!
In life and creed
They follow Him with tender, generous
deed.

They aim not for ambition's lofty height;
But yet in love,
They strive to lift to brighter plains above,
To God's sweet light,
Souls sunk by sin in darkest shades of night.

To make men better, happier, day by day
Through all the years;
To lighten toil, and dry life's bitter tears;
Some sunny ray
To shed along a brother's dreary way.

To blend best energy of heart and brain
With all their powers,
And scatter smiles and words of cheer as
flowers,
To ease life's pain—
Not theirs a strife for selfish greed and gain.

Not seeking glory, working not for fame,
O, Brotherhood,
Your loving deeds for mankind's weal and
good,
Done in His name,
Though great or small, the Lord ye serve
will claim.

London, Ohio, 1892.

SEVENTH ANNUAL CONVENTION.

A Quiet Day at St. Stephen's church, Florence st., under the charge of the Rev. Floyd W. Tomkins, Jr., was held on Wednesday preceding the formal opening of Convention. It was well attended.

The opening service was on Thursday at 10 A. M., in Emmanuel church, and was conducted by the rector, the Rev. Leighton Parks, D. D., and his assistant, the Rev. William Jones. The processional hymn was "Jerusalem, my happy home." A short service followed, with the reading of Psalm xv and a lesson from Rev. vii: 12, after which the address, by the Rt. Rev. F. D. Huntington, D. D., was delivered, in which he described the aims and objects of the Brotherhood. "Before it was dreamed of as a device, it was on its feet and at work. Laymen are the principal part of the organization and they hold a great privilege. The clergy go around men and among them, but the laymen get at them. You do not build a house and call it God's house, put a tax on pews and wait for men to come in, but you go and find them, you tell them God is seeking them from early in the morning till late at night. Work should be done along the line marked out by the Church." He counselled them against being led by glittering generalities of other faiths that are not connected with the Church. He warned them against the doctrine of expediency, urged them to be "fleet-footed huntsmen", out every day seeking souls, and souls saved are immortal gains. It is not enough that Church work be large, but definite; not enough that it is well meant, it must be well aimed.

The Bishop, in closing his eloquent address, said:

Ask your brothers to come and help answer fairly the cry that is coming up not only from sinks of sensual iniquity, but from club rooms and colleges and summer

schools, not only from the mine and factory and reeking tenements but from the council chambers of commerce, from legislatures and courts, from mansions of discontented idleness and surfeited luxury—the cry for right dealing and friendly living and unarmed mediation between class and class, owner and wage-worker, brother and brother. Bid them come and see that there is no root or branch, no hope or possibility of a reform safe and strong and permanent, but in the turning of heart and soul to Jesus the Son of Man; no kingdom of peace but by the Prince of Peace. Bid them strive not only each to get his own soul saved, but each to find that his state of salvation is already provided and accomplished if he only knew it, and so to bear a hand in the saving of the world. Tell them this with the passion of brotherhood, with hearts that burn with the fire of God. Be this your joyous ministry, my brothers, and, without intruding in the least on the province of the ministry set apart and ordained, you will be all the while reaching and gathering souls of men which bishop and priest and deacon, sacrament and sermon and ordered discipline, are to sanctify, till he that gathereth and he that bindeth up and garnereth shall rejoice together.

The church was crowded with young men and it was a rare sight. Every moment seemed an inspiring one, and it is doubtful whether Boston ever yet had a representation of young men which could compare with this assembly.

President Houghteling called the convention to order after service in Association Hall. After prayer by the Rev. Canon Davis, of Christ cathedral, St. Louis, Mr. George L. Gordon, secretary of the Y. M. C. A., gave a most cordial greeting to the brotherhood in the name of that society. A call of the roll was made and nearly every state and territory together with the District of Columbia and Canada responded. Every delegation stood up when its name was called and was greeted with applause. I. Perry Warden was the delegate from Scotland, and afterwards made a short address upon the prospective work of the Brotherhood in that country. Bishop Brooks then welcomed the members to the diocese as well as to the old city of Boston. He was met with a most enthusiastic demonstration. The chairman then appointed the committees on credentials and permanent organization.

Mr. Joseph R. Barroll, of St. James', Chicago, spoke of the work under his council; out of 50 chapters 17 only without a Bible class, 18 led by the rectors of the parishes, 15 by laymen; 19 chapters only suspended their work for the summer; 45 lay readers are found among this number of chapters. He referred to the influence of the Lenten services held in his city and emphasized the fact that the greatest lesson learned was that we are brothers in this work which was now perceptibly growing in spiritual channels.

Silas McBee of Lincolnton, N. C., followed in a report which declared that the emancipation of the laity had come. Real active righteousness was being promoted in his district. Exclusiveness of the Church was fast giving way for its comprehensiveness.

His speech was delivered with great feeling and made a profound impression.

Mr. Spencer Waugh of Toronto, gave an account of the work in Canada, where a quiet steady increase in membership was shown, and a real deepening of the Christian character evident which brought clergymen and laity on a common plane.

G. Harry Davis of St. Luke's, Germantown, followed with interesting details of his work; of the 97 chapters comprising 1500 souls, 75 per cent were active men. He held that the Brotherhood was not a debating society. Simplicity and organization should be followed by a simplicity of its machinery. Educated common sense with business like methods necessary for the organization.

After luncheon, the convention re-assembled with prayer offered by the Rev. E. M. Stiles, of West Point, Va. The committees reported the convention ready to organize permanently. The following persons were appointed:

President, William C. Sturgis, Christ church, New Haven; first vice president, G. Harry Davis, of St. Luke's, Germantown, Pa.; second vice-president, Francis B. Sears, of Trinity church, Boston; third vice president, Joseph P. Cleal, of Christ church, Dayton, O.; fourth vice president, Samuel S. Nash, of Trinity church, Scotland Neck, N. C.; secretary, Joseph R. Barroll, of St. James' church, Chicago; first assistant secretary, G. W. Thorne of Trinity church, Newark, N. J.; second assistant secretary, William H. Falkner of St. George's, Pittsburgh; third assistant secretary, Harry A. Sill of St. Chrysostom's, New York.

Mr. Sturgis on assuming the responsibilities of the office as president, made an address in which he asked them to remember that it was not their business they are engaged in, but the Lord's business, and hoped that all proceedings would be conducted with this fact in view.

Mr. J. H. Houghteling then read the report of the Brotherhood, which, while full of encouragement, gives some rebuke to the average brotherhood man, who was inefficient but harmless, and urged greater allegiance to the spirit of the work. The chapters have grown from 593 to 756. There have been 196 new chapters; 9 suspended chapters revived; 42 have suspended. The treasurer reported the total receipts as \$12,617.73; disbursements, \$11,674.73.

Reports of various branches of the work were given, that of the travelling men was most interesting and instructive. It indicated the great power for good brought to bear upon different localities by these visiting men, whose business carries them hither and thither; 125 chapters have been visited in this way, 16 chapters founded, and 4,500 men spoken to. The territory visited has been 24 States and territories, Canada, Newfoundland, and Nova Scotia.

At the conference W. C. Sturgis delivered an address on "Young Men," in which he spoke of the characteristics of youth. He urged the adoption into manhood of the faith, hope, and love of childhood. True manliness has courage and a tenacity of purpose. He then went on to define courage as seen in its motive; the power of manliness in St. Paul. Obedience is intimately associated with it. Do not shrink from the word "servant." There is a usefulness in manliness. This was defined in our Lord's life, and the speaker declared that lacking sincerity, we parted, too, with the true manliness.

The Rev. James O. S. Huntington described the "kingdom" in the national life, showed what a king was, and what we should look for in such a term. A king stands to give expression to the nation's life. Christ is a King. There is a kingdom of humanity which He looks after. God thinks His world before He made it. Man alone is the revelation of God. The King has come in the person of Christ; the kingdom in the Church which lives by His life.

Both these addresses were very much enjoyed, and were delivered in a manner which kept the attention of the members for over an hour.

The devotional service was held in the church of the Advent, at 8 P. M., when Bishop Courtney, of Nova Scotia, made an address on the spiritual life. Personal religion, he declared, is the realization of entering into communion with God, and he then went on to the detail of the necessity of the consistency of conduct. Betting is a characteristic of the age; have nothing to do with it. Be consistent in avoiding questionable books and amusements. For the sake of the Brotherhood do these things.

The Holy Communion on the second day of the convention, was celebrated at St. Paul's church; over 700 delegates were present. It was a most inspiring scene. Breakfast was served afterwards at the Quincy House, where Bishops Brooks, Courtney, and Thompson made addresses.

The business sessions were all opened with prayer and singing at Association Hall. At 11 o'clock President W. C. Sturgis called the convention to order, when the report of annual conventions was read. It costs about \$15,000 to hold one of these. Although there was some doubt about expending so much money upon such a matter, it was considered advisable to hold them and the delegates were urged to make sacrifices in behalf of them.

The Committee on Boys' Clubs reported that no requests for information have been received. It was the opinion that the diverse character of the formation of such clubs, placed them outside the province of the Brotherhood.

A telegram was received from the chapters of the Brotherhood in Scotland, containing two words, "Scotland's salutation," which was afterwards answered in the same way.

Bishop Thompson delivered an address upon the "Discovery of the New World." The Bishop humorously referred to the different claimants for the honor of discovering America, and thought that the original American seemed to be of a very retiring disposition. He continued: "I cannot believe that Americans can lose their birthright of high manhood. I know the dangers of enormous wealth. I know that politics have ruined peoples, never saved them, and that under republican forms freedom may be destroyed; and I ask: Is there among us the manliness to stand the trial of such riches as never came to any people." He advocated a restriction upon emigration, and declared it was never meant that America was to be the poorhouse, the penitentiary, and lunatic asylum for all nations.

After luncheon, the report of the committee on resolutions was made by Mr. W. R. Stirling of Chicago. It was advised that the next convention be held between Sept. 10th and Oct. 12th, and that the place and financial arrangements be left with the council.

The conferences on Lay preaching, work for travelling men, Brotherhood Houses, Printers' Ink in Brotherhood work, and work among the colored race, were respectively held in separate rooms, under the leadership of Messrs. G. Harry Davis, John L. Locke, Charles James Wills, Harry Sill, and Archdeacon Moran. Probably the most interesting conference was that of the travelling men which brought out many excellent things, among them may be mentioned this, that one man in the pursuit of his calling as a drummer had spoken to 1,400 men during the year on Christian service. The conference on Printers' Ink was addressed by newspaper men and editors. All these conferences are very helpful methods of intensifying the work of the organization. Lay preaching was considered and enthusiastically endorsed.

At the evening service in Trinity church, over 800 marched in procession. The first address, after a preliminary service, was given by the Bishop of the diocese. He felt that on all the many occasions in the church which had been so dear to him, he had never experienced greater joy than on this night in seeing the faces of so many who were working for one great end. The Rev. Dr. Holland made an address upon

the button of the red cross; in a philosophical vein he described the meaning of life as touched and influenced by God, and showed how the lesson of humanity is learned by the true man in the cross of Christ. Bear that cross high, keep it red with warm, glad, sacrificial love for the Man of men. It shall be the sign of conquest. Many are the trophies it has won and brought thus far: barbarism tamed, slavery unshackled, feudal despotism overthrown, woman delivered from men's lusts and set above them for homage; the sentiment of brotherhood aroused and spread between class and class.

At 3:30 P. M., a conference of college men was held in the chapel of the Cambridge Theological School. About 400 attended. The subject was, "The Claims of the Holy Ministry upon College Men." Dean Lawrence welcomed the Brotherhood, and addresses were made by Bishop Brooks and Mr. Horace E. Scudder.

On Saturday, Holy Communion was celebrated at 7, in the church of the Good Shepherd, St. John the Evangelist's, and the church of the Advent. After prayer, the session began at 9 A. M. with the consideration of "united work in cities," which was discussed by James L. Houghteling, of Chicago. He mentioned the usefulness of the local assembly, which is the clearing house between chapters, and mentioned instances where such assemblies supported rooms in hospitals. They could be made an effective employment bureau.

Mr. Charles J. Wills spoke of the difficulty of getting individuals out of parties into a common work, and emphasized the common aim of the brotherhood. Every brother should feel his responsibility; we have got to unite to do effective work.

Mr. H. H. Heminway, of Watertown, Conn., spoke of the "Country Chapters," and urged that the right kind of men should be picked out for them. Teaching a Bible class and lay reading should be encouraged. If only two men for this, start with them. Educate men who will be able to do this; the trouble with many men is that we do not give them anything to do.

Samuel N. Nash of Scotland Neck, N. C., gave a stirring address on the needed enthusiasm in the work. It was not merely necessary, he said, to have Bible classes, to say prayers; but show your interest in others, carry them there; without such a spirit, there can be no Church, no Brotherhood of St. Andrew. Other speakers followed.

A message of greeting was sent to the Daughters of the King in session in New York, and an answer received.

Mr. Perry Warden addressed the delegates in reference to the work in Scotland, and mentioned the name of Mr. Arthur Giles as the prime mover in it in that country. Young men in Edinburgh who are members of the local chapter there, are instrumental in advancing good work at the cathedral, where Prayer Books, hymnals, and general information in regard to the services are given by them. The chimes are rung by the chapter.

The General Council by vote has been increased from 21 to 25, and is composed of the following: James L. Houghteling, C. J. Wills, I. P. Faure, W. R. Stirling, Harry Sill, John E. Baird, Hector Baxter, William Aitkman, W. C. Sturgis, G. Harry Davis, W. D. Garrison, Chas. A. McMaster, G. C. Thomas, V. K. Viele, T. P. Dean, C. S. Shoemaker, C. H. Scott, G. C. Loomis, I. McBee, W. G. Mather, C. E. Roger, I. H. Waterworth, John M. Locke, S. T. Nash, and Edmund Billings.

The subscriptions to the *St. Andrew's Cross* were raised to 7,699 copies, and a guarantee fund of \$501 given for the extra edition of the November issue.

A most interesting feature of this session was a sample chapter meeting with discussion on "visiting," given by St. George's Chapter, New York. A general discussion on chapter meetings, led by Charles A. McMaster, of New York, followed. The Question Box was wittily conducted by G. Harry Davis, of Germantown, and it was of such a practical and helpful nature that many

perplexing questions were answered. "The Church of the people, for the people, and by the people" was the subject of an address by Mr. George Zabriskie, of New York.

The conference of the evening was on the theme "Brotherhood campaign for the coming year", opened by a ringing address from Bishop Tuttle, followed by others. John W. Wood, general secretary, presided.

The whole convention has produced an impression upon the city of Boston that will long be felt, and in the opinion of its members it is regarded as one of the best. Certainly the city has been awakened by the speeches and addresses, and nothing has more effectively advanced the Church's interests there than these deliberations of Christian men.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Sept. 17, 1892.

An interval of a few weeks having gone by since the judgment of the Privy Council in the Lincoln case was delivered, an opportunity is afforded to get a clearer idea of its reception by the contending parties in the Church. On the whole I should say it has fallen rather flat, as probably its drafters intended that it should do, seeing that they delayed its delivery for so long a time with the intention, doubtless, of allowing men's minds, never at any time so highly wrought as in the days of the Gorham, Ridsdale, and Mackonochie judgments, to cool down and accept it as a message to live and let live. Although the Protestant press anticipated a pæan of jubilation from their High Church contemporaries on the pronouncement of the judgment, nothing of the sort has happened. High Churchmen are too consistent for that. They have never recognized their lordships of the Privy Council as a body having spiritual jurisdiction, and the Bishop of Lincoln, as defendant, sharing this view, did not even put in an appearance, either in person or by counsel, to uphold the decisions delivered in his favor by the Archbishop. To the Church Association belongs entirely the responsibility of having invoked the court, and having done so in the sure and certain hope of a decided pronouncement in their favor, they find themselves, as it were, hoist with their own petard, the court, their friend of former years, deserting them at the crisis of all their frantic endeavors to remove from the Church of England her Catholic heritage.

No one attempts to defend the judgment in its purely legal aspect, for its argument is undoubtedly weak, but by all, save the extremists on the Protestant side, it is accepted as a sound piece of advice to all parties to come to terms. It will certainly encourage inquiry amongst those who think differently from the Bishop of Lincoln and men of his school, and as they read and study for themselves they will find that without question the formularies of the Church do give support to the Catholic teaching and practice. In the extreme Protestant wing, however, there is no small amount of dismay; their organs in the press are crowded with correspondence in which secession from the Church is seriously considered; but at present the bulk of opinion is against taking so extreme a step, and, save for an isolated case here and there, it does not appear that any such step in a general way will be taken. Probably the moribund branch of the Cummins schism which we have here in the "Reformed Church of England" may be swelled by a few adherents, but its influence is not likely to be increased thereby.

There can be no doubt that at the present time men of all shades of opinion, weary of constant dissension, are desirous of a better understanding among each other. Reunion is in the air; it is seen in the press, in the pulpit, in conversation, and in public discussion, and, however we may regard it, it is certainly a sign of the times that it has come to be considered in a calmer mood

and more seriously than has ever before been known by the present generation.

The gathering of English religionists at Grindelwald, in Switzerland, this summer, is not one that can be passed over without notice. Whatever the motive of the originators, it has certainly attracted a considerable number of thinking men and women who, it is only just to say, were led there with a sincere motive, even if it were intermingled with the object of providing themselves with a cheap and pleasant holiday among the snow-peaks of the Bernese Oberland.

Many of the speeches there delivered were marked with a true desire to promote unity, though the wisdom of such utterances is another matter. It is not very gratifying to his fellow Churchmen at home, for instance, to read of the Bishop of Worcester depreciating, in his far-off holiday retreat, his own commission "to bind and to loose" because, as he says, and says mistakenly, that the Church of England nowhere condemns the orders of other bodies, therefore she admits that her own orders are not necessary to a valid ministry, and so he urges that the present Non-conformist ministry might be accepted as properly ordained to the priesthood! To make such a concession as this would certainly not improve the Church of England, nor would it further the reunion question, and, in fact, the only body that would benefit by it would be the Church of Rome.

While it is well for the Church of England to be active in the reunion cause, the activity being principally confined to earnest intercession before the Throne of Grace, it is advisable to bear in mind that before the Church of England attempts to absorb into its pale all the hundred and one discordant voices that are shouting without, it would be a good thing if those bodies attempted some sort of reunion among themselves; then one might take them as being in earnest upon the general question.

This week we have the news of another conference being held in Switzerland which bears altogether another aspect. This is the Old Catholic Congress at Lucerne, where the opening services were held in the new *Christus kirche*, a small clerical building which is also used for the American chaplaincy during the summer season. The gathering was of a truly international character. The sermon was preached by the Swiss Bishop Herzog and the benediction was pronounced in Greek by the Archbishop of Patras. At the English church the sermon was preached by the Bishop of Salisbury in the morning and by the Archbishop of Dublin in the evening, and among other visitors to the congress were the Archbishop of Utrecht, of the Old Catholic Church of Holland; the Bishop of Worcester, the Very Rev. Dean Janyschiff from St. Petersburg, Pfarren Cech from Vienna, Canon Meyrick, Rev. R. S. Oldham (delegate appointed by the Archbishop of Canterbury), the Rev. Dr. Nevin from Rome (representative of the Presiding Bishop of the American Church), a delegate from the American Church at Jerusalem, Count Campello from Italy, Senor Cabrera from Spain, Pere Hyacinthe, the famous preacher from Paris, and three or four representatives of English Non-conformity who had come over from Grindelwald at the conclusion of the reunion gathering there. Truly this was a motley tribe! But it shows how great an interest is being taken in the struggles of this small but growing body of Christians who, while protesting against the novel dogmas of the Vatican, yet hold fast by the true Catholicism of the ancient and undivided Church.

NEW YORK.

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

The annual convention was opened Wednesday, Sept. 28th, in the church of the Holy Trinity, 42nd st. The sermon was by the Rev. A. A. Butler, of the church of the Epiphany, but owing to his illness it was

read by the Rev. Dr. Harris, secretary of the convention. The Holy Eucharist was celebrated by Bishop Potter, assisted by the Bishop of Maine and the archdeacons of the diocese.

At the afternoon session the Bishop presided. The Rev. Dr. Harris was re-elected secretary, and Mr. James Pott, treasurer. On a report of the committee on admission of churches the following were admitted to union with the convention: The church of the Ascension, Mount Vernon; St. John's, Larchmont; St. John's, Ellenville; and Emmanuel church, Harlem. The report from the fund for aid of clergy and their families showed a shortage of income. The annual report of the City Mission Society was of marked interest. We shall give the statistics next week. The Bishop delivered his annual address beginning with a reference to the consecration of St. Agnes' chapel, and saying that never in the 108 years of diocesan history, or in any five of those years, had so many and such worthy church edifices been added to the diocese. He referred to the wonderful spiritual growth of the Church, but urged care in the selection of candidates for Holy Orders, and in the election by parishes of fit persons to be wardens and vestrymen. He spoke at length of the importance of liturgical uniformity of usage on the part of the clergy, in view of the completion of action regarding liturgical enrichment by the General Convention, and dwelt upon the need of funds with which to build the cathedral, and his intention to personally lead in a general effort in the diocese to secure such funds. Already by personal gifts and legacies, and almost without appeal, \$1,000,000 has been raised, and a wide interest created. The Bishop closed with a reference to the cholera danger next year, and with fitting tribute to the eminent persons in the Church and diocese who have died since last convention.

The Standing Committee was elected as follows: The Rev. Drs. Morgan Dix, Wm. J. Seabury, Henry Y. Satterlee, and Thos. M. Peters; Messrs. Stephen P. Nash, Geo. Macculloch Miller, David Clarkson, and S. N. Kane. Delegates to the federal council of the dioceses in the State, were also elected.

On motion of the Ven. Archdeacon Van Kleeck, D. D., the convention resolved itself into the Diocesan Board of Missions, with the Bishop in the chair. Report of mission work of the archdeacons was presented, and Mr. James Pott, the treasurer of the Board, reported \$2,000 needed to pay the stipends due Oct. 1st. The sum of \$17,000 was appropriated for the ensuing year. The convention adjourned after devotional exercises, conducted by Bishop Potter, assisted by the Rev. Dr. W. N. Dunnell, of All Saints' church.

One of the most enjoyable and profitable meetings of the Archdeaconry of Orange was held in the handsome church at Cornwall (St. John's), on St. Matthew's Day, Sept. 21st. There was a celebration of the Holy Communion at 10 o'clock, the Ven. Dr. Thomas being the celebrant. The sermon was preached by the Rev. D. T. Howell, of Warwick. After the service the archdeaconry organized for business, and listened to a most encouraging report from the archdeacon, in which he told of a general advance in Church work throughout the archdeaconry. At 12 o'clock the meeting adjourned for lunch at the rectory, after which several good speeches were made, by the Rev. Dr. Applegate, who was dean of the old convocation and who is always interested in the mission work in the archdeaconry; and by Messrs. Graham, Woodhull, and Weller. The Rev. Messrs. Adams, Fenn, and Maison, also made speeches which were heartily applauded. At 2 o'clock the archdeaconry assembled in the church, and re-elected the officers of last year by acclamation: secretary, the Rev. P. C. Creveling; treasurer, A. W. Reynolds, Esq. Some new appropriations for new work were made, and some appropriations were reduced—that at Port Jervis, by the

rector's request, was reduced by \$100. The meeting was marked throughout by earnestness and devotion, and will long be remembered by the members of the archdeaconry. On motion of Hon. I. G. Graham, of Newburgh, the archdeaconry, by a rising vote, expressed its deep regret at the departure from within its bounds of the Rev. J. W. Buckmaster, who for 16 years has been rector at Marlborough and Milton. The January meeting will be held in All Saints' church, Milton.

CITY.—In Trinity church, the Rev. Morgan Dix, D. D., D. C. L., rector, three new doors of elaborate design in brass work, have just been completed.

Christ church has obtained leave from the Supreme Court to sell down-town property valued at \$35,000. With the proceeds of this sale, the work on the new rectory, already described in these columns, will be paid for.

At St. Augustine's chapel, Sunday, Oct. 2nd, Bishop Whitehead admitted to the priesthood J. Alexander Vance, of the diocese of Pittsburgh.

On Sunday, Oct. 2nd, at Grace church, Bishop Potter admitted to the order of deaconesses three graduates from the training school. The candidates were presented by the rector, the Rev. Dr. Huntington. The Bishop gave the address and celebrated the Holy Communion.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, an enthusiastic meeting in the interests of St. Andrew's Brotherhood, was held on Monday evening, Oct. 3rd. The large church was filled with Brotherhood men from all over the city and from Brooklyn and vicinity. Stirring addresses were made, in connection with the close of the recent Brotherhood Convention at Boston.

On Sunday, Oct. 2nd, St. Ann's church, the Rev. Dr. Thomas Gallaudet, rector, celebrated the 40th anniversary of its foundation. Established as a work for deaf-mutes it has successfully ministered to all classes in the community. The parish and the Church Mission to Deaf-Mutes which has been associated with it, have been the life-work of Dr. Gallaudet. At the 11 A. M. service, he preached an historical sermon, which in the afternoon was interpreted into the sign language for deaf-mutes. The sermon was preceded by the reading of a report from the vestry of the resignation of Dr. Gallaudet, which was accepted with reluctance. He was thereupon made rector *emeritus* and the Rev. Dr. E. K. Kras elected rector.

On Tuesday, Sept. 27th, the trustees of the cathedral of St. John the Divine met at the see house, Bishop Potter presiding. There were present, besides the Bishop, the Rev. Drs. Dix, Huntington, Houghton, and Hoffman; Messrs. J. Pierpont Morgan, J. R. Roosevelt, Cornelius Vanderbilt, and Geo. Macculloch Miller. The architects explained progress so far made in perfecting plans, and showed new drawings in perspective of portions of the future structure. Gen. Sooy-Smith, the civil engineer, submitted a report, stating that he had made careful examination of the plans and specifications of the architects, and certifying to the stability of the contemplated work. The treasurer presented a report acknowledging receipts of over \$100,000 since the June meeting of the trustees. After some discussion, it was decided to postpone the date of the laying of the corner-stone from All Saints' Day, Nov. 1st, to the feast of St. John the Evangelist, Dec. 27th. And it was also concluded that unless the ground on which the cathedral is to be built was wholly paid for on the latter date, the ceremony should be still further delayed. The trustees will meet again this month. A very large amount of giving will be needed if the millions required for the erection of this noble fane are to be soon in hand. The plan for gradual construction laid down by the trustees, will cover many difficulties, and allow time to secure the large sums necessary.

RYE.—Christ church, the Ven. Archdeacon Kirkby, D. D., rector, will receive \$3,333.33, by the will of the late Chas Park, of New York.

POUGHKEEPSIE.—The 16th Sunday after Trinity, Oct. 2, was the 25th anniversary of the rectorship of the Rev. Robert Fulton Cray, D. D., of the church of the Holy Comforter. A parish reception was given on Thursday evening, Sept. 15th, in honor of the return of the Rev. Dr. Cray from his European trip. It was very largely attended, and he received a hearty "welcome home" which would have gladdened any pastor's heart. The floral decorations of the guild room were elaborate and beautiful.

PENNSYLVANIA.

ONE W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—Bishop Whitaker arrived home during the last week of September in the best of health and spirits, having been greatly benefited by his vacation, and was in time to keep his appointments made for Sunday, 25th ult., when he officially visited St. James' church, Perkiomen, the Rev. A. J. Barrow, rector, preached and confirmed a class of four persons. In the afternoon he proceeded to St. Paul's memorial church, Upper Providence, the Rev. B. J. Douglass, rector, where he addressed the congregation.

Referring to the notice in last week's issue of old St. Peter's church, it should be stated that to the late Miss Margaretta S. Lewis, a life long member of that parish, is due the erection and endowment of the memorial church of the Holy Comforter, of which the Rev. Stewart Stone is rector. A fine brass tablet has been placed on the western wall of St. Peter's, erected by the parish to her memory.

The Church Training and Deaconesses House of the diocese is making a success in its efforts to give adequate training to women who desire to engage in Church work. At the opening of the house in January, 1891, there were four resident students, which were increased to 12 the following winter. Of these five expect to become deaconesses. The course of study covers two years. It includes not only the study of the Bible, Prayer Book, and Church history, but also practical work in Sunday schools and Bible classes, hospitals and sick rooms, and in alleys and dark places of the city—all these under the guidance of competent teachers. It was expected that there would be a great many students of single branches, and the practical work seemed to offer an unusual opportunity to learn under a skilled worker. But this expectation has not been fulfilled, and the outside students have been few, though the cooking classes were full, and a course of lectures on nursing had quite a number of hearers.

The crippled children of the Home of the Merciful Saviour have returned to their quarters in West Philadelphia after a delightful summer at Avon-by-the-Sea. The girls are taught to cook, sew, do housework, print, and make maps and hammocks. During the past nine years, three boys have learned printing, one has become an organist and choirmaster, another a farmer, while a third is learning to make and repair instruments. During this time 87 children have been cared for; they are received without entrance fee, or board money, their support being provided for by voluntary contributions. Both houses are now full, and many applicants are being refused for lack of room. The new surgical house will be used as soon as completed; it communicates with the operating room, and is a model of beauty and excellence. Among the needs of the institution are an endowment for the first house and a workshop, so that the good work already done may be continued. The visit to Avon proved not only beneficial to the children, but economical to the Home. The Rev. Robert F. Innes is the chaplain, and also one of the trustees of the Home.

EASTON.

WM. FORBES ADAMS, D. C. L., Bishop.

The journal of the 24th annual convention has just been printed. The following facts are gathered from it: In the diocese of Easton there are 66 church edifices with a seating capacity of 10,221, and valued at \$260,950; the value of rectories owned, \$59,050; owns 1,302 one-half acres of land, valued at \$40,325, and has an invested fund of \$19,671.71. The number of members are 6,058, divided among 1,666 families; communicants, 3,169; Sunday school scholars, 2,107, teachers, 307; the total contributions of all descriptions for the year amounted to \$47,135.05. The list of clergy is the bishop, 33 priests, and 1 deacon; baptisms, 325; confirmed, 213; marriages, 77; communicants, added, 252, removed, 105, died, 51.

OXFORD.—About 1856, when the Maryland Military Academy at Oxford was one of the prosperous schools in the country, the erection of a large stone church was begun. The late Gen. Tench Tilghman was the chief promoter of the enterprise, which progressed until the walls were up. The academy buildings were burned, and the school was broken up, and work on the church stopped. From that time until now the walls have remained as the masons left them, save that ivy has grown over them and amongst them. The tourist has found this ruin one of the most interesting in this old town of Oxford. It has now been determined to restore the walls and complete the church. The present rector, the Rev. Henry Clinton Collins, is a native of Talbot county and of that parish, and takes much interest in the restoration of this old church. Bishop Adams is also interested in it.

GREENSBORO.—The Rev. Edward R. Rich was installed rector of the church of Holy Trinity, on Oct. 2nd, being the 16th Sunday after Trinity. Mr. Rich is a brother of the Rev. Dr. Rich, of Hannah More Academy, situated near Reisterstown, Md. Dr. Rich will occupy as a rectory the new building recently completed by Mr. J. H. Bernard, in Bernard's addition.

TUNIS MILLS.—Efforts will be made to have the service regularly every Sunday at the parish church and chapel by lay reading, pending the call of a rector. The Sunday school at the chapel has had its regular sessions during the summer, and since the parish has been without a rector, much to the credit of the good people engaged in this earnest work.

VIENNA.—The corner-stone of the new St. Paul's church, the Rev. F. W. Wey, rector, was laid by Bishop Adams, Sept. 22nd, at 3 P. M. Though this is one of the oldest congregations in Maryland, the first chapel for Vienna, then a part of Great Choptank parish, being built in 1728, yet it met the fate of many others after the Revolution, and struggled for mere existence, with the help of the Board of Missions. When the present rector took charge of this and the adjoining parish of East New Market nine months ago, everything looked gloomy and discouraging in the extreme. Long vacancies and short pastorates had discouraged the few loyal Church members. The church building at Vienna was in a rotten condition, and was in danger of sharing the fate of that in East New Market, which had been condemned as unsafe 18 months ago and torn down, and the rectory sold under mortgage sale. Successive failures of crops, both being farming communities, and consequently scarcity of money, together with the small number of communicants, seemed to predict certain failure. But the rector succeeded in rousing the people to do all they possibly could, and the fruit of their self-denial is the laying of the corner-stone of a new church. But at least \$4,000 is needed to put the two parishes in condition for aggressive work. The day was most appropriately opened with a celebration of the Holy Eucharist at 9 A. M. At 3 P. M. service was held at the old church, at the close of which a procession was formed which moved to the site of the new church, where the Bishop laid

the corner-stone with solemn and appropriate ceremonies. Addresses were made by the Bishop, the Rev. T. P. Barber, D. D., of Cambridge, by whose untiring efforts the church was kept alive in these two parishes for many years, and the Rev. Wm. Munford of St. Peter's parish, Salisbury. The congregation was large and appreciative, and will long remember the day on which new hope of brighter prospects dawned upon them.

NEWARK.

THOS. ALFRED STARKEY, D. D., Bishop.

AUTUMN AND WINTER VISITATION, A. D., 1892-'93.
NOVEMBER.

1. Evening, Grace church, Rutherford, and St. Thomas' chapel, Lyndhurst.
6. Morning, St. Thomas' church, Vernon; afternoon, church of the Good Shepherd, Hamburg.
7. Evening, Zion church, Belvidere.
8. " St. James' church, Knowlton.
9. " St. Luke's church, Phillipsburgh.
10. " St. Peter's church, Washington.
13. Morning, church of the Mediator, Edgewater; afternoon, church of the Good Shepherd, Fort Lee.
16. Evening, St. John's church, Dover.
17. " Christ chapel, Stanhope.
20. Morning, church of the Atonement, Tenafly; afternoon, church of the Holy Communion, Norwood.
23. Evening, St. John's church, West Hoboken.
27. Morning, church of the Holy Communion, South Orange; evening, All Saints' church, Orange.

DECEMBER.

1. Evening, St. Paul's church, Jersey City.
4. Morning, St. Paul's church, Paterson; evening, St. Mary's church, Haledon.
5. Evening, St. John's church, Boonton.
11. Morning, St. Paul's church, Newark; evening, St. Philip's church, Newark.
15. Evening, St. Alban's mission, Newark.
18. Morning, Grace church, Newark, evening, Christ church, Newark.
21. Evening, Trinity mission, Arlington.

JANUARY.

1. Morning, St. James' church, Newark; afternoon, St. John's church, Newark.
8. Morning, Calvary church, Summit; evening, Christ church, Short Hills.

PITTSBURGH.

CORTLANDT WHITEHEAD, S. T. D., Bishop.

Daily services were inaugurated at Trinity church, Pittsburgh, on Monday, Sept. 12th, and will be continued hereafter at 9 A. M. and 5 P. M. The Rev. James Sheerin assumed his duties as assistant on the 12th Sunday after Trinity.

Bishop Whitehead has returned to his work looking much the better for his trip toward the north pole.

The Bishop has made one official tour since his return, and reports that the people seem to have a mind to work. This diocese is gaining ground in the matter of rectories. The Bishop held a service of benediction the other day at the new rectory lately finished at Emmanuel parish, Emporium, the Rev. F. W. Raikes, rector. The house is very neat, and well adapted to the needs of the minister and his family. It is a memorial of Mr. Josiah Howard, a former senior warden, and was erected by his sons William and Josiah, at a cost of \$3,000. At St. John's, Franklin, the Rev. H. L. Yewens, rector, a rectory with all the modern conveniences is in process of erection. It is on a very eligible corner lot adjacent to the church. St. Paul's, Erie, also has the gift of a handsome rectory.

St. Luke's, Kinzua, was consecrated two weeks ago. The services began on the evening of the 19th inst., when the Rev. Geo. Rogers, general missionary, read Evening Prayer, and the Bishop preached. On the morning of the 20th came the service of consecration. The music was beautifully rendered by the vested choir of Trinity memorial church, Warren. The Rev. Mr. Huske preached a very effective sermon. The church is a small but very pretty frame chapel, and well suited to the uses of the congregation. The building of this chapel is a culmination of a work begun some years since by Dr. Ryan, of Warren, and continued in faith and patience among a people who, up to Dr. Ryan's taking up the work, had little or no knowledge of the Church and her ways. Now there is a small

but devout and well-taught congregation ready to do their share in building up the Master's kingdom.

MT. JEWETT.—This new work is an evidence of what laymen can do when they are loyal to their church. A little town of 1,000 inhabitants, situated on the highest railroad point in Pennsylvania, and surrounded by miles of virgin forest, had, up to the present year, never known the services of the Church. On the first day of the year a few Church people met together and had services, conducted by a devout layman. They resolved to continue them weekly, meeting alternately at two houses which were kindly opened for the purpose. In March they leased the Opera House for a service every Sunday. In April the Bishop licensed a lay reader for the mission, who carried on the work until June, when the Rev. Dr. Ryan of Warren, gave the first service by a Church minister, and by his advice a small house was leased and fitted up as a chapel. This is perhaps the smallest church in the diocese, being 27x15 ft. in size; but it is very tastefully fitted up. The ladies organized a guild, and the girls organized St. Margaret's Society, and the two furnished the chapel. The organ was given by Mrs. Henry Hamlin, of Smethport, and the altar hangings by the Ladies' Guild of the church of the Ascension, Bradford. In July, the Rev. John H. McCandless, of Smethport, gave them service, and then the lay services went on until Sept. 18th, when the Rev. Geo. Rogers, general missionary, visited the place, and celebrated the Holy Communion for the first time in the history of Mt. Jewett. On Monday evening, 24th ult, the Bishop held service in the Opera House. The mission has 9 communicants and a Sunday school of 10 children.

BRADFORD.—On Sunday evening, 18th ult, the Bishop preached in the church of the Ascension, and confirmed 9. The Rev. W. O. Lamson, priest in charge of this work, is at present in Europe.

JOHNSONBURG.—The Rev. Mr. Morgan, from Gambier, Ohio, takes charge of this mission in connection with Youngsville. Lots have been selected for a chapel in Johnsonburg.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The rural deanery of Denver held its annual meeting at Littleton, Sept. 22nd and 23rd. Bishop Spalding advanced the Rev. H. M. Clark to the priesthood. A paper on "The Relation of the Church to the Workingmen," by the Rev. J. C. Stephenson, was discussed by those present.

U. S. Senator and Mrs. Wolcott entertained the clergy, as did also the churchwarden, Mr. Little, and others. After the deanery, a delightful reception was given at the residence of W. A. Patterson.

Jarvis Hall and Wolfe Hall have opened under most able management. The names of the respective principals, Spalding and Wolcott, are in Colorado a guarantee that the schools will eventually become very noted bulwarks of American Christian education.

WESTERN MICHIGAN.

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

Sunday, the 18th, the Rev. C. T. Stout commemorated the fifth anniversary of his work in Petoskey. A mission organization was effected in the winter of 1887, by the general missionary, the Rev. J. W. Bancroft. Occasional services were given, until September of that year, when Mr. Stout took charge. He found about 25 communicants in a small, rented room. In two years and a half from that time the congregation was worshipping in its own church building, which on the interior is the most beautiful church edifice north of Grand Rapids. Last winter the chapel and parish rooms were completed, and the whole property is worth about \$7,000. Mr. Stout by personal solicitation and appeals has been instrumental in putting into this work about \$2,600. This has been accomplished without debt, except \$800 on the lots, which are most centrally located, and are now

worth nearly double what was paid for them. Notwithstanding a loss of 62 individuals by removal, the communicant list has grown to 92 communicants. In the mission work under his charge Mr. Stout has baptized 56 adults and 75 infants. He has presented 88 for Confirmation, and has held about 800 services. There have been but three deaths in the congregation in these five years. With the exception of about a year and a half the missionary has labored alone, except for such occasional service as the Bishop and general missionary could give, in a territory 175 miles from north to south, and the width of the diocese. Petoskey is beautifully located on Little Traverse Bay, is a great centre in this unsurpassed resort region, but is a Methodist stronghold. Bishop Tuttle has a cottage on the bay at Wequetonsing, and his genial presence and eloquent preaching have been of vast influence in breaking down the prejudice against the Church.

Statistical summary: Clergy: bishop, 1; priests, 24—total, 25; candidates for Holy Orders, 3; postulants, 2; lay-readers licensed, 9; churches opened, 1; missions organized, 2; number of parishes, 26; organized missions, 22; unorganized missions, 7; Baptisms, infants, 352, adults, 133—total, 574; Confirmations, 376; marriages, 133; burials, 248; communicants, 4,529; value of church property, \$430,143; total contributions, \$87,180.93.

MARYLAND.

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

FROSTBURG.—At the first service in St. John's church the edifice was comfortably filled. The Rev. A. C. Haverstick, the rector, conducted the service. The Rev. Clarence Buel, of Cumberland, delivered the sermon.

BALTIMORE.—At St. Peter's church, on Sunday, Sept. 25th, 38 men were admitted to the Brotherhood of St. Andrew. The rector, the Rev. F. W. Clampett, delivered the address after the installation of the members, selecting for his text the words: "Be thou faithful unto death, and I will give thee a crown of life." After the service the new members of the Brotherhood met in the lecture-room of the church, and were addressed briefly by the director, Mr. Youst, and by Mr. H. C. Turnbull, Jr., secretary of the Brotherhood in the diocese.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

CAMBRIDGE.—The choirs of Grace church, Medford, Christ church, Waltham, and St. Philip's and St. James', Cambridge, gave a musical festival on Wednesday evening, Sept. 21, at St. James', North Cambridge. There were 100 voices. The address was delivered by the Rev. W. B. King, rector of Christ church.

SOUTHERN OHIO.

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

Work is being pushed on the new church of the Nativity, Price Hill. The parish is to be congratulated on the gift of a memorial window. The painting will be upon antique glass imported from Austria, the subject being the Nativity. Another window, representing the three Marys at the tomb on the morning of the Resurrection, will be presented by a liberal parishioner.

LONG ISLAND.

ABRAHAM H. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The congregation of St. Barnabas' church, the Rev. D. L. Fleming, rector, which has been temporarily worshipping in a house in Grove st., returned to their restored place of worship on Sunday, Oct. 2nd. Since the removal of the building to its new site, a new pipe organ has been constructed, with hydraulic attachment, the chancel has been enlarged; a study has been made for the rector in the rear of the organ and choir space, and other things done to enlarge the facilities of work. The church presents a very attractive appearance.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

In the Upper Peninsula services have recently been begun at Waucedah and Sidnaw. The Rev. Mr. Martin reports increasing attendance and offerings at Calumet and Lake Linden, and at the latter place there is talk of building a church. At Newberry negotiations for a church lot are progressing favorably, where a Sunday School has already been organized and plans for a chapel are being discussed. The evening congregations at Ironwood and Crystal Falls are composed almost entirely of men. On a recent visit of the archdeacon to the latter place, he baptized 22 children, and two weeks later the Rev. W. Ball-Wright visited the mission and baptized 42, all the result of the faithful labor of Mr. H. C. Goodman, of Nashotah, candidate for Orders and lay reader in this field.

At the annual picnic of the infant class of St. Luke's Sunday School, Ypsilanti, a well-filled pocket-book was presented to the Rev. C. T. Woodruff, as he was about to leave for his new home in Benton Harbor. Mr. Woodruff feelingly expressed his appreciation of the gift as a token of love and good wishes.

Confirmations by Bishop Davies in the Upper Peninsula: St. Stephen's church, Escanaba, 18; Trinity church, Houghton, 11; Grace church, Menominee, 4; Holy Trinity church, Iron Mountain, 17; St. Mark's mission, Crystal Falls, 8; St. John's mission, Iron River, 8; St. Paul's church, Ironwood, 3; church of the Ascension, Ontonagon, 8; church of the Good Shepherd, St. Ignace, 4.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

KIRKWOOD.—St. Phillip's church has been very much improved during the past year. It stood alone out in the woods, and on a hill, just as it had been built over 40 years ago by the late Gov. Wm. McWillie and neighbors, without even repairs except re-covering once. Now it has an altar on an elevation, with steps, (making the three steps from the floor), re-table and reredos entirely hiding the vestry room door, and enclosed by the chancel rail. This altar was made with the lumber of the two old pulpits. The ecclesiastical appearance is very much changed. The wood-work has been done by a priest of the Church. Previous to this alteration the walls and ceilings had been re-plastered, and all the wood-work re-painted. The work of painting had been done mostly by one of the vestrymen, partly as a donation. The same priestly hands are now putting on the finishing touches in that line also. At present there are services every Sunday morning and afternoon, with a small Sunday School and a large Bible class. An effort is being made to secure the services of a rector permanently, in connection with other mission work in the diocese. This is one of the few rural parishes left in Mississippi, and among the oldest. There is little hope of growth as to numbers unless some railroad should come through.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

Summary of statistics for 1891-2: Baptisms—infants, 442, adults, 147, total, 589; Confirmations, 324; marriages, 75; burials, 167; communicants, 3,344; Sunday school—teachers, 293, scholars, 2,537, total, 2,830; value of church property, \$741,600; debts of parishes and missions, \$48,023; offerings, total, \$74,478.77.

On Sept. 19th the corner stone of the new Grace church, Columbus, was laid with Masonic rites, after a service of Benediction by the Bishop. Canon Whitmarsh delivered the address. The Ven. Archdeacon Sparling, who inaugurated the enterprise, and the Rev. F. D. Jaudon, the present rector, whose energy and zeal are carrying it to a successful issue, are, with the people of Columbus, to be congratulated on the erection of this much-needed building, the old church being so much a wreck as to be

unfit for use in even moderately cold weather.

On St. Matthew's Day the Bishop laid the corner-stone of the new St. Philip's chapel, Omaha, which is being erected by Mrs. Worthington for the use of the colored people, and as a memorial of her mother. The Very Rev. Dean Gardner gave the address: the priest-in-charge, the Rev. J. A. Williams, read the list of articles deposited in the stone.

St. Mary's, Nebraska City, is enjoying quite an awakening, and manifesting more life than for many years past. Under the new rector, the Rev. E. L. Sandford, it is hoped and believed the parish will soon become what it ought to be in a town of 14,000.

As a result of the work of the Ven. Archdeacon Sparling, several new missions have been established in districts hitherto destitute of Church services. The Rev. G. B. Clarke, formerly a Congregational minister, now a candidate for orders, is serving as a lay reader, under the direction of Canon Whitmarsh. The Rev. J. B. Whaling has taken charge of Falls City. Canon Talbot moves to Blair and Decatur, Nov. 1st. All along the line, with one or two chronic exceptions, encouraging fruit is found to follow faithful work; all that is needed is an increase of laborers (including, of course, their necessary support). The work of the Associate Mission (the Rev. P. Matthews, head) is especially successful; the mission is to be strengthened in a few days by the accession of the Rev. G. H. Sharpley. Messrs. Eason, Young, Bacon, McKim, and Talbot, students of the diocese, all did good faithful missionary work during their vacation, and their services were highly appreciated where they were commissioned to serve.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Summary of rectors' reports of statistics for 1892: Families, 2,255; individuals, 8,450; Baptisms—adults, 108, infants, 317, total, 425; Confirmations, total, 307; communicants total, 4,244; marriages, 114; burials, 277; Sunday school, teachers, 245, pupils, 1,957; total offerings, \$12,613.50.

THE CHURCH MISSIONS HOUSE.

The corner-stone of the new Church Missions House, in New York City, was laid by Bishop Potter with appropriate ceremonies on Monday, Oct. 3rd. The clergy assembled in the chapel of Calvary church adjoining, and went in procession, headed by the church choir, the students of the General Theological Seminary, and the lay members of the Board of Managers of Missions, and followed by the attending bishops. After the laying of the stone, the procession returned to the church singing the hymn, "The Church's One Foundation," never more significantly sung. In the church, addresses were made by Bishops Tuttle, Hare, and Johnson, and others.

The building will immediately adjoin Calvary church, the two structures occupying the entire block on 4th ave., between 21st and 22nd sts. The location is almost equally near Union and Madison squares, in a most central position, and on a wide avenue, which is every year improving in architectural importance. The Missions House will be one of the finest edifices in that part of the city, and in every way worthy its sacred uses, and the Church it represents. The site measures 80 by 70 feet. Originally it did not include the corner lot, which was occupied by the building of the Society for Prevention of Cruelty to Animals. But last spring, just as the new edifice then planned, was about to be erected, Mr. J. Pierpont Morgan presented the corner to the Board of Missions, and the additional funds needed to enlarge the plans were promptly placed in the hands of Dr. Langford.

As redrawn and enlarged, the plans of Mr. Edward J. N. Stent and Mr. R. H. Gibson provide that the Missions House, when

completed, shall be seven stories in height, with a pointed roof. The style is after the architecture of the Netherlands, with modifications. It will be modern in finish and thoroughly substantial. As only masonry and metals will be used in construction, it will be fire-proof. The lower portion will be in rough-finished red granite, and the upper walls in pale terra cotta. The roof will carry out this color effect, with a setting of red tiles. In height the pile will rise 100 feet, and its towering effect will be aided by a series of gable projections and pinnacles. The general appearance will be that of lightness and strength.

The central gable will terminate with a statue of Faith, holding aloft the cross, the entire gable being beautiful in carved stone work. In keeping with this, the main portal just below it, on the street level, will combine a rich double arched entrance with carved front, and a surmounting of statues symbolizing the history of the Anglican and American Churches. At the apex will be the statue of the missionary leader who founded Christianity in Britain, St. Paul. Below on either side, will be statues of St. Augustine of Canterbury, and Bishop Seabury of Connecticut. There will be an elaborate doorway also on the 22nd st. side.

In the interior, the Missions House will be fitted with elevators and fire-proof stairways. The floors of the entries will be in mosaic, with marble wainscoting and wood finishings in oak and ash. On the level of the street will be stores, which can be rented for unobjectionable business purposes, and the income applied to lessening the cost to the Church, of the administration of our mission work. On the next, or main story, will be the offices of the Board of Missions, where the secretaries and staff of clerks will transact their manifold duties. Here will be a nple rooms for the missionary library, for the meetings of the Board of Managers, and the various committees, and for the Woman's Auxiliary. Adjoining the library will be a small but well-appointed chapel, where the daily noon service for missions which has so long been held at the Bible House in cramped quarters, can be held with Churchly surroundings. May God's blessing descend upon the prayers offered from this altar.

For great gatherings in the interest of the cause of missions, the neighboring Calvary church can usually be utilized. The upper part of the house will be rented out for offices and artists' studios—special provision having been made for the latter, in airy rooms with skylights and other conveniences. The work of construction, for which sufficient funds are in hand, will now be hastened forward.

CONSECRATION OF ST. AGNES CHAPEL, NEW YORK.

BY THE REV. J. H. KNOWLES.

The consecration of St. Agnes' chapel was in every sense a splendid function. The spacious vestry rooms and wide corridors of the parish buildings gave ample space, and, without crowding or confusion, the long procession, consisting of the choir, the visiting clergy, the vestry and clergy of Trinity parish, and the four bishops in attendance, entered the church but a few minutes after the appointed hour, 10 o'clock. The processional music was taken without the organ, the well-trained choir in this, and in many unaccompanied parts of the subsequent music, produced most rapturous effects.

The usual form as prescribed in the Book of Common Prayer, was conducted by Bishop Potter, with deep solemnity and dignity. With like solemnity Dr. Dix read the sentence of consecration that this magnificent chapel was set apart and solemnly consecrated for the glorious worship of Almighty God.

Morning Prayer was immediately begun by the Rev. Dr. Bradley, assisted in the first and second lesson by the Rev. P. A. H. Brown, of St. John's, and the Rev. Dr.

Vibbert, of Trinity chapel, and in the latter part of the service, by Dr. Mulchahey, of St. Paul's. The chants to the Psalms were single Anglicans, except the last, which was a melodious double chant. The *Te Deum* was Smart in F. It was the perfection of Church singing, no flurry, no anxiety of fussy organ part, no prompting, but one even flow of ordered praise. The exultant tones were taken with an ease, a repose, a simplicity, which chastened, conscious power alone could give.

The second canticle was the *Jubilate* by Stanford in Bb. This was also in the modern English school, and was sung with the same superb ease and perfection. The music in the Eucharistic service was all kept within the chaste limits of Anglican use, the Kyrie was Calkins in Bb, sung with an accuracy and taste which gave new meaning to the well known strains. The *Sanctus* was by the same author from his service in C, nothing special as a composition, but so sweetly and correctly rendered as to be a thing of beauty. The *Benedictus* was by the late Rev. W. H. Cooke. Its melodious strains seemed to recall his own wonderful voice, and awakened many sacred memories in the hearts of those present. The *Agnus Dei* was also by Calkins, and was sung without the organ. The Nicene Creed was sung in monotone until the words, "And was incarnate." At this point, until the end of the recital of the Passion, the men alone recited the words in a lower tone; all the voices joining in with full force and higher pitch, at the words, "And the third day," the monotone continuing until the words, "the life of the world to come, Amen." It was a simple, but most profoundly reverential setting of the Creed. At the offertory the choir sung, "I was glad," by Elvey. This is a simple, straightforward anthem, melodious and interesting. It and all the music was unambitious, but entirely fitting and thoroughly well done.

The Bishop of New York was Celebrant, assisted by Bishop Seymour and Bishop Johnson. The lovely altar, elevated on its seven steps, glowing with colored marble reredos, flower-decked, and with Eucharistic lights aflame, looked like a picture of early Italian art. The Bishop's academic hood of scarlet gave to his figure the needed touch of harmonic color. There was no exodus, and the communicants were strictly official, the large congregation being reverent worshippers through the whole service until its splendid close with the *Gloria in Excelsis* by Calkins in Bb. The sermon was by the Bishop of Maine, a simple, earnest, and eloquent defence of the divine mission of our Lord "who came down from heaven for us men and for our salvation." At its close there was touching reference made to the memories of 25 years ago, when he was himself an assistant minister of Trinity Parish, and fellow-worker with some there present.

At the end of the service the choir and clergy proceeded to the Clergy House, where a service of Benediction was held by Dr. Dix, Bishop Potter giving the final blessing. Dr. Bradley added a few words of heartfelt appreciation for the attendance of all present, giving hospitable invitation to his beautiful home, saying with happy cheerfulness: "Although the latch-string is no longer out in the old-fashioned way, yet under the new order I may say: 'If you touch the button I will do the rest.'" A bountiful luncheon of the most generous character, provided by the corporation of Trinity church, was thereupon enjoyed by the clergy present, and with the sense of being at a feast of fat things, even if there was no wine on the lees, all separated, glad to have been at the consecration of St. Agnes.

No word need be said now about the building itself. A full description of it has already been given in these columns. It is in itself very splendid, and in the fervor and beauty of the services rendered there, very little room is left for cold criticism, for the heart is entirely full of warm praise.

The Living Church.

Chicago, Saturday, October 8, 1892.

Rev. C. W. LEFFINGWELL, Editor.

ONE of the most mischievous fallacies of recent days is the notion that a layman is not required to believe as much as a clergyman. But why are we required, in the sphere of religion, to believe anything? What is the importance of belief? The answer, which needs some emphasis in this generation when religion is being so commonly resolved into mere subjective emotion accompanied by unbridled speculation, is briefly this: Positive belief in certain great facts and their relations is necessary to the salvation of the immortal soul. The New Testament throughout is a call first of all to belief.

THERE is a colorless definition of "religion" much in vogue at present, according to which it is a matter of complete indifference whether a man believes in anything outside of what he finds or thinks he finds in the phenomena of his own nature. But this is not the religion of Christ. If God has revealed facts of His own nature, if He has had transactions with humanity in the field of history, it is for us men and for our salvation. Not to accept those facts, not to come into accord with those transactions, is to exclude ourselves from that vantage ground which God, through Christ, has established for us.

THE point then is this: there is not one class of things revealed for the salvation of the layman, another for the priest. The Faith is one. No more is really required to be believed by the latter than by the former. The difference is not in the field of belief, but in the degree of knowledge. Here indeed, a larger measure is required of the priest. Therefore the clergy are required to be widely learned in theology and must solemnly subscribe and pledge themselves to more specific and more fully developed expositions of truth than are required as terms of communion.

THE real difference, then, between the layman and the priest is not that the former is at liberty to reject what the latter must believe, but simply that the faith of the latter is required to be more explicit. One of his most important functions is that of teacher. He has to exercise the prophetic office. But surely his teaching, as touching the great facts and doctrines of our holy religion, must be authoritative,

if it has any significance at all beyond that of ventilating private speculations or of pleasing itching ears. What if the people could say: "He is preaching, to be sure, what the clergy are required to accept, but we are under no obligation to believe it." What if the fact that at Baptism the Apostles' Creed only is asked for and at Holy Communion the Nicene, is to be considered a full justification for rejecting every exposition of any article of those Creeds, elsewhere contained in the Prayer Book or the Articles of Religion?

It seems to us that the simple statement of these points is enough to show the very serious consequences of the notion that one faith is required of the laity and another of the clergy. People might still regard with amiable tolerance the doctrinal expressions of the Prayer Book which contain the interpretation of the Creeds, but they would be at liberty to consider them as nothing more than the speculations of an antiquated theology. Under these circumstances the clergy might as well vacate the office of teacher of divine truth and content themselves with the bare recitation of the Creeds and the delivery of moral essays and sermons on the passing sensations of the day. The logic of the whole position is clearly enough seen in the proposal which has been made to remove the present obligations to which the clergy are subjected, to throw away the trammels of traditional teaching, and require of clergy and laity alike only a general assent to the letter of the Creeds.

THE Reformed Episcopal *Parish Messenger*, in an article entitled "Some Interrogation Points," has presented to certain interpreters of the Episcopal basis of unity a very pointed and embarrassing *reductio ad absurdum*. We have before spoken of the attempt made in quarters which ought to be better advised, to interpret the expressions of that programme without reference to its context, to take it, in fact, with such bare and detached literalness as to allow any body or individual to "flux" and amplify its brief statements with any meaning he may prefer. Thus, the Holy Scriptures being declared to "contain all things necessary to salvation," it may be said that it is not required of us to believe that they are the "Word of God."

AN eccentric preacher has shown us how he may use great words of admiration for the Catholic Creed, while in fact he regards it as a poetical effusion or a magnificent

cypher to which he claims the right to attribute any strange and "vastly vague" significance he pleases, regardless of history and common-sense. Since it is simply said of Baptism and the Supper of the Lord that they are essential and that they must be ministered with the ordained form and matter, it was clear, on this system of interpretation, that the first might be used in a Unitarian, and both in a Zwinglian, sense, while the definitions of the catechism might be entirely ignored. Finally this "school of thought" have assured us that by "Historic Episcopate" is meant simply an ancient historical institution without any "doctrine" on the subject.

THE changes have been rung upon this most broad and easy path to unity, for some time past. Even some of our influential Church papers have shown themselves under the glamor of a plan which provides such a short cut to a most desirable end. But it is only recently that it has been clearly seen how much is involved in such a free interpretation of one of the most serious documents which ever emanated from our House of Bishops. The article in *The Parish Messenger* is a telling contribution in this direction and has caused evident distress of mind to the inventors of the interpretation in question.

The Messenger forcibly draws attention to the fact that Bishop Cheney was tried and deposed from the ministry, notwithstanding his adherence to the basis of unity as now expounded, because he refused to use certain expressions in the Prayer Book involving a special doctrine of Baptism. It desires to know whether the Episcopal Church intends to retrace this step. If not, how can she justify the position in which she has placed herself by the declaration on unity? Further, says *The Messenger*, while no other Church has thus far acceded to these terms of union, there is one which already stands squarely upon them. That Church is the Reformed Episcopal. With what consistency, then, are a large number of Episcopalians who accept these four propositions forced out of the Protestant Episcopal Church—"driven from the Church of their fathers"? How is it that, while overtures have been directly made to those not Episcopalians at all, no official communication has been made to the Reformed Episcopal Church?

If the Episcopal Church is really sincere in offering this programme of unity (always with the broad in-

terpretation assumed), would it not have been the most frank and manly course, and the most truly Christian course, to address the Reformed Episcopal Church first of all; to say: we repent of our conduct toward you and your founders, we have reconsidered our position and have come to your ground, and, provided you are prepared to stand irrevocably upon our four propositions, we are ready to yield everything else for the sake of unity. We are not attempting to quote the words of our contemporary, but to express, as fully as possible, the spirit of its "Interrogation Points." The writer, "for himself, not for his Church," confesses that he "would like to be on terms of friendly communion" with the Episcopal Church. It has only to be consistent, he thinks, and to square its conduct by its professions.

HERE, then, is the *reductio ad absurdum* for our friends who have been insisting that we must take the four points in their literal sense, without context or commentary, as statements of "facts, not doctrines." It would appear, according to this view, by the requirements of an inexorable logic, that in 1886 the Episcopal Church committed suicide, so far as its bishops could accomplish it, and that it is now, on its own profession, simply a larger "Reformed" Episcopal Church, only perhaps still more broad and free, inasmuch as it would now include even those so-called Christians who deny the true divinity of Christ, to say nothing of the advocates of nearly every other heresy which the Catholic Church has condemned, provided only they can bring themselves to use the words of the Nicene Creed.

LET us observe what must follow if this path is to be consistently pursued to its logical end. In the first place, all canons must be repealed which would impose upon candidates for orders, and especially upon ministers coming from other denominations, anything more than an acceptance of the "four points." The declaration now required by the Constitution to be signed by every candidate at ordination: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, etc.," must no longer be demanded. The Thirty-nine Articles and all doctrinal expressions throughout our formularies which involve anything more than is literally contained in the Creeds must be annulled, or a note added to the Prayer Book explaining that all such expressions are matters of private opinion, not

binding upon anybody but those who choose to accept them. Of course all definitions of the sacraments must be given up, and the Catechism, Order of Holy Communion, and Baptismal Offices amended accordingly. The Ordinal must be changed, especially its preface with its somewhat positive statements. In general, the use of the Prayer Book itself must be made optional, for the benefit of those who do not believe in prescribed forms of prayer.

WE are not aware that in this showing we have in the least misrepresented the case. In fact, some of these positions have already been advocated in certain quarters. Nothing further is necessary to show the untenable character of such an interpretation of the Bishops' utterances. Assuredly, they were very far from contemplating anything approaching a revolution. Their declaration was not a proposal to establish a new and broader Christian body. It was simply an honest attempt to set forth what, in view of a body claiming to be a proper part of the Catholic Church of the ages, are the primary essentials of unity in Christ's kingdom. Nothing could have been further from the minds of the framers of this document than the idea of vacating the very position which moulded the terms which they laid down. Every body knows that the Anglican Communion in England and America has always taken its stand not upon confessions or creeds of its own framing or a constitution of its own devising, but as the repository of a sacred trust, and that to all solicitations to violate the terms of this trust, it has always steadfastly turned a deaf ear. To repudiate this position now would not be to contribute anything to the cause of a real and solid unity, but simply to extinguish itself.

EDITOR'S TABLE.

"WILL you tell me," writes a subscriber, "if I am a Protestant because I attend an Episcopal church?" Why, certainly not. You may be a Greek, or Roman, or English Catholic, or nothing at all, as to the Church. You may be a communicant in this so-called "Protestant" Church, and yet have no sympathy with much that is at this day called by that name. A man may be named Hunter who never hunted and could not be induced to fire a gun.

THE awkwardest and most unpleasant name loses its offensiveness by use. We cease to associate it with its original meaning, and think only of the individual it stands for. If it were proposed to any man to take such a name, he would not think of it for a moment. So it is with the name

that got fastened upon the Anglican Church in this country. There are few who really like it or use it; but we can get along with it for a time. Johnson, who is not John's son, need not be distressed about the discrepancy between the name and the fact of his genealogy.

OUR good friend (who seems quite in earnest about it) also wants to know if he would be excluded from the Holy Communion if he refused to be entered on a church register bearing the name that he so much dislikes, and also refuses a baptismal certificate in that name. No clergyman has a right to refuse the Communion to any one who can give evidence of Christian Baptism and is confirmed, or ready and desirous to be; provided he be not a notoriously bad man. Indeed, many certificates used by our clergy do not contain the words "Protestant Episcopal."

WE have seen more than one announcement of diocesan papers to be distributed free, without charge to any one. "No bills are to be sent out." We hope we shall not seem to be meddling in suggesting that this is bad policy. As a rule, people do not appreciate a paper that is thrown at them, like an advertising leaflet or a tract. And it has a pauperizing tendency, in Church matters. It leads people to expect gratuitous service in every direction. The publishing of a paper by bishop, or convention, or missionary board, without charge, and at a loss, is an injury to the very people whom the paper is designed to serve.

"THE Bible has been retired from our Sunday schools," says *The Christian Advocate*, Nashville. "The leaflet has displaced it." This is a serious condition of things. It destroys that familiarity with the Bible and that readiness in its use that ought to prevail among teachers and scholars. The absence of the Bible from the schools goes far to lessen its authority and to abate its influence."

"LENGTHY sermons," says a Methodist paper, "may take well before congregations that only have preaching once or twice a month; but where the people hear preaching every Sunday there is no demand for lengthy sermons. Forty-five minutes is long enough for the average sermon." Most of our congregations would divide the forty-five by two. But we doubt if a really effective, impressive sermon can ordinarily be compressed into less than half an hour.

BISHOP POTTER, in the October *Forum*, favors the opening of the Columbian Exposition on Sunday, excluding all traffic and work of machinery. It should be an opening purely for educational and moral purposes, without "sign or sound of business through all its long avenues;" and with doors closed in the morning hours. This is just the position THE LIVING CHURCH has taken from the beginning. We don't want the Philadelphia Centennial Sunday repeated in Chicago. Open the Exposition, at least the art gallery, conservatories, and grounds, and close the saloons all over the city.

LETTERS TO A CITY RECTOR.

FROM A COUNTRY PARSON.

VI.

THE MAN WHO THOUGHT HENRY VIII. FOUNDED THE ENGLISH CHURCH.

DEAR ALFRED.—There lives not far from town an odd and rather clever fellow who, like a great many of us, is fond of arguing on politics and religion. I really think he enjoys controversy from the sheer delight of being "contrary," or perhaps he likes it to pick up what information he can upon subjects in which he is not enlightened. He readily seizes upon all the stock arguments that float about, and if you give him the chance he soon launches out into a discourse on his peculiar hobby: one Church is as good as another and none has a right to exalt itself over another by claims of superior virtue or apostolic descent. Consequently, all Christians come in for a share of his sportive and amusing attacks. When the Church is objected to as devoid of vital piety, he will quickly show how many good deeds Churchmen in this locality have done. When you refer to the Apostolic Succession, he will point out that Brother Smoothvox, of the Congregational fold, is truly apostolic in the diligence of his labors for Christ. All he sees is the fruits and the spirit of the work. He has no eye for the laws and facts of Christianity. He thinks the Master left simply the principle of charity in the world, not a kingdom ordered by chosen men and charged with definite powers. Good works apart from any form of religion is his theme and his hobby. He rides it amusingly and constantly. However, possibly a hobby-horse is better than no horse at all. There is no danger of its throwing one. It is apt to wear out and let its rider down easy.

I have enjoyed a number of talks with Mr. Argufy, as he is commonly called. In spite of the fact that the historic sense is largely wanting in his mental make-up, his twinkling eye and sprightly combativeness render his conversation agreeably refreshing.

One day, as I was passing his house, he hailed me with the salutation: "How is the representative of the Apostolic Succession?"

"Excellently. How is the advocate of invertebrate Christianity?"

"As well as a man can be who is outside the Church," replied he, with a quizzical smile.

"That is," replied I, "as well as a man can be inside his personal roof-tree of opinion, and who is minister and congregation all in one; a kind of *multum in parvo*."

Mr. Argufy looked at me shrewdly and said good naturedly: "You Episcopalians think you have a claim on true religion and that there is no break in your chain of bishops from the Apostles' time. Now, I should like to know where your Church was before Henry the VIII."

"A question with a question," said I; "where were you yesterday?"

"Why, around here cleaning up about the house."

"Are you the same Samuel Argufy that you were yesterday?"

"Pretty nigh, I guess; I've just brushed up a little to go to town with wife."

"Well, now, you're something like

my Church, as you call it. It is the same Church to-day in its essentials as it was long before Henry VIII. saw day-light. You are not a different person because you have washed and brushed up a little. Nor is the Church different because she washed off some human accretions and brushed away the errors that soiled her fair raiment of first-age purity. If I know you, I think by the twinkle of your eye and your Queen of Sheba questions, you are the same Samuel Argufy I've known so long. So my Church has marks as plain by which we recognize her the world over."

"You think the leopard don't change his spots, parson?"

"He may swim a river and wash off the mire, but he cannot wash off the color of his coat."

"Well, parson, I should like to know why Henry VIII. didn't found the Episcopal Church in England? Old Deacon Yarnly that preached up in Snag Hollow said he did."

"From what I know of him I should be disposed to distrust his history and theology alike. Wasn't he the man who tried to prove that the Church is an invisible society, when he professed to be a visible minister, to administer visible ordinances to visible persons in a visible meeting-house? Let that go. I will tell you what you want to know, and, mind you, I'm going to give you the facts of history, not opinions of the facts."

"Well, blaze away, parson, I should like to hear your argument."

"I do not term it argument, any more than you term any fact an argument. It is a simple matter of history that before the reign of Henry there was only one Church in England, which was the Church of the English people. You will not deny that, will you?"

"I guess that's right enough, but what about after Henry's time?"

"Just this, if Henry founded a Church you would expect to find it during his reign or at least shortly after his death. Now, will you name any rival Church in England existing for 30 years after King Henry's death? If he founded a Church, there must have been from his time onward two different independent organizations in England, side by side, namely, the old English Church of Britain and the new English Church of Henry. But as a fact, long after that wicked king died, there was only one Church in England. Now, the question is, whose Church was that? Did Henry found it? If he did, those who wanted the Pope to have power in England would never have acknowledged it to be the lawful Church of England, nor would the Pope have permitted those who acknowledged his supremacy, to receive the sacraments from its priests, but all historians agree that those who in 1570 formed the Roman schism in England, for 30 years prior to that date lived in communion with this English Church, thus recognizing it to be as it is to-day, the true Church of England."

"That's a pretty keen argument, parson; have you given the facts correctly?"

"You are at liberty to examine for yourself. I have simply given you facts. You can deduce for yourself whether or no Henry founded the English Church."

"I guess that argument about Henry is about played out!"

"It certainly is, no educated man will hold his objections to the Church on that malicious old libel invented by later-day Romanists and swallowed by greedy Protestants. But suppose you ask Deacon Yarnly what he thinks about these facts."

"I'm bound if I don't. It'll tickle me mightily to see him wriggle. You've given me an idea. I'll try him."

"Do," said I, as I turned to go, "and I'll give you a book on the subject of English orders." RICHARD.

LOYALTY TO THE CHURCH.

BY THE BISHOP OF NEBRASKA.

Dogmatic truth is an organic whole, it is an indissoluble unity. The Faith which the Church proclaims is the description of the character of a person. God is not righteousness, and justice, and love, but a righteous, and a just, and a loving person, and to leave out any part of the system of doctrine which embodies our knowledge of His character, or to hold inadequately any teachings of the Church which is the doctrine of Christ, is to obliterate that knowledge and to distort that character.

My brethren, we are possibly approaching those latter days when, by the voice of inspiration, we are told that "perilous times shall come." The holy Apostle bids us beware. He warns of that time when "men will not endure sound doctrine." Are there no indications that we should heed the apostolic admonition to contend earnestly for the Faith that was once for all delivered to the saints? Even among those who have received commission to teach the people, and who have solemnly promised to hold fast the form of sound words, there is the paring down of the revealed word to the measure of a scanty faith, substituting for "Thus saith the Lord," the opinions of men. Shall we say that there are those who "privily bring in damnable heresies, even denying the Lord that bought them," and that "many follow their pernicious ways, by reason of whom the way of truth is evil spoken of?" There is unquestionably a body of doctrine, a teaching, a statement, of revealed truth which this Church holds. The Creeds, the offices of the Prayer Book, the Articles of Religion, the Ordinal, reveal to us this fact. It is our plain duty as members of the Body of Christ to maintain, without equivocation, or mental reservation, the truth of the Gospel as this Church has received the same.

An humble recognition of and obedience to the unity of the faith and of the Son of God will hasten the day when we shall no longer deplore the unhappy divisions of Christendom, but we shall be of one mind in the House of God. We are to stand firm and immovable amid the unrest and inquietude of those about us. We are to oppose with unswerving hostility any compromise of the doctrine, discipline, or worship of the Church. We are to resist with every agency which we can employ, the rationalizing movements in the Church which are destructive to the fundamentals of the Christian Faith. We are to hold the whole Catholic Faith as received from the beginning and universally held; protected by the Creeds; embalmed in the Liturgies, and set forth in the conciliar decisions of the Undivided Church.

The opinion prevails that the Anglican Communion is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians who have anathematized her, by a denial of the claims of the Papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology, and dogmatic teaching, are largely scholastic. The symbols of both are exhaustive, intellectual definitions. Their creeds and confessions of faith are fine-spun theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon Holy Scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of public opinion. It asks not what scholars think, but what the Church, who is the keeper and witness of the Truth, has held from the beginning. It allows a large liberty of private judgment and individual opinion, but admits nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and Catholic use. So abiding in the Apostle's doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican Communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.—*Convention Address.*

LETTERS TO THE EDITOR.

THE GENERAL CONVENTION OF 1895.
To the Editor of The Living Church:

One of the important matters that will occupy the attention of the approaching General Convention at Baltimore will be the place for holding that of 1895.

It is time the Church realized the necessity of breaking away from the usages of the past and moving her forces westward.

The first General Convention held west of the Alleghanies was in Cincinnati over twenty years ago. In 1886 Chicago was honored with the Convention, probably as an experiment. To-day the Great West claims the attention of the Church more than ever. The rapid development of the States west of the Mississippi River demands extraordinary effort on the part of the Church to keep abreast of this movement in which many of her people are active participants.

Our Church is, or should be, a missionary Church. We do not give for missions as much as we ought. Our brethren of the Presbyterian, Baptist, and Methodist denominations seem to appreciate their missionary obligations more than we do. We have planted our banner in the far West and secured a foothold; let us now strengthen the hands of such leaders as Bishop Spalding, Leonard, and Talbot, by taking the General Convention of 1895 to the West, and bringing the clergy and laity of the East to see what has been done and what may be accomplished in the future.

While Chicago would be the best place, yet I believe the Convention should go farther west next time.

Denver would be a most fitting place for the gathering of the Church in 1895.

Situated at the gateway of the Rocky Mountains, Denver (the Chicago of the Great West), is at the door of the missionary jurisdictions of New Mexico, Utah, Wyoming, Idaho, and Washington. It is the meeting point of the Pacific Coast States, and it would give an impetus to our missionary work that can hardly be estimated if the Church would rendezvous there, see the ground it should occupy, and realize the opportunity offered for bringing her sacraments and services to the thousands who are fast filling up the fertile plains and developing the hidden treasures of the mines.

Some who read this will probably think it audacious to name Denver in this connection; they perhaps associate that city with what they may have read of rough camp-life and the "wild and woolly west." The rectors of rich city parishes in the East, which have heretofore so liberally helped our missions, may fear that they will not secure at Denver all the comforts and conveniences they are accustomed to. These will be surprised when they find a metropolitan city with hotels as good as any in New York, a city of well-paved streets with a system of electric and cable street car lines which is ahead of any city east of Chicago, handsome residences, commodious churches, business blocks that almost rival Chicago, settled by the best blood and youth and energy of the East, and whose citizens are noted for their enterprise and open-handed hospitality, stimulated by her cloudless skies and invigorating atmosphere.

During the recent Conclave of the Knights Templar of the U. S., in August last, Denver entertained, for a week, over 100,000 visitors, and no one wanted for any comfort. It would be a grand opportunity for the Church if the Convention should go to Denver in 1895, and I write this in the hope that the matter may have its serious consideration. The Conventions have been held in what now seem to be away-off corners of this great country long enough. Bring the representatives of the Church to the Rocky Mountains, to the scene of her missionary work, and depend upon it the result will be for her good.

G. W. P. ATKINSON.

Chicago, Oct. 1st, 1892.

"JUST AS I AM."

To the Editor of The Living Church:

Your correspondent, Dr. Percival, in your issue of the 10th inst, gives a very fair paraphrase of the hymn, "Just as I am." I would like to ask if it is necessary to assume that the person using the hymn, in the sense in which he understands it, is "away from Christ, out of grace, etc."

There is a prayer of St. Thomas Aquinas which is found in many of our manuals of devotion, containing language quite as strong as the hymn which he criticizes contains. It runs thus:

"Almighty and everlasting God, lo! I draw near to the Sacrament of Thy only begotten Son, our Lord Jesus Christ: I approach sick to the Physician of life, unclean to the fountain of mercy, blind to the light of eternal brightness, poor and needy to the Lord of heaven and earth. I pray Thee, therefore, of the abundance of Thy loving kindness that Thou wouldst vouchsafe for to heal my sickness, to enlighten my blindness, to enrich my poverty, to cleanse my nakedness, that I may receive the Bread of angels, the King of kings, the Lord of Lords, with such reverence and

humility, such contrition and devotion, such purity and faith, such purpose and intention, as is expedient for the health of myself, etc."

Could Dr. Percival criticize the language of St. Thomas in this prayer as severely as he has criticized that of the hymn?

JOHN S. MILLER.

House of Prayer, Newark, N. J.

HYMN 443.

To the Editor of The Living Church:

Reading, in a recent number of your paper, the Rev. Dr. Percival's review of the proposed Hymnal, I fully approve his criticism of the expression, "Jesus, plead for me," in Hymn No. 443, of the present collection. Permit me to suggest, however, instead of the "think on me," which he proposes as an amendment, that "strengthen me," would be better. The hymn would then read in its opening lines:

"In the hour of trial,
Jesus, strengthen me;
Lest by base denial
I depart from Thee."

Would not this make a smoother line, be stronger and more reverential, and more thoroughly in accord with the whole spirit of the hymn?

EBEN D. MORENO.

WEEDING THE HYMNAL.

To the Editor of The Living Church:

Will not the proposed Hymnal be disastrous in more ways than one?

In our present Hymnal, the omission of some old familiar hymns of the "212" made the same unpalatable to many. So also some of those of the "additional" hymns, which had become dear to our hearts. And now, for one, the writer would seriously object to the omission of any of the following, all of which he understands it is proposed to weed out:

Nos. 14, 102, 123, 130, 147, 148, 150, 154, 163, 182, 194, 199, 222, 239, 250, 259, 265, 266, 273, 290, 293, 301, 305, 307, 309, 314, 326, 350, 369, 374, 381, 384, 396, 408, 417, 419, 471, and 482.

Again, may we not suggest a better way? Combine with our present Hymnal those of a choice selection put forth in the diocese of Albany, in 1870, and of Hymns Ancient and Modern which are not therein contained, together with those omitted of the old "212" and of the "additional" hymns. Would it not then give universal satisfaction? W. S. H.

THE OMITTED HYMNS.

To the Editor of The Living Church:

It is surprising that the proposed new hymnal should receive so much adverse criticism on account of the large number of hymns, now in use, which have been excluded from its pages. Surely the dissatisfaction with our present hymnal has been very great; and the cause of that dissatisfaction has been, primarily, the presence of many poor hymns, rather than the absence of many good ones. When, therefore, the Church appointed a committee to revise the hymnal, in response to an universally admitted need, what could have been expected of that committee, but that its first work should be one of excision; and what could have been desired, but that the excision should be general? If the intention of the Church would have been satisfactorily carried out by the omission of an occasional hymn, one may naturally ask: why is the hymnal a poor one? and why should so much time and thought be spent in the removal of a blemish here and there?

After a careful examination of the

260 omitted hymns, I feel that I cannot be alone in thinking that the committee have "excluded" wisely and well. There is little intrinsic merit in the great majority of these hymns. The only reason for their retention must be the hold they have on the affections of people. I think that any one who is willing to lay aside personal preferences, and examine them carefully, would be astonished to see how few, after all, have won their way to general favor. I can find but eight such, viz.: 37, 93, 115, 128, 248, 380, 389, and 398, and of these, the reason of the rejection of all except two is patent to my mind. Of course there are many other hymns popular in certain localities or with certain individuals, and probably no two persons would agree exactly, as to those they would like to have retained, but there must be a very large number of the 260 omitted hymns which would be readily discarded, not by the committee only, but by general consent.

If the new hymnal is not regarded such an improvement upon our present one as to warrant its adoption at the coming General Convention, yet surely it contains enough beautiful hymns to replace many which Church people everywhere would be quite willing to discard. We should then be left much richer than we are now, if only with the same number of hymns.

There must be many, like myself, whose interest in hymnology extends outside the covers of our own familiar book. We turn back to it after our study of other hymnals with a deep sense of impoverishment and loss. The growing spirit of devotion and worship in the Church has awakened her to an appreciation of the rich treasury of hymns which has come down to her from past centuries, and it has also made the last fifty years a time of hymn writing.

Whatever be its faults, the proposed book gives us many "Ancient and Modern" hymns which are grand and beautiful, and full of the spirit of true worship. Is the Church to be longer deprived of them? It will be a keen disappointment to many if the new hymnal is rejected *in toto* at the coming convention. It ought to receive much careful criticism and thoughtful amendment, for there is chaff among the wheat, but so there is, to an even greater degree, in the "Hymns Ancient and Modern" which many urge for our adoption. We are not likely to gain anything by further delay, and only fresh difficulties are sure to result from the appointment of another committee. If the new hymnal is wholly sacrificed, it will be sacrificed, not on account of what it contains, but on account of the prejudice aroused toward it by its omissions.

J. BRINLEY MORGAN.

New Haven, Conn.

THE REVISED HYMNAL.

BY B. H. HALL.

CONCLUSION.

In the case of Hymn 596, not only is this composition amenable to all the faults which attach to a rhapsody of words, but the poetic and sensitive mind is shocked by the attempt which the hymn reveals of finding a rhyme for the word "Jesus," in "frees us," "precious," "diseases," "releases," "embraces," "breezes," and "praises." Similar emotions are aroused by

Hymn 599, wherein acceptable rhymes for "Jesus" are reported in the words "frees us," "ease us," "please us."

In the poems numbered 622 and 623 it will be a difficult matter to adapt music which will prove an appropriate vehicle for carrying the words in a graceful and sympathetic manner, either for private use or for public devotion; and if such music shall be provided, these poems will not be transformed thereby into hymns.

Five of the six stanzas of number 623 begin with "Thou knowest," and these inform the Lord that He is cognizant of the many facts and circumstances therein after narrated with more or less of detail. There is no sentiment of praise or adoration, except as worship must necessarily be implied as due to a Being who is the supreme object of thought and who possesses a knowledge of all things.

In the hymnal now in use, is to be found at number 314, Shrubsole's celebrated hymn, beginning,

When, streaming from the eastern skies.

It consists of eight stanzas, but the "Report" favors the abridged form of the hymn, and presents only stanzas 3, 7, and 8. I think the whole hymn should be retained, inasmuch as its scope and a certain sympathetic tone that pervades it, has rendered it so generally acceptable to Christians of all conditions.

The abruptness that characterizes the ending of some of the stanzas of Hymn 632, is not pleasing. The words, "And sorrows keen," finish one stanza, and the words, "With comforting" another.

Montgomery's revision of the 131st Psalm is tender and touching, at Hymn 641, but I have often wished that the third stanza could be changed. I would suggest that the first two lines of the third stanza would be more conformable to fact if they were changed so as to read:

Gentle as a little child
Leaning on a mother's breast.

The declarations of devotion based on introspection, as made in hymns 642, 659, 667, 668, and 669, although fitted to certain conditions in the Christian life, are not such as would be adopted by ordinary Christians when engaged in public worship. Of course some hymns of this nature, which by long usage have gained access to and a lodgement in the hearts of Christian worshippers, must be accepted, but of such, those the least fervently subjective should be preferred, while no new compositions of this order should be admitted.

Hymn 647 is not needed, inasmuch as the commission have included in their "Report," the well-known hymn of Mrs. Adams, "Nearer, my God, to Thee," at 345, of which latter hymn, 647 is an imitation. Another imitation is to be found in Hymn 652, the hymn imitated being 641 of the "Report."

Hymn 652 presents a strange commingling of fact and fancy. Very commonplace is the first line of the first stanza:

A voice is heard on earth of kinsfolk weeping
The rhyme of "steeple" and "people" is sufficiently apt, but is far from elegant, and does not suggest that solemnity of thought which a hymn to be sung at a burial demands. As to the character of the statement made in this hymn, of the effect produced by the arrival in heaven of one whose life on earth is ended, I make no comment. The statement is in these words: The mourners throng the way, and from the steeple

The funeral bells toll slow;
But on the golden streets, the holy people
Are passing to and fro;
And saying as they meet: Rejoice! another
Long waited for is come:
The Saviour's heart is glad; a younger brother
Hath reached the Father's home.

I most earnestly protest against the retention of the third stanza of the hymn 673, on account of the first four lines of that stanza which are as follows:

O joy all joys beyond,
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side!

An arithmetical employment of this na-

ture does not convey to any sane mind that I can conceive of, the idea of a "joy all joys beyond."

If space were allowed, attention might be drawn to many other portions of the "Report" which are not acceptable. I have read it with some attention, and while I find in it much to approve, I am fully convinced that the dignity and beauty of the services of the Church will be lowered, should the General Convention of 1892 approve, as a part of the hymnody of the Church, the specimens of mawkish sentimentality, incoherent rhapsody, and mysterious symbolism which, in too many instances, deface the pages of the "Report." In my opinion the proposed "Report" should be rejected. As a layman, I am one of those who occupy the pews, of those who take part in the worship of the Church, of those who are to be aided or hampered in their hours of worship by the results of the labors of this commission. It is for these reasons that I am deeply interested in the question as to what the hymnody of the Church in the United States is to be.

In his admirable and comprehensive "Dictionary of Hymnology," published early in the present year in London, the editor, the Rev. John Julian, in the article "American Hymnody," presents his views in these words: "The voluntary system of the English Church with regard to hymnody has unfortunately not been permitted to her American daughter who is, in consequence, far behind in hymnic knowledge, activity, and taste." In view of the fact that the "report of the committee" submitted in 1889 was not acceptable, and in view of the expressions of dissatisfaction already widely announced respecting the "report of the Commission" to be presented to the General Convention this year, I have to suggest that "the voluntary system" be allowed in the Protestant Episcopal Church of the United States. Let individual enterprise be the basis of the hymnal or hymnals that shall hereafter appear, and let the bishop of each diocese authorize the use within his jurisdiction of such hymnal as he shall approve. Meantime let the hymnal now in use remain as the accepted and approved hymnal of the Church.

THE NEW HYMNAL.

BY LAICUS.

In my mind the chief objection to the new hymnal is one which I would propose to remove by abolishing entirely the division by which certain hymns are thrown into an appendix, omitting such of the hymns in the appendix as may be decreed unsuitable for use upon regular occasions of public worship, and placing the rest under their proper heads in the body of the book. There are several hymns in the appendix which are not in harmony with the general tone and dignity of the Church service, and which it would give pain to many to hear sung in church, and the more so that they were sung with the Church's special sanction. It seems to me better that those who wish to use these hymns should use them on their own responsibility instead of having them put forth by the Church.

These are a few of the hymns to which I refer: 572, "Stand up, stand up for Jesus." This line, which begins every verse, seems to me irreverent. 580, "Lord, I hear of showers of blessing." If the words "Even me," which are tagged on at the end of each verse, were omitted, there would be no fault to find with this hymn, but as it stands I think the hymn quite unsuited to any but private use. 585, "Only one prayer to-day;" not a bad hymn but that the first line is quite contrary to the Church's rule, and, indeed, to our Lord's precept. 596, "I lay my sins on Jesus." The rhymes in this hymn to the most holy Name are, with one exception, quite intolerable. 603, "O, the bitter shame and sorrow." This hymn is, I believe, translated from the French, and perhaps in the original it is more intelligible than in its English dress. As it stands I am at a loss to supply words to make complete sense of the last lines of

the verses. 607, "He leadeth me, O blessed thought." It does not seem to me that this hymn, with its refrain, gives a proper expression to the feelings of one who is deeply sensible of the fact of the divine guidance and resolved to follow it. 615, "I'm but a stranger here." 629, "Come, ye disconsolate." Tom Moore's pretty verses, well enough for a young lady to sing at the piano, but not in church. 669, "One sweetly solemn thought." The thought that we are every day growing one day nearer to the end of our lives does not seem to call for so much comment. The last two lines of the hymn are an example of bathos.

My next proposal is for the insertion in the new hymnal of some of the hymns which are in our present book but which have not been retained by the committee, on the ground that they have gained such general acceptance as to be ranked among the standard hymns of the Church: "All people that on earth do dwell;" I think it would be a pity to sever the last link that connects us with the popular psalmody of the Elizabethan age. "Christians, awake, salute the happy morn'." "Jerusalem, my happy home," the modern hymn, which borrows little from the old one with the same first line, of which an inferior version appears, beginning "O mother dear, Jerusalem." "O worship the King." "Praise, O praise, our God and King," a hymn not so universally found in that precise form, another imitation of Milton's "Let us with a gladsome mind," beginning, "Praise, O praise, our heavenly King," being sometimes preferred, and sometimes Milton's 136th Psalm being itself retained. "The voice that breathed o'er Eden," "When God of old came down from heaven."

I have been at the pains to examine what I suppose are the three leading hymnals in use in the Church of England, to see which of the hymns in our present hymnal not retained in the new one are in those collections. The following is the result, the hymnals examined being, (A) Hymns Ancient and Modern; (B) Church Hymns, (the S. P. C. K. collection); and (C) the Hymnal Companion to the Book of Common Prayer. Hymns in all three of these books, 21, 86, 136, 177, 248, 318, 400, 405, 415, 446, 451, 496, 519.

In A and B, 355, 356, 358, 359, 460.

In A and C, 3, 130, 168, 305, 380, 467.

In B and C, 37, 47, 54, 150, 250

In A only, 48, 102, 182, 245, 274, 357, 402.

In B only, 14, 92, 186, 308, 361, 427.

In C only, 2, 82, 88, 128, 143, 147, 149, 156, 157, 163, 171, 188, 224, 241, 253, 265, 275, 294, 298, 301, 324, 369, 385, 396, 403, 404, 411, 416, 417, 420, 429, 453, 461, 462, 465, 481, 498, 508.

I next come to the question of texts. Here the committee has laid down for itself an excellent rule, quite different from and a vast improvement upon, that acted upon in framing the report of 1889. We can ask nothing more than a compliance with the committee's rule, carefully to seek out and adopt the original versions of hymns, "except when the general consensus of the leading hymnals has shown that the best existing text of such hymns varied from the original."

In some instances, it would seem, changes of text are proposed which originated with the committee, as in Hymns 14 and 489, but the greater part of the alterations have, I believe, the sanction of one or more hymnals. The following are cases in which the alterations are most serious: Hymn 50, "Hark, the herald angels sing." The text adopted here is, in the main, Martin Madon's version of Wesley's hymn, and, so far, the action of the committee is in accordance with general usage. But in this text, besides changing the word "heavenly" to "heaven-born" a most curious alteration is made in the order of the verses and lines. Verses 5 and 6 are made to change places, and in verse 5, now made 6, the order of the lines is completely reversed. The last alteration may be traced to the old "Prayer Book" collection of 1826, but is not found, I believe, in any English hymnal.

Hymn, 87, "Ride on! ride on in majesty?" Two alterations are made of which the

more serious is in the second line of the third verse—"The winged squadrons of the sky" altered to "The angel armies," etc. This change is taken from Hymns Ancient and Modern, but other hymnals that I have compared, adhere, for the most part, to the original text.

Hymn 345, "Nearer, my God, to Thee." In this hymn the following alterations are made:

Though like the wanderer,
The sun gone down,
Darkness be over me,

to
Though like a wanderer,
Weary and lone,
Darkness comes over me;

and
Bethel I'll raise

to
Altars I'll raise.

These alterations are not, I believe, supported by the usage of the majority of the leading hymnals, and they manifestly tend to obscure the allusion to the vision of the patriarch which was all through the hymn as originally written. "Come," in the third line of the second verse, is hardly grammatical.

Hymn 413, "Guide me, O Thou great Jehovah." The correct text of this hymn is that of No. 505 in our present hymnal. The text given is that of the present No. 530, and I have never met with it in any hymnal except our present one and the old "Prayer Book" collection. In the following hymns the committee seem to have departed, more or less, from the rule laid down by them: Hymn 2, "Bishop Ken's morning hymn"; Hymn 77, "Christian, dost thou see them?"; Hymn 99, "Sweet the moments, rich in blessing"; Hymn 118, "Jesus lives"; Hymn 343, "Art thou weary?"; Hymn 338, "Rock of ages"; Hymn 431, "How sweet the name of Jesus sounds"; Hymn 445, "All hail the power of Jesus' name"; Hymn 452, "Praise, my soul, the King of heaven"; Hymn 236, "Oh Thou, before the world began"; Hymn 398, "Hark, hark, my soul."

There are several hymns to which, it seems to me, the omitted verses should be restored. Such are 100, "O come and mourn with me awhile"; 122, "See the Conqueror mounts in triumph"; 334, "Blow ye the trumpet, blow"; 375, "Crown Him with many crowns"; almost all the verses omitted which we are familiar with and verses inserted which are new to most of us; 469, "Holy offerings", wofully cut down; 668, "Forever with the Lord."

Some of the hymns contain grammatical errors which must be corrected or the hymns excluded. The following are examples: Hymn 102, line 2, the word "you" is used in a singular sense, quite contrary to the usage of our language in compositions of this sort, and in the same line with the word "thee." I venture to think that this hymn should be struck out as a quite inadequate representation of the "Reproaches." Hymn 299, next to last line, three verbs are in the third person singular which should be in the second. So also is the verb "wore" in Hymn 324, line 2, and "stooped" in Hymn 620, line 1.

Some other hymns contain inadmissible rhymes, as "Hosanna" or "manna" with "banner," and "return" with "sojourn," (Hymn 284); "children" and "bewildering," in Hymn 315; "rare" and "myrrh" (60), "sons" and "once" (284), "Lord" and "blood" (324), "glory" and "adore thee" (351).

One other hymn I would mention as too prosaic and obscure to be worthy of a place in the Hymnal, No. 283, "When doomed to death, the apostle lay." I should not be sorry to have a good deal of weeding done to get rid of this sort of hymns.

I trust that the spelling of the hymnal will be made to harmonize with that of the Prayer Book, and also in the case of capital letters, both in not using them in pronouns relative to divine persons, and (what seems to me more important) in using them in such words as cross, when referring to the Cross of Christ, and Bread, Cup, Body, Blood, when referring to the Body and Blood of Christ or to the sacramental signs thereof.

The plan of placing among general hymns those which are always associated

with particular times and occasions, is carried too far when *Veni Sancte Spiritus* (378) is not found among Whitsun Day hymns, "Holy, Holy, Holy, Lord God Almighty" among those for Trinity Sunday, "The Son of God goes forth to war" among those for saints' days. It has not even a reference. Hymns 321, 344, 369, 428, and 566, should be placed among those for Holy Communion, or at least referred to. Hymn 366, "Hail! thou once despised Jesus," should be referred to as a hymn for Ascension-tide. All the titles in the table of contents designated by Roman numerals, such as "Daily Prayer," "The Christian Year," should be omitted as useless, and as leading sometimes to incorrect classification. In the arrangement of hymns for the Christian Year those for the holy days between Christmas and the Epiphany should come in their due order, as the Collects, etc., for those days come in the Prayer Book, and hymns for the Rogation Days should come next before those for Ascension Day. Holy Communion, according to the Prayer Book arrangement, comes first among the sacraments, and the hymns in the hymnal should be arranged accordingly. The hymns for Ordination, etc., should naturally follow those for the Burial of the dead. Hymns designed for a particular Sunday in any season, as Hymns 65, 66, 67, 72, and 73, should be so designated. The heading, "The Holy Scriptures," should be omitted as other subject headings, such as "Repentance," "Faith," etc., have been, and the hymns under that head should be placed among general hymns.

It would be a great convenience if, following several recent hymnals, the hymns in each division were arranged in alphabetical order, so as to make the book to a great extent its own index.

The reason given by the committee for not publishing the names of the authors of the hymns does not seem to be sufficient. If hymns are altered, an asterisk after the author's name in the index may be used to confess that fact. The literary value of the book will be much enhanced by giving the author's names.

I see no reason for departing from the custom of prefixing texts of Scripture to the hymns, and I think that, according to Prayer Book usage, the Latin titles should be affixed to those hymns which are translated from the Latin.

It is hardly likely that such a revision of the committee's work as is almost certain to be called for, will be made during the next session of the General Convention, but I should think it practicable to refer the hymnal again to the committee with certain general instructions, and with power to issue the hymnal as the authorized hymnal of the Church. At the same time, liberty to continue the use of the present hymnal might be granted, so that those who are strongly attached to some of the rejected hymns might continue to use them.

If, however, it be decided to postpone the adoption of a new hymnal, I hope the plan may be considered which was suggested in your columns, of making a collection of very moderate size, entirely of first class hymns, to be the hymnal of the Church, and, if desired, bound with the Prayer Book, with reasonable liberty to use other hymns by way of supplement, if any congregations could not rest content with those provided by the Church.

PERSONAL MENTION.

The Rev. Christopher Harrower, lately in charge of St. Jude's church, Fenton, Mich., has been transferred to the diocese of Edinburgh, Scotland.

The Rev. W. Ball-Wright has resigned the rectorship of Grace church, Menominee, Mich., and will remove to Albany, N. Y.

The Rev. P. S. Murry, who has spent the past six months abroad, will return to the diocese of Pittsburgh the middle of October.

The Rev. Miles Standish Hemenway, of Du Bois, Pa., has accepted a call to St. Peter's church, Butler, diocese of Pittsburgh.

The Rev. Andrew Fleming, of St. John's, Erie, goes to Ashland, diocese of Kentucky.

The Rev. I. B. Kennard (P. O. address formerly at Turnerville, Habersham Co., Georgia) is now to be addressed at 306 Chicago ave., Chicago, Ill.

The Rev. H. E. Gilchrist has accepted the rectorship of Zion church, Sandy Hill, N. Y. and began duty Sept. 28th.

The Bishop of Caledonia sailed from England Sept. 24th for New York. He should now be addressed at Metlakatla, Victoria, British Columbia.

The Rev. T. D. Martin has become rector of St. Andrew's, Thompsonville, and St. Mary's, Hazardville, Conn. His address is Thompsonville.

The Rev. John H. White has not accepted the rectorship of the church of the Advent, Philadelphia, as announced in our issue of Sept. 24th. He will remain as warden at Seabury Divinity School, and should still be addressed at Faribault, Minn.

The address of the Rev. R. T. Jefferson is South River, N. J., and not Elk Rapids, Mich., as given in "Living Church Quarterly."

The Rev. F. D. Buckley has resigned the rectorship of St. Andrew's church, St. Johnsbury, Vt.

The Rev. Merrett H. Wellman's address is New Rochelle, N. Y.

The Rev. C. M. Sturgis has accepted the rectorship of St. Stephen's church, Milledgeville, Ga.

The Rev. R. C. L. Craig has entered upon his duties at Trinity church, Clarksville, Tenn.

The Rev. Wm. R. Woodbridge has resigned the rectorship of Christ church, Port Henry, N. Y.

The Rev. Olin S. Roche, rector of St. Peter's church, New York, has returned from Europe.

The Rev. Albert Watkins has resigned the rectorship of St. John's church, Gloucester, Mass.

The Rev. W. T. Allen has resigned the rectorship of St. Peter's church, Talladega, Ala., to accept an election to Fort Smith, Ark.

The Ven. Archdeacon Stringfellow, D. D., of Montgomery, Ala., has been passing some time among friends in Virginia, previous to attendance upon the General Convention.

The Assistant Bishop of Southern Ohio has returned home from his trip to Alaska.

The Rev. J. F. Blyman has resigned the rectorship of Grace church, Oshkosh, Wis.

The Rev. John H. Ely has resigned the rectorship of the church of the Holy Trinity, Hartwell, Ohio.

The Rev. H. P. Scratchley has been appointed assistant minister of the House of Prayer, Newark, N. J.

The Rev. Chas. F. Sontag has entered on his duties as rector of Trinity church, Marlboro, Md.

The Rev. Mark Jukes has accepted the rectorship of St. Paul's church, Virginia City, Nevada.

The Bishop of Newark returns home from Europe by the steamship "Alaska" in time to attend the General Convention.

The Rev. J. W. Buckmaster, who has been in charge of Christ church, Marlboro, and All Saints', Milton, N. Y., has accepted an election to the rectorship of St. John's church, Tuckahoe.

The Rev. Wm. Gardam has been appointed dean of the cathedral of Our Merciful Saviour, Faribault, Minn.

The residence of the Rev. R. G. Knox has been changed to 412 East 1st st., Grand Island, Neb., where all letters, etc., may be sent him.

The address of the Rev. Stewart Stone is 251 South 17th st., Philadelphia.

OFFICIAL.

THE SUNDAY SCHOOL INSTITUTE.

The Triennial Sunday School Institute will be held in Christ church, cor. St. Paul and Chase sts., Baltimore, Md., the Rev. George Currie, D. D., rector, during the General Convention, Tuesday, Wednesday, and Thursday, Oct. 11th, 12th, and 13th. Inaugural address by the Bishop of Maryland; Bishops Ruleson, Whitaker, Whitehead, Dudley, Adams, Worthington, and Weed will also make addresses.

LITCHFIELD (CONN.) CHORAL UNION.

The annual festival of the Litchfield Choral Union, Eastern Side, will be held at Trinity church, Thomaston, on Thursday, Oct. 13th, commencing at 11 o'clock. The service, which will be rendered by probably not less than ninety voices, will be full choral, and include Whitney's *Te Deum*, and anthems by Garrett and Clarke Whitefield.

EVANGELICAL EDUCATION SOCIETY.

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

TO CORRESPONDENTS.

E. C. ARMAGH—We have handed your letter to an officer of one of our theological seminaries, and you will probably get a reply by mail. You need not remit for stamps. No charges.

NOTICES.

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

MARRIED.

HARRISON—REID.—At Opbir Farm, Westchester County, N. Y., Tuesday, Sept. 27th, by the Rev. Archdeacon Kirkby of Christ church, Rye, Ella Spencer Reid, of New York, to Ralph Chandler Harrison, of San Francisco, Cal.

KIMBALL—KNOX.—On Monday, Sept. 26th, at St. Peter's, in Galilee, Monmouth Beach, New Jersey, by the Rev. David H. Greer, D. D., Caroline Todd, daughter of the late John Jay Knox, to Dr. Reuel B. Kimball.

ODELL—DADE.—On Wednesday, Sept. 28th, 1892, at Christ church, Tarrytown, N. Y., by the Rev. J. Seldon Spencer, Miss Louise M. Dade to C. Fred Odell.

MONTEITH—HOLLEY.—Wednesday, Sept. 28th, at Christ church, Greenwich, Conn., by the Rev. W. W. Holley, D. D., of Hackensack, N. J., assisted by the Rev. D. B. Yarrington and the Rev. A. G. Cummins, Frances Glover, daughter of Francis M. Holley to James Walter Monteith, of Colorado Springs, Col.

LEWIS—GARVIN.—At St. Mark's church, Seattle, Sept. 3rd, 1892, by the Rev. D. C. Garrett, Mr. De Lancey B. Lewis of Hamilton, Washington, son of the late Rev. A. M. Lewis, and Miss Ella E. Garvin, of Nellisville, Wis.

DIED.

NORTON.—On Tuesday, Sept. 27th, at his late residence, New York City, Frederick O. Norton, in the 55th year of his age.

MORRIS.—On Monday, Sept. 26th, at his residence 106 East 74th st., N. Y., Arthur Morris, Major U. S. Army, (retired), son of the late Major-General Wm. W. Morris, U. S. A.

PIFFARD.—On the 27th inst., at the residence of his parents, 10 West 35th st., N. Y., Henry Haight, eldest son of Dr. Henry G. and Helen H. Piffard, aged 23 years.

PIERSON.—At Newark, on Wednesday, Sept. 28th, 1892, Minnie L. Underhill, wife of W. H. Pierson.

LATHROP.—Entered into rest Sept. 12th, 1892, Miss Clarissa C. Lathrop, of New York, founder and national organizer of the "Lunacy Law Reform League;" she was a daughter of the late William E. Lathrop, of Rochester, N. Y.

CORWIN.—Suddenly, on Sept. 23rd, at residence, 232 Putnam ave., Brooklyn, N. Y., Jessie Stewart, youngest child of Margaret A. and Hamilton S. Corwin, and granddaughter of the late Edward Lamb, aged one year and four months.

"Gracious Saviour, gentle Shepherd,
Little ones are dear to Thee;
Gathered with Thine arms, and carried
In Thy bosom may she be;
Sweetly, fondly, safely tended,
From all want and danger free."

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 1,10 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

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

THE FRANKLIN MISSION.

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

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

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

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

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

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

Very truly yours,
J. A. DEAL,
Missionary.

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

The above appeal has my deepest sympathy and warmest approval.

THEODORE B. LYMAN,
Bishop of North Carolina.

CLERICAL SUPPLY.

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

CHOIR AND STUDY.

CALENDAR.

OCTOBER.

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

STORM CHEER.

Written in a Church Tower, During a Violent Tempest, Just After News of Whittier's Death.

BY THE REV. J. CROSS, D. D., LL. D.

"It raineth, and the clouds are never weary;"
And hour succeeding anxious hour,
The lonely watchman from his tower
Looks forth upon the baleful power
Of stormy winds behaving rather queerly.

What ails the angry elements, I wonder?
Has Satan with his imps gone out,
With clarion peal and battle shout,
To fling his fiery bolts about,
And scare mankind with his imperial thunder.

Hark! how the chariots of the air are rumbling
Along their watery ways on high,
Midst groan and shriek and wail and sigh,
As if the walls that prop the sky
Round all the Jerichos on earth were tumbling!

What mean these omens all about, above us,
These scowls of heaven, these blasts from hell,
These cholera cargoes, foul and fell,
Mobs, riots, murders, knell on knell?
Have all the powers supernal ceased to love us?

Inform us, ye who read the lore celestial!
Has our retiring neighbor Mars
Collided with malignant stars,
Upsetting all his water jars,
And scattering curses o'er our realm terrestrial?

'Tis written, "Some days must be dark and dreary;"
But let them come, and let them go,
Those days of gloom, those days of woe,
Our certain heritage below,
Since One has said: "Come unto me, ye weary!"

Another bard has joined the great departed;
Who now shall soar with equal wing,
And strike for us the tuneful string,
The cause of truth and freedom sing,
Or raise the wail for Virtue broken-hearted?

The poet, like the monarch, dieth never;
His harp is heard above his tomb;
His lamp still burns amid the gloom;
Another stands in Whittier's room;
The bells of God go chiming on forever!

One day from out that pearl-wrought Eden portal
The perfect light of love supreme
On every human heart shall beam,
And all shall emulate the theme,
And laud the life that makes their own immortal.

Cheer up, ye good, the gleams of hope are glorious!
Prophetic time speeds on apace;
Hail, happier age for Adam's race!
Hail, clearer truth and ampler grace!
Hail, Prince of Peace, o'er all enthroned victorious!

The last of the Apocalyptic seven
Prepares the final blast to blow;
Hears and expires the mortal foe,
And universal change below
Brings in the promised counterpart of Heaven!

A correspondent, Mr. John B. McRae, of Jackson, Northampton Co., N. C., writes in part as follows: "If I am not very much mistaken, it is stated in one of your very interesting letters in reference to various choirs in the great English cathedrals and college chapels, that previous to the

Celebration, the choristers withdrew in a body. I have seen it stated somewhere, in some of our Church papers, that such is the fact, and I should be exceedingly gratified to be informed why it is so. I cannot see how the solemn, magnificent office of the Holy Eucharist can be properly rendered without the aid and assistance of the finest music man can afford." * *

Reply: The fact was correctly stated, and after many visits to different cathedrals. The reasons are many, and cannot be easily summarized within the limits of this department. It is just to conclude that such is the general, if not universal, cathedral "use." It should be remembered, in this connection, that the cathedrals, lying directly under the control of the Government, are administered in the spirit of conservatism and deference to precedent and established tradition. For this reason the ritual revival now working so mightily in the Anglican Communion, sweeps past the cathedrals without leaving a trace. The apathy and ecclesiastical indifference of the Queen Anne and Hanoverian periods there remain stereotyped. The story of Lincoln and the persecutions of Bishop King are even now fresh on the record, held as an offender against the statutes in a ritual simpler than that which obtains every Sunday in Trinity church, New York, and hundreds of our churches elsewhere. No one can appreciate the disheartening sense of irreverence towards the Holy Communion who has not, e. g., after an exhilarating Matins, as in St. Paul's, been an involuntary witness to the humiliation and well-nigh desecration of the sacred office stripped of its glowing accessories. It is literally without any psalm, anthem, or hymn, a mournful, Passion-week Celebration; the last lingering affront of Puritanism and Independence that still afflict the supreme solemnities of Holy Church.

We learn from the Bureau of Music of the World's Columbian Exposition, Chicago, that Camille Saint Saens has accepted the invitation of the Exposition to visit Chicago next summer. Although the date is not absolutely fixed, it is probable that Mr. Saint Saens will choose either May or June for his visit. He will conduct programmes of his own compositions, and will appear as organist and at chamber concerts.

The invitation of the Exposition tendered to Dr. A. C. Mackenzie, of London, to visit it as guest, has also been accepted. Dr. Mackenzie will come to Chicago next September, and several programmes of his composition will be performed. He is not only one of the foremost among English composers, but is prominent as a conductor and educator, being principal of the Royal Academy of Music and conductor of the London Philharmonic Society, the oldest and most honorable of all existing English musical organizations. His choral and orchestral works are well known in this country. A comparatively young man, Dr. Mackenzie is one of the most scholarly, versatile, and popular of English musicians.

The musical director is also privileged to announce the names of the following musicians who will consti-

tute the committee to examine American compositions: Camille Saint Saens, Paris, France; Dr. A. C. Mackenzie, London, England; Asger Hamerik, Baltimore, Md.; Carl Zerrahn, Boston, Mass.; B. J. Lang, Boston, Mass.; Wm. L. Tomlins, Chicago, Ill.; Theodore Thomas, Chicago, Ill. All American composers are invited to present works for the approval of this committee, and in order to accommodate the greatest number, the Bureau will receive scores up to Nov. 15th, 1892.

Appropos of this musical department of the great Exposition, Mr. Reginald DeKoven, one of the few Americans whose compositions have gained honorable publicity, in England first, and afterwards at home, takes up the subject in a recent New York paper, with energy and a certain degree of well-bred indignation, as he remonstrates against the lop-sided and narrow policy of the management, which surrenders the unique and unprecedented opportunity to living European celebrities and to the works of the great classic masters of Europe, to the practical exclusion or subordination of American art and artists. Mr. DeKoven, who is a son of the late Dr. Henry DeKoven, and nephew of the late Dr. James DeKoven, of Racine College, deals with his subject in a masterly way, not only in his intimate as well as extensive knowledge of musical art, but in the elegance and cogency of his English. While he recognizes the newness of our musical art and the scarcity of its productions, he justly urges that on such a national occasion, they should find place among other resultants of our occidental world and its civilization.

He shows that a discriminating survey of the field will result neither in humiliation nor failure. Enough has been already accomplished to secure a creditable record, even under the fierce European competition to which our own art must be subjected; and public sentiment should insist upon an equitable opportunity for American musicians and music. Certainly the policy that is already outlined towards painting and the plastic arts, should be extended to our music and musicians. There are American cantatas, motetts, symphonies, overtures, and suites, that have already challenged European criticism, and received its applause. Why not give such a hearing at the Columbian Exposition?

In architecture and structural design, the Exposition certainly demonstrates already the fertility and splendid invention of our architects. Mrs. M. J. Van Rensselaer has rendered our great public an inestimable service in her recent papers, profusely illustrated, on the various structures now rapidly approaching completion in Jackson Park. No one need remain in ignorance of this overwhelming demonstration of the vigor, eloquence, and sufficiency of our native architectural culture. Already the most accomplished critics are agreed that no previous Exposition has developed such a magnificent group, or ensemble of edifices; and that American art might almost rest its pretensions with these wonderful erections without detriment or loss. Mrs. Van

Rensselaer's papers will richly reward careful reading, as a preparation for an intelligent study of the great Exposition.

We have received from Messrs. E. & J. B. Young, Cooper Union, New York, the first annual publication of the Arundel Society of London, for 1892, of which society this Church publishing house is the New York agent. The subject presented is, "St. Peter Enthroned as Pontiff," by Gran Vasco, a painter of uncertain date and lineage, while beyond question a very great master in religious art, whose few productions would grace the most exclusive collections in existence. Of this St. Peter, Murray's "Hand-Book for Portugal" does not hesitate to assert that "the St. Peter is a grand work of art, which would be an ornament to any picture gallery in Europe, and is well worth a journey to Portugal to see." The original, with three others, is to be found in the sacristy of the Cathedral of Vizen near Oporto. The dimensions of the original painting are 7 feet 8 inches square.

The composition and treatment remind one strongly of the early Flemish masters, in the exceeding devoutness of spirit; in the exquisite details of architectural accessories, embroideries and draperies, precious stones, goldsmith's work, and especially in the open arches on either side of the principal motive, showing in a luminous, open-air back-ground, "The Calling of St. Peter," and the *Domine quo vadis*, wrought in the delicate medallion manner of the Van Eycks. This is not strange, for John Van Eyck in 1428, was painting in Portugal on a commission from the Duke of Burgundy; and for more than a century afterwards the active intercourse kept up by sea between Portugal and the Netherlands enabled Flemish artists and Flemish paintings to exercise a leading influence over the Portuguese school.

The Apostle is here seen enthroned in pontifical state, a typical impersonation of the Holy Catholic Church, enthroned in a loggia of Renaissance architecture. A great critic says of the picture: "It is impossible to find anything more grand. The drapery, the design, the touch, the coloring, the incidental landscape, all is beautiful, all is irreproachable." Mediæval art is, and must remain, the great art, especially in all religious and ecclesiastical relations; and such a superb example of it as this lets us very far into the spirit and life of its noblest periods. Messrs. Young receive subscriptions for the Arundel Society publications, which in view of their uniform excellence and importance, are marvellously inexpensive.

This same house has brought out a new edition of the Psalter, pointed, for distribution in Sunday schools, missions, and churches, thus placing the Church's true hymnal in the reach of all the people. It is the Trinity Psalter, revised and edited by Dr. Messter, and in use in the church and chapels of that great parish. As the cost is only thirty cents, there is no reason why it should not be very generally introduced. The paper is good, and the printing clear and legible.

It has recently pleased Queen Victoria to raise certain of her musician-

CHILDREN'S CORNER.

HOW THE POTATOES WERE NOT BOILED.

From *The Quiver*.

"Ally, if you were to stay at home from school to-day, do you think you could manage to look after the house for me?" inquired Mrs. Brown one bright summer morning, as Ally was collecting her lesson books together. "Your father was sure you could."

"Of course I could, mother," returned Ally, confidently. "Is anything the matter? are you ill?"

"No; but Mrs. Thomson down the road is, and I promised to go in and help her a little. The only thing is, that Uncle Sam is coming in with father to dinner, and I don't feel quite easy; he is rather particular."

"You needn't be uneasy a bit, mother," said Ally, with some indignation; "why, for years I've been able to manage the house-keeping. Everything will be just as nice as if you were at home."

"In fact, mother is quite unnecessary," said Mrs. Brown, laughing as she tied on her bonnet at the hanging glass beside the window. "Very well, Ally; you must do your best. Remember, you are mistress in my place. Keep up a nice fire and a tidy hearth, and have plenty of potatoes boiled for dinner exactly at one o'clock. The meat is ready in the cupboard, so the potatoes are all you have to cook. Do be careful, my dear."

Mrs. Brown gave a final look round, and went down to the tiny green gate. Ally stood on the top step, and watched her brown bonnet as long as it was visible over the hedge-top; then she went into the house, and launched her book-bag into the depths of the corner cupboard.

"Lie you there till to-morrow," she laughed. "Hurrah! there's no school for me to-day! I'm the housekeeper now, though I believe mother thinks nobody can do anything but herself."

It was delightful to walk about with full liberty and nothing particular to do; better far than going to school and learning horrid lessons all the time. Ally glanced at the fireside; it was a great deal too early to tidy it up yet; it would be all dusty again long before dinner time and Uncle Sam came. There were the breakfast things to wash, and mother always did those first; still, it seemed a pity to bother about such a few; she could do them quite well with the dinner things all together.

Ally tried on her mother's best bonnet, turned over her own odds and ends of finery, and finally danced out into the sunshine. It was too bright to be shut up in the house all day.

Once in the garden, time simply flew. There were the bees to look at, a brood of dear little yellow chicks to feed with all the stray crumbs she could find, a big bunch of ox-eye daisies to gather from the meadow behind the cottage. Ally came back at last, quite tired with all the running and dancing, and began to think about her duties.

"Perhaps I'd better do those potatoes first, then they can be boiling while I dust up the kitchen. Dear me! mother made such a fuss about keeping house; it's a deal easier than going to school."

A great deal. Ally thought she might as well do those potatoes out in the sunshine. She brought out a seat for herself, a stool for her feet; it was as well to be comfortable. "Mother would call that a lazy way," she said to herself, "but it doesn't really take a bit longer. There, I think that's all; and there is plenty of time."

Ally had forgotten to look at the fire when she went in. Fires are apt to be forgotten on warm summer days; winter is the time for remembering them. She settled herself beside the door-way and began.

Two or three potatoes, and Ally laid the knife down to rest her fingers, and began to consider. Mother always boiled a pan-

ful; but Ally felt quite sure they could not need so many to-day. Two for father, two for Uncle Sam, one for herself, ought to be plenty. They were awkward things to pare, too. When she was grown up and had a house of her own, she would not trouble about potatoes every day. She would have a little parlor with a carpet in the middle, and pink vases on the mantelshelf. Those daisies would look lovely in pink vases; or perhaps by then she might have real hot-house flowers, like Katie Green. Katie's father was a gardener, and they never thought of putting common wild flowers in their windows.

Ally tucked her head comfortably into the angle of the door to think over this point. She looked up at the blue sky and tiny fleecy clouds overhead, and planned out a dozen day dreams for that blissful time when she should be housekeeper always, not just for a day by chance; and by-and-bye sky and clouds and plans grew hazy and indistinct together—the housekeeper was sound asleep at her post.

And there she slept, utterly unconscious of her responsibilities, till a click at the green gate, and her father's voice, brought her down from the clouds with a startled rush.

"Well, little housekeeper," he cried cheerily, "have you got any dinner ready for two hungry men?"

Ally looked up at him confusedly, at Uncle Sam's sober face behind, at her half-finished task on the ground; then she made one despairing spring indoors. Alas! here matters were worse still; how could she have forgotten that fire? Not a single spark of it was left, and the sun was shining right down on the dusty hearth and the untidy table.

"What is the meaning of this?" demanded her father, surveying the room with displeased surprise.

Hot tears splashed down Ally's face. It was bad for her father to have found her in this plight; but before Uncle Sam, who never gave her credit for being able to do one thing properly, it was terrible.

"Oh, father! I did mean to have it all so nice for you," she sobbed. "I could have done everything just as well as mother, if only I hadn't got so tired first."

"Little girls are always a deal cleverer than their mothers; we know that quite well," remarked Uncle Sam, in his most aggravating fashion.

"Well, you can go back to your play," said her father quietly. "It's too late for repenting now. There must be no more housekeeping for you at present."

Ally ran away to the end of the garden, and cried her pinafore damp, under the shade of the cherry tree. Oh, if she had only had the sense to do things as mother did them, instead of trying plans of her own! How was she to tell mother about it! How was she to make father understand all she had meant to do? How was she to face Uncle Sam again? Nobody would ever trust her any more, or forget how she had disgraced herself to-day; and she might live to be quite old! What was to become of her till then?

Father and Uncle Sam went away again half an hour later. Father looked back at her, as he opened the gate. "Go straight

PROPRIETARY.

Sick Headache

Is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue. By its toning and invigorating effect upon the digestive organs, Hood's Sarsaparilla readily gives relief when headache arises from indigestion; and in neuralgic conditions, by building up the debilitated system, Hood's Sarsaparilla removes the cause and hence overcomes the difficulty.

"My wife suffered from sick headache and neuralgia. After taking Hood's Sarsaparilla she was much relieved." W. R. BABB, Wilmington, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

into the house, Alison," he said curtly, "and remain there till your mother comes home."

Ally crept in very soberly and shut the door. She wanted to see no more of the sunshine; all the brightness had gone out of it. She commenced to straighten up the house as well as she could, seeing everything through a mist of tears. While she was in the midst of those neglected breakfast things, the door opened and Mrs. Brown came in.

"Well, my girlie," she began cheerfully; and then, as she caught sight of Ally's woe-begone face, "Why, what is wrong, my dearie? Have you hurt yourself?"

"No, mother; but I've not been doing one single thing, right, the whole day. I'll never think I'm clever any more; and father's so angry with me, I do think my heart's just broken."

By degrees the whole sad story came out. Mrs. Brown listened gravely, but perhaps she thought the little culprit had suffered enough, for she made no reproaches.

"All the time, too, mother, I was thinking how clever I meant to be when I had a house of my very own, and how nice I should make it; and now I don't feel as if there would be one bit of pleasure about it."

"There is plenty of time to think of that, Ally," mother told her presently; and I've always found that little present duties well done are worth far more than good intentions for the future. Leave that to take care of itself, and do your very best just now; it's the only safe way."

Ally's heart was not quite broken, after all; indeed, two or three days later there was little trace of the disaster, beyond a certain shyness in Uncle Sam's presence. But mother will leave her to keep house with fewer misgivings next time. Ally is finding out that something more than mere good intentions is needed for doing one's duty.—*Sarah Pitt.*

PROPRIETARY.

WORTH A GUINEA A BOX.

BLIND.
They are blind who will not try a box of

BEECHAM'S PILLS

for the disorders which grow out of Impaired Digestion. For a Weak Stomach, Constipation, Disordered Liver, Sick Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest.

COVERED WITH A TASTELESS AND SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

Asthma
The African Kola Plant discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 132 Vine St., Cincinnati, Ohio.

MADAME PORTER'S
COUGH BALSAM
A Purely Vegetable Expecto- rant; not a violent remedy; and very agreeable to the taste.

SUCCESSFULLY used for MORE than 70 YEARS.
RUCKEL & HENDLE, N. Y.

SANITARIUMS.

Pennoyer Sanitarium.

This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, cool summers; no malaria. For illustrated circulars address
N. A. PENNOYER, M. D., Manager, Kenosha, Wisconsin.

YOU CAN BECOME A
Trained Nurse
BY STUDY AT HOME.

Write for particulars with roc (stamps). CORRESPONDENCE SCHOOL OF HEALTH AND HYGIENE, 34 Telephone Bldg., Detroit, Mich.

PROPRIETARY

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil—it happens sometimes.

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again.

Shall we send you a book on CAREFUL LIVING? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

51

PRINTING, TYPE WRITING, ETC.

LITHOGRAPHING IN ALL ITS BRANCHES.

The
Orcutt
COMPY
LITHOGRAPHERS,
N. W. COR. DEARBORN & HARRISON STS.
W. B. ORCUTT, GEN'L MGR. CHICAGO.
FIRST-CLASS WORK.
NO FANCY PRICES.
GIVE US A TRIAL.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for Illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.



INVESTMENTS.

First Mortgage Loans on Inside Improved
TACOMA PROPERTY, 8 Per Cent.
Farm Loans, 9 Per Cent.

Full charge of property taken for the Eastern Investor, and personal attention given to all loans and investments.

City and Suburban Lots for sale at lowest prices; also improved and unimproved farm lands. Gold, Silver, Copper, Lead, and Coal Mines for sale. Information regarding the State of Washington or any point thereof, gladly furnished upon application.

TAYLOR & GUNSTON,

Real Estate Agents and Appraisers, Loans and Insurance, 504 California Block, Tacoma, Wash.

THE COLORADO SECURITIES COMPANY.

Guarantee 7 and 8 Per Cent. Investments.

Absolutely safe. Long experience. Highest references, both East and West, among whom are, by permission, leading Banks, the Rt. Rev. Jno. F. Spalding, D. D., Bishop, Denver; the Rt. Rev. Geo. F. Seymour, D. D., Bishop, Springfield, Ill.; and the Very Rev. H. Martyn Hart, D. D., Dean, Denver. Correspondence invited. Address Tabor Block, Denver, Colorado, or 258 Broadway, New York.

MISCELLANEOUS.

BARLOW'S INDIGO BLUE.

THE FAMILY WASH BLUE. ALWAYS RELIABLE
For Sale by Grocers Generally.

D. S. WILTBERGER,

223 N. 2nd Street, Philadelphia, Pa

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS.
Be sure your Waist is stamped "GOOD SENSE."

See Name "EVER READY"

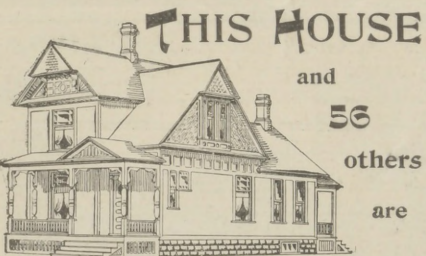
on back DRESS STAY you buy. Take of each none but them.
YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

BUSINESS MENTION.

"The Poetry of Fire" is the name of an artistic and beautiful brochure just issued by the Michigan Stove Company, manufacturers of the celebrated Garland stoves. It is published not so much as an advertisement, as to place before the people, in agreeable form, a few selections from the poets of various periods on the subject of fire. The verses are aptly illustrated, and the book is interesting clear through.

TO PURCHASERS OF BELLS.—The quality and power of the tone of a bell depend not only on the quality of metal used and the weight, but also on the resonant surface and diameter. Other things being equal, the bell with the larger diameter and greater resonant surface, will give a deeper and richer tone, and can be heard further. In respect to resonant surface and diameter, the "Blymyer" bells are said to have an important advantage over the copper and tin bells, since the metal used permits a larger diameter in proportion to weight, and secures a larger resonant surface. For example, a 1,000 lb. bell of this make, instead of being only 37 to 38 inches in diameter, is 44 inches, or about 20 per cent. larger. It is believed there is no copper and tin bell made, of 37 and 38 inches diameter, that is equal in either quality or power of tone to the Blymyer 44-inch bell. Not only have these bells this important advantage over the copper and tin bells, but they are lower in price. To churches a special discount is offered. The Cincinnati Bell Foundry Co. are sole makers of the "Blymyer" bells, and guarantee every bell to be satisfactory in tone to the purchaser. Parties contemplating the purchase of a bell will do well to send for the Company's catalogue.

ARCHITECTURAL.



THIS HOUSE and 56 others are

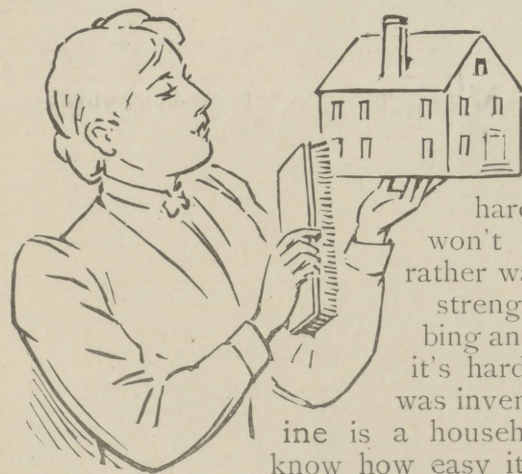
ARTISTIC DWELLINGS

known as the Allen houses. They cost from \$650 up, and are a continual delight to the eye—because founded upon proper lines; no meretricious decorations. Views; floor-plans; estimates of cost. Send for 2d edition of illustrated book—postpaid for \$1.00. FRANK P. ALLEN, Architect, 193 Old Houseman Block, GRAND RAPIDS, MICH.

FLOWERS.

FLOWER LOVERS.—Send me your Address for Something New H. R. VAN EPS, Peoria, Illinois.

WASHING COMPOUNDS.



Cleaning House.

Hard work or easy work, just as you choose. If you find it hard work, it's because you won't use Pearlina. You'd rather waste your time and your strength with that absurd rubbing and scrubbing. Of course it's hard—that's why Pearlina was invented—that's why Pearlina is a household word. You don't know how easy it can be, until you let Pearlina do the work. Then house-cleaning slips right along. It is over before you know it.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back. JAMES PYLE, New York.

WORLD'S FAIR NOTES.

It is stated in the Mexican papers that the celebrated Zapadores band is to leave the City of Mexico shortly to take part in the dedicatory ceremonies of the Exposition. The Zapadores, or Sappers' and Miners' band, is the most celebrated musical organization in Mexico. Its leader, Don Miguel Toledaro, is the recognized musical director of the republic. It is the band of the crack regiment of the Mexican Army. When Gen. Grant visited Mexico on his tour around the world, Senor Toledaro composed a march in his honor. President Diaz ordered that the piece be played in concert at which Gen. Grant was present. Senor Toledaro led 760 men, who played this march.

PRINCE BISMARCK is quoted as saying lately to an American visitor: "I should like above all things to visit America. For America and Americans I have the profoundest respect. I take the greatest interest in your approaching World's Fair, and may visit America next year, although it is yet impossible to form one's plans so far ahead."

M. BULLOGI DASS, of Delhi, India, has written to Chief Fearo, of the foreign department, offering to send some pictures of Mahomet and his Apostles on copper leaves with inscriptions, etc., in silver; also an almanac printed on cloth. He offers them for sale or exhibition provided the expenses of transmission and duty are assumed.

Reading Matter Notices

BEECHAM'S PILLS Cures Bilious and Nervous Ills.

The most astonishing results in healing wounds have been shown by Salvation Oil

A neglected cough may lead to consumption, therefore, take Dr. Bull's Cough Syrup

SLEEPER, CHICAGO TO BOSTON, \$1.50.

The Wabash Railroad, in connection with the Canadian Pacific, will hereafter run a tourist sleeping car to Boston, via Detroit and Montreal, leaving Chicago every Thursday at 3:00 P. M. Rate per berth to Boston \$1.50; to intermediate points at correspondingly low rates. Ticket Office, 201 Clark street, Chicago.

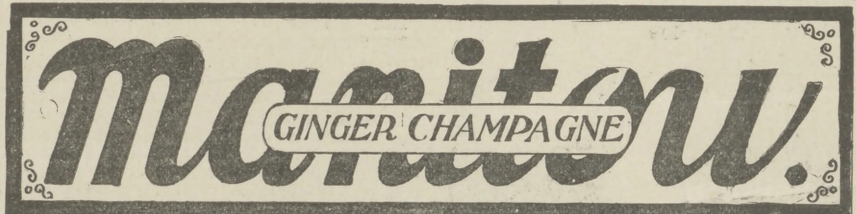
THE HEALTH RESORTS OF COLORADO

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

STOVES AND RANGES.



TABLE WATER



Non-Alcoholic. Strictly a Temperance Drink.

A perfect summer beverage prepared after our own special formula, from the waters of the famous "Manitou" effervescent springs, with an absolutely pure ginger extract obtained direct from the root. The sale of this article is increasing very rapidly on its merits. It is superior to the ordinary ginger. Also for all purposes that that article is used for. Try the "Manitou" ginger champagne once, and you will use it always.

Unexcelled for Family, Club, and Restaurant uses. Sold by all first-class Groceries. Also by a Druggists. Address for literature, MANITOU MINERAL CO., MANITOU SPRINGS, COLORADO

Saratoga Kissingen Water "The Pearl of Purity"

Is the ONLY Table Water bottled with its own natural gas just as it flows from the spring. It is Positively Pure, as it flows up through 192 feet of Solid Rock and is not exposed to the air until opened for use.

Sparkling Palatable

SARATOGA KISSINGEN GINGER ALE is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas. BOTH SOLD EVERYWHERE, IN BOTTLES ONLY. Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

GARFIELD TEA Overcomes results of bad eating; cures Sick Headache; restores Complexion; cures Constipation. A one cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

OUTFITTING AND FURNISHING.

3 CLOAK BARGAINS

Here are Three of the Greatest Leaders of the Season.



(No. 809.) Tan Colored fine Beaver, full natural Opossum collar and reverse silk-facings, ornamental silk fasteners, length 32 inches. Price only \$12.00. Value \$20.00. (see illustration.)

(No. 133.) Same as above in Black English Cheviot, tailor made, Astrakhan collar and reverse, ornaments in front, silk facings. Length 32 inches, price only \$10.00; value \$16.00.

(No. 902.) Our great Plush Saque, 42 inches long, with scooped facings, fancy satin lining, or if preferred heavy satin, Rhadame lining. Plush indestructible. Worth \$40.00; our price \$25.00.

Remember we are

The Largest Exclusive Fur and Cloak House in America.

Our goods are guaranteed. We send garments C. O. D. with the privilege of examination. Send us your order to-day for a garment, or

Write for Our Fall and Winter Catalogue

giving descriptions and illustrations with prices that will astonish you.

GRAND CLOAK CO.,

S. W. Cor. State & Adams Sts. CHICAGO.

DON'T WEAR STIFF CORSETS

FERRIS' GOOD SENSE

Corset Waists are now made in various shapes

SHORT, MEDIUM, and LONG WAIST for CHILDREN, MISSSES, LADIES.

Made in FAST BLACK, drab and white. All genuine have Clamp Buckle at hip. MARSHALL FIELD & CO.

Chicago, Wholesale Western Agents. Send for circular.

FERRIS BROS., 341 Broadway, New York. For Sale by ALL LEADING RETAILERS.



Manufacturers, FERRIS BROS., 341 Broadway, New York.

FOODS.

GIVE THE BABY



FOOD

IF YOU WISH your infant to be well nourished, healthy, and vigorous.

THE BEST FOOD

For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged.

Our Book for MOTHERS.

"THE CARE AND FEEDING OF INFANTS,"

Mailed free upon request.

DOLIBER-GOODALE CO., BOSTON, MASS.

Kindness is a duty. Many little ones are slowly starving through improper feeding. Ridge's Food, used by special directions, will ensure health, even to the feeblest child. Test it, mothers.

WOOLRICH & CO., Palmer, Mass.

HOUSEHOLD HINTS.

WHEN one lives near a cleaning establishment it is wise to send one's chenille portieres there to be cleaned, rather than to attempt to do the work at home; but as some may not be in a position to take advantage of such facilities, the first step toward an effective cleaning is to shake the curtains thoroughly and brush out all dust. Next, put two quarts of boiling water and two quarts of benzine in a tub or pail, and after submerging the portiere in this, cover, and let it stand for ten or fifteen minutes. At the end of that time, sop it up and down, and finally hang it on the line in the shade, shaking it well to get out all the wrinkles. Each portiere must be treated in this manner. If, when dry, they do not look perfectly clean, repeat the process. There must be no fire in the room in which this work is done and the windows should be kept open.

WHEN the washing of an article in soap and water is out of the question, sponging with some substance that will remove grease and other stains is the next best thing. Naphtha or benzine is excellent for this purpose, but at times something more is required. A cleaning fluid often used upon silk and woolen fabrics with satisfactory results is made as follows: Put into a large saucepan two quarts of water, half an ounce of borax, and four ounces of white castile soap, shaved fine, and stir frequently until the soap and borax are dissolved; then take from the fire and add two quarts of cold water. When the mixture is cold, add one ounce of glycerine and one of ether. Bottle and put away for use; it will keep for years. To clean an article, first brush thoroughly, and then spread on a table. Sponge with the cleaning fluid and rub hard until the stains disappear. Spots can be removed from carpets in this manner.

COFFEE, tea, and wine stains on table linen if treated at once seldom give much trouble. Place the stained part over a large bowl and pour boiling water upon it until the stain disappears. If, however, the stains be of long standing and have been washed with soap, it will be difficult to get rid of them. Javelle water (which can be made at home or bought of a druggist) will do it. Put about half a pint of Javelle water and a quart of clear water into an earthen bowl; let the stained article soak in this for several hours; then rinse thoroughly in three waters. It is only white goods that can be treated in this manner, as the Javelle water bleaches out the color. Another way to do is to put a little of the Javelle water in a saucer or small bowl and soak the spot in this until it disappears. Rinse thoroughly.

TO MAKE JAVELLE WATER—Into a large saucepan, porcelain-lined if possible, put four pounds of bicarbonate of soda and four quarts of hot water. Stir frequently with a wooden stick until the soda is dissolved; then add one pound of chloride of lime, and stir occasionally until nearly all the solids are dissolved. Let the liquid cool in the kettle; then strain the clear part through a piece of cheese cloth into wide-mouthed bottles. Put in the stoppers and set away for use. The part that is not clear can be put into separate bottles and used for cleaning white floors and tables, also for cleaning the sink. In making this preparation be careful not to spatter it on your clothing or on the paint. Half a pint of this water can be put into a tub with about a dozen pails of warm suds and the soiled white clothes be soaked in it. Much of the dirt can be removed by this method. The French laundresses use this preparation for white clothes.

HARTSHORN'S SELF-ACTING SHADE ROLLERS. Beware of Imitations. NOTICE AUTOGRAF OF STEWART HARTSHORN ON LABEL AND GET THE GENUINE HARTSHORN.

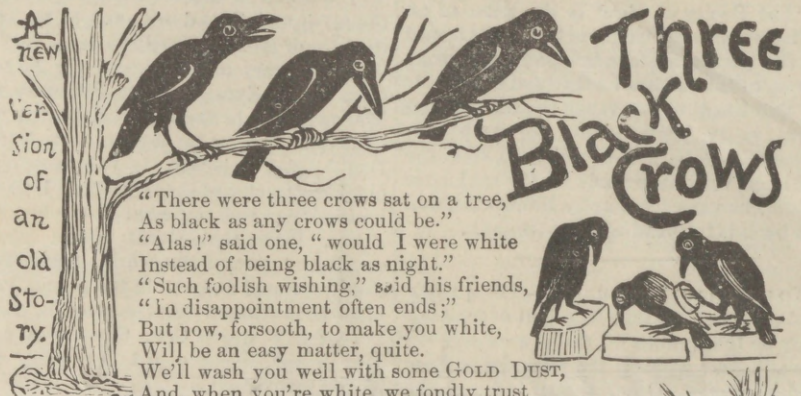
BINDING CASES.

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson binding cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Address

THE LIVING CHURCH,

162 Washington Street, Chicago, Ill.

DOMESTIC OUTFITTING.



There were three crows sat on a tree, As black as any crows could be. "Alas!" said one, "would I were white Instead of being black as night." "Such foolish wishing," said his friends, "In disappointment often ends;" But now, forsooth, to make you white, Will be an easy matter, quite. We'll wash you well with some GOLD DUST, And, when you're white, we fondly trust

That while you wonder at the feat, Your happiness will be complete.

Behold him now as white as snow! Wonder of wonders! saith the crow, "If GOLD DUST POWDER makes black white, 'Twill surely all the world delight; And mistress, mother, nurse and maid Will find themselves henceforth well paid In using this great help for all, The household's needs—both great and small; For dishes, kettles, pots and pans, For paint, and floors, and milkmen's cans— It surely will great comfort bring, And clean each dirty place or thing; For what will make a black crow white, Will make whate'er is dingy bright."

GOLD DUST WASHING POWDER. N. K. Fairbank & Co., Sole Manufacturers, Chicago, St. Louis, New York, Boston, Philadelphia, Baltimore, New Orleans, San Francisco, Portland, Me., Portland, Ore., Pittsburgh and Milwaukee.

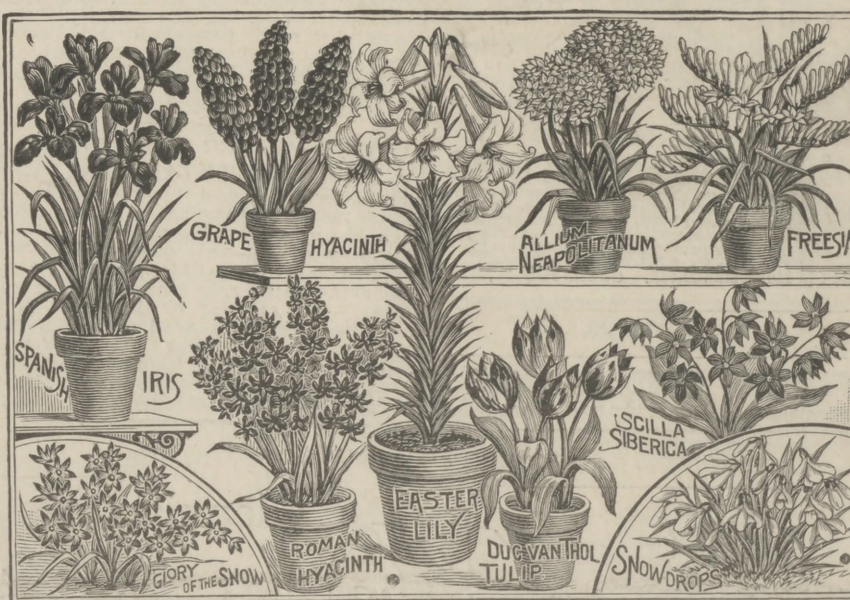
EVER READY DRESS STAY. Will Not Cut Through. See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich. FOR SALE BY ALL JOBBERS AND RETAILERS. SPECIAL } MODEL DRESS STEEL CO., 74 Grand St., New York DEPOTS. } BROWN & METZNER, 535 Market Street, San Francisco

BULBS AND PLANTS.



LOVELY WINTER FLOWERS

For only 30 cents we will send by mail, postpaid, the following 10 elegant Bulbs which may be potted at once for winter blooming in your window, or planted in the garden for early Spring blooming: 1 Bulb Bermuda Easter Lily, the grandest winter flower, enormous white, sweet scented blossoms. 1 Bulb Roman Hyacinth, bears several spikes of beautiful white blossoms, very fragrant. 1 Bulb Grape Hyacinth, produces spikes of the most beautiful blue flowers. 1 Bulb Freesia, very fragrant, large white and yellow blossoms, in wonderful profusion. 1 Bulb Tulip, Duc Van Thol, beautiful intense scarlet; blooms very early. 1 Bulb Allium Neap., large clusters of snow-white blossoms, free bloomer. 1 Bulb Giant Snowdrop, great, drooping, waxy-white flowers of unsurpassed beauty. 1 Bulb Scilla, sprays of deep sky-blue blossoms of great beauty. 1 Bulb Spanish Iris, a lovely flower of various colors and a profuse bloomer. 1 Bulb Glory of the Snow, long sprays of large, light-blue flowers with white center.

Also our Superb Catalogue of Bulbs and Plants for Fall planting and Winter blooming, and a sample copy of THE MAY FLOWER with two elegant large colored plates. All the above for only 30 cents, postpaid. These 10 rare bulbs (worth 75 cents) are grand bloomers either for the house or garden. We send them for 30 cents only to introduce them. Get your neighbors to send with you and we will send 4 of these collections for \$1.00. Directions for culture sent with each lot.

ALSO THE FOLLOWING SPECIAL OFFERS BY MAIL POSTPAID. 12 Mixed Tulips, double or single..... 40c 6 Giant Bermuda Freesias, mixed..... 15c 12 Mixed Parrot Tulips..... 35c 5 Grand Lilies, 5 sorts, including Auratum..... 50c 6 Mixed Hyacinths, double or single..... 50c 5 Fine named Cacti, different sorts..... 50c 6 Pompon Hyacinths, mixed, elegant..... 35c 4 New Perpetual Blooming Plants, fine winter bloomers..... 50c 25 Fine Mixed Crocus, all colors..... 20c 5 Lovely Everblooming Roses, 5 sorts..... 50c

OUR FALL CATALOGUE for 1892. A superb work of Art, large and illustrated, with colored plate, will be sent to any one on receipt of 5 cents. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued. We want agents in every town to take subscribers for our beautiful Monthly Horticultural Paper (32 pages), THE MAY FLOWER, 50 cents per year. Liberal premiums. Sample copy free. Address JOHN LEWIS CHILDS, Floral Park, N. Y.

ASK YOUR GROCER FOR The Celebrated

CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION LBS. Write for Samples. Sent Free. Menier, Union Sq., N. Y.