

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 33

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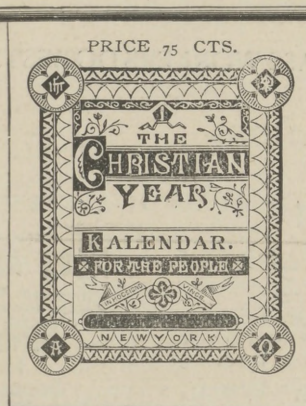
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The November "Century"

is one of the best numbers of a magazine ever issued. In it begins the great series on "The Bible and Science," opening with "Does the Bible contain Scientific Errors?" by Prof. Shields. Bishop Potter's article on Sunday and the World's Fair is here; also three complete stories. The contributors include Lowell, Eggleston, T. B. Aldrich, Rudyard Kipling, General and Senator Sherman (a series of hitherto unpublished letters which passed between the brothers), Archibald Forbes, and other famous people. See this November number. Begin a year's subscription with it—price, \$4.00. December will be the great Christmas Number.

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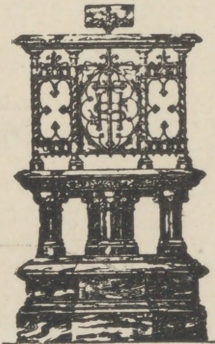
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The Living Church

Saturday, November 12, 1892

News and Notes

By a special arrangement, THE LIVING CHURCH has secured for its subscribers a portion of the first 5,000 of the World's Fair Souvenir Coins, soon to be issued by the government, and will therefore be able to furnish these coins long before they are put on the market.

Any subscriber of THE LIVING CHURCH who sends a new prepaid subscription, can receive one of these coins as a gift. They are not offered to new subscribers as a premium, and can be secured only by old subscribers, in the above manner.

The number of coins obtained is limited. Applications should be made at once and will be filed in the order received. The coins will be delivered late in November. It will be impossible to secure these souvenirs as soon from any other source.

THE LIVING CHURCH has paid \$1.00 a piece for them, but the whole issue is being rapidly bought up, and before the coins are offered to the public by the purchasers they will probably be above par.

Do not risk buying a souvenir next year at a fabulous price, but write or wire us at once to reserve one.

THE annual Convention of the Lay-workers in the diocese of Huron was recently concluded, and may be regarded as an established institution. Is not a similar organization in the American Church desirable? In it should be represented Sunday school teachers, lay readers, St. Andrew's Brotherhood, and other branches of lay work. It would be, we think, a stimulus, and a means for education, by the discussion of methods and the interchange of views.

A SUGGESTION has been made (by whom we cannot now recall) that at the opening service of the General Convention, the entire body should enter in procession. The details could easily be arranged. Proceeding from some adjacent hall or church, the bishops and other clergy all vested, to the number of nearly three hundred, with two hundred of the laity, the effect would be imposing. Hundreds would witness this who could not get into the church, and it would speak more forcibly than words of the Church so represented.

The Christian at Work reads Bishop Paret (Maryland) a lecture upon his "monstrous proposition" to leave Mexico to work out its destiny under the social, political, and Christian influences which have been in possession of the country from an early period, and to direct our missionary enterprise in channels where our responsibility is clear and unquestioned. Our Christian contemporary may know more about Mexico than the Bishop of Maryland does, but it doesn't seem to know his name, which it gives twice as "Paget."

The Century Magazine, November, contains a valuable article, by Dr. Charles W. Shields, on "Does the Bible contain Scientific Errors?" The writer gives a candid and full examination of the various theories and apologies which are offered on this subject, and shows that "only the young and crude sciences, wrangling among themselves, are at seeming variance with Scripture." "It is because the Bible, though non-scientific, is not anti-scientific, that it is as true for our time as it was true for its own time, and is likely to remain true for all time to come."

A VERY encouraging report of the Church Building Fund has been published, and the recommendation of a large number of bishops that offerings be taken for that Fund in all parishes, on or near the second Sunday in November. We hope our readers are well informed and thoroughly convinced on the subject. The work is much needed and most helpful. It is a growing and hopeful work. Already it has nearly a quarter of a million dollars invested in church buildings all over the country; all its loans are drawing interest, and are being paid up with reasonable promptness. We ought to have a round million at work in this way.

ANY suggestion of a practical method of reaching a peaceful settlement of labor strikes, is to be welcomed.

In France the public character of such affairs has been recognized, and the necessity for adjudication by an arbitration in which the Government takes part. In the great miners' strike at Carmaux, after some weeks of lock-out and loss, the Chamber of Deputies took the matter in hand and appointed M. Loubet, the Prime Minister, and M. Viette, Minister of Public Works, as arbitrators. M. Baudin, also a member of the chamber, acted as arbitrator for the miners. It is to be hoped that a similar course of action may soon be adopted in the United States.

It may be interesting to make some comparisons between the statistics of the General Convention of 1841, meeting in St. Paul's chapel, New York, and those of the recent Convention in Baltimore. At the former, the number of clergy reported was 1,052, at the latter, 4,252; parishes have increased from 835 to about 3,600; communicants, from 55,477 to 549,250, or ten times. The population of the country, meantime, has increased about three and a half times. Our membership has increased three times as fast as the population. This is encouraging, but nothing like what can be done if Churchmen everywhere will respond to the Advent call and awake to their work.

THE press of the country, with one accord, has paid fitting tribute to the noble character of Mrs. Harrison. There has been universal and hearty sympathy for the President in his bereavement. But the audacity with which many newspapers have invaded the sacred precincts of the death chamber, and have given every detail of the death-bed scene, is revolting in the extreme. The tendency of the press to toady to prominent people is bad enough, but when it invades the privacy of a home, be it of great or small, it oversteps itself, and gravely violates the spirit of our free institutions.

IN view of the near approach of Temperance Sunday, Nov. 13th, and the utterance of our bishops in regard to this subject, it is interesting to observe that the Bishop of Chester, one of the vice-presidents of the Church of England Temperance Society, proposes to present to Parliament a plan for abolishing private enterprise in the sale of intoxicants, and vesting the trade in philanthropic companies which should devote the entire profit exceeding five per cent, to benevolent and philanthropic purposes. This manner of dealing with the saloon problem is productive of unquestionably good results in Norway and Sweden, where it has been in operation for several years. The plan is worth considering, but conclusions should not be hastily formed in this matter.

Now that Churchmen are beginning to take a more active interest in the subject of Church education, the record of the English Society for Promoting Christian Knowledge may be suggestive. It began its work in 1698 with five members; now it numbers 10,000. Its annual report, which has just appeared, is a record of excellent work accomplished in the way of providing useful literature, granting books to schools and churches and parish libraries, endowing foreign bishoprics, helping to build churches in the Colonies, caring for emigrants, and assisting the cause of the Church, both at home and abroad, in an almost endless variety of means. This year in particular the unusually large sum of £10,000 was granted for the repair of Church school buildings, a work which was rendered necessary by the requirements of the Education Department. But for this timely help many schools would have had to be closed. Another striking indication of its interest in Church education is the conspicuous success of its Training College for Schoolmistresses at St. Katharine's, Tottenham, which Her Majesty's inspector reports to be "second to none" in efficiency as a place of secular as well as religious education.

ANY subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew his own subscription for one year,

Brief Mention

So far as heard from, only one clergyman of the Church of England proposes to secede on account of the Lincoln judgment, a vicar in the diocese of Rochester, of forty years service. He has just discovered that the Prayer Book is full of superstition. The Church of England still survives.—For a Hebrew Bible in the library of the Vatican, over one hundred thousand dollars has been offered and refused. The writer remembers seeing, in the library of Florence a volume of illuminated manuscript for which the British Museum had offered fifty thousand dollars.—The first legislative assembly held on American soil to make laws for the people, gathered on the 30th of July, 1619, in a church at Jamestown, and was opened with prayer by an Anglican clergyman. This elective body of the people assembled more than a year before the Mayflower, with the Pilgrims, left Southampton, England.—We are pleased to answer an enquiry, that the Bishop of Chicago was asked to take part in the inaugural ceremonies of the Columbian Exposition. This, with several other invitations he has had to decline during the last month, from pressure of official duties.—*Church Bells* has a capital little skit on the new cry, "Religious Equality," and what it really means.

What is "Religious Equality"?

To pluck one religion
As clean as a pigeon,
And leave all the rest,
Every feather and nest.

"That," says the leader of Old England's polity,
Talking to Welshmen, and talking with jollity,
"That's what I mean by Religious Equality."

—"Ladies, sweet ladies," do you note the House-keeping and Home-making notes which appear, from week to week, on the last page of this journal? Don't think this column is only advertising because it is on an advertising page. It is compiled with great care and considerable expense, and contains matter of interest and value to every home. Some of our readers regularly clip from it for domestic scrap-books.—A contemporary who has vigorously advocated the Sunday closing of Jackson Park during the Exposition, admits that it is a serious question, what to do on Sundays with the half million or more of strangers that will be in the city. "Our churches will not hold a tenth even of those who would like to attend."—*The Interior* calls the recent trial of the Bishop of Lincoln, "a scrimmage about ritual," and adds: "According to this decision it will not be necessary for the priest to consult a compass in approaching the throne of grace."—Referring to "woman's rights," Jean Ingelow is quoted as saying: "We cannot have rights and privileges both, and I prefer privileges."—Methodist Bishop Fowler made the "long prayer" at the Columbian Exposition opening, and the Methodist papers are publishing it. A long, wide column of solid agate scarcely suffices for this prayer. We prefer one "out of a book!"—A lady attending the sessions of the General Convention in Baltimore, was asked if she had seen the Zoological Garden. "No," she replied, "I spend all my time in the Theological Garden!"—THE LIVING CHURCH has had so much praise for its new dress and new make-up, that the business manager is beginning to count the weeks before General Convention comes around again! He would even gild refined gold and paint the lily.—In a recent address it is stated that in Connecticut we have one communicant to each thirty-two of population, and if this proportion were attained throughout the country our membership would count two millions instead of a little more than half a million.—"Our committee on unity with the Episcopalians is still alive," says *The Interior* (Presbyterian), "and meets from time to time. King Arthur's quest for the Holy Grail was pure reason compared with the pursuit of this ball of fire in an everglade. The proposition of the bishops never meant anything else than the reunion of Protestantism under the orders of Anglicanism. As we all know this from the beginning, what is the use of seriously considering it?"

Church of England Notes

Mrs. Mandell Creighton, wife of the Bishop of Peterborough, has devised a scheme for raising several thousand pounds towards the restoration of Peterborough Cathedral through lady collectors in every parish in the diocese. It is termed a "Woman's fund for the restoration of the cathedral organ and the completion of the choir fittings."

The work of erecting the Wellington Monument on the north side of the nave of St. Paul's Cathedral is progressing steadily. The beauty of the structure when it is finally uncovered will be a new possession for the inhabitants of the metropolis, for it has never yet been properly seen in the narrow dimensions of the Consistory Court.

The project for restoring the separate bishopric of Bristol is proving very successful; £2,000 has been handed in as memorial of Archdeacon Norris, who was a most active promoter of the enterprise. An episcopal residence has been provided by the generosity of the Rev. H. A. Daniel.

Within a few days of his retirement from the Deanery of Lichfield, died the Rev. Dr. Edward Bickersteth, so well known among English clergy. He was born in 1819. His most prominent services to the Church were his labors on the Board of the New Testament Revision Company, and his long and efficient tenure of the post of Prolocutor of the Lower House of the Southern Convocation from 1864 to 1880. His well-earned reward for his work in Convocation was the Deanery of Lichfield, to which he was nominated by the late Lord Beaconsfield in 1875. The restoration of the west front of Lichfield Cathedral will long continue as a monument of his activity and zeal. The most singular event in his long career was his practical nomination as first Bishop of Liverpool, and the withdrawal of the offer by the Earl of Beaconsfield when the time came for its fulfilment, in consequence of a desire to conciliate the Protestant party and protect conservative interests.

The Deanery recently vacated by Dr. Bickersteth has been offered to the Rev. Dr. Luckock, Canon of Ely, who is well known to Churchmen by his writings, "After Death," "Footsteps of the Son of Man," and "Studies in the History of the Prayer Book."

The Right Rev. Nathaniel Dawes, Bishop-Coadjutor of Brisbane, has been elected to the new see in Central Queensland, Australia, which has just been created under the title of the diocese of Rockhampton. The Bishop went out to Brisbane with the present Bishop, in 1886, and three years ago he was consecrated to be Bishop-Coadjutor.

The consecration of the Rt. Rev. J. W. Hicks as Bishop of Bloemfontein, took place in St. George's cathedral, Capetown, Africa, on Wednesday, Sept. 21, and was in every way a memorable occasion. The function was the fourth of the kind that has ever taken place in the metropolitan church of the South African Church. It is of interest to recall that it was on the Feast of the Circumcision, 1861, that the first consecration service took place in St. George's. On that occasion the then Metropolitan (Dr. Gray) and the Bishops of Natal and St. Helena laid hands on the Rt. Rev. C. F. Mackenzie, who thus became the first Missionary Bishop to Central Africa. The consecration of the late Bishop of Maritzburgh (Dr. Wm. Kenneth Macrorie) followed on January 25th, 1869; and on the 30th of November, 1880, Bishop Douglas Mackenzie was consecrated to Zululand.

The Bishopric of Lebombo has been accepted by the Rev. William Edmund Smyth, who has been working as a missionary in the adjoining diocese of Zululand since 1889. Mr. Smyth was formerly a scholar of King's College, Cambridge, graduating in 1880. He was placed in the first class of the Theological Tripos in 1882, and took the degree of Bachelor of Medicine in 1888. The Bishop-elect, before he left for South Africa, was curate of St. Mary-the-Less, Cambridge, and of St. Peter's, London Docks.

On St. Luke's Day, the 28th anniversary of the Guild of St. Luke, Evangelist and Physician, was celebrated in 480 churches; and at St. Paul's, in the evening, a special service was held, at which the Rev. Canon Knox-Little preached. The music was by the London Gregorian Association.

New York City

It is expected that the new St. Luke's church, the Rev. Dr. Isaac H. Tuttle, rector, will be formally opened on Dec. 1st.

The wooden edifice formerly used by St. Michael's church has been removed, and the site, which adjoins the new church, has been neatly graded.

St. Mark's chapel, the Rev. C. G. Adams, minister in charge, sent over 600 women and children into the country for "fresh air" during the past summer, the cost being less than \$1,000.

The chaplains of Columbia College for the present academic year until March are: for November, the Rev. Edward A. Bradley, D.D.; December, the Rev. D. Parker Morgan, D.D.; January, the Rev. C. D. W. Bridgman, D.D.; February, the Rev. Spencer S. Roche.

The Niobrara League held its annual meeting at Grace House on Thursday, Nov. 3rd. An address on Indian missionary work and needs was delivered by Bishop Hare, of South Dakota. There was a large attendance of ladies interested in the Indian field.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the annual devotional meeting of the parish workers was held on the evening of All Saints' Day. The rector and others of the parish clergy gave addresses on the work doing and to be done in the parish. Refreshments were served at the close of the service, and an informal reception at the rectory followed.

The contest over the will of the late Mrs. Elizabeth V. Coles has been settled in favor of the will by the decision rendered Nov. 3rd, in the Surrogate's court. By the terms of the will a Coles College for young men is to be built at Newport, R. I., at a cost of \$150,000; \$20,000 and many valuable paintings are given to the Metropolitan Museum of Art; and after several other bequests have been met, the residue is to go to the cathedral of St. John the Divine. The estate is valued at about \$2,000,000. It is said the decision will be appealed from by contestants.

A meeting of mission workers under the auspices of the Westchester branch of the Woman's Auxiliary of the Board of Missions, was held on the afternoon of Friday, Nov. 4th, at the parish rooms of St. Bartholomew's church. The meeting had for its object the creation of interest among ladies of the city in missionary work among the Navajo Indians. It was addressed by Bishop Kendrick, of Arizona and New Mexico, and Mrs. Amelia Quinton, president of the Woman's National Indian Association.

Services are held at St. Mark's chapel for Slavonians and Hungarians. The former are conducted by a lay reader, with occasional assistance of a clergyman. The latter will shortly be taken charge of by the Rev. Mr. Kolbenbeyer, a Lutheran, who is sent by Bishop Zelenka from Hungary, and who claims to have valid orders. He will use a Prayer Book. Both these foreign services are given hospitality merely, and are not in official connection with the Church. The attendance is good, and much interest is shown by the many in this city belonging to these races, in worship conducted in their own tongues.

At the first meeting of the Church Club for the autumn, Mr. Geo. Zabriskie, who presided, made an address on the importance of co-operation for Church work on the part of laymen. A report was presented from the executive committee which announced that the subject of the lectures for 1893 would be the six Ecumenical Councils, and that for the year following, 1894, it was hoped that the club would listen to a course of lectures from the Rev. Charles Gore, of Pusey House, Oxford. The members present then discussed the subject of the evening, "The Prayer Book and the Articles," the prevailing tone of the speeches being adverse to any removal of the Articles from the Prayer Book.

The Rev. Dr. Heber Newton has been staying at Summit, N. J., for a month past since leaving his Long Island country home. He contemplates going to a more equable climate about the middle of the month. Though much improved in health, his physicians advise a longer period of rest before he enters again upon his duties at All Souls' church. On this account he sent his resignation of the rectorship to the vestry, but they have declined to accept it, and have granted him a year's leave of absence. The Rev. Samuel H. Bishop, formerly of the church of the Incarnation, has been appointed assistant minister, and will have charge of the parish until the rector's return. The vestry will arrange that the pulpit shall be filled by a succession of prominent preachers.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the annual meeting of the Council of the Daughters of the King was held on Thursday, Nov. 3d. The exercises began with a celebration of the Holy Eucharist in the morning. Following this, refreshments were served at the rooms of the Manhattan Athletic Club. The council assembled for business in the afternoon, holding its sessions in the guild room of the church. The Daughters of the King is an older organization than that of the King's Daughters, which seems to have been modelled upon it. It has the advantage of being strictly an organization of the Church. In recent years it has rapidly grown and now has a membership of 8,000, with nearly 200 chapters in this country and Canada.

The annual report of St. Luke's Hospital just presented to the trustees, shows a current income for the year, of \$91,276.41, of which \$43,318.28 was received from the interest on endowments; \$27,156.26 from payments of private patients, and the remainder from other sources. The receipts from legacies reached \$98,000. The expenses of the year were \$101,802.27. The hospital has cared for 2,006 patients, of whom 924 were cured, 423 discharged improved, 213 died, and the remainder continue under treatment. There were 416 patients who fully paid the expense of their care, and 81 who made partial payment. The assistant superintendent, Mr. Frederick Barnard, who has performed the duties of his responsible office with great acceptability for 23 years, has resigned. The training school for nurses has had during the year 12 candidates pursuing the regular course, and 39 probationers.

At the Coddington memorial chapel of the Messiah, the Ven. Archdeacon Mackay-Smith, D. D., made an official visit on the morning of the 20th Sunday after Trinity, in order to announce that the Rev. Brockholst Morgan, the assistant superintendent of the City Mission, would take charge of the congregation for the immediate future. The Rev. Mr. Sparks,

who has performed faithful service there, has undertaken work in another field covered by the City Mission Society. The chapel has the help as lay reader, of Mr. Jarvis Worden, who recently came into the Church from the ministry of the United Presbyterians, bringing a part of his former congregation with him. He is a candidate for Holy Orders. The chapel, when it enters upon its new building, will have an important future. The corner-stone of this edifice was laid on the afternoon of All Saints' Day. It is to be located at 91st st. and 3d ave., and will be a much needed addition to the missionary "plant" of the Church on the east side of the city.

The church of the Holy Trinity, the Rev. E. Walpole Warren, rector, is arranging for the purchase of a handsome new lectern for the adornment of the newly-constructed chancel. The rector has resumed the Wednesday night services, and will preach during November at these services in person, with a hope of promoting a good attendance. The music on these occasions is conducted by a volunteer choir. On All Saints' Day, there was a celebration of the Eucharist in the morning, flowers being sent as memorials of friends departed. The assistant minister, who has been ill, has begun to regain health. The summer home of the parish which opened May 31st, continued its good work into the autumn; 225 were cared for at this home through the season. The Chinese Sunday school has resumed its sessions, and as usual, is in much need of teachers. There are at present several intelligent young Christian Chinamen. Organ recitals are held in this church on every alternate Saturday, and will be continued until the end of November. The next recital will be on Nov. 12th.

A musical memorial service was held in St. James' church, on the afternoon of Saturday, Oct. 29th, in commemoration of Mrs. Henry Dale, who died about a month ago, and who was a parishioner of St. James', and prominently associated with many musical organizations of the city. The vested choir was augmented for the occasion by voices from the choirs of St. Bartholomew's and All Souls' churches, and by 60 singers from the Church Choral Society. Mr. Theodore Toedt, and other distinguished soloists, assisted. The voices in all numbered 115. Mr. Alfred S. Baker, organist and choir-master of the church, conducted the music, and Mr. Richard Henry Warren led an orchestra in the west gallery. The chancel was simply but beautifully decorated with flowers. Addresses were made by the rector, the Rev. C. B. Smith, D. D., and by several prominent friends of Mrs. Dale. The musical part of the service, which was finely rendered, included Gounod's *Magnificat* and *Nunc Dimittis*, and Mendelssohn's "Be Thou Faithful unto Death." The Choral Society rendered Mendelssohn's "Hear my Prayer."

On All Saints' Day, the new reredos, in memoriam of the late Rev. Dr. Swope, was dedicated in Trinity chapel. The service was conducted by the rector, the Rev. Morgan Dix, D. D., D. C. L., assisted by the Rev. William H. Vibbert, D. D., minister in charge of the chapel, and the Rev. Messrs. Alban Richey and H. Bauman. Dr. Dix spoke of the many years of faithful service of Dr. Swope in the charge of the chapel. The Holy Eucharist was celebrated. The new reredos, reference to which has already been made in these columns, is one of the most beautiful works of ecclesiastical art in the city. The altar itself has been raised several inches, as it was found too low in proportion to the length of the edifice. The reredos rises 16½ ft., and has a width of 10 ft. The base is of Sienna marble. The upper part is of Caen stone, and in early English Gothic style. It is divided by buttresses into three panels. The centre panel, enclosed by a trefoiled arch supported by onyx shafts, contains a representation of the Crucifixion. The figure of Christ on the cross is of white marble, and there are figures on either side, of the Blessed Virgin and St. John. The corbel supporting these figures is elaborately carved. The side panels are each divided into compartments by onyx columns. In each compartment is a statuette in Caen stone, of an apostle. On the right are the figures of St. Peter and St. James; and on the left St. Andrew and St. Paul. The background of all the panels is of alabaster. The tops of the panels are in Gothic work, which terminates in floriated finials, the central one rising above the others, being surmounted with a cross. The four buttresses flanking the panels are carried up between the pediments, and are crossed by figures of angels with uplifted wings. The two outer angels are blowing trumpets, and the inner ones bearing scrolls. The beautiful design was executed by the well-known architect, Mr. F. C. Withers. An inscription upon it reads: "To the glory of God, and in memory of Cornelius E. Swope, priest and doctor."

The reception on Oct. 27th, at Mt. Minturn, referred to in these columns last week, opens to public view one of the most interesting charitable ventures ever undertaken in connection with institutions of this city. The late Robert B. Minturn bequeathed to charity some land near Elmsford, on the outskirts of the city. He left it to St. Luke's retreat in trust, and that corporation leased 104 acres to the Sheltering Arms Nursery for 999 years. Afterwards 10 acres were added by St. Luke's retreat, its trustees believing that the other institution could best use the land in accordance with the testator's wishes. The estate was enlarged by the purchase of 70 acres more from the neighboring Aspinwall es-

tate. The property now stretches nearly a mile east and west from the valley of the Broux to that of the Neperham river. From an elevated point views may be had of the Hudson river on one side, and Long Island Sound on the other. The land is midway between Tarrytown and White Plains. Part of it is wooded, and part will grow crops common to this climate. Mr. Donald G. Mitchel (Ik Marvel) the well known author and landscape gardener, laid out the grounds. Roads 9,000 feet in extent have been made. The grounds heretofore occupied by the Sheltering Arms Nursery in the city are insufficient in extent for present needs, and afford no room for future development. The estate at Mt. Minturn gives ample scope for enlargement, and under the most favorable conditions.

Leases on the grounds have also been granted to the Children's Fold and the Shepherd's Fold, which have hitherto occupied only rented houses in the city. Propositions are under consideration for leases of plots of land to three other societies for children.

There were two farm houses on the land when it was acquired, and several other buildings have been erected. Holiday House, built after the fashion of homes in tropical Colon on the Isthmus of Panama, will be used for summer fresh-air parties of little ones. The Sheltering Arms has built the Woodland Home, which will accommodate 40 inmates. The House of Faith, paid for by the Children's Fold, will shelter 50; and Overlook Cottage will be occupied by 50 boys from the Shepherd's Fold. Both of these last buildings are nearly finished. At first only boys will live at Mt. Minturn, but as other cottages are erected, girls will also be cared for. A rectory is building, and money is promised for a church by two friends of the enterprise. An appeal has been made for edifices in which various kinds of industrial education can be given. The rector is to act as superintendent.

The designs of the rectory and Overlook Cottage, which are very tasteful and convenient in detail, have been prepared by Messrs. Berg & Clark, architects, of this city. The other buildings are erected from plans drawn by Mr. Frederic Draper. The three cottages will cost each when completed, about \$10,000. Each like sum contributed to the building fund of the trustees will provide another cottage equally commodious.

It is an item of interest that the old bell of St. Michael's church, New York, where the Rev. Dr. T. M. Peters, who is president of the three societies that have combined at Mt. Minturn, has been rector for more than a generation, is on the premises, and will be hung in the tower of the church when that is built; and that the bell formerly on the chapel of the House of Rest has been presented by St. Luke's Hospital, and will be placed in the future school house.

The Sheltering Arms Nursery will retain its property in the city with the exception of a small part, which will be sold to cover the cost of partial transfer of the work of the institution. The three institutions now co-operating are under nearly the same body of trustees though incorporated separately. Bishop Potter is visitor, Mr. Herman C. Von Post, vice-president; and the Board of Managers includes Messrs. Henry J. Cammann, Woodbury C. Langdon, Wm. Alexander Smith, James Pott, W. Harold Brown, Abram S. Hewlett, Wm. S. Kingsland, Peter C. Tiemann, Alexander T. Van Nest, Benjamin H. Field, and the Rev. Dr. Arthur Brooks.

Philadelphia

The will of William C. Jeanes, probated on the 4th inst, contains bequests of \$140,000 to several local charities. Among these the Episcopal Hospital is to receive \$25,000.

Mr. J. C. Meacham, a well-known music teacher, has been made choir-master at St. Luke's church, 13th st., and has organized a choir of 25 voices, led by a quartette of notable singers.

The Rev. I. Newton Stanger, D. D., late of Holy Trinity church, Harlem, N. Y., has taken charge of the church of the Atonement for November. The present quartette choir will give place to a vested choir of men and boys Dec. 4th.

At a recent meeting of the Board of Council of the City Mission, Mr. Effingham Perot was unanimously elected treasurer, *vice* Wm. L. Runk, deceased. Vacancies in the board were filled by the election of the Rev. J. Andrews Harris, D. D., Messrs. W. H. Ingham and John E. Baird.

A choral union of the vested choirs of the Northeast Convocation has been organized. The Rev. Edgar Cope, rector of St. Simeon's, is president; the Rev. J. S. Moses, rector of St. Jude's, vice-president; Mr. T. Edwin Solly, organist and choir-master of the church of the Advent, secretary; Mr. Paul Kirchner, choir-master of the church of the Incarnation, musical director.

The church of the Transfiguration, the Rev. Dr. Sidney Corbett, rector, has recently been renovated, electric lights introduced, a new pipe organ erected, the chancel refurnished, and various other improvements made. In addition, the basement has been finely appointed, and is not only used for Sunday school purposes, but also for meetings of the chapter of the St. Andrew's Brotherhood and the gatherings of the "King's Sons" and "King's Daughters." Bishop Whitaker has appointed Wednesday, 16th inst. for the consecration of the church.

The 60th anniversary of St. Mark's church, Frankford, was observed on Sunday, 30th ult. The Holy Communion was celebrated at 7 A. M., by the Rev. Charles Logan, assisted by the Rev. R. Graham. At 9 A. M. an address was made by Mr. Robert Hindley. At Matins the Rev. Mr. Logan preached, and in the afternoon there was an address made to the Sunday schools by the Rev. Francis M. Taitt. In the evening Mr. Herbert Walsh addressed the combined Bible classes of the parish. Large congregations were present at all these services.

The West Philadelphia Convocation met on the 26th ult. in the church of the Saviour, there being a good attendance of both clerical and lay delegates. After the business meeting was held, an essay on "The relation of the Sunday school to parish and mission work," was read by the Rev. James P. Hawkes, and was discussed at some length. In the evening, public services were held, and an address was made by the Rev. E. L. Ogilby, of St. Barnabas', Haddington, and a sermon preached by the Rev. Charles M. Armstrong, the new rector of St. Andrew's church, W. Phila.

Oct. 30th the 17th anniversary of St. Barnabas' church, 3rd and Dauphin sts., the Rev. O. S. Michael, rector, was celebrated. At the morning service the rector preached the historical sermon, and gave the following statistics: Baptisms, 74; new members added, 41; total communicants, 424; in the Bible classes and Sunday school, 762; total receipts for the year, \$4,041.25. Services for the primary and intermediate schools were held in the afternoon, and at the night service the sermon was preached by the Rt. Rev. Dr. Jackson, of Alabama. The congregation are discussing the subject of organization as a parish in union with the convention, and a meeting for that purpose will shortly be held.

In consequence of the near completion of the Reading elevated railway and the frequency of trains proving a great annoyance to the worshippers at Grace church, overtures have already been made looking to a consolidation with the church of the Epiphany with the approval of Bishop Whitaker, and although the project has not been definitely arranged, there is no doubt that some decision upon this proposed consolidation will shortly be reached. Meanwhile, some members of the vestry of St. Stephen's church have entertained a like notion for the union of that parish with the Epiphany, and consultations on the subject were held on the 29th ult. in the presence of Bishop Whitaker, who earnestly advised them to take no decisive step until the suggested union of Grace church and the church of the Epiphany had been considered. The last-named parish are the owners of a very large lot of ground, on which, should the plan be consummated, could be erected a magnificent church edifice of cathedral-like proportions, with sittings for 4,000 persons. The site is at the north-west corner of 15th and Chestnut sts., diagonally opposite the superb building of the Y. M. C. A. Some contend, however, that this ground could be disposed of for half a million dollars, and a more eligible and quieter locality would be more desirable as well as more economical, and the difference between the exchange of sites would go far toward the erection of the great consolidated church.

The feast of All Saints' was selected for the consecration of the memorial chapel of the Holy Communion, by the Bishop of the diocese. The beautiful little edifice was handsomely decorated with flowers. There was a large congregation in attendance, and a considerable number of the clergy of the down-town parishes and others from more distant points. The Bishop was met at the entrance of the chapel by the wardens and vestrymen of the church of the Holy Apostles, and after Psalm xxiv had been antiphonally said, the instrument of donation was read by Mr. Geo. C. Thomas, and the sentence of consecration by the Rev. Henry S. Getz. The sermon was preached by the Rev. Dr. C. D. Cooper, rector of the church of the Holy Apostles, from Genesis xxviii:17. After an appeal by the Bishop, a collection was made for the fund for the relief of the infirm and aged clergy. This chapel was erected during the later months of 1887, and first opened for services in January, 1888, being jointly occupied by the Sunday schools and the worshippers of the chapel. After the dedication of the beautiful memorial parish building in March of the present year, necessary alterations were made to the chapel in order that it should be exclusively devoted to Church purposes, after which the building was ready for consecration. The parish building was erected as a memorial of their fathers by Mr. and Mrs. George C. Thomas. The chapel is a gift to the parish of the Holy Apostles, and a tablet in the wall near the sanctuary bears this inscription:

Erected by George C. Thomas, in thankfulness to God for His saving mercy to his sick child, while travelling abroad on the great deep.

Chicago

The semi-annual meeting of the Woman's Auxiliary was held in the cathedral on Thursday, Nov. 3rd. Holy Communion was celebrated by Archdeacon Bishop, with a sermon by Bishop McLaren. This was followed in the afternoon by an interesting meeting, when plans for the winter work were formulated. There was a large attendance from the various branches, and much interest exhibited.

The annual meeting of the Church Club was held on Thursday evening, Nov. 3rd, at 8 o'clock, Dr. Brower, president, in

the chair. Bishop McLaren said the opening prayer. After the reading of the minutes by the secretary, the Rev. E. R. Bishop, the following amendment to the constitution was announced as carried by the Board of Directors, viz: that the annual dues of members residing outside Chicago, shall be made \$5.00 instead of \$10.00. The Board of Directors had passed a vote of thanks to Mr. Newton Lull for his excellent paper on Constantinople; also a memorial resolution on the late J. K. Edsall, Esq., who by his encouragement and systematic activity as a charter member of the club, had given material assistance to its success. The treasurer's report showed receipts, \$3,412.06; expenses, \$2,767.56; leaving a balance in hand of \$645.20. The report of the retiring president dealt with the growth and influence of the club on the Church life of the city. To it is due, in a large measure, the increase in offerings for diocesan missions from \$6,000 in 1889, to \$15,000 in 1892. Three of its most active members have been removed by death during the past year: Messrs. J. K. Edsall, J. A. Grier, and C. H. Potts. Twenty-five members have been added, making a total of 260. Reference was made to the various meetings of the club during the year, and the excellent papers and addresses that have been given. The use of the rooms for gatherings, meetings, and as furnishing a reading room and offices for the Bishop of the diocese and the Archdeacon, had supplied a long-felt want, which could have been met in no better way. Reference was also made to the proposed organization of a bureau of information for the World's Fair visitors and the formation of the Chicago Prayer Book Society.

The following officers were elected for the ensuing year: *President*, Arthur Ryerson; *vice-president*, W. K. Ackerman; *secretary*, the Rev. E. R. Bishop; *treasurer*, H. J. Jones; *directors*, Dr. Brower, D. B. Lyman, W. A. Hammond, A. Tracy Lay, C. L. Raymond, W. C. Dayton.

Mr. Dayton read the report of the committee on the formation of the Chicago Prayer Book Society. This was followed by interesting addresses on the subject by the Bishop, Archdeacon Bishop, and others. It is expected that the society will be organized in a few days, subscriptions for which have already been obtained to the extent of \$1,000.

On Nov. 3rd was held in St. John's chapel (28 Clybourn ave.) a harvest festival and choir anniversary service. The chapel was adorned with the fruits of the harvest, and the large congregation, most of them from the immediate vicinity, were interested and attentive. The rector, the Rev. Floyd A. Tomkins, made the address to the congregation, and the priest in charge, the Rev. Irving Spencer, took the opportunity of publicly thanking the choir boys for their conscientious work during the year, and to congratulate them on their achievements. The musical programme included: "O Zion, blest city," by H. Hillis; *Magnificat*, Smart in F; "I will feed my flock," Bridge; "God came from Teman," Steggall, and the Hallelujah chorus, Handel. The rendering was excellent, and surprised those who knew of the comparatively short training the boys had received.

Diocesan News

Pittsburgh

Cortlandt Whitehead, S.T.D., Bishop

Since the 14th of September of the present year, three new churches have been consecrated for this diocese: viz.: St. Luke's, Smethport, St. Luke's, Kinzua, and the church of the Good Shepherd, Hazelwood. In addition to these, St. Lawrence, Osceola Mills, will be ready for consecration before Christmas. This will make a total of 35 new churches and chapels built in this diocese during the past ten years. The church of the Good Shepherd, the last-named among those already consecrated, is built after designs by W. Halsey Wood, which is a sufficient guaranty of its churchly and substantial character. The material is stone rubble work, with brick trimmings. The interior is eminently satisfactory, consisting of a nave, one aisle, and transepts, with a large and dignified chancel. The windows are of amber glass, which insures plenty of light and renders the interior cheerful on cloudy days. One transept forms the baptistry where a handsome stone font is in place. Above the font and at the intersection of the transept with the nave, is a recess for the organ which is yet to come. The choir, three steps above the nave, is fitted up with stalls for the vested choir. One step above the choir is the sanctuary, and three steps above that again, the altar, which is thus seven steps—the proper number—above the floor of the church. The altar presents a very solid appearance, being of carved oak, nine feet long, with seven panels in front, three of them bearing carved monograms. Above the altar is a beautiful window representing the Good Shepherd. Both altar and window are memorials of Mrs. Mary Philips Burgwin.

This church, so beautiful and in every way so satisfactory, was consecrated on the morning of the 20th Sunday after Trinity (Oct. 30th), the service of consecration being the first service ever held within its walls. At 10:30 A. M., the procession of the clergy, led by the vested choir, entered the main door and proceeded to the chancel, when the Bishop and congregation sang the opening psalm. A remarkable and interesting feature of this occasion was the presence of all the clergy who have in the past served as rectors of the par-

ish; viz.: the Rev. Douglas C. Peabody, Dean of Rockford Convocation, diocese of Chicago; the Rev. H. D. Waller, associate rector of St. George's church, Flushing, diocese of Long Island, and the Rev. A. D. Heffern, the present rector of the parish. The consecration service being on a Sunday, prevented the attendance of the diocesan clergy, save that of the Rev. Geo. Rogers, general missionary. The request to consecrate was read by the senior warden, Mr. Geo. C. Burgwin, the sentence of consecration by Dean Peabody, who also read Morning Prayer, the Rev. Geo. Rogers reading the lessons. The Bishop was Celebrant. The Rev. H. D. Waller was the preacher. Before the sermon the Bishop spoke a few words of congratulation to the congregation upon the completion of a work which had lain near their hearts for so many years and also to the rector for the singularly able and faithful manner in which he had built upon the foundation so well laid by his predecessors, and noting as a special blessing that both sowers and reapers were enabled to rejoice together.

In the afternoon, the church was again filled at a children's service, and in the evening, service, with a sermon by Dean Peabody, fitly finished the day.

The Bishop visited Trinity church, Washington, on Sunday evening, Oct. 30th, read service, baptized an adult, preached, and confirmed a class of seven. Much to everybody's regret the rector, the Rev. Chas. O'Meara, was prevented by illness from being present.

The Rev. Thos. J. Garland has assumed charge of All Saints' church, Johnstown. Cards are out for his marriage, and he and his wife will be at home to their friends after Jan. 1st, 1893.

The Rev. F. M. Kirkus has succeeded the Rev. Rogers Israel as rector of Christ church, Meadville, and he also brings a newly-made bride to share the joys and sorrows of his new position.

On All Saints' Day the Bishop preached and celebrated the Holy Communion at the church of the Ascension, Shady Side, and in the evening of the same day addressed the trained nurses at the meeting of St. Barnabas' Guild.

Albany

Wm. Crosswell Doane, S. T. D., LL. D., Bishop

PHILMONT.—The 26th of October will long be a memorable day in this town, owing to the laying of the corner stone of the Guild Hall, by the Grand Master of the Masons in the State of New York. The procession consisted of representatives from the Hudson, Chatham, Valatie, Hillsdale, and other lodges to the number of about 100, headed by the Citizen's Cornet Band, and followed by carriages containing the Grand Master and his suite to the number of 15, Mr. James Akin, the principal mill owner and the donor of the Guild Hall, the rector of the parish, the Rev. Arthur Lowndes. The stone was laid according to the Masonic ritual in the presence of a vast concourse of people, the mills having all shut down. A brief address was made by Mr. W. James Ten Eyck, Grand Master, the Rev. E. L. Toy, rector of Stockport, who acted as grand chaplain, gave the benediction, and the visitors proceeded to Mr. Akin's residence where they were hospitably entertained.

The Guild Hall is intended as a free reading room, library, and place of healthy entertainment for the mill operatives, Philmont being a busy manufacturing village, and is an attempt on the part of the rector to put in practice the theories of the Christian Social Union, of which he is one of the members of council, and to provide for the mental and social wants of a class of people long alienated from the Church. The Hall when finished will, independent of its furnishings, cost between \$3,000 and \$4,000. A condition precedent to the erection of the Guild Hall was the freeing of the church edifice from the mortgage of \$3,000. Through the generous sympathy and zealous interest of the Bishop of Albany, and of kind friends far and wide, the amount all but \$600 was raised by the rector personally within six weeks, and the mortgage paid off, the rector assuming the responsibility of the balance of \$600, in the belief that sympathetic friends will be found to pay off this small amount.

Long Island.

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

BROOKLYN.—At St. Ann's church, the Rev. Reese F. Alsop, D. D., rector, the monthly musical service was held on the evening of Sunday, Oct. 23rd. The *Magnificat* and *Nunc Dimittis* were by Sir John Goss, late organist of St. Paul's cathedral, London. The anthems were Haydn's "The heavens are telling," and Woodward's "The sun shall be no more."

The annual donation party at the Church Charity Foundation was given on the afternoon and evening of Thursday, Oct. 27th. The ceremonies were begun by a service in the chapel, at which the Rev. Henry C. Swentzel made an address. There were exercises by the children of the orphanage, concluding with a flag drill, which was repeated by request in the evening. Dinner was served in the dining-room of the Home for the Aged. Many useful articles were given to the Foundation by kind friends. A large number of the clergy of the city, and leading laymen were present during the day. The lady managers were actively on duty as hostesses.

A special musical service was held in the church of the

Good Shepherd, the Rev. H. B. Cornwell, D. D., rector, on Sunday evening, Oct. 30th. The *Magnificat* in B flat by Stainer was chanted. The anthem was Woodward's "The radiant morn," and the offertory, Haydn's "Distracted with care." The vested choir of 30 men and boys, conducted the service under the direction of Mr. Thomas W. MacDonough, organist and choirmaster.

In an account given in a recent issue of a festival service held at St. Chrysostom's church, Oct. 18th, mention should have been made of Mr. Wm. M. Despard, the choirmaster to whose untiring efforts the success of the festival was due.

St. Luke's church has secured a new assistant minister, the Rev. Geo. W. Barhydt. He comes from Philadelphia.

The local council of the Brotherhood of St. Andrew has undertaken to erect a mission house at Ridgewood, on ground offered for the purpose by St. David's mission. The neighborhood is one of great spiritual need. Being on the edge of the great city, at a point where pleasure grounds have long existed, it is a resort for the worst characters, and abounds in liquor saloons. Sunday especially, is a day of law-breaking and riot. The influences of the Church are sadly needed to counteract such evil conditions; and it is believed that a house which can serve for a centre of vigorous work by St. Andrew's Brotherhood men may accomplish much.

On the evening of the 20th Sunday after Trinity, the Rev. Melville Boyd began a course of sermons at All Saints' church, on "Helps from historical biography." His theme for the first sermon was, "Experience of others our truest wisdom." On All Saints' Day, there was a celebration of the Holy Eucharist and sermon in the morning. At night a commemorative service was held, the rector preaching on the subject, "Not Forgotten."

St. Clement's church is accomplishing a great deal of vigorous work under the leadership of its new rector, the Rev. Robert Edmund Pendleton, who went there from St. Luke's church, where he was for some years the faithful assistant of the Rev. Dr. Bradley. The parish has a number of working organizations, among them: St. Clement's Guild, including branches for men and women; a Sunday School Guild, Altar Chapter, Good Workers, St. Nicholas Guild, Young Men's Social Chapter, and a branch of the Brotherhood of St. Andrew. Effort is being made to collect funds to erect a much-needed parish house. The church is free.

The annual harvest festival of Trinity church, the Rev. Nelson K. Boss, rector, took place on the evening of Thursday, Nov. 3rd. The vested choir, one of the largest in the city, numbered for the occasion 52 members, and conducted the musical portion of the service with fine effect.

Special missionary services were held under the auspices of the Northern Archdeaconry of Brooklyn, at St. Luke's church, Wednesday, Nov. 2nd. The Eucharist was celebrated in the morning, with an address by Bishop Garrett of Northern Texas, on the subject, "Methods for arousing interest in missions." At 3 P. M. there was a conference for Churchwomen, which was addressed by Bishop Leonard, and others on the topic, "Women's work for city missions." At night, a service for men was held, with address by Bishop Seymour of Springfield; Bishop Garrett, Dean Gardner, of Omaha, and others.

MERRICK.—The rectorship of the church of the Redeemer has been filled by the election of the Rev. W. A. Crawford-Frost, of New Glasgow, Nova Scotia. A parish school has been begun in the parish house, and daily services will soon be undertaken in a chapel which it is proposed constructing, adjoining the church.

FREEMONT.—At the desire of resident Churchmen, a new mission has just been established by the Very Rev. Samuel Cox, D. D., dean of Garden City cathedral, who is also archdeacon of Queens. Much interest is manifested, and promises of support and co-operation have been made. Services will temporarily be held in a hall, which has been fitted up in Churchly fashion; and they will be conducted by a student of the General Theological Seminary, acting as lay reader, with the periodic visitation of a priest from the cathedral clergy staff. The mission forms one of a circle of missions which are thus cared for from the cathedral.

Maryland

William L. Paret, D. D., LL. D., Bishop

BALTIMORE.—The graduates of the Berkeley Divinity School gave a reception to Bishop Williams, who founded the school in 1850, on Monday night, Oct. 17th, at Mt. Vernon. The reception was followed by a dinner, at which a number of speeches were made. Bishop Williams met the graduates at old St. Paul's church, on Tuesday, Oct. 18th, at 9 A. M., and administered Holy Communion.

The Protestant Episcopal Brotherhood of Baltimore held its 40th anniversary services at St. Barnabas' church, on Sunday night, Oct. 23rd. The rector, the Rev. Joseph Fletcher, made the opening address. The Rev. Campbell Fair, of Grand Rapids, Mich., and Mr. Edwin Higgins, were the other speakers. The Brotherhood is a local beneficial society, and was founded by Bishop Whittingham in 1851, and chartered in 1856. The objects of the Brotherhood are, first, the mutual care and relief of its members when sick or physically disabled, to secure its deceased members Christian burial, to succor their widows and orphans, and to promote among its

members Christian fellowship and love; second, to administer according to its ability relief to the sick stranger and destitute of their own Communion other than members of the Brotherhood. Its history has been marked by a quiet but steady adherence to the benevolent objects of its formation.

On Sunday afternoon, Oct. 23rd, the Fifth Regiment attended special services at Memorial church. A sermon was preached by Bishop Thompson of Miss., and addresses were made by the Rev. Messrs. Otis Glazebrooke, of New Jersey, and William Dame, the rector, who is chaplain of the regiment. The music at the service was rendered by the St. Cecilia Guild.

Union missionary services of Sunday schools were held in the afternoon of Oct. 23rd, at St. Peter's church and the church of the Messiah. About 1500 children were in attendance at St. Peter's, representing the schools of St. George's, Emmanuel, Holy Trinity, Grace, Mt. Calvary, Our Saviour, St. Mary the Virgin, St. Luke's, Ascension, St. Barnabas', St. Peter's, and the parish school of St. Paul's church. The Rev. Sidney C. Partridge, missionary to China, spoke briefly of the Chinese nation and character of its inhabitants. Bishop Coleman spoke of the work the children were doing in raising missionary funds. Bishop Weed also made an address. At the church of the Messiah the following Sunday schools were represented: Christ, Grace, Trinity, Good Shepherd, St. Thomas', St. John's, St. Mark's, All Saints', and St. James'. The service was read by the rector of the church, the Rev. Peregrine Wroth. The Rev. J. Kimber, of New York, associate secretary of the Board of Missions, presided. Missionary addresses were made by Bishop Brewer of Montana, the Rev. Edwin G. Richardson, of Milwaukee, and the Rev. G. F. Patterson, of Oklahoma.

A meeting under the auspices of the Daughters of the King was held in Ascension church on Wednesday night, Oct. 19th. Bishop Sessums, of Louisiana, made an address on the mission of woman in the church. Bishop Coleman, of Delaware, also spoke. At the close of the address, service of admission to the society was held, Bishop Coleman officiating.

On Wednesday, Nov. 2nd, Miss Phoebe Harrison Wilmer, daughter of Mr. Chas. Wilmer, of this city, and grand-daughter of the late Bishop William Rollison Whittingham, was married to Mr. James S. Hodges, of Detroit, Mich., second son of the Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's church, this city. The ceremony was performed by Dr. Hodges, and in the chancel was also the Rev. Richard Whittingham, of Cecil co., uncle of the bride, and brother of the late Bishop Whittingham. Mr. and Mrs. Hodges will make their home in Detroit.

On Wednesday, Oct. 26th, Bishop Coxe of Western New York, and Wilmer, of Alabama, visited the Presbyterian Synod of Baltimore, in session in the Central Presbyterian church, this city, the Rev. Dr. J. T. Smith, pastor. Bishop Wilmer is chairman, and Bishop Coxe vice-chairman of the "Commission on Church Unity." They entered the Central church at noon while the synod was in session. Dr. Joseph T. Smith, pastor of the church, (we quote from *The Sun*), immediately asked leave to introduce the bishops to Moderator McLanahan, and through the Moderator to the members of the synod. Leave was granted and Bishops Wilmer and Coxe took seats beside the Moderator. Bishop Coxe spoke first upon the subject of their mission and was followed by Bishop Wilmer. The addresses were brief, but couched in warm terms of Christian brotherhood and uttered with much earnestness. The Moderator replied with equal earnestness. The Rev. Dr. Smith prayed that the great union may be accomplished. All persons present were touched by the display of Christian brotherhood. Bishop Coxe could hardly master his emotions while saying a few farewell words. Bishop Wilmer said: "It has done me good." "It is a foretaste of what is to come," added Dr. Smith. The bishops departed after shaking hands with many of the ministers. A resolution submitted by the Rev. Dr. Proudfoot was adopted. It expressed the pleasure of the synod at the call of the members of the Commission on Church Unity, assured them of the sympathy of the synod, and expressed a hope that the prayer of their hearts may be fulfilled.

WASHINGTON, D. C.—The early services at St. Paul's church opened Columbus Day (Oct. 21st) with religious solemnities. Later the religious solemnities were continued at Epiphany church, where Bishop Thompson, of Mississippi, delivered the sermon.

PIKESVILLE.—St. Mark's church, the Rev. E. T. Lawrence, rector, has been frescoed and renovated at a cost of \$500, which sum was raised by the ladies of the congregation. Mr. James B. Councilman has erected in the church a brass altar cross to the memory of his mother. His brother, Prof. W. T. Councilman, of Harvard University, has contributed a litany desk as a memorial of his father, the late Dr. John T. Councilman.

SAVAGE.—Bishop Paret made a visitation to Christ church, or, as it is more generally known, the Old Brick church, and preached to a large congregation. Three persons were confirmed. The Rev. Ogle Marbury is rector of the church.

HYATTSVILLE.—Monthly services are now being held at the Agricultural College, near here, by the Rev. Edward Wall, of Bladensburg.

ROCKVILLE.—Dec. 1st. has been designated by Bishop Paret as the date for the consecration of Christ church, this place. The consecration sermon will be delivered by the Rev. J. P. Perry, of Washington, D. C.

MANOR.—Bishop Paret visited St. James' church on Sunday evening, Oct. 23d, and administered the rite of Confirmation to a class of 13 persons. In the afternoon he visited Glencoe church, the Rev. Duncan McCulloh, rector, and confirmed seven.

PRINCE FREDERICK.—Improvements are being made to St. Paul's church. The workmen have substituted new brick walls as far as the windows and are now building an exterior crust wall to the top, which when completed will give it the appearance of a new church.

OWINGS MILLS.—The 150th anniversary of the incorporation of St. Thomas' church, Garrison Forest, near here, was celebrated on Saturday, Oct. 15th, at the church, with interesting services. A large number of the bishops and clergy in attendance at the General Convention in Baltimore were present. Two services were held, the first at 11:30 A. M., and the second in the afternoon. At the close of the morning service the ladies of the congregation invited all to a luncheon. The rector of the church, the Rev. Hobart Smith, read a history of the church. St. Thomas' is one of the most beautiful rural churches in Maryland. The building was several years ago remodeled, and now is ornamented with handsome memorial windows and tablets, altar and chancel appointments. The church is one of the historical places of Baltimore county. St. Thomas' parish was carved out of St. Paul's parish, Baltimore, and was at first a mission of St. Paul's parish, which found it necessary to erect a "chapel of ease" for the accommodation of the Forest people who could not conveniently attend church in Baltimore. It was formed into a separate parish in 1742, and it was authorized to purchase two acres of ground for its church. These acres cost four pounds, or \$20. The bricks for the church were brought over from England. It was a spacious building for its day, being 56 feet long by 36 feet broad, and was admirably built. At the time of its erection the inhabitants north of the church were few and scattered, and the forests around still sheltered Indians, bears, wolves, and deer. Its first regular rector was the Rev. Thomas Cradock, who was appointed by Thomas Bladen, Governor of the Province of Maryland, in January, 1745. Dr. Cradock came from England. His great grandson, who also bears the name of Thos. Cradock, is at present the senior warden of the church, and always represents the parish in the diocesan convention. The present rector, the Rev. Hobart Smith, is the 16th in the line of rectors.

The Convocation of Annapolis met at St. Stephen's church, Severn parish, on St. Luke the Evangelist's Day, (Oct. 18). The opening service commenced at 10:30 A. M. After Morning Prayer, the Rev. Alexander Galt preached an appropriate sermon from St. Luke v: 23-24. The Rev. A. Johnstone also preached on "Christian faith and duty." This was followed by the Holy Communion, which concluded the morning services. A bountiful lunch provided by the ladies of the congregation was served. The evening service commenced at 2:30 P. M. The Rev. A. Johnstone preached upon the text "Walk worthy of your vocation," which was followed by an address from the archdeacon, the Rev. Theodore C. Grambrall, D.D. The same services were repeated at St. Paul's chapel, Crownsville, on Wednesday, Oct. 19th. At the morning service the Rev. Ogle Marbury preached from Romans viii: 6. The Rev. William Brayshaw also preached concerning the missionary work of the church, and the archdeacon made a few remarks upon the text of the morning sermon. In the afternoon, the Rev. A. Galt preached from I Kings, xx: 40.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

BURLINGTON.—One of the most pleasant of the Southern Deanery convocations met at Christ church, the Rev. J. M. Davidson, rector, Nov. 2nd and 3rd. The large surpliced choir rendered the office with excellent effect, and a fervent sermon was delivered by the Rev. J. H. Lloyd. At the 7 A.M. celebration of the Holy Eucharist, the dean of Southern Iowa, the Rev. E. G. Paget, was Celebrant, and he also preached at Morning Prayer. The chapter met both morning and afternoon, and encouraging reports were received from the several parishes; especially interesting items being the missionary services to old country miners undertaken on Sunday afternoons by the rector of Ottumwa, the Rev. Mr. Lloyd. A hearty choral Evensong and four missionary addresses closed the convocation, and sent the clergy to their homes re-invigorated for Advent work.

MUSCATINE.—The services and attendance at Trinity church have been maintained during the absence of the rector in Europe in the summer months. With his return in October, the Rev. E. C. Paget entered upon the sixth year of his ministrations in the parish. The Columbian Sunday was well observed, the church being adorned with the national colors. On All Saints' Day, a beautiful altar desk of polished and massive brass was used for the first time. It is the memorial gift of a communicant of the parish.

The mission chapel of All Saints', East Hill, entered, upon its 4th year on this dedication festival which was well kept.

All of the communicants of the mission who were confirmed by the Bishop last Lent, save three or four who were sick, came devoutly and faithfully to the altar at 7 A. M. on All Saints' Day. The choral Evensong with sermon by the rector was also well attended in spite of the wet and unpleasant weather.

WHATCHEER.—St. Paul's mission suffered a severe blow in August by the destruction of the church building in the fire which did much damage to the town. The spirit of courage and enterprise, however, which is manifested in the erection of brick stores to replace the frame buildings destroyed, is displayed also by our Church people, under the leadership of Mr. Fred Parkinson, lay reader in charge. They have been so fortunate as to exchange the old site for perhaps the best situation in the town, at a trifling additional payment, and are preparing to build a suitable and commodious church at a cost of some \$2,000. On Wednesday, Oct. 26th, the mission was visited by the Dean of Southern Iowa, the Rev. E. C. Paget, who preached to a crowded congregation in the temporary building to which these faithful people have retreated, and baptized six children. On Thursday morning, he celebrated the Holy Communion at an early hour, when several communicated. The congregation consists mainly of laboring people and miners, with a few in a better position, but none wealthy. The zealous work of Mr. Parkinson and his flock is well deserving of the sympathy and assistance of those able to give to them that need.

Ohio

Wm. Andrew Leonard, D. D., Bishop

CLEVELAND.—The services held on the evening of All Saints' Day, in All Saints' church, on Scranton ave., were of an unusually interesting character. Besides the regular service appointed for the day, it was celebrated by the introduction of the new vested choir of men and boys, for which the parish has been preparing for some time. The church was well filled with communicants and friends. All eyes turned with interest to the choir room as the door opened and the boys entered, clad in their snowy vestments, singing the processional, "Onward, Christian Soldiers." They made a splendid appearance. The chants and anthems were well rendered, and the choir gives promise of being one of the best in the city. The rector, the Rev. E. Jay Cooke, in an address, spoke of the pleasure he felt in the consummation of his wish. He read a telegram from Bishop Leonard, who was at Gambier, attending the services in connection with Founders' Day at Kenyon College. The dispatch read: "Duties detain me here. May rich blessings rest upon your new choir." The Rev. Mr. Cooke spoke briefly on the subject of the day, and said it was to the Church what memorial day was to the Grand Army of the Republic. The Rev. H. D. Aves, rector of St. John's church, urged the congregation to take a great interest in the choir, and to make the boys and men feel that they were a part of the church family. He urged his hearers to be grateful for the manner in which they had been influenced by the lives of those who had departed.

Central New York

Frederic Dan Huntington, S.T.D., LL.D., Bishop

The fall meeting of the Archdeaconry of Scranton was held in Towanda, on Nov. 1 and 2, the Bishop, Archdeacon Hall, and a large number of the clergy being in attendance. During the session the Rev. Messrs. Baisley of Carbondale, and Eckel, of West Pittston, made two very excellent addresses, the former speaking on the "place and work of young men in the kingdom," and the latter on the "unused energies among the laity." The Rev. Frank Shell Ballentine, of Scranton, gave a very learned exegesis on I Cor. xv: 29.

On Wednesday the beautiful church at Towanda was consecrated to the service of Almighty God by Assistant Bishop Rulison. Promptly at 10:30 o'clock the procession started from the Sunday school room of the church, singing antiphonally the 24th Psalm. The request to consecrate was read by Mr. R. A. Mercur, senior warden. After an exhortation and prayers by the Bishop, the Rev. W. E. Daw, rector of the parish, read the sentence of consecration, the deed signed and sealed by the Bishop setting apart the church from all unhallowed uses to the worship of Almighty God. The sermon was preached by the Rev. George C. Hall, taking for his text I. Kings vi: 14, "So Solomon built the house and finished it." The Bishop celebrated the Holy Communion, assisted by the Rev. H. L. Jones, S. T. D., and the Rev. Benj. J. Douglass, a former rector of the church.

The service throughout was very impressive and was well rendered. The clergy of the archdeaconry were well represented, there being very few absentees, and everything conspired to make the occasion as memorable as possible. Great credit must be given to the energetic rector, the Rev. W. E. Daw, through whose efforts the final indebtedness on the building was paid and the consecration of the church rendered possible.

The Rev. Rogers Israel of Meadville, commenced work in his new parish, St. Luke's church, Scranton, on Sunday, Oct. 30th.

WATERTOWN.—On Oct. 20th, announcement was made of the sudden death of the Rev. Charles M. Carr, rector of Grace church, while hunting in the Adirondack Forest, in the

vicinity of Benson Mines. About dusk he tripped upon the branches of a fallen tree and his shotgun was accidentally discharged. The shot entered the back of the head on the right side, causing instantaneous death. Mr. Carr was a graduate of St. Stephen's College, Annapolis, and of the General Theological Seminary. He was ordained deacon in Grace church, Newark, N. J., in 1884, and advanced to the priesthood in 1885, by Bishop Starkey. His first work was at St. Johnland, L. I.; his next at St. Stephen's, Wilkesbarre, Pa., where, as assistant, he had charge of the two missions of the parish. His first parish was at Sayre, Pa., to which he was called in 1888, to succeed the present Bishop of Delaware. In Sept., 1891, he was called to the rectorship of Grace church, Watertown. His late parishioners at Sayre, at the evening service on All Saints' Day, adopted a memorial expressing their grief, and testifying to their affection and esteem for him. As a priest, he was earnest and loyal to the Church; as a pastor, he was ever gentle and loving; as a friend, staunch and true; as a man, admirable and respected.

Quincy

Alexander Burgess, D. D., LL. E., Bishop

The congregation of St. James' church, Griggsville, celebrated a Harvest Home festival on Sunday, Oct. 23rd, the thanksgiving character of this service being skillfully combined with the Columbian features of the time, also the Baptismal service, by the rector, the Rev. Z. T. Savage. The church was beautifully decorated, the interior had been carpeted, and the walls and seats of natural wood re-varnished by the Ladies' Guild, which has lately provided a chest for the vessels used in Holy Communion, and is now renewing the paint on the exterior.

New Jersey

John Scarborough, D.D., Bishop

HADDONFIELD.—Grace church was consecrated Nov. 3rd by Bishop Scarborough. Nineteen years ago the fund for the new church building was commenced. The corner-stone was laid July 15th, 1891, and the church was opened for services on April 24th, 1892, and now the church stands a noble and beautiful monument, free from debt, and consecrated to the service of God.

The Bishop and clergy were met at the church door by the churchwardens, and proceeded up the aisle, reciting Psalm cxiv. The sentence of consecration was read by the rector, the Rev. Gustavus M. Murray, after which Morning Prayer was said by the Rev. Howard Thompson. The sermon was preached by the Rev. Charles Perkins, dean of the Burlington Convocation. The Bishop was Celebrant, assisted by the Rev. Thos. Milby as epistoler. At the close of the service luncheon was served in the old church building, now used for Sunday school purposes, the corner-stone of which was laid 51 years ago by the Rev. Samuel Bell Patterson, who founded the parish. The present rector has been in charge of the parish for 27 years.

CAMDEN.—A twelve days' parochial Mission is being held at St. Barnabas' mission church. The missionary is the Rev. Geo. C. Betts, rector of Grace church, Louisville, Ky., assisted by two Sisters of the order of the Holy Nativity, from Providence, R. I. The services are as follows: Daily, Holy Communion, 6 and 7:30; Matins and instruction, 9:45; Evensong and meditation, 5; mission sermon and instruction, 8 P. M. On Sundays there will be a choral Celebration with sermon at 10:45, children's service at 3, and a special service for men at 4. The work of St. Barnabas' church is in charge of the Rev. Charles Mercer Hall.

FLORENCE.—The festival of All Saints was celebrated as a day of solemn remembrance of the faithful dead of St. Stephens' parish. At the early Celebration, memorial gifts were presented and blessed. A special memorial service was held in the evening for the late Miss Sarah Neilson, an untiring worker in the parish, whose labors of love extended far beyond the limits of the parish or diocese, connected as she was with the Woman's Auxiliary in the dioceses of New Jersey and Pennsylvania. There were present the Bishop of Wyoming and Idaho, and the Rev. Messrs. E. M. Reilly, H. B. Bryan, and Edward Ritchie, former rectors, and H. L. C. Bradton, present rector. After Evensong Bishop Talbot preached the memorial sermon. Sixteen boys and men from the choir of the church of the Ascension, Philadelphia, with Mr. Fred. B. Neilson, organist and choir-master, kindly volunteered their services. A handsome brass sanctuary lamp, the gift of Lewis Neilson in memory of his sister, was hung in position, and, after a service of Benediction by Bishop Talbot, was lighted, to remain burning before the altar perpetually. Other memorials were a ciborium and a Baptismal shell. A large number of relatives and old friends were present at the services, which were solemn and affecting. The altar was beautiful with pure white flowers, which subsequently were placed on the grave of the deceased in Greenwood Cemetery, Philadelphia.

Newark

The Rev. John F. Potter, pastor of Christ church, Harrison, who returned home from Norway recently, suffering from malarial poisoning, has resigned his pastorate on the ground of ill health. He has been pastor of the church for seven years, and came here from New York City, where he did mission work under Bishop Potter.

Massachusetts

Phillips Brooks, D.D., Bishop

The annual meeting of the Woman's Auxiliary to the Board of Missions took place in Trinity church, Boston, on Nov. 2nd. Bishop Brooks delivered the sermon at the celebration of the Holy Communion. The afternoon session in Trinity chapel was well attended. The reports of the various departments of work showed a marked increase of interest and progress. There is no debt, but a balance of \$600 in the treasury. Bishop Gilbert made a short address about the Indian work in his jurisdiction, and earnestly pleaded that it be not forgotten. Miss Emery spoke of the increase of the missionary episcopate by the General Convention, and referred to the new responsibilities of the Church and the opportunities opening out in the mission field. The Rev. F. H. Pott made plain the requirements of the Chinese people and their growing conviction of the power of the Christian faith. He made some comparisons between the native beliefs and Christianity, and advocated the promotion of a native Church for his people. The Rev. Edward Ashley, of South Dakota, described the character of his Indian work, laying stress upon the necessity of building chapels, and gave instances of how generous to others the Indian women were in their offering of \$2,000 to missionary work. After prayer, this session adjourned for tea which was served in the rooms below the chapel.

The evening service was exceedingly interesting and profitable. It was a typical missionary service. The first address was made by the Rev. W. B. Gordon, upon Mexican work. He gave a history of the mission, with most encouraging signs for the future. The old dissensions have passed away, and the prospect was never better for the growth of the Church. Mrs. Hooper's work was mentioned in particular, and the congregation urged to support the undertaking of this self-sacrificing woman. The peculiar condition of China and its relations to Christianity were well considered by the Rev. S. C. Partridge. Bishop Brooks closed with a few fitting suggestions about missionary work in the Old World. He declared Christianity was growing better in quality. It was never so rich as it is to-day, and the heathen world would not fail to be impressed with its life and knowledge. The same board of officers were elected for the ensuing year.

The Central Convocation had their last meeting in the church of the Good Shepherd, Clinton. The Rev. Waldo Burnett preached the sermon. After the service, an interesting business meeting was held. The essay at the afternoon session was upon the subject of the "New Hymnal," and was read by the Rev. Dr. Vinton.

On Oct. 31st, the Rev. David J. Ayres, rector of Trinity church, Haverhill, with his entire choir of men and boys, accompanied by their own organist and choirmaster, Mr. Henry M. Goodrich, visited St. James' church, Amesbury, and rendered an elaborate and beautiful choral Evensong, appropriate to the eve of All Saints. The Rev. David J. Ayres intoned the service, and gave a timely and practical address in which he drew a clear and sharp distinction between that sincere worship which is the best art, and the pernicious introduction of stage-effects in musical services, which is neither worship nor art, but meretricious and irreverent. A very large congregation was present. After the service, a collation was provided for the visitors, who were conveyed from and to Haverhill by a special car of the newly-opened electric road.

BOSTON.—The dedication of the Diocesan House took place upon the evening of All Saints', when a number of clergy and laymen inspected the rooms. The Rev. Dr. Converse opened the service with prayer, after which addresses were made by the Bishop, the Rev. Dr. Chambre of Lowell, and Mr. A. J. C. Sowdon, president of the Clerical Association. The music was well rendered by the vested choir of St. Paul's church. There are 23 rooms in the building; providing for the Monday meetings of the Clerical Association, the needs of the City Board of Missions, the diocesan missionary, the Church Temperance Society, the registrar, the diocesan secretary, Woman's Auxiliary, Massachusetts Altar Society, and the janitor's apartments. Towards the expenses of this building the Episcopalian Club has given \$1,500.

WEST ROXBURY.—Services will be held every Sunday afternoon in the Methodist place of worship, by the Rev. W. O. Pearson, of St. John's church, Roxbury. A lot for a church edifice has been promised. This makes the third mission station started within a year about this locality.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

RIDLEY PARK.—Some three months ago, the Rev. Edwin A. Gernant accepted the rectorship of Christ Church. Oct. 19th, the beautiful institution office of our church, which has so long been allowed to grow into disuse, was used by the Bishop of the diocese. The sermon was preached by the Rev. Dr. Silvester, the rector of the memorial church of the Advocate, Philadelphia. The keys were handed over by the warden who stood outside the chancel. The service throughout was a beautiful one. Morning Prayer was said before the institution, by the rector-elect, and was mostly choral, the vested choir being augmented for the occasion. The Celebrant was the newly-instituted rector; a great num-

ber communed, although there had been an early Celebration at 7:30.

The chancel has been enlarged, new organ loft built, a new super-altar has been erected, and a handsome memorial cross, given in memory of one of the children of a prominent vestryman. All but two pews in the church have been rented, and plans are now ready for a parish building to be built at once. Daily service is said, and the Holy Eucharist is celebrated weekly, and on saints' days.

ARDMORE.—At Evensong on All Saints' Day three new members were admitted into the vested choir of St. Mary's church; and the first semi-annual distribution of prizes among the members of the choir took place. In addition to these, gold and silver medals were awarded by the rector, the Rev. W. W. Steel.

Connecticut

John Williams, S.T.D., LL.D., Bishop

NEW CANAAN.—At St. Mark's church, the season of All Saints' was signalized by the offering of several memorial gifts in keeping with the more tender associations of the festival. Three massive brass offertory basins to correspond with the alms basin already in the church, as memorials of Osborn E. Bright, a set of white altar cloths of silk richly embroidered, and two sets of priest's vestments complete, comprised the lesser gifts. The chief feature of the occasion was a peal of bells from the foundry of Clinton H. Menely. The largest of the three, bearing the inscription, "Whatsoever ye do, do it heartily as to the Lord and not unto men," was the gift of the Children's Guild, and in memory of Marion Flandrau, a lovely and devout child of the Church who recently entered upon the life everlasting. The other two bells, bearing respectively the inscriptions:

Ring out the darkness of the land,
Ring out the false, ring in the true,
Ring in the love of truth and light,

and "Glory to God in the highest, and on earth peace, good will to men," were given by the family of the late Osborn E. Bright, as a memorial of the husband and father. The sermon by the rector, the Rev. R. H. Neide, on 2 Peter i: 12, "To put you always in remembrance of these things," was to set forth the office of church bells for admonition and warning, meeting the objection not infrequently urged in the secular press, that in these days of time-pieces in every house there is no longer any use for bells in churches.

California

Wm. Ingraham Kip, D.D., LL.D., Bishop
William F. Nichols, D. D., Asst. Bishop

SAN FRANCISCO.—The Rev. W. W. Davis, rector of St. Luke's church, has returned from an absence of six months abroad. The first Sunday evening after his return a fine choral service was rendered by the vested choir. Many people were unable to gain entrance to the church.

A special service was held in Trinity church on the evening of "Columbus Day." The church was most artistically decorated with flags, palm trees, and flowers. A large chorus choir, supported by the organ and orchestra, led in the music. The Rev. T. L. Randolph, great grandson of Benjamin Harrison, signer of the Declaration of Independence, read the President's proclamation. The Rev. Hobart Chetwood preached the sermon. The Rev. Messrs. H. D. Lathrop, D.D., E. B. Church, and F. J. Mynard read the service. These men were all of an ancestry which participated in the war for American independence. At the close of the service, "America" was sung by the congregation, from an autograph copy, procured from the author by Mrs. A. S. Hubbard. The success of the service was largely due to the efforts of Col. A. S. Hubbard, founder of the society of "The Sons of the American Revolution."

St. Paul's parish has organized a branch of the Young Crusaders.

St. James' mission in St. Paul's parish has purchased a lot upon which to build.

SAN RAFAEL.—On the 18th Sunday after Trinity, the Rev. E. A. Hartman entered upon his duties as rector of St. Paul's parish. He was given a most cordial reception by the people. The parish is beautifully located and well-equipped with church, rectory, and guild hall, and all looks promising for the future.

BADEN.—Missionary work has been commenced in this new town, a suburb of San Francisco, by the Rev. R. M. Edward, assistant at Trinity church. A day school, guild, and Sunday school have been started.

North Carolina

Theodore B. Lyman, S.T.D., LL.D., Bishop

RALEIGH.—Sunday, Oct. 16th, was a day of unusual interest at the church of the Good Shepherd. It is not often that three centennials are celebrated in one day. In the morning a service was held in commemoration of the consecration of the Rev. Dr. Claggett as the first Bishop of Maryland. The rector preached a sermon on the centennial of the American Episcopate. Dr. Claggett's consecration was the first to be held on American soil. It completed the autonomy of the American Church, and secured the succession. The centennial of the founding of the city of Raleigh was to be celebrated on Tuesday following, Oct. 18, and at night the

service was devoted to the inauguration of the ceremonies connected with that event, and also to the celebration of the great Columbian anniversary. A special musical service was rendered by the vested choir and chorus, including a *Te Deum* in E by Ousely. The Rev. R. B. Sutton, D.D., and the Rev. Bennett Smedes, LL. D., assisted in the service. The church, outside the chancel, was beautifully decorated with national, state, and city colors. The governor of the State, the mayor of the city, and other State and city officials were present. An address on "The Centennial of Raleigh" was delivered by C. M. Busbee, Esq., a native of the city and Grand Sire of the United Order of Odd Fellows of North America. Hon. Geo. F. Winston, LL.D., President of the State University, delivered an able and scholarly address on the "General Bearings of the Great Columbian Anniversary."

On Tuesday, Oct. 18, there was a military, civic, and industrial parade, the largest and most imposing pageant ever witnessed in the State of North Carolina.

Vermont

Wm. Henry A. Bissell, D. D., Bishop

ST. ALBAN'S.—St. Luke's church, the Rev. A. B. Flanders, D. D., rector, has been enriched recently by a beautiful window, placed in memory of the late William Embery, locomotive engineer, who met his death in the faithful discharge of duty, August 30, 1889. It is an exquisite piece of artistic work, harmonious in coloring and appropriate in design. Upon one side of the mullioned window is the figure of St. Alban, proto-martyr of Britain. He is represented as in all the ancient pictures, with a youthful face, and bearing sword and cross. The transom beneath bears the inscription: "The noble army of martyrs praise thee." On the corresponding section of the window, St. Giles is represented in abbot's dress with pastoral staff, his hand resting on the head of a hind, which nestles closely beside him. St. Giles was the name of the parish church, in Reading, Eng., where, as a choir boy, Mr. Embery acquired the instruction and practice in Churchly ways, which rendered him invaluable as a choir-master at St. Luke's in after days. His name, with dates of birth and death, is inscribed upon the transom beneath. Upon the small section at the top of the window are the cross and crown. This memorial is the result of efforts of many friends of Mr. Embery. The window is from the firm of Phipps & Slocum, Park st., Boston.

MONTPELIER.—At Christ church, the Rev. A. N. Lewis, rector, on Sunday, Oct. 30th, Bishop Bissell confirmed 22 candidates, the largest number ever confirmed in the history of the parish. The following gifts have been received since Easter: A brass lectern, a memorial cross, a stained glass window, and a Bible. Other memorials are expected.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—The terrible fire, of which every one has read, produced one good result. It turned the whole city into a vast relief ward, and brought the better nature of thousands of people to the front. People who never gave before, placed their names on subscription lists and ransacked their houses for suitable clothing to give the destitute. Sunday school children brought their old clothes and even their toys, that other children might have them. On the Sunday following the fire, offerings were asked for the relief fund, in the several city churches. For that purpose, St. James' church contributed \$170; the cathedral, \$150; St. Paul's, \$115, and smaller, but proportionately generous sums came from the other churches. Then too, many, particularly of the wealthier men, contributed large amounts to general relief funds. During the week following, church halls were headquarters for the reception of needed clothing, and many willing hands found plenty of work ready for them. The amount done by the churches is very large.

Church people will be glad to learn that none of our churches were directly involved in loss, though the Laura Catlin kindergarten, which was completely destroyed, was in a measure the work of parishioners of St. Paul's church. In the whole of the third ward, more than 20 blocks of which are swept clean and bare by the fire, there is not a single church or religious house of worship of any kind. Very few of the families burned out were connected with the Church, most of them being Irish Roman Catholics of the poorer class. A number of members of several of our parishes, were however, losers by the destruction of their places of business.

All Saints' Day dawned with a drizzling rain, which continued all day. The various appointments for the evenings were for the most part abandoned or sparsely attended, by reason of the almost, and in some places entirely, complete suspension of gas, owing to the fire which injured, but did not destroy, the gas works. At the cathedral, on the eve of All Saints', there was a bright service, in spite of the difficulties, and a sermon by the Rev. James Slidell, rector of St. John's church. On All Saints' Day, there were two early Celebrations and a high Celebration, at which latter, the Rev. Fayette Durlin, of Madison, was preacher. A reception was held in the evening. The day following was observed as All Souls' Day.

Bishop Nicholson is expected home by the second Sunday in November.

The Evangelical Education Society

The thirtieth anniversary of this society was held in Christ church, Baltimore, on Oct. 20th. The Rt. Rev. O. W. Whitaker, D. D., of Pennsylvania, presided. The general secretary, the Rev. Dr. R. C. Matlack, was absent from severe illness, and the Rev. Dr. Thomas G. Addison, honorary secretary for Maryland, took his place. At 3 o'clock p. m. general business was taken up. The treasurer's report showed receipts from all sources \$14,827.12, and a balance of \$1,507.71. During the year \$3,350 had been added to the Trust Fund, and the society is in daily expectation of the receipt of \$5,000 more for this fund, bringing it up to nearly \$100,000. The number of students the past year has been greater than usual. The applications for aid have largely increased, and the demand for men and publications is greatly enlarging, so that an increase of generosity on the part of the Church is hoped for.

During the year the society has lost by death two very active members of the Board of Managers, Mr. Andrew H. Miller and Mr. William P. Cresson, both of the church of the Holy Trinity, Philadelphia. These vacancies have been filled by the election of Mr. Ewing L. Miller and Mr. William S. Harvey. It has also lost by death an honorary vice-president, Bishop Bedell, and an honorary secretary, the Rev. Dr. Williams.

After the general business, a most timely and exhaustive address was delivered by Bishop Huntington, of Central New York, president of the Christian Social Union, on "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."

At the 8 o'clock meeting addresses were made by Bishop Whitaker, on "The importance of training in definite truth," Bishop Jackson, of Alabama, on "The wisdom of granting beneficiary aid" and Bishop Tuttle, of Missouri, on "The necessity for recruiting the ministry."

The Rev. Dr. T. G. Addison, of Washington, in the absence of the general secretary, the Rev. Dr. Matlack, made a statement concerning the work of the society. "The object of the society is not so much to increase the ministry as to improve it. It is the deep conviction of many that the need of the Church is better men rather than more men; we therefore always look to quality rather than to quantity." The policy of the society is declared in the following resolutions:

AID RESTRICTED.

1. *Resolved:* That in granting aid, preference shall be given to candidates for Holy Orders who possess full literary qualifications, and who are worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force.

2. *Resolved:* That it is not the purpose or desire of this society to support candidates for the ministry, but only to aid them, that untoward difficulties in their way may be surmounted; and further, that preference shall be given to those students who, other things being equal, shall largely provide their own support, and that the stipend granted shall be restricted in general to about \$150 for the academic year.

The results of the efforts of the society have been very encouraging. Within the past thirty years it has been entrusted by the Church with a half million dollars, with which it has sent into the ministry about five hundred men, besides publishing and distributing hundreds of thousands of pamphlets and books. These men are rapidly rising to the highest positions in the Church. Several of them are bishops, others are theological professors, a number are leading city rectors, several are on the foreign field, and a vast body of them are doing efficient work in the various dioceses and missionary jurisdictions of the Church.

All Saints

IN MEMORIAM JOHN MEDLEY, BISHOP METROPOLITAN OF CANADA

BY THE REV. G. I. D. PETERS

On angel lips is born a rapture strain
When wand'ring souls to home turn back again;
The realms celestial ring with holy glee,
When Christ's sworn servants quit them manfully;
But God's own smile, that mien no words can paint,
Beams forth in heaven when some glorious saint
Passes from cross to crown.

The Father's "very good" the saint enfolds,
The Son in him His "travail" sore beholds,
The Holy Dove darts near with wings outspread
And "Comforter" himself is comforted,
While seraph-nations bend in reverence deep
That lower born than they, up higher sweep
To Jesus' awful throne.

And all along the ages have they gone
In every place, from every clime and zone:
Set free, perchance, by deed of ruth and blood,
Or moved through peace to peace's fuller flood,
The high acclaim scarce rests. "Eternal gates,
Lift up your deathless gates, for lo! there waits
The King of glory's train!"

And we who live in these last faithless days,
When love burns low, and reason blindly strays
And learning, falsely wise, with harlot shame
Fails from her first pure use, and honored name,
Have him whose hand dropped staff and gathered palm,
And in full harvest saw the golden calm
Of harvests never past.

Great Bishop! true Apostle! it was his,
To yield his Lord in cheerful sacrifice
Home, land of home, use, wealth, the way of fame,
For toil, scant praise, cold doubt, and ready blame.
He bent at fourscore 'neath that direst blow
Of loss*, yet laboured on, nor missed the glow
Of "light at eventide."

Thank God for him, for all who thus outshine
That which the world counts worthy, calls divine,
And pray that we by emulation moved
May fight as they fought, love as they have loved,
Till sharers in their bliss and victory
We may His face in unveiled splendor see
Who is the King of Saints.

The holy saints! in raiment white and fine
Beneath the shadow of the glory shrine
They dwell. The incense drops its spicy fold
Upon their sense, their unsealed eyes behold
Sweet, blissful visions of the five dread Wounds,
While to their ear is borne the thrilling sounds
Of Christ's own Eucharist.

They 'neath the altar; we without; above,
The vision fair of majesty and love!
When shall the veil between be rent away!
O Lord of all, Thy servants ever pray:
Of Thine eternal years make up the span
And give to garnered saint, and waiting man
Thine own eternal rest!

*The Bishop's much loved son died four years ago.

Letters to the Editor

ST. MARY'S HALL, INDIANAPOLIS

To the Editor of the Living Church

Not many days ago I made a visit to St. Mary's Hall, Indianapolis, and was highly pleased with everything I saw at that institution of learning. St. Mary's Hall is a school for young ladies and misses which, perhaps, for location and healthful advantages, has few equals. St. Mary's is the diocesan school of Indiana. The school building is a beautiful structure of stone and brick, and is located on one of the most healthful streets in the city. It adjoins the pro-cathedral where the young ladies attend service twice each Sunday. The rooms are well furnished, and have every convenience to render the inmates happy, and to make them feel at home. Search the United States over, and you will not find a school better adapted in any way to impart a thorough education to young ladies, and to give them that culture which is so necessary, but which is so difficult to describe. There are many schools in the land capable of imparting a liberal education, but education is incomplete without culture.

The principal and his wife are models in their profession, and certainly our good Bishop was happy in his selection when he chose the Rev. Geo. E. Swan and his accomplished wife for such a responsible position. St. Mary's has a corps of teachers which does honor to the institution, and would grace the halls of any establishment of learning. I speak advisedly, for I have a daughter at St. Mary's Hall, and I would recommend parents having daughters to educate, to send them to St. Mary's Hall, where they will receive the greatest care, thorough culture, and a sound education.

MRS. L. A. ADAMS.

DISPENSATION FROM FRIDAY'S ABSTINENCE.

To the Editor of the Living Church

Under caption of "Friday Dispensation", in a late issue of your paper, I read that one of our bishops, in answer to a request for a dispensation from the Friday obligation, in view of the national festivities of the week Oct 16-22 inclusive, replied as follows: "I dispense, to the extent of my authority." Now, I would very much like to know whether a single bishop really has any such authority, and if so, to what extent as pertaining to dispensing with the general observance, by the faithful, of any day "on which the Church requires * * * abstinence"?

What if a bishop should say he authorized his faithfuls' dispensing with Ash Wednesday's fast, should it fall on the 22nd of February, in view of national festivities attendant upon Washington's birthday, or of abstinence on Independence Day, should the 4th of July fall on a Friday, in view of national festivities suitable to and attendant upon such an occasion?

The Church's constitution, adopted in General Convention, in 1789, provides, in Article 8, that "No alteration or addition shall be made in the Book of Common Prayer * * * unless the same shall be proposed in one General Convention * * * and adopted at the subsequent General Convention." Now, surely, as the Prayer Book makes but one exception to Friday's observance, viz.: Dec. 25th, should it fall on a Friday, how can any other exception, lawfully be made, otherwise than by constitutionally altering the Book of Common Prayer, and which takes, at least, over six years to do; and as I suppose the Church has had about enough revision for quite a while yet, it is pretty safe to say that no further exceptions to the Church's feasts or fasts are likely to be lawfully made in the near future.

Philadelphia.

W. S. M.

BY WHAT AUTHORITY?

To the Editor of the Living Church

I have just finished reading a description of the recent religious conference in Switzerland, the account published in the *Review of Reviews*. I am very much surprised at the remarkable utterances attributed to Canon Freemantle, of the Church of England. He claims that the Historic Episcopate can be acknowledged by Protestant denominations with or without reference to "Apostolic Succession"; that the Thirty-nine Articles can readily be relinquished; that a "surplice" is entirely "non-essential", and if at all "objectionable" to Protestants will be cast aside; and finally asserts that a majority of the priests of the Church do not believe in the divine authority of bishops, or rather credit them with authority only as "head men" with no reference to their apostolic gift. Are these "concessions" made by proper authority, or does the Canon allow his zeal to get the better of his discretion? If the former is the case, why does not the Church commit suicide at once and throw overboard the last vestige of Catholic truth? If the Church is to be "reformed" or "Protestantized" to such an extent, what will become of the large party who love the true Catholicity of our Church? While in no sense wishing to "sound the alarm," believe me sincere in wishing to know the true source of these "concessions."

Is unison with the various denominations so important a consideration that we are to give up all which we hold dear in order to attain that end?

God bless THE LIVING CHURCH and all who defend our "one Catholic and Apostolic Church."

"A YOUNG CHURCHMAN."

Chicago.

SUMMER SERVICES

To the Editor of the Living Church

Each year as the summer approaches, the Church papers are filled with good advice to the laity regarding the duty of church-going in hot weather. They are urged to be as faithful in attendance as during the winter months; much stress is laid upon the disheartening effect on the rector when he is compelled to preach to empty pews; that the devil never takes a vacation, etc.; we are all familiar with the subject. But is there nothing to be said to the clergy; what privilege have the pews to speak when the chancel is empty? That priest as well as people needs rest and recreation there is no doubt, but that there is a crying want of provision for those who are obliged to stay at home, in the matter of services, my experience during the past summer proves, and I venture to say that I do not stand alone in my needs or experience.

I live in — within walking distance of four churches or chapels, in every one of which the weekly early Celebration is the rule. During the month of August there was not a single early Celebration in any of them. Two were closed entirely: in one, the only service of the day was at eleven, and in the fourth, the early service was given up, and that, too, after the notice had been given that in the absence of the rector the services would be as usual. I went one morning on the strength of this notice, and found the church locked, and I came home heartsick at the thought of four churches within a radius of two miles, and not an early Celebration. The neglect is the more culpable from the fact that the early Celebration is an established use in all of them. What can the laity do? Are we to be deprived of our Spiritual Food all vacation time? Are we not as much in need of it then as at other seasons? For myself, I think the summer months are specially trying, to soul as well as body, and we cannot do without this great help. Many can not afford the time to go four or five miles to the one church where there is always the daily Celebration; to others the item of car fares is too great to allow it; and to still another class of communicants, their physical strength is not equal to two long rides in addition to the service, before breakfast.

When it seems expedient to reduce the number of services, why is the early one the first to go? Is it because it is of so little value? How can our clergy expect to enforce on the minds of lay people the duty of fasting Communion, or emphasize the importance of making the Holy Eucharist the principal service of the day, when they are so quick to discontinue it? Setting aside the principle involved, in hot weather the early service is more easily within reach than any other. As a rule, the one service always kept up is at eleven o'clock, the hottest, most trying time of the day, necessitating the returning home between twelve and one; is it a wonder that the congregations are small? Even business people are not exposed to the noon-day heat; they come and go early, or late, as the case may be. What superstition surrounds that hour of eleven? It is almost as dangerous to change that hour as to have a High Celebration on any other than the first Sunday in the month. Would that our people had as much reverence for Ascension Day and Good Friday, as for the "feast of the new moon."

If our clergy would make a rule of dropping the eleven o'clock service during July and August, (that is when some reduction seems necessary) and emphasize the early one, how much might be accomplished towards restoring the Holy Eucharist to its proper place, as well as towards forming the habit of fasting Communion, which would far outlive the "heated term!"

"A VOICE FROM THE PEWS."

The Living Church

Chicago, November 12, 1892

Rev. C. W. Leffingwell, Editor

COMMENTING on Bishop Perowne's recent utterance and action at Grindelwald, *Church and Queen* says:

The fact that a correspondent of the *Record* feels bound to protest, from the standpoint of an Evangelical Churchman, against the Bishop's action, is quite enough to prove that it is no mere "High Church" feeling which has suggested the general criticism offered to his lordship's addresses, and we hold it to be a most satisfactory proof that the teaching of the Prayer Book is being more and more honestly accepted by Churchmen of all schools, that exception has been taken to the Bishop's words on nearly every side. The most serious blow which he has dealt to his own Communion has unquestionably been not by his statements in regard to Holy Orders, but by his act in admitting persons who were neither confirmed, nor really and desirous to be confirmed, to Holy Communion. Such an act, if publicly and intentionally done by a priest, would be a violation of the order of the Church, but on the part of a bishop it cannot fail to weaken in the minds of many the sense of the value and importance of the sacred rite. The parochial clergy know by experience how much turns upon the due and efficient preparation for Confirmation, and upon the way in which it is administered, and to do anything which even indirectly seems to cast a slight upon it is to inflict a needless injury upon the Church as a spiritual institution.

AMONG the notable features of the late General Convention were the introduction by Dr. Huntington of New York, of certain proposed amendments of the Constitution, and the discussion which followed in the House of Deputies. These amendments were avowedly in the interest of Christian Unity, but in reality went much further, at least in their necessary results. Our readers who followed with attention the proceedings of the Convention will recollect the substance of these proposals. They consisted, first, in a declaration of adherence to the Apostles' and Nicene Creeds together with a statement of the canonical books of Holy Scripture. Secondly, provision was made for the admission into covenant relations of congregations or Christian bodies which were prepared to place themselves under episcopal supervision and accept the ministrations of a pastor who should have had episcopal ordination. Such organizations, it was further provided, should not be obliged to accept or use the Book of Common Prayer, but should be permitted to employ any form of service which the bishop of the diocese might see fit to license.

SUCH proposals were, through their very audacity, well calculated to dazzle the uninitiated. But the progress of the discussion, which lasted through parts of three days, so fully disclosed their real bearing, that it became evident that the House would not tolerate them, and their author finally withdrew them and substituted a resolution expressing concurrence in the "Chicago-Lambeth" Declaration on Christian Unity, on the part of the House of Deputies. Even this was strongly opposed as liable to misinterpretation, but as being simply a resolution expressing the sense of the House then present, it was finally carried. Further than this the House could not be induced to go. It repeatedly refused to refer this subject in any form to the Joint Commission on the Constitution and Canons. Not even in a thin house during the last weary hours of the session, when it took the easy form of a simple concurrence with a message of the House of Bishops, could the House be induced to change its mind.

THE discussion first and last occupied some of the best hours of the Convention, and nearly pushed into a corner matters upon which action was imperatively demanded for the general welfare of the Church in the immediate future. In fact it appears that the very important subject of Marriage and Divorce had again to be postponed for three years.

The debate, however, was an instructive one and disclosed very fully the various tendencies of the principal schools of thought in the Church in connection with the Christian Unity movement.

It may well be asked why propositions which at first sight seem so much in accordance with action previously taken by our own House of Bishops and by the assembled wisdom of the Anglican Episcopate, should have met with so much opposition as to make their withdrawal necessary. It was urged that some step of a more positive character than mere declarations were called for in order to assure the world that the Church has been sincere in the overtures hitherto made. People might be inclined to accept those overtures, but it would be found that our own constitution and canons interposed insurmountable obstacles to any practical result. It might be said that we invite our separated brethren by our declarations, but when they are inclined to respond we wave our constitution and canons in their faces,

THE "four points" seem to propose a comparatively simple basis of unity, but when the matter takes practical shape all progress is barred by the rules of our organization. The canons of Ordination loom up, the Prayer Book and the Articles of Religion claim acceptance. It appears at once that the "quadrilateral", taken by itself and in an exclusive sense, is far from being all that our position compels us to impose upon those who may desire to come to us. Therefore it was insisted that our formularies must be simplified, that everything outside the four points must be relegated to the realm of things indifferent, at least so far as "congregations of Christian people" coming to us from the denominations are concerned. We think we have stated the position fairly, and it is only necessary to state it in order to make it evident that the course of action proposed was little short of revolutionary.

THE mover of these proposals announced that the object was to incorporate into the constitution of this Church the substance of the Lambeth Declaration. But on examination it appeared that only two of the four propositions of that Declaration and of the Chicago Declaration before it, were explicitly defined in the proposed amendments, the others coming in only incidentally or indirectly. Thus there was no formal statement of the "Historic Episcopate", either as a "fact" or a "doctrine." It was also evident at a glance that the context of the declarations of Chicago and Lambeth, so necessary to a proper comprehension of their meaning and purpose, had been entirely ignored. The Chicago Declaration asserted that the four points were part of a sacred deposit entrusted to the Church by our Lord and His Apostles, and therefore incapable of compromise or surrender. The Lambeth document sets forth the same points not as a basis of unity, but as a basis of negotiation. Its words are these: "That, in the opinion of this conference, the following articles supply a basis on which approach may be, by God's blessing, made towards home reunion," and then follow the well-known four statements.

BUT the proposed amendments, by taking these statements, or a part of them, by themselves, give them an entirely new significance. They are no longer declared to be a part of a sacred deposit committed to the Church of God from the beginning, but articles which "this Church" adopts as part of her platform. Again, these points are not here laid down as "a basis on which approach may be made" to union with other Christians, but as the only basis on which the Church (or rather, according to the phraseology constantly employed, this Church) rests, and, consequently, all she can ask of others,

THE bare Creeds, without interpretation, and the books of Holy Scripture without any statement of their authority further than that they are "canonical books" received and set forth by "this Church—" such was the platform to be placed in the fore-front of our constitution. There was no single word to show the connection of the American Church with the Catholic Church of past ages. The three Lambeth conferences have agreed in their statement of the fundamentals of the Faith, going much further than the simple declaration of adherence to the letter of the two Creeds. In 1867, the conference said:

We do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils.

In 1878 the Anglican Church is declared to be

United under One Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One Faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church, etc.

In 1888, these professions are reiterated, as follows:

We declare that we continue united under one divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the Primitive Church and affirmed by the undisputed Ecumenical Councils.

From all this it is evident that the Creeds are only truly held when they are held in the sense given to them by the Primitive Church and the doctrinal decrees of the General Councils. To set down the two Creeds, therefore, without any indication of the sense in which they must be held, as the complete statement of the Faith of "this Church", would be a most serious blunder. It would either imply that, provided the words of the Creed be accepted, any sectarian or heretical meaning may be attributed to them without censure, or, if it be said that the orthodox sense is intended as a matter of course, it is certain that many would not so understand it. In other words such a statement would be either directly subversive of the Faith or else equivocal and misleading. It was, therefore, impossible for the Convention to adopt it.

Advice to Stebbins

He lives in a town where the Church is not strong and never has been. It is as amusing as it is melancholy to hear Stebbins explain why it is not. He thinks the Church is not popular, and above all things he would popularize it. He would have it "exchange pulpits with the leading denominations." Why it does not and cannot, he does not know.

Indeed, Stebbins knows very little about the Church, its history or its teaching. First of all then, we would suggest to Stebbins that if he knew more about the Church he would care more for it. He knows about a good many things. He has heard all the leading actors and singers. If you speak of them he is full of interest and animation. He can tell you all about them. If he knew half as much about the Church and her teaching, he would be able to "give to every man that asketh, a reason for the hope that is in him."

We would suggest then to Stebbins that he inform himself as to the Church, her history and her teaching; and then we would advise above all else that he should himself honor the Church and her teaching if he would have other men do so. The truth is, he is more than half ashamed of the Church and of her ways. It would be well for him if he did not think or care so much about popularity. Generally speaking, men and women are respected in a community only where they respect themselves, and as a rule the Church is respected for the same reason. It would be well for Stebbins to know that the Church never has been popular with the world, and there is no reason to think that it ever will be. Its great Founder said: "If ye were of the world the world would love his own." What the worldly

and the frivolous think of us is a matter of no importance one way or the other. But of those not of us there are a great many thoughtful and right-minded men and women. As a rule, these will respect us if we deserve respect; will respect us when they see that we respect ourselves.

If, then, we would commend ourselves to these, let them see that we respect our own belief, our own ways, our own observances. Then and not till then will they respect them also. But if they see that we do not respect and honor our own faith, and teaching, and observances, we can hardly expect that they will. "As a man thinketh so he is." If Stebbins would think differently of himself other men would think differently of him. And this which is true of him personally, is true of the faith, and ways, and observances which he should commend to other men by manifesting the blessed influence and power they have over him.

Hoping, therefore, that what our advice lacks in length it makes up in point, we say to Stebbins: "Think on these things."

The Constitutional Revision Commission

This large measure, upon which the Church is now launched, is by no means a new project. It has to a greater or less degree engaged the attention of many for more than twenty years. The Church moves with great deliberation, but when convinced that a proposed step is wise, it moves surely. Whether this measure when reported upon will find favor remains to be seen in 1895.

So far as paternity can be attributed to any one, whatever credit attaches to its inception must be given to the learned Bishop of Western New York. In 1874, he proposed a joint committee to report on the expediency of a joint commission to revise the Constitution, and the House of Bishops adopted his proposition. In the same year the House of Deputies referred to the appropriate committee a resolution adopted by the diocesan convention of Albany, which read as follows:

Resolved, That the idea of a Constitutional Commission to consider the revision of our present General Constitution, as suggested by the Bishop of Western New York, and approved at this convention by our own Bishop, is heartily welcomed by the diocese of Albany, and our deputies in General Convention are hereby instructed to use their best exertions to insure its adoption by that body.

The proposal, however, did not meet the favor that had been accorded to it by the bishops. It was consigned to that tomb of "inexpediency" where repose the remains of so many legislative projects.

It does not appear, however, to have been a *cadaver*, for at the Convention of 1877, the late Dr. DeKoven introduced a resolution asking for a constitutional commission to consider the change of name question, and to inquire what other changes should be made in the Constitution of the Church, "in contemplation of the second century of growth upon which it is about to enter." At the same session in the House of Bishops, the Bishop of Western New York renewed the resolution, almost *totidem verbis*, which the bishops adopted in 1874. Again the House of Deputies found the project to be "inexpedient," and no further action was reached in the House of Bishops.

There was still some vitality in the twice-buried measure, for, at the Convention of 1880, the undismayed Bishop of Western New York, no longer content to propose a committee to consider the expediency of a commission, provided (in his resolution) for a Constitutional Commission of seven bishops, seven presbyters, and seven laymen; and was fortunate enough again to carry the House of Bishops with him. But when the project went by message to the other House, it was again buried, this time in the grave of "non-concurrence."

The Church, having so resolutely set its face against the revision of the Constitution, was found less inexorable when in the same year, propositions were made to revise the Prayer Book. Twelve years have been spent upon that delicate business, with results which are acceptable to the generality because they have involved no changes of a serious character. The final verdict is that "the changed conditions of the national life" (see resolution offered in 1880) have not demanded much alteration in the Book of Common Prayer.

This work ended with good feeling all around, the

thrice-buried measure of constitutional revision rises to remind the Church that it still lives. Having for the fourth time secured a "bill of health" from the House of Bishops, the other House resolved to recognize its history to be only a case of suspended animation and its claims to be worthy of at least three years' consideration.

The reports of the Committee on Constitutional Amendments made in three successive General Conventions enable us to ascertain the reasons which were propounded to justify the persistent determination of the House of Deputies not to take up this measure. Possibly they may be deemed as of merely historic value at this juncture; as possibly, they may have influence upon some minds in the General Convention at Minneapolis—which remains to be seen!

The reasons are substantially these: 1. The present Constitution was the work of wise and far-sighted men. The best evidence of this is the fact that since 1789, comparatively few and for the most part unimportant amendments to it have been found to be necessary.

2. The powers of the General Convention are not defined in the Constitution. "It would be a difficult task, were it deemed a desirable one, to define them by any written Constitution." (Here is much food for thought.)

3. Constitutional amendments are not *in sese* desirable. They should be proposed only when specific emergencies arise or specific necessities demand them. If this be true, then it is unwise to cast the whole instrument into the crucible of a commission composed of a few men, however wise and learned.

4. "Whenever the wants or necessities of the Church are found in direct antagonism with existing provisions and limitations of a fundamental law, the General Convention will soon become informed of that fact by proposed amendments from the various dioceses in which a change is asked."

5. The Constitution provides its own method for amendment (evidently not contemplating wholesale reconstruction), and this method "affords an ever ready and ample means to effect such changes as time, experience, or the growth and expansion of the Church may make necessary." History demonstrates the sufficiency of this method.

6. Specific, substantive amendments, coming up when the exigencies or necessities compel, would be more fully discussed and wise results more surely reached if proposed singly in the Convention and considered singly by the whole Church. A multitude of amendments grouped in the form of a report might result in hasty and inconsiderate action.

7. A commission would necessarily enjoy large if not unlimited powers—"would be at liberty to revise the entire fabric on which the organization of the Church in the United States has rested and has grown to its present condition and extent."

8. "All the limitations and provisions of the present Constitution, all that the wisdom of the founders of the Church in this country thought necessary, and all that the experience of nearly a century has added to the original Constitution, would be thrown, together with theories and speculations on constitutional limitations or grants of power, into a caldron, out of which the commission will be expected to compound a new Constitution for the Church in this country."

9. Such a step would tend to shake the confidence of "the Church-loving people of the country" in the Church's stability.

10. No report of a commission would commend itself to the whole Church. The effect would be controversial and divisive.

11. Such a movement would diminish respect for and confidence in the present Constitution.

It is now manifest that these considerations, which I have summarized, were not of perennial force. The Baltimore Convention has pronounced for a commission, to which it has "entrusted the work of revising, with the aid of such members of this Church, learned in the law, as they may be minded to consult, the Constitution and Canons of this Church, for the purpose, first, of rendering them more entirely harmonious and freeing them from ambiguity; second, of adapting them to the great enlargement and growth of the Church; and third, of clothing them with such accuracy and precision of language as shall relieve the Digest from the technicality of objections which are made to the phraseology by jurists and canonists."

It is evident that this is a much larger scheme than has been heretofore suggested. It covers not only the

constitutional but the canonical law of the Church. It announces that the Digest is lacking in harmony and under servitude to ambiguity. It proposes to adapt them to the growth of the Church—a phrase which the commission will find quite as ambiguous as the Digest is alleged to be. It is authorized to clothe them in terms which shall be "understanded" by those who are "learned in the law." In one word, the Digest is to be "thrown into a caldron." As the chairman of the Committee on Constitutional Amendments of the House of Deputies (1877) is on the commission, he will probably come to a realizing sense of the meaning of his words just quoted!

The writer has obtained these historical data for his own information, and it occurred to him that they might be of interest to others who have not the time or opportunity to search for them. He does not wish to be considered critical towards the measure. He obediently accepts the wisdom of the Convention which has authorized it, nor does he believe that the able commission which has been appointed will justify the conservative forebodings of the House of Deputies which for so many years pronounced against the expediency of such a commission. A revision is asked for, and it is the Church as represented by the Convention which asks it. There are those who venture to predict a long process of debate before definite results are secured, and this would seem to be inevitable if we judge by analogy from the history of Prayer Book revision. Probably, also, it will prove to be the mind of the Church that this, like that, shall be confined to such changes as are barely necessary.

W. E. M.

Responsibility of Vestries

BY BISHOP THOMPSON

In this matter of vacancies, let me say that vestries exist to keep churches open and not shut. They owe a duty to the Church in the diocese as well as to their own parish. They are derelict to all the purpose of their appointment if they go on month after month with church doors closed, treating the business as a matter of their own caprice.

In one or two cases, where vestries have failed to act, or have not succeeded in action, they have written me or I have been written by others, to "send a clergyman." No matter how anxious I have been to have the vacancy filled I have declined. I shall, in the present state of our Church law, continue to decline.

In the early and more enthusiastic hopefulness of my episcopate, I filled places as well as I could. I learned rather severely a lesson. When I send a man I am responsible for his support and his continuance. Nobody else is. If the congregation "like him," all goes well. If the congregation does not "like" him, they proceed to starve him out—a familiar but unutterably despicable process—write the bishop to "take him away," and leave him on the bishop's hands.

I give very distinct warning that I am not to be caught in that trap any more. The parish or congregation must "call" while the laws are as they are, and must be responsible—not as the very elaborate but impracticable report of the Committee on Clerical Changes of last year, recommended, to the bishop, but to the man himself, for the sum they promise him.

And it is convenient to add here, that when a man is "called" by a vestry on a fixed salary, he is not "called" for a year (unless he is foolish enough to accept such a "call," which would not make him rector at all, but a mere supply), but for his natural life, and the vestry cannot diminish though they may increase his salary, and that the civil courts will hold every dollar the parish owns, from every pipe in the organ to every cushion in every pew, every foot of real estate, and every shingle on the church roof, liable for the payment of the rector's salary.

It is not a claim pleasant to enforce, and has very seldom been enforced, but still it has been, and is the law, and it would be well for vestries who play fast and loose with their engagements to rectors, or for congregations who undertake the beautiful process of starving out a rector, to understand that it is a claim which has been again and again enforced in the courts of several States, and would certainly be sustained in the courts of every State where laws guard plain contracts, except the State of Maryland.

I think our canons, general and diocesan, were originally mainly obstacles imposed on a bishop to prevent his doing the work he is supposed to be sent to do. Our fathers were dreadfully afraid of bishops as lords

over God's heritage, and so proceeded carefully to tie his lordship's hands in a net-work of canonical restrictions.

When the Church desires her bishops, or can trust them, to do what she ordains them to do, she may legislate accordingly. But I shall not degrade the ministry or humiliate a clergyman by sending him to a congregation that takes him or leaves him at its own sweet will, nor interfere in any way with the bounden duty of my friends, the wardens and vestry, who in their wisdom think it best that there should be no church service in their town for six months, or twelve!

The best way to get a bad law repealed has been said to be to have it strictly enforced, and when it is seen, as has been the case more than once, that a civil corporation can absolutely extinguish Church services in a community in spite of the bishop who is supposed to be under solemn oath to provide them, then, I say, when this extraordinary anomaly is seen, and appreciated by a living Church, it will not be long before the whole absurd machinery is swept away.—*Convention Address.*

Keble's "Christian Year"

A STUDY BY CAROLINE FRANCES LITTLE

What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought.

—*Millon.*

The things of earth
Are copies of the things in heaven, more close,
More clear, more near, more intricately linked,
More subtly than men guess. Mysterious—
Finger on lip—whispering to wistful ears—
Nature doth shadow spirit.

—*Sir Edwin Arnold.*

There are those who live in such close and perpetual communion with God, that they seem to be able to decipher the hieroglyphics of Nature, and without effort read true lessons from her various forms. To them "Nature stands with open volume and spreads her Maker's works abroad." For, in the words of another, "Nature is one vast metaphor, through which spiritual truth may be read." But not every one can understand the hidden parables she yearns to unveil. "To study Nature," says the eloquent James Baldwin, "separate from man, a creature complete in itself, and, as far as it reaches, the complete expression of the mind of God, is to fall at last into hopeless confusion. These lights and shadows of Nature are caught from a higher sphere." The keynote is an unfaltering faith in the Incarnation. It is for lack of this belief, that the transcendentalists and philosophers of the Emersonian type (gifted, cultured, and intellectual though they may be) utterly fail, and become entangled in hopeless and inextricable confusion. The devout Catholic, whose eyes have been opened, detects immediately in their writings a coldness, a lack of life and warmth; in fact it is the shell without the kernel, the empty husk, upon which if the soul feed she can never be nourished, but must perish of spiritual starvation.

A study of "The Christian Year," by the Rev. John Keble, reveals what to the superficial or casual reader is not always apparent, that he was one of those "to whose clear sight there is in common things, a radiance, a glory, which we can scarce discern in miracles." And yet how humbly he disclaimed any such power may be seen in a perusal of his hymn for the fourth Sunday in Advent, the first two stanzas of which are these:

Of the bright things in earth and air
How little can the heart embrace!
Soft shades and gleaming lights are there—
I know it well, but cannot trace.

Mine eye unworthy seems, to read
One page of Nature's beauteous book;
It lies before me, fair outspread;
I only cast a wistful look.

Then he shows, in the other stanzas, how the eye, dim here because the mortal vision is imperfect, shall before long "see the King in His beauty, and behold the land which is very far off."

Take for consideration the hymn for Septuagesima, upon the twentieth verse of the first chapter of Romans. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

There is a book who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

The works of God above, below,
Within us and around,
Are pages in that book, to show
How God Himself is found.

Beautiful as are all the twelve stanzas, the deepest and the choicest is the eleventh:

Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven, and earth within,
Plain as the sea and sky.

Yes, the earth lies within the great heaven; for the earth and all the starry hosts are but the "silver islands of His realm." Then the hymn closes with the involuntary prayer, which in natures like Mr. Keble's is constantly rising to the Giver of all good:

Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.

Again, notice that poetical commentary of twenty-three stanzas, for the fourth Sunday after Trinity, upon this thought from the eighth chapter of Romans: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." It is almost treason to the author not to quote the whole, but we must refer to a few verses only:

It was not then a poet's dream,
An idle vaunt of song,
Such as beneath the moon's soft gleam
On vacant fancies throng;

Which bids us see in heaven and earth,
In all fair things around,
Strong yearnings for a blest new birth,
With sinless glories crowned;

Which bids us hear at each sweet pause
From care and want and toil,
When dewy eve her curtain draws,
Over the day's turmoil,

In the low chant of wakeful birds,
In the deep weltering flood,
In whispering leaves, these solemn words—
"God made us all for good."

Then showing how all creation is in mystic union, save man, who by sin "mars the sweet accord," he says:

But when eve's silent foot-fall steals
Along the eastern sky,
And one by one to earth reveals
These purer fires on high,

When one by one each human sound
Dies on the awful ear,
Then Nature's voice no more is drowned,
She speaks and we must hear.

Truly, as has been said by an eminent writer, "There is a sort of sympathy of all nature with all humanity. She copies out of man what is in him, that he may see himself face to face." And, in another place, "Nature becomes a divine study when we see that things apparently inanimate are alive, and may claim a share in our immortality. Then everything that God has thought it worth His while to create is seen to be sacred."

This last idea Keble expresses in the remainder of the poem, beginning at the sixteenth stanza:

The hour that saw from opening heaven
Redeeming glory stream,
Beyond the summer hues of even,
Beyond the mid-day beam,

Thenceforth, to eyes of high desire,
The meanest things below,
As with a seraph's robe of fire
Invested, beam and glow.

The rod of Heaven has touched them all,
The word from Heaven is spoken;
"Rise, shine, and sing, thou captive thrall,
Are not thy fetters broken?"

How beautiful are the thoughts contained in the poem for the fifteenth Sunday after Trinity, upon our Saviour's words, "Consider the lilies of the field, how they grow."

Sweet nurslings of the vernal skies,
Bathed in soft airs and fed with dew,
What more than magic in you lies
To fill the heart's fond view?

* * * * *
Relics ye are of Eden's bowers,
As pure, as fragrant, and as fair,
As when ye crowned the sunshine hours
Of happy wanderers there.

Fallen all beside—the world of life,
How is it stained with fear and strife!
In reason's world what storms are rife,
What passions rage and glare!

There is a certain purity, of celestial origin, emanating from flowers. The hardened criminal would not be of those who love to consider the flowers, unless some soft, tender spot remained beneath the hard exterior.

Yet, if not wholly lost to all good, he might learn by their silent teachings something to recall him from the pathways of shame and sin. In the fourth stanza Keble says:

Ye dwell beside our paths and homes,
Our paths of sin, our homes of sorrow,
And guilty man where'er he roams,
Your innocent mirth may borrow.

Surely God hath not left Himself without a witness, for from the flowers silent, wordless, but living, sermons utter forth His praise and glory. Passing to the last verse, the poet shows us how few there are who, although they may admire the beauty of the flowers, are yet really capable of reading their teachings aright.

How few the happy secret find
Of your calm loveliness!
"Live for to-day! to-morrow's light
To-morrow's care shall bring to sight,
Go sleep like closing flowers at night,
And heaven thy morn will bless."

The falling of autumnal leaves is a subject which has always reminded us of the lot of man; but, well-worn as the subject is, the saintly Keble invests it with a little different coloring, and extracts from it several new and spiritual thoughts for his hymn for the twenty-third Sunday after Trinity. Beginning with a part of the second stanza, let us notice:

Yet wait awhile, and see the calm leaves float
Each to his rest beneath their parent shade;
How like decaying life they seem to glide!
And yet no second spring have they in store,
But where they fall, forgotten to abide
Is all their portion, and they ask no more.

* * * * *
Man's portion is to die and rise again—
Yet he complains, while these un murmuring part
With their sweet lives, as pure from sin and stain
As when Eden held his virgin heart.

Then, touching upon the dreariness of earth if there were nothing else to look forward to, he says, using the simile of the storms and falling leaves:

But first, by many a storm and fiery blast
The world's rude furnace must thy blood refine,
And many a gale of keenest woe be passed,
Till every pulse beat true to airs divine.

The question naturally arises, how and where we can best learn to study nature aright, so that we may be as Job portrays the peaceful man, of whom he says: "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." We know where the devout author of "The Christian Year" learned how to deepen his already penetrating knowledge of the mystical in nature. Leaving Oxford and laying aside all chance of scholastic honors, he chose a humble charge in the little town of Hursley, where, surrounded by the beauties of earth and sky, and blessed with the privileges of ministering at the altar, he grew into closer communion with God, with nature, and with humanity, and became a powerful but quiet influence in the great Oxford Movement, thus bequeathing to the Church a memory which she loves to revere. Listen to his thoughts for St. Matthew's Day:

Ye hermits blest, ye holy maids,
The nearest heaven on earth,
Who talk with God in shadowy glades,
Free from rude care and mirth.
To whom some viewless teacher brings
The secret love of rural things,
The moral of each fleeting cloud and gale,
The whispers from above, that haunt the twilight vale.

Say, when in pity ye have gazed
On the wreathed smoke afar
That o'er some town, like mist upraised,
Hung hiding sun and star,
Then as ye turned your weary eye
To the green earth and open sky,
Were ye not fain to doubt how faith could dwell
Amid that dreary glare in this world's citadel?

But as some must live in the noisy, man-made towns, the author shows that even there they may be at peace. If he had never written anything but this one stanza, his name might have lived by it. Oft repeated, oft quoted, who can tire of it?

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.

He then closes with this thought:

And oh! if even on Babel shine
Such gleams of Paradise,
Should not their peace be peace divine

Who day by day arise
To look on clearer heavens, and scan
The works of God untouched by man?

The beauties of earth are beautiful because they reflect the golden light of heaven. Although, because of man's sin, the ground was cursed, yet its Maker has not forsaken this earth, and its sparkling brooks, its brilliant flowers, its singing birds, its grand mountain ridges, and glorious sunsets, link us with that celestial beauty which, though invisible to the eye of sinful man, "is clearly understood by the things that are."

The coloring may be of this earth,
The lustre comes of heavenly birth.

And truly "the heavens declare the glory of God and the firmament showeth forth his handywork." For, in the words of our loved poet:

When the tones of rapture gay
On the lorn ear die quite away,
The lonely world seems lifted nearer heaven;
Seen daily, yet unmarked before,
Earth's common paths are strewn all o'er
With flowers of pensive hope, the wreath of man forgiven.
The low, sweet tones of Nature's lyre
No more on listless ears expire;
Nor vainly smiles along the shady way
The primrose in her vernal nest,
Nor unlamented sink to rest
Sweet roses one by one, nor autumn leaves decay.

Nantucket, Mass.

It ought to be known universally among Christians that the word the Holy Scripture uses for Church is *Ecclesia* from verb *ek-kaleo*, to call out. An *Ecclesia* is a body called out. Its use came originally from the calling out of Israel from Egypt; "out of Egypt have I called my son;" this is the first use of the word *Ecclesia*. The root idea then of the Church is a body called out from the world, separated from it, and set apart to the service of God. The idea, therefore, of modern Rationalists that the Church and all mankind are synonymous terms; in other words, that all mankind are in the Church by their birth, and that Baptism is only to declare that fact, is opposed to the very root-meaning of the word. The Church is not the human family but a body called out from the human family, and consecrated to God's service.

Personal Mention

- The address of the Rev. Edward Ritchie is Newtown, Bucks Co., Penn.
- The Rev. Belno A. Brown, M. D., (University of Mich.) has received the *ad eundem* degree of M.D., C.M., from Trinity University, Toronto, Canada.
- The address of the Rev. J. D. Nussbaum is Parish House, St. Paul's Cathedral, Fond du Lac, Wis.
- The address of the Rev. Richard Page is changed from 3050 Lake Park Ave. to 3633 Vincennes Ave., Chicago.
- The present address of the Rev. Dr. H. G. Batterson is 14 Astor Place, New York City.
- The Rev. L. B. Richards, of Wayne, Pa., has accepted the rectorship of St. Stephen's church, Tottenville, N. Y.
- The Rev. L. B. Baldwin has accepted the rectorship of St. Peter's church, Easton, Md.
- The Rev. Geo. W. Douglas, D. D., has resigned the rectorship of St. John's church, Washington, D. C.
- The Rev. Howard Saxtone Clapp, of Minnesota, has accepted the rectorship of the church of the Advent, Philadelphia.
- The Rev. Ernest M. Benedict has entered upon his duties as rector of Christ church, Xenia, O.
- The Rev. Alford A. Butler has resigned the rectorship of the church of the Epiphany, New York, and accepted the rectorship of Christ church, Red Wing, Minn.
- The Rev. Dr. James W. Robins has gone abroad for the winter, and will sojourn in Italy.
- The Rev. Richard M. Sherman, Jr., has accepted a call to St. Stephen's church, Newark, N. J., and will begin his duties on Dec. 1, 1892. Please address, after that date, No. 257 Clinton ave., Newark, N. J.
- The Rev. Wm. D. Benton, rector of St. John's, Bellefonte, Pa., has been appointed one of the preachers, for the current year, at the Pennsylvania State College.
- The Rev. Frederick M. Kirkus, who has been for several years the Rev. Chauncey Brewster's assistant at Grace church, on the Heights, Brooklyn, has accepted a call to the rectorship of Christ church, Meadville, Pa.
- The address of the Very Rev. Wm. Klein, D.D., is now 423 Poplar Street, Memphis, Tenn.
- The address of the Rev. J. S. Kedney, D.D., will be Winter Park, Florida, until April 20, 1893, after which, Faribault, Minn.
- The Rev. R. W. Rhames, Dean of the South-western Convocation of the diocese of Kansas, should be addressed 538 North Emporia Ave., Wichita
- The Rev. Howard S. Clapp has accepted the rectorship of the church of the Advent, Philadelphia, and will assume charge of the same on the first Sunday in Advent.

Ordinations

On All Saints' Day, the Rev. Walter Sherwood, of Fort Lee, diocese of Newark, was advanced to the priesthood by the Bishop

of Delaware, in Grace church, Rutherford, N. J. The sermon was preached by the Rev. Francis J. Clayton, rector of Grace church. The candidate was presented by the Ven. Rev. W. R. Jenvey, archdeacon of Jersey City. The Bishop was Celebrant. The Rev. Messrs. Yarnall, Appleton, and Keller, assisted in the service.

The Rev. Wm. P. Evans, who resigned the pastorate of St. Paul's Lutheran church, of Baltimore, Md., last spring, was ordained to the diaconate by Bishop Potter, of New York, on Thursday, Oct. 27th. Mr. Evans has accepted a call to St. James' church, Brooklyn, N. Y., to take effect on Sunday, Nov. 6th.

At the church of Our Saviour, Camden, N. J., Nov. 2nd, Bishop Scarborough ordained to the priesthood, the Rev. Edward Robert Baxter. The sermon was delivered by the Rev. Thomas A. Tidball, D.D., Bishop-elect to Japan and rector of St. Paul's church, Camden. The candidate was presented by the Rev. Dr. Watson, and the Rev. Messrs. H. E. Thompson, G. R. Underhill, C. M. Perkins, and C. M. Hall assisted in the service. The music was rendered by the vested choir of the church, and was under the direction of choirmaster Rufus S. Redman.

Official

A CAUTION

A person calling himself Bigler, or Bennett, is calling on clergymen with a type-written letter, purporting to be from me, asking assistance. I have never given any such letter, nor do I know the person. CLINTON LOCKE.

DIOCESE OF WESTERN MICHIGAN

The thirty-seventh semi-annual missionary meeting and diocesan Church conference will be held at the church of the Good Shepherd, Allegan, Tuesday, Wednesday, and Thursday, Nov. 15, 16, and 17, 1892.

CLERICAL CHANGES

The clergy are requested to send notice at once of any changes of address since the publication of the various Convention Journals, to the editor of Whittaker's Churchman's Almanac, 2 and 3 Bible House, New York.

THE annual meeting of the Bible and Common Prayer Book Society of Albany and vicinity, will be held in the crypt of All Saints' cathedral, at 3:30 o'clock, on Monday afternoon, Nov. 14, 1892. By order of the Bishop.

RICHMOND SHREVE,
Recording Secretary.

NOTE.—There will be a service in the cathedral church, under the auspices of the society, in the evening (Monday, Nov. 14th) at 8 o'clock, when a sermon will be preached by the Rev. Prof. G. H. S. Walpole, D. D., of the General Theological Seminary.

THIRTY-THIRD ANNIVERSARY AND ANNUAL MEETING OF THE AMERICAN CHURCH MISSIONARY SOCIETY

Church of the Holy Trinity, 19th and Walnut Street, Philadelphia, on Tuesday, Nov. 15th, 1892. The Business Meeting at three in the afternoon, in the Parish building, on 20th street. Reports, election of officers, and addresses. Ladies invited. The anniversary, at 8 P. M., in the church. The Bishop of Pennsylvania, Rt. Rev. Dr. Whitaker, will preside and make the address on Church Work in Cuba. The Rev. Prof. Carl E. Grammer, of the Virginia Theo. Seminary, will make the address on the Mission to Brazil. The Rev. Randolph H. McKim, D.D., of Washington, D. C., will speak of the position of our Church in regard to Christian Unity, as presented at the General Convention. The offering will be for the general work of the Society. WM. A. NEWBOLD, Gen. Sec. For the Committee.

Notices

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

Married

- HODGES-WILMER.—Nov. 2nd, at St. Paul's church, Baltimore, by the Rev. J. S. B. Hodges, S. T. D., James S. Hodges, of Detroit, Mich., to Phoebe Harrison Wilmer, daughter of Mr. Chas. Wilmer, of Baltimore, and granddaughter of the late Bishop Whittingham, of Maryland.
- KIRKUS-CLARK.—At Mt. Calvary church, Summit, N. J., on Tuesday, Nov. 1, Miss Isabella Clark, daughter of Mrs. John H. Clark, and the Rev. Frederick Maurice Kirkus, rector of Christ church, Meadville, Pa., and youngest son of the Rev. Wm. Kirkus, late of Baltimore, who performed the ceremony assisted by the Rev. J. F. Butterworth, rector of the church. Bishop Leonard, of Nevada and Utah, pronounced the benediction.

Died

- WOTKYNs.—Entered into the rest of Paradise, at Pasadena, Cal., All Saints' Day, Benjamin Marshall Wotkyns, son of the late Alfred Wotkyns, M. D., of Troy, New York.
- SHERMAN.—At St. Paul's rectory, Bridgeport, Conn., Friday, Nov. 4th, Mrs. Maria Louisa, wife of the Rev. Henry M. Sherman, and daughter of the late John D. Baker. Buried from St. Paul's church, Bridgeport, Monday, Nov. 7th.
- MCKIMMON.—Departed this life in Pulaski, Tenn., Saturday, Oct. 22nd, 1892, Miss Belle McKimmon.

Other refuge have I none
Hangs my helpless soul on Thee;
Leave, oh! leave me not alone,
Still support and comfort me;
All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenseless head
With the shadow of thy wing.

Obituary

At New Haven, Conn., on the evening of Sunday, Oct. 30, 1892, John E. Earle, the senior warden of the parish of St. Thomas' church.

At a special meeting of the vestry of St. Thomas' church, New Haven, held Oct. 31, 1892, the following minute was unanimously adopted:

The death of Mr. Earle, though hardly unexpected and of which we may almost say, due warning was given us not long since, finds us, nevertheless, as unprepared as if it had come in the glow of a vigorous manhood. We have been so accustomed to his presence, so dependent upon his hand and heart, so familiar with his voice, that we can neither at present realize that God has called him home, nor the full meaning of that call to us.

Since he came to New Haven, more than thirty years ago, Mr. Earle has ever shown a warm interest in all the affairs of this parish of his choice, never flinching from the performance of the duties which his attachment to it brought, serving it zealously in many and important capacities, helping it with the fullness of a generous nature, loving it and the Church, of which it forms a humble part, with a steadfast love, not only for their own sakes, but from that sense of obligation which comes to every faithful and earnest Christian.

For many years he has been its chief representative in the diocesan conventions, and once at least has represented the diocese in General Convention. He has been, and at the time of his death was, a member of several important diocesan committees, where as everywhere else, his power to see into things, his wise counsel his ready service, made him a valuable member.

Knowing full well that in these few words of ours we must inadequately express our sense of loss, we nevertheless order them to be entered upon our records, as a faint tribute of our love and respect.

To his family we extend our most hearty sympathy, and the clerk is requested to send an engrossed copy of this minute to them and also to have a copy hereof printed in *The Churchman*, *THE LIVING CHURCH*, and in the local papers.

A true copy of record,
Attest, EDWARD N. PECK, Clerk.

Appeals

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873

OBJECTS—1st. Intercessory prayer—i. For the living; ii. For the repose of the souls of deceased members, and all the faithful departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and of churches in open communion with her. For further information address the secretary and treasurer MR. EDWARD O. HUBBARD, P. O. Box 185, Chicago, Ill.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.) This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States. This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer; 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

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

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, including missions to Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of sixteen bishops; stipends of 1100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril. Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Acknowledgements

Sister Hannah, of Kearney, Neb., desires to thank those who have contributed to her collection of cancelled stamps, for which she has received \$10.40. The proceeds will be devoted to work in Bishop Graves' Jurisdiction of the Platte.

Church and Parish

THE TRAINING OF BOYS' VOICES.—Mr. G. Edward Stubbs, organist of St. Agnes' chapel (W. 92nd st.), Trinity parish, New York, has arranged a course of six clinical lectures on the Boy Voice, to meet the wants of professional musicians and musical students desiring to make a special study of boy voice culture. A valuable feature of this course is the demonstration of the accepted laws of voice training, made in the presence of the pupil, upon boys' voices supplied for the purpose. A prospectus, giving terms and full details of the course, will be mailed upon application.

ORGANIST and Choirmaster, English Cathedral training, desires re-engagement, Churchman, successful boy-choir trainer. References. Disengaged December 1st. "Anglican," care of LIVING CHURCH.

OUR subscribers will confer a favor by notifying us whenever their paper does not arrive promptly. With their co-operation we shall endeavor to remedy any evils which may exist in this respect.

Choir and Study

Calendar

November

1.	ALL SAINTS' DAY.	White.
6.	1st Sunday after Trinity.	Green.
13.	22nd Sunday after Trinity.	Green.
20.	Sunday next before Advent.	Green.
27.	1st Sunday in Advent.	Violet.
30.	ST. ANDREW, Apostle.	Red.

In our principal cities, the year of Church work is adapting itself more and more to the secular or social prescription which devotes two or more months of the summer for vacation. This period in New York has come to stretch from May to November, in not a few of the "fashionable" parishes, wherein "society" seeks some kind of spiritual snug-harbor for the remnant of the year. In such parishes active and aggressive work subsides with the emptying of the pews and the departure of the chief contributors. By the middle of June, the great churches for the most part, are practically out of commission, although a degree of official routine is perhaps maintained by the junior clergy and the minority who cannot leave the city. The "fires are banked," and the churches drift through the cheerless interim until Thanksgiving, or thereafter; for this period of suspended animation reaches further out into the winter year after year, now that "society" indulges itself in so many rural abodes by sea and inland, where flitting hospitalities are exchanged before settling down for the city season.

All of which reacts upon the choir and choral work. Discipline and training yield, after the strain of exacting services and festivals which crowd the brief season, to the welcome opportunity for easier duties and holiday rests which are portioned out among the boys, in relays, until they are, as in many instances, virtually disbanded for the season. Even where a semblance of choral organization is kept up, the vacation fever sets in with a partial demoralization. If the rector "deputizes," why not the organist and choirmaster while their soloists are having their outing! and so it goes on in a half-hearted way until the sharp roll call before Advent assembles the wanderers, and the routine for "the season" is inaugurated afresh. Meanwhile, havoc has befallen the lads, and flute-like trebles have come to quaver and shake in the wind. Soloists are discovered with bankrupt notes and broken voices, after summer frolic and exposure. The autumnal choir is in very bad form for the most part, and there is a hurried and, too often, unscrupulous scrambling for recruits, much to the detriment and vexation of other choirs which are open to the assaults of the money argument.

We would suggest once more the adjustment and general acceptance of a code of choral ethics and equities, perhaps under the practical administration of the archdeacons, whereby rights may be defined, preserved, and even respected, and these periodic raids of organists and music committees done away with. Under existing conditions, next to the instability of the boy-voice, the possession of such a piece of property is beset with perils and insecurities innumerable for the whilom custodian. It is easy enough to premise that all these contingencies may be measurably provided for by due vigilance of the choirmaster who nurses and watches his junior class with due circumspection, and keeps a defile of available soloists under steady training for prospective emergencies. But this demands constant and undivided time and labor, and there are very few churches in the land that provide sufficient stipends for such work. It is clearly a duty which demands the undivided care and labor of a thoroughly qualified choirmaster.

The difficulties besetting the vested choir of men and boys, are perfectly obvious and unmistakable. There is the average illiteracy of boys who, for the most part, are quite unable to pronounce and deliver the sacred text of Psalms, hymns, and anthems intelligently and beautifully. Such reading is seldom taught in the public schools, and without this, any choir becomes offensive to a correct and educated listener. Then there is the instability of the boy-voice at its best, hardly schooled and trained before it vanishes. There is the general insensibility to correct intonation. Most boys do not possess a normal feeling of correct tonality.

They sing out of tune without perceiving or caring for it. Correct intonation is an artistic quality that goes with the few fine musical organizations, and where it is not normal, does not often come, if it indeed ever comes, in adult years. This chronic falling and flattening of intonation is not constant, for then the sensibilities might become depraved to an acquiescence with the inevitable. But it is a certain, obtrusive quality in nearly all vested choirs.

There is one practical solution of our present liturgic discomforts, and there may be others. If boys cannot and will not sing in tune, let them speedily be got rid of. If women choristers alone will provide a pure treble and sufficient alto, and both in perfect tune, by all means let them come and take place in our vested choirs. The most perfect choir, perhaps, in the American Church, is a vested choir of men and women, which may be heard in St. Bartholomew's chancel, Madison Avenue, New York, at Evensong service. It is manifestly impossible to take the few exemplary boy choirs into this account. They are beyond the reach of any but wealthy and liberal parishes. Nor is it apposite to revert to the English cathedral and college choirs, in support of the "boy choirs" in our own Church. Those splendid choirs are the steady outgrowth of separate education in community life, constant training under the best masters in England, made up of carefully selected voices; while the tonal quality of the English lad's voice is quite *sui-generis*, incomparable, and an inexplicably beautiful and perfect thing. It is almost superfluous to add that women choristers are to be had, for the most part, well-trained, intelligent, good readers, good voices, in tune, and the best possible material under a capable choir master.

Among the organized philanthropies at work in our great cities—and great as their number is, may it increase!—late if not latest is the Home Hotel Association, in New York, for "needy brain-workers." It was founded by Miss Mary A. Fisher, a public school teacher, some four years ago. Associated with her are Mrs. A. Inez Ludlow, Miss E. Ida Williams, and Mrs. Chas. Tappan Harris. It now numbers several hundred members, and rents for its habitat a house at 158 St. Ann's ave., New York. The word "charity" once bore its sacred significance as the practical fulfilling of the divine law, and Holy Church has lovingly enshrined it in her sanctuaries in perpetual memory of her divine Lord. This association, although entirely secular in its inception and development, undertakes to rescue "charity" from its conventional degradations, and is ready to minister in the better way and spirit to the needy authors, artists, and other literary toilers who have reaped destitution and poverty. Many of these receive welcome and hospitality at the Home, and many others receive pecuniary aid in their own homes.

The house on St. Ann's ave. is small but comfortable. It is under the superintendence of the founder of the society, who makes it her home. During the year additional rooms have been rented in the immediate neighborhood. The latest report shows that, for the past year, among these beneficiaries nineteen were governesses, tutors, and teachers; two artists; one a missionary; one a theological student; one a physician; two journalists; two authors; one a musician; two students; and three widows with no special vocation. There were fifteen men and nineteen women, all persons of more or less culture, looking for employment. Some are broken in health, and others worn out beyond the ability of struggling for a livelihood. The Association found employment for eleven inmates.

The report informs us that more than 6,000 persons earn their living in New York by literary labor, and among them not a few are ill-paid, or come to want through sickness or misfortune. The Association is supported by the annual dues from the members and by gifts. The managers are for the most part women who are supporting themselves by art or literature, teaching or writing. They are considering the project of accumulating a fund of \$10,000 by public entertainments and special donations, towards the purchase of a permanent home. Why cannot "society" lend a helping hand for such a noble work by dispensing now and then, with a \$5,000 dinner, or a \$10,000 "ball", and placing the sum in the hands of these self-sacrificing lady managers who can be easily found on St. Ann's avenue?

New Music

FROM NOVELLO, EWER & CO., NEW YORK. "My soul truly waiteth," being an anthem setting of Psalm lxxii, Prayer Book Version, for soli, chorus, and organ or orchestra, by Gerard F. Cobb (Op. 23), composed for the festival of the North-eastern Cathedral Choir Association, held at Ripon, July, 1892. Mr. Cobb is not a whit behind the foremost in the vigor and freshness of his conceptions, his deep sense of melodic and harmonic beauty, and in the sincerely religious quality of his art. Less rigid in form than the strict Anglicans, this valuable anthem reflects the elevation and academic purity of construction that distinguish the Anglican School. It is especially valuable for Church festival gatherings, and cannot fail to interest both chorists and congregations. There is also a charming song by Mr. Cobb, "The Scent of the Lilies." Mr. Cobb has been recognized for some time as among the leading song writers among the English composers.

Magazines and Reviews

Temperance, published quarterly, New York, editor and general manager, Mr. Robert Graham. This is the organ of the Church Temperance Society, and the only periodical specially devoted to the furtherance of this cause in our Communion. As the bishops in their recent Pastoral, have spoken in the interest of the temperance movement in the Church, urging sermons in its behalf on the part of the clergy, and naming Sunday, Nov. 13th, for this purpose, let us do our part by heartily commending this resolute and very able advocate, *Temperance*, to the patronage and support of our readers. Mr. Graham and his work are known and valued throughout the Church, and both should receive, at least, the encouragement of prompt and numerous subscriptions. The price is only 25 cents a year.

Harper's Monthly Magazine for November, will be remembered with a melancholy interest, for with this number "The Easy Chair," restful and refreshing for almost a whole generation of readers, appears for the last time. "The Editor's Study" has tempted us, under the new regime, to open the fresh numbers as they reach us, one by one, at the back rather than at the beginning. Mr. Warner takes up large and richly-freighted questions in a grand and masterful way, and we are coming to look upon his specialty as the richest in this monthly argosy of good things. Mr. Warner provides the opening paper, also, on the Holy Places of Islam, which is written, as it seems, mainly for the purpose of introducing in an explanatory way a series of new and very important photographic views, which have never before been permitted by the authorities, and now reach the public for the first time. We read the last lectures of the posthumous series by James Russell Lowell, on "Messenger and Ford," the early English dramatists, and especially the graceful and tender adieu at the end, with deep regret; the adieu meant only for his class of collegians, sounding like some personal word from the lips of the departed master. Several illustrated articles command attention, especially "Along the Parisian Boulevards," by Theodore Child, and "The Designers of the Fair," in which F. D. Millet, artist-author, introduces us to the chief architects of the "White City."

Scribner's Magazine is an unusually attractive number. Henry James discourses of "The Grand Canal"; in turn paradoxical, obscure, brilliant, and epigrammatic, almost as sketchy and *impressioniste* as the mazy, half-developed illustrations. The most remarkable paper is clearly "Conversations and Opinions of Victor Hugo—from Unpublished Papers Found at Guernsey," with reproductions of contemporary prints and drawings—by Octave Uzanne. It seems scarcely credible that a great mass of letters and diaries indisputably produced, edited, and preserved by the lion-minded poet-novelist should have been found in Hauteville House and finally sold as "junk" to an English collector "for one or two pounds." Yet such a fate befell the posthumous literature of Victor Hugo. W. C. Brownell contributes his third paper on French art—"Realistic Painting." The writer is essentially dogmatic and entertains sharply-defined conclusions. But French art will be interpreted by every cultivated mind from a purely individual point of view quite independently of doctrinaires and schools of thought. Mr. Brownell is an earnest, sincere, and careful observer. His essays are shortly to be published in a separate volume, which will be worth preserving.

The North American Review presents its usual variety of miscellaneous papers, and some of them of striking interest. "The Presidential Campaign of 1892," by the Hon. James G. Blaine, opens the number. The Methodist Bishop Foss discusses "Politics and the Pulpit," which sustain a very close relation in that denomination. Its most valuable contribution is Prof. Boyesen's article, "The Scandinavian in the United States." He deprecates the establishment of Lutheran parochial schools which practically conserve and extend the old nationalities, and thus far retard the incorporation of this interesting and valuable people into the nationality of their adoption.

Evenings at School. By Clara Marshall. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Cloth, pp. 270.

The purpose of this book seems to be to reveal how girls talk in their "hours of ease." It is not altogether a pleasing

revelation, though evidently made with the intent of pointing a moral, showing what girls ought to be; and much good advice from their elders is mingled with the lively flow of the talk in which the girls indulge in Dr. Duval's very select school.

The Rajah of Dah. By George Manville Fenn, author of "In the King's Name," "Patience Wins," etc. With six illustrations by W. S. Stacey. New York: Thomas Whittaker. Pp. 280. Price, \$1.25.

A lively book full of excitement and adventure that will rejoice a boy's heart as he follows the fortunes of Ned and Mr. Murray among the Malays. The circumstances of the story are always suitably drawn and never over-strained.

Miss Pringle's Pearls. By Mrs. G. Linnæus Banks, author of "The Manchester Man;" "In His Own Hand," etc., etc. Illustrated by Frank Dodd. New York: Thomas Whittaker. Pp. 280. Price, \$1.25.

The story of Miss Pringle's Pearls is written in a very entertaining fashion, with continuous and natural movement; it is well suited for the Sunday school library, and will surely interest and benefit both boys and girls, furnishing attractive lessons on right principles and a good disposition.

The Footpath Way. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

This gem of a book is the latest addition to the "Out-door Books" of Houghton, Mifflin & Co. The title is from Antolycus' song:

Jog on, jog on the foot-path way,
And merrily hent the stile-a;
A merry heart goes all the day,
Your sad tires in a mile-a.

It is in books like these that nature's treasures of wood and field "keep seeming and savor all winter long."

Famous Types of Womanhood. By Sarah Knowles Bolton. With portraits. New York and Boston: Thomas Y. Crowell & Co. Price \$1.50.

In this volume Mrs. Bolton has happily exercised again her gift of arranging in an attractive order facts of history and biography; so that we have in the book a worthy companion to her "Boys who became Famous," "Girls who became Famous," "Famous American Authors," and other books in which she has made memoirs as interesting as fiction. Queen Louise of Prussia, Madame Recamier, Jenny Lind, Amelia Edwards, are among the women she here sketches.

The Schoolmaster in Literature. Containing selections from the writings of Ascham, Moliere, Fuller, Rousseau, Shenstone, Cowper, Goethe, Pestalozzi, Page, Milford, Bronte, Hughes, Dickens, Thackeray, Irving, George Eliot, Eggleston, Thompson, and others. With an introduction by Edward Eggleston. New York, Cincinnati, and Chicago: American Book Co. Price, \$1.40.

We confess to taking up this volume with some prejudice, fancying it a book of "elegant extracts." We find it, however, an edifice "buiided right skillfully," as Edward Eggleston happily expresses it, in his delightful introduction. The purpose of the book is to show "the part played by the schoolmaster in the literature of diverse ages and of different nations," and this is accomplished by collating representative delineations of the schoolmaster, drawn with "the delicate shading of artistic literature." "Masters, let us within!"

What Girls Can Do. "Not to be ministered unto, but to minister." By Mrs. H. K. Potwin. New York: American Tract Society. Price, \$1.50.

"Not to be ministered unto, but to minister." This is what girls can do, according to this story. Nor is the story sacrificed to the moral. Very human are the girls that have their being within the lids of this volume, and sweet and pure are the lessons taught, and taught naturally, of the blessedness of living unselfish lives.

Robin Redbreast, a Story for Girls. By Mrs. Molesworth, author of "The Palace in the Garden," "Imogen," "A Charge Fulfilled," etc. With six illustrations by Robert Barnes. New York: Thomas Whittaker. Pp. 291. Price \$1.25.

In all Mrs. Molesworth's books there is a pervading truth to nature and touch of loveliness in treatment which invest her stories with a never-failing charm, a charm that must especially be felt by her young girl readers, who are fascinated by the power, if they cannot trace the art, which so entralls them. "Robin Redbreast," written specially for the girls, will but add to the author's fine reputation. The title is taken from the one-time name of an old house near Thetford, which once was a queer rambling inn and had the robin for its sign. Around this house and the pleasant old lady who owns and lives in it a large part of the story's interest gathers. The girls who with their life's interests are drawn to this lady form delightful character sketches. It is just the sort of book that one could hardly speak too well of, or unduly recommend both for the story scheme and its many distinguishing qualities.

The Story of Sicily, Phœnician, Greek, and Roman. By Edward A. Freeman. New York: G. P. Putnam's Sons. 1892. Pp. 378. Price, \$1.50.

Although there never has been a Sicilian nation, Sicily finds a place in this excellent series of "the Story of the Nations," from the fact that all the nations that dwelt around the Mediterranean have had a part in Sicilian history, and here they have found a meeting place and battle field. The period covered in this volume is that of the strife between the Greeks and Phœnicians, which terminated in the incorporation of the island into the dominion of Rome. The second cycle of its story when it was the stage of the strife between the Greek-speaking Romans and the Saracens that resulted in the establishment of the Norman kingdom, is yet to be told. The story as here narrated has all the historic

grasp, insight, and accuracy of statement for which the distinguished historian is noted; the style is clear and lucid, the method progressive and scientific, and the interest is maintained to the end. Doubtless, the fact that the story of this little island is little known—especially its early history—will add to its charm the elements of novelty and surprise. Like the rest of the volumes in the series, this book is adequately illustrated, and furnished with maps and a full index.

London. By Walter Besant. With Illustrations. New York: Harper & Bros. 1892. Pp. 509.

These brilliant studies, which appeared at intervals in *Harper's Monthly*, are here gathered into a charming volume which supplies for once, a genuine and legitimate want in our current literature. It comes down to and includes the reign of George II, discoursing *en route* upon London after the Romans, Saxon and Norman, the Plantagenets, the Tudors, and Charles the Second. The great germinal events and movements are artistically distributed, and treated with ready and graceful scholarship. Indeed, the book may serve for an esoteric and sociologic history, illustrated with innumerable incidents, topics, and memorabilia that lend the narrative color and perspective. Mr. Besant is, *par excellence*, the prose-poet of the world's greatest city; and his work, so far as it extends, is not exhaustive, simply because his subject is inexhaustible. We remember no volume so richly in dependent of artistic illustration—in this instance, both graphic and abundant—since the author's narrative is full of picturesque suggestions, and unfolds before the reader like a panorama of constantly shifting delights.

English Cathedrals. Canterbury, Peterborough, Durham, Salisbury, Lichfield, Lincoln, Ely, Wells, Winchester, Gloucester, York, London. By Mrs. Schuyler Van Rensselaer. Illustrated with One Hundred and Fifty-four Drawings by Joseph Pennell. Also with Plans and Diagrams. New York: The Century Co. 1892. Pp. 395.

This sumptuous volume is a reprint of a series of articles contributed to *The Century Magazine*. They received the unanimous and unqualified admiration of the reviewers, both at home and abroad, on their first appearance; and in England, Mrs. Van Rensselaer became at once an authority on all questions of archæology, history, and structural art in the field she had traversed. This comprises twelve out of a much greater number of cathedrals; and the only matter of regret conceivable in this connection, is that the writer has not undertaken to complete the series. In this instance, both criticism and commendation are well nigh superfluous, for Mrs. Van Rensselaer brings to her task thorough and extensive scientific knowledge of the Norman and Roman and Gothic schools in their multiform developments; she is a ready and intelligent annalist and historian; she has the perceptions and literary art of both a poet and an architect, with an exquisite sense of landscape as well as structural beauty. She deals with her themes in a seriously reverent and religious spirit. Fortunate is the tourist who is prepared for cathedral study by a thorough knowledge of this unique volume; and perhaps more fortunate still, are they who are able to review and complete their impressions afterwards in the light of its pages. It is saying much for Mr. Pennell's charming illustrations that, with such a text and theme, nothing remains to be desired.

History of the Christian Church, A. D. 1-600. By the late Dr. William Moeller, Prof. Ordinarius of Church History in the University of Kiel. Translated from the German by Andrew Rutherford, B.D. London, 1892. A. C. McClurg & Co., Chicago.

There is no large history of the Church, written in English, which satisfies the legitimate requirements of such a work—ripe scholarship, ecclesiastical sympathy and imagination, clear style, and simple arrangement of materials. Robertson's history is, perhaps, the best; but it does not cover the period of the Reformation, and is poorly arranged. Its learned author tries to do justice to every part of his subject, but his evangelical point of view limits his success. We are afraid that the need which we have indicated is not going to be met by a translation of Dr. Moeller's work. As might be expected of him, he has produced a learned work which will repay careful study. It reveals that patient and painstaking industry for which German scholars are so famous, and is written with evident effort to be fair. But the point of view of the writer is too external to admit of his being a safe guide to beginners. Like many of his race and religious affiliations the learned author lacks the true ecclesiastical spirit, and his historical imagination is not rich enough to make him a sympathetic student of the life and thought of the Catholic Church. He adopts the "invisible Church" theory, and consequently treats of the three-fold ministry as if it were a purely human development. The true significance of the general councils and of their decrees of faith is not understood by him. Justice is not done to the character of St. Cyril of Alexandria, nor is the importance of his contention for the faith as against Nestorius and the Orientals appreciated. These and similar deficiencies are characteristically German.

We do not see why publishers who are credited with serious purpose and moral principle, should put into print and bind up, in distinguished form, a shallow and worse than silly book like "Amor," which bears the imprint of J. B. Lippincott & Co. It is impossible to conceive any good purpose for which such a book is written. It seems to have no ideal but that of the carnal and worldly, so far as we have had the patience to read.

"HOSPITAL LEAVES AND LYRICS, or Messages of Comfort," is a collection of helpful selections in prose and verse, for distribution among the sick, compiled by C. G. McCulloch. The proceeds from its sale are devoted to the "Flower and Leaflet Fund." Price, paper 35 cts.; cloth, 50 cts. [Fleming H. Revell Co.: New York and Chicago.]

Messrs. Harper & Brothers have extended the pretty "Black and White Series" by the publication of "A Little Swiss Sojourn," by W. D. Howells, and "A Family Canoe Trip," by Florence Watters Snedeker. These are well illustrated, well printed, and handsomely bound; 50 cents each; good satchel books for a journey. We note also, from the same publishers, a continuation of the pretty green and gold series, in "Americanisms and Briticisms," by Brander Matthews; and in lighter green and silver, "The Desire of Beauty," by Theodore Child.

Books Received

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

E. & J. B. YOUNG & CO.

The Little Doctor or the Magic of Nature. By Darley Dale. Don Carlos, Our Childhood's Hero. By Evelyn Green. 80 cts. Ray's Discovery. By Cecilia Selby Lowndes. 60 cts. S. P. C. K. Spitewinter. By Helen Shipton. 60 cts. S. P. C. K. "From Greenland's Icy Mountains." A Tale of the Polar Sea. By Gordon-Stables, M. D., C. M. 80 cts. S. P. C. K. Mollie and Nan, or The Children of Bramblemere. A Country Tale. By A. M. Wilson. 40 cts. S. P. C. K. A Promising Boy. By Annette Lyster. \$1.00. S. P. C. K. Here and Elsewhere. The Fortunes of George Adams in Town and Country. By the Rev. Harry Jones, M. A. 80 cts. S. P. C. K. Jackanapes. By Juliana Horatia Ewing. Illustrated by Randolph Caldecott. \$2.00. S. P. C. K. The History of Moses. Illustrated by W. S. Stacey. 25 cts. S. P. C. K. The History of Daniel. Illustrated by W. S. Stacey. 25 cts. S. P. C. K. The Books of Chronicles in Relation to the Pentateuch and the "Higher Criticism." By Lord A. C. Hervey, D.D. S. P. C. K. Kate, the Pride of the Parish. By Elizabeth H. Mitchell. \$1.00. S. P. C. K. In the Crowd. A Tale of the London Mission. By G. E. R. 20 cts. S. P. C. K. "O'er Cranbourne's Oaks." By the Rev. T. Davidson. 20 cts. S. P. C. K.

JAMES POTT & CO.

William Wordsworth. The Story of his Life. By J. M. Sutherland. London: Elliott Stock, 62 Paternoster Row.

FLEMING H. REVELL CO.

James Gilmour of Mongolia. His Diaries, Letters, and Reports. Edited and arranged by Richard Lovett. \$1.75. The Fifth Gospel. The Land where Jesus Lived. By J. M. P. Otts, LL. D. \$1.50. The Story of Uganda and the Victoria Nyanza Mission. By Sarah Geradina Stock. \$1.25.

A. C. ARMSTRONG & CO.

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J. B. LIPPINCOTT CO., Philadelphia.

Souvenirs of Occasions. By Sarah Louise Oberholtzer. \$1.00. An Affair of Honour. By Alice Weber. \$1.25.

HARPER & BROS., New York.

Records of Tennyson, Ruskin, Browning. By Anne Thackeray Ritchie. \$2.00. Children: Their Models and Critics. By Aurette Roys Aldrich. 75 cents. The Boy Travellers in Central Europe. By Thomas W. Knox. \$3.00. The Ivory Gate. By Walter Besant. \$1.25.

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Alaskana. By Prof. Bushrod W. James, A.M., M.D.

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Some Rhymes of Ironquill, of Kansas. \$1.00. Paradise Lost. Laurel-Crowned Verse. \$1.00. A History of Modern Philosophy. By B. C. Burt, A.M. Volumes I and II. \$4.00.

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Pamphlets Received

Party and Patronage. An address by Geo. William Curtis, National Civil Service Reform League, 56 Wall st., New York City.

Sunday and the Columbian Fair. A sermon by James De Norman die. Damrell & Upham, Boston.

Reports of the Laymen's Missionary League, diocese of Western New York.

A subscriber sending one new prepaid subscription can receive any book advertised in THE LIVING CHURCH, not exceeding \$1.00 in Price.

The Household

Pictures

BY MARGARET DOORIS.

Call no man poor to whom God gives at birth
A stretch of sky,
The noble grandeur of the sea and earth;
Wealth could not buy
The pictures, which so lavish round us lie,
Cloud-shadows flitting over sun-lit heights
Of summer air,
The lightning's flash, the shimmering rainbow lights,
In colors rare,
A glory which all lives may freely share;
A glimpse of landscape, mayhap hill, or plain,
Within the view,
Which, as the seasons go or come again,
Show beauties new,
And give delight from dawn till falls the dew.
'Tis well that man should copy these, and paint,
With earnest care,
The likeness of God's works, though only faint;
For as a prayer,
Is every longing wish His skill to share.
To him who longing thus, who works and waits,
God will bestow
A spark divine, which through the sapphire gates
Will gleam below,
And in its light e'en human art may glow.

London, Ohio.

PRIZE STORY

"Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER IX

The next few weeks were extremely hard upon Eleanor. She honestly tried to perform all that was required of her. Many of her duties she found uninteresting.

How could she help sick people, she asked herself, if services were demanded of her, which hitherto, had been associated in her mind with a housemaid?

She understood the necessity of rolling bandages and of preparing cooling drinks, but there were many things which seemed to her wholly unnecessary and a tax upon the nurses' time.

The long day began at six. She had two hours' recreation appointed by her superior, and from seven to ten in the evening.

Her bedroom, which was entirely in her own care, was a small place looking out upon a paved court and a high white-washed wall, there was a small square of the sky to be seen above this wall, and by and by, the little bit of blue grew very dear to her, for her eyes missed often the wide expanse to which they had been accustomed, and filled with tears at the thought of the circle of the mountains and the wide blue dome, of the storm breaking above, and the setting of the sun behind them. She loved the mountains, and like all who do so, found it impossible to forget their glory.

In all her life she had never seen a hospital ward; and her first sight of the public wards at the Good Samaritan was a shock to her. Two long rows of cots, separated by an occasional screen, on either side of the room, with a wide aisle down the middle; upon the pillows, faces whose expression of suffering was almost more than she could bear. She told herself, that she could not move among them day after day powerless to alleviate their pain; she had known so little of physical suffering in her strong young life that the sight of it appalled her.

Miss Scott was a rigid disciplinarian, and there was absolutely no appeal from her authority. The number of nurses under her was large. They were all young women, many of them, like Eleanor, scarcely more than girls. They had come from all parts of the country, and all classes and conditions; every variety of disposition and temperament was represented.

As various were the motives which had impelled them to their present course. A love for the profession, a desire for usefulness, means of independence, were a few; and added to these was Miss Scott's pet horror and aversion, the motive of the young woman who saw only pretty opportunities for romantic posing, who found the uniform charmingly sweet and becoming, and who, having tried a number of other employments to her dissatisfaction, tried this also.

Then there was the young woman who came with the idea that nursing was an easy, lady-like sort of employment, and one not likely to compromise her social posi-

tion as many another occupation would do. These applicants invariably withdrew, after a few weeks' experience, leaving their places to remain vacant, to be filled by others of better judgment.

Much to Miss Scott's disapproval, there were several of this sort in the lately formed class.

One of them, a pretty, affected little creature, was thrown much with Eleanor in the discharge of her duty. She had a round, infantile face, with rosy cheeks and lips, and bright, soft eyes which looked very soft and very bright, indeed, from under the white frill of her cap.

"This is a very different sort of thing from what I expected," she said, one morning, while engaged in the prosaic employment of rubbing off the furniture with turpentine, "a very different sort of thing, indeed."

Eleanor was standing on tip-toe, trying to reach the top of a bureau; she looked over her shoulder and smiled.

"What did you expect?"

"A course in training requisite for a diploma, so that when I left here I could command fifteen dollars a week. I should think everybody knew enough to rub off chairs and tables with turpentine. What good does this do the sick? Just look at my hands."

She held out two small hands, that had been very white and soft a week or more ago, but now were discolored and stained by the disagreeable tasks imposed upon them.

She threw her flannel away and sat regarding her hands ruefully, while Eleanor went on with her work.

"This is worse than teaching school; a hundred times worse. What will you think when I tell you that I gave up a good position in the public schools to come here? I did. I'm sure I don't know what possessed me, except that school teaching has grown so common. Forty dollars every month, cash down, I always had my time to myself after four o'clock, and didn't have to get up until seven or half-past in the morning; and here! Up at six if you please, breakfast at seven, and thankful if you have two hours a day to yourself. If you go out of an evening, you've got to be in by a certain time, like a hired girl for all the world. What do you think of it all, anyway?"

"I think that much of it is very unpleasant, but I fancy it is necessary.

"Nonsense! I don't believe a word of it; but I'll tell you one thing, it's very different from what I expected, and I wouldn't be surprised if I left at any moment."

She contemplated this dire catastrophe threatening the institution, with a great deal of inward satisfaction. In the meantime, Eleanor had finished the work assigned to both, but looking down at the pretty, little petulant face, she forgot to be vexed at the double share imposed upon her.

"If it weren't for the students, I don't know what we'd do. Don't you think they are awfully funny?"

"No," said Eleanor, indignantly, having in mind certain encounters with these gentlemen, unavoidable on her part. "I don't. I think they are horrid, and I wish they were not allowed to come here at all. They would not dare act in their homes as they do here."

She had already perceived, by intuition perhaps, that the student at home, and the student abroad, for some occult reason best known to himself, has a different individuality, and the gentleman is much to be preferred at home.

Said the girl still seated comfortably on the floor: "I'm glad to see them; and I'll tell you something. Do you know that tall one who comes to take the temperatures every morning? He has rather a long nose, but beautiful eyes."

"I don't even know that he has eyes," Eleanor returned with lofty scorn.

His harmless impertinences had seemed crimes in her eyes. In those dear days at Brentford, she had been accustomed to a gentle respect which she found most acceptable, and she would tolerate nothing less now.

"Well, he knows that you have eyes, and very pretty ones, too, and he asked me to introduce him to you and I told him I would."

"You dare not. It is forbidden, if for no other reason."

"That doesn't matter. He said—"

Eleanor shut out the sound by clasping her hands over her ears, and calling out like a perverse child:

"I cannot hear a word you say. But you shall not."

"But I will."

Just then, the door, which had been ajar, opened slowly and Miss Scott stood upon the threshold.

Of course eaves-dropping was impossible to her, nev-

ertheless, she had been in the corridor for some time.

She looked with her usual cool imperturbability at Eleanor's flushed face, disregarding completely the teasing little nurse on the floor.

A bell rang in the distance.

"That is your bell, is it not?" she asked. "I shall need you in the second ward hereafter."

A volume of words could not have conveyed to the offender the scornful reproof of her contemptuous disregard.

She went out and the girls followed her.

A few days later, "the pretty nurse" laid aside her uniform with a sigh for its becoming effect, and resumed the former despised vocation of teaching school. Hospital life, notwithstanding the students, had lost its charm for her.

A few days after her departure it was Eleanor's lot to meet this young man with the rather long nose and beautiful eyes.

There was a patient in the public ward, a certain Mr. McGarrity, who had been there for a number of years; so long in fact, that he had come to look upon himself, as almost, if not quite indispensable to the dignity of the institution. He was treated with much consideration, if not a certain degree of respect, even Miss Scott and the doctors speaking of McGarrity and not of Number 7. He was ill of a disease which would never be cured, but notwithstanding, might live to be an old man. His case was an extremely interesting one, and was watched with more than ordinary care by members of the medical profession throughout the city. Indeed it might almost be said to have worked a revolution in the treatment formerly applied, much to the relief of other patients, if not to himself.

And McGarrity was very proud of his incurable complaint. He liked to think that it was incurable. No doubt he would have suffered a keen disappointment, had he been discharged from the hospital with the assurance that he would henceforth be free to go out into the world, a well man.

As long as the pain was not excruciating he had rather bear it for the sake of the notoriety it brought him. Perhaps in his composition there was more of vanity and self-conceit than fall to many of us, for he was very vain of his malady.

The puzzled expressions on the faces of the doctors, their long discussions, he received with much composure as a tribute to greatness in an unusual form.

Sometimes reporters on the look out for anything that would fill up a space in the morning or afternoon journal, inserted a notice of McGarrity, of Dr. Blank's opinion or Dr. Star's view of the case, and McGarrity who had a deep respect for newspaper notices, through the indulgent kindness of his attendants, had made a collection of these scraps and pasted them carefully in a blank book, to be conned over daily and shown with much satisfaction to new-comers, and not infrequently forced upon the good nature of those who had long been familiar with them.

The budding politician, the young girl new to society, or late aspirants for fame, did not enjoy their press clippings as entirely as did McGarrity.

As Eleanor was waiting upon him one morning, and listening to much information from which the charm of novelty had long since departed, the students came in for their regular visits to the ward.

She stood by gravely while his temperature was taken and brought quickly the articles required.

Now, this student with the rather long nose but beautiful eyes, was a very nice boy, indeed, and if he were impertinent, it was after a harmless, boyish fashion, which might have been excused, seeing that he was even very much younger than his years. But Miss Scott would have excused him far more readily than the young nurse whom he honestly admired.

He took the patient's temperature and felt his pulse with preternatural gravity.

McGarrity reversed positions by asking with assumed meekness:

"Well, sir, and how am I to-day?"

"Your pulse is stronger, but I hardly know."

"No, an' nobody else don't know, either, an' never will know, I'm a thinkin', The dean o' the faculty hisself can't tell, an' it ain't worth while for a boy like you to try."

His eloquence was stopped by a rigid examination and mopping of his throat, and his attendant endeavored to hide his offended dignity by an attempt at conversation.

"I think I saw a friend of yours, last evening."

"Indeed," said Eleanor.

"And she asked me to deliver a message in case I saw you."

"I am afraid there has been a mistake; I have no friends in the city whom you are likely to meet."

"I refer to Miss Grant," [the pretty nurse who had resigned teaching for nursing, and nursing in its turn for teaching again.]

"A little more water, if you please. She wished to know if you would be at home on Thursday?"

"No."

"No? She will regret it, I am sure."

What an impossible sort of girl! It was almost a pity she should be so pretty.

He would make another attempt, and like most other people, whose wits can not or will not furnish a less threadbare subject, he fell back upon the weather.

"Beastly cold for this time of the year. Now down where I came from, South Carolina—"

"I think you are spilling the water."

"Thanks, so I am. As I was saying, down home—"

"I do not think I can be of any further use."

"A few moments longer, if you please. Hold your head up, McGarrity. My name is—"

"Norval!" came from behind an adjoining screen in a dramatic whisper, "on the Grampian hills me father feeds his flocks!"

This was received with much favor by several embryo physicians, whose duties brought and kept them in an unobserved proximity; or possibly, it may have been their interest in McGarrity. They signified their appreciation of the quotation by subdued, but emphatic applause.

Oh, for the sight of Miss Scott's white frock and her lofty cap!

Will it be believed that the senior nurse across the ward was no restraint? She had turned her back upon them, but she was laughing for her cap frills were shaking with merriment.

"Nothing of the sort," said Eleanor's tormentor, "my name is—"

"I beg you will believe, sir, that your name is not of the slightest consequence to me. I am sure my services are no longer required."

She walked away, her cheeks flushed, her cap high in the air, and the subdued applause that followed her only made matters worse.

The Queen of England could not feel a deeper indignation, should a subject address her familiarly as Victoria.

She felt insulted, humiliated!

Poor Eleanor! No girl was ever less of a prude; but her training had been in a measure peculiar. She, herself, was not like other girls, at once so much younger and so much older than they.

She spent the afternoon with the Harrows and related her experience, feeling just a little hurt when Ruth and Edward laughed until the tears filled their eyes.

"But, oh, Eleanor," said Ruth, "how could you help laughing?"

"I could see nothing amusing in it."

"That was your fault, wasn't it, Edward?"

Edward said that in his opinion it was; and then they laughed again.

"He was impertinent, insufferably so!"

"Of course all boys are, at least, most all."

"And it was in direct violation of the rules."

"So much the better."

"I think I am old enough to be treated with respect."

"Oh, very old, very old, indeed, isn't

she, Edward?" laughed Ruth, from the superior standpoint of four-and-twenty, "I shouldn't be at all surprised if she insisted upon our saying yes, ma'am, and no, ma'am to her."

"Honestly, Ruth, wouldn't you have felt offended?"

"Of course not," answered practical Ruth, "offended at a pack of boys not yet old enough to take life in earnest? The idea, Eleanor!"

(To be continued.)

The Children's Hour

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

—Longfellow.

Marguerite

BY MARTHA A. KIDDER

Baby hands are clasped in prayer.
Marguerite so pure and fair
Prays her sins may be forgiven,
Eyes of blue are raised to heaven.
May she ever be as sweet,
Darling little Marguerite!

"Bless papa, mamma," I hear
Said in accents sweet and clear;
"And dear brother." He is dead,
Yet the prayer is ever said,
Who would check those words of love
Rising to the throne above?

Now I clasp her to my heart,
Hot tears to my eyelids start,
At the thought of future years
That may bring her pain and tears.
May God keep her pure and sweet,
Darling little Marguerite!

Pierre's Eggs

Pierre, Jaques, and Louisa were little Swiss children. One evening Pierre brought home six eggs that he found under a bush. "I am afraid that they are not good," said his mother, "but I will put them under the black Spanish hen and we will see. Now, Pierre, while we wait for papa, say that long text of yours that I may see whether you know it."

Pierre put his hands behind him and stood up in front of his mother to recite. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of his heart his mouth speaketh."

"What does it mean, mother?" asked Louisa.

"It means that if your heart is right you will do right things; if your heart is naughty you will do wrong things. You will speak out whatever your heart is full of. But it means, too, my darlings, that if your hearts are full of love, your mouths will speak sweet, kind words, such as I heard in the barn to-day.

"You are like Pierre's eggs, children. See how fair and clean they are outside; one looks as good as another; but we cannot tell whether black or white chicks will come out. So I can't see what thoughts

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100 Doses One Dollar

are growing in your hearts; when they come out of your mouths they may be something black and sinful, or good and sweet."

The eggs were put under the black Spanish hen, and every day the children looked into the lumber room where she sat in her basket to see if the chicks had come.

One morning they heard some soft little sounds like "peep, peep, peep," and there were the egg shells on the floor and four little chickens in the basket.

"See, one is almost white like a good thought," cried Louisa, and she caught it up and kissed it. The boys laughed, but they looked sober when they saw how much black there was about the others. That they might always remember the lesson they had learned from the eggs, their mother suggested that they should name the white one "Love," and the others "Passion," "Greedy," and "Dunce."—M. E. K., in *The Sunbeam*.

Reading Matter Notices

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Litrary Notes

In their standard series of "Good Books for Young Readers," Messrs. D. Appleton & Co. will publish immediately "Along the Florida Reef," by C. F. Holder, a story of camping and fishing adventures in company with a naturalist in Florida. The author combines entertainment and instruction, and his book is filled with illustrations which will be prized by every young reader.

There is every indication for a most agreeable interest in the series of articles on "The Well-bred Girl in Society," which Mrs. Burton Harrison begins in the November issue of *The Ladies' Home Journal*. Mrs. Harrison will, in this series, take up every phase of a girl's life in society, and point out to her principally the mistakes it is wisest for her to avoid.

YOUR CHRISTMAS CAROL FREE.—*Harper's Young People* again offers to Sunday schools a carol for Christmas; words by Margaret E. Sangster, music by P. A. Schneckler. The carol is printed on heavy paper and bears no advertisement. They give the copies free and prepay the carriage, but ask those who accept them to give to boys and girls in their schools membership certificates to *Harper's Young People* Knights and Ladies of the Round Table, to a number equal to the number of carols applied for. The publishers provide the blank membership certificates. Among the aims of the Order of the Round Table is to encourage boys and girls to read good books and periodicals. Make early application and state number of copies of carols needed. This offer necessarily expires when the edition is exhausted. Address *Harper's Young People*, Franklin Square, New York City.

GEO. MANVILLE FENN's new book for boys entitled "The Rajah of Dah" will be published this week by Thomas Whittaker. He will also issue "Miss Pringle's Pearls," a story for girls by Mrs. G. Linnæus Banks.

Opinions of the Press

The Christian Inquirer (Baptist).

RESPECT versus REVERENCE.—Colonel Robert G. Ingersoll having been charged with saying something offensive to a lady in New York, writes to The Sun.

Under no circumstances am I capable of speaking of a lady in any way that could give her the slightest annoyance.

No, Col. Ingersoll is only capable of venting his spite on the Most High God. He abuses Moses; he defames Christ; he denies the existence of God, but he cannot give a lady the slightest annoyance! The thousands of ladies in our land feel insulted and outraged by the abuse the infidel heaps upon their religion, the disrespect to their Saviour, and the blasphemy of their God.

The Church Review (London)

TENNYSON'S ATTITUDE TOWARDS RELIGION.—The daily papers have naturally contained numerous interesting stories of the late Lord Tennyson, but perhaps the most interesting of all have been those which tell us of his firm attachment to the truth of the Christian religion. The Bishop of St. Asaph struck the right note when he spoke, in his sermon at the close of the Church Congress in Canterbury cathedral, of the influence for good which Tennyson had always exerted, as exemplified in the lines:

My strength is as the strength of ten
Because my heart is pure.

The Bishop of Exeter followed suit with his personal experiences of the poet-laureate at the funeral of his mother. Afterwards, the Bishop tells us, the family insisted on his spending the afternoon with the family, and one of those present said: "We must not look for any other resurrection; her spirit has re-

turned to God who gave it—that is the true anastasis." To this Tennyson at once replied: "I do not think that this is the teaching of the Scripture we heard read this morning in the chapel before we went to her grave." Once more, the Rev. S. J. Stone, rector of All Hallows-on-the-Wall, tells us that a visitor once asked the poet what he thought of our Lord Jesus Christ. They were walking in the garden, and for a minute Tennyson said nothing; then he stopped by some beautiful flower and said simply: "What the sun is to that flower, Jesus Christ is to my soul. He is the Sun of my soul." Perhaps, most important of all, he realized to the fullest his Lord's presence in the Blessed Sacrament, for he wrote of it as

That mystery

Where God in man is one with man in God.

The poet's "silent voice" speaks to us now that he has "crossed the bar," and, like the voices of all who are greatest and best in England, it tells the same tale—Christianity is the only religion to live by; Christianity is the only religion to die by.

The Christian at Work.

THE HYMNAL.—The House of Deputies of the Episcopal General Convention performed a grand act last week. It restored a number of favorite hymns which the hymnal committee had omitted. Then, having done this, it adopted a resolution to affix the name of the author to each hymn. This is a simple act of justice. Heretofore the Hymnal has appropriated hymns from all sources without so much as an acknowledgement of the authorship of a single one. To say the least, this is hardly courteous; and then, if St. Chrysostom is to be credited with a prayer, why should not Sears or Palmer be credited with his hymn? If the House of Bishops should concur in this action, as we believe it will, a here-

fore deserved reproach will be lifted from the hymnody of the Episcopal Church.

The Pacific Churchman

THE CLIMAX OF UTILITARIANISM.—Can any one realize the clatter and shrieks of locomotives breaking in upon the old-world reposed quiet of places like Jerusalem and Damascus, places that were old when history was young, and which do not seem to belong to this century at all, but rather as if they had been projected into it from some immemorial past. Yet the line from Jaffa to Jerusalem was opened on September 26th, and the iron bands will soon extend to Damascus. There is nothing very wonderful about it; still it has rather a startling sound. Nor is this the only surprise. There has actually been a "strike" in Jerusalem, a veritable, unmistakable strike! It seems there is (the phrase sounds almost profane in such a connection) a building boom there. Six hundred houses are now being built outside the city, and in six years, the population has increased from 30,000 to 80,000. As one result, the quarrymen have struck for higher wages. The whole thing is a mistake. The rails should have been stopped at least four miles from the old walls of Jerusalem, to allow pilgrims and travellers a fair chance of realizing the proper emotions, and new buildings should not have been allowed any nearer. But the thing is done, and the sordid utilitarianism of the age has achieved its crowning victory. It may accomplish other feats, but never anything approaching this supreme effort.

New Publications

5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE. A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction By Rev. Lyman Abbott, D.D.

A wonderful book of Christian love and faith. 250 illustrations from flash light photographs of real life. 45th thousand. The fastest selling book ever published. Agents Wanted, both Men and Women. We Give Credit. Extra Terms, and Pay Freights. Outfit free. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

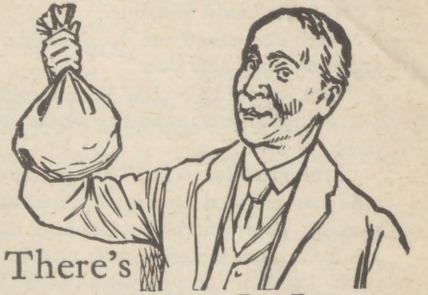
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Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by 289 JAMES PYLE, New York.

Miscellaneous



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For those who are skeptical, we put up a trial size, which we shall be pleased to send for \$1

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Business

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The Silver Cross Calendar for 1893.

Published by the CENTRAL COUNCIL OF THE INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS; both in design and method of handling its subject is entirely unlike any other Calendar ever published. It is issued in the form of a Missal, printed in gold, silver, blue and black, upon imported parchment paper, with such beauty of design and delicacy of workmanship as makes it not unlike the Illuminated Missals of Mediæval days. The fifteen parchment leaves are suspended by a silken cord and tassel from an ebonized bar. The last page contains a Church Calendar for the entire year.

The subject for 1893 is the Fruits of the Spirit—Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. An entire month is given to the study of each division of the subject. For Leaders of Circles of the Order, Sunday School Teachers, and all Bible students it will prove an invaluable aid. The SILVER CROSS CALENDAR is the only one ever published by the Central Council, and the only one endorsed by them for the use of the Order.

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said a clergyman who was there, "has given me material for a hundred sermons."

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All other addresses made at general meetings of the Convention, held in Boston, from September 29 to October 2.

New portraits (wood engravings) of BISHOP BROOKS, BISHOP COURTNEY, MR. HOUGHTLING, and MR. STURGIS.

One copy to any address for twenty-five cents; twenty-five copies for \$5.00; fifty for \$7.50; one hundred for \$10.

Ready, November 10. Order at any Church bookstore, from your newsdealer through the American News Company, or by addressing

ST. ANDREW'S CROSS, 13 Astor Place, New York.

From the Scissors

MANY amusing stories of absence of mind have been fathered upon literary men, and one of the latest is also an excellent specimen of dry humor. It relates to Dr. Peabody, of Harvard, who is an octogenarian, and famous for a certain habit of pre-occupation. One day last summer, landing from a car at Boston, and turning a sharp corner of the street, he came upon what was apparently a mendicant holding his hat as if for alms, while with a red handkerchief he wiped his hot forehead. Dr. Peabody popped a few coins into the hat and walked on, to the intense surprise of its owner, Dr. Wendell Holmes, who, it is said, however, calmly put the money into his pocket and walked on.

DICKENS' Mr. Boffin in "Our Mutual Friend" is recalled by a bid made by Guiseppe Labiole, of \$1,552 per week, or over \$80,000 a year, for the privilege of picking over New York's dirt. This suggests valuable "finds" of gold and silver, not to mention diamonds, but as plain matter of business the contractor expects to get his return in bones, rags, tin cans, etc., which are valuable in the order named. When Commissioner Coleman came into office as superintendent of street cleaning, three or four men were hired at \$1.50 a day to "trim" the city's dirt. It occurred to him that a smart man could find enough in it to afford to pay the trimmers himself, and, sure enough, such a man was found. Then an offer of \$75 a week for the privilege was made and accepted, and gradually the price rose by successive bids to \$200 a week. By successive gradations the sums of \$700 two years ago, \$1,100 last year, and \$1,552 per week this year, have been made, and the city now has its work done for it and is paid \$80,000 a year for the privilege. The novelist was not an exaggerator when he created a fortune out of the dust heaps which seemed a mere incumbrance on the face of the earth.

A HOTEL in Rome, anxious to secure English patronage, has set forth its advantages in the following advertisement, which is placarded about Paris: "The Hotel de—, the very most favorite resort by English and American travelers, as during the winter presents all kinds of comforts for what concerns the general heating, during the summer is just fit to afford the freshest and most wholesome temperature on account of its special position, breadth and ventilation. The largest and most monumental table d'hote there is to be found."

THERE is a good story of George William Curtis which seems never to have been published. He was lecturing on a Buffalo stage once, when suddenly a heavy rope somehow

broke loose from its moorings in the flies above, and dropped with a tremendous thud to the floor behind the speaker. Mr. Curtis looked around in mild surprise to see what had happened, then, turning to the alarmed audience again, said, with a twinkle in his eye: "Ah! that must have been the thread of my discourse." Somebody on the front seat caught the joke first and broke out in a chuckle, which instantly developed into a roar of laughter from the whole house. It was a good many minutes before the thread of that discourse could be resumed.

When You Write Letters

Don't mail any letter until you are sure that it is completely and properly addressed.

Don't place the address so that there will be no room for the post-mark.

Don't fail, in the hurry of business, to write the name of the State you intend and not your own—a very common error.

Don't fail to make certain that your manner of writing the name of an office or State may not cause it to be mistaken for one similar in appearance. It is often better to write the name of the State in full.

Don't fail, if you are in doubt as to the right name of the office for which your letter is intended, to consult the Postal Guide, which any postmaster will be pleased to show you.

Don't fail to give the street and house number of the person for whom mail matter is intended, in addressing it to a city or large town.

Don't mail any letter until you are sure that it is properly stamped.

Don't fail to place the stamp in the upper right-hand corner.

Don't write on the envelope "In Haste," "Care of postmaster," etc.; it does no good, and tends to confusion in the rapid handling of mail matter.

Don't fail to bear in mind that it is unlawful to enclose matter of a higher class in one that is lower; e. g., merchandise in newspapers.

Don't mail any letter unless your address, with a request to return, is upon the face of the envelope; so that in case of non-delivery it will be returned directly to you.

Don't fail to give your correspondents your full address, so that a new postman cannot fail to find you.

Don't fail to notify your postmaster of any change in your address.

Don't trust to the fact that you are an "old resident," "well-known citizen," etc., but have your letter addressed in full.

Don't fail, if you intend to be away from home for any length of time, to inform your postmaster what disposition shall be made of your mail.

Don't fail to sign your letters in full, so that if they reach the Dead Letter Office they may be promptly returned.

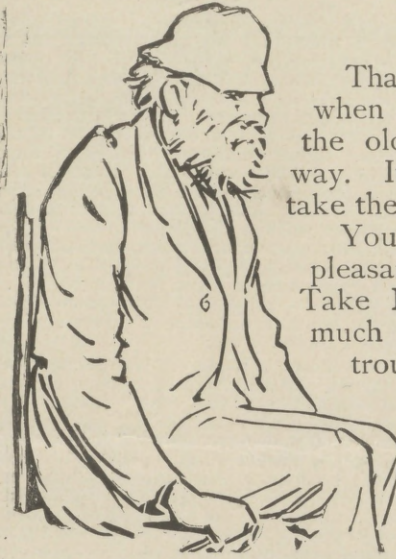
Washing Compounds

Homeless!

That's the way your husband feels, when you're trying to clean house in the old-fashioned, hard-working, fussy way. It's enough to drive any man to take the first steps downward.

You can just as well make home pleasant while you are making it clean. Take **Pearline** to it. That saves so much work that house-cleaning is no trouble, either to the worker, or the looker-on. It's sooner over, and it's better done.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as **Pearline**." IT'S FALSE—**Pearline** is never peddled; if your grocer sends you an imitation, be honest—send it back. 330 JAMES PYLE, New York



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Unlike the Dutch Process No Alkalies



Other Chemicals are used in the preparation of

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is shown to contain a larger number of digestive and corrective properties than any other table water extant, and as it is by far the most refreshing, being absolutely pure and unadulterated, you should at least sample it before continuing in old methods.

Unexcelled for Family, Club, and Restaurant use. Address for literature, **MANITOU MINERAL WATER CO., Manitou Springs, Colorado** Sold by all first-class groceries. Also by all druggists.

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Water "The Pearl of Purity"

BEST Sparkling Table Water IN THE WORLD.

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PUREST AND BEST Because it is made ONLY from the Positively Pure and Lively Saratoga-Kissingen-Water. Like the Water, it contains NO Manufactured Carbonic Acid Gas.

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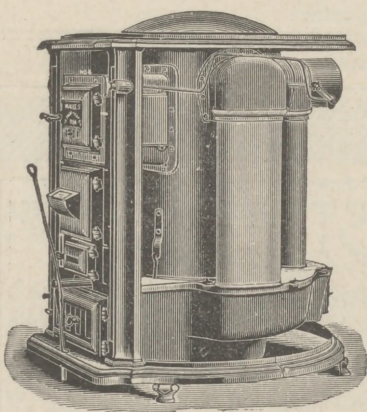
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Persons of every class, station and condition can be found that will praise the use of Ridge's Food for infants, children and invalids. It has stood the test of time and still leads. Sold by Druggists.

Give the **MELLIN'S FOOD** to the **BABY**. Our Book for mothers, "The Care and Feeding of Infants," mailed free. Doliber-Goodale Co., Boston, Mar.

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Suggestions For Christmas Presents

A DAINY case in which to put my lady's slippers when they are to be carried in her party bag, is of white linen duck. To make it, cut two pieces of the duck, one eighteen inches long, the other thirteen inches and each seven inches wide. Round both ends of the longer piece, and one end only of the shorter. Lay them together and bind them neatly with white silk braid, which should then be feather-stitched. Then turn the longer piece over the shorter, like a pocket flap, and fasten with a button and loop of the braid. By way of ornament, embroider on the back, either in outline or Kensington stitch, with heavy white silk, a bunch of lady's-slippers, or else several long-stemmed flowers, such as daffodils or *fleurs-de-lis*.—*Harper's Bazar.*

A **SKATE-BAG** is made of dark green cloth or flannel, and a spray of holly embroidered on in Kensington stitch with crewels. The leaves are worked in shades of green and the berries in bright red; the initials on the flap are outlined with red. For an ordinary pair of skates, make the bag fifteen inches long and eight inches wide, the length of the flap must be allowed on the back. After the front is embroidered, baste chamois on the inside of it, and also on the back piece. Cut an extra piece of chamois the same length and width of the front, for a partition; bind the top of it and also the flaps with dark green braid. Now lay the back, front, and middle pieces together and stitch them on the machine. Stitch two pieces of braid together on each edge for a strap by which to carry it; it wants to be long enough to go over the shoulder and reach to the waist; use a button and button hole to keep the flap closed. For girls' skates, make the bag in the same manner, only finish with a shirr at the top, which is made of dark red braid. It may be made of dark red cloth with a few stalks of flowers embroidered on to look as if they weretopped with snow; the stalks and leaves are worked in shades of brown, and the snow in pearl white.

PERHAPS because Christmas cards are less in favor, or because there is more individual sentiment in the gift, photographs as holiday reminders are very popular. Sometimes one is mounted, with a margin of watered ribbon, upon the top of a bonbon box; sometimes on opening a glove or handkerchief case, the giver's counterfeit presentment looks from a setting of quilted satin. Embroidered or otherwise ornamented sachets are also converted into mounts for pictures, and blotters for hanging on office or study walls have upon the cover a vine-surrounded opening filled with a portrait of the not-to-be-forgotten giver. One odd specimen of this variety of blotter deserves a passing notice because it was the achievement of an ingenious school boy. The cover, and, of course, the three or four leaves of blotting paper beneath it, were cut in imitation of the gable end of a house, with two square windows drawn on the lower part, and almost lost in the obscurity of a tangle of climbing vines, the topmost sprays of which just reached a round upper window which framed a photographed head.—*Harper's Bazar.*

A **POSTAL CARD CASE**.—A useful case for postal cards—handy things to have around—can be made by covering a stiff card, six by nine inches in size, with old-rose plush for the background. Find a shallow box large enough to hold a package of postals. It should not be quite as long as the cards. Remove one end, cover with plush and line with satin. With gold paint mark "Postal Cards" on a bit of bolting cloth. Lay the box in position on the stiff background, and then fasten it by bands of narrow ribbon sewed through the card. Conceal the stitches by bows of the ribbon. Across the bottom is a fringe of knitting silk tied into rings, and through the rings a fancy pen or pencil may be slipped.

Pianos

VOSE & SONS
 ESTABLISHED IN 1851
PIANOS.

Celebrated for their PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP, AND GREAT DURABILITY. Old instruments taken in exchange—Write for catalogue.
 170 TREMONT STREET, BOSTON, MASS., OR
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Domestic Outfitting

Jack and Jill

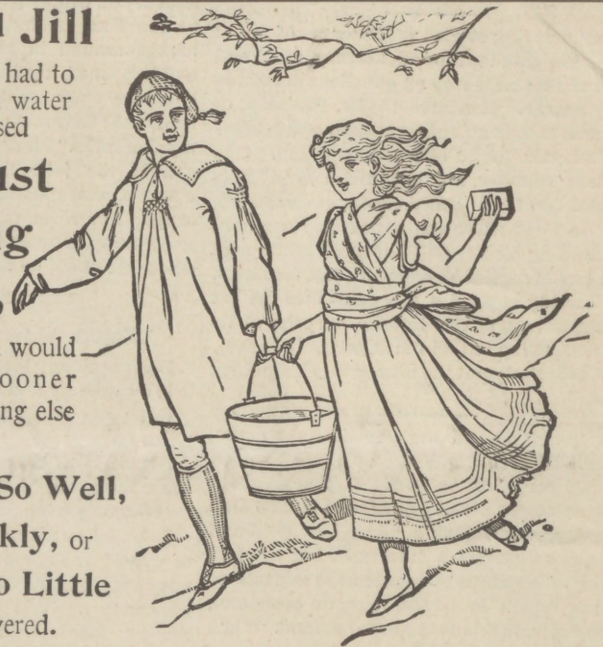
wouldn't have had to carry so much water if they had used

Gold Dust Washing Powder,

and their work would have been sooner done, for nothing else that

Cleans So Well, So Quickly, or Costs So Little

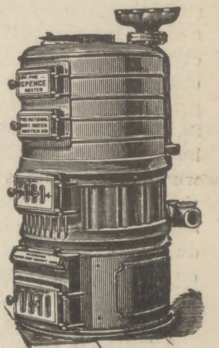
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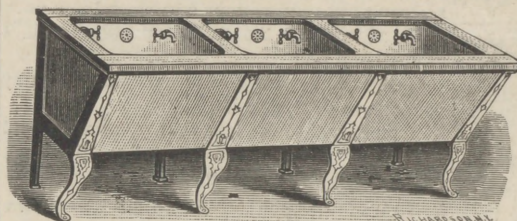
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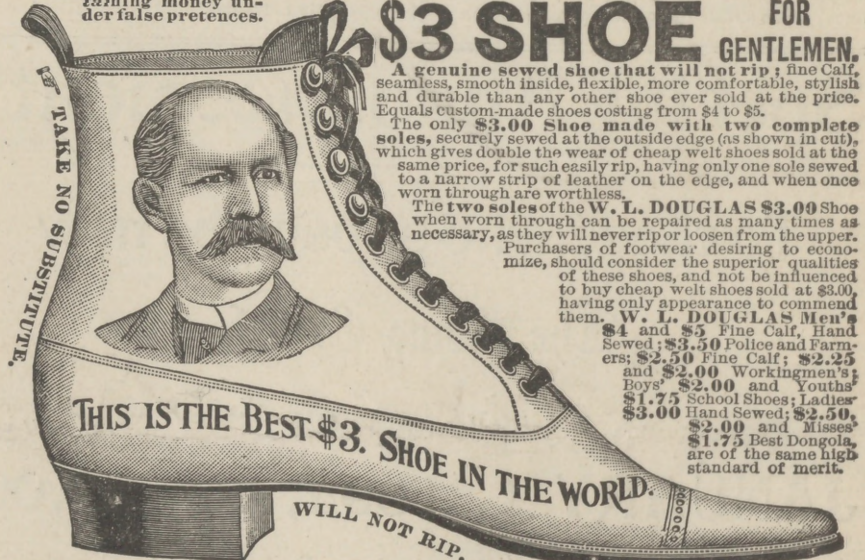
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