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A Weekly Record of its Members' Work and its Thought

Vol. XV. No. 32

Saturday, November 2

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The Thanksgiving, Advent, and Christmas numbers of THE LIVING CHURCH, 1892, promise to be more attractive than ever before; and a considerable portion of space during December will be devoted to articles on the Woman's Auxiliary, St. Andrew's Brotherhood, and the Daughters of the King. By the above offer those who subscribe now to THE LIVING CHURCH will receive these valuable issues free.

Litrary Notes

THE poem by John G. Whittier, which appears in the November St. Nicholas Magazine, commemorates the visit of a party of young girls to the poet's home. It contains the following lines, which have a peculiar significance now that the poet has passed away:

I would not if I could repeat
A life which still is good and sweet
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love!

We have received catalogues of the publications of E. & J. B. Young & Co., New York, including the Society for Promoting Christian Knowledge, London, for 1892, a convenience for the clergy, other cultivated readers, and librarians, as the lists are full and attractive; also, James Pott & Co., Catalogue, 1892-93, New York, containing in addition to their regular stock of English importations, and their own issues, announcements of new editions of the Church Hymnal, and also the Sunday School Hymnal, by Dr. J. Ireland Tucker, and the version of St. Thomas, the Summa, by Dr. Elmendorf.

THE initial article in the October Biblia is on George William Curtis, by the Rev. Dr. W. C. Winslow, who speaks of the special interest Mr. Curtis took in the work of exploration in Egypt. Indeed, his "Notes of a Nile Howadji" his first book, is still read by hundreds, if not thousands, every year.

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The Christian Inquirer (Baptist).

THE REVISED VERSION.—The Episcopal Convention in Baltimore, last week, received a petition from the diocese of Massachusetts, praying the authorization of the use of the revised version of the Bible.

The Church Times. (London.)

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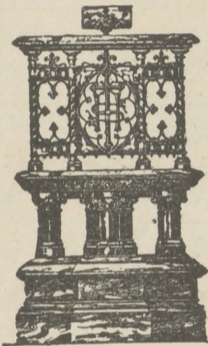
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The General Convention has adopted a new Standard Prayer Book. This historical event has just been marked by an historical utterance from leading liturgical scholars in celebrated old Christ church of Philadelphia, where the American Church was constitutionally organized and where the American Prayer Book was first adopted and used. The volume resulting, and now offered to the public, is of the nature of a companion to the new Standard, and will itself be received as a timely work. It is of permanent value and is full of interesting facts for all those (whether of this Communion or not) who seek information as to the why and wherefore, and as to the scope and significance, of the Prayer Book of the American Church.

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The article is one of rare interest. It answers a great number of the questions that are now foremost in the world's thought, and it will help to sustain and strengthen Christian faith everywhere. It is the beginning of a great series in THE CENTURY on SCIENCE AND RELIGION. "The Effect of Scientific Study upon Religious Beliefs" will appear in the December CENTURY. "The Present State of Old Testament Criticism," "The Bible and the Assyrian Monuments," etc., etc., are to follow.

The November CENTURY contains also the most practical suggestion yet offered in the matter of opening the World's Fair on Sunday—from the pen of BISHOP POTTER of New York. The number is one of the most interesting issues of a magazine ever made. In fiction it is especially strong, containing the first chapters of MRS. BURTON HARRISON'S NEW NOVEL OF NEW YORK SOCIETY, "Sweet Bells Out of Tune," as well as three noteworthy complete stories.

Be sure to see the November CENTURY, ready Nov. 1st,—35 cents, on all newsstands. New subscribers should begin with this issue, the first of a volume. The GREAT CHRISTMAS NUMBER ready December 1st. Remit to the publishers, or subscribe through dealers. \$4.00 a year. The Century Co., 33 East 17th Street, New York.

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# The Living Church

Saturday, November 5, 1892

## News and Notes

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.

THE Rev. William Reed Thomas, D. D., who has been elected Bishop of the missionary jurisdiction of Northern Michigan, is a graduate of St. Stephen's College and of the General Theological Seminary. His ministry has been spent in the diocese of New York where he was ordained twenty years ago. He has a good record as a successful parish priest and missionary. He is now rector of the church of Holy Innocents, Highland Falls, and Archdeacon of Orange.

A CLERGYMAN writes: "We all here love THE LIVING CHURCH, and are strong admirers and ardent upholders of your able and splendid journal. You will get 50 and perhaps 100 permanent subscribers within the next couple of months from our parish." While we are receiving kind words of encouragement from every part of the country, it is such practical assurances of goodwill as this, which help us to extend our influence and to reach an increasingly large number of Church people.

RECENT advices from Persia tell us that cholera, as was anticipated, is now in Urmia. The Rev. Mr. Neesan and his family, so far, continue well, and are more and more appreciated by the Archbishop's missionaries. They speak of Mr. Neesan as "the link between them and the natives." We ourselves know how strong and important that link is, and the Church in America is glad of the part she has been enabled to take in placing and keeping it there.

FROM Japan we learn that Mr. Dooman, at a critical moment, rescued the school building at Nara from being sold and appropriated for secular purposes, by pledging \$300 of his own moderate salary towards payment of the debt, and by his persuasive words to the remaining trustees, all but two having in discouragement left it, notwithstanding the assistance promised by Bishop Hare. It is hoped that some kind friend will relieve Mr. Dooman from his pledge of \$300, as he cannot afford to part with so large a portion of his salary. Mrs. Dooman had been very ill; but was, at the time the letter was written, a little better.

THE American correspondent of *The Church Review* (London) accuses THE LIVING CHURCH of inconsistency in advocating the retention of the Thirty-Nine Articles. His observation of American Church affairs must be either limited or else very superficial, if he has not learned that there is a general agreement that the definitions of the Articles will be helpful in resisting the tendencies of the rationalistic party. It is a crisis in which no line of defence can prudently be abandoned. The Church of England has passed safely through it, and the Church in this country is coming through bravely. The recent Convention in Baltimore and the close of Prayer Book revision were most encouraging signs of the times.

As to the Hymnal, we cannot accept the result without a sigh. We believe that a large majority of Churchmen will agree with the position that we have taken, all along, that permissive use of Hymns Ancient and Modern would be preferable to an authorized hymnal embodying many imperfections. The new Hymnal is a great advance beyond the old one, but it does seem inconsistent with the dignity of the Church to "adopt" even one poor hymn, and to put its official stamp upon even one verse of doggerel. The book of praise ought to be as fine a work, in its way, as the book of prayer, if it is published and appointed by official action.

THAT was a good point made by Prebendary Sadler in his address before the English Church Congress, on "The relation between the authority of the Bible and the authority of the Church." He maintained that the

Epistles throughout were evidently addressed to persons who had been already well instructed by oral teaching, and that their purpose was to remind them of what they had been taught before, and not to instruct them as to matters of which they were altogether in ignorance. As *The Church Times* says, it was a quiet contradiction to the ultra-protestant idea that people are to be given the Bible, and to pick out of it the elements of the Christian religion for themselves.

THE Roman Church is preparing to make a grand showing at the Columbian Exposition. With the astuteness and foresight for which the leaders of that Communion are noted, they seized at once upon the opportunity offered for impressing the world with the magnitude of the work they are doing, and lost no time in coming to a decision. They were the first, we believe, to formulate plans for an exhibit and a congress, and ample provision has been made for success. The Roman Church will gain immensely by the enterprise thus directed. Meanwhile, there seems to be little prospect that the great Anglican Communion will be represented in any way. We seem to have little enthusiasm and less money for anything beyond "parochial success."

SOME of the Protestant papers of England are "exceedingly mad" at the Rev. Hugh Price Hughes, a dissenting minister, for his remarks, at the Grindenwald Conference. He expressed a willingness to accept Historic Episcopacy, and urged that the Lambeth proposals had never received a fair recognition from Nonconformists. One paper says: "If Mr. Hughes follows out his own argument, he must make overtures to the Church of Rome. There is just as much, and as little, hope of a reunion between the Church of England as it exists at present, and Nonconformists, as there is of a reunion between Nonconformists and the Church of Rome." That is all the encouragement the old Church receives, in going out to meet the prodigal, even while he is a long way off.

## Brief Mention

During the pyrotechnic display on the Brooklyn Bridge, at the late Columbian celebration, a pleasing sight was the illuminated cross on the spire of St. Augustine's chapel, New York. Strongly outlined against the clear, dark sky, it gleamed out unchanged and unchanging.—Our Irish contemporary notes that in the United States "clergymen of all denominations travel free on railways." That is not quite correct. Many roads do grant to ministers in actual service a half-fare rate, and it is a very great favor. The most of their travel is in the interest of the public, and the railway officials are wise as well as generous in granting this.—A religious contemporary has made the amusing mistake of referring to Renan's *La Vie du Jesus* as "Views of Jesus."—During six years the population of Jerusalem has risen from 30,000 to 80,000. This has been greatly due to the Czar's persecution of the Jews, and to the Sultan having given Russian Jews who emigrate to Palestine, proprietary rights in the agricultural settlements in which they are being planted. Six hundred houses are being built outside the city walls.—We find in a parish paper the following enumeration of some things which that particular parish has not got: "No ecclesiastical gymnast; no corroded, fossilized maidens; no lay-Pope; no factions fighting like Kilkenny cats; no vulgar millionaire to rattle his money-bags and expect us all to dance."—A Churchman in Nevada writes for a specimen copy of THE LIVING CHURCH, "having seen your paper mentioned by *The Church Times* of England." The longest way around is sometimes the surest way there!—We are greatly indebted to the Milwaukee *Church Times* for a highly commendatory notice, and shall be glad to send a thousand specimen copies in response to requests all over the diocese.—Those who do not take a general Church paper should read the following from the above source: "Try to know what is going on

in the Church, at large; and what busy Church people are thinking about, and doing, for Christ's sake and His glorious Kingdom."—The London *Church Times* has the following notice of "The Lyrics:" "A volume of graceful, often scholarly, verse, reprinted from our American contemporary, THE LIVING CHURCH. \* \* \* We wish the book a wide sale in England."—Some one suggests that in this country of notoriously bad roads we might settle the trouble about convict labor by putting the convicts at work on the roads. No labor union would object to that.—A young man who was examined preparatory to uniting with one of the denominations, was asked: "Under whose preaching were you converted?" "Under nobody's preaching," was his reply, "I was converted under my mother's practicing."—We hear of a new "church," to be formed in England, to be called the "Civic Church." This is rather discouraging to the cause of reunion. The new organization is to be very "roomy," to include agnostics and atheists, if only they are doing "Christian work." Not creed but character!

## The General Convention

### Pastoral Letter

To our well-beloved, the presbyters and deacons, our fellow-laborers in the apostolic ministry, and to the faithful in Christ Jesus, the Bishops send greeting in the name of the Lord:

*First.*—We ask you to join us in thanksgiving to our gracious God that a great and serious work which has engaged the Church for many years has been completed and closed in the Convention of 1892, and that the Book of Common Prayer, revised, amended, and enriched by the labors of learned and godly men, has now, after careful consideration by both Houses of this Convention, been constitutionally set forth for the use of the Church.

It would be idle to claim perfection for the Revised Book. No human work is perfect.

We address to you the well-known words of the old preface:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church and every sincere Christian with a meek, candid, and charitable frame of mind, without prejudice or prepossessions, sincerely considering what Christianity is, and what the truths of the Gospel are, and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

During the years in which this important work has been in progress, it was, perhaps, to be expected that somewhat of irregularity should occur in the ordering of the divine services. The clergy were not always informed of the successive changes as they were adopted; but now that the revision has been completed, and a Standard Book of Common Prayer has been canonically established to remain, we trust, unchanged for many years to come, we feel assured that the clergy and their congregations will gladly order the details of public worship and of the administration of the sacraments and other rites of the Church, strictly according to its rubrics. The Church is wiser than her wisest member, holier than her holiest member. An obedient and godly acceptance of her decisions, when they are canonically pronounced and clearly expressed, is the plain duty of all her children.

*Second.*—For many years the thoughts and prayers of your bishops have been greatly occupied with the unhappy divisions among Christian people. The evils of these divisions are becoming daily more apparent. Faith grows cold, doubts increase, attacks on the very citadel of religion are more defiant, because the Lord's own chosen evidence of His divine mission is cast contemptuously aside by those who profess to honor Him. "That they all may be one," He prayed, "that the world

may believe that Thou hast sent me." They are not "all one," and the world does not believe. We may say we are at heart in spirit "all one," but alas, if it be so, the world does not see it. A divided Christendom makes an impossible appeal to human credulity when, notwithstanding all that men's eyes see and their ears hear, it declares that it is still "all one" in the profound sense of our Lord's last prayer.

In our Pastoral Letter and in our Declaration of 1886 we set forth the grounds upon which the Church stands for unity. They were substantially adopted and proclaimed in the Lambeth Declaration of 1888 by the assembled episcopate of the whole Anglican Communion. In that Declaration we set aside all mere matters of preference, and many things which are very precious to our hearts and yours. We came down to the bare foundations, without which no organized Christianity can long continue to exist. We said in effect, that, for the sake of the oneness our dear Lord prayed for on the night in which he was betrayed, we would yield, if need were, all but these "first principles."

We expected no wonderful result. We were casting seed into the ground which was to grow in God's time. By some our words were misunderstood; by others they were carelessly dismissed; but there were not a few who saw their meaning, who considered them seriously, who have endeavored to weigh them justly, and who have consequently been drawn very near to us in sympathy. The result has been no disappointment. In any case we have borne our testimony. We have delivered our own souls. We have made our protest against an ancient wrong. We took the apostolic position.

The Church stands for unity. That was clearly announced once more. Thereafter there could be no mistake. She stands for the one Catholic brotherhood of Christian men, for the ancient freedom of Christian thinking and Christian action, for deliverance from the tyranny of man-made creeds and confessions. She is "the pillar and ground" of the unchangeable "Truth," the "witness and keeper" through the ages of "the Faith, once for all, delivered to the saints." She stands for the liberty wherewith the truth has made her free. Let her children "pray for the peace of Jerusalem." Let them banish all narrowness and prejudice, all pride and conceit. Let them gladly acknowledge all that is good and gracious in our separated brethren. Let them say, "Grace be unto all them that love our Lord Jesus Christ in sincerity." Unity will come as a crown of victory, not to theological strife, but to Christian love. From the long story of the Church's warfare let us learn that the conquests of love are the only conquests which abide. Be steadfast. Be patient of men's prejudices and weakness. Pray on and hope on. Hold out loving hands to men, and so shall the Lord's last prayer find, in His own time, its answer.

*Third.*—We have very gravely considered the canons concerning ordination and the due preparation of candidates for the sacred ministry. High character and sound learning in the clergy are essential to the worthy work of the Church, in this time and land especially. We have reason to be thankful that the Church has always demanded, and has so constantly found these in her ministry. But the door to the priesthood should be even more carefully guarded in the time to come. Devotion, self-consecration, clear intelligence, a learning abreast of the times, secular knowledge as well as thorough training in theology—that queen of all the sciences, are imperatively required in those who are set to teach the people of this age.

More than ever must the priest's lips keep knowledge—definite, clear, theological knowledge—and more than ever must the prudence, the meekness, the patience, and the tact of a trained intellect and a devout soul be exhibited in gentle manners by the pastors of the flock.

*Fourth.*—And here we earnestly charge our brethren of the clergy to remember that the foremost and most abiding of all their duties is to "preach the Gospel." This, dear brethren, is the first command in our commission: "Go ye into all the world, and preach the Gospel to every creature."

It has seemed to us that this primal duty has been somewhat obscured. We have nothing to say here of the relative importance of preaching and administration. Each has its place; but, whatever else it may do or be, a living Church must be a preaching and a teaching Church. It would be something to alarm if our preaching were such that our people should become clamorous for less and less of it. In that case, we are convinced that the clamor would not be against preaching, but against the kind of preaching; not against the length of the sermon, but against the kind of sermon. Still, as of old, men are touched and held by the strong, wise, tender words of other men. If the power of the pulpit is less in our time as some, not we, assert, it is from no change in the nature or circumstances of man. The evidence is all about us. The printed column or the printed page can never reach the inmost heart of men like the living voice—the pleading and persuading voice of a living person. He who knew what is in man committed his Gospel to the voices of men. It was to be written also; but still the voice was to utter it—the voice of a man to other men, as it was first uttered on the hillsides of Palestine and the shores of the Galilean lake. We solemnly charge our brethren in the ministry to cultivate and exercise this their great office. In the words of the mighty apostle to the son of his heart, we say to you:

"Preach the Gospel." Make the pulpit a throne of light. Let it teach. It is sent to teach, not alone to move or to excite emotion, least of all to win men's admiration of eloquent periods, beautiful diction, and graceful delivery. Its one great purpose is to instruct and enlighten in the things belonging to God. Definite, positive doctrine about the deepest things, is ours to teach. If we have it not, but only guesses of our own and speculations which are the froth of common, surface, thoughtless thinking, then our place of utterance may be anywhere in all the world save in the pulpits of the Church. But having a sure doctrine, having a positive and determinate trust of fact and truth committed to us, we need not fear that the old teaching will not have the old power; that earnest practical sermons for the men and the hour will fail to enlighten, guide, and strengthen the souls entrusted to our charge, until they grow to ripeness and strength of wisdom in things pertaining to godliness.

*Fifth.*—And here let us remind our brethren, and ourselves, also, that we are sent and commanded to care for the lambs as well as for the sheep. "Feed my lambs" remains forever a solemn burden on the souls of bishops and other clergy. Are we obeying the command? We recognize the differences of times and the difficulties of present circumstances. But does the Sunday school in its best estate quite fulfil the meaning of this marching order? Is the "leaflet" quite a substitute for that little catechism which wisest men have declared to be "the best treatise on dogmatic theology, in the smallest compass ever penned by man," and which is still level to the capacities of a child. Does the Sunday school teacher, at his best, or the Sunday school superintendent, at his best, quite fulfil the office of the pastor, standing with the Lord's precious "little ones" around him, patiently, lovingly, and with authority instructing and leading them as the beloved of the Lord, whom no man may dare "offend" at his soul's peril? It is wise to use all helps and all helpers, but we charge the clergy to resign into no other hands whatever, the care and trust of the Lord's little ones. We charge you to regard this most precious of all the offices of your ministry, as your own special responsibility; and while you may use all aids of easier learning or larger illustration, we expect you to teach the old Church catechism as the central norm and expression of faith and duty, and the Bible as the Word of God, which makes men "wise unto salvation."

*Sixth.*—An evil we have seen and much bemoan is a growing tendency toward a short and uncertain tenure of the pastoral office.

The Church's law contemplates long pastorates, long growths of affection, the weaving of many knots of love in life, the holy memories of many services, the intimate tenderness of sorrows and anxieties borne together, and the happy remembrance of joys and thanksgivings together shared. She looks for her best strength, where memories of the marriage vow, the font, the altar, the sick-bed, the grave-side, are the common possession of pastor and flock. Human as she is, she knows the blessedness of our homely human affections, and that by them, sanctified, we are sanctified and lifted to affections divine and eternal. Our earthly loves and friendships, our every-day joys and sorrows, have divine meanings and leadings in the tender thought of the dear Mother who is so human, while she leads us gently up to the love that is divine. So her plan is that the shepherd shall abide with the flock. She asks the pastor to stay long with his own, to patiently wait while the shuttle flies back and forth across the web of his days, and weaves for him, in mingled threads of gloom and brightness, a band of love, binding him ever closer to the souls he serves here, and, by Christ's great grace, to become a gleaming band of glory, binding him and them in everlasting fellowship hereafter.

Brethren of the laity, it is not, we are convinced, the fault of your clergy alone that pastorates are so short, and that the tenderness and sweetness of the pastoral relation are well-nigh lost from among us. It is for you to make the relation permanent by all patience, gentle consideration, kindly judgment, gracious helpfulness, loyalty, and love. Stand by your pastor in frank, manly, and honorable fashion. Give him what he must have to do effectual work—your utmost trust. Hold up his hands and cheer his heart. He is only human—a poor, weak sinner, after all, like the rest of us. He will make mistakes. He will not be always wise. But while you know him to be true and loyal, be you true and loyal also, and then all will be well.

You want the man who knelt by your child's sick-bed to kneel by your own. You want him who said the holy words at your father's grave to say the same strong words at your own. You want the man who blessed your vow to the sole woman of your heart, to pour the consecrated stream on the brow of her child and yours. All your life long you want the faithful, the tried, the selectest man to be the friend of your inmost hours, and he ought to be your pastor.

This is what the Church intends in the pastoral relation. This is what has been made a reality again and again, and such pastorates have left high and holy memories, all along her story, to brighten and sweeten the lives of her children. Let it be the noble ambition of every pastor and every congregation to begin, continue, and bring to a holy and blessed end such pastorates as these, where all that is best on earth and all that is best in Paradise meet and clasp hands to-

gether over a relation so humbly human, yet so divinely sweet, that, at its consummation, a man may say, in trembling trust: "Here am I and the children which Thou hast given me."

*Seventh.*—Our thoughts, brethren, have been dwelling much upon the Christian family. The family is the root germ of the Church and the root germ of the State. Both are safe while the family is safe. When the family is wrecked, neither Church nor State is worth preserving. The hearth of the home is the sacred altar, at last, of all religion, all law, all loyalty, and all order. The ancient religions of our forefathers taught us that, at least. Our Lord revealed the reason, lifted it up, stamped His divine mark upon it. From our Lord Jesus Christ we have received it with new sanctions and girded with divine defenses: The awful sacredness of home, the one man and the one woman, who are not two but one, whose union is a great mystery, like the union of Christ and His Church.

It is with sad foreboding that Christian people must see how the sanctity and permanency of the marriage bond has been outraged and broken by the lawless legislation of so many of our States. The Church of God can have no regard for such legislation; it has no more respect or validity in her consciousness than the legislation on the same subject of Turkey or the "customs of Dahomy." Indeed, she must consider it not only an outrage upon the Christian consciousness, but upon the inherited race-consciousness of our people. Therefore she has set herself in her own legislation to record her solemn protest against a tendency which, in our judgment, enlightened by the Word of God and the guidance of His Holy Spirit, can lead only to the ruin of the civil state and the destruction of all religion and purity of living among men. We are convinced that much, if not all, of the looseness with which the marriage bond is treated in legislation and practice is due to the first falsehood which considers the individual as the unit of human society, and demands, therefore, that the motive of all civil arrangements shall be the pleasure and contentment of the individual. As a matter of historical fact as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family.

The Holy Scriptures are full of the doctrine of the family and its relations. It is a thing so divine that Almighty God reveals himself under a family name. He is a Father; in the Godhead itself there is Father and Son; He has a household in heaven and earth, a great family and many children. He consecrates, in His holy Word, every homely human name that is named about the fireside and under the roofs of men, by using those names to reveal His own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To re-consecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's Law in its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, and the lust of an increasing gain, the competition and the struggle, the thousand distractions, as they are made excuses for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious, blessing of the family bread—"the heritage of old and fair religion." Dear brethren, it is idle to look for a living Church where families enter on a day without a prayer, sit down to meat unblesed by any lifted thought of thanks, and retire to a rest which has no remembrance of God, and asks no care from the sleepless eye and the overshadowing hand. It is homes of another sort which, in the long story of our people's life, have trained and sent forth the men who have helped and saved their brethren in their need.

*Eighth.*—The Church prays for men at her altars, in her pulpits, in her house-to-house and man-to-man mission, searching for souls. She prays for laborers in the white harvest. She has societies and institutions to help young men to prepare for this ministry. While these societies and institutions are necessary and are doing good service, we do not lose sight of the central fact that for a supply of ministers of the highest attainment and most consecrated character, the Church must look to the firesides of her own families. She must ask fathers and mothers to consecrate their sons with the first consecration of a father's prayers and the chrism of a mother's tears and blessing. She must ask for the best. Not the maimed, the halt, the blind, the refuse. God, long ago, warned her against that fraud. She asks the sons who are the choicest, the boy who is the apple of the eye. From Christian homes of wealth and abundance, as well as from the lowlier Christian homes of honorable toil and frugal care, she asks your own, and she asks your best. She asks urgently but not hopelessly. The Church has had a gracious answer to her petition in the Litany "That it may please the Lord of the harvest to send forth laborers into His harvest." Never before have we had so large a number of candidates for orders. But the measure of the past and of the present must

not be the measure of the future. The harvest is still plentiful and the laborers are still few. We lovingly, but most earnestly, charge the clergy to look to this, and to make it a most serious part of their ministry to seek for Timothys among their flocks. In the same spirit we charge the fathers and mothers among you to seek for and set apart your most gracious and most lofty-minded sons for the highest service to God and their brethren, which is the service of the pulpit and of the altar.

And here we may also appeal to them to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ, in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already shown in the work which the women have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work done by the Woman's Auxiliary Society to the Board of Missions, we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged.

But for all this, and more which is blessed and blessing, we must look to the increase of homes of prayer, households with family altars, where the flame burns steadily and the incense ascends at eve and morn continually; where the child learns to say "Our Father" at the mother's knee, and the growing boy stands by his father's side and declares, in the household devotion, his own and his father's faith—"I believe in God the Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, very God of very God, and in the Holy Ghost, the Lord and Life-giver."

*Ninth.*—The Convention of 1892 has stamped its abiding mark in many forms upon the future history of the Church; and not least, in that it has been lifted by God's grace in the holy audacity of its faith, to send forth seven new missionary bishops, five of them to newly created missionary jurisdictions. We call upon you to give humble and hearty thanks to God for this increasing faith of His people. Let your prayers go with these men. Let your consecrated offerings be abundant for the new work. The field is everywhere white to the harvest. Send the reapers forth with your love, your prayers, and your help, and they will—it is God's faithful promise—"they will return with joy, bringing their sheaves with them."

Brethren, we are heirs of a great inheritance. It is not for ourselves. We hold it in trust for other men. Far be it from us in an imperious arrogance, challenging God's condemnation, to say "The temple of the Lord, the temple of the Lord are these." Our responsibilities are awful before men and before God. We are set to save the souls of men. We are set to save the bodies of men. Often the soul cannot be saved unless we first save the body, even the earthly body. Our Lord sent us to save both. It was and is His own business among men until the consummation, and we are his fellow-workers, by His high grace, in the vast undertaking of His mercy. We are not here merely to save our own souls, merely to deliver them from final condemnation. We cannot do that without saving the souls of other men. That was the proclamation of Calvary; and our work here is among men incarnate, with bodies and bodily needs, and pains and homely temptations, and moaning cries to the great Father of us all, out of the pitiful weakness and burdens of the body. The Church of God must be a name for all that is helpful, gracious, merciful, and loving toward men. She has the world to redeem. She must redeem it as the Lord Jesus set her the example. She must redeem it by love. She must redeem it by sacrifice. She must redeem it by an infinite mercy. "Father, forgive them; for they know not what they do!" Let her faith be mighty; let her hope be clear and strong; but "greater than these" must be her love, her *agape!*

Love for those fallen by the way in the cruel strife of "competition," and the hard "struggle for existence!" Love for the lowly, and help and a strong shield over them against the pitiless working of an iron "economic law!" Love for what men have dared to call the "submerged" masses in our triumphant civilization! Love for the little children whose cry goes up to God from the very centres of our enormous wealth—Christ's lambs drowning in the gutters of our rich cities! Love and help for all who have no helper but the good Father of us all above and His Church and Kingdom here below!

It has been long in coming, the clearness of the vision; but, thank God, it has come at last; and we wonder that men saw it not before clearer in the dawning, that the world is to be saved by love, that Christ's Church stands for love, that Christian men are to draw men by "the cords of a man"—love. Even the poor beasts, the birds of the air, the fishes of the river and the sea, we must learn, are under our Lord's hand. He careth for all His holy hands have made. Even a sparrow falleth not without our Father; and the helpless, dumb things we make our own for our profit, our pleasure, or our companionship, are under the high law which appeals

to us because they, too, are creatures of our Lord, and shielded by His infinite love.

So, Brethren, we are set in our high estate and called to our high and holy calling, to prepare the world which He has redeemed for the coming of its Lord and ours; to watch, and wait, and toil; to do our day's work faithfully, looking in unflinching hope for the hour when the awakening cry shall ring across all earthly nights and days—"Behold, the King cometh!"—and His knock shall shake the gates of mortal life!

And now, Brethren, we commit you to His eternal love! "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

### Seventeenth Day, Monday, Oct. 24

Upon the opening of the morning session, the House suspended its rules upon the motion of the deputation from Indiana, and the president conducted a brief devotional service, using the commendatory prayer for Mrs. Harrison, the wife of the President of the United States, whose critical condition had been mentioned in the morning papers.

The president announced as a committee of report on marginal readings in the Holy Scriptures: the Rev. Drs. Hart, Abbott, Wilson, Harwood, and Carey.

The Committee on Constitutional Amendments reported adversely upon the proposition to re-arrange the contents of the Prayer Book, and upon several other resolutions of like character, as in some cases action had been already taken, and in others action would involve a delay of three years in publishing the book, as they were in the nature of Constitutional changes.

The Rev. Dr. Converse read the report of the Committee on the State of the Church. It was such an able document that the House subsequently ordered 5,000 copies to be printed, and to be sent to the clergy of the Church.

The House of Bishops sent down a number of messages, among them the announcement that it had accepted the resignation of its secretary, Dr. Tatlock, and appointed in his place the Rev. Samuel Hart, D.D., of Conn. The House therefore adopted a resolution regretting the action of the bishops, and expressing the hope that Dr. Hart would remain a member of the House of Deputies. Dr. Hart had good reason to be gratified at the heartiness shown in the vote upon the resolution. The bishops appointed as their representatives on the delegation to attend the Provincial Synod of Canada, the Bishops of Maine and Michigan. They passed a resolution in which the House concurred, to impose a royalty upon musical editions of the Hymnal. They have elected the Rev. Samuel Hart, D.D., as custodian of the Standard Prayer Book.

The Board of Managers was requested by vote to take into consideration the spiritual care of sailors navigating inland waters.

The House passed a resolution thanking the Rev. Dr. Galaudet for his long services in behalf of the Mission to Deaf-Mutes.

The Joint Committee on Pointing the Canticles, etc., was announced on the part of the House: the Rev. Drs. Hodges, Hutchins, Bennett; Messrs. G. E. Stubbs, Geo. Wm. Warren, and Minton Pyne.

It was announced that the edition of 1,150 copies of the Standard Prayer Book, which is to be distributed to the deputies, was the gift of a layman whose name was withheld. The House adopted a suitable expression of its appreciation. The books will be distributed by mail after adjournment. The Committee expressed its great disappointment that it had been found impossible to publish them before the day of adjournment.

The calendar was then reached. The order of the day was the message from the House of Bishops refusing to concur with the House in the adoption as a declaration of the Chicago-Lambeth platform of Christian unity, on the ground that it had already affirmed it. Dr. Huntington therefore moved that the House of Deputies adopt it as its own declaration. He was proceeding to speak upon it, when deputies, evidently fearing a re-opening of a debate which they had hoped was closed, cried "Question." Dr. Huntington sharply rebuked the malcontents and proceeded to give his reasons why he considered this the most important question of the session.

Quite a spirited debate sprang up. It was evident that there was a good deal of distrust in the minds of deputies lest the mere affirmation of the "Quadrilateral" without the guarding statements of the preamble, might serve as a pretext to apply the principles to foreign work like Japan, or at home in cases where congregations of sectaries might come into the Church and yet repudiate Confirmation, etc.

The Rev. Mr. Christian and Dr. Davenport made vigorous speeches on these points, and pointed out how such advantage might be taken.

Finally Mr. Seth Low rose, and in the interests of peace, asked Dr. Huntington to make a perfectly fair statement of his attitude toward the preamble. Dr. Huntington then closed the debate and answered Mr. Low by saying that he was not supposed to know all of the literature in connection with the Lambeth platform. He made no statement whatever on the point raised further than to assure the House there

was no cause for fear. He then went on to say that the Prayer Book revision just finished had been a great contribution to Christian unity, in that the Church had set aside liturgical uniformity as being not a necessary element in Catholic union.

A vote was reached at noon, and the Convention adopted the declaration by a vote by dioceses and orders: Clerical: ayes 38, nays 11, divided 2; lay: ayes 29, nays 9, divided 3.

In the afternoon the Committee on Conference in the matter of imposing a royalty on the Prayer Book, reported that they were unable to agree with the Bishops' committee. They were continued in the hope of eventual agreement.

Messages from the House of Bishops were received: fixing the day of adjournment for Tuesday, Oct. 25th, in which the House concurred; sending a resolution to form a Board of Trustees of the General Clergy Relief Fund; amending canon on missionary council; proposing a joint session as a Board of Missions on Tuesday afternoon, and assenting to various amendments of the canons.

The House then took up the consideration of the Canons on Ordination. There are eleven in all, and the discussion and action upon them occupied all the afternoon and most of the evening. It is due to the Committee on Canons to say that the introduction of the canons so late in the session is owing to the fact that they were in the hands of the bishops from Oct. 5th to 19th. On Thursday, Friday, and Saturday they worked in almost continual session in order to have them in the House at an early date. They were printed and in the House at noon on Monday. The careful work of the committees of the two Houses is evidenced by the fact that they were adopted with very few amendments. Great credit is due the chairman in his conduct of the debate, and to Dr. Taylor, the hard-working secretary, in preparing the canons for final action.

The Canons on Marriage and Divorce were discussed for a while in the evening session, but as the hour was late, they were held over.

At the opening of the evening session, Dr. Huntington offered a resolution from the Committee of Conference that all amendments and resolutions touching amendments to the Constitution which had been offered during the session should be referred to the Joint Commission for the Revision of the Constitution without prejudice for or against. This brought several deputies to their feet with a protest against reviewing a subject closed by a former vote, for the resolution meant that the proposed amendment to the Art. I embodying the Lambeth platform should be so referred. The House had already refused to refer it. A rather sharp debate followed, and the motion was defeated by a vote of 54 to 109. During the evening the House of Bishops sent in a message that they had adopted the resolution of the committee to refer. So it seems that the troublesome ghost is not yet laid.

### Eighteenth Day, Tuesday, Oct. 25

The President announced as the House members of the Joint Commission for the revision of the Constitution: the Rev. Drs. Hoffman, Stone, Nelson, (Va.), C. H. Hall, W. J. Seabury, Hall Harrison, Messrs. James C. Smith, Lightner, (Minn.), Bradford, (Del.), Swayne, and Davidson.

The House by a vote of 100 to 70 refused to concur with the bishops in referring amendments to the Constitution which had been offered during this Convention. The attempt was not repeated. There was some discussion upon the matter of royalty, but it was left unsettled for the committee to report.

A resolution of sympathy with President Harrison in his affliction was adopted by a rising vote. The canon forming the Prayer Book Distribution Society was adopted. The committee on Christian Education made a report recommending that a day be set apart in each General Convention for the consideration of the subject.

Messages from the House of Bishops were received, nominating members of the Board of Managers and Missionary Councils; naming trustees of the Aged and Infirm Clergy Fund; raising a Commission to care for the archives; naming its members of the Joint Committee on Marginal Readings; continuing the committees on the Provincial System and Ecclesiastical Relations; asking for a Conference Committee on the amendment changing "Assistant Bishops" to "Bishops Coadjutor;" communicating the declination of the Rev. Jos. H. Johnson to be the Missionary Bishop of Northern Michigan, and nominating the Rev. Wm. R. Thomas, D. D., of the diocese of New York; and non-concurring in the action of the House in rescinding the resolution forbidding the binding of the Hymnal with the Prayer Book.

The Committee of Conference upon the subject of the division of the diocese of Tennessee reported that they had been unable to reach an agreement, and they were discharged from the further consideration of the subject. So the diocese must wait until the next General Convention.

The House by rising vote expressed its appreciation of the manner in which Dr. Dix had discharged the duties of its presiding officer.

The House then went into secret session upon the nomination of Dr. Thomas to be Missionary Bishop of Northern Michigan, and confirmed the nomination.

At 2:30 o'clock the two Houses met as the Board of Missions. A resolution was adopted to instruct the Board of

Managers to recognize the laity in the constitution of the new Commission on Work among Colored People.

Bishop Coxe offered resolutions endorsing the mission at Athens, and calling for a committee to co-operate in the memorial building to Dr. Hill.

Bishop Talbot spoke of the Church Building Fund Commission and appealed to the clergy to remember the annual offering on the second Sunday in November.

Gov. Baldwin offered a resolution returning thanks to God for the important work accomplished by the Board of Missions and by the Church on missionary lines. It was adopted by a rising vote.

The Board rose and the House of Deputies resumed business. Messages were received from the bishops announcing that Dr. Hoyt had declined the election to China, and nominating the Rev. F. R. Graves to be Missionary Bishop of Shanghai. They concurred in the adoption of the Canons on Ordination, and in other resolutions sent from the House.

The Committee of Conference on the proposed amendment of "Bishops Coadjutor," reported recommending the House to recede from its previous action, as the bishops had been unanimous in desiring the change. The House did so and by vote of dioceses and orders proposed an amendment to the Constitution making the desired change.

The House went into secret session upon the nomination of the Rev. F. R. Graves. When the doors were opened, it was found that the nomination had failed of confirmation. It is unfortunate that the record of such a memorable Convention should be marred on its last page by the blot of party strife. But there were those present who had not forgotten that a few years ago, Mr. Graves had ventured to differ with the Board of Managers, and as the House was small in numbers, specially among the laymen, there were opponents enough to hang up the nomination. Much indignation is expressed at the outcome, and it is devoutly hoped that the bishops will re-affirm their selection. The bishops indeed tried to have a meeting in the evening but lacked one of a quorum, though there were several in town who were not at the church.

In the evening the closing service was said at Emmanuel church by Bishop Doane, the Rev. Samuel Hart, D. D., reading the lessons. The Pastoral Letter was read by Bishop Thompson.

## The Provincial System

REPORT OF THE JOINT COMMITTEE

The Joint Committee appointed at the General Convention of 1889 to consider and report to this Convention, *first*, whether a territorial division of the whole Church in the United States and Territories into provinces is expedient; *secondly*, by what changes in the Constitution and Canons of the Church, a system of provincial legislation and discipline could be established; *thirdly*, on what general plan such a division could be effected—respectfully report:

That they have endeavored to give such careful consideration to the matter committed to them as its gravity and magnitude demand. At every step they have been impressed more and more, both with its intrinsic importance to the prosperity of the Church in the United States, and by an evident conviction in the public mind that some decisive action on the main interests touched in the terms of the resolutions by which the committee was created, ought to be taken without unnecessary delay. Reasons for such comprehensive legislation, contemplating a serious change in the Constitution and Canons of the Church, must be sought not only in a present economy, but in a larger view of the original and historical development of the Catholic Body as the Kingdom of Christ among the nations of the earth.

Assuming that the diocese be taken as the unit of Church life, on the one hand, and the entire communion of the faithful in Christ, as its complete integral embodiment, on the other, it appears also that the nature of the Episcopate, and, through that, the order and extension of the whole divine family, renders essential an organization placing each bishop in a visible relation of counsel and co-operation with other provincial bishops. That a recognition of this law has not been more distinct and more general in this country, is due, no doubt, to our geographical position with its scattered population.

The fact that our Church here is in itself a province, might very well forestall opportunities for a farther application of the provincial system. To a majority of your committee the same convictions of territorial expansion and the distribution of a vast people seem now to impose upon us a farther conforming of our ecclesiastical methods to the primitive pattern. Added to this reason of conformity are others, such as the dimensions, cost, and unwieldiness of our Triennial Convention; if not now, at least in the near future, the need of a higher and safer judiciary than that of a single diocese, a more intelligent mode of assent to the consecration of bishops, a more simple and effective working of missions, and a foreclosure of sporadic and inconsistent measures of combination.

The opinion has been expressed in the committee that an erection of provinces, by no means carries necessarily with it an adoption of all the features or titles of the provincial administration which has existed in other times and other lands.

It is far from the purpose of your committee to enter into an argument on the subject, or to discuss its many difficult details. These suggestions are offered as the ground of a recommendation that the inquiry be continued, and that a more specific report be presented at the next Convention.

They recommend the adoption of the following resolution:

*Resolved*, the House of Bishops concurring, that the Committee be continued, and that vacancies occurring in it be filled.

CAUSTEN BROWNE,

Sec'y of the Committee.

## Reunions

### Nashotah House

The assembling of the General Convention gives occasion for many pleasant reunions. Classmates meet after many years of separation, graduates of colleges and seminaries gather to testify their affection for *Alma Mater*, and to advance her interests. A delightful affair of this kind took place on Thursday evening, Oct. 13th, at St. James Hotel, when Nashotah's sons were the guests of the Rev. Dr. Leffingwell, the chairman of the delegation from Quincy. Some twenty-five accepted the invitation, and at eight o'clock sat down to supper, Dr. Leffingwell at the head of the table, supported by the Rev. Dr. Sweet at the foot. The Bishops of Mississippi and Fond du Lac, the Rev. Dr. Gardner, the President of the House, and Dr. Carter, the former president, and Mr. L. H. Morehouse, were present. The enforced absence of the Bishop of Milwaukee was much regretted.

After the bill of fare had been laid on the table, the order of the day began with an address of welcome by the host, in which he made touching and graceful allusion to the venerable Dr. Adams now closing half a century of devoted service to Nashotah. Bishop Thompson followed with a few words of reminiscence, and then called on the Rev. Theo. I. Holcomb who entertained the company with a delightful account of the early days at Nashotah, and especially with the narrative of the journey to St. Paul with Dr. Breck to found another Nashotah. Mr. Morehouse and Dr. Dafter made happy speeches.

Dr. Gardner spoke of the future of Nashotah and what he hoped to see fulfilled there. Dr. Sweet gave a statement of the present condition of the institution, which was very gratifying. He made the formal announcement that at the meeting of the trustees on Tuesday evening, the resignation of the Rev. Dr. Adams was accepted, and the Rev. Wm. W. Webbe was appointed professor of Systematic Divinity in his place. Dr. Adams retires as professor-*emeritus* after more than fifty years of noble service as theological instructor in this school of the prophets. He is to receive half pay and the use of his present residence.

The Rev. Dr. Carter, the former president, was heartily received as he rose to address the company. The symposium was prolonged to a late hour.

### The General Theological Seminary

The triennial reunion of the Alumni Association of the General Theological Seminary was held Monday evening, Oct. 17, at St. Paul's church.

Bishop Gillespie preached the triennial sermon. He began by saying that reminiscence was the order—almost the necessity—of the hour. Then, after speaking of the days of student life at the beloved Seminary, and stating that those present could not but recall the past and the faces of men now known only in memory, the Bishop spoke at length of the sacred and difficult duties of the ministry, and of some of the causes of failure in that high calling. One great cause of deposition, he said, is not from a lack of morality, but a recognition of a miscall to the holy ministry. The work clearly recognizes the diversity of gifts. One great difficulty in the making of the ministry is that so few places of helpfulness are afforded those who desire to give their lives to God. Not every man is called to be a minister. The ancient Church had Levites as well as priests. Why should we not solemnly set apart teachers, visitors, choristers, etc., for it is written that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of the wicked.

A failure in the ministry must be through the attempt to foster on the Church, one who is alien to its faith and teachings. It also attends weakness in the pulpit, for the Church has always revered her pulpit, and no promise of sacrament sets aside the sermon. Sermonettes, talks, and the use of other men's thoughts will not do the work the minister has consecrated himself to. Then, too, many little personal eccentricities, such as carelessness in dress, and even untidiness of apparel, militate against the work of the preacher. Of times, the immoderate use of tobacco renders one unfit for the rooms of sickness, if not for the parlors of sociability. We ministers sometimes say that the laymen are too critical, yet when we call ourselves the ambassadors of God, have they not a right to be critical? The great cause of failure in the ministry is a lack of personal consecration. Nineteen centuries have made no change in the demand for a holy priesthood. There are too many in the ministry. "My theme thus far," concluded the Bishop, "has not been of the brightest, but darkness turns to light when we consider the glorious work of over 4,000 ministers of God in our 52 dioceses."

He then briefly reviewed the successes of the Church, and closed by exhorting all to a greater consecration of purpose and work in the holy ministry.

After the services at St. Paul's, about one hundred members of the Alumni Association enjoyed an informal dinner at the St. James' Hotel.

Among the Bishops present were those of Western Michigan, Oregon, Springfield, Indiana, New York, Florida, Nevada and Utah, Louisiana, Western Missouri, The Platte, Delaware, and Cairo.

Bishop Gillespie, of Western Michigan, presided, assisted by Bishop Colemah, of Delaware. Speeches were delivered by Dean Hoffman, of the Seminary, Bishop Morris of Oregon, the Rev. Dr. Littell, of Delaware; Dr. Locke, of Chicago; Bishop Weed, of Florida; Bishop Sessums, of Louisiana; the Rev. Mr. Tyler, of Oklahoma; Dr. Langford, of New York City. A resolution of affectionate regard was passed and ordered to be sent to the president of the Alumni Association, the Rt. Rev. Dr. Kip, Bishop of California.

### The Virginia Theological Seminary

The Alumni of the Episcopal Theological Seminary of Alexandria, Va., was held in St. James' hotel, Baltimore, on Tuesday evening, Oct. 18th. Nine bishops and 80 clergymen were present. The committee of arrangements consisted of the Rev. Dr. A. Beatty, of Wellington, Kansas, chairman; the Rev. Messrs. Peregrine Wroth, and Julius E. Grammer, D. D., of Baltimore, and Mr. Joseph Bryan, of Richmond, Va., one of the trustees of the Seminary. At the conclusion of the banquet Dr. Beatty nominated the Rt. Rev. A. M. Randolph, Bishop of Va., as chairman. Bishop Randolph spoke of the present prosperous condition of the seminary and the large number of students in attendance. He then called up the Rev. Dr. Packard, the venerable Professor of Hebrew, who was greeted with much applause, and who spoke with fatherly tenderness and affection. Speeches were also made by Bishop Potter, Prof. Grammer, Bishop Brooks, Bishop Dudley, and others. The occasion was one of great satisfaction and pleasure to all present. It was the most successful reunion of the alumni yet held, and the committee of arrangements received congratulations and thanks for having secured so large an attendance, and for the preparations which had been made.

### Trinity College

The banquet of the Alumni Association of Trinity College was held on Saturday evening, Oct. 15, at St. James' Hotel, and was largely attended. Among those present were Bishops Knickerbacker and Coleman, President Potter of Hobart College, Drs. Hart, Fiske, and Brewer. Several were unable to attend whose absence was much regretted: Bishops Williams, Scarborough, Niles, and Nichols. The Rev. Dr. Brainard, of Auburn, N. Y., presided very gracefully. A number of toasts were offered and impromptu speeches made. The tone of the affair was altogether enthusiastic over the condition and prospects of this noble institution.

### The University of the South

Prominent among these meetings of the General Convention, we would mention that which took place Wednesday evening, Oct. 12th, at the St. James Hotel, Baltimore, in behalf of the alumni and friends of Sewanee. Over seventy guests were present. Among these were to be found names prominent both in Church and in educational circles, representing the East, the North, the West, and the South: The Bishops of East Carolina, Florida, Georgia, Mississippi, Louisiana, Northern Texas, West Virginia, Arkansas, Tennessee, and the Assistant Bishop of Alabama; the Rev. Dr. E. N. Potter, president of Hobart College; the Rev. Dr. Gold, of the Western Theological Seminary; the Rev. Dr. Leffingwell, of St. Mary's, Knoxville; the Rev. Dr. Gailor, vice-chancellor of Sewanee; the Rev. Dr. Fulton; Deans Barrett of Atlanta and Gardner of Omaha; President Gilman and Dr. Gildersleeve of Johns-Hopkins University; Mr. Skipwith Wilmer of Baltimore.

The Bishop of Louisiana, one of the first M. A. graduates of Sewanee, presided with singular grace, and proposed the following toasts:

1st. The University Board of Regents. In response the Rev. Dr. Potter, president of the Board, was unusually happy in his remarks, and started a feeling of good fellowship among all who were present.

2nd. He was followed by the Rev. Dr. Fulton of Philadelphia in answer to the "Christian Press in its relation to the Church's Work." His allusions to the historic struggles of Sewanee were received with enthusiasm.

3rd. President Gilman of Johns-Hopkins University spoke to the sentiment of "The Higher Education," illustrating in a forcible and witty manner the vastness of the subject, and at the same time setting forth in his view many of its salient points.

4th. "The Board of Trustees" found a rather doubtful champion in the wise and learned Bishop of Mississippi, but his humorous sallies were received with great applause, and left a delightful glow even upon the faces of some of the Board themselves!

5th. The Rev. Dean Barrett of Atlanta left no doubt in the minds of those present that the interests of the clergy were



closely identified with those of Sewanee, when he responded to the toast, "The Clergy and Sewanee."

6th. "The Episcopate and Sewanee" was spoken to by the noble Bishop of Tennessee, without whose loyal and deep-hearted interest, Sewanee would to-day have no existence.

7th. Dr. Gold, of the Western Theological Seminary, gave a humorous description of the queer creatures that are sometimes to be found in our "Theological Seminaries", but testified also to the earnestness and self-sacrifice of the men who go forth from thence.

8th. It was fitting that Mr. Silas McBee, the commissioner of endowment for the University, should respond to "The best presentation of the claims of Sewanee," and his earnest speech indicated anew the devotion and love for his *alma mater*, which has made his name almost a household word wherever Sewanee is known.

9th. It would be impossible to describe the light of enthusiasm that swept the face, and the noble torrent of words that poured from the lips, of Sewanee's distinguished vice-chancellor, Dr. Gailor, when he arose in answer to "Sewanee." Only those who were present were able to catch the enthusiasm and feel the inspiring rush of a devotion almost unequalled in the history of our American Church.

The hour for adjournment having arrived, a few appropriate and earnest remarks from the Bishop of Louisiana closed a most interesting evening, which has kindled afresh the hopes and the enthusiasm of all who love not only Sewanee, but the interests of the Church in the loftier education of the day.

### Christian Social Union

On the first Sunday of the session of the General Convention in Baltimore, a great congregation assembled in St. Paul's church, to listen to a discussion of the aims and principles of the Christian Social Union, as presented (after Evening Prayer) by Bishop Thompson and Dr. Holland. The Bishop of New York presided. An unannounced and very earnest advocate of the movement, the Rev. Canon Jacob, of Winchester, Eng., made an interesting address, after an able and rather tedious paper by the secretary, which should have been printed and not read at such a time. The consequence of beginning at eight o'clock, with a long service, followed by an introduction by the chairman, and a paper by the secretary, and a speech by a guest, was that the congregation wanted no more that night; and when the real representatives of the movement came to speak, the people who could get out without making a stampede, went, and many who remained were nervously watching their watches. Nevertheless, it was a grand meeting, and the appointed speakers delivered addresses that thrilled every attentive soul. The service was concluded at half-past ten.

The Union consists of Churchmen having these objects at heart:

1. To claim for the Christian law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

Members are expected to pray for the well-being of the Union at Holy Communion, more particularly on or about the following days: The feast of the Epiphany, the feast of the Ascension, the feast of St. Michael and All Angels.

The first annual convention of the Union was held during the preceding week in St. Paul's House, when Bishop Huntington was elected president, and several other bishops, vice-presidents. Many prominent laymen are members. An effort was made to take the Union beyond strictly Church lines, but this was effectually resisted by Dr. Holland. He said that the only way to preserve the power of the Union was to make it exclusively Episcopal. To admit everybody would be like clutching the air. Diffuseness would mean defeat. He had communicated with the English Union, and its unanimous advice was to rule out outsiders.

### Sunday School Institute

The fourth triennial meeting of the American Church Sunday School Institute was held in Baltimore, on Oct. 11th and 12th, Bishop Whitaker presiding. Bishop Paret made the opening address. Among the suggestions made for extending the influence of the schools in country places, was the plan of forming classes in private houses. These could occasionally be brought together throughout a county, and interesting meetings could be held.

Mr. G. C. Thomas, of the executive committee, gave a historical sketch of the Institute, and its work for twelve years. Referring to methods of instruction, he said that the International Lessons were not suitable for use in the Church. As an instance of their unfitness, the lesson for Christmas Day was upon "Jeremiah in prison!" Several other speakers were introduced by Archdeacon Moran, one of the general secretaries.

On the second day the assembled teachers were edified by several practical and interesting addresses. Bishop Talbot's theme was, "How can the Sunday School help missions?" Dr. Langford, secretary of our Board of Missions, said that the Sunday school was a great power in missionary work.

He showed how the work of the schools could be directed in missionary channels. In St. Paul's Sunday school, Boston, a plan was successfully tried of naming each class after some great missionary leader or bishop. About once a month a pupil in each class was appointed to relate some incident in the life of the missionary, or some words from his writings descriptive of his work or methods. In this way the children were taught something about missions, and were informed as to what their offerings were being given.

Miss Keller, of St. George's parish, New York, described her method of conducting an infant class; and Archdeacon Moran advocated instruction in Church history.

In the afternoon session Bishop Coleman presided, and Bishop Whitehead spoke upon "Graded Schools." There should be, he said, a definite, straightforward, progressive scheme of study. There should be in the graded schools a primary department in two divisions, three or four rooms for the advanced classes, and in the highest grades two divisions, one of which should consist of the adult married communicants, male and female, the rector's class for the study of the Scriptures and Church history. The best teaching is to be sought as a rule among trained teachers.

The graded system was criticised by some speakers who followed. Bishop Adams made a strong address on "The rector in the Sunday School." Miss Keller gave a specimen class exercise by the aid of children from several schools of the city.

There was an evening session in which Bishop Gilbert and Dr. Stone made the principal addresses. The latter spoke of the teacher's preparation; the former of Sunday schools in the West. The meeting was continued during Thursday.

### Church Unity Society

The triennial meeting was held on Friday evening, Oct. 14th, at Christ church. Bishop Whitehead, the president, presided and read the triennial report, which spoke hopefully of the prospects of Church Unity as advanced by the discussions which have been so constant since the bishops put forth their declaration upon the subject six years ago. It has been a subject of debate in representative bodies of the chief of the Protestant denominations. The Rev. Wm. Prall, of St. John's church, Detroit, made the first address upon the subject, in which he endorsed the proposition to embody the points of the Chicago Declaration with the Constitution. He spoke very strongly of the necessity of insisting upon the Historic Episcopate and guarding the orders of the Church.

Bishop Nichols said that Christian Unity had been carried beyond the stage of sentiment into the stage of science. It has been developed by the application of scientific principles.

Bishop Sessums made the closing address in which he dwelt upon the Church idea of unity, that all in it belong to one body and that body Christ, and that all are unified in Him, living in Him and by Him. Some think that the way toward unity is to construct a creed like a political platform that will meet the views of every one. This is not correct. The first law of the religion of God is not personal freedom, but personal surrender.

The subject is exciting considerable interest and other meetings will be held during the session. It is reported that the communication from the Seventh Day Baptists which was received on the first day of the session, conveyed the declaration of their willingness to accept the points of the Bishops' Declaration.

The meeting at Christ church was largely attended. Those who arrange for such gatherings would do well to guard against the reading of long reports. The congregations who gather, come to hear the speakers, and soon become wearied when a long statement of the objects, work, and needs of the society in question, occupies nearly an hour of the time. This made a failure of the meeting of the Christian Social Union at St. Paul's church, and it seems to be the pit into which most of our societies fall. A report could be printed for information, and its substance given in five minutes of bright talk. Then the speakers are heard with an attention which has not been strained.

### Canada

All reports from the various dioceses show that work in the parishes for the coming winter has been taken up with renewed interest since the close of the Provincial Synod. Echoes of the latter are still in the air, however, and the question of the day, so interesting to Church people, of Church consolidation, is still discussed with much animation. There seems to be some doubt as to whether the General Synod can be properly constituted unless the conditions laid down by the Provincial Synod are all complied with. These are briefly that the scheme as amended last September shall be accepted by the Eastern dioceses, by the diocese of Rupert's Land, and by the three dioceses of the Pacific coast through their respective diocesan synods, and delegates sent to Toronto to the meeting in September next to constitute the General Synod. While the failure of one diocese to accept the amended scheme would prevent the new synod from being a general one in the true sense of the word, it is not thought that it would be sufficient to bring the whole scheme to naught, or to do away with the meeting in Toronto next year.

The Bishop of Toronto has issued a pastoral letter to the

clergy and laity of his diocese, in which, among other matters, he asks for increased subscriptions for the missionary diocese of Algoma, in view of the lamented illness of its Bishop, in order to offer him substantial assistance. Bishop Sullivan's health is so far improved that he has been able to sail for England with his son, and it is thought will spend the winter in the south of France. His illness has been brought on by overwork and the great strain of anxiety about the financial condition of his diocese.

The collection of St. George's church, Sarnia, at the Harvest thanksgiving service, was in aid of the building fund, and amounted to over \$700. An appeal having been made to the members of Trinity church, Goderick, for \$1,000 in order that the old debt might be wiped out, a hearty response was given, and the whole amount raised in a short time. The Bishop of Huron held Confirmations at Trinity church, Lambeth, and Christ church, Glanworth, recently. The new church at Iderton is a very fine one and accommodates about 200 people. It was opened on Oct. 2nd with appropriate services. In consequence of the enlargement of the building, Huron College, London, is much in need of funds. The position of rector of the church of the Ascension, Hamilton, diocese of Niagara, has been accepted by Rural Dean Wade, of old St. Paul's, Woodstock, Huron.

The corner-stone of the new church of St. John the Evangelist, Toronto, was laid Oct. 8th by the Bishop. The old church, which is still standing, was built in 1857 and has been used specially as a military church. The church choir was assisted by the band of C. Company from the new fort in the musical part of the service at the laying of the foundation stone. Every appliance for the successful carrying on of parish work will be had in connection with the new church, which will hold about 700 people, and cost, when finished, about \$16,000. The Bishop of Toronto laid the corner-stone of the new chapel of the Sisterhood of St. John the Divine on Oct. 5th. The additional accommodation given by building the new chapel and guest room will provide space for a large number of beds. The Bishop of Huron conducted a "quiet day" for the alumni of Wycliffe College, Toronto, lately. The freshman class of Trinity College, in the same city, is the largest in the history of the institution. The new church of St. Thomas, Toronto, has been begun.

The Church school for boys, Bishop Ridley College, St. Catherine's, diocese of Niagara, seems to have met with much success. There are, it is said, forty new boys this autumn. The Bishop of Niagara was one of the deputation appointed to attend the Convention in Baltimore.

The corner-stone of the new parsonage at Billings Bridge, diocese of Ontario, was laid recently. The Ottawa S. S. Teachers' Association held a convention in the city on the 13th and 14th ult. The clergy and teachers of four neighboring deaneries were invited to be present. A number of interesting papers were on the programme.

As senior Bishop of the ecclesiastical province, Bishop Lewis of Ontario becomes invested with all the rights and privileges of the Metropolitan until such time as the House of Bishops meets to elect one of their number to fill that office. Although this meeting must be held within six months after the death of the Metropolitan, a period of three months must elapse before it can occur.

The impressive service which took place when the Bishop of Quebec, Dr. Dunn, was enthroned in the cathedral, Quebec, was attended by a large and attentive congregation. The bishop and clergy robed in the church hall, and then walked in procession across the close to the great west door of the cathedral, where the dean, canons, and clergy were waiting within. After the Bishop had taken the usual oath to uphold the rights and privileges of the cathedral church, the dean conducted him to the throne, and formally installed him. A short service followed, after which the Bishop preached. In the evening, a reception was given, at which some 600 people were presented to him. At the enthroning, the Bishop wore his full episcopal robes, and the pastoral cross presented to him before he left England, but the pastoral staff given him by his former parishioners had not yet arrived. The first episcopal act of the newly consecrated Bishop was to hold an ordination in the cathedral, Quebec, when one candidate was admitted to the diaconate, and two to the office of the priesthood. The service of dedication of the partially restored college chapel at Lennoxville, was held on Oct. 5th, at which the Bishop preached. The chapel has been roofed and floored, but not yet plastered or seated. During the day a sufficient sum was promised to finish the plastering, which is to be begun at once. A special convocation was held in the Bishop Williams Hall in the afternoon, when Bishop Dunn was presented with the degree of D. D. The Bishop in thanking the university for the honor, said that Lennoxville was the first to offer him the degree, though his own university, Cambridge, would have been glad to do the same had his appointment taken place during its session. He concluded by saying he was about to entrust three of his sons to the College school at Lennoxville. The Bishop held a Confirmation service the following day at Eustis, and a Confirmation and Harvest Home service the previous Friday, in St. Peter's church, Cookshire.

Services to celebrate the jubilee of the parish of St. Matthew, in the village of Walton, diocese of Nova Scotia, were

held recently in the pretty little church. The day was begun by a celebration of the Holy Communion at 7:30 A. M. A beautiful new font was solemnly dedicated to God at the morning service at 11. The Bishop of Nova Scotia made a Confirmation tour lately, during which he confirmed 65 candidates in the parish of Tangier, and also consecrated the new church of St. Thomas. His people are rejoiced to find him apparently fully restored to his former health and energy. The Bishop was present at Baltimore as one of the Canadian deputation, and took part in the opening service on Oct. 5th, but was obliged to return immediately afterwards on account of diocesan claims.

The Bishop of the diocese preached at the Harvest thanksgiving service in St. John the Evangelist's church, Fort Qu'Appelle, lately. The deed of resignation of his see took effect Oct. 27th. The Bishop consecrated the cemetery at Medicine Hat lately, and preaching in St. Barnabas' church, at that place, at Evensong, mentioned that it was his last opportunity of speaking from that pulpit. At a reception given to the Bishop in the evening, several of the laity testified to the great sorrow felt at the Bishop's resignation, who, in response said that while it was with deep regret that he had placed it in the hands of the Archbishop of Canterbury, he felt that the work had reached a point in the diocese which required the strength and energy of a younger man than himself. He will return to England in January.

The Bishop of Columbia has also resigned his see after an episcopate of 33 years, and returns to England to pass the remainder of his life. He held his last Confirmation prior to his departure, at St. Luke's church, Cedar Hill, and afterwards consecrated the cemetery at the side of the church.

The Metropolitan of Rupert's Land held an ordination in St. John's cathedral, Winnipeg, on St. Michael and All Angels' Day, when three candidates were admitted to the diaconate. There are now 74 licensed clergy in this diocese, against 49 in 1885, showing a gain of 25 in seven years. St. John's College and school, Winnipeg, are both full.

It is intended to establish an orphanage under Church management in the diocese of New Westminster shortly, a committee having been appointed at the last synod to take steps for the purpose. The Bishop has decided to revive the work of the boys' school, Trinity College, Vancouver, and premises have been secured for the purpose.

Recent donations to the Church in Canada are the gift of a house by Miss Wilson, daughter of Sir Daniel Wilson, of Toronto University, for the use of deaconesses in connection with the Anglican Church in Toronto; and the donation of a sum of \$5,000 each from two Quebec gentlemen to the "Bishop Williams Memorial Mission" fund, the proposed diocesan memorial of the late Bishop Williams.

At a meeting of the clergy and laity in the Synod Hall, Montreal, measures were taken to raise the sum for the Bishop of Algoma for which the diocese of Montreal was assessed, in consequence of the recent action of the Provincial Synod. Harvest thanksgiving services have been held in the parishes. The decorations were remarkably beautiful in the Bishop Stewart memorial church, Frelighsburg. The Dean of Montreal was ill after his work as prolocutor of the Provincial Synod was over, but he was able to fulfil his engagement as special preacher at one of the colleges in the United States, early in October. The small chapel of ease, in connection with St. James the Apostle's church, Montreal, is rapidly nearing completion, and will soon be ready for occupation.

A joyful celebration of thanksgiving for harvest blessings took place in the new church of St. Andrew, Deloraine, diocese of Rupert's Land, on Sunday, Oct. 23rd. Three services were held during the day, conducted by the Rev. C. Sydney Goodman, the sermon at each being preached by the eloquent Canon O'Meara of Winnipeg. The east and west windows have been filled with "Glacier" stained glass substitute. The designs are extremely good, the patronal saint forming a striking centre. One by one, as they are donated, the other windows in the church will be filled similarly. A beautiful altar cross, vases, and altar desk, all in polished brass, gifts of members of the church, and a fine chancel carpet, the gift of the Ladies' Aid Guild, were used in the Church's service for the first time on Sunday. The music during the day was delightful, especially at Evensong, when a solo anthem was rendered by Mr. A. P. Stuart. Generous contributions were made during the day to the Church Improvements Fund. A fine bell, the gift of that generous Churchman, Mr. A. P. Stuart, will soon be placed in position in the tower.

### New York City

The Rev. C. H. Kettell has recently completed the 25th year of his ministry, and also the 11th year of his rectorship of St. Ann's church, Morrisania.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector, a special choral service was held on the evening of Sunday, Oct. 30th, in connection with the parochial branch of the Knights of Temperance. The rector preached.

At the church of the Holy Sepulchre, the Rev. Thomas P. Hughes, DD., rector, a service was held on Sunday evening, Oct. 30th, under the auspices of the Knights of Temperance.

An address on "Temperance" was delivered by Mr. Robert Graham, general secretary of the Church Temperance Society.

At a meeting of the New York Churchman's Association, held Monday, Oct. 17th, the Rev. C. F. Canedy, of New Rochelle, read an interesting essay advocating home study of the Scripture and of other branches of knowledge, religious and secular.

Owing to further contests over the will of the late Daniel B. Fayerweather, there has arisen doubt as to whether the generous legacies left by him to numerous colleges, among them several Church institutions, will be eventually paid over, in accordance with his wishes. Litigation promises to be protracted.

A service of commemoration of the dedication of the chapel of the Good Shepherd of the General Theological Seminary, was held on the morning of the eve of All Saints', at which time the annual matriculation of students took place. A sermon was preached by Bishop Spalding, of Colorado, and the Holy Eucharist was celebrated.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, a service of "Vespers of the Dead" was sung on the evening of All Saints' Day. A sermon was preached by Bishop Nicholson, of Milwaukee. On the next day, the fast of All Souls, a solemn requiem celebration of the Holy Eucharist was held under the auspices of the N. Y. Branch of the Guild of All Souls.

At St. George's church, the Rev. Wm. S. Rainsford, rector, the corner-stone of the new rear extension was laid with appropriate ceremonies on the afternoon of Sunday, Oct. 23. The rector officiated and was assisted by the Rev. Dr. T. Sedgwick, and the Rev. Mr. DeFreul. The new structure will be built in architectural harmony with the adjacent edifices, and will serve as a choir room.

On Thursday, Oct. 24th, a reception was held at Mt. Min-turn, where a new plan in aid of homeless children is in process of being tested. The enterprise is in charge of the Sheltering Arms Nursery, the Children's Fold, and the Shepherd's Fold, and contemplates a community for the education of poor children. It is under the oversight of the Rev. T. M. Peters, D. D., rector of St. Michael's Home.

At the church of the Beloved Disciple, a special octave of services was begun on All Saints' Day, with daily celebration of the Eucharist, and daily saying of Matins and Evensong. On the evening of All Saints', Bishop Leonard, of Nevada and Utah, was the preacher. Preachers on the following evenings will be: the Rev. Dr. Wm. H. Vibbert, of Trinity chapel; Bishop Perry, of Iowa; Bishop Talbot, of Wyoming; the Rev. Geo. W. Hinkle, of Trinidad, Col.; Bishop Walker, of North Dakota; Bishop Brewer, of Montana; and the Ven. Archdeacon Sulger.

The Wolfe and Schermerhorn memorial doors, which have been in process of construction in the transepts of Grace church, the Rev. Wm. R. Huntington, rector, are now completed. The doors, which are of wood, are elaborately carved in fine Gothic tracery. They are placed in marble frame work, which contains niches holding marble statues of saints. This frame rises in lofty pinnacle work above the doors, and contains tablets bearing appropriate inscriptions. Work on the electric attachment, and reconstruction on the gallery organ, already referred to in these columns, is just finished. The chancel organ is now to be removed, and the task will not be done under three weeks.

The annual celebration and election at St. Luke's Home occurred Tuesday, Oct. 18th. Service was held in the adjoining church of the Beloved Disciple, conducted by the rector, the Rev. S. Gregory Lines, and the founder of the Home, the Rev. Isaac H. Tuttle, D. D. Addresses were delivered by the Rev. Dr. Vibbert and the Rev. Arthur H. Judge. Only a few changes were made in the officers for the ensuing year. Mrs. Chester Griswold, formerly vice-president, was elected president, Mrs. Wilson C. Bibb was elected vice-president, Miss Jessie Young, secretary, and Mrs. Morris Wilken, treasurer. The Rev. Drs. Vibbert and Patey were added to the Board of Managers. There are at present 65 old women, inmates of the institution.

The falling off in the number of students this year at Columbia College is due to the increased severity of the entrance examinations. It is part of a policy of the Faculty to raise the standard of scholarship until it is equal, if not superior, to that of any college in the country. A memorial of the late Herbert Mapes is to take the form of a stone and wrought-iron gateway leading to the campus, and will cost \$3,000. Members and graduates of Columbia have been asked to submit competitive designs, and the plans have already been sent in, the competition closing Oct. 30th. The trustees have decided to accept the offer of J. J. Soubat, to give the income of \$7,000 as prizes for the best essays in the history, geography, theology, and philology of North America.

### Philadelphia

The North-east Convocation held a stated meeting on the 25th ult. in the church of the Incarnation. Routine business was transacted in the afternoon, and in the evening the Rev. Robt. W. Forsyth, rector of St. Matthew's church, preached before the convocation.

At All Saints' church, the Rev. H. L. Duhring, rector, a beautiful stained glass window was unveiled with appropriate services on the 30th ult. It is in memory of the late William Stirling, who for over 30 years had been a vestryman and warden of the parish. It is the gift of the parish guild and several friends, and comes from the factory of Reath & Brothers.

At old Christ church on Sunday, 23rd ult., the Rt. Rev. Dr. Doane, Bishop of Albany, preached the concluding sermon of the series on the American Prayer Book, and discussed the Prayer Book which has just been adopted by the General Convention. These sermons preached during the first four Sundays of October have awakened such wide interest that they are to be published in book form. The new course on "Nineteenth century problems," by the rector, the Rev. Dr. C. Ellis Stevens, is to follow immediately, and the first sermon, as introductory to the series, was delivered on the 30th ult., the theme being "The Nation: its strength and weakness."

In connection with the recent opening of the session of 1892-3 of the Divinity School, a special service was held on the evening of the 23rd ult. in St. James' church, Walnut st. Evening Prayer was said by the Rev. J. E. Blanchard, rector. Bishop Doane was the first speaker, his subject being "The continuity of life in the Church, the body of Christ." Bishop Potter was introduced as the son of Bishop Alonzo Potter who founded the Divinity School, and he addressed the assemblage on the "Continuous life of the Church in the United States." Bishop Whitaker closed the service with a few very interesting remarks upon "Christ the life of the Church." The music rendered by the vested choir was especially fine.

The quarterly meeting of the South-east Convocation took place on the 27th ult. at the church of St. John the Evangelist. The committee on the advisability of establishing new missions reported through Mr. Lucius S. Landreth that a lot 95 by 125 feet, at the N. E. corner of Otsego and Dudley sts., could be bought for \$3,500. The whole matter was referred back to the committee for consultation with the Bishop and dean, and to secure the "refusal" of the ground. The Rev. F. H. Bushnell reported 15 Baptisms at the church of the Messiah, and the Rev. H. L. Phillips stated that 21 had received that sacrament at the church of the Crucifixion. The Rev. S. H. Boyer said that 10 had been confirmed at the mission church of the Holy Spirit, making 21 since the beginning of the year; present number of communicants, 60. A missionary meeting was held in the evening, when addresses were made by the Rev. Dr. J. Lewis Parks and the Rev. Messrs. Bradley and Duhring.

A fine lot of ground, 50 by 150 feet, has been donated to the church of the Atonement, Morton, by Miss Lillian Warren. A rectory will shortly be commenced upon the site.

### Chicago

The departure of the Rev. J. H. Knowles from the city to become assistant at St. Chrysostom's, New York, was made the occasion of a farewell lunch given to him by the clergy of the diocese on Monday, Oct. 24th, at the Palmer House. Twenty-seven years of ministerial work have been spent by Canon Knowles in this city, and the loss to the Church, the clergy, and his numerous friends among the laity, is felt very keenly. The number of the clergy present at the luncheon, including the Bishop of the diocese was 47. After an excellent menu had been disposed of, the Rev. A. W. Little, acting as toast-master, introduced the several speakers with appropriate remarks. The Rev. Dr. Locke spoke of the guest in connection with the city of Chicago. The Rev. H. G. Perry read a valedictory poem, the Rev. E. A. Larrabee spoke of Canon Knowles and Church music, the Rev. Joseph Rushton of his influence on the cathedral system of America, the Rev. T. N. Morrison, of Canon Knowles as a parish priest, the Rev. S. C. Edsall on his social life in Chicago, and Bishop McLaren on his faithful work and the great regret he felt in losing so valuable a man from this diocese. Canon Knowles replied with great feeling, and hoped to be remembered for life in connection with the city and diocese.

The corner-stone of the new parish house of St. James' church was laid by Bishop McLaren on Thursday, Oct. 27th. A tin box containing copies of Chicago papers, Church magazines, and a history of St. James' church, was placed in the stone. The rector, the Rev. F. W. Tomkins, expressed his gratification at being present on this happy occasion, and the Bishop preached an appropriate sermon. The parish house is the gift of Mrs. Elizabeth Stickney, in memory of her late husband, Mr. Edward H. Stickney. Its estimated cost is \$50,000. It will be constructed of smooth stone and pressed brick, will be four stories high, and will give ample room for the choir and various guilds and societies of the parish.

The purchase of a lot for St. Margaret's mission will be an accomplished fact in a short time. With some assistance from the deanery funds the committee have enough to pay the first instalment. When this is done the present building will be moved and enlarged to accommodate the rapid growth of the Sunday school which is much too large for the room at hand.

Diocesan News

Albany

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

The 44th meeting of the archdeaconry of the Susquehanna was held in Zion church, Morris, the Rev. R. H. Gesner, rector. On Tuesday evening, Archdeacon Olmstead spoke eloquently on Primitive Christian Faith and Unity. On account of the removal of the Rev. E. A. Hartman, of Oneonta, the Rev. R. H. Gesner was chosen to fill the office of secretary and treasurer. The reports of those who had done missionary work showed that progress was being made in many directions. At the request of the Rev. Mr. Spencer, rector of St. John's church, Delhi, that place was chosen for the next meeting of the archdeaconry. The archdeacon made the following appointments for the May meeting: The Rev. Jas. E. Hall, preacher; alternate, Rev. John Prout; essayist, Rev. F. S. Fisher, alternate; Rev. Wm. C. Spencer.

The following day after Morning Prayer and Litany, followed a celebration of the Holy Communion, Archdeacon Olmstead being celebrant. The sermon was preached by the Rev. W. G. W. Lewis. Evening Prayer was said at 7:30. In the absence of the appointed speakers, Dr. McDonald and Mr. Gesner made brief addresses, the latter speaking on the subject of the "Redemption of Man," and the former pointedly showing up some of the fallacies of the so-called science which endeavors to upset the old faith of Christians. The services were well attended and the singing throughout most hearty and inspiring. Mrs. Wells, presiding at the organ, was supported by the ready and efficient choir of the church.

Indiana

David B. Knickerbacker, D. D., Bishop

JEFFERSONVILLE.—The corner stone of the new St. Paul's church was laid Oct. 16th. Several clergymen were present. The vested choir of the church of the Advent, Louisville, rendered the music. The rector of St. Paul's, the Rev. A. F. Todrig, read the usual service for such occasions, addresses being made by the Rev. A. B. Nicholas and the Rev. Messrs. Betts and Barnwell. The erection of this new church is largely due to the energy and devotion of St. Paul's Ladies' Guild, and the St. Agnes' Guild of Young Ladies.

Massachusetts

Phillips Brooks, D. D., Bishop

EPISCOPAL VISITATIONS

NOVEMBER

- 4. Evening, North Attleboro, Grace.
- 5. Evening, Easthampton, St. Philip's.
- 6. Amherst, Grace.
- 10. Evening, Great Barrington, St. James'.
- 11. P. M., Sheffield, Christ; evening, Van Deusenville, Trinity.
- 12. Evening, Lee, St. George's.
- 13. Lenox, Trinity.
- 16. P. M., North Adams, St. John's; evening, Adams, St. Mark's.
- 17. Evening, Williamstown, St. John's.
- 18. P. M., Lanesborough, St. Luke's.
- 19. Pittsfield, St. Stephen's, Consecration of church.
- 20. A. M., Pittsfield, St. Stephen's; P. M., Dalton, Grace.
- 21. Evening, Athol, St. John's.
- 22. P. M., Ashfield, St. John's: evening, Shelburne Falls, Emmanuel.
- 23. Evening, Gardner, St. Paul's.
- 27. Natick, St. Paul's, Ordination of priest and Confirmation.
- 28. P. M., Medway, Christ.
- 29. P. M., Milford, Trinity.
- 30. St. Andrew's, evening, West Newton and Auburndale, Messiah.

DECEMBER

- 1. Evening, Melrose, Trinity.
- 2. P. M., Millville, St. John's.
- 3. P. M., Swansea, Christ; evening, Fall River, St. James'.
- 4. Fall River: A. M., Ascension; P. M., St. John's; evening, St. Mark's.
- 8. P. M., Winchester, Epiphany.
- 9. Haverhill: P. M., St. John the Evangelist's; evening, Trinity.
- 11. New Bedford: A. M., Grace; P. M., St. Martin's; evening, St. James'.
- 14. P. M., Beachmont, St. Paul's.
- 15. Evening, East Cambridge, Ascension.
- 16. Evening, Hingham, St. John the Evangelist's.
- 18. A. M., Jamaica Plain, St. John's; evening, Boylston Station, St. Peter's.
- 20. Evening, Quincy, Christ.
- 21. Evening, Weymouth, Trinity.

CAMBRIDGE.—St. Peter's church observed its 50th anniversary on Oct. 27th. At the morning service, the Holy Communion was celebrated, and the dedication of the Chase memorial lectern made by the rector. Letters were read from former rectors at the evening service, one coming from the registrar of the diocese, the Rev. Dr. Slafter, who was in charge from 1844-46. The Rev. Samuel Hodgkiss, of East Cambridge, read prayers, and addresses were made by Bishop Brooks, Dean Lawrence, and Dr. Coolidge.

BOSTON.—The Rev. John A. Mills, of the church of the Advent, has accepted the rectorship of St. John's church, Gloucester. The Rev. H. Watkins, the former rector, has been associated with the mission work in New Bedford, under the charge of the Rev. A. E. Johnson.

Chicago

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

LOCKPORT.—A mission has just been held in St. John's parish with the hope that it would arouse the indifference of many of the people of the town. The following clergy took part: The Rev. Messrs. T. Cory-Thomas, J. H. Edwards, Morton Stone, and H. G. Moore. Those who attended felt well repaid by the stirring utterances of the clergy, and the solemnity of the services.

EVANSTON.—Since the return of the rector of St. Mark's, the Rev. A. W. Little, from his European trip, his health seems to be fully restored, and the heartiness with which the various guilds and societies have entered on their winter's work indicates an earnest attempt in the near future to clear off all the indebtedness on the parish.

OAK PARK.—The Bible class for men which the rector of Grace church, the Rev. C. P. Anderson, organized last spring, has proved very attractive and helpful. It is held on Monday evenings with an attendance of 20. The book of the Acts of the Apostles is being carefully studied.

MORGAN PARK.—A new impetus has been given to the growth of this mission lately, the church of the Mediator, the result of careful and systematic work on the part of the priest in charge, the Rev. J. M. McGrath, and the band of faithful workers. The congregation is steadily growing, and it is hoped in the near future to remove the debt from the church.

AUBURN PARK.—Plans for a new church for this new and flourishing mission of the Annunciation, are completed and have been accepted. The congregation is working hard in the hope of being able to clear the debt off the land in a few more weeks. The members of this mission deserve special praise for the noble way in which they have struggled through many difficulties to place the mission on its present solid foundation.

Maryland

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

WASHINGTON, D. C.—The Rev. Geo. W. Douglas, rector of St. John's church, has tendered his resignation, to take effect Nov. 1st. This action has been occasioned by the ill-health of Mrs. Douglas, who, by the advice of her physician, must spend the winter in California. The vestry in accepting the resignation, stated that were it possible for a temporary incumbent to properly care for the parish, its several missions and charities, they would have gladly suggested the plan to Dr. Douglas. The vestry expressed their sense of his high services to the church during the three years he has been in charge.

A successor to Dr. Douglas has not yet been chosen. The assistant ministers are the Rev. F. H. Bigelow and the Rev. R. S. W. Woods. The departure of Dr. Douglas will be a great loss, not only to St. John's, but also to the diocese, for he has been extremely active in securing funds for the erection of the proposed Episcopal cathedral. Dr. Douglas came to Washington from old Trinity, New York City, where he gained a great reputation for eloquence.

A Message Back

BY THE REV. J. H. KNOWLES.

The glorious gleamings of the western sun  
Shine on my journey until all is done,  
They gild my flying way to distant east  
Like memories and echoes of a feast;  
A feast where friendly voice and beaming eye,  
With heart united, gave me sweet good-bye,  
Each voice, each word, shall in my heart abide,  
'Till shadows darken my last eventide.

On the train for New York, Oct. 28, 1892.

Letters to the Editor

TWO INQUIRIES

To the Editor of The Living Church

Can some one of your readers give me information in regard to the following:

- 1. In case of the death of the bishop, how should the parish churches of his diocese be draped? In what color (black or purple) and for how many days?
- 2. Is it true that a Roman Catholic parish, priest, and people, to a man, in the diocese of Central New York, conformed to the obedience of our Church?

I have been told of such a case, the church and parish being named, and should like to know whether such an interesting and unusual thing is true. S.

HYMNS OF AMERICAN CLERGYMEN

To the Editor of the Living Church

A statement in THE LIVING CHURCH of Oct. 22nd, under "Brief Mention," does an unintended injustice which I am sure you will be prompt to correct. It is that Hymn No. 165 in the new Hymnal, by the Rev. John Anketell, is the only one in the collection written by a living American clergyman. Hymn No. 233 is by the Rev. Franklin W. Bartlett, D. D., now of Williamstown, Mass. It was written by him

in 1885, in Seneca Falls, N. Y., when he was in temporary charge of that parish; was published in THE LIVING CHURCH in May of that year, I think, and was re-printed by me in our Parish Record. I am glad that this excellent hymn has survived the vicissitudes of the Commission's report, and to make known, also, that some months ago, Mr. John White, organist of the church of the Ascension, New York City, composed for it an appropriate tune with pleasing harmonies. H. M. DENSLAW.

Seneca Falls, N. Y.

JUST AS I AM

To the Editor of the Living Church

In reading "The Gospel According to St. Matthew With Notes"—M. F. Sadler, I notice that Mr. Sadler in commenting on v. 29, chap. xi., "Take my yoke upon you, and learn of me: . . . and ye shall find rest unto your souls," uses the following: "'All ye that labor,' or are pressed down by any evil yoke; whether it be a yoke of superstition, or false religion, or unbelief (the worst of all), or sin, or (may not we say?) of any distress or affliction whatsoever, which requires the power of God to alleviate, or to give rest under—come unto me, all ye, whosoever you are, as you are, not waiting to make yourselves holier or better, but coming to Me to be cleansed and made holier and better.

'Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee;  
O, Lamb of God, I come.'

From the above it is manifest that Mr. Sadler construes the hymn, which has been criticised in THE LIVING CHURCH, entirely different to Dr. Percival.

I have always believed that the hymn had the meaning which Mr. Sadler sanctions by his quotation of it.

G. H. E.

A QUESTION

To the Editor of the Living Church

I beg leave to submit the following question, on which I should be pleased to have the judgment of the editor, as well as any of the clerical readers.

A small country parish wishes a guild room. It already has a church built in the plainest and rudest style. The parish is unwilling to build a guild room, which shall be a better building than the church, and therefore proposes to move back the present church, and use it as a guild room, *i. e.*, for all the purposes of the parish, secular and semi-secular, including amusements of all kinds, and build a new church.

The question is this: Can a church be de-consecrated, or rather, according to Churchly ideas and principles, ought such a thing to be permitted?

While I am not sure that it would or ought to make any difference in the answer, I may say that the parish is a poor one. May I beg for an answer in your columns?

A COUNTRY PRIEST.

[We suggest that the best thing to do would be to build a proper guild room, and it will not be long before there will be a movement to build a new church. The material in the old one might be of some value in the new. We leave the question of de-consecration to the decision of the bishop.—Ed. L. C.]

A FLIGHT OF BIRDS DECIDES COLUMBUS

To the Editor of the Living Church

The 400th anniversary of the landing of Columbus on the shores of America is now attracting wide-spread attention. No one presumes to question his daring, or undervalue the immense service that his discovery conferred. But while celebrating the great event, we should be devoutly grateful that the flag under which he sailed, and which he planted, does not float over our country.

A flight of birds was the means that prevented such a calamity, and saved the United States from becoming an integral portion of the Spanish Kingdom. It happened in this wise: The migration of the birds to the south attracted the attention of Columbus' lieutenant, Pinzon, who advised sailing in that direction. After a long debate, Columbus yielded to the opinion of his subordinate, and steered to the southwest. This change in the ship's course caused Columbus to land on San Salvador, one of the Bahama islands, and curiously exemplifies the effect of small and apparently trivial events in moulding the destiny of a nation, and in bringing about great results in the history of the world.

Had Columbus treated the migration of the birds with indifference, or ignored the importunities of Pinzon, he would have pursued his original route and, as a consequence, landed in the vicinity of the Virginia coast, and unfurled thereon the standard of Spain—a flag that is the symbol of slavery wherever it has conquered, and the emblem of tyranny wherever it is indigenous. Under it, our present civilization would have been impossible, the best human interests would have been sacrificed, the rights of man would have been trodden under foot, and civil and religious liberty would have been strangled in their birth.

In this simple manner, by means of a flight of birds, our beloved country was saved from Spanish domination and the diseased ecclesiasticism which Spain planted in Mexico and South America generally, and with which we otherwise would have been cursed. AMERICUS.

## The Living Church

Chicago, November 5, 1892

Rev. C. W. Leffingwell, Editor

THERE are Churchmen, on the one hand, who are ready to faint with fear at the restoration of any use or form of the old Anglican Church, if it is something which the Roman Church practices; and on the other hand, there are Churchmen who look askance at the old Evangelicals as being so "low" as scarcely to be counted Churchmen at all. They are both wrong, and we think they are both beginning to see that they are wrong. There is nothing about the issue of Prayer Book revision, now so happily terminated, for which we ought to be more thankful than the practical demonstration by votes, that those who seemed so far apart are united in the maintenance of fundamental principles. High Churchmen and Low Churchmen are at one in defence of the Faith once delivered, and in upholding the traditions of the fathers and the standards of the Bible and Prayer Book. They stand shoulder to shoulder in opposing rationalism and criticism, so-called, which would eliminate the supernatural from the heritage of the Church, and reduce the Christian religion to the plane of oriental mysticism or occidental humanitarianism. The two representative schools of thought have been drawing closer together in these days of discussion, in the presence of perils which only their united effort could have successfully confronted. Perhaps the worst is past, but the end is not yet. There is need of mutual confidence, of continued sympathy, of increasing appreciation between the two schools in the Church which accept the Bible as the Word of God and the Gospel as the power of God unto salvation.

THE House of Deputies, as THE LIVING CHURCH understands the situation, made a mistake in refusing to Mr. Graves the episcopate of our China mission, to which he had been nominated by the House of Bishops. Men like Frederick R. Graves are not plenty enough "to go around," and the Church cannot afford to spurn them. Not that this unaccountable rejection of a successful missionary is likely to affect his own continuance or zeal in the work for which he has given up all, and many times has risked his life; but what encouragement is it for a man of talent, and power, and presence, to lead a forlorn hope in the evangelization of a hemisphere lying in darkness? Such a man may spend laborious years and a private fortune in qualifying for the work; may toil, and suffer, and sacrifice to overcome the prejudice and traditional hatred of an ancient people; may make friends among them, and enlist a large circle of helpers at home; may organize works of charity, build schools and churches, lay the foundations of Christian literature in a heathen language, and give the most convincing evidence of administrative ability; may be nominated by the House of Bishops to be the official, organized head of the work of which he is and will remain the real head; but be rejected by the House of Deputies because—well, we cannot say. We know not the secrets of the secret session, but we do know Mr. Graves, May his tribe increase!

MANY times during the recent memorable Convention, the Church has had reason to be proud of her bishops. Not even the Mother Church of the great Anglican Communion, we believe, could marshal a procession more noble and distinguished in appearance than that which comprised the American episcopate at the opening service of the General Convention in Baltimore. The session which was so grandly opened by the episcopal procession, was fitly closed by an episcopal pastoral of unsurpassed excellence. The former was an object lesson, addressed to the eye, teaching of the order and dig-

nity and authority of the Kingdom of God; the latter was a trumpet call to duty, to service, to sacrifice.

THE Bishops' Pastoral, the report says, was read by Bishop Thompson; no need to call in the aid of "higher criticism" to determine that it was also written by him. It has many of the characteristics of style which once distinguished Dr. Hugh Miller Thompson as the most forcible editorial writer in the American Church. As a controversialist, the late John Henry Hopkins was *facile princeps*, but for straightforward presentment of Church principles and other live issues of the day, we know of no one who was the peer of the former editor of *The American Churchman*. It seemed a great loss to the Church at large when he laid aside the "pen of a ready writer," and gave himself to parish work.

THE Pastoral which we give in full in this issue, has marks of individuality, but not of idiosyncrasy. It is not the speech of Ashdod, it is the voice of the prophet of Israel. Through it, the Apostles plead with the elders and brethren for these "necessary things:" *First*, to order the services and sacraments according to the provisions of the Book of Common Prayer, "revised, amended, and enriched by the labors of learned and godly men." *Second*, to work and wait for Church unity with patience, remembering that "the conquests of love are the only conquests which abide." *Third*, to guard the door to the priesthood more carefully, as to the devotion, preparation, and character of candidates. *Fourth*, to honor and magnify the office of preacher, that the pulpit should be made "a throne of light." *Fifth*, to feed the lambs of Christ's flock, to give them pastoral oversight, "to teach the old Church catechism as the central norm of faith and duty." *Sixth*, to cherish the pastoral relation, "that the shepherd shall abide with his flock." *Seventh*, to guard the sanctity of the family, and to foster all that promotes sanctity in the life of the family. *Eighth*, to seek out and bring into the sacred ministry, "the most lofty minded sons for the highest service of the pulpit and the altar;" and that the order of deaconesses may increase. *Ninth*, that the forward movement in missions may be sustained. "Send the reapers forth with your love, your prayers, and your help." The strongest and grandest plea of the Pastoral was not included in the nine divisions in which it was numbered as above. The conclusion was an eloquent appeal to the Church as the appointed means of saving the bodies as well as the souls of men. Those who would save their own souls must help to save other souls. There may be a hundred other subjects of which the Pastoral might have treated, but we doubt if within the allowed space more effective words could have been uttered.

### \*Some Lessons of the Apocalypse

No writer of this generation has done more than Prof. Milligan, in his two commentaries and in the course of lectures of which we have before us the third edition, to rescue the Apocalypse from absurd and fanatical methods of interpretation. According to this learned and fruitful writer, we are not to look in the Apocalypse for special events, but for an exhibition of the principles which govern the history both of the world and of the Church. The Apocalypse is the revelation, in the case of the members of Christ's body, of the three great ideas which St. John had already beheld in the history of Christ Himself, those of conflict, preservation, and triumph. These ideas he does not describe; he sees them; and he tells us what he saw.

It is a prevalent idea at the present day that the triumph of the Church is to take effect through the complete conversion of the world. The wrath of

God and His judgment upon the wicked are ideas which are relegated to the realm of worn-out superstitions. The natural result of all this is seen in a one-sided notion of God as a God of love, simply; of love after the human fashion of a doting mother who condones and connives at the most flagrant sins of her offspring, irrespective of their repentance. It is seen in that tolerant view of sin in which the idea of responsibility disappears. Sin is ignorance, mistake, misfortune; but not guilt.

The cords of the Church are lengthened without "strengthening her stakes," until the Church and the world are identified. All the sterner and more uncompromising aspects of religion are pared away, as the voice of the tempter whispers, "Ye shall not surely die." We have seen enough of this among ourselves, in the utterances of teachers who cannot abide the "cursing Psalms," as they are called, in which the uncompromising principles of divine justice are proclaimed; who announce to us that all the world is God's Church.

The study of the Revelation of St. John the Divine, the last word of the New Testament, is a wholesome antidote to this modern Gospel. "The Apocalypse says nothing of conversion. Its point of view is different from that which would lead to conversion being thought of. It contemplates men as persons whose lot has already been decided, who are already ranged either with Christ or with His enemies. Its business is to reveal the true character, and to foreshadow the certain fate of the two opposing ranks. By deliberately adopting the spirit of the devil, the ungodly have confessed the devil to be their father. In the very nature of the case, therefore, they must perish. They may not be saved against their will." "The message proclaimed to a guilty world is everywhere one of judgment, not of salvation. Even when Christ is seen with a rainbow round His head, the meaning, so far as the ungodly are concerned, is only that the judgments inflicted upon them by the Lord shall be felt all the more terribly, because committed against One who would so fain have given them peace; and, when the universal reign of Messiah is established, it is not by the submission of the world to His cross, but by the overthrow which, as King of kings and Lord of lords, as 'a man of war,' He brings upon it."

It is in this book that we meet with that awe-inspiring expression, "the wrath of the Lamb." Surely, it is a point of deep significance, that He who has been always best known in the Church as the Apostle of Love should have been represented by the Holy Spirit as the inexorable judge in the "mighty struggle between good and evil, between light and darkness, between righteousness and unrighteousness, between the Church of God and the synagogue of Satan."

This line of thought, as Dr. Milligan points out, is no less characteristic of the fourth Gospel than of the Apocalypse; and again, of the first Epistle of St. John, in which the lines are equally distinct and opposed, "every one belongs either to Christ or anti-Christ."

No less vital in its bearings is the apocalyptic contrast between Babylon and the heavenly Jerusalem. Though we may not quite follow Dr. Milligan in his idea of a church within the Church, we do not doubt the correctness of the interpretation which finds in Babylon, "the great city," the emblem of the degenerate Church. The Church is one, but it has two aspects; the one divine, unchangeable, and glorious, "the bride, the wife of the Lamb;" the other human, subject to failure and sin and baseness, "the adulteress and harlot." When the latter aspect threatens to overpower the former and that great organization which was intended to be "the embodiment of all good" seems to have sold her Lord for the honors, the pleasures, and the riches of the world, then comes the terrible time of judgment, from which emerges again a

\* Lectures on the Apocalypse. By William Milligan, D. D. third edition. London and New York: Macmillan & Co.

"purified Church, strong and glorious and radiant with the light of heaven."

It is not as if there were two bodies, one within the other, the one visible, the other invisible, as the words of Dr. Milligan might imply. The body is always one and the same, under different aspects, dominated by opposing principles, led astray and brought back again. It is a struggle which must go on while the time of probation lasts, and until the ideal of the New Jerusalem, which pictures the Church in its essential and divine character as the mystical body of Christ, is realized in its fullness.

The same contrasts are presented in the last parables of our Lord as given by St. Matthew, notably in that of the ten virgins; and the lesson is one which those to whose hands the destinies of the Church are committed at every period, have need to take to heart, and surely at no time more than now, when the strong outlines of truth are so blurred, and a truce is so persistently sought between Christ and anti-Christ.

### The Bishop of Lincoln on the Late Judgment

The Bishop of Lincoln has at last spoken out upon the subject of his recent prosecution, and the judgments which have resulted from the action of those who brought him before the courts. Last week, to his diocesan conference he said a few words. This week, he is delivering his charge to the clergy, and his first words dealt with this subject. They are very characteristic of the man, and as they will be read with interest. We give his words almost verbatim:

It would (he said) be unbecoming in him to dwell on the loving respect which was so widely felt throughout the Church towards their revered Metropolitan, whose name would always be regarded with especial loyalty and affection in the diocese of Lincoln; but they might fittingly there take their part in the well-nigh universal expression of satisfaction which had been called forth by the fact that a tribunal of the highest temporal eminence (to the jurisdiction of which in causes properly spiritual so many of them had long entertained serious objections) had, after a very full and careful hearing of the appellants against certain portions of his Grace's judgment, advised her Majesty to dismiss the appeal. It was his earnest hope and prayer that they might use the opportunity of peace now offered them for the purpose of studying more thoroughly the whole question of ecclesiastical jurisdiction in relation to the history of the English Church and State. Such a study would assuredly lead people to see that the changes which had taken place in the mode of administering the authority which constitutionally belonged to the Crown, as supreme, justified the desire on the part of the Church for a re-consideration of the present final Court of Appeal, with a view to the more effective safeguarding of the principles involved in the existence and function of the Church as the visible kingdom of our Divine Lord. He was referring, as they would understand, to the gradual transference of power from a personal Sovereign to a parliament which was no longer wholly composed of members of the Church of England. Those changes had grown up with the developing capacities of the people, and had been accepted as the due expression of social rights and needs. It might be that the Divine Ruler of all would in like manner lead on the renewed life of the Church until she should receive in God's good time and way such methods of organization and internal government as were most in accordance with the perfecting of her corporate life, and most helpful for the perfecting of the lives of her individual members; while, at the same time, they would best promote the true interests of the State and nation.

Meanwhile, the liberty secured by the recent decision of the Privy Council in certain matters of ceremonial, required two lines of caution—first, the use of ceremonial should ever be subject to the law of charity and edification; second, the doctrinal significance which individuals of the clergy or laity amongst them might attach to ceremonies, should be honestly in accordance with the teaching of the Church of England. With one word more he would leave that subject; that word was a word of thankfulness to them, his brethren, for their sustained patience, and confidence, and constant prayer. All this had enabled him to carry on the work of the diocese with scarcely any interruption, though now that the strain of litigation was removed, he trusted they might all give themselves to their proper work with renewed earnestness and devotion. \* \* \* Greater spiritual efficiency amongst themselves as clergy, was, he believed, one of the needs of the time and one of the remedies to check the present prevailing evil of indifference. The Bishop urged a more frequent celebration of the Holy Communion and the saying the daily Office.

### Letters to a City Rector

FROM A COUNTRY PARSON

CONCLUSION

The day following our prolonged conversation, Dr. Forechoice resumed the interesting subject of his search into the authority for episcopal government.

"You think, Richard, there is little of the Presbyterian in my make-up. There are points which I would understand more fully before deciding what course to pursue. Naturally one dislikes to own himself mistaken after years of work for Christ, to confess that his commission to preach is irregular if not invalid, to unite with a Church which Scottish parents taught him to regard as little less than popish. But a man must obey his clear, intellectual, and historic, as well as his moral convictions, and if my investigations tend to confirm my previous steps, I have no doubt whether they will lead me."

"I have not felt the force of the argument that the doctrine of Apostolic Succession confined the dispensation of the grace of God to a descent of men who were in many cases notoriously evil, for evil does not inhere in a particular class or caste, and a succession of presbyters is as liable to be evil as a succession of bishops. Sin is not an accident of episcopacy but of humanity. The objection that would fault an episcopal ministry on this score, would fault any human beings as ministers unless they were as pure as angels."

"It has seemed to me a matter of some consequence, however, that if episcopal government is not a matter of expediency or convenience, that we should have some guarantee that the succession has been preserved unbroken. It is, often asserted that at some period in the dark ages the succession was lost, the time of descent fractured. The matter has perplexed me somewhat. How do you look at the subject?"

"I confess I have never seen the proof of a break in the Apostolic Succession such as would destroy its unity with the Apostolic Church. It is easy to allege with dogmatic decisiveness what cannot be disproved by mathematical demonstration. But Mr. Gladstone has met the cavil with a reply which combines probate and mathematical evidence most satisfactorily and clearly. We have to remember that the episcopal succession is not well or truly pictured by a chain, but by a net work of hundreds of interlacing lines. The Church required three bishops to join in consecrating a fourth. If there were only two the consecration was *valid* but not *canonical*. This requirement has the effect of rapidly re-duplicating, crossing and interweaving the various lines. The succession is not dependent upon the line in a single see. A bishop is only a link in one of the manifold golden chains which make the magnificent cable that binds age to age and continent to continent. Mr. Gladstone calculated on the supposition that were every consecrator in twenty through some error invalidly consecrated, the chances that all three bishops joining in a consecration would be in a like state, would be as 8,000 to 1. And the chances that the bishop so consecrated (who would, of course, be no bishop) would join with two others equally impotent to validly consecrate, would be as 512,000,000,000 to unity."

"Thus you may imagine the British Church extirpated as it was—almost—by the Saxon invasion, yet the succession was restored through the fugitive bishops, and through the bishops of France. You can imagine the succession obliterated in all Europe, yet it could be restored by the American Church."

"That is a probable solution certainly, and comprehensible even if a trifle intricate. It is worth pondering!"

"But really the best answer to objections is, that if Christ ordained a self-propagating ministry, it is not possible to impute lapse or destruction to it without imputing failure to Christ," I answered.

The doctor was silent for a moment, then he said: "It is refreshing to find one willing to aid a perplexed brother, not so much for the sake of argument as for the sake of truth. I wish we could see our way clear to unity with the Episcopal Church. To me, vital and spiritual unity is organic, harmonious, and functional. You sometimes hear it said we are all united now in work and spirit, but I fail to see how any one can call that the unity which Christ prayed for his people to have, which is marked by the holding of divers hostile doctrines, and fierce antagonisms and conflicts among the different denominations. What would have been the result of the last war if each State had conducted its

campaign against the South without any regard to the plans and instructions of the Federal Government? Unity is imperative to successful, methodical, and Christ-like work."

As may be imagined, I listened with no ordinary degree of interest to Dr. Forechoice's vindication of the Church's position. It recalled to my mind the impressive words of the Rev. Hugh Price Hughes, the eminent English Methodist. I could not forbear showing the good doctor how a great mind of the other vast Protestant Communion regarded the question of the Episcopate and unity.

"Your words remind me of the Rev. Hugh Price Hughes' recent utterance," I replied. He said: "I am willing to be absorbed in the Church of England tomorrow, if it is for the glory of God. I entirely agree with Pere Hyacinthe that episcopacy is the *sine qua non* of re-union. I have no difficulty in accepting it myself, and my Non-conformist brethren must make that concession. It seems to me that the Lambeth proposals were most generous, most liberal, most Christian, and have never received sufficient recognition from Non-conformists."

"That is precisely my mind," exclaimed the doctor, earnestly. "May God hasten the day when we all shall be one as He and the Son are one."

"Ah! doctor," said I, "you have what a friend of mine calls 'Episcopal fever.' His only mistake is that he calls our desire for unity by a term which denotes the abnormal, not the normal, state of our body. I presume that Episcopal fever has taken hold of large parts of non-Episcopal communions, and that it will result in that Pentecostal zeal which will ultimately burn out whatever offends, and fuse us all into one."

Dr. Forechoice departed the following morning. His visit did me good, and I hope it was not without profit to him. I believe that he at least is on the way to Church unity.

Some day I may write you more of my experiences; for the present, I make my *vale*. May Christ prosper our work for Him and His Kingdom; for the souls He has redeemed.

RICHARD.

### Altar Wine

BY G. WINTER, Winemaker

In one of our Church papers there recently appeared an article by a clergyman, on altar wine, in which a practice inconsistent with the use of a pure and natural wine for sacramental purposes was advocated. The article, able in many respects, showed that the writer had no definite knowledge as to what constitutes a natural wine. Having been for some years a wine maker in California, I thought that a brief general treatment from the wine-maker's standpoint would be helpful in adding to the general knowledge of the subject.

Departing from the technical expressions of the wine-maker's art, I will include all wines under two general heads: Natural Wines and Artificial Wines.

1st. Natural wines are those that are the result of the natural course of fermentation, whereby all the sugar in the grapes or expressed juice is converted into alcohol, at which stage the wine is called "dry."

The grapes in California usually contain from 16 to 30 per cent of sugar, depending upon the season, locality, and variety. About 24 per cent is considered as requisite to result in a good sound wine. It is generally estimated that two per cent of sugar in the grapes produce 1 per cent of alcohol in the wine. The natural or "dry" wines contain from 8 to 14 per cent of alcohol.

After fermentation, the wine becomes clear by the precipitation of the sediment to the bottom of the cask in which it is held. Then it is drawn off into clean casks which are kept constantly full, so as to keep the wine from any contact with the air. With normal conditions the wine becomes clear without artificial help.

Under the head of "Dry" or Natural wines can be included all the many types of claret and the light, white wines, such as sauterne, reisling, hock, etc.

The fermentation by which the sugar is converted into alcohol is called the vinous fermentation, and the decomposing action brought on by exposing the wine to the air is called the acetic fermentation by which the alcohol is decomposed, resulting in acetic acid, commonly called vinegar.

The difference between claret and the white dry wines, is that in making claret the juice is fermented on the skins of the grapes. The juice of most claret grapes is white, the red color being in the skins and

only set loose by the heat and action of fermentation. In the white dry wines the juice is pressed from the grapes as soon as crushed, and fermented by itself. The color and astringency of claret comes from the skins, and sometimes the stems, when they are not excluded from the fermenting mass.

Under the head of artificial wines comes that class known to the trade as "Liquor Wines," which includes the ports, sherrys, and the sweet wines, such as angelica and muscatelle, with others peculiar to certain makers or locations. In making artificial wines the natural fermentation is prevented or arrested at a certain stage, so as to preserve the sweetness characteristic of this class of wines. Port is usually made by arresting the fermentation at a certain stage by the addition of alcohol. As an illustration, let us say, that the grapes when crushed show 26 per cent. of sugar, and the maker desires to have 8 per cent. of sugar remaining in his port; he lets the grapes ferment naturally, until his test shows 8 per cent. as the remaining quantity of sugar, 18 per cent. of sugar having been converted into alcohol; which will make the wine stand 8 per cent. sugar, and 9 per cent. of alcohol. In order to stop the fermentation at that stage, enough alcohol is added to bring the alcoholic percentage up to from 20 to 30 per cent., according to the needs of the case and the idea of the maker. In the spring, when the wine gets clear, often more alcohol is added.

Sherry is made from a suitable dry white wine, which acquires the sherry flavor by ageing some years under favorable conditions, or by the new and quicker process of keeping the wine for some months in a building with a temperature of 110 degrees Fahr. A varying percentage of alcohol is added to sherry to perfect it.

Angelica and muscatelle, the sweetest of wines, are in most cases simply preserved grape juice, from 18 to 30 per cent. of alcohol being added to the juice before fermentation sets in.

If, for the altar, a pure, natural wine is wanted, it will have to be taken from among the dry wines. The only objection to the use of these wines, is that they will not keep for any length of time when exposed to the air. This objection is easily obviated by having the wine put up in small bottles, which will hold no more than can be used at one time; or if such small bottles are not convenient, by having a set of bottles ranging up to the capacity of the larger one opened, by which the remainder can be placed in bottles that will be full and corked tightly until used. By this course, the wine can be kept [from contact with the air. It may involve some trouble, but it is the only way in which a pure and natural wine with a low alcoholic percentage can be used for altar purposes.

It can generally be accepted as a rule, that wine that will keep when exposed to the air for any length of time, is not a natural wine, but is one fortified with alcohol.

When the wine maker considers the usual definition and purpose of sacramental wine, there arises in his mind a most serious doubt as to the fitness of artificial wine, for that purpose. First, because the alcohol added is not always the product of the grape, being often corn spirits or the product of the refuse and spoiled wine that accumulates in the winery, all of which is distilled and used for such purposes; second, the high percentage of alcohol in such wines; third, the question whether they are wines, in the strict definition of the term, there being no fermentation in many of them. Angelica, the sweetest of these wines, is often used for altar purposes, on account of its keeping qualities and mild taste; it is not the result of any fermentation, being simply sweet grape juice preserved by the addition of a large percentage of alcohol; the density of the wine caused by the presence of from 20 to 30 per cent. of sugar, hides the alcoholic strength, and makes it taste mild and soft. Add the same percentage of sugar to whiskey or brandy, and the same effects will be noticed.

To the wine maker unfermented wine is an impossibility, as the juice of the grape invariably ferments unless prevented by the addition of alcohol or some acid that will kill the germs of ferment.

In conclusion: The wine best suited for sacramental purposes is, in my judgment, a dry white wine; it has all the advantages of being clean to the taste, of a low alcoholic percentage, not liable to stain the altar linen, and above and beyond this, it is what the occasion calls for—a pure, natural wine.

Westminster, Md.

### Personal Mention

The Rev. Jocelyn Johnstone, of St. Ambrose chapel, New York, has been appointed tutor in Greek and Hebrew in the General Theological Seminary.

The Rev. J. R. Wightman has accepted an election to the rectorship of St. Peter's church, Uniontown, diocese of Pittsburgh, and will begin his duties on the first Sunday in November.

The Rev. Edward R. Rich has been instituted into the rectorship of the church of the Holy Trinity, Greensboro, Md.

The Rev. Stephen F. Holmes, after 14 years rectorship of Trinity church, Mt. Vernon, N. Y., has resigned, to take effect on the 19th Sunday after Trinity.

The address of the Rev. Geo. Grant Smith, rector of Trinity church, Louisville, Ky., and manager of "The Bishop's Letter," has been changed to 806 Washington st., Louisville.

The Rev. Henry Macbeth, assistant minister of Trinity church, New Haven, Conn., has changed his residence to 92 Park st.

The Rev. Charles A. Maison, D.D., after a continuous rectorship of 35 years, has resigned the parish of St. James', Kingsessing, Philadelphia. His address is 2048 Arch st., Philadelphia.

The Rev. Thaddeus Alex. Snively has been in charge of the American Church in Paris, France, during the autumn, and instead of spending the winter at Oxford, has consented to take charge of the Church in Florence, Italy, until next June. He may be addressed accordingly.

The Rev. William White Hance having resigned charge of St. James' church, No. Car., with adjacent mission stations, has accepted work under Bishop Talbot, and been assigned to St. Paul's church, Evanston, Wyo. Please address accordingly.

The Rev. B. T. Turner has accepted a call to Wye parish, Queen Anne Co., Md., not to Princess Anne, Md., as announced in our issue of Oct. 22nd.

The Rev. J. Sanders Reed, whose health broke down while rector of Trinity, San Francisco, and who has been East under treatment for the year last past, has entirely recovered, and is sojourning temporarily at Lakewood, N. J.

### To Correspondents

C. G. H.—We have sent your card to the writer of the article referred to. We cannot vindicate or explain all the positions taken by contributors.

### Official

ARCHDEACON WEBBER will (D. V.) conduct a six days' Mission at All Saints' church, Ravenswood, Chicago, beginning Tuesday, Nov. 1st. Holy Communion daily at 6:30 A. M. and 8 A. M.

THE annual meeting of the Free Church Association (Massachusetts Branch) to receive the report of the executive committee, elect officers, and transact all other necessary business, will be held on Monday, Nov. 7th, at 3:30 P. M., in the Diocesan House, 1 Joy st., Boston.

WILLIAM C. WINSLOW, Secretary.

### G. F. S. A.

The annual meeting of the Girls' Friendly Society for America, will be held in St. Andrew's parish, Wilmington, Del., on Tuesday and Wednesday, Nov. 8th and 9th.

Meeting of the Central council at Mrs. Littell's, 1805 Market st., on Tuesday evening, at 7:30 o'clock.

Celebration of the Holy Communion in St. Andrew's church, on Wednesday, at 10:30 A. M., with the annual sermon. Conference of associates and friends of the society at 2:30 P. M.

To the service and the conference all friends of the G. F. S. are cordially invited.

LETITIA TOWNSEND,  
General Secretary G. F. S. A.

### Temperance Sunday

#### BISHOPS' PASTORAL LETTER

NEW YORK, October, 1892.

TO THE REVEREND, THE CLERGY:

Dear Brethren: "The Church Temperance Society asks for the setting apart of Sunday, Nov. 13th (being the 22nd Sunday after Trinity), as a day when the great subject of temperance may be presented to our people.

It is scarcely needful that we should urge the necessity of plainly dealing with so destructive an evil as intemperance—such a necessity must be obvious to all Christian men. We therefore cordially second their desire, affectionately requesting the clergy of our several dioceses and jurisdictions to set forth in sermons on the day above indicated the duty of all Christian people in helping to restrain the monstrous evil which is working such harm to the bodies and souls of men."

J. WILLIAMS, Bishop of Connecticut,  
President of the C. T. S.

[Signed also by 41 other bishops.]

### Notices

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

### Married

CUMMINGS—BIEDENFIELD.—At the home of the bride's uncle, Columbus R. Cummings, Miss Ida Cummings, of Chicago, to Baron Biedenfeld, of Germany, by the Rev. T. N. Morrison, rector of the church of the Epiphany.

SMITH—HYDE.—At Calvary church, Danvers, Mass., by the Rev. F. Windsor Braithwaite, assisted by the Rev. Geo. Walker, Agnes Mary, daughter of the Rev. Joseph William Hyde, to Mr. C. Frederick Leslie Smith, of Tacoma, Wash., son of Col. Alfred T. Smith, U. S. A.

### Died

MUENSCHER.—Entered into rest Oct. 15th, at Braintree, Mass., Mary E., youngest daughter of the late Lydia B. and Wm. Muen-

schler, of Taunton, Mass., niece of the late Rev. Joseph Muenschler, D. D. She fell asleep in Jesus.

CARR.—In loving memory of the Rev. Charles Mortimer Carr, M. A., rector of Grace church, Watertown, N. Y., who fell asleep at eventide, Oct. 20th, 1892, age 35 years.

"Lord! all-pitying Jesu, blest,  
Grant him Thy eternal rest."

### Obituary

GEAR.—Fell asleep Oct. 18th, at Minneapolis, Minn., Mary Yardeley, widow of the Rev. E. G. Gear, D.D., late chaplain U. S. A.

Born in Brownville, N. Y., Jan. 8th, 1807, married May 13th, 1829, coming to Minnesota in 1839, her fifty-three years of army and civil life in this region, associate her with the wonderful development of this new State.

She exerted a reforming influence upon society. Her exemplary Christian life and her sweet gentle spirit blessed all who knew. Her memory will be a precious treasure.

JOHNSON.—At the summons of her heavenly Father, Julia Lambard, wife of Ralph C. Johnson, of New York City, entered into the rest of Paradise, Oct. 24th, in Paris, France.

The great loss of Mrs. Johnson to those who loved her (and they were many), to the Church, and to a countless number of poor, can only be known to Him who knows the gain to His ever increasing household in the divine kingdom of rest. Mrs. Johnson was one of earth's saints, widely known and loved for her never ceasing charities, as a bright, cheerful and loving wife, mother and sister, and as a faithful member of Christ in His Holy Church. We may well say of her that from the midst of dearly loved friends who have preceded her she can now look back over scenes of a well spent life, having "the testimony of a good conscience," and forward to the unrevealed glories that await the coming of those who love God.

This is the consolation we have to offer those now stricken with anguish at their sudden and irreparable loss. For the good example of one so conscientious in the performance of Christian duties and so lovely in all social graces, we may thank God and receive new inspiration for the improvement of our own lives.

The first twenty-five years of Mrs. Johnson's married life were spent in Milwaukee, Wis., where her devotion to the Church, (then the scene of the first practical work in cathedral life under the lamented Bishop Armitage, her brother-in-law), was a comfort to her bishop and a great stimulus to the work in hand. Since her removal to New York in 1882, she has been a parishioner of the church of the Redeemer. Mrs. Johnson was a daughter of the late Allan Lambard, of Augusta, Maine. The sympathy of numberless friends go out to the afflicted husband, daughter, and loving relatives.

"Grant her eternal rest, O Lord,  
And let perpetual light shine upon her." L. J. B.

### Appeals

#### Sunday, November 13th

is the day recommended by eighty American bishops for offerings for the

#### CHURCH BUILDING FUND

in all churches that have not yet contributed during 1892.

The clergy who read this are respectfully requested to arrange for an offering on that day, and as it may not be seen by all, vestrymen and others interested in church extension, are asked to draw the attention of their rectors to the subject.

#### General Clergy Relief

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

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

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

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

#### The General Board of Missions

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

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

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

Salaries of sixteen bishops; stipends of 1100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

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

#### Clerical Supply

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

#### 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.

## Choir and Study

## Calendar

## November

1. ALL SAINTS' DAY.	White.
6. 21st 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.

## Lord Alfred Tennyson

BY THE REV. LAURENCE SINCLAIR.

With laurel crowned and honored age  
The poet passed away,  
Like sun descending in the West  
At close of dying day.

We cannot see beyond the veil  
That hides immortal bliss;  
The sun shines bright on other lands  
When darkness lies on this.

Lord Tennyson though gone, still lives;  
We, to his honor bow;  
His works do follow him, and he  
Rests from his labors now.

Concerning the great Laureate whose mortal remains now repose in "Poets' Corner," Westminster, it may be said that no man ever before entered so deeply and lovingly into the heart and thought of his own generation, while remaining, personally, a recluse and stranger, even unto the end. So comprehensively did his muse sweep all the strings of sensibility and emotion bound up in the great common life of his people from the peasant toiler to the "throned majesty" of royalty, from the realms of myth and legendary romance, to the world-sweeping outlook of the present, that all English life and thought, all grace of landscape, all heroism by land and sea, all high patriotism, and all patient industries seem penetrated and strengthened in the fellowship of his psalmistic spirit; yet he lived his life mostly beyond reach and out of sight. It was a temperamental shyness, a dread of the glaring, white light of a supreme celebrity, a surrender of his personality to the higher ministry of the word and the song. Tennyson was neither churlish nor unloving. He only claimed the one privilege of seclusion and solitude. Towards vulgar, impertinent curiosity and "lion hunting" he was implacable.

Mrs. Ritchie, Thackeray's daughter, says: "There is a place called Somerby, in Lincolnshire, where an old white rectory stands on the slope of a hill and the winding lanes are shadowed by tall ashes and elm trees, and where two brooks meet at the bottom of the glebe-field. It is a place far away from us in silence and in distance lying upon the 'rized wolds.' They bound the horizon of the rectory garden whence they are to be seen flowing to meet the sky. One can picture the rectory to one's self with something of a monastic sweetness and quiet; an ancient Norman cross is standing in the churchyard and perhaps there is still a sound in the air of the bleating of flocks." In such a sequestered place, was Tennyson's boyhood home; here is "the brook" that ripples and rustles through his verse with undying melody; here the lad of a dozen years began his honest rhyming with an unconscious art, so early pulsating through head and heart; here he grew up into that pervasive and stalwart religiousness that modeled and glorified his whole life.

Tennyson stands well-nigh alone since Wordsworth's day as the great, religious poet of all England. The semi-paganism and brutal sensuality of Byron, the transcendent idealism of Shelley, altogether and avowedly pagan, failed to mislead or mar the white purity of his exalted genius. The blessing of that Somerby rectory home followed him even until that last blessing and benediction of Holy Church in Westminster. The agnostic or atheistic blindness has befallen most if not all the rest. Browning left an uncertain sound and a bewildering note which baffles and confounds his followers. Swinburne with the young Tannhauser, went astray among the swinish enchantments of the Venusburg, and the hour of his shriving has not come. William Morris like another Rousseau is lost in day dreams of an impossible social regeneration, without the great regenerative grace of Christ the Lord. Sir Edwin Arnold in "The Light of Asia," has lost sight of the true

and only Light of the world. There remains no great Christian minstrel to take up the descant of the dead Laureate, for Christian verse and song, and the others of the sacred arts of the beautiful, are sorely dimmed and darkened under the prevailing spirit of materialism and unbelief.

It is long, very long, since such an outpouring of sorrowing, loving veneration, has moved the English-speaking world. America, and the outlying colonies of the great empire, grieve hardly less than England and the home-world that knew the poet best. That was an ever memorable solemnity in the old abbey, crowded with the learning, moral worth, and leaders of English life, and its makers of history; while thousands of mourners were massed about the portals, within the sound of choir and organ as the solemnities went on. The echoes and reverberations of those peerless odes at birth, and wedding, and burial in the royal household, fill all the world, and yet apart from a handful of wreaths and a tender, gracious message from the aged Queen, the Royal Family was conspicuously absent, the future king and sovereign disporting himself in a distant country, at the races, while the foremost "subject" in the realm was being laid to rest.

Among the illustrious pall-bearers were Lord Salisbury, late Premier; Earl Selborne; Lord Rosebery; Lecky, the historian; Dr. Butler, master of Trinity, Cambridge—Tennyson's college; the Duke of Argyll; Earl Dufferin; Mr. Henry White, representing Minister Lincoln now at home; Dr. Jewett, master of Balliol College, Oxford; and James Anthony Froude, the historian. The music by Croft and Purcell was sung in the processional parts of the burial service. As the bearers placed the coffin the choir chanted the Psalm beginning, "Lord, Thou hast been our dwelling place in all generations." The Lesson was followed by the singing of "The Crossing of the Bar," and another anthem with the words of an unpublished poem from Tennyson. The last anthem sung was "Silent Voices," written, but not published, by Tennyson, and set to music by his wife. It is only ten lines in length, and was written shortly before his death. It is as follows:

When the dumb hour clothed in black  
Brings the dreams about my bed,  
Call me not so often back,  
Silent voices of the dead,  
Toward the lowland ways behind me  
And the sunlight that is gone,  
Call me farther, silent voices,  
Forward to the starry track,  
Glimmering up the heights beyond me,  
On and always on.

The Archbishops of York and Canterbury were in attendance, the latter giving the benediction from the sanctuary. At the grave, Dean Bradley said the prayer, the collect, and the benediction, and the great crowd dispersed as the notes of the Dead March from Saul sounded through the abbey.

The symphony season is already announced, and New York and Boston are promised their usual supply of musical delights in the way of orchestral and choral concerts. In New York, the winter promises an altogether exceptional frequency of these entertainments, owing to the arrival and introduction of Dvorak, the new director of the American Conservatory. Scharwenka, his countryman, also a world-wide celebrity, occupying a similar position at the head of another institution, promises to be an important element of artistic strength. The unfortunate destruction of the Metropolitan Opera House, groups the regular societies for the present, at the Carnegie Music Hall. The oldest, the Philharmonic, under the directorship of Anton Seidl, with its orchestra of "more than 100 members," announces the customary series of six public rehearsals and six concerts, each, on the successive afternoons and evenings, Nov. 18-19; Dec. 16-17; Jan. 13-14; Feb. 10-11; March 3-4; and March 24-25. Eminent soloists are already engaged; among them, Dr. Dvorak, Mme. Camilla Urso; Mme. De Vere-Sapio, and Mr. Richard Arnold. The programmes of the first and second concerts are outlined, and present compositions by Wagner, Dvorak, Beethoven, Saint-Saens, Goldmark, and others. At the second, Dr. Dvorak's Symphony No. 1 will be conducted by the composer. During the season, among the symphonies and suites will be Beethoven, seventh; Schumann No. 2; C major, a new work by Klughardt; "Sintram," (new) by Templeton Strong, (American), and four important "Wagner" numbers.

The Damrosch societies have also issued announcements. The "Symphony" gives six orchestral concerts on the afternoons and evenings of Nov. 11-12, Dec. 2-3, Jan. 6-7, Feb. 3-4, March 10-11, and April 14-15. Among the principal works to be presented are Beethoven, "Eroica," and "Pastoral," with Grand Septet; Brahms, No. II; Cherubini, Dvorak, Arthur Foote, (Boston); Goldmark, Grieg, Saint Saens, Tcharkowsky, No. IX, and four imported selections from Wagner. Among prominent soloists are the brilliant pianist, Paderewsky, and the violinist, Ovid Musin. Supported by the generous annual guaranty fund of \$50,000, this superb body of musicians is maintained in higher discipline and efficiency, having given over one hundred and fifty concerts in the United States and Canada. The leading violin, Herr Brodsky, was accounted the first "leader" in Germany. There are about 100 members of the best artists available at home and abroad.

The Oratorio Society makes its twentieth season, announcing four concerts on the afternoons and evenings each, of Nov. 25-26, Dec. 29-30, Feb. 17-18, and April 7-8. The principal compositions to be sung are "Tower of Babel," Rubenstein; "Messiah," Handel; "St. Francis of Assisi," Tinel, (first time in America by a young Flemish composer); and "Samson and Delilah," Saint Saens, (sung last season). The orchestral work will be given by the Symphony Society.

Besides this, the celebrated Boston Symphony Society, conductor Nikisch, announces a series of concerts in Chickering Hall, New York. It is also acts as a provisional Philharmonic Society in Brooklyn, giving a series of five matinees and concerts on the afternoons and evenings of Nov. 4-5, Dec. 9-10, Jan. 13-14, Feb. 10-11 and March 17-18. This orchestra has long enjoyed an exceptional celebrity in New York and Brooklyn, and the wonderful interpretations of Mr. Nikisch are set down among the rarest delights of our musical seasons. There are now 90 performers, and their playing is a wonder of proficiency and virtuosity. M. Seidl, it is said, will continue his Sunday night concerts during the winter. The New York Symphony String Quartette, Brodsky, Koert, Novacek, and Hacking, also announce a series of six "chamber" concerts at Carnegie Hall, presenting classical quartets from Beethoven (4), Brahms, Grieg, Mozart, Hayden, Schumann, and others—a group of incomparable artists.

An amusing ripple in artistic circles is chronicled as follows in one of the New York dailies; the story, incredible as it may seem, of an artist, member of the National Academy of Design, who had undertaken the "decoration" of a private residence. He engaged a fellow-artist and academician to paint pictures on the walls of one of the rooms. While at his task a walking delegate came up to him, and this colloquy occurred: "Do you belong to the union?" "What union?" "The Fresco-Painter's union." "No, I am not a fresco-painter; I am an artist." "Well, if you don't join the union I shall order out every man at work in the house." Under that threat, and because his fellow-artist who had agreed to complete the decorations, would lose money if such a strike occurred, the artist was forced to join the union, pay the dues, and put himself under the authority of the walking delegate.

## New Music

FROM NOVELLO, EWER &amp; CO., NEW YORK

"The Organist's Journal," a series of arrangements with pedal *obligato* by Frederic Arthur, containing a larghetto by Dr. Spohr, strikingly melodious and graceful; march and chorus (Tannhauser) by Wagner, recognized throughout the musical world as one of the most effective compositions of its class; with a short but very interesting *andante* by Brosig. Mr. Archer's phenomenal skill in registration and organ adaptations, from the great composers, sufficiently assures the practical value of these settings for the organ.

"Processional Wedding March," by Henry R. Bird, organist of St. Mary Abbots, Kensington, with pedal *obligato*, an admirable example of festal music in the best English school. "A Wedding March," by A. C. Mackenzie, pedal *obligato* in A♭, much more brilliant and popular, modern in form, and written in the spirit of the continental school of organists. "March in B♭," by E. Silas, pedal *obligato*, masterly, abounding in grand harmonic passages, strong modulations, and a valuable addition to this limited repertory of suitable wedding music for the organ. Two wedding marches, both composed for and dedicated to H. R. H., the Duke of Albany,

K. G., both arranged for the organ by Dr. Martin, of St. Paul's cathedral, distinguished by the melodious and graceful treatment of the celebrated master. To not a few enquirers after new and desirable organ music for weddings, we present this list as unhackneyed, interesting, and sufficient for any collection.

Among recent publications by the same firm, are several numbers especially prepared for "Harvest Home" and "Thanksgiving" services: "Lord of the Harvest," by J. Barnby, bright, cheerful, and heartily festal in conception and treatment; "Honor the Lord," by Dr. Stainer, (B<sup>b</sup>), something more highly elaborated, requiring careful execution, strikingly effective, with a well conceived solo for a bass voice, followed by a graceful solo for the tenor, worked out with choral accompaniment. Dr. Stainer's compositions for these services have already reached a wide popularity. Among the larger works for the same season, the firm announces "Seed Time and Harvest," a sacred cantata by John E. West; and "Harvest Tide," a cantata for harvest, by Hugh Blair.

## Magazines and Reviews

*Blackwood's Magazine*, with its usual supply of interesting miscellany, opens with an incisive article on "Manners, Morals, and Female Emancipation (being a Familiar Letter from a Woman of Quality)", traversing the social aspects of the "modern woman," who is held sharply responsible for the wretched deterioration of both manners and morals, so generally recognized and deplored by sensible people at home and abroad. The Woman of Quality recognizes the "emancipation" cult as a movement that lowers to conventional levels where refinement and elegance are merged in coarseness and rudeness of speech and behavior practically degrading to both men and women. The writer touches upon the unseemly indulgences and mannish vices of her sex with some frankness, consoling herself with the rather questionable assurance that the social atmosphere, after all, is much cleaner than the censors of manners and morals suppose. The literary form of the "Letter" is consummate. Another article which will command general attention, "The Typical American Employer—Mr. Andrew Carnegie," is a dignified, but relentless, analysis of an individual, rather than of a type of employers, who reaps vast wealth from wage-earning industry under a merciless system of remuneration intensified and embittered by competition and trust monopolies. The writer is presumably ignorant of such industrial towns as Pullman, Ill., and Manchester, Conn., where labor and capital are more honorably related. The article is terribly severe while unimpeachably just.

*The Nineteenth Century* has thirteen generally readable papers. We single out "A Thanksgiving for Orchids," for its graceful and helpful treatment of an unique subject, concerning which but little is known and printed. It will especially interest amateur horticulturists, and remove not a few hindrances in the more general cultivation of this splendid family of flowering plants. Any lover of flowers must enter into the delights of the writer as he discourses upon the *Orchidaceæ* at home, especially in Spanish America.

*The Fortnightly Review* has several papers of a serious and weighty character. In the first, Frederic Harrison, the Comptist leader in London, takes a fierce hold of "Mr. Huxley's Controversies," belaboring the fad of agnosticism and its inventor, with a lusty vigor, and illustrating the perpetual tendency to disintegration developed in all sectaries, even among the philosophers. Mr. Walter Pater contributes a delightful study of Raphael, tracing his progress from the little hamlet of Urbano and by way of Perugia, Siena, and Florence, until the ripeness of his wonderful career in Rome, and his death in his 37th year; a short life inestimably rich in its supreme triumphs of art.

*The Contemporary Review* reaches a degree of exceptional excellence. The opening paper, "The Policy of the Pope," while anonymous, is clearly the production of a highly-educated Romanist, who, whether cleric or laic, occupies a commanding point of observation. The "Policy" is outlined with a bold, confident hand, and should prove a profoundly instructive lesson for Anglican Churchmen. It is the same tigerish, unscrupulous policy that sent Frederick to Canossa, that placed kings and kingdoms under interdict and excommunication; just as restless, false, treacherous, to-day as ever. Its diabolic immorality remains unchanged. The "temporal power" is the secret objective at which pontiff and hierarchy are straining all energies and directing all resources and arts of diplomacy. There is not a court or cabinet in Christendom, or outside of it, where these machinations, plottings, and counter-plottings, do not enter into the activities of the Vatican emissaries. The article should be read by all who are united in a common resistance of papal supremacy, political and ecclesiastical. Archdeacon Farrar contributes an admirable article on Archbishop Magee, the great ecclesiastic and orator of York, beautifully arranged to cover his varied and illustrious career, and enriched with illustrative citations and interesting personal *memorabilia*. "The Message of Israel," by Julia Wedgewood, places a profoundly interesting subject under a strong light, while pointing out the educational and evangelic offices of the Hebraic civilization in its theocratic aspect, in the shaping of our Christian civilization,

**The Record of my Ancestry.** Rev. Frederic W. Bailey, B. D., Worcester, Mass. Price \$3.00.

A well arranged book for the genealogy of one's family, by means of which posterity may be saved endless trouble if the book is properly kept and posted.

**The Duchess of Berry and the Court of Louis XVIII.** By Imbert De Saint-Amand. Translated by Elizabeth Gilbert Martin. With portrait. New York: Charles Scribner's Sons. Price, \$1.25.

History is here very agreeably revealed and made life-like in the memoir of a most charming woman. The story is told with a French vivacity which is not lost in the admirable translation.

**Short Studies in Botany for Children.** By Harriet C. Cooper. With Fifty Illustrations. New York and Boston: Thomas Y. Crowell & Co. Price, \$1.

Children are sure to be interested in such a bright book, and they can follow the conversation and practical work described. It would be just the thing for the younger members of the "Vacation Club."

**Fan Fan Stories.** By Mrs. F. L. Burge Smith. New York: American Tract Society. Price, 75 cents.

A nice story to read to little children, or for children to read for themselves. The contributions of the writer to THE LIVING CHURCH, under the later name of Mrs. Burge Griswold, will be pleasantly recalled by our readers.

**Mixed Pickles.** By Evelyn Raymond. New York: Thomas Y. Crowell & Co. Illustrated. Price \$1.25.

A capital story for both boys and girls. The Pickles family are sweet and tart, but not sour. Full of interesting episodes, the reader is carried away and is only sorry when he comes to the end. The book is particularly useful for selfish children.

**The Preacher's Seraphook.** By F. A. G. Eichbaum, M. A. Milwaukee: The Young Churchman Co. Price \$1.00 net.

We commend this book to the clergy as a most useful handbook of stories and pithy sayings. We have seen nothing better of the kind and few such books as choice. The book is just the addition to the desk that is needed in preparation of sermons.

**Polly Button's New Year.** By Mrs. C. F. Wilder. New York: Thomas Y. Crowell & Co. Price 75 cts.

A story of the usefulness of a poor woman who used her influence over others for their good. We cannot commend the author's theology in all its points, but Polly Button is a good example to all Christians. The binding of the book is chaste and beautiful.

**Adam's Daughters.** By Julia McNair Wright. New York: American Tract Society. Price \$1.50.

A good story, well told, specially useful as illustrating ways in which women thrown on their own resources may earn a good living in the country. We commend it to women raised in the country who think the city the best place for obtaining a livelihood. Adam's daughters tried it and failed.

**Daily Food for Christians.** Being a Promise, and another Scriptural Portion for Every Day in the Year; together with a Verse of a Hymn. New York: Thomas Y. Crowell & Co. Price, 75 cents.

This is a pretty little book. The illustrations are from the works of the old masters, and are well done. There is probably a demand for such books, or so many would not be compiled, but we cannot see how much satisfaction can be found in such "scraps." The order of the Church Year is very little referred to in this "Daily Food."

**The Magazine of Christian Literature.** Vol. V. October, 1891 to March 1892. New York: The Christian Literature Co. Price, \$2.

This magazine to which we have frequently referred in high praise, is offered to the public in semi-annual volumes, handsomely bound. It is a treasury of current religious thought, comprising most valuable articles from religious publications on both sides of the Atlantic. Every issue contains an Index and Contents of periodicals, an extensive Bibliography, Book Reviews, etc., besides the original and selected articles and sermons.

**Autumn.** From the Journal of Henry D. Thoreau. Edited by H. G. O. Blake. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

"From the journal" is not a very encouraging sub-title. A journal must, almost of necessity, be "scrappy." What are we to expect when it comes to extracts therefrom? And we cannot recommend "Autumn" as a book to be read through, "beginning at the beginning." It is rather a book to be taken up for glimpses of nature through the eyes of one of her truest, if one of her oddest, of lovers. With these glimpses comes a voice giving utterance to thoughts that awaken thought; and the reader, if not already a lover of Thoreau, resolves to know him better from his own books. This is the fourth volume from the journal, completing the series of the seasons.

**Genesis I and Modern Science.** By Charles B. Warring, Ph. D. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, \$1.00.

This is one of the many good books which have been written for THE LIVING CHURCH. A dozen years ago, or more, this series of papers attracted wide attention as it appeared from week to week in our columns. Many readers will be glad to know that it can be had now in book form. There is perhaps no man living who has given more prolonged and intelligent study to the first chapter of Genesis, than Dr. Warring; and few men have had so wide a range of scientific attainments. His book is unique, original, unanswerable. He reverses the usual process in dealing with the Mo-

saic account of creation. He reads science *out* of the narrative, not into it, and shows that the exact and literal meaning perfectly agrees with what science teaches.

**Early Bibles of America.** By the Rev. John Wright, D. D., rector of St. Paul's church, St. Paul, Minn. New York: Thomas Whitaker. Pp. 171. Price, \$1.50 net.

All who are interested in bibliography will be glad of this work of Dr. Wright's. It is most tastefully, even beautifully, gotten up, and treats of the Eliot Bible, the Saur, the Aitken, the first Douay Version, the Thomas Bible, and the Collins; the first translation (here) from the Septuagint, the first translation from the Peshito Syriac Version [Vienna, 1555; Great Britain, 1846; United States, 1851]; curious versions; early editions of the Greek Testament; various editions of the Bible that have appeared in America. The book contains several illustrations, reduced fac-similes of the title-page of the earliest Bibles, beginning with the Eliot, of which both the English and Indian edition title-pages are given. We have also the dedications in full of the Eliot of 1661, 1663, 1685; a list of all owners, so far as known, of Eliot New Testaments and Bibles, with the prices paid for them; and, as well, owners of the Saur and Aitken Bibles; all those versions or editions being, in most cases, associated with certain translators or publishers. As the author remarks, these accounts are not only bibliographic, but to some extent, biographic. A large paper edition is also issued, 100 copies limit, at \$2. The work forms altogether a most attractive study.

"TOM PAULDING," by Brander Matthews, is an exciting story of a search for buried treasure. The book is illustrated by W. A. Rogers. Published by The Century Co., New York. Price, \$1.50.

BISHOP WHITE, who took the lead of the American bishops in the English line, and who was the most prominent man in organizing and guiding the Episcopal Church during the first half century after its separate existence, has been sadly neglected by those who had his career in charge. The only authentic biography was written shortly after his death in 1886, and supplied a story which his friends were left to fill out according to their personal knowledge. His public work was recorded in his elaborate "Memoirs of the Church," which has chiefly been known among ecclesiastics. Dodd, Mead & Co., have just ready in their "Makers of America," a short and popular account of "The Life and Times of Bishop White," prepared at their request by the Rev. Julius H. Ward, which will supply a great want in our Church literature, and will bring before the public anew one who was the companion and friend of Washington, and who bore a chief part in the organization of the Episcopal Church in the United States.

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

## 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.*

THOMAS Y. CROWELL & CO.  
In Blue Creek Canon. By Anna Chapin Ray. \$1.25.  
Monica, the Mesa Maiden. By Mrs. Evelyn H. Raymond. \$1.25.

CHAS. SCRIBNER'S SONS.  
The Duchess of Berry and the Court of Charles X. By Imbert De Saint Amand. \$1.25.  
Afloat and Ashore on the Mediterranean. By Lee Merriwether. \$1.50.  
The Great Streets of the World. By Richard Harding Davis, Andrew Lang, Francisque Sarcy, W. W. Story, Henry James, Paul Lindau, and Isabel F. Haggood. Illustrated by A. B. Frost, W. Douglas Almond and others. \$4.00.  
The Children of the Poor. By Jacob A. Riis, author of "How the Other Half Lives." Illustrated. \$2.50.

AMERICAN BOOK COMPANY.  
American Mental Arithmetic. By M. A. Bailey, A. M., Professor of Mathematics in the Kansas State Normal School. 35 cts.

CASSELL PUBLISHING CO.  
My Septuagint. By Charles Force Deems.  
A. C. McCLURG & Co., Chicago.  
Laurel Crowned Letters—Shelley. Edited by Shirley Carter Hughson. \$1.00

THE CENTURY CO.  
Faith, Healing, Christian Science, and Kindred Phenomena. By J. M. Buckley, LL. D. \$1.25.

SEARLE & GORTON, Chicago.  
A Slumber Song. By Nina Lillian Morgan. \$1.00.

THE DAILY INVESTIGATOR.  
The Song of America and Columbus. By Kinahan Cornwallis.

HARRISON & SMITH, Minneapolis, Minn.  
Thirty Select Sermons. By the Rev. E. C. Bill.  
J. P. LIPPINCOTT CO., Philadelphia.

Outdoor Games and Recreations. Illustrated.  
Bimbi. By Louisa De La Rame (Ouida).  
Handy Book of Literary Curiosities. By Wm. S. Walsh.  
The Dragon of Wantley. By Owen Wister.  
Recent Rambles, or In Touch With Nature. By Chas. C. Abbott, M. D.  
Tales from the Dramatists. By Charles Morris. Four volumes, \$4.00.  
Tales from Ten Poets. By Harrison S. Morris. Three volumes, \$3.00.

AMERICAN TRACT SOCIETY, Chicago.  
Beside the Waters of Comfort. Compiled by Agnes Giberne. \$1.25.  
Crumbs of Comfort. By Mrs. F. A. Noble. 40 cts.  
The Gospel of Gladness. By David James Burre I D D. \$1.25.



## The Household

### All Saints

BY MARGARET DOORIS

For the saints who sweetly sleep  
In God's rest,  
Wherefore weep?  
Look beyond to the mansions of the blest.  
On their grassy graves we lay  
Flowers bright;  
Emblems they  
Of that wondrous city fair, all delight;  
Never cometh there the night.  
As the dawn  
Is the light  
Of its sun—fadeless, splendid, never gone.  
Sorrow, partings are unknown;  
Friendships sweet  
Dearer grown,  
Through the everlasting years are complete.  
All the bliss, the hopes, the love,  
Earth denied,  
Heaven above,  
With its joys, every heart has satisfied.  
For the saints, who joyful live  
There above  
Thanks we give.  
With them may we numbered be, Lord of love.

London, Ohio.

PRIZE STORY

### "Lead, Kindly Light"

BY S. ELGAR BENET

(Copyright)

CHAPTER IX

One windy afternoon in March Eleanor sat mending a torn jacket of Jamie's.

The wind swept down the narrow street with a strength and speed only attainable by March winds. Gray and white clouds whirled swiftly over a cold blue sky, and as evening came on the violence of the gale increased.

Mrs. Harrow looked anxiously out into the street. A sudden chill followed by a fever had kept her prisoner in her room for the last two days.

"If the wind would only go down with the sun," she said, hopefully, "I think I might attempt it, well wrapped up; do you not, Eleanor?"

"Go out to-night?"

"Yes; it is my turn to sit up with Alice Pressly, and it is not so far away."

"Indeed, I do not think so," said Eleanor, "and I am sure Cousin James will forbid it. Can no one at the house take your place?"

"No, I am afraid not. They are good people, but not used to sickness, and the poor girl cannot last much longer. I suppose I might send Ruth; I am sure she would go, but then I should dislike to ask her; they are very busy at the office, and she leaves earlier than usual and gets home later."

"Why did I not think of it before?" cried Eleanor. "May I go? Will you let me?"

"You?"

Mrs. Harrow looked at her questioningly:

"You?" she repeated.

"Yes; please let me; you said the other day that it was not much that any one could do for her now, and if you will tell me I will do my very best. Indeed, I would so love to be of some service to you—to somebody."

"You are of service to us all, from Jamie to James. I am sure I do not know how I managed to get on without you. It is almost like having two Ruths."

"But may I go to the Pressleys?"

"Do you wish it really?"

"Indeed, I do."

"Then you shall go. It will only be necessary for you to give Alice her medicine at the regular hours, to turn her pillow, and perhaps to read a few minutes if she grows restless. I will send them word that you are coming and Rob shall take you around later."

So Eleanor sat through the long slow hours with the sick girl, listening to her feeble breathing or to the mighty blasts of the wind. It was the first vigil of the sort that she had ever kept, and the night seemed very long. There was nothing to do but pour out the medicine or prepare some light refreshment, to turn a pillow or read in a low tone.

Mrs. Harrow was waiting for her at the breakfast-table in the morning.

"Tired?" she asked.

"No; only a trifle sleepy. I shall feel better after I have had my coffee. Alice says I am not a bad nurse."

"I have often wished that I could have had some practical experience in nursing."

"I should think you have had sufficient, considering the demands that are made upon you."

"I don't mean in that way exactly. Last week I met Miss Scott, the head nurse in charge of the training school. From what she said, there must be a great dearth of skillful nursing. A woman who would honestly adopt the profession would have almost unlimited opportunities for doing good. Even to one who would not care to enter upon nursing as a profession, the knowledge gained from such a course would be of incalculable benefit. There is so much sickness in the healthiest families, especially among children, and often the mother has no experience of treatment to depend upon, can only do as she is advised."

"I think I should like to take a course in nursing," said Eleanor, suddenly, "do you think I might, Cousin Jane?"

Mrs. Harrow was very busy pouring out another cup of coffee.

"I would not decide upon anything hurriedly, Eleanor," she said, rather evasively, and then changed the conversation to tell of the children's disappointment of the previous evening at finding their cousin gone.

Eleanor went up stairs to rest, but the thought suggested by Mrs. Harrow would not let her sleep; it pursued her as the thought of a neglected duty had done in her childish days. No one had ever mentioned the subject to her before. She felt singularly useless in the world, as if all the people around her who needed each other so constantly, had no need of her.

There was nothing in the world that appealed to her sense of the beautiful—no element of self-sacrifice apparent, but it seemed to claim her, to demand her instant obedience.

Almost unconsciously she found herself in the windy street on her way to the hospital. She was yielding to something stronger than an impulse.

The Hospital of the Good Samaritan was situated in the heart of the city, but its immediate neighborhood was almost entirely given over to the medical college and its rows of detached offices. It was an old building, erected at the beginning of the century, very tall and very large, and its numerous small windows stared down from the grim gray walls with an expressionless sort of an air, as if there were nothing at all in the outside world worth looking upon.

The atmosphere of the street was peculiar. People passing to and fro over the pavement seemed to do so noiselessly; even the horses attached to the doctors' gigs, which waited continually at the curb, only made a muffled stroke when they struck their feet impatiently, as if they came from a distance instead of two or three blocks away.

Eleanor found herself in a low, broad hall which stretched away, a seemingly interminable perspective. Here and there, down its length, doors were left open or ajar, and rays of light barred its darkness. A group of students lounged on a settee near the director's office, and laughed heartily, though in a subdued fashion, at a highly-appreciated joke from one of their number. They were very young, some of them must have discarded knickerbockers but recently. The place reeked of drugs; the accumulated odors of years of administered prescriptions seemed to exhale from floor, and walls, and ceiling, and there was one, subtle, clinging, heavy, that dominated all the others.

"I shouldn't think it would ever be necessary to prescribe this," thought Eleanor, "the difficulty must be to prevent the patients from taking too large a quantity by inhalation."

She sent her name to Miss Scott and sat down to wait in the bare reception room.

There were two people by the window, evidently about to take their departure; one had been a patient.

"To think," she said to her friend, "that I should come to be sorry to leave this place. Everybody has been so kind, and I am well and strong again. When I first came—"

"There is the carriage. Come. I am afraid I, at least, am a trifle eager to get away," answered the other.

Eleanor stepped to the window and looked after them. Two or three gentlemen, physicians, bade them goodbye at the carriage door, and they drove off.

A boy came in to say that Miss Scott would see her in a few minutes, but that it would be impossible for her to come at once.

She occupied herself in studying the photographs of

medical men, upon the walls, and in looking from the window.

As the tall clock struck eleven Miss Scott came in. She was a tall woman; her eyes were clear, and her complexion in its ruddy coloring, indicative of perfect health. She wore a frock of white pique and a small frilled cap.

"You wished to see me?" she said; "I shall have to ask you to be as brief as possible as I am very much engaged this morning."

Eleanor felt curiously repulsed. She was not accustomed to business-like women. She stated her errand at once:

"I heard from Mrs. Harrow that you wished to enlarge your class of nurses in training, and I have come to apply for membership."

"Mrs. Harrow? Ah, yes." Miss Scott evinced more of interest at her name. "Will you come this way? We will be less likely to be interrupted."

She led the way into an adjoining room. There was an azalea blooming on the window sill, and the sun lay in yellow squares upon the carpet. There were pretty low chairs, a table with a reading lamp and books, and two or three good engravings on the walls.

Here, too, Miss Scott's manner seemed to become a shade less reserved.

"You came by Mrs. Harrow's advice?"

"I do not think Mrs. Harrow knows I am here."

"No?" said Miss Scott.

When she spoke again her observation was made in a general way:

"There is an impression abroad, I am sorry to say, that the life of a trained nurse is invested with a sort of halo, an atmosphere of romance as it were, very much like that with which many good people, even at the present day, will persist in investing a Sister of Charity. Possibly this may be owing to the fact that the profession of nursing is comparatively new here, my class, I believe, being the first in the city. Now, there cannot be a greater mistake, as any one having had experience in the work can testify. No life can be harder than that of the earnest, conscientious nurse, but that of the woman who persists in following it from the mistaken motive to which I alluded. That, I confess, is more difficult. There are many unpleasant duties, necessarily so, many privations, much to demand strength of body as well as strength of will."

"I am sure of that."

"And it is absolutely necessary that the mind should be disabused at once of any sentimental notion connected with nursing."

"No such notion has actuated me."

"You are very young."

"I shall be twenty-two my, next birthday."

"Indeed? You do not look so old; and now, I would like to know what prompted you to come here?"

"I do not quite understand, myself," said Eleanor, looking away through the window to the bit of sky and cloud visible above the high wall; "last night I sat up with a sick girl—Mrs. Harrow was indisposed and could not leave the house—she told me that I would make a good nurse, that my arms were strong to support her and to lift her from side to side. I was glad to help her, and when I came home Mrs. Harrow told me what you had said, but I do not think it was that altogether. I am entirely alone in the world, nobody needs me very much, and I should so love to learn to be useful to those who have no one to do for them. That is all, I think. At least, if there is anything more I am not aware of it."

"You are quite strong?"

"I have never been ill. In all my life at Brentford, I do not remember anything more serious than a headache."

Miss Scott thought for a moment, as if there were something familiar in the words.

"Brentford, did you say?"

"Yes; my home was there until the last few months."

"Perhaps you know Sister Maria?"

"Oh, indeed I did!" cried Eleanor, an indescribable feeling of home-sickness sweeping over her, "Do you know her?"

"I knew her in England. We came over about the same time. She is a good woman."

Eleanor answered with girlish fervor:

"She is almost a saint."

Miss Scott smiled at the extravagant praise.

"Let us be thankful that she is a very good woman; that is much better for this world, I assure you."

She rose and gave her final decision, having consid-

ered the merits and demerits of the case as she talked.

"When would you like to come?"

"At once."

"Quite right; the class has already formed and the first lecture been given. If you like, I will receive you upon probation. A residence of three months here will not bind either of us to anything. At the expiration of that time I shall be able to judge of your fitness and, pardon me, of your sincerity. That is all. You can find your way out? Good morning."

The hall was empty; the students had gone away.

Eleanor turned as she reached the door and looked back. Miss Scott was already far down the long hall, moving noiselessly and swiftly, her white frock and cap now bright, now dark, as she crossed the alternations of light and shadow. Presently she turned into a side corridor, and Eleanor went out and closed the door.

She walked on and on, scarcely conscious of what she was doing.

Now that she had made her application, a hundred doubts assailed her.

Perhaps, after all, she was not fit for the work; she knew nothing of pain and sickness. How could she, in her ignorance, help those who suffered. Oh, for one moment, to hear Helen's voice in gentle approval or restraint!

She came to a quiet square set in among old-fashioned houses, and finding a sheltered corner, sat down. The grass was quite green; a fountain plashed musically close to a bed of crocus blossoms, brilliant purple and gold. Sparrows flew hither and thither through the windy trees and very near her; the long flexible stems of a shrub seemed strung with pale yellow blossoms. The place was very still. Children played at a little distance, and occasionally some one passed, but not too near to disturb her.

What would Helen have her do?

She accused herself of rash impulsiveness in that she had not asked the question before. Earnestly she reviewed that gentle life in its simple devotion to the duty of the moment.

"I don't think she ever selected anything," she soliloquized, "I know she never did things because she had rather do them—because they were pleasant, or beautiful, or appealed to her in any way. Oh, if I only knew!"

Her sleepless night was beginning to tell on her; her eyes closed and she fell asleep in the sheltered corner.

When she awoke the air had grown colder and the white clouds which she had noticed flying swiftly over the sky, were tinged with gray and rose. She was not alone; a little girl with large solemn eyes, sat on the other end of the bench.

"Why did you go to sleep out of doors?" she asked, gravely, "don't you know you might take a bad cold?"

Eleanor felt embarrassed before the reproof of the little face.

"I am afraid I could not help it."

"You've been here ever so long. I thought you would never wake up. I didn't like to go and leave you by yourself, but I think I'll go home now. Good-bye."

Eleanor called her back and thanked her, kissing the round red cheek.

"Oh, that's nothing," she said, "I often have to watch the baby while he's asleep, because once he fell out of his crib."

In the twilight the children were watching for her from the parlor window. Ruth had gotten home early, and Mrs. Harrow was down.

When she told them what she had done, they cried reproachfully:

"Oh, Eleanor, how could you?"

The children begged her not to go away. Mrs. Harrow said presently:

"Eleanor, dear child, Helen Livingston's example and training have not been in vain."

Tears of grateful acknowledgement and sympathy filled her eyes. She wiped them away and began to tell the children about the little girl who found her asleep in the square.

(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.

## A Lesson from a Leaf

BY EMMA M. ROBISON

Once upon a time a tiny bud might have been seen on the tip of a maple twig.

The sun shone brightly, the gentle showers fell, and the bud slowly unfolded and became a leaf.

It was the first upon the twig, and wondered much at the new, strange world around it.

The grass was beautifully green, flowers were beginning to bloom, and all nature rejoicing at the return of spring. The little leaf sang too, its own peculiar song. Soon other leaves appeared upon the twig and they rustled and sung happily together all the day through. On the branch below them a pair of robins built their home and whenever Mr. Robin could pause for an instant in the task of providing for the nestlings, he would perch on the twig and sing to the leaves. He sung of the world beyond the forest, of the great river, the blooming prairies, and the lofty hills.

Some of the leaves were discontented, and murmured because they could not fly and see these beauties, but the leaf at the tip of the twig never complained.

When the verdant spring-time passed and summer came with its burning heat, the leaf then found its greatest happiness; for when the birds came to alight in the tree, they sang sweet songs and praised the sheltering coolness of their resting place. Sometimes a little bare-footed child or a gray-haired traveller would stop beneath the tree, and each would speak of the pleasant shade; and although the leaf knew it could do but little, it was glad to do all it could.

Sometimes a sudden gust of wind or a heavy shower would beat against it, but it would cling tightly to the twig, and still sing on with brave cheerfulness. And thus the summer passed away, the nights grew longer, the sun's beams less fierce, and the winds cooler.

One night when the moon shone full and clear, the leaf felt the least touch of an icy breath and its neighbor murmured at the cold. Next morning the whole tree glistened in the first rays of the

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sun, and the leaf heard a passer-by say: "There has been a frost."

Again and again the cold breath of the winter king was felt, and the birds began to hold migrating councils in the bare branches of an opposite buckeye.

Now that there were not so many others to hide it from view, people remarked the beauty of the leaf, until it blushed a rosy red from modesty. Quickly the autumn days passed away, and one by one, its summer comrades faded and fell; and all too soon there came a day when the leaf could no longer retain its hold upon the parent twig, and with a sad rustling farewell it floated slowly to the ground. Then what a time it had. The wind carried it hither and thither; now it could see the world, but alas! the summer gladness was all gone, and the leaf wondered greatly at the change.

One day it was swept into a corner, where, in summer, some fragrant violets grew. There it found rest for the violets whispered faintly to it, telling of the cold which had chilled the flowers and leaves, and would soon find its way to their hearts. Here again was something it could do; not much of course, but it could help protect the violets. Its travels were ended and, in a few days, some one threw over the violets and their friend a spadeful of earth. Thus life ended for the leaf as life begun, in doing what it could.

## Reading Matter Notices

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Look to your interest. You can buy Salvation Oil, the great pain-cure, for 25 cents.

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## From the Scissors

### Table Etiquet for Children

Here are a few good rules that can be safely followed:

Give the child a seat that shall be strictly its own.

Teach it to take its seat quietly.

To use its napkin properly.

To wait patiently to be served.

To answer promptly.

To say "Thank you."

If asked to leave the table for a forgotten article or for any purpose to do so at once.

Never to interrupt and never to contradict.

Never to make remarks about the food, such as "I saw that turkey killed, and how he did bleed," as I once heard a little boy remark at a Thanksgiving dinner.

Teach the child to keep his plate in order.

Not to handle the bread or to drop food on the cloth and floor.

To always say "Excuse me, please," to the mother when at home, and to the lady or hostess when visiting, if leaving the table before the rest of the party.

To fold its napkin and put back its chair or push it close to the table before leaving.

After leaving the table not to return.

I know children who observe every one of these rules, and are in no way priggish, but are simply well-behaved, delightful companions, and they owe it all to their mother's careful training from babyhood.

## Some Things Worth Remembering

The total number of families in the United States in 1890, was 12,690,152.

The world's type-writer record of 182 words a minute is held by a woman.

It is said that an acre of good fishing will yield more food in a week than an acre of the best land will yield in a year.

Of the public school teachers in the United States, more than sixty-five per cent. are women.

There are 50,000 muscles in an elephant's trunk.

The moon is on the average 238,818 miles distant from the earth.

An infant at birth usually weighs one-twentieth of the weight it ought to attain in middle life.

One-fourth of the land surface of the globe is occupied by English-speaking people.

The pure gold in gold coins in the United States is worth the face value of the coins,

The world's production of gold in 1891, was 60,10,000 ounces; of silver, 140,865,000 ounces.

There are supposed to be about 420,000,000 Christians in the world.

It is said that American women spend an

mually on powder, lotions, creams, extracts, etc., \$6,000,000.

The world has had 66,627,842,237,075,266 inhabitants since the beginning of time.

To collect a pound of clover honey, 62,000 clover blossoms must be deprived of their nectar.

There are over a million species of insects in the world.

The new British coinage will bear the Queen's head without a crown.

It is estimated that there are now 150,000,000 copies of the Bible in circulation.

On a Fort Wayne train approaching Chicago there was a short-statured, straight-haired, copper-colored Indian, going back to the reservation after a trip to the Indian school at Carlyle, Pa. He wore a nice suit of clothes, which fitted him badly, and a paper collar without any necktie. He attended strictly to his own business, and was unmolested until a fellow came into the smoking car from the sleeper.

"An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures: "Ugh, heap big Injun! Omaha! Sioux! Pawnee! See Great Father? Have drink fire-water? Warm Injun's blood!"

The copper colored "savage" gazed at the young man a moment with an ill-concealed expression on his face, and then he said, with good pronunciation:

"You must have been reading dime novels, sir. I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No; I do not drink whisky. Where I live gentlemen do not carry whisky flasks in their pockets."

Amid a general laugh a much crestfallen young man retired to the sleeping coach.

### World's Fair Notes

DESPITE the fact that the Chinese are excluded from the country, there will be an exhibit of the wonders of the Flowery Kingdom. Chan Pak Kwai, a wealthy Chinese interpreter and importer, of this city, has been appointed by a local Chinese syndicate as its representative to proceed to China and purchase the material for a building at the Fair, which will represent every phase of Chinese life. Mr. Kwai will expend between \$80,000 and \$90,000 on the exhibit. A plot of ground 150 by 250 feet has been secured on Midway Plaisance, and on it will be erected a joss house, a tea house, a Chinese theatre, and several Chinese stores for the sale of curiosities and all kinds of Chinese goods.

At the Centennial Exhibition sixteen years ago, people were pushed about on rolling chairs and shown the queer little toy called a telephone, and told about a curious light which a man named Brush intended to exhibit if he could get it ready in time. At the World's Fair next year, some of the same people will ride about in electric carriages, and won't even look at the electric lights and telephones.

A VERY interesting exhibit in the Transportation Building of the World's Fair will be made by the steamship and railway companies of England. The collection of models of battleships, yachts, cruisers, steamers, and merchant vessels will be more complete than was ever before exhibited. The London and Northwestern railway will send over a complete train of cars headed by a great compound locomotive named "Great Britain." This will afford opportunity to compare the English compartment cars and sleepers with American coaches. The Great Western will exhibit the antiquated locomotive, "Lord of the Isles," one of the first used on that road. Several of the railways will show their signaling systems.

THE exhibit to be made at the World's Fair under the direction of the bureau of hygiene, will be of special public interest and value, because it deals with sanitary subjects in every phase. Physical development, food supply, preparation of food, cooking and serv-

ing, dwellings and buildings, hygiene of the workshop and factory, food inspection, quarantine, reception, care and protection of immigrants—these are a few of the subjects to be illustrated by the bureau. Every possible sanitary precaution that tends to prolong life and minimize the dangers from disease will be shown either by actual appliance or models; the evils of the "tenement" and "sweating" systems will be brought out very forcibly by models of old-style tenement and sweatshops exhibited beside models of the best possible apartment houses and workshops. Heating, lighting, and draining systems will be shown in contrast with exhibits illustrating the diseases and deformities caused by unwholesome trades and professions, or equally unwholesome quarters for the workmen. The various State Boards of Health are already preparing exhibits of their methods for the bureau, and the comparison afforded by such exhibits is expected to be very valuable, affording experts an unusual opportunity for study. Mr. F. W. Brewer, of Nebraska, has been nominated for chief of the bureau.

SINCE 1864, Illinois women have taken out 284 patents for inventions and devices of one kind and another. The Illinois World's Fair Board will exhibit copies of all of these patents, and models of all of the inventions that can be obtained.

PLANS for the World's Fair passenger station at Jackson Park call for a main station 160x300 feet, with an annexed trainshed, 100x672 feet. Provision is made for loading and unloading thirty-six trains at one time on reserved tracks.

ON each side of the MacMonies mammoth memorial fountain in front of the Administration building at the World's Fair will be a huge electrical fountain which will throw a stream 150 feet high, brilliantly illuminated by variously colored electric lights.

THIRTY-TWO silk manufactories at Lyons, France, have decided to make exhibits at the World's Fair, and each one is striving to make the finest showing. Lyons is the greatest silk manufacturing centre in the world, and made a magnificent display at the Paris exposition. It is reported, however, that it will do still better at Chicago.

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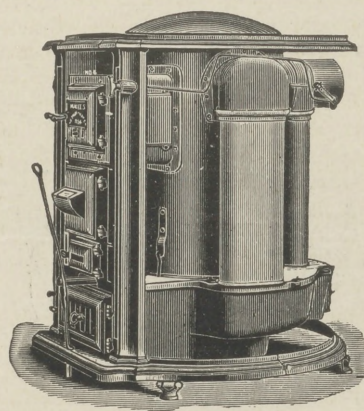
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GOLD MEDAL, PARIS EXPOSITION, 1889.  
THE MOST PERFECT OF PENS.

**Suggestions For Christmas Presents**

If a man has a nook of his own in his home, what men are apt to call their "den," the Christmas gift cannot be better than something which will enter into the practical spirit of that room. There is perhaps lacking a comfortable rug under the desk, or an easier chair. A revolving book-case, a dictionary holder, or a simple "double-storied" table stand for books and papers, to be placed beside the desk, are luxuries which any man enjoys in his library. For the inside of the desk there are many little things which can be thought of to brighten writing hours, and when they are to be had in silver they are far more acceptable, since silver brightens by its ornamentation, and is lasting as well in its usefulness. A silver pen tray or pen rack, a paper weight, a letter opener, a paper-cutter, a mucilage stand and brush, a letter or bill clip, an inkstand, a memorandum tablet, a penholder, a hand blotter, a match box or stamp box, a library ash receiver, an ink eraser, a pincushion or holder, an engagement tablet—all these are little adjuncts any one of which is appreciated by a man much at the desk in his home. Do not choose the elaborate. Men are fond of simplicity about their things, and especially when it concerns their working tools. Whatever you buy for a man's desk get of good quality, but of simple design. Look for serviceable qualities. A man soon tires of a fancy inkstand to which there is more ornamentation than there is depth of inkwell.—*Ladies' Home Journal.*

A Dainty Pin Book.—Take a piece of any strong material, heavy linen, brocade, or chamois skin, five and a half inches by six and having one end cut into a blunt point. Line with some prettily contrasting colored silk or satin, overhanding the edges very neatly, having first, unless brocade is chosen, embroidered the cover with Japanese gold thread or with filosele. Buy a "book" of English pins, assorted sizes, and tear off the paper wrapping. Place the pins near the bottom of the case, and fold it up so as to hide all but the heads of the pin rows. Thread a darning needle with narrow ribbon, with a long stitch through the cover and the pin rows, fasten them firmly together and tie a pretty bow. Tie them again at each end, and on the pointed one sew a broader ribbon, by which the whole may be tied into a compact roll.—*Ladies' Home Journal.*

An inexpensive and useful present, to be worn while dressing the hair, is made as follows: Purchase a plain white towel, of very fine quality, and fold so that the part to be worn in front shall be one-third the length of the back. Cut the front in two equal parts, and shape a place for the neck. Bind neatly and trim with fine torchon lace. On one side of the front, outline a brush and comb, and on the other side, a hand-mirror. Across the back, outline the words, "A woman's crowning glory is her hair." Tie with ribbon the shade of the embroidery silk used.

Pretty cases for night dresses are of silk, trimmed around with a frilling of folded silk or a ruffle of lace, and a ribbon twisted diagonally across with a bow at either end. They may also be made of sateen or pretty cretonne, and edged with a frill of sateen to harmonize with the prevailing color.

One of the newest ideas for a pincushion is called the "Miller's Bags." They stand on an octagon foundation of thin wood or strong millboard covered with yellowish plush. The bags themselves are made of unbleached linen, with facing and tying ribbons of brown satin. Two mice made of white plush, with jet bead eyes, enliven the arrangement. Their small tails are just strands of white wool of the proper length.

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