

The Living Church

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

VOL. XV. No. 21.

SATURDAY, AUGUST 20, 1892.

WHOLE No. 720.

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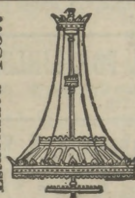
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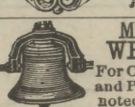
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Fox-Hunting in the Genesee Valley. By Edward S. Martin. 8 illustrations by R. F. Zogbaum.

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Lot No. 249. A Story. By A. Conan Doyle. 6 illustrations by W. T. Smedley.

Washington: the Evergreen State. By Julian Ralph.

Those Souvenir Spoons. A Story. By Margaret Sidney.

The World of Chance. By W. D. Howells. Part VII.

Among the Sand Hills. Written and illustrated by Howard Pyle.

The Aryan Mark: A New England Town Meeting. By Anna C. Brackett. 9 illustrations by A. B. Frost.

Literary Paris. Second Paper. By Theodore Child. With 13 portraits.

Chapman. By James Russell Lowell.

Jane Field. By Mary E. Wilkins. Part V. 2 illustrations by W. T. Smedley.

Poems. By Thomas Bailey Aldrich, Thomas Dunn English, Louise Chandler Moulton, Eleanor B. Caldwell, and G. H. Goldthwaite.

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Editor's Easy Chair: GEORGE WILLIAM CURTIS.—Editor's Study: CHARLES DUDLEY WARNER.—Editor's Drawer: THOS. NELSON PAGE.—Literary Notes: LAURENCE HUTTON.

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The Living Church.

SATURDAY, AUGUST 20, 1892.

A CHURCH paper has been started in Zululand. It is printed in Zulu, and published monthly at the mission press, Isandhlwana.

IN the enclosed part of St. Paul's churchyard, London, as foot passengers go from the eastward to the western gate, a round space is now marked out on the stone pavement "The Site of St. Paul's Cross."

ON Trinity Sunday the Metropolitan of Capetown, acting by letters dimissory from the Bishop of St. John's, admitted H. Edleleni, a Fingo catechist, to the diaconate. He is thus the first clergyman in South Africa of pure native descent.

IT is estimated that at least £21,000 will be required for the diocese of London alone to meet the new demands of the education department with regard to elementary schools, and that the dioceses of Rochester and St. Albans will probably need a similar amount.

THE S. P. C. K. has voted 500*l.* towards a Clergy Endowment Fund for the Diocese of Bathurst, to meet 2,500*l.* raised from other sources. Grants amounting to 910*l.* for Sunday School buildings in English dioceses have also recently been made, while the sum of 340*l.* has been devoted to the erection of mission rooms.

THE Bishop of Peterborough and the headmaster of Harrow will preach the official Church Congress sermons at Folkestone, on Tuesday, Oct. 4th, and the following days. The names of Bishop Selwyn, the Bishop of Coventry, Mr. Justice Grantham, the Dean of Windsor, Sir J. Parker Deane, Canon Scott Holland, Canon Maclean, Canon Ince, and Canon Driver have been added to the list of speakers.

IT was on his sixty-third birthday that the Archbishop of Canterbury opened this year's conference of the diocese of Lambeth Palace. In the course of his address on the passing of the Clergy Discipline Act with the assent of both political parties, his Grace said that it was accompanied by the first real canon which had been made since 1604.

RATHER a good companion to "Fancy Religions" is told. A sergeant-major was marshalling his men to go to worship. Coming to one, he asked to what he belonged, and the reply was "Plymouth brother." Said the sergeant-major sternly, "There ain't no such religion is the British Army; fall in with the Roman Catholics."

THERE are ten dioceses in the Province of South Africa, viz., Capetown, Grahamstown, St. Helena, Bloemfontein, Maritzburg, Zululand, St. Johns, (Kafaria,) Pretoria, Mashonaland, and Lebombo. The last named is in process of formation, the necessary

sum for its endowment having been raised. In these dioceses there are upwards of two hundred clergymen, nine of whom are natives and three from India. Among them there are three deans, eight archdeacons, and twenty-four canons.

A SUCCESSOR to Bishop Crowther in the bishopric of the Niger has been found in the Rev. Joseph S. Hill, of New Zealand. The appointment is spoken of as an admirable one. Much difficulty has been experienced in making the selection, as the native clergy desired a bishop of their own race, a request which it was not thought prudent to grant. Probably an assistant to the Bishop in the vast diocese will be selected from the natives.

A CERTAIN candidate at the recent general election in England made a great point of his Protestantism, declaring that he would never submit to being priest-ridden, etc. Whereupon a Radical parson retorted with the following epigram:

No! never shalt thou ridden be
By prophet or by priest;
For Balaam's dead, and none but he
Would choose thee for his beast.

LORD PORTMAN has just placed with the Church Army a valuable piece of land in Marylebone, to assist them in erecting one of their small Labor Homes for tramps, criminals, and inebriates. These institutions are carried on so quietly as to be no disturbance to any one in the neighborhood. One of the "poor brothers" who is now retaining a good situation, had never done a day's hard work for twelve years, having lived on the rates either in the casual wards, the workhouses, or the prison.

THE religious census of Canada, which was taken last year, has recently appeared. The Church of England, which stands fourth on the list, numbers 644,000, the Roman Catholics, Methodists, and Presbyterians holding respectively the first, second, and third places. As fully a year has elapsed since the taking of the census, the Church's numerical strength will probably now reach at least 650,000. The clergy, including Newfoundland, number about 1,100.

WE present to our readers in this issue the last chapter of the very interesting story, "Under the Live Oaks." Our next issue will contain "There is a Country," by Dorothy Deane, whose stories, "The Angel of St. Luke's" and "Teddie and his Lilies," previously published in THE LIVING CHURCH, were favorably received; to be followed the week after by the first chapter of a new prize story, "Lead, Kindly Light," by S. Elgar Benet. The "Winter Vacation" series is also completed in this issue, much to the regret, we believe, of many of our readers, who have expressed their enjoyment of Canon Knowles' charming letters.

THE church erected at Brethdir, in the parish of Llanrhaidr, on the bor-

ders of Montgomeryshire and Denbighshire, in memory of William Morgan, who in 1558, while vicar of Llanrhaidr, completed the translation of the Bible into the Welsh language, was recently opened by the Bishop of St. Asaph. Nonconformists as well as Churchmen have subscribed to the building fund. In 1595 Queen Elizabeth rewarded the translator by making him Bishop of Llandaff, and six years later he was transferred to St. Asaph. He died in 1604, and was buried in the cathedral precincts, where some time ago a memorial of him was erected.

THE committee of the Aubrey Moore Memorial Fund report that the amount collected was £955. Of this sum, 120 guineas have been paid to Mr. C. W. Furse for a portrait to hang in the hall of Keble College. The balance has been transferred to trustees in order to form a studentship, open to Oxford graduates who are members of the Church of England, "to continue the study of theology, or to carry out some definite work in connection with theology." The value of the studentship is £20 a term, and if this amount is continued, the money at present subscribed will last about twenty years.

IN London, the Mansion House Fund for the relief of sufferers by the great fire at St. John's, Newfoundland, has reached over £15,000; £12,000 has already been sent out from England. A gentleman living in St. John's, in a letter to a friend in England, says: "There is terrible loss and destruction—many ruined; but the city will be rebuilt. The loss is at least two millions and a half, about a third insured. The chief trouble is the immense number of poor persons in destitution, but help is freely given. We shall tide over the calamity, but it will be many a year before the city will recover. Already plans for rebuilding are under way. Canada has been most liberal in assistance, and has helped largely. The rigor of the Newfoundland winter, coming upon ruined and houseless people, is what every one dreads."

THE LIVING CHURCH, by special cable message from the editor, was enabled to present to its readers in last week's issue, a full account of the judgment of the Judicial Committee in the Lincoln case, with editorial comments thereon; a week before this important decision was announced in any other Church paper. The *Church Times* makes the following comment on the significance of the judgment:

"It would be satisfactory to know that the judgment, which will be chiefly remarkable for the dictum that the Privy Council is at liberty to review its own previous decisions, and even to reverse them, would be the last to issue from the Judicial Committee in so far as the doctrine and ritual of the Church of England are concerned. It would, in fact, be a graceful act to retire from an untenable position, after having done somewhat to retrieve its character for learning and impartiality. * * *

We can only repeat here that, to assume, as the secular press assumes, that the High Church party has scored a victory, is to ignore altogether the principles upon which we have hitherto depended. The appeal just dismissed was an appeal by the promoters from the Archbishop of Canterbury, and the Bishop of Lincoln did not appear. The Church Association and its friends have suffered a crushing defeat. High Churchmen have no desire to claim more than a moral victory in a contest in which they have had no part."

Now that the new Clergy Discipline Act has come into force the rumor is renewed, says the *Manchester Guardian*, that Lord Penzance has decided to resign the Deanery of Arches. "He has reached an age when he might justly seek rest after the labors of a peculiarly busy life, and the new Act will considerably increase the business in his court. The practice, too, will be different from that to which he has been accustomed, and although the greatest care is being taken with the rules, which are now in process of being drafted, there must inevitably be great difficulty at first in making the new machinery work properly. It will be remembered that some of the earlier suits under the Public Worship Regulation Act proved abortive, because certain technicalities had not been complied with. The question of a successor to Lord Penzance is one which will give the Archbishops, with whom the appointment primarily rests, some difficulty. The experiment of making a Divorce Court judge Dean of the Arches is not likely to be repeated.

THE London correspondent of the *Manchester Guardian* hears that the Bishop of Moosonee has decided to come home next summer. He has not yet sent in his resignation to the Archbishop of Canterbury, but he will, it is believed, do so shortly. Dr. Hordern has well earned his rest. He has been out in the "great lone land" for more than forty years, and has accomplished a great work. He has identified himself thoroughly with the Indians, sharing in their privations and their struggles. He has completely won their affections, and he is everywhere through this vast diocese regarded as their father. He has been a Bishop of the true apostolic order. A log hut or a tent, often erected with his own hands by the side of a river, has not infrequently been his "palace," and a sleigh drawn by dogs has done duty for the customary carriage. He has known what it is to cook his own food and he says he is able to "darn a pair of stockings as well as any old woman." His evangelistic labors have been most fruitful, and he has just completed the crown of his work in the translation of the entire Bible into the Cree language. It is expected that he will be succeeded by the Rev. Jervoise Arthur Newman, who has had experience in Canada. The position is one of such complete isolation from the world that it can only be undertaken by a man whose heart is in his work.

NEW YORK.

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

CITY.—At the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, the parish guild has sent three missionary boxes to the West, and a number of packages to the charitable institutions of the city during the past busy season. The total value was \$286.

At St. Mark's church, the Rev. Dr. J. H. Ryland, rector, the Ladies' Benevolent Society reports having made and distributed 1,596 garments among the poor during the past year.

The lady managers of "The Carolyn," the new residence institution for business women, include the Misses Caroline DeForest, M. K. Callender, and Laura D. Post. The rectors of Grace church and the church of the Holy Communion bear an honorary relation to the enterprise. Something similar on a different scale formed part of the will of the late A. T. Stewart, and resulted in the building of the "Woman's Hotel." But no serious attempt to carry out the founder's intention seems to have been made, and nothing came of it. The present undertaking began in a small way, and with the faith and prayer of a little band of earnest women of the Church, has more chance of success and eventual development. There is need of it. The model followed in some degree is that of the successful Margaret Louise Home.

A further plan for the new buildings of St. Luke's Hospital has been submitted, making eight in all so far placed in the hands of the trustees. Others are expected. No exhibition of the plans, however, will be made at present, as the designs are so complicated as to require large rooms for a proper display. After Sept. 1st they will be exhibited in the Germania Building, corner of William and Pine streets, in the heart of the business portion of the city. The selection of this place is understood to be for the purpose of making the examination of the plans easy to business men, rather than the general public, with a hope of enlisting practical sympathy and financial backing. St. Luke's Hospital already has so large a constituency of Churchmen in support of its noble work, that the announcement of this exhibition will be sure to awaken extended interest.

The Mothers' Meeting of St. Bartholomew's church is conducted under the oversight of one of the assistant ministers, the Rev. Robert C. Booth, and with the help of the efficient parish visitors. Mr. Booth usually opens the meetings with prayers and makes an address to the mothers. Over a hundred members have been on the rolls, and several were confirmed at the last Confirmation held in the church. A Penny Provident Fund is in existence, and encourages saving. It is regarded as one of the most successful in the city. There are over 500 depositors. The Benevolent Sewing Society of the parish, which is about two years old, has cut and made 2,214 garments, and distributed 1,963. The number of women employed for the making of these articles was 63. There were sent to the Children's Aid Society 150 pieces of clothing; to the Society for Prevention of Cruelty to Children, 104; to the Home Industrial School, 46; to City Missions, 105, and to the 6th St. Industrial School, 116. The cost was over \$1,500.

The Industrial School of Grace church is divided into infant and main schools, and the advanced class. The average attendance of teachers and scholars has shown growth. In the infant school, children as young as 5 years of age are admitted, and 250 are enrolled. Annually a large number are promoted to the main school, on presenting tests of ability from work actually done. The main school has grown until it is crowded to its utmost capacity. Promotion is made from this to the advanced class, where the more difficult branches of sewing are taught, with the art of cutting and using the sewing machine. Prizes are given for proficiency, and such as are capable are graduated with a sufficient knowledge to

ea in wigs. Besides efficient teaching much good has been done by the kindly sympathy and healthful influences brought to bear on the children. They are required to observe strict personal neatness in order to attend the school, and this and other bits of practical training extend, it is hoped, into their homes. The band of "Children's Helpers" are most helpful in the Industrial School and cut out all the garments for the children to make. Besides, they prepared 446 others to be made during the summer by the Benevolent Society for the parish depository. The School has been cared for by a body of nearly 70 teachers, and has included on the rolls almost 500 children: \$1,200 has been expended on the work. St. Agnes' Guild is really a higher grade of the same branch of parochial activity. It meets from Nov. to May, and its object is to instruct girls of 14 years of age and upward in the lighter kinds of needlework, dress-making, millinery, knitting, etc., and to cultivate a feeling of mutual friendliness and good will. The sessions are held at Grace Hall. The classes have made steady and satisfactory progress, and the interest of the older girls, some of whom have been members since the foundation of the guild, yearly increases. A practical dress-maker is employed to teach the class in that branch of industry. The receipts and expenditures have amounted to \$377.01.

The 48th annual report of the Church Missionary Society for Seamen of the city and port of New York, has just been issued, and forms a marked contrast with the small pamphlet that for years past has presented the yearly record of this society's work. It is handsomely printed, and is illustrated with a number of beautiful engravings, giving views of the society's various churches and mission stations. Such a report should arouse new attention to the claims of the society upon Churchmen of the city, and increase interest in a practical way. Added support is needed and deserved. The last year's work shows a most gratifying growth. Indeed, for the past two or three years, the labors among sailors have steadily extended. The sailors appear to appreciate the efforts put forth for them, and respond to the methods of instruction and entertainment by increasing attendance at the meetings and services, and when they sail away, send back new friends whom they have told. Each mission station has its characteristic set of seamen. The sailing craft frequent the East River, and the floating church of our Saviour reaches those who man such vessels. Canal boatmen and their families from the interior of the state congregate around Coenties Slip; and are ministered to by the Bethel there. At the church of the Holy Comforter, on Houston street, the seamen from the great transatlantic steamship lines are reached. The report of the Rev. Arthur H. Proffitt, in charge of the floating church, is of special interest. The services at both church and lecture room have been well attended. The Bible class meetings on Tuesday nights, and the Hope Club, a social organization for sailors, meeting every Saturday night, have grown in numbers and interest. The attendance at the reading room attached to this church, has become phenomenal, and is evidently a source of real blessing to seamen in counteracting evil influences. And it is a matter of observation that the congregation at services increases in proportion to the increase of reading room attendance, showing a close interrelation of the two. The missionary regularly visits the sailors' boarding houses in the vicinity, and spends much time in seeking out new arrivals and in making known to them the society's "Safe Retreat," on Pike Street. Much attention has been given to helping infirm and friendless sailors to the care of the Sailors' Snug Harbor, or in sending sick ones to St. Luke's and the hospitals. The Sunday School has continued, under the superintendence of Mr. Benjamin Watson, an efficient lay helper, and a Sewing School for children has been held, under the care of a lady, every Saturday

morning. Many friends aided financially in providing an annual excursion. The increase in church attendance during the year was 1,495, and at the week day services, 616, making a total of 2,111. The increase of seamen at the services was 1,406, and at the reading room 9,589. The number of services held in the church was 113, but the missionary held 103 services elsewhere, making a total of 216. The aggregate attendance at the church was 7,036, and at week day and temperance meetings, 3,468; total, 10,504. The number of seamen receiving books was 919, and the total attendance at the reading room reached 13,062. There were 90 Sunday School teachers and scholars, and an equal number of members of the sewing school. There were 50 communicants added during the year, and 8,267 have signed the pledge since the mission began, of whom 249 signed during the year. Baptism was administered to four adults and 10 infants; 10 persons were buried; 7 marriages were performed; and a class of 20 was confirmed by the Bishop. There were distributed 97 Bibles in various languages, 251 copies of the New Testament, 280 Prayer Books, and 580 other books, making a total of 1,208. To seamen about going to sea, 552 packages of reading matter were given, and 4,500 religious newspapers were distributed. The lay assistant made 3,147 visits to vessels, and 3,924 to sailors' boarding houses.

The church of the Holy Comforter has also done a remarkable work. After the resignation of the Rev. T. A. Hyland last Oct., the Rev. Walter A. A. Gardner was appointed in charge, and entered upon his duties Jan. 12th. The report is slightly affected by this change in management. There were held 175 services at the church and elsewhere, with an aggregate attendance on Sundays of 6,610, and on week days 1,763, making a total of 8,373. At the reading room the attendance reached the astonishing aggregate of 27,778. Books were given to 2,902 seamen, including 160 Bibles, 480 Testaments, 129 Prayer Books, and 2,902 miscellaneous, or 3,671 publications in all. Packages of reading matter to the number of 500 were given to seagoing sailors. The colporteur made 2,684 visits. The temperance pledge was administered 145 times, 70 persons were added to the communicant's list.

The society has received during the year from all sources, \$15,588.73, including a balance of \$503.67 in the Disposable fund, on hand at the beginning of the year. Of this sum, only \$3,242.98 was received from churches, showing room for large increase of giving. Hon. W. W. Astor annually contributes \$1,800, and Mr. Cornelius Vanderbilt gave \$1,348.45 for needed improvements at the church of the Holy Comforter. Trinity corporation aids to the extent of \$800 annually in payment of one of the stipends.

The Society also maintains a Sailor's Home, in which at the beginning of the year, were 14 inmates. Since then 600 have been admitted. Of these, 653 have gone to sea or to friends, leaving 21 remaining in the Home at the date of the report. The Home affords a temporary shelter for those roving men while in port, and thus gives a safe lodgment, free from the dangers of fleeing to which sailors are especially liable. There is also a method employed for saving the wages of the men, subject to their own order. In this manner \$18,294.11 was received from and paid back to seamen during the year. And besides this \$1,821.12 was sent to seamen's friends, and \$673 deposited in bank.

The Society's mission station at Coenties Slip, under the charge of the Rev. Hugh Maguire, holds services in temporary quarters in the warehouse. A church building is greatly needed at this point. The missionary has held 48 services in the open air, on the docks, in which he has been encouraged by Bishop Potter, who has personally taken part in such functions and addressed stirring words to the rough men gathered about. In the mission room and elsewhere

services have been regularly held. At the out-door services there has been an aggregate attendance of 6,343, and in the cramped mission room, of 2,200, making a total of 8,748. The missionary and the colporteur have together made 15,500 visits, and have distributed books to 2,200 seamen, including besides numerous copies of the Scriptures, 24,500 tracts.

The loss by fire at the church of Our Saviour, recorded at the time in these columns, proved to be slight, and was nearly covered by insurance. The society has no central expenses, the laymen who fill its active offices serving without compensation. The cost of maintaining the church of the Holy Comforter amounted to \$5,192.92 during the year; the church of Our Saviour, \$3,964.42; the Coenties Slip mission, \$4,270.63. Other expenses brought the total to \$15,588.73. The society has several trust funds left by former legacies, which could be advantageously increased. Bishop Potter is president. The vice-presidents include the Rev. Drs. Morgan Dix, Chas. F. Hoffman, Arthur Brooks, D. H. Greer, D. Parker Morgan, John W. Bram, Wm. R. Huntington, and E. W. Donald, and the Rev. Messrs. Henry Lubeck and Henry Mottet. The corresponding secretary is Mr. Henry Rogers; the recording secretary, Mr. E. T. Warburton, and the treasurer, Mr. J. J. Smith.

GRAND CITY.—Owing to difficulty of railroad connections, mission school work has been conducted at this point by Dr. C. A. Wasson on Saturdays, instead of Sundays, and with good results.

MOUNT VERNON.—On the feast of the Transfiguration, the Bishop laid with appropriate ceremonies the corner-stone of the new parish house of Trinity church, already referred to in these columns.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The October meeting of the Men's Guild of St. Luke's church, the Rev. Henry C. Swentzel, rector, is expected to be of more than usual interest. One or more papers prepared for the occasion will be read, the scope of the guild will be discussed, and definite lines of work will be decided upon. At the close of the meeting refreshments will be served. It is hoped that one feature of the event will be the presence of many new members.

The frame building of St. Barnabas' church, the Rev. D. W. Fleming, rector, has been removed from its present site, which according to announcement already made in these columns has been sold. The building was removed Saturday, Aug. 6th, to the lot recently purchased by the vestry at the corner of Ralph and Bushwick Aves., where it is intended to begin the erection of a new building at an early day. On Sunday, Aug. 7th, the rector preached at St. Stephen's church, the neighboring parish.

Grace church, the Rev. Chauncey B. Brewster, rector, is to have an addition to its memorials in the shape of a beautiful stained glass window costing \$2,000. The window is being executed by Messrs. Tiffany & Co., as an order from Mrs. L. J. Husted, and will be a memorial to the late Wm. H. Husted, a vestryman of the parish, and long a member of the Standing Committee of the diocese, of the trustees of the cathedral of the Incarnation, and other diocesan bodies. The design will have a central figure of our Lord, with a panel on either side containing each two figures. An inscription at the base, "Blessed are the pure in heart, for they shall see God," will recall to all who knew him the singularly pure and beautiful character of Col. Husted. The family are relatives of the Bishop of the diocese.

The Church Mission for Deaf-Mutes, under the management of the Rev. Thos. Gallaudet, D. D., of New York, has long conducted services in Brooklyn. At first these were held in various churches and in a fitful manner. But a considerable incen-

tive was given to the work by the Ven. Archdeacon Stevens, D. C. L., by whose means provision was made for the regularity of services in one central locality at the parish house of St. Mark's church. The Rev. Anson T. Colt, a graduate of Nashotah Theological Seminary, here ministered for some time in a most faithful manner, drawing deaf-mutes from all parts of the city. The steady growth finally gave rise to the establishment of St. David's church, which for about a year past has occupied temporary quarters at 118 Wyckoff Ave. Many prominent people became interested and have been liberal enough to render possible the purchase of a lot of ground in Knickerbocker Ave., near Woodbine st. The lot has a frontage of 80 feet, and the erection of a permanent church edifice with mission rooms, etc., will be commenced without delay. This undertaking when accomplished, will greatly facilitate the work, and further offerings are solicited to meet the expense of building. Funds for this good object may be sent to the Rev. Dr. Gallaudet, or to the Rev. Mr. Colt.

MERRICK.—The church of the Redeemer has recently received two new memorials, from members of the Cammann family. One, in memory of Margareta C. Weyman, is a marble font, fashioned after the design of an angel, at Copenhagen, by the celebrated sculptor Thorwaldsen. The other is a stained glass window, in memory of the late Hermann M. Cammann.

BLYTEBURN.—St. Jude's church, the Rev. Robert Bayard Snowden, rector, was visited by the Bishop the 6th Sunday after Trinity. A class of six persons received Confirmation. The Bishop preached and made a congratulatory address to the congregation on the improvements recently made in the little church, of which account has already been given in these columns.

CHICAGO.

WM. E. MOLAREN, D.D. D.C.L., Bishop.

The Rev. A. W. Little, rector of St. Mark's, Evanston, who has been abroad since January first, is at present in England, and expects to return to his parish with renewed hope and strength, about October first.

The Rev. C.H. Bixby, rector of St. Paul's, Kenwood, left during the past week for three weeks of vacation in Boston and the East. Ground for the new St. Paul's will be broken on September first.

MARYLAND.

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

BALTIMORE.—The Rev. John H. Logie, rector of the church of the Holy Innocents is at Rehoboth Beach, Delaware. While there he will be the guest of Mrs. T. C. Ruddell.

Dr. C. George Currie, rector of Christ church, has left the city for a trip to the North. The assistant rector, the Rev. Julius E. Grammer, D.D., is at Hagerstown, Md.

Mr. G. W. Nichols, organist of Christ church, is now at Hedgeville, W. Va., spending his summer vacation. Later in the season he will visit Berkeley Springs. He is accompanied by his wife. Christ church will be closed during the present month for necessary repairs before the general convention in the autumn. The Rev.

The Rev. C. A. Brewster, of Eaglesmere, Pa., preached in St. Peter's church, on Sunday, August 7th.

The Rev. Dr. De Lew, of this city, who has been on the Pacific coast for two or three months, has decided to make Oregon his home. Though at present without a permanent charge, his time is fully occupied between St. Paul's, Oregon City, in the morning, and St. Matthew's chapel, Portland, in the evening.

The summary of statistics for the convention year is as follows: Clergy, 183; ordinations: priests, 5; deacons, 5, total 10; candidates for holy orders, 15; postulants, 21; parishes and congregations, 126; missions, 11; chapels of institutions, 2;

Baptisms, adults, 269, infants, 2,532, total, 2,801; confirmed, 1,790; communicants, 27,787; marriages, 819; burials, 1,594; Sunday schools, teachers and scholars, 19,058; contributions, parochial, \$493,552.29; diocesan, \$52,704.66; general, \$26,468.31; total, \$572,725.26.

PORT REPUBLIC.—Bi-centennial services were held recently in Christ church parish. The rector, the Rev. R. Heber Murphy, was assisted in the services by the Rev. John A. Buck, rector of the parish for nine years from 1841; the Rev. Mr. Todd, who succeeded Mr. Buck in the charge, the Rev. Geo. Leakin, of Baltimore, Archdeacon Moran, the Rev. J. Gibson Gantt, Dean Theo. C. Gambrall, D. D., the Rev. Thomas O. Tongue, and the Rev. S. C. Anderson. The reminiscences of Christ church parish are very interesting, being so closely connected with the early history of Maryland. The parish includes three churches, Christ church, Middleham chapel, and St. Peter's.

Christ church parish is one of the oldest parishes in the State. King William of England, in June, 1691, deposed the Second Lord Baltimore from power in the Province of Maryland, and placed Sir Lionel Copley at the head of the government in that colony. Lord Copley arrived early in 1692, and dissolved the convention then in session, and ended the rule of the Barons of Baltimore. The first step of the new governor was to convene the assembly. The first act passed by the Legislature was a recognition of the royal authority of William and Mary, and the second was the passage of an act for the service of Almighty God and the establishment of the Protestant religion in the province. This law established here the Church of England. It further provided "that the several counties should be laid out in parishes; that the free-holders of each parish should meet and appoint six vestrymen; that a tax of forty pounds of tobacco per poll should be laid on each taxable person in the province, and that the sheriffs should collect the same; that, from the proceeds of this tax, the vestries of the several parishes in which there were no churches already erected, should forthwith cause houses of worship to be built, after which the tax was to be applied to the support of the ministry, etc." Under this act, the ten counties of Maryland were divided into thirty-one parishes. It was this division, made in the year 1692, two hundred years ago, to which Christ church parish traces its bi-centennial, for Calvert county was, under this act, divided into Christ church, All Saints', and All Faith's parishes.

UPPER MARLBORO.—Convocational services were held in St. Paul's church, Prince George's county, on August 9th. The Rev. Geo. W. Davenport, of Anacostia, D. C., and the Rev. Mr. Gray, of Washington, D. C., were present.

WASHINGTON.—The Rev. J. MacBride Sterrett, D.D., has resigned the chair of ethics and apologetics at Seabury Divinity School, and has accepted the chair of psychology in the Columbian University, this city.

The Rev. Joseph W. Murphy, of North Carolina, who has been obliged, on account of feeble health, to give up the charge of a parish, is now residing at 927 M st., N. W., in this city. Mr. Murphy was at one time rector of a church in St. Mary's county, this diocese.

WEST RIVER.—The church at this place has just been completed. The work was done gratis except that of the head carpenter. The rest of the labor was voluntary and a free offering of love. Bishop Paret calls this a "good example." The chapel is under the charge of the Rev. J. T. Packard.

PENNSYLVANIA.

GEORGE W. WHITAKER, D.D., Bishop.

From letters recently received from Bishop Whitaker it is learned that he reached Amsterdam after a pleasant voyage, and that he has been much benefited and rested by the same. He expects to remain abroad

two full months, dividing his time between Holland and Switzerland.

The Rev. Charles Westermann, of East Haven, Conn., has accepted the call to the rectorship of St. Stephen's church, Bridesburg, Philadelphia, and entered on his duties there on Sunday, 7th inst.

At a stated meeting of the Standing Committee of the diocese, held on the 9th inst., the Rev. Dr. Benjamin Watson in the chair, unanimous consent was given for the consecration of the Rev. G. H. Kinsolving, D. D., as Assistant Bishop of Texas.

At the county home of the Lincoln Institute, near Wayne, Pa., 104 Indian girls, ranging in age from 6 to 20 years are being cared for. The grounds comprise 18 acres, and these children of the forest are greatly enjoying their summer outing.

The organ in St. Paul's mission church, the Rev. H. F. Fuller, priest-in-charge, is being removed from the west gallery to the main floor of the church. When first erected, 48 years ago, it was said to have been the finest instrument in the city, with the exception of the one in old Christ church.

During the almost seven years' rectorship of the Rev. R. B. Shepherd, who has recently resigned his charge at the church of the Advent, he officiated at 1,003 services on Sunday, and 933 on week days; Baptisms, 338; confirmed, 142; marriages, 69; burials, 194. During the same period over \$83,000 were collected for various purposes.

The last step in the litigation with the deposed pastor of the church of St. Chrysostom, was taken on the 12th inst., in Common Pleas Court, No. 2, when Judge Penypacker filed a decree ordering Mr. Chas. S. Daniel to pay over to Isaac Nicholson and Robert Ritchie, trustees and complainants, the sum of \$4,850, with interest from Sept. 23, 1889, together with charges and costs to same.

The city mission has, during the first week of the current month, lost two warm friends and contributors of that most excellent institution. One of these was Mrs. Sarah Roberts Ingersoll, widow of Harry Ingersoll, Esq., who entered into rest at Medary, near Philadelphia, in the 83rd year of her age. In June, 1876, Mr. and Mrs. Ingersoll gave to the mission the valuable and commodious property No. 411 Spruce street, which was opened April 1st, in the following year, as the "House of Mercy," in which, besides the offices of the mission, were also located the "Home for Consumptives" and the first Sick Diet Kitchen. Some little while after there was an additional one-story building erected adjoining the extension on the north, being a larger and well-appointed kitchen, in which the sick-diet has since been prepared, leaving the old kitchen to be used for the house patients. Not only was this real estate freely given, but Mrs. Ingersoll was a large contributor of money during the years which have followed.

William Penn Cresson, the philanthropist and retired manufacturer, entered life eternal on the 7th inst. He suffered late from pneumonia, induced by his over activity in his charities, as the active cause of his decease, in his 79th year. He was the son of Caleb and Sarah Emlen Cresson, of the (orthodox) Society of Friends. In early life, however, he returned to the Church of his ancestors, under the ministrations of the late Rev. Dr. Stephen H. Tyng, whose preaching was the means of influencing many of the Friends to connect themselves with the Holy Church. Mr. Cresson was specially identified with the church of the Holy Trinity, of which he was a charter member, for over 30 years a vestryman, and also librarian until his decease. He was also active in the organization and promotion of Holy Trinity memorial chapel. For many years, and until his departure he was one of the Board of Council of the P. E. city mission, and one of the most faithful and efficient members of that body. One of the special features of his life-work was the Howard Hospital for Incurables (unsectarian), of which he

was the third president, raising it from a dispensary to the flourishing and well-equipped hospital at Broad and Catherine sts. The burial service was said at the church of the Holy Trinity, on the 10th inst., by the rector's assistant, the Rev. A. P. J. McClure. The Rev. R. A. Mayo, of Holy Trinity memorial chapel, the Rev. H. L. Duhring, rector of All Saints' and superintendent of the city mission, and the Rev. T. William Davidson, of the mission of St. John the Divine, were also present in the chancel and took part in the service. The mortal remains were laid to rest in the family lot at North Laurel Hill cemetery.

BRYN MAWR.—The Rev. James Houghton, rector of the church of the Redeemer, has gone to New England where he will pass the month of August. The parish is in charge of the Rev. Samuel S. C. ers, of Bridgeton, N. J.

PAOLI.—A package party, followed by a lawn party, was given on the lawn of Paoli Inn, on the evening of the 11th inst., in aid of the church of the Good Samaritan, of which the Rev. Livingstone Bishop is rector. The lawn, summer houses, and porches of the Inn were brilliantly illuminated with Chinese lanterns; and there was a large attendance of summer guests present, many of whom were from Southern states.

PITTSBURGH.

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

Bishop Whitehead is now on the Pacific coast, between Vancouver and Sitka. He will return Sept. 6th, via Yellowstone Park.

EMPORIUM.—Under the present rector, the Rev. F. W. Raikes, Emmanuel church has waked up wonderfully. The vestry has lately issued a "declaration of independence," much to the gratification of the Board of Diocesan Missions, as this act enables the Board to devote the money to the sustenance of Port Allegany and Driftwood, now in charge of the Rev. N. W. Stevens. The new rectory at Emporium is nearly completed and will be occupied in a few weeks. The rector has inaugurated the plan of systematic offerings for diocesan missions, and purposes to send from his parish at least one dollar per annum for each communicant.

OIL CITY.—This year completes the tenth year of the rectorship of the Rev. J. H. B. Brooks of Christ church. When Mr. Brooks came to this work, Jan. 1, 1883, the congregation were worshipping in a shabby frame church that had outlived its usefulness. Now they have a beautiful brick and stone church with all the modern conveniences. There is a very fine organ, which cost \$4,000, and a vested choir that renders the services in a very churchly fashion. Besides, there are other parish activities too numerous to mention. The following brief table compiled from the Journals of 1883 and 1891, will show something of this growth,

	1883.	1891.
Communicants	150	308
Confirmation class	10	40
S. S. Teachers	15	20
S. S. Scholars	145	280
Money raised	\$3,899.23	\$ 6,932.95
Valuation of property	8,500.00	35,231.32
Rector's salary	1,500.00	1,800.00

Mr. Brooks takes a deep interest in everything that touches the people, and in times of calamity he is the first man at the front. During the "reign of terror" following the late floods in Oil City, the rector of Christ church worked in season and out for the relief of the suffering, breaking down to such an extent from his labors that his congregation insisted on his taking a rest at their expense.

PITTSBURGH.—During the absence of the Rev. Geo. Hodges, D.D., rector of Calvary church, the assistant rector, the Rev. E. E. Matthews, has charge of the work, and the congregation are busy getting the new parish house ready for Dr. Hodges on his return.

There are four new churches in the diocese to be consecrated in the near future: St. Matthew's, Union City, on St. Matthew's Day; St. Luke's, Kinzua, on the

ceding; St Luke's, Smithport, on Sept. 14th; and the church of the Good Shepherd, Hazelwood, Sept. 25th.

NEW HAMPSHIRE.

WM. WOODRUFF NILES, D.D., Bishop.

The summer appointments for the services at the church of St. Andrew-by-the-Sea, began July 3rd, with a sermon by the Rev. Samuel E. Appleton, D. D., of Philadelphia. Bishop Niles made his visitation July 10th. The following clergymen officiated in succession: the Rev. Wm P. Lewis, D. D., of Philadelphia; the Rev. Henry E. Hovey, of Portsmouth; the Rev. Robert Ritchie, of Philadelphia; the Rev. J. Lewis Parks, D. D., of Philadelphia; the Rev. Leverett Bradley, of Philadelphia; the Rev. Jas. Poughton, of Bryn Mawr, Pa.; and the Rev. C. A. Morrill, of Portsmouth.

SALMON FALLS.—The Rev. A. A. Murch, who formerly was a Congregationalist, and who since Easter has given much assistance to the general missionary of the diocese, has been appointed by Bishop Niles minister in charge of Christ church. By the terms of his appointment he is to give one Sunday in each month to missionary work outside the parish, under diocesan direction. Mr. Murch comes with a good record of former work in Maine and Maryland. He is unmarried, but will occupy the rectory with his mother and sister.

EXETER.—At the summer school of languages at Phillip's Academy, the Rev. Dr. Miel, of Philadelphia, conducts Evening Prayer in the French language. The service is held every Sunday at Christ church, and is well attended.

WOODVILLE.—St. Luke's church, which is under the general oversight of the Rev. Lucius Watermann, D. D., rector of Littleton, has since the fast of July enjoyed the active ministrations of the Rev. Arthur W. Jenks. Mr. Jenks is a graduate of St. Paul's School, Concord, Dartmouth College, and the General Theological Seminary. He took the degree of B. D., and was one of three appointed to read essays at the last commencement of the Seminary, and was ordained deacon by Bishop Niles on June 30th.

LANCASTER.—At St. Paul's church, the children of the Sunday school have organized a branch of the Junior Auxiliary of the Board of Missions.

LITTLETON.—The Rev. Lucius Waterman, D. D., rector of All Saints' church, has after consideration, decided to decline the appointment recently offered by Bishop Perry, to become dean of the Cathedral at Davenport, Iowa, in succession to the Assistant Bishop of Springfield.

FRANCONIA.—Services during the month of August have resumed by the Rev. Lucius Watermann, D. D., of Littleton, for the benefit of summer tourists at the many hotels among the mountains in this vicinity. The services are well attended and hearty in character. They are held on Sunday afternoons in the Congregationalist place of worship, kindly lent for the purpose. A fund is being gradually collected to provide at some future time for a permanent summer church.

SUGAR HILL.—Services of the Church are being held by various clergy at the Sunset Hill House, and a desire is expressed for the erection of a church for tourists.

NASHUA.—The late Mrs. Devereaux left the bulk of her property, under certain conditions, to the church of the Good Shepherd. The church has now come into possession of the estate, amounting to about \$7,500. In making the bequest Mrs. Devereaux fulfilled the intentions of her husband, there being no children, and the parish being near to their hearts in life and at death.

Arrangements have been made for the Rev. Father Huntington, with others, to hold missions in the diocese during the autumn and winter. One will be at Nashua, and others at Littleton, Berlin, and Woodville. The first will be at Littleton, where the Rev. Dr. Watermann is rector, and will last from 14 to 16 days. It is hoped that

other parishes and mission stations will decide to employ the Brothers of the Order of the Holy Cross in similar evangelistic work.

GEORGIA.

CLELAND K. NELSON, D.D., Bishop.

The address of the Bishop of Georgia will be, Aug. 15th to Sept. 1st, care of E. P. Wilbur, Esq., Alexandria Bay, N. Y.; Sept. 1st to 30th, South Bethlehem, Pa.; after Oct. 5th, care of Secretary, House of Bishops, General Convention, Baltimore, Md.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

Summary of diocesan statistics: Clergymen—bishop 1, priests 55, deacons 9, total 65; clergymen ordained, deacons 2, priests 6, total 8; candidates for priest's orders, 5; candidates for deacon's orders, 5; postulants, 7; families, 2,299; individuals, 9,859; Baptisms—adult 108, infant 378, undesignated 38, total 524; Confirmations, 381; communicants, 4,936; marriages, 82; burials, 209; Sunday school teachers, 489, scholars, 4,448; parish schools, 15, teachers 20, scholars, 776; churches and chapels, 120; rectories, 33; total contributions, \$50,223.38; total value of church property, \$402,920.00.

ST. MARK'S CATHEDRAL, SALT LAKE CITY.

A LETTER TO THE LIVING CHURCH.

This parish has lately celebrated its 25th anniversary. It is the mother church of all the missions and parishes in Utah, each of which, except Ogden, owes its commencement directly to some of the cathedral clergy. St. Paul's mission, down town, was commenced about fourteen years ago by one of St. Mark's assistants, and will soon become a self-supporting work. St. Peter's in the northern suburb was started by the late Dean Putnam, and has been faithfully cared for by the cathedral staff, assisted by members of St. Andrew's Brotherhood. St. Luke's, Park City, a growing work, was commenced by the Rev. G. D. B. Miller, master of St. Mark's Grammar School, while over a dozen other points have been ministered to from this parish.

On a recent visit of ten days in this beautiful and remarkable "City of the Saints", as the Mormons call it, we were privileged to see a good deal of the workings of this busy parish. The pastor, the Rev. F. Norris, came there two years ago from New York State as assistant, and upon the death of Dean Putnam was chosen by the Bishop and vestry as Mr. Putnam's successor. Sunday is indeed a busy day for such a rector; for as the Bishop must be away over his vast field most of the year, and any other clergy connected with the cathedral are officiating in the outlying towns, he can look for little assistance from them on Sundays. At 8 A. M., there is a celebration of Holy Communion. The Sunday we spent there, there were about 30 present, noticeably a large percentage of lads and young men. The Sunday school has about 400 pupils. Mr. Norris is his own superintendent, and the catechising is very thorough and general.

The cathedral building was erected by Bishop Tuttle, and while seating perhaps not more than 450, is very beautiful. A male vested choir of some 24 voices renders the services with a reverence unexcelled in any of our large eastern churches. The attendance, which was good, contained a fair sprinkling of working people.

In the afternoon we accompanied Mr. and Mrs. Norris to the State penitentiary, where three Sundays in each month they go to conduct Church services. It was, to us at least, a sad sight, though full of interest. Upon the platform, almost touching our skirts, sat the choir and organist, composed of convicts. The services, which were hearty, were followed by an address, direct outspoken, but sympathetic.

Every other Wednesday Mr. and Mrs. Norris visit the convicts for personal guidance or instruction, and much good in the

moral uplifting has been accomplished thereby. It is with deep regret that we learn that the Sunday services have had to be given up by reason of the many other duties pressing upon the priest on that day.

On our return we go to the hospital of St. Mark's for evening prayer in its plain little library. The contrast was very strong and demonstrated how fitting to "all sorts and conditions of men" are the ministrations of our Holy Church.

It was with regret that at the night services at the Cathedral, although the evening was most charming, we discovered that even so far west as Utah, Church people had, for the most part, concluded to leave the choir and rector to entertain strangers, or angels unawares, since they felt no responsibility to be present to close the day with the hymn, "Sweet Saviour, bless us ere we go." So ended our Sunday on the frontier.

A merchant, whom we had known in other parts years ago, now settled in Salt Lake, but not of our Church, said he believed the Episcopal Church was doing more among the poor and unfortunate without regard to creed than any other religious body there. And our observation confirmed the truth of his assertion, for while some of the sectarian city ministers live away out in the beautiful suburbs, where they are beyond the wail of misery from God's poor and sin-stricken, our clergy live next door to their churches and are always "at home" to their cry. Now it is the sad case of a poor morphine-eater, once a bright professional man in Chicago; will, hope, energy, truthfulness gone, his brother writes to commit the poor wretch to the care of the Church, as he hopes against hope. Or we walk out some miles to where a young mother and her new babe seem dying, while the husband, the victim of intemperance, adds misery to the pains of death.

Returning home from many visits of sympathy and charity, we found the house a veritable hive. In the library was a man whose plain clothing looked exceedingly new as he held a small package in his hand. He was one of the convicts whose time had that morning expired and who had come to thank the rector for the help he had been to him in leading him to determination for better things. The paper contained a lovely fan he had made and which he asked to leave as a small token to Mrs. Norris. In the basement Mrs. Putnam was directing a roomful of "mothers" in various ways of self-help, while in the dining-room Mrs. Norris assisted a guild of young women in various offices of church work. The study invited to retreat and rest, but really afforded none, for the door-bell seemed to ring incessantly, with people who appeared determined to commit their business to nobody but the priest.

Surely, they who in past years aided so generously to found this work in Utah, can here assure themselves that among all classes the refined and simple St. Mark's has realized their hopes in work for Christ.

F. W. C.

THE TWELFTH SUNDAY AFTER TRINITY.

As the Gospel is read from year to year, the workers among deaf-mutes are expecting that the number of their sympathizing supporters will increase, sending in their offerings and donations to make this interesting special mission of the Church still more effective. There are 11 Church clergymen who can conduct sign services, viz: The Rev. Drs. Gallaudet and Clerc, and the Rev. Messrs. Chamberlain, Mann, Berry, Turner, Koehler, Colt, Searing, Cloud, and Dantser. They have shown to our silent brethren, in almost every diocese of our country, the special advantages they can have by using the Book of Common Prayer in the public services of the Church as well as in other efforts to cultivate the spiritual life. Upwards of seven hundred have become communicants. Among the appeals which we publish this week, will be found one from the Church Mission to Deaf-

Mutes, New York, incorporated in 1872, an outgrowth of St. Ann's, the first church in Christendom undertaking systematic work among deaf-mutes. The society is now limited in its operations to the dioceses of New York and New England, and the diocese of Newark. Its missionaries and associates hold sign-services in various places. They minister to the sick and needy. They find work for the unemployed, and in various other ways try to encourage the silent people to act well their parts in the pilgrimage of life. The society has also established a Home for Aged and Infirm Deaf-Mutes.

RELIGIOUS ORDERS AND THE BIBLE.

BY THE REV. D. CONVERS.

It may be well to call attention to those passages in the Bible which must be considered by whoever would decide the question, just now a vexed one, of "Religious Orders." A collection of them will show why some of us who have an old-fashioned love for the Bible, care for such communities because they are so eminently Scriptural.

The Old Testament types and analogies foreshadowed later Christian communities in so far as the latter are bound by a vow of obedience. At least, that is the chief likeness, although other points of similarity are not lacking. All who took the Nazarite vow (Num. vi.) were typical of our present societies, being bound by a vow of obedience to a fixed rule of life. The Rev. Samuel Clark, in Smith's Bible Dictionary, points out how the consecration of the Nazarite was strikingly like that of the Jewish high priest, and how Jewish tradition gave to these dedicated men some priestly privileges. Thus, while not of necessity either priest or Levite, the Nazarites held that half-sacerdotal character which is best expressed when we call them "Old Testament ecclesiastics." In the instances of the three "Nazarites for life," Samson, Samuel, and St. John Baptist, what we regard as a dangerous practice, for parents to fix the mode of life for their children before the latter's birth, wrought no harm.

Akin to these "Nazarites for life" were the Rechabites. Jonadab was at once their ancestor and the giver of their rule, founder of their community. We are not expressly told that they vowed to obey their rule of life, although it is likely. Any way, when Jeremiah called them into the chamber in the temple, and urged them to break their rule by drinking wine, they refused, continuing faithful, as they had been, by living in tents, by avoiding agriculture, and by never owning houses or fields. For their reward they received (Jer. xxxv) the promise from God through Jeremiah, "Jonadab, the son of Rechab, shall not want a man to stand before me for ever." Dean Plumtre (as he now is), writing in Smith's Bible Dictionary, calls attention to the liturgical character of this language as being that which describes the position of priest and Levite before God, saying: "Their purity, their faithfulness, their consecrated life, gained for them, as it gained for other Nazarites, that honor; i. e., to be deemed 'ecclesiastics,' although not priests or Levites, and as such, a type of our religious orders."

The chief likeness in these examples is to the vow of obedience to rule. Take one of obedience to a superior. Such is given us in the case of some who took the vows provided for in Lev. xxvii. A Hebrew could dedicate by a vow himself, his child (not his first born), or his slave. Should he dedicate himself and waive the right to redeem himself, he became the "slave of the sanctuary" for at least six years, bound to obey as any servant was bound; with the power at the coming of his year of release to voluntarily renew his vow of service "for ever" (see article "Vows" in Smith's Bible Dictionary). It was under pretence of such a vow that Absalom (II Sam. xv: 8) gained time for his rebellion against David, his father. The Jew's right (Lev. xxvii) to dedicate his lands, houses, flocks, herds, or any other possessions, foreshadowed the

vow of poverty, but the right to redeem, and the institution of the "jubilee year" with its release, gave a peculiar turn to these vows.

Again, the "sons of the prophets"—what proof have we that these all became "prophets", public teachers of righteousness, endowed with the prophetic spirit to preach and at times predict the future, just as the students in our seminaries become active, ordained workers in the ministry? What proof have we that study for a future career formed the main object of the companies of the "sons of the prophets"? The few glimpses we have of them, their relation to their "father" or "master", their manual labor (at least at times), their doing errands for their superior, their musical processions, their taking part in "choir offices" rather than "altar services" (to use later language), remind us rather of St. Bernard, say, and his followers, than of Dean Hoffman, say, and his students.

Was this whole matter of ecclesiastical organizations bound by vows of obedience to a rule and to a Superior to be wholly set aside by the new dispensation? Was it to be treated like the ceremonial law of the temple? Or was it, like the Mosaic teaching on marriage, to be retained and modified by Christ? Evidently the latter, for in the Acts of the Apostles we have two undoubted cases of vows. One (Acts xviii:18) of St. Paul's vow, wherefore he had shorn his head at Cenchree. This was not the usual Nazarite vow, for that involved the offering of the hair at Jerusalem in the temple, at the end of the term, while this was apparently done at the beginning and certainly away from the temple. From this we conclude that vows are lawful for Christians, and that such vows need not be limited to the observance of such rules of life as are expressly laid down in the Scripture. Apart from this instance, it might plausibly be held that vows of obedience to rule were biblical, provided the details of such rule were expressly laid down therein. St. Paul's example is followed whenever any one, after prayer or other efforts to be guided, binds himself by a vow to a rule which he believes good and wise, although not expressed in full in the Scriptures. It is the scriptural warrant for liberty. What the other details of his vow were besides shaving his head, we know not.

In Acts xxi:23-26 we have four Christians bound by the Nazarite vow, countenanced by St. James, and St. Paul also. These two instances are enough to show the Old Testament principle of vows of obedience running on into the Christian Church, without citing the case of Ananias and Sapphira. St. Augustine and others of old, as well as Bishop Wordsworth and others in recent times, hold that they had vowed and dedicated their property to God. This view makes clear why St. Luke says they "embezzled" or "purloined" the money, which our version softens into "kept back part of." But whether or no the awful story of Acts v. be a case of violating a vow of property, matters nothing. There is enough to uphold the case without it.

Since the Christian Church continued the principles of the dedicated life laid down in the Old Testament, we must ask how Christ modified these. By adding poverty and chastity (celibacy, if you wish) to the vow of obedience, is the answer. The vows of Leviticus allowed the dedication of some property. The Master enormously increased this renunciation of wealth. Each synoptic Gospel tells of the rich young man to whom came the words, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." (St. Matt. xix:21; St. Mark x:21; St. Luke xviii:22.) As this is no command laid on all, to be followed under penalty of being lost, we call it a "counsel." As Christ said, "If thou wilt be perfect," it is a "counsel of perfection." In each of these places, also, we have the Master promising a special blessing on those who "have forsaken houses . . . or lands for my name's sake," echoing the repeated blessing of the Psalms

so often invoked on "the poor," God's poor that is, and not the devil's poor. Just why we so insist on holding "Blessed be ye poor" (St. Luke vi:20) to be the exact equivalent of "poor in spirit," I know not. The weight and importance of this new teaching of the spiritual value of poverty for Christ's sake is shown by the "communality of goods" of apostolic days. This was not the realization of the socialistic ideal of the abolition of all property by civil law or by force; nor of the monastic ideal of voluntary renunciation to be made by all who entered the community: but it will help us nevertheless to understand the force and power of the new teaching of Christ about poverty.

So too Christ laid down novel teaching about marriage and virginity. The latter to be a "counsel" and not a command. "He that is able to receive it, let him receive it," (St. Matt. xix:12). With which agrees St. Paul's teaching under the inspiration of the Holy Spirit in I. Cor. vii. Bishop Wordsworth in his note on the first words of I. Cor. vii:34, teaches that the Greek implies that God hath allotted one "portion," "lot," or "calling" to the married and another to the single, whereon we note that as the "lot" of the former is a life-long state, so is the other. As often it is hard to decide the question of conflicting duties when one settles to enter the "lot" or "calling" of the married, so it is hard to decide the like matter when one would enter the "lot" or "calling" of the virgin life dedicated to God. Somewhat later in time we find (I. Tim. v:9-16) the "enrolled widows" who sin by contracting a second marriage. We have so often been taught by St. Paul that a widow is free to form a new union, that we see the reason that these especial "widows" cannot rightly marry is because they have bound themselves not to do so; *i. e.*, are under the "vow of chastity," to use later language. In the case of Dorcas and the widows (Acts ix:36-41), it is likely we have the death of the head of a little band of these "enrolled widows," rather than the dependants of some charitable lady, gathering to show the clothing she had given them. If you object that the white-robed hundred and forty and four thousand following the Lamb, whom St. John saw in mystic vision on Mt. Zion (Rev. xiv:4) are not literally "virgins," you may discuss the matter with Dean Alford.

It is obvious to all how the life of Christ as recorded in the Gospels, is an example of a life ruled by the principles of poverty, chastity, and obedience; but it is not so obvious that vows are an "imitation of Christ." Yet in Gethsemane, He made a verbal dedication of Himself and His future to do the Father's will. That is the equivalent of a vow. Does anyone suppose that was the first occasion of His so speaking? Does not everyone believe that the like devotion of Himself was an ever present thought throughout His whole life, was an ever present part of His prayers?

You may object to some details in the argument; but it is hard to see how to avoid the conclusion that vows—vows of obedience—were taught by the Old Testament, were continued in the Apostolic Church; and that Christ added to these the principles of poverty and chastity as "counsels" for some, rather than commands on all. "How much weight shall I give that conclusion, if I assent to it?" That depends on a different matter—on how much or how little you care for the Bible.

WATERMAN HALL.

On the 15th of December, 1887, Mrs Abbie L. Waterman of Sycamore, Ill., by will, gave, devised and bequeathed to her executors in trust, her household in Sycamore, together with the sixty acres of land situated in Sycamore Township, adjoining said homestead, to be by them conveyed to a corporate body to be hereinafter organized under the name of Waterman

Hall. In her own language we have her purposes stated as follows: "My design and intention in making this bequest is to provide a place and secure the establishment of a school for worthy and aspiring girls, in which at a small cost they can be educated in such branches as will fit them for the high duties of Christian womanhood, in conformity with the practical teachings of the Book of Common Prayer of the Protestant Episcopal Church. My expectation is that the charges for board and tuition shall not exceed two hundred and fifty dollars per year for each pupil." In order to make this plan practical, she further willed to said institution valuable lands, and other personal property sufficient to erect suitable buildings and permanently endow the school, as will be shown.

On the 11th day of January, 1888, Waterman Hall was incorporated as an institution of learning under the care of a board of nine directors. The following persons were named as members of said board for the first year of its existence:

The Rt. Rev. Wm. E. McLaren, D.D., D. C. L., the Rev. B. F. Fleetwood, S. T. D., the Rev. W. E. Toll, the Rev. D. C. Peabody, the Rev. W. C. De Witt; Messrs James M. Banks, D. B. Lyman, I. J. Woolworth, and W. B. Sanford.

By the death of Mrs. Abbie L. Waterman on March 25th, 1888, the terms of her will concerning the school became operative. The first meeting of the board of directors was held at the episcopal residence, 255 Ontario st., Chicago, Ill., on the evening of May 28, 1888. On motion the Rt. Rev. Wm. E. McLaren, D.D., D. C. L., was elected president; the Rev. B. F. Fleetwood, S. T. D., secretary, and Mr. J. M. Banks, treasurer.

On the 29th of October, 1888, the board met at Sycamore, Ill., determined to make all necessary preparations for opening the school in September, 1889, and elected the Rev. B. F. Fleetwood, S. T. D., rector and treasurer, and appointed an executive committee of which the rector was a member to carry out the will of the directors. Plans and suitable buildings were recommended by this executive committee and adopted by the board of directors, and work began on the main building on the 1st of Feb. 1889. This building has a frontage of 85 feet, and a depth of 40 feet, with an addition in the rear 35x65 feet.

Within it and under one roof are combined chapel, school, music and art rooms, dormitory, parlors, library, dining-room, and gymnasium. On the opening day, Sept. 17th, 1889, 43 boarding pupils were entered, four of whom were provided for in the spacious rectory, and several applicants were refused owing to want of accommodations.

To meet the want, the board of directors decided to erect and have ready for occupancy by September, 1890, a building for the musical department, in which are provided accommodations for about 40 boarders and teachers. The building was completed, except the upper story, and when opened in September, 1890, every available place in both buildings was occupied.

During the summer of 1891 the up

per story of the north building was finished off to accommodate a few more girls, and many important changes for the added convenience of the school, rather than for its increased accommodations, were made.

When the school opened in September, 1892, every available room was occupied. Rooms were rented for a teacher and a few pupils in a cottage opposite the school grounds, and yet over fifteen applicants were refused. From the beginning there have been no vacancies except an occasional one created by illness or other sufficient cause. All such generally have found applicants only too glad of the chance to enter. The present attendance of boarding pupils is 84, and day pupils 24.

So far the institution has received property, personal and real, to the amount of \$153,180, divided as follows: homestead and 55 acres, \$10,000; personal property, \$5,000; money invested in new buildings and improvements of old ones, and rectory, \$60,000; towards the endowment fund stock and farm of 480 acres of land adjoining school grounds, inventoried at \$47,282; Waterman Block, Sycamore, \$18,000; 100 feet, west Madison st., Chicago, \$12,898.

In addition to the above the school is the residuary legatee of the estate of Mrs. Abbie L. Waterman, from which it is confidently believed a large sum may some day be realized. Yet it must ever be remembered that in order to offer the advantages of a liberal education at the small cost of \$250, larger endowments should be created. To the rich Churchmen of Chicago, of which diocese this is the school for girls, abundant opportunities are here offered to endow scholarships, erect buildings, donate library, laboratory, pictures and other works of art, associating the name of the donor or some loved one with this work of Christian education. Besides being the Chicago diocesan school for girls, it is also the school for girls of the diocese of Chicago, as fifty per cent. of its patronage is always contributed by the diocese. This is due to several causes, chief of which is the fact that the Bishop, and other members of the board of trustees, are generous in their sympathy and substantial aid.

Its rector, the Rev. Dr. Fleetwood, gives his undivided attention to the affairs of the institution, and as principal personally superintends the work of his corps of assistant teachers, and cares for the spiritual well-being of the whole family. The course of study is of a high grade and carries a pupil graduate into the Sophomore year in Wellesley, Smith, and other eastern colleges.

When it is considered that such phenomenal success has crowned the efforts of the first three years of this Church school, we thank God and take courage for the future.

A CORRESPONDENT from Louisiana writes as follows: "Referring to your list of hymns omitted in the revised hymnal, I would call your attention to these: No. 4 is retained as No. 320, 9 as 41, 16 as 48, 277 as 463, 257 as 661, 325 as 634, 326 as 416. I cannot find in the revised hymnal, 26, 87, 177, 242, 258, 397, 420. These are not in your list."

The Living Church.

Chicago, Saturday, August 20, 1892.

REV. C. W. LEFFINGWELL, EDITOR.

IN these restless days of the last decade of the century no one is content with things as they are. That anything is old and long established is, to many minds, a presumption against it. Thus religion comes in for even more than its share of the general criticism and overhauling. It is intolerable that anything should be, even in its essence, changeless.

UNFORTUNATELY for those who desire to make over religion into something new and more congenial to the proud and self-confident thought of the nineteenth century, it is an essential element of the idea of that God upon whom religion depends, that He is unchangeable. Consequently it follows that if it be true that such a God has made to mankind a special revelation, that also must be unchangeable. No part of it can be taken back and something else substituted for it. Truth announced from such a source as eternal truth, and as necessarily underlying the true progress of mankind to their eternal destiny, cannot be cancelled and something else be adopted in its stead.

If the word "evolution" or "development" may be applied to revealed truth, it is applicable only to men's appropriation of it, their progress in apprehending and shaping their lives by it. In this sense there has been unquestionably an unfolding of the truth. Its relations are learned by experience, sometimes sad experience; fuller modes of expression are devised as necessary influences are discerned, often for the first time in the face of wrong and destructive deductions. This is the kind of development which the course of Church history has produced. Thus the great creeds of Christendom were formed, the ecumenical decisions were delivered. Thus also to many an individual soul has come in all ages, under stress of special experience, fresh apprehensions of the truth in its bearing upon the life of the soul.

BUT this unfolding of the truth is irreversible. If we accept a divine Revelation, the progress, the development can only be of this kind. Evolution, as that term is usually employed, is only applicable to religion when revelation in the Christian sense is rejected and religion is regarded as no more than the product of men's instincts,

of their interior longings and aspirations, and of their various endeavors and experiments from age to age.

A RECENT letter in *The Church Standard*, from the Rev. Dr. De Witt, an eminent Presbyterian minister of Chicago, to Dr. McConnell of Philadelphia, gives point to these principles. In these days every man who desires to attract attention must seem to announce something new. Each one must have his song or his prophecy. Amongst the rest it has been predicted that the Christianity of the future is to be "undogmatic," which seems to mean that it will propose nothing to be believed as necessary to salvation, that the old rule, "Believe and be baptized" has become obsolete. The "next step" in Christianity, we are assured, will be to emphasize "conduct" in the sense of "love to one's neighbor."

OF course it is implied that to insist upon a fixed and unchangeable faith is somehow inconsistent with "conduct." It is also implied that the Church of past ages has cared little for "love to one's neighbor." It is with these points the letter of Dr. DeWitt deals, courteously, gently, and modestly, but effectively. He is quite sure "that if Christianity does not embody a distinct supernatural revelation in the view of the men of the future, it can have no distinct existence, for it will have no distinct mission in their view."

BUT Dr. DeWitt's quiet exposure of the false historical assumption that "conduct" was not regarded as a matter of prime importance in the Church of the past, is the best part of his letter. It is peculiarly admirable for its remarkable freedom from prejudice:

"How far are we ahead of the Mediaeval Church in earnest and self-sacrificing work in behalf of the poor? Of course our methods are better adjusted to our condition. But the interposition of the Church between the people and the ruling classes in the middle age was not ineffective; perhaps it was as effective as ours is as yet. Country life, 'in which the rich are poor and the poor have abundance', is gone, and the Church is adjusting its work to this fact. But the Church had a grip on men then which it has not now, and I am disposed to think it had as real and as deep a love for them as the Church of to-day has. And it may be that, filled with the same love, the monks of the middle ages, the reformers of the sixteenth and seventeenth centuries, and the evangelicals of the eighteenth century, did as much work, and did it as intelligently, for the men of their time, as we with our new methods are likely to do for the men of ours."

He leaves it to be considered, in view of this, "whether it is exactly true to say that the Church of the future is going to give itself to the emphasis of 'conduct' in the sense of 'love to one's neighbor' as the

Church in former centuries has not given itself?"

IN one portion of his letter Dr. DeWitt says: "What is to be the creed of the future it is hard to say. Undoubtedly in respect to creed statements the Church is in a transition period." For ourselves, there can be no possible doubt what the "creed of the future" is to be. It will be the creed of the past, or nothing, for modern confessions are not and cannot be creeds in any proper sense. It is only that which has always been believed from the moment the Faith was first delivered to the saints, that which was contained, explicitly or implicitly, in the original deposit which can constitute the Christian creed. As we have said, there may be unfolding, but there can be no cancelling.

IF it be contended that modern thought and scholarship have thrown such a new light upon the Christian revelation as to make possible an entirely new interpretation unknown to the Church of the past and involving a contradiction of any part of that which for nineteen centuries has been the Faith of Christendom, it will be simply impossible to convince the men of the future that this new interpretation has any essential authority. The idea of a true faith as necessary to salvation will come to an end; the idea of a "distinct supernatural revelation" will inevitably perish.

IT is true there is abundant restlessness and discontent with various confessional statements of modern origin. It is true enough also, that among ourselves, there are those who would show us how to "flux" the creed with new meanings; but that the churches of the Catholic foundation are in any "transition period" as regards the fundamentals of the faith is abundantly refuted by the signal defeat of the attack upon the Athanasian Creed in England some years back, and again by the action of the American Church in removing the optional position of the Nicene Creed and making its recitation compulsory on the greater festivals of our holy religion. The very fact that one of the most insidious attacks upon the faith of the Church which has appeared of late years, takes the shape of "fluxing" the Creed with new interpretations, rather than its abolition or alteration, shows clearly enough the hopelessness of the latter undertaking.

THE Calvinistic heresy of an invisible Church of the elect known only to God, as the only true Church, is not very frankly preach-

ed in these days. The pendulum has swung to the other extreme and the doctrine which is now finding favor is that which identifies Christianity with humanitarianism. It declares that so far from being invisible and consisting only of the elect, "the Church" is really coextensive with the world, "and there is not a man living who is not a member of the Christian Church." "By the very fact of birth," we are told, "a man becomes a member of the Church of Jesus Christ as it exists in this world. There is no lesser ground than that. It is not something that a man chooses to be, but something he cannot help being. Any man in this world is either a loyal or a recreant member of the Church of Christ."

THE Church is continually obliged to assert the truth which lies between extremes. Formerly it was necessary to maintain, against the disciples of Calvin, that Christ died for all men and not for the elect only, that if any man will, he may enter in and be saved, that "God so loved (not hated) the world, that He gave His Only Begotten Son to the end that all that believe in Him should not perish but have everlasting life." But in view of the humanitarian doctrine, as above defined, it is necessary now to assert, in season and out of season, that, though Christ died for all, His death is of no avail to those who do not take advantage of it, that it is only if a man will that He can enter into the state of salvation, that men must believe if they would not perish. The old way, announced by Apostles—the way of repentance and faith—is the only way still. All men are not by birth members of the Church. The utmost that can be said is that they are potentially members, which means that the way is open; men are called and invited, but it rests with themselves whether they heed the call and accept the invitation. It is not the language of Christianity to say that men have a "right" to salvation, but rather that salvation is an inestimable privilege which God has granted, out of His own free grace and love, to those who "by nature are born in sin and the children of wrath" (Church Catechism).

IN opposition to this we are reminded of the "Fatherhood of God." It is said that He is the Father of all men. We are His children by nature. Therefore we are by birth members of His Church and have only to claim our place in it. In this sense, only, outward ceremony, such as Baptism, with its professions and promises, is but

the claiming a right which is ours by birth. It is true that God as Creator is the Father of men, but this, in the present state of mankind, since the Fall, is far from reaching the measure of what is meant by the Christian idea of the Fatherhood of God. By creation, God is the Father of all things as well as of men; but the lower animals, though they are sustained and furnished with all that is needful for the maintenance of life and the accomplishment of their destiny, by a Father's hand, are not, on account of this relation, members of the kingdom of grace. Mankind, moreover, though still, in this sense, children of God, since He continues to sustain them in life and to uphold them in their being as tenants of the earth, have, as a race, taken out of His hands all that department of their being which is most exalted and peculiar to themselves. They have subjected their whole moral and spiritual nature to a far different power. Henceforth they are "conceived and born in sin" (Office of Public Baptism). They can only become the spiritual children of God through adoption—the adoption of Grace. United with Christ in Holy Baptism, they become "bone of His bone and flesh of His flesh" and thus partaking of His Sonship, they become the children of God in a new and higher way. They receive that which by nature and natural birth they could not have. There is no other way revealed to man, by which we can be made members of Christ, children of God, and inheritors of the kingdom of heaven.

This old and homely way may have no charms for teachers, filled with admiration for the greatness of the human race, and inclined to regard sin as misfortune, not as guilt. But it is the way of the Prayer Book and of the Church of God in all ages. It was not the manner of our Blessed Lord to minister to the pride and self-assertion of men. It was those who were sick and knew that they were sick to whom the great physician came. It was those who were sinful and knew and sorrowed for their sin whom He forgave. He had no contempt for those who came to him because they wanted to save their souls, for it was for this very purpose He came, to "save sinners." He did not call the strong, the wise, the able, to come and join with Him in promoting a great cause, but He said: "Come unto Me all ye that labor and are heavy laden and I will give you rest." Humility was the primary condition of His grace. The first

four beatitudes are the fundamental requisites of the kingdom of Heaven. It is hard indeed to reconcile this modern talk of men being by birth members of the kingdom of grace, and having "rights" which they may claim from God, with anything that ever fell from the lips of the Saviour. When doctrines of this kind were first formulated in the fifth century and the attempt was made to circulate them as legitimate parts of the divine dispensation, the saints and fathers of the Church rose up and exposed their destructive significance. The decisions of the Church, in her tribunals, condemned them utterly. The sense of those decisions is expressed as clearly as language can do it, in the 39 Articles, the Catechism, and the Baptismal Offices of the Anglican Communion. There can never be a backward step in such fundamentals as these. In the end the voice of truth will be heard and the practical results will show themselves too clearly for further doubt. Men pass away but truth remains.

KIRKS AND CASTLES.

EDITORIAL CORRESPONDENCE.

II.

"By Stirling castle we had seen
The mazy Forth unravelled,
Had trod the banks of Clyde and Tay,
And with the Tweed had travelled;
But when we came to Clovenford,
Then said my winsome marrow,
Whate'er betide we'll turn aside
And see the braes of Yarrow."

We did not go to Yarrow, but we did see "the mazy Forth" from the esplanade of Stirling Castle; we watched its windings in the wide valley, and feasted our eyes upon the verdurous expanse—no lovelier landscape in all the world. Yet these peaceful slopes have been trodden by armed and mailed men, trampled by war horses, and stained with the best blood of England and Scotland. We are in sight of a half-dozen battle-fields. Indeed there is scarcely a mile of this living green that has not been fought over. To the westward, some miles away, you may see a flag flying, where Robert Bruce with forty thousand Scots defeated an English army of a hundred thousand. It is Bannockburn. Nearer, on the other side, and within reach of the old guns of the castle, is the Bridge of Forth, where Wallace repelled another English invasion with tremendous slaughter.

Stirling is the key to the highlands, the last rallying ground and fortress. Beyond, there are no defences but the hills. To this point swarmed the clans at the beckoning of the beacon fire on the high castle tower. From Ben Lomond the signal was repeated, as well as from nearer Ben Venue, and from a dozen intervening heights.

They were a valorous and a virile race, those Scots, whom neither Roman nor Dane, Saxon nor Norman, could subdue. They were almost as fierce in religion as in war, and nowhere was the iconoclasm of "The Reformation" so ruthless as in Scotland. So far as I know, not an image of the Blessed

Virgin, of saint, or of bishop, or an inscription in honor of them, remains in Scotland unutilated. There was something besides religious fanaticism in the movement. Covetousness perhaps influenced more than piety. The property of the religious houses, carefully managed and accumulated through many generations, was a tempting prize for those in power, while there was free plunder for everybody of whatever could be turned into money. The lead was torn from the roofs of magnificent churches and abbeys, the brass was taken from tombs and monuments, consecrated bells and even the holy vessels of the altar were sold for old metal, and the altar itself was defaced.

"This is a very religious town," said the waiter on Sunday morning. It was, indeed, very quiet. Every shop and saloon seemed to be closed, nobody was on the street until the church bells rang, and then the principal streets (very narrow) were thronged. But on the Saturday evening I saw more noisy drunkenness on the best street in Stirling than I ever saw in Chicago in all the years I have known that city. Nobody, least of all the policemen, seemed to notice anything out of the usual order. It appeared to be quite the proper thing to be drunk on Saturday, P. M. Perhaps it helped to make a quiet "Sabbath"!

We took our early Communion at Trinity church, a handsome, modern structure, where there are weekly Celebrations and daily choral services. The English office is used. Scottish Churchmen are deprived of a liturgical treasure for which the American Church is indebted to their ancient liturgy, I mean the Oblation and Invocation. Of course, one can understand that the weak and persecuted Church was forced to seek sympathy and support from her powerful sister, by law established in England, but it seems a great pity to sacrifice a treasure of the national Liturgy for the sake of being "English."

During the day we managed to get a glimpse within the old Greyfriar's grand monastic church which, under Presbyterian auspices, is known as "High Church," perhaps because it is on the hill, almost as high as the castle. Of course the monastery was destroyed; there is not one stone left upon another. The church is too massive to be much remodelled, but the altar has been taken away, and a solid wall divides the nave from the choir. In what was formerly the sanctuary is placed a cabinet organ, the organist and singers facing the congregation. All the beautiful statues are missing and the empty niches look very forlorn.

On your way to the castle you may see another monument of vandalism and sacrilege, the ruined palace of the Earl of Mar built from the stones of Cambus-Kenneth abbey. The statues and rich carvings of the consecrated abbey church were carried off to decorate the walls of a great lord's mansion. Even John Knox said that no good would come of this profanation. It is the only ruin I have gazed upon without a feeling of sadness. As showing how time brings changes I note in a daily paper of the week preceding our visit to Stirling the announcement that the Mar family have recently erected in their mortuary chap-

el a new reredos with a crucifix "of unusual solemnity and beauty." In view of the sin of their ancestor, the inscription is especially appropriate: "Miserere nostri, Domine, miserere nostri."

Of the castle perhaps there is nothing to be said that is not already said. It surmounts a crag which rises abruptly on three sides, 300 feet above the beautiful valley. On the slope of the other side the city lies. The castle is kept well repaired and is used for garrison purposes. The soldiers live and lounge in the rooms that once sheltered royalty, and the inner court-yard is a common passage way. The chapel royal is degraded to a lumber room, every vestige of sacred symbol removed from without and within. No carved saints and angels of the olden time remain in all Scotland, but on the castle palace at Stirling may still be seen the wretched imitations of heathen sculptures which were allowed to stand. C. W. L.

London, July 25.

THE NEW HYMNAL.

BY THE REV. H. R. PERCIVAL, D. D.

I.

From that hymn of many versions (No. 37), "Lo! he comes with clouds descending," we greatly lament the omission of that superb verse (No. 3 in A. & M):

"Those dear tokens of his passion
Still his dazzling body bears,
Cause of endless exultation
To his ransomed worshippers;
With what rapture
Gaze we on those glorious scars."

These are some of the most conspicuous examples. We cannot say that we are well pleased with the form in which "Jerusalem, my happy home" (or as the new book calls it, "O mother dear Jerusalem"), as No. 402 appears. We admit the difficulty in cutting down a hymn of some dozen or more verses to the compass of a hymn for use, but as being a composition of so early date when we have so few English hymns, perhaps it might have been kept entire and divided into "Parts." At all events, everyone will be sorry not to find the old familiar verses, this new book containing five less than the present "Hymnal."

7. There are a number of vexatious little verbal changes. We have already referred to one or more; we wish to mention a few others. In that so much admired composition, which we do not consider wholly well adapted to being sung as a hymn in Church, but which certainly, as it came from the pen of Dr. Neale (*facile princeps* in translating hymns) has a superb ring of battle and a shout of victory, we find the first verse quite ruined. The idea is the attack of the Madianites, their coming up on the holy ground of God's ancient people, and there being vanquished, not by the power of men, but by the power of the cross yet to come; accordingly, thus the verse stood (if we remember aright, we have not the book by us):

"Christian, dost thou see them
On the holy ground,
How the hosts of Madian
Prowl and prowl around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross."

With this let the reader compare verse 1, hymn 77, of the new book and he

will see whether it has been improved.

Hymn 646, the great missionary hymn of S. Francis Xavier, is strangely changed in the first verse. The saint wrote:

"My God, I love thee, not because
I hope for heaven thereby,
Nor yet because who love thee not
Must burn eternally."

Why was this changed? Can it be that some do not believe that "their worm dieth not and that the fire is not quenched"?

The most extraordinary change, however, of all is in the last line of the *Dies iræ*, No. 34. Here we read "Grant us thine eternal rest," and we also find the last verse consists of only two, instead of three lines, as all the others. What can "us" mean in this place? It does not appear to have any possible connexion with what has gone before. In the present "Protestant Episcopal Hymnal" there is nothing of the sort; the prayer is clearly for "man" when he rises to judgment. Hymn No. 483:

"To the rest thou didst prepare him
By thy cross, O Christ, upbear him,
Spare, O God, in mercy spare him."

We would suggest that the last verse be made to read:

"Spare, O God, in mercy spare him!
Lord, all-pitying Jesu blest,
Grant him thine eternal rest."

If these are not theologically Tweedledum and Tweedledee, we are much mistaken.

One more criticism and we are done. The expression addressed to the Incarnate Son upon the mediatorial throne "plead for me" is no doubt theologically defensible, and some theologians have even thought that our Lord still prays as he did when on earth; but yet to the reverent the sound is never agreeable and seems to lower Him to the level of the creature. We could wish it were changed to "Think on me," or the like, wherever it occurs; notably in "In the hour of trial," "Alleluia, sing to Jesus," and "The saints of God."

We pass now to the pleasant part of our work, viz.: to praise, and there is so much here to say that we hardly know where to begin. Perhaps we can sum it up best by saying that the commission (in our opinion) was given to revise one of the poorest hymn books in existence, and has returned, if not the best, certainly one equal to the best of the hymnals in the English language. If we still have our preference for "Hymns Ancient and Modern" it is not because we consider it better, nor so good from a literary point of view, but because it has found such universal acceptance, because we have used it for so many years, and because it contains some hymns we should be sorry to lose; e.g., "The eternal gifts of Christ the King," "The God whom earth, and sea, and sky," "Blessed feast of blessed martyrs," "Around the throne of God a band," "Jesu, grant me this, I pray," "Now my tongue the mystery telling," "O Lord, who formedst me to wear," "We know thee, who thou art," "Now that the daylight fills the sky," and "Blest Creator of the light," to which must be added "Christians, awake, salute the happy morn" and "O sons and daughters, let us sing," already mentioned.

The metrical Litanies which have been introduced are a great boon, and one which will be universally apprecia-

ted. We must also, at the risk of presumption, express our great satisfaction at the Churchly arrangement of the contents of the book. There can be little doubt that the new book will be attacked on account of its great size, there being 673 hymns in it, but we are convinced that it is impossible to have a book with a small number of hymns which would fill the demand. We went over the list most carefully, and found that there are over 300, no one of which could possibly be omitted without causing the greatest dissatisfaction. Perhaps 200 new and untried hymns would have been sufficient, but of this, the committee are better judges than either our readers or ourselves. We at first thought the number could be greatly reduced, but afterwards found that we were mistaken, to a certain extent at all events. When it is considered that most churches use at Morning Prayer, 2; at Holy Communion, 3, and at Evensong, 3, we have 8 hymns on a Sunday; and as there are 52 Sundays in a year, this will make a total of 416, and no provision has been made for other holy days nor for special occasions. Nor must it be supposed that this vast number has a smack of Protestantism. In the present Roman Missal there is provided for every day with a Collect, Epistle, and Gospel of its own, a special Introit (1), and offertory (2), and a Communion (3). In the Breviary there is a special hymn for Mattins (4), Lauds (5), and Vespers (6) for many days; and thus we have 6, not counting the Sequences, Tracts, and Graduals, nor the fixed hymns which at the little hours are practically unchanging. Now if we reckon the number of days having such prayers as we have described as 150, we shall have the "R. C. Hymnal" (so to speak) consist of 900 pieces at the least! Of course, it is true that the Introits, Offertories, and Communions are not metrical compositions in the Missal, but they may fairly be counted, as with us metre-hymns usually take their places.

The commission are to be much complimented upon their success in keeping the doctrinal tone so strictly Churchly, and yet so carefully guarded from giving offence to any one who accepts *ex animo* the Book of Common Prayer. The Hymnal should be undoubtedly in doctrinal agreement with the service book, and this is the case (with but few exceptions) in the collection we are considering.

It would be a pleasant work to go on pointing out excellence after excellence in this book, which would be as easy as it would be agreeable, but we think we have said enough. In our humble opinion, the commission have deserved the thanks of the Church, both for what they have included in their book, and (perhaps equally) for what they have omitted from the present "Hymnal."

To reduce what we have said to practice, we would urge the commission to amend their report, before offering it, in the following particulars: in the room of either hymn 54 or 55, restore "Christians, awake salute the happy morn," number 21 in the present "Hymnal;" and in the room of 106, or 107, or 115, or 116, or 120, or 121, place the famous hymn: "O sons and daughters, let us sing," number 130 in Hymns A. and M.

In the *Dies iræ*, hymn 34, change in

last line "us" to "him," referring to "man" of the verse before.

Restore to 37, 8, 636, 178, 96, and 100, the omitted verses.

In the room of 129, 130, or 131, restore "Come, Holy Spirit, Heavenly Dove," number 128 of the present "Hymnal;" and in lieu of 233, restore from "Hymnal" number 201: "Forth from the dark and stormy sky."

Should these alterations be made, and the "Hymal" thus amended be passed in full, the Church might well be proud of her new book.

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PERSONAL MENTION.

The Rev. A. J. Derbyshire of Grace church, West Farms, New York, sailed for Europe Aug 3rd.

The Rev. Dr. Lindsay of St. Paul's church, Boston, has been passing summer days at the Intervale House, Interwall, N. H.

The Rev. Jas. H. Van Buren, of Lynn, Mass., has been spending several weeks at Littleton, N. H.

The Rev. D. Threadwell Walden is summering at Tamworth, N. H.

The Rev. Wilbur F. Paddock, D. D., rector of St. Andrew's church, Philadelphia, is passing his vacation at the Twin Mountain House, New Hampshire.

The Rev. J. V. Chalmers of Grace church, New York, sailed for Europe, Aug. 3rd, in the steam-ship "City of Paris."

The Rev. W. W. Rafter of Dunkirk, N. Y., and the Rev. G. C. Rafter, of Cheyenne, Wyo., sail on the 13th for Europe to be absent four months. Their address will be care of the Union Bank of London, London, England

ORDINATIONS.

Mr. Hudson Stuck of the missionary jurisdiction of Western Texas, was ordered deacon by the Rt. Rev. J. S. Johnston, D. D., Bishop of Western Texas, in St. Augustine's chapel, University of the South, Sewanee, Tenn., on Sunday, the 7th of Aug. His address will be Grace church rectory, Cuero, Texas.

ACKNOWLEDGMENTS.

The editor of THE LIVING CHURCH takes pleasure in acknowledging the receipt of the following sums for the cathedral of St. John, Newfoundland: \$10 from a reader in Kingston, N. Y.; \$6 from I. P. H., Lynn, Mass.; and \$1 from a reader in Champaign, Ill.

MARRIED.

CAMERON—RHINELANDER.—At Christ church, Lucerne, Switzerland, on Saturday, Aug. 6th, by the Rev. Henry Y. Satterlee, D. D., the Rev. Lewis Cameron, assistant minister of Calvary church, New York, to Helen, daughter of Frederic W. Rhineland, Esq., of New York.

TOWNSEND—SHERMAN.—On Aug. 6th, at the residence of the bride's mother, Rye, N. Y., by the Ven. Arcedhacon Kirkby, D. D., Kate Wendell, eldest daughter of the late Edward Sherman, to Edward Britton Townsend, of Boston.

WILSEY—HAUSKATH.—On the 4th inst., at Trinity church, Morrisania, by the Rev. Albert S. Hull, Bertha Hauskath to Benjamin Wilsey.

DIED.

HOE.—Suddenly, on Friday, Alice, only daughter of Edward S. and Alice S. Hoe, in the 4th year of her age. Funeral services were held at the Cathedral of the Incarnation, Garden City, L. I., on Monday, Aug. 8th.

HIGGINS.—At El Paso, Texas, of diphtheria, July 22nd, Clissold, aged 8 years, 1 month; and on Aug. 4th, of diphtheritic paralysis, Oubert Francis, aged 10 years, 2 months, the youngest surviving

children of George H. and Katie Chase Higgins, of El Paso, Texas.

"In death they were not divided."

BERNE.—Clara S. beloved wife of the Rev. James L. Berne, departed this life at Winslow, Ark., July 26th, in the 25th year of her age. She died a most happy and triumphant death in the confidence of a certain Faith. "May she rest in peace, and may perpetual light shine upon her."

OFFICIAL.

CHARLESTON, August 6th, 1892.—At a meeting of the Standing Committee held this day, the following communication was read from the Rt. Rev. W. B. W. Howe, Bishop of the Diocese of South Carolina:

"I shall ask the convention at its next meeting to elect an Assistant Bishop. I regret to say that by the advice of my physician, I must not take up the work of the Diocese before the next Diocesan Convention. In the meantime, I shall, with the assistance of the Standing Committee, make provision for all necessary Episcopal Visitations. During my enforced inability I hope the Standing Committee will continue to act as the Ecclesiastical authority of the Diocese, and I beg the gentlemen of the Committee to take such action as seems best for bringing this paper to the notice of the Diocese."

In accordance with this request of the Bishop, the Standing Committee passed the following resolution:

Resolved, That the notice of the Bishop's intention to ask for the election of an Assistant Bishop at the meeting of the next Diocesan Convention, be published in the papers of Charleston, Columbia, and Greenville, for the information of the Diocese, and in the Church papers for the information of the Church at large. The secretary is instructed to have these proceedings published.

A. M. LEE,
Secy. pro. tem. Standing Com., Diocese, S. Carolina.

The Annual Clerical Retreat will be held in the Albany Cathedral in the September Ember week. The Retreat begins on Wednesday, the 21st, at 5:30 P. M., and closes on Saturday, the 24th. The conductor will be the Rt. Rev. E. T. Churton, D. D., the Lord Bishop of Nassau. No regular charge is made to retreatants; each priest makes such offering towards the expenses as he feels able. Clergy expecting to be present are requested to send word before Sept. 1st to the REV. CANON FULCHER, 4 Pine st., Albany, N. Y.

APPEALS.

appeal most earnestly for a family in deep distress. For five years the father has been an invalid wife delicate, four little girls, very poor and in great need. Anything sent to me will be put into the hands of these needy people. Address REV. W. W. PATRICK, Dublin, Texas.

TWELFTH SUNDAY AFTER TRINITY.

The Church Mission to Deaf-Mutes, New York, incorporated in 1872, asks for offerings and donations in the five dioceses of New York, the six dioceses of New England and the diocese of Newark. Those received in Western New York and Central New York will be appropriated for the support of the Rev. C. Orvis Dantser, and those in Boston for the Rev. S. Stanley Searing.

Wm. Jewett, treasurer, 89 Grand st., New York.
Rev. Thos. Gallaudet, D. D. General Manager,
9 West 18th st., New York.

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-western Deaf-Mute Mission. They may be sent to REV. A. W. MANN, General Missionary, 123 Arlington st., Cleveland, O.

THE GENERAL BOARD OF MISSIONS.

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

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

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

Salaries of sixteen bishops; stipends of 1,100 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, so as to reach him before August 31st to be included in this year's receipts. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

WANTED.—Experienced organist and choir master. Must be familiar with training and organizing boy choirs. Address immediately, DABNEY M. SCALES, 29 Madison St., Memphis, Tenn.

FOR SALE.—Three lancet windows of English stained glass, two of same size, 13 ft. 7 in. long by 3 ft. 3 in. wide; the third two feet longer and of same width. The last contains large figure of St. Andrew. All in perfect condition. Cost \$500. Will be sold for \$200. Apply to rector, St. Andrew's church, Ann Arbor, Mich.

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

CHOIR AND STUDY.

CALENDAR—AUGUST, 1892.

21. 10th Sunday after Trinity.	Green.
24. St. BARTHOLOMEW.	Red.
28. 11th Sunday after Trinity.	Green.

CHORAL DIRECTORY.

A Recent Service Calendar, for One Week's Choral Work in Lichfield Cathedral.

SUNDAY, A. M.: Barnby in E; anthem, "I will sing of thy power," Sullivan. **P. M.:** Canticles, Barnby in E; anthem, "Fear not, O Lord," Goss.

MONDAY, A. M.: Services, King in F; anthem, "O give thanks," Tucker. **P. M.:** Canticles, Plant in F; anthem, "Blessed is the man," Troman.

TUESDAY, A. M.: Service, A. J. Hopkins in C; anthem, "Thou visitest," Greene. **P. M.:** Canticles, Arnold in A; anthem, "Great is the Lord," Hays.

WEDNESDAY, A. M.: (Mens' voices.) Service, Palmer in F; anthem, "O my God," Benson. **P. M.:** Canticles, Bridge in G; anthem, "O clothe our valleys," Spohr.

THURSDAY, A. M.: Tallis' responses, Athanasian creed, communion service, Tours in F; canticles, Tours in F; anthem, "Lift up your heads," Handel.

FRIDAY, A. M.: Litany choral (without organ) service, Goss in C; anthem, "Have mercy," Palestrino. **P. M.:** Canticles, Walmsley in D; anthem, "Judge me, O God," Mendelssohn.

SATURDAY, A. M.: Service, Garrett in F; anthem, "I will call and cry," Tallis. **P. M.:** Canticles, Garrett in F; anthem, "Leave us not," Stainer.

Our generation seems to have plunged into a vortex of centennials, a few of them planetary, most of them only meteoric. Our little inland hamlets and village-cities, by the score, are waking to a centennial consciousness, while here and there one challenges a second access of retrospective consideration. With some of these, as Churchmen, we enter heartily into the festivities they evoke; with others, ancient antagonisms are kindled afresh. This time we are confronted with a Shelley centenary, and already the preliminary note of festive purpose, not only in Oxford, but even in the Horsham parish, have caused a flutter of sympathetic excitement in our own literary world. Shelley elbows Columbus, and enthusiastic memorialists vie with each other in fervor and persistency. The Shelley side runs largely to verse, and diluted apostrophes to the genius of the departed master find place in the magazines.

The spirit of the times seems greatly changed since the boy-genius, stumbling in his mid-day dreams and visions of a half-crazed ideal life and world, made his way up to Oxford; breaking the decorous proprieties of the great dining hall, one evening, by that explosive query addressed to an acquaintance across the table, in a shrill, penetrating voice: "X—! Is it true that you believe in that execrable thing they call Christianity?" We all know the sequel without taking into account the speculative unrest and philosophic cataclysm of that distempered period, without recalling the tremendous vagaries of Southey, and the half-craze that befell even the austere Bard of Rydal Mount himself! The spirit of the age was distempered. The extravagances of the French Revolution in its progressive stages had

turned the soberest and wisest heads. Only we have solid, Christian, loyal England on one side of the channel; and debauched apostate France, drenched and drunken with pillage and blood, on the other. Shelley belonged in the semi-tropical atmosphere of Jean Jacques Rousseau. As a "citizen" of France, he might have confronted his long-cherished ideal, come to harvest, or, like as not, paid the toll of his head to the guillotine.

Fatality hovered over Shelley from birth to death. Through the ethical and moral eclipse of his dawn he read Christianity backwards, and flouted and profaned its Supernatural, while wildly adventuring in one of his own conjuring. England was not ready to stultify or waive the Catholic Faith of the nation, and so Shelley became a self-convicted outlaw. Again, he was an Anarchist, and strove for nothing so blindly and madly as the overthrow and extinction of civil government and its institutions. Again England confronted his delirium with her impregnable constitutions and institutions of authority and obedience; and again was the poet found an outlaw. Shelley was a deadly foe to the prime and fundamental institution of Christian civilization, the family; was, in brief, disgusting as the epithet looks in such a connection, a logical and premeditated "free love." England, in indignant protection of her most tender and sacred trust, the family, a third time repudiated her outlaw son.

The facts remain undisputed, unchanged, and still brand the name and fame of the crazy poet. No Christian man or community will condone or overlook their moral and social significance. And yet we are conscious of debilitating, subtle and demoralizing agencies at work in our social life, and chiefly through a complaisant and half apostate literature. While no author or publication of general repute will apologize for, or accept the dialectics of the modern anarchist, nihilist, and free-love, unhesitatingly ranking them with the most formidable foes of Christian civilization, we find apologists, and even eulogists for the Shelley of an hundred years ago, who was in his own profession and life all three in one: atheist, anarchist, and free-love.

Can the glamour of poetic art unsettle the eternal foundations of moral law? What is the witchery and Circean charm of Shelley's verse, to the spiritual and moral breath of the race? Grant that Shelley had not read, and could not for moral blindness read, the sequel of his own postulates, what is that to the eternal interests threatened and wantonly assailed by the blind incendiary stumbling among the combustibles and explosives "set on fire of hell," and only waiting the timely torch? It is not true that the Church of Christ is become complaisant of moral and spiritual contagion. Nor is she asleep on her watch, or ready to strike hands, or make truce with her ancient enemies. The falsities promulgated, and in part exemplified, by the half-crazed poet a century ago, have lost nothing of their deadly venom. We watch them with unrelaxed eagerness and apprehension.

We do not propose to be sung to sleep or hypnotized by any lyric trick. Shelley is, as he was, decades ago, a dangerous genius quick and strong to lure unstable souls astray from truth and safety. There are times and crises in the affairs of others than Ulysses the adventurer when it is a safe and wise thing to stop the ears. While we have Shakespeare, and George Herbert, and Wordsworth, and Tennyson, and our own clean, clear-singing poets, we shall not suffer for want of Shelley. A toxicologist or well-learned pharmacist may come to use the wholesome side of deadly poison in the service of the healing art. So of literature and multitudes of its perilous growths; but it calls for a steady hand, a wise head, and a sound heart if one would handle Shelley without harm or loss.

We have been led into this line of comment by certain symptomatic articles and poems, memorial and otherwise, in recent magazines of highest standing. One of them, under the caption of "Shelley's Works," we make the following summary, as a warrant and large justification for what we have written:

"What were the tenets that had so involved him in opposition to the social opinion of his own countrymen that he went into voluntary exile? His atheism stands first, because it caused his expulsion from Oxford. He had conceived the divine power in terms of the historic Jehovah, and its relation to man under the Christian Dispensation in terms of an obsolescent theology. * * * He took the short and easy, but rational, method, and denied the truth of the original conception.

The second tenet which immediately drew upon him scandal and obloquy, was his belief that legal marriage was not a proper social institution. * * * The continuance of forced union, on the side of either man or woman, after affection (see!) or respect ceased, was revolting to Shelley. * * * The belief of Shelley in love without marriage was an extreme way of stating his disbelief in marriage * * * as the law of England then was (and still remains!). * * * In the matter of marriage, though he acted on his belief in taking his second wife without a divorce from his first, in both unions he went through the form of marriage (and so was a bigamist). He thought that the institution should be abolished and a new rule of life substituted. The present was wrong, let it cease. It was the form of what is now called Nihilism. The state of society that existed seemed to him real anarchy. "Anarchs" was a favorite word with him for kings and all persons in power. It was a government of force. Kings and priests were its depositories. Their very names were embodied curses."

And so on, from Mr. George E. Woodberry's eulogistic paper, "Shelley's Works," in *The Century Magazine* for August.

Thus securely placarded by his latter day eulogists, and in no faltering, equivocal terms, let us turn for a parting glance at that bewildering, almost inconceivable obverse to this most paradoxical of personalities. Where else shall we look for such psycho-

graphic impressions of nature in her mystical and untranslatable moods of super-sensuous beauty! Who ever before, or since, saw so far, so much, so lovingly of this earlier Gospel-Revelation of "the invisible things" of the spiritual world? And such unearthly melodies as sing and pulsate through his lyric lines, that seem to have taken form without human intervention, as do flowers and the living "Folksongs" of the nations, how are we to account for them from such a soil? Alas, we can know little more than this: that in the hidden mysteries of Providence, the rose and the deadly nightshade may grow up and flourish side by side.

As a practical question, we do not find it altogether easy to define the moral and socialistic attitude of the great University, which one hundred years ago expelled Shelley for certain statutory offenses, and yet is preparing to celebrate his "centenary" by a public performance of "The Cenci," to be supplemented by the erection of a costly memorial monument. Has the University of Oxford repealed or amended its ancient watchwords against blasphemy or atheism? Or, these standing unchanged, has the University grown tolerant and complaisant towards them? And how must an honest, truthful memorial tablet read, if erected within Horsham church?

MAGAZINES AND REVIEWS FOR AUGUST.

Harper's Monthly, among the leading illustrated monthlies, stands well at the front. It is a tempting sequence of miscellany—at once critical, learned, realistic, scientific, poetic, and throughout agreeable and instructive. It opens with a "First Paper" on "Literary Paris," by Theodore Child; a subject which is, of itself, to Churchmen sufficiently unsavory and melancholy, and Mr. Child, in his adroit sketches and nice art of putting things, is unable to do away with these resolute impressions. The world of Christian ethics and morals has suffered incalculable harm and outrage at the hands of these Parisian *litterati*, and there is no possible ground for a flag of truce between compatriots so profoundly antagonistic. We cannot but regret deeply that the editorial management, usually so shrewd and wholesome, has engaged Mr. Child in an adventure which promises neither entertainment nor satisfaction to the religious community. With this single exception we find admirable papers. Certainly Constance Fenimore Woolson is chief among *raconteurs*, for who of all tourists commands such sparkling vitality, such wealth of color, and contagious vision! We indeed look through her eyes, and her experiences of "Corfu and the Indian Sea" become literally public property. The illustrations here, as elsewhere, are vivid and graphic. In this heated term, Mr. Prudden's strongly illustrated paper on "Ice and Ice-making" has something more than an ephemeral interest. Mr. Howells carries forward his novel, "A World of Chance," Part VI. It was a fortunate circumstance for the literary world that Prof. Charles Norton of Harvard became the literary executor of the late James Russell Lowell, whose carefully prepared study of John Webster, the early English dramatist, with its many felicitous citations by way of illustration, will delight "well-read readers" in this dearth of really serious and scholarly productions. Mr. Lowell has the rare gift of transporting old, long-ripened interests into the living present, newly alive and quickened. There is an illustrated paper on "The Italian Army"; while Mr. Millet

and his corps of co-operative artists and engravers, in Part VII. have virtually completed their somewhat desultory journey "From the Black Forest to the Black Sea." There is unworsted sparkle and penetrative force in Mr. Charles Dudley Warner's "Editor's Study," a department not likely to dwindle under his hands.

The *Century Magazine* keeps up its "Midsummer holiday number", and its special cover is a marvel of felicitous design. It is almost a "Shelley number" too. The articles are beautifully varied in interest, and must tempt the appetite of the most fastidious reader. The opening paper, "The Ascent of Fuji, the Peerless," is the joint literary work of Mabel Loomis and David P. Todd, and the artists Harry Fenn, A. Castaigne, and E. B. Child. It possesses the charms of Novelty, clear, easy narrative, and unusually intelligent observation. Mr. Stoddard's "Servian Song" is not likely to enhance his reputation. "A Sea Change" illustrates Mr. Edmund Clarence Stedman's absolute bondage under classic and especially Grecian ideals, so utter, in truth, that his attempt at a bit of Massachusetts coast scenery, is literally engulfed in a very maelstrom of Hellenic imagery and "properties," all of which is strongly reinforced by the illustrations of Will H. Long, which in importance fairly challenge the verses of the poet. In Mr. Stedman's paper, "The Nature and Elements of Poetry, VI., Truth," farther on (page 613), he unconsciously administers a stinging rebuke to his retrospective and inveterate classicism, in a criticism which he dutifully and graciously accepts from Lowell, concerning some of his earlier verses. Other important and commanding papers are "Architecture at the World's Columbian Exposition," "The Great Plains of Canada," "Christopher Columbus, IV.," "The Great Voyage," by Emelio Castela, a brief sketch and study of Paul Verones, by Stillman-Cole, of especial value. "Shelley's Works," by George E. Woodberry, have already received our attention. Among the "Open Letters" will be found many valuable practical suggestions, as "Camping Out for the Poor," by Philip G. Herbert, Jr.

The *Cosmopolitan Magazine* visibly gains in strength and congruity under its new management; only neither Mr. Howells, nor any other man, however masterful, can at one stroke develop a new individuality in a great monthly. A finer wisdom has been shown in a gradual and symmetrical introduction and assimilation of news and better elements. The *Cosmopolitan* has lost some of its vivacity and freshness of brief and striking papers. The new management however, is felt, and to the advantage of the magazine. The illustrations are pitched on a higher note, although Mr. Chase, with his audacity, himself needs an illustrator now and then, as may be seen in his most inconsequent attempts on page 432 of "Anita," a failure the more inexplicable when his beautiful work is studied in the preceding pages of the same story. There is a strong vignette-portrait of Henry James. Hamlin Garland who understands laboring people sympathetically and well, gives a spirited sketch of "Salt Water Day," an annual midsummer holiday among the inland farm-workers of New Jersey, and elsewhere along the northern coast. The "Phillipine Islands," well illustrated, is something much better than hackneyed travel work, and the writer, Rufus Allan Lane, holds a facile pen. The route is unconventional, and the narrative fluent. W. C. Fitzsimmons in his "California Farm Village," sets forth the achievements of the Riverside settlement in such persuasive colors that a fresh influx of prospectors may be looked for in that bonanza region of horticultural marvels. Prof. Brander Matthews writes, in semi-professional way, "Books about German and French Literature." He covers more ground than he can manage and deals with unwholesome suggestions or "background topics" with rather unpleasant frankness. "A revolution in English Society," with

many portraits of noteworthy ladies, is rather a hackneyed theme, by Henry Arthur Herbert. This is followed by Alfred Veits' "Curiosities of Musical Literature," with many technical illustrations; while St. George Mivart contributes his third paper, in his attempt to reconcile "The Causes of Evolution" with the exactions of the Catholic faith.

Magazine of American History. The historic museé is not always necessarily pedantic or dryly annotistic. Mrs. Lamb has the fine secret of garnishing her monthly spread with many an inviting and unexpected *entree*, without detriment to the "solids" of her ever varying *menu*. Among the sober records of Edentown Tea-Party of 1774, in North Carolina, "Muscotia," and the doleful massacre of Chicago in 1812, now cheerily shines out Miss Jane de Forest Sheton's charming study, "Ends of the Century, How they Differ, and How they Blend." And what could be more grateful than that reminiscence of the successful novel of 1836, "Horse Shoe Robinson," and a good square glimpse of that heroic personage who has a perennial place in our recollection, and who to this day has swallowed up the personality of the actual author, Mark Littleton, in his own rough patronymic. This grand novel was of the true "leather stocking" strain, and its author was the Cooper of southern chivalry and adventure. It would be a good book to read afresh now-a-days, when novels with a good "back bone" in them, are not easily found.

Cassell's Family Magazine. We are here in a thoroughly trans-Atlantic atmosphere, and face to face with the quiet idyllic or rural life of our English friends. The literary matter consists of good, wholesome stories, character sketches, a popular scientific and anecdote department, a piece of nice song, music by Berthold Tours, and withal an excellent quality of design for illustration, which in figure-work might be profitably studied by most of our own magazine illustrators.

The Quiver, for Sunday and General Reading. The Cassell Publishing Company. Certainly a very desirable periodical where children and young people are cared for. At once popular, entertaining, sincerely religious, and instructive. We have nothing comparable with it for religious households. The designs also are quite on a level with those noted in *The Family Magazine*; and there is a really beautiful musical setting to the children's hymn, "I think when I hear that sweet story of old."

JUDGE NOT.

BY A. A. PROCTOR.

Judge not; the workings of his brain,
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling
grace.

And cast thee shuddering on thy face!
The fall thou darest to despise,
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days!

Selected.

BOOK REVIEWS.

THE NEW RECTOR. By Stanley J. Weyman. New York: Lovell, Gestefeld & Co. Cloth. Price, \$1.25.
The manly fearlessness of the new rector in doing his duty even in the face of most powerful opposition is a character one

likes to study. The book is very well written, the interest unflagging, the ensemble is satisfactory, and the denouement clearly wrought out, leaving nothing to be desired. We especially commend the book to that large class of people who are ever on the *qui vive* to discover flaws in the character of the clergy, and to raise opposition to the plans of the rector.

THE AVERAGE WOMAN. By Wolcott Balestier, with a preface by Henry James. New York: United States Book Company. Price, \$1.25.

Three strong and powerful stories, short but exhibiting the genius of the writer in delineating character. The preface tells the story of the life of the author which was brilliant though too brief for the world of readers. We highly commend the book to our patrons as one of the best productions of fiction.

FLYING HILL FARM. By Sophie Sweet. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

A capital story for boys and girls. Well written and full of good practical lessons for every day life. We recommend it highly as a gift to those of our young friends who are fond of reading.

GENESIS AND GEOLOGY. The Harmony of the Scriptural and Geological Records. By the Rev. F. Collins Hughes, D.D. New York: James Pott & Co. Price, 50 cents.

The second edition of Dr. Hughes' lectures which have proved popular and useful. It is a good book to put into the hands of those who think that oppositions of science are having it all their own way.

DIEGO PINZON AND THE FEARFUL VOYAGE HE TOOK INTO THE UNKNOWN OCEAN, A. D. 1492. By John Russell Coryell. New York: Harper & Bros. Chicago: A. C. McClurg & Co. Price, \$1.25.

A timely boys story about a young lad who went with Columbus on the memorable voyage in search of the West passage to the Indies. It is well told, the tone is good, it is well illustrated, and the average boy will find it deeply interesting as well as instructive.

BORN OF FLAME. A Rosicrucian Story. By Mrs. Margaret B. Peeke. Philadelphia: J. B. Lippincott & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

A romantic attempt to impress upon us the truth of theories and speculations in esoteric Buddhism. Interesting for light reading, but so wholly improbable as a history of facts that we presume the author would be amused if we supposed her sincere in her professed belief as indicated in the preface.

THE VENETIANS. A Novel. By M. E. Braddon. New York: Harper & Bros.; Chicago: A. C. McClurg & Co.

Miss Craddon is so well known as a novelist that this addition to her many works will be welcomed by those who like her style. "Be sure your sin will find you out," might be written on the title page of the book. A murder escaped from detection, years of life with only conscience as an accuser, and then discovery through marriage with the sister of the murdered man, this is the sum and substance of the hero's life.

THE REFLECTIONS OF A MARRIED MAN. By Robert Grant. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.00.

There will be found many, doubtless, who will think this a witty book. It begins with the words: "When a man of thirty-five is happily married, the scope of his reflections is necessarily limited," and then our author goes on to give us his lucubrations on young women, wives, homes, parties, and such like topics. He seems to have had very few reflections about the things a man usually seeks for in married life, but rather, chiefly, his changed relations to the world outside. There are some humorous descriptions and some sharp thrusts at common follies. The book is not up to Mr. Grant's ability.

JOHN G. WHITTIER, the poet of freedom. By Wm. Sloane Kennedy. New York: Funk & Wagnalls Company.

One of the series of American reformers, edited by Carlos Martyn. A worthy suc-

cessor of the previous publications under this title. All love Whittier who have read his poems, and all who read the account of his noble self-sacrifice as an abolitionist, will love him more for that heroism, which, when he was physically weak and sickly, led him to give his mental and bodily strength to the cause his soul had espoused. No better book could be placed in the hands of our boys and girls, to encourage industry, to foster patriotism, and to nourish philanthropy of the highest type. We thought we knew something of Whittier before, and loved him deeply. We now know more of his grandeur of character and love him more deeply than ever. The writer has well completed his allotted task.

The catalogue for 1892 of the American Conservatory of Music, is handsomely gotten up, and contains records of an ever increasing work. The American Conservatory numbers among its patrons many of the most prominent men in Chicago, and is advancing rapidly towards its ideal of a home institution where students can secure as fine a schooling as in any of the art centres of Europe.

The American recruit, what he does and what is done with him, is the subject of an interesting article, entitled "Tommy Atkins in the American Army," appearing in the last number of *Harper's Weekly*, published August 10th. The article is written by Lieutenant Alvin H. Sydenham, U.S.A., and is attractively illustrated by Frederick Remington. The same number of the *Weekly* contains an article by Lieutenant J. D. J. Kelley, on the recent manoeuvres of the Naval Reserve, accompanied by several illustrations. Mrs. McClglasson's entertaining story, "An Earthly Paragon," is concluded, and there are articles with illustrations on the Sault Ste. Marie Canal and the White Squadron, with other attractive features.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

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

CHARLES SCRIBNER'S SONS.

A FOOTNOTE TO HISTORY. By Robert Louis Stevenson. \$1.50.

A. LOVELL & Co.

POLITICAL ECONOMY. For American youth. Written from an American standpoint. By Jacob Harris Patton, Ph. D. Price, \$1.00.

FUNK & WAGNALLS COMPANY.

COLUMBIA. A Story of the Discovery of America. By John R. Musick. \$1.50.

ESTEVAN. A Story of the Spanish Conquests. By John R. Musick. \$1.50.

HANDBOOK OF PROHIBITION FACTS. By Wilbur F. Copeland. Flexible cloth covers. 50 cents.

THE PUBLISHERS PRINTING COMPANY.

PLAIN PEOPLE. A Story of the Western Reserve. By Edward P. Branch. Price, \$1.50.

AMERICAN BOOK CO.

New York, Cincinnati, and Chicago.

TREES OF THE NORTHERN UNITED STATES. Their study, description, and determination. By Austin C. Apgar. Price, \$1.00.

A SUPPLEMENTARY FIRST READER. By Rebecca D. Rickoff. Price, 25 cents.

THE SLOYD SYSTEM OF WOOD WORKING. With a brief description of the Eva Rodhe Model series, and a historical sketch of the growth of the manual training idea. By B. B. Hoffman, A. B. Price, \$1.00.

PAMPHLETS RECEIVED.

JAMES POTT & Co.

PARTIAL TRUTH, God's Chosen Instrument for the Religious Education of Man. A Sermon by Lucius Waterman, M. A. 10 cents.

THE HOUSEHOLD.

A PROVERB FROM SPAIN.

There's a knowing little proverb
From the sunny land of Spain,
But in northland as in southland
Is its meaning clear and plain;
Lock it up within your heart,
Neither lose nor lend it:

Two it takes to make a quarrel—one can always end it.

Try it well in every way,
Still you'll find it true;
In a fight without a foe,
Pray, what could you do?
If the wrath is yours alone,
Soon you will expend it:

wo it takes to make a quarrel—one can always end it.

Let's suppose that both are wroth,
And the strife begun;
If one voice shall cry for peace,
Soon it will be done.

If but one shall span the breach,
He will quickly mend it:

Two it takes to make a quarrel—one can always end it.

Selected.

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved.)

CHAPTER XVII.—FULFILMENT AND PROMISE.

When Nina awoke to find that Chrissie had returned, her joy knew no bounds. It was her turn now to be nurse, and while her governess was confined to a couch with the sprained foot, which had been the cause of such momentous events, the young girl waited upon her with a loving assiduity beautiful to see.

One day as they sat together in the summer twilight, Chrissie told her about Dr. Ventnor, and Nina's delight added a new joy to Chrissie's overflowing cup.

In a few days she was able to be driven to the *mesa*. It was the first time since that never-to-be-forgotten right, that she had been alone with her lover, and nothing interfered with their absolute content but a little dawning disquietude as to how their news would be received by Mr. Burton.

"You little innocent," cried Elaine after clasping her sister, between smiles and tears, "ever since that day in Holly Canyon I have known that Douglas Ventnor was in love with you. It did not matter what subject was started by me that day, the conversation always worked around to 'Miss Chrissie.'"

"Elaine," said Chrissie, blushing violently, and trembling a little, "and I thought—"

"O, yes, you thought, when any other girl must have seen how matters stood. Well, one side of the question that I enjoy intensely, is the idea of Mrs. Jennifer's discomfiture. I have looked forward to it for some time."

"Please don't, Elaine, she has really been so kind about it."

"Well, since she could not help herself, I suppose she thought the wisest plan would be to make the best of it. However, there is no point now in keeping my engagement from her, so you may tell her when you will, and Douglas Ventnor may just as well know about George."

Douglas Ventnor was at that moment breaking the news about himself and Chrissie to Mr. Burton, who being the most benignly unobservant mortal, had not for a moment suspected the doctor's feelings with regard to his daughter. It came upon the father with a shock, greater than the young man had anticipated. His Chrissie—the apple of his eye—the comfort of his life! How could he give her up, even to this man for whom he had so warm and grateful an affection.

"It is too sudden—too unexpected, Dr. Ventnor," he said, "you cannot realize what I feel at the thought of giving up my child—both—both my children."

In his agitation he had spoken somewhat more loudly than his wont, and the words came to Chrissie as she was walking towards them. In a moment she was beside her father, and had thrown her arms around him.

"My dear, my dear," she said, "do you think that I could ever, ever be parted from you? Douglas knows, he feels just as I do, only you did not give him time to speak. When he asked you for me, he did not mean to part me from you."

"No, Mr. Burton," said Dr. Ventnor, "your daughter's affection for you was one of the first things which endeared her to me. I have always felt that I could never take her away from you."

Between them they soothed and satisfied him, and by degrees he began to find a comfort and solace in the thought of a son-in-law who would be a son indeed.

Leaving him for an old-time talk with Chrissie, Dr. Ventnor strolled to and fro under the live oaks with Elaine, who, as his prospective sister-in-law, teased him to her heart's content, and finally, to his astonishment and delight, told him of her engagement to the closest friend of his youth, George Dalton.

Louis and the two small boys gave their unqualified assent and approval to Chrissie's engagement, having long since adopted Dr. Ventnor as their chosen friend and confidant.

But it was Elaine's marriage that finally became the great topic of conversation that day. Chrissie and her lover were well content in the consciousness of each other's presence and each other's love, and it was not in Chrissie's nature to put her own interests before those of others. Time was running on apace, and the arrival of Elaine's betrothed was expected in a couple of months more. By that time the church of the Ascension would be completed, for the work had been going on steadily from the first. The wedding would take place there, and Mr. Burton would, of course, perform the ceremony. Chrissie and Nina were to be bridesmaids; the latter had been suggested by Mrs. Jennifer herself, who, having now become reconciled to the inevitable connection with Mr. Burton's family, showed them all possible attention. Elaine was not disposed to accept her approaches, but for Chrissie's sake was willing to be gracious. Chrissie was to remain at The Palms a little while longer. Then she would be needed to assist Elaine, and after Elaine's marriage her place would be at home.

Her own future she was willing to leave in His hands, who had led her in peaceful paths, and filled her heart with gladness.

Things fell out much as they had been planned and anticipated.

George Dalton came in the early autumn for his bride, and some delightful days were spent under the live oaks, the two old friends warmly rejoicing in the renewal of their friendship, and each in the happiness of the other.

Elaine, as the time approached when the old home ties were to be broken, showed a gentler tenderness, a deeper affection and regret than some might have credited her with.

"My darling," she said to Chrissie that last night, as they sat in their bedroom holding each other's hands, "my darling Chrissie, it would break my heart to leave you all if George had not faithfully promised that he would bring me to spend part of every winter with you."

"Yes, dear," said Chrissie, contending with her tears, "and the distance really is not so great, and we will write constantly to each other."

"There is one thing I want to say," said Elaine, drawing her sister's head upon her bosom and kissing her forehead, "one thing, dear, that I think will comfort you. Before we came out here I really had never thought of giving up my own way or will in anything. Oh yes, dear, I know I was horribly selfish, but I have learnt from you, Chrissie, I have learnt at least to try to be more like you. I want to begin my married life as a Christian woman should."

"With His help," whispered Chrissie, "with His help."

A day more bright than Elaine's wedding-day, more full of happy fulfillment, could hardly be imagined. Mr. Burton felt almost as in a dream, when he found himself standing in the comely and perfectly finished church of the Ascension, at the altar, above which Nina's *Talitha Cumi* stood forth in softest, richest colors, teaching the beautiful lesson of the mercy and power of God. Ah! had not every stone and timber in the building a tongue to utter the same truth?

The clergyman's heart swelled with gratitude and tenderness when he spoke the solemn words uniting forever his beloved child to one whom he knew to be worthy.

Elaine, in her simple bridal attire, was as fair a bride as the sun could shine on. Nina, with a bright, uplifted face, looked from Elaine to her fellow bridesmaid; Douglas Ventnor's eyes, too, wandered many times in the same direction. How sweet, how pure, how lovely in its unconsciousness of self, was the face of his promised wife.

He was learning "the secret of her peace"; he was beginning to realize that there was a happiness beyond all other which he might share with her, even should the earthly joys to which they looked forward be denied them.

Mrs. Jennifer of course was there with many of her friends, and all the people of the foot hills, from far and near, as much to do honor to their minister and his daughter, as in their pride in the beautiful church in which they were to worship.

"Yes, Mrs. Dalton is really quite a distinguished looking person," said Mrs. Jennifer to some of her intimate

friends after the ceremony. "The Burtons, you must know, I find are exceedingly well connected. You may have noticed that my cousin's little *fiancee* has quite an air of *comme il faut*, though the sister of course is much handsomer."

"Oh, I think the future Mrs. Ventnor simply charming," said one lady. "Such a perfect manner!" exclaimed another. "And what remarkably fine eyes," said a third. A fourth declared that she had been so much struck by Miss Burton's sweetness of expression that she positively longed to know her. In fact there was such a general chorus of admiration of Chrissie that it was well for her comfort and peace of mind that she was unaware of it.

Mrs. Jennifer smiled blandly, fully aware that these tributes to the attractions of her cousin's intended were due to her own position.

Elaine had bidden good-bye to the *mesa* in the morning, and took her tearful farewell of her family when the wedding ceremony was over.

After watching the carriage, which bore her away from them to the distant station, out of sight, Chrissie with her father and brothers returned to their home.

Doctor Ventnor was to join them in the evening.

Through the afternoon father and daughter sat together in their favorite resting-place, talking of Elaine and her future, and of the many blessings which had come to them since they had made their home here on the *mesa*.

"I fear," said Mr. Burton, "that there were times, Chrissie, when my trust failed; I felt like a broken vessel, no longer of any use in the Master's service. But He is gracious and merciful, long suffering and of great kindness."

"Who could have thought it possible" said Chrissie, "that we should see within so short a time, a church, a beautiful little church among the foot hills? How wonderful that God should have put it into a child's heart to build it."

Evening was drawing on and Chrissie looked many times in the direction of the canyon road; perhaps after all, he might not be able to come tonight.

It was supper time, and Louis, who had been poring over a book in the hammock, for today was a holiday, became conscious that he was hungry; the younger boys came home calling out for supper, so Chrissie hastened to get it ready, with a little heart-ache the while, remembering that Elaine was getting further and further away, and thinking, too, that Douglas Ventnor would not come so late.

Supper was over and the children had gone to bed, when she heard his step without.

"I am late," he said, keeping the little hand that had opened the door for him in his, "but I reckoned on your forgiveness." There was a look in his face which made Chrissie's heart beat fast, she knew not why.

As they sat about the hearth, for the evenings had grown chilly once more, he told his news.

"Chrissie," he said, "I have just come from the Palms and from a long talk with my cousin."

She turned to him with a questioning look and he went on.

"Will you be very much surprised, when I tell you that she has decided to go back to New York in the spring?"

"No," said Chrissie, "except as regards Nina's health. I know how Mrs. Jennifer has regretted New York."

"Well, she has consulted an eminent physician, who agrees with me that the object of her stay in California has been accomplished, and that Nina's chances of health are as good in the East as here."

"My dear, dear Nina," said Chrissie sorrowfully. "I cannot bear to think of her going away too."

"She will often come back, no doubt, to visit the people who are to live at the Palms," replied Dr. Ventnor, in a peculiar tone.

"Has Mrs. Jennifer already sold or rented the Palms?" asked Chrissie, wondering a little that this should be the first intimation of the change which she had received.

"She will lease the place under very favorable conditions, for him, to a medical man who intends to settle there."

"Yes," said Chrissie, a little sadly, for it grieved her to think of strangers at the Palms.

"You do not seem so interested as I expected," he said.

"I am fond of the Palms," she answered, and I am sorry to think that there will be new faces there. Do you know the people?"

"Yes," he said, smiling very cheerfully, "I know them quite well. There will be this doctor with his wife, a very charming person, Chrissie, about your own age, and her father, and, yes, there are two little lads, her brothers."

Oliver, who had been rendered somewhat wakeful by the wedding cake he had eaten that day, and the excitement of his sister's marriage, hearing Dr. Ventnor's voice, had slipped out in his night-gown to hear what was going on, and from the doorway had been studying the doctor's face, with his shrewd eyes.

"Why, Chrissie!" he now exclaimed, in his young treble, amused at his sister's obtuseness, "don't you see? its us, Jimmie and me are the young brothers, the father is father, and the wife is you! Hurrah!" and executing a short war-dance, he vanished before Chrissie had recovered herself.

"Yes," said the doctor, "our *enfant terrible* is quite right. Mr. Burton, I have been much exercised in my mind how to bring about my marriage with your daughter here. You must not be parted from her, then what to do? The *mesa* here, much as I love it, is hardly the home for a practising physician, and my present home in San Sebastian, cosy and pleasant enough, is at too low an altitude for me conscientiously to allow you to live there; but the Palms, lying near the centre of the valley, beautiful and healthful, will suit you as well as the *mesa* here. You will be as near the church of the Ascension and your foot-hills people as you are now.

"A moment more, briefly to sketch my plans," he added, holding up his hand, as Mr. Burton was about to speak.

"Louis, I know, is longing to go to college, brave and successful ranchman though he be, and I shall have a perfect right to send him there. Meanwhile, under the charge of our good friend, Mr. Thornton, the *mesa* ranch shall grow and flourish, and

make all our fortunes one of these days, when we shall see a roomy, picturesque house of our own standing among our live oaks. What do you say, sir, to my arrangements?" he concluded, holding out his hand to Mr. Burton, and turning on him a face so bright with hope, so strong and kind and true, that to have done anything but acquiesce would have been impossible.

"In the spring, then, my Chrissie," said Douglas Ventnor, as they stood together for a good-night word under the Live-oaks, through which the moon threw shafts of silver, "in the spring I shall claim you for my own to have and to hold forever."

THE END.

A WINTER VACATION.

XXXI.

DEAR LIVING CHURCH:—Once again on a train for the West, the voyage over, friends in New York revisited, and sweet old memories renewed, we start on the home stretch for Chicago!

There is a feeling of splendid achievement in the *personnel* of a limited train on one of our great railroads. When I say *personnel* I do not mean merely the officers or their assistants, but the very train itself, including in that term the whole equipment.

To walk through from end to end, from dining-car to the library and smoking-car, is a revelation of energy and intellect combining to make travel a delight.

You have crossed the ocean on a vast monster whose food is fire and whose breath is steam. Under the scales of this leviathan you have slept in peace, and in its bosom you have been cherished with royal dainties; and now a tamed monster of like breed, a flying dragon of strange vertebrate variety, bends its back to your foot and whirls you in luxurious safety across the continent.

It gives one a renewed home enthusiasm to dash on so splendidly, up the glorious valley of the Hudson and on and on to the great level stretches which await the traveller by the mighty lakes.

The Hudson River never seemed more lovely, nor the Catskills more grand. Silently one watched the flying panorama, vainly longing to possess as a permanent pleasure the framed-in landscape of even one car window.

The first long splendid dash brought us to Albany, where one fain would stop and refresh himself with the beauty of the first structure in America which fitly expresses the cathedral idea. There, at least, one can find a grand building, well conceived, the work well-done, and all beginnings harmonious—foundations for nobly designed further progress. Nothing to undo, and much yet to accomplish in faith and love.

While we were taking a step or two on the platform in the brief stoppage at Albany, Bishop Coxe passed by and took our train for Buffalo. He looked well and returned our salutation with all the grace and courtesy which are so eminently his. I wish I could tell all the nice things he said, and the compliments which made it evident that at least on the score of personal health my "Winter Vacation" had been to me a success.

The day wore on through New York State. A sweet oblivion fell over all the night of our journey, and my waking outlook was nearing home, but yet in Indiana.

After the varied outlines of English scenery, the majestic monotony of the sea, the splendors of New York, and the glory of the Catskills, the first look of a western landscape has a sort of spectral lightness.

The few simple elements of scattered trees, flat horizon, and vast aerial spaces, all help to produce this effect. The sky was palest blue, with a stiff array of formal fleecy clouds stretched in lines across it, while beneath were the branching trees just touched with vivid green, and the earth, yet bare of summer bravery, stretching on in its vast indefiniteness, telling us we were in "the West."

Another voice with a like message soon sounded out to us from the left hand. Ere long we were by the mighty lake. A strip of yellow sand alone separated us from the dancing waves. The vast bend of the great circling horizon, tremendous as the ocean, uttered to us again the thrilling message: "This is the West."

Nearing the very end of a long journey has in it a certain thrilling interest of unrest and expectancy. Months have fled, changes have come, much has happened, the past has gone; the future to come, what will it be?

The pleasant friends of the long railroad journey have already said adieu, the baggage man is in the train; on we fly through the far-reaching miles of Chicago, until at last we roll into the station and alight to the pleasant greetings of faithful friends, and then, off through the whirl of Chicago to our welcome home.

While the strange new light is yet on all that surrounds us here, let us jot down our returning experience. We note with interest the vast array of primordial cells of social life in the long stretch of artisan cottages which reach out for miles on the prairies. The great school houses loom up, cross-tipped spires are not altogether wanting, but the dominating feature of all is "business, business, business." The clanging bells of the constant trains ring "business, business." The huge elevators roar out "business"; the vast piles of stately warehouses, splendid in architecture and Egyptian-like in their solid grandeur, utter in deep tones, "business." The sky-scrapers that dwarf Cologne or York Minster, shriek "business." The unmerciful cable cars, the Juggernauts of commerce, snarl out "business"; the tossing crowds are intent on "business." Huge gaps are seen here and there where vast buildings have been torn down by "business," to make room for greater "business." It looks as if a tornado had struck the whole place and left piles of building material on all sides scattered about, but the cyclone whirl which has done it all is merely the breath of "business."

Amid all this din of "business" a note struck in of strange, antique tone. It was in accord with much that I had observed in England where religion has been cared for in the past and fortified for the future. It witnessed to the reproduction here in Chicago of that system by which a "rent charge" is made to support the services of re-

ligion. This strange tone in the midst of all Chicago's din of business came from some mission buildings close by the railroad tracks, over which I was passing. There I saw a magnificent plant consisting of chapel, mission rooms (medical and social), manual training schools and gymnasium, all surrounded by block after block of flats, the rental of which sustained the entire fabric, paying all expenses of the mission, giving at the same time healthful, tasteful and inviting homes to the people, and affording them also, absolutely free, a place of worship and the humanizing influences of religion and pastoral care. Here, on what is designated a non-sectarian basis, a common-sense Chicago millionaire has adopted the Church's old plan of securing religious privileges for the masses, by a rent charge on occupied property.

This business man represents the State giving privilege of occupancy to its citizens, under the condition that they shall pay a rent charge for the support of religion within their boundaries. The old revives amid the new.

It is pleasant to see all this amid the whirl of "business." Vast structures have been run up during my six months absence. I am almost a stranger in what were once to me familiar streets. Now all is changed or changing. I visit the World's Fair Buildings, and am tired out by the mere walk from each to each; and all around, through ornamental gardens, and by lagoons, an army of workmen are hard at it, and all branches seem to move on together. Here, a crowd of men arrayed in India rubber clothing are planting ornamental aquatic plants in the ornamental waters; there, electricians; beyond, engineers; aloft, machine fitters joining the enormous arches of the great Machinery Hall; on every side work, work, while the great lake lies fast asleep beyond, and the great city stretches out its vast depths on either side. But the time will come, yes is coming, when there will be the fair fruits of this "business." The Newberry Library looks noble and inspiring in its rising beauty in Washington Square. The Chicago University begins to raise a splendid front. The foundations of the new Art Building are in, upon the Lake Front; Kretschman's inspired Columbus will also soon be there in breathing bronze; and so, little by little, or rather I should say, much by much, Chicago emerges from the youthful ravenousness of insatiate business, to the wider and calmer condition of solid acquirement, reposeful pleasure, and refined rest.

Amid all the roar and bustle of civic existence, it was sweet to note the modest but most eventful indications of Church life, the growth of six months. Among these, the new parish house for the mother church of the West, St. James', Chicago, the great organ at the Epiphany, the projected churches for St. Paul's, Kenwood, St. Paul the Apostle, Austin, and other edifices, close to, or in the city; but beyond all this, the spirit of work and progress which characterized the diocesan convention, where so many of my brethren gladly welcomed me back among them, after my most pleasant, profitable, and happily ended "Winter Vacation."

J. H. KNOWLES.

THE END.

EDUCATIONAL INSTITUTIONS.

The Nugget is the name of a bright and interesting paper published the last week in each month, by the pupils of the Baquet Institute, Short Hills, N. J., of which Miss H. S. Baquet is principal.

BISHOPTHORPE SCHOOL is near the old Moravian town, Bethlehem, one of the most beautiful and attractive places in Pennsylvania, fifty-four miles from Philadelphia, and eighty-seven from New York.

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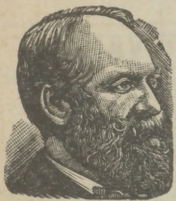
Out of Sorts

Is a feeling peculiar to persons of dyspeptic tendency, or it may be caused by change of climate, season or life. The stomach is out of order, the head aches or does not feel right, appetite is capricious, the nerves seem overworked, the mind is confused and irritable.

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been evident, however, that the rapid growth of the village and the need of larger school accommodations would make removal to a more secluded and roomy site desirable, in order to meet the growing opportunities and demands for education of the best sort.

OPINIONS OF THE PRESS.

The Baptist Christian Inquirer.

THE LIVING CHURCH, which better than any other paper maintains the principles of the Episcopal Church, and is the popular journal of that communion, is sorry The Christian Inquirer takes such a discouraging view of the proposed cathedral in New York.

The Examiner (Baptist).

LOYAL TO THE BIBLE.—We are often told that the young in our churches and in our ministry are drifting away from orthodoxy—that the old doctrines must be remoulded and reclothed, to give them a form more pleasing to the young.

in pulpit or pew, will be wanting in loyalty to Christ and his truth is one of those delusions that should be given a speedy burial.

Reading matter Notices.

If you are bilious, take BEECHAM'S.

Henry Irving is fond of relating a little incident that occurred to him when in a Dorsetshire village last summer. Whilst passing a group of children one of them eyed him so sharply that the actor said, "Well, little girl, do you know me?" "Yes, sir," was the reply, "you are one of BEECHAM'S PILLS."

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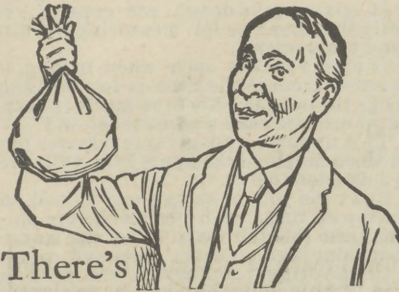
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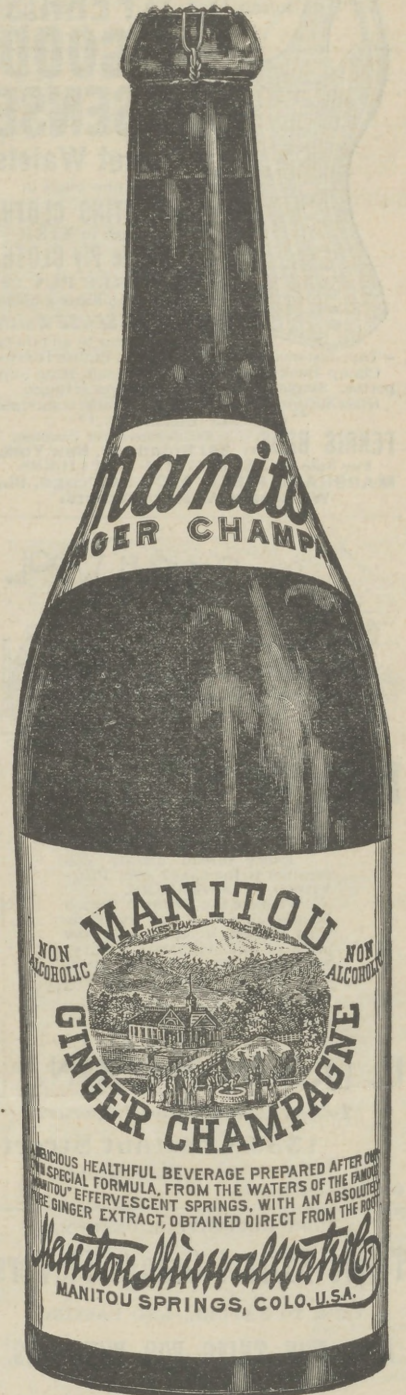


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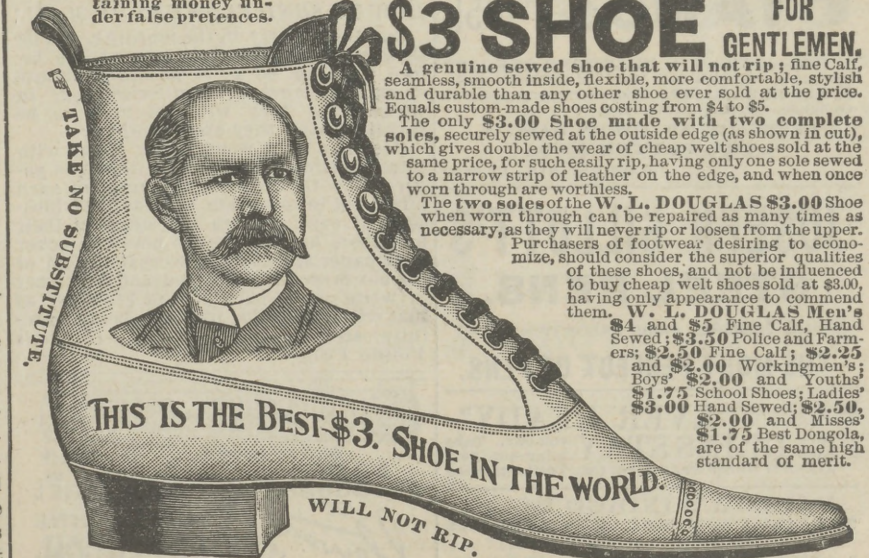
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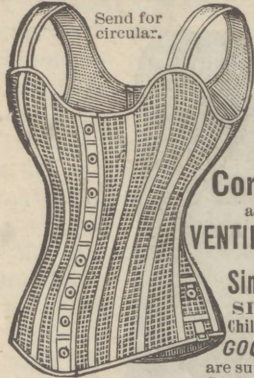
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HOUSEKEEPING HINTS.

THINGS USEFUL TO KNOW.

To whiten the nails, cut a lemon in two and rub in well at night. Wash off in warm water the next morning.

It is claimed that a preparation made of two-thirds lemon juice to one-third Jamaica rum will remove freckles.

CLEAN hair brushes with warm water and a little ammonia. It is best to clean two brushes at the same time, as they can be rubbed together. Let them dry in the hot sun.

It is frequently stated that granite iron-ware cannot be mended after it leaks, and so must be thrown away. But in fact, it is quite possible to mend it in the same way as tin, by soldering.

For frosted feet, soak them in water as hot as can be borne, and keep the temperature as high as possible by adding more for about half an hour. After having taken them out and dried them off, rub thoroughly with kerosene oil. Repeat for three nights, if necessary.—Good Housekeeping

To test the heat of lard in deep frying, put in a piece of bread, and if it browns while you count sixty, your fat is hot enough for raw material. If it browns while you count forty, it is right for food prepared from cooked material, such as croquettes. Use plenty of lard, which should be strained and put away for future use.

The best shirt-bosom board is one made of seasoned wood, a foot wide, one foot and a half long, and one inch thick. This should be covered with two or three thicknesses of flannel, drawn tight and well tacked in place. Cover again with canton-flannel drawn very tight, and liberally tacked. Make outside slips of white cotton cloth fitted to the board, and put on a clean slip every week.

IN mixing cake dough, use cups of exactly the same size for measuring the different ingredients.

If a cake cracks open when baking, it is either because the oven is too hot and cooks the outside before the inside is heated, or else the cake was made too stiff.

Two or three rose-geranium leaves put in when making crab-apple jelly, will give it a delicious flavor.

BEAT the yolk of an egg and spread on the top of rusks and pies just before putting them into the oven. The egg makes that shine seen on baker's pies and cakes.

IN flavoring puddings, if the milk is rich, lemon flavoring is good, but if the milk is poor, vanilla makes it richer.

NOTHING made with sugar, eggs, and milk should reach the boiling point.

THE molasses to be used for gingerbread is greatly improved by being first boiled, then skimmed.

OIL-CLOTHS should never have soap used upon them, as the lye will destroy the colors and the finish. They are greatly benefited and last much longer if a thin coat of varnish is applied once a year.

THE best dish-cloths are made from glass toweling. When canning fruit, do not use your dish-cloth to lift the jars from the fire. Always wash your dish-cloths out when washing your towels, and rinse in cold water.

A GOOD plan for keeping butter cool and sweet in summer, is to fill a box with sand to within an inch or two of the top; sink the butter jars in the sand, then thoroughly wet the sand with cold water. Cover the box air-tight. The box may be kept in the kitchen and used as a table.

THE pungent odor of pennyroyal is very disagreeable to ants and other creeping things. If the herbs cannot be obtained, get the oil-of-pennyroyal and saturate something with it, and lay around the places infested with these pests.—Ladies' Home Journal.

HOW TO SEND FLOWERS BY MAIL.

Cut them early in the morning, and let them stand in water for some hours before packing, so as to absorb moisture enough to prevent them withering, in which case they will not need to be sprinkled after they are in the box.

Pack in a light wooden box lined with cotton batting and covered with tissue paper. Lay the flowers not on top of each other, but in rows side by side, the blossoms of each row on the stems of their neighbors, and as close as possible; cover with paper and cotton; see that the lid of the box is securely fastened, and remember to write on one corner: "Cut Flowers," as that will insure the package being carefully and quickly handled.—Harper's Young People.

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