

The Living Church.

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

VOL. IX. No. 34.

CHICAGO, SATURDAY, NOVEMBER 20, 1886.

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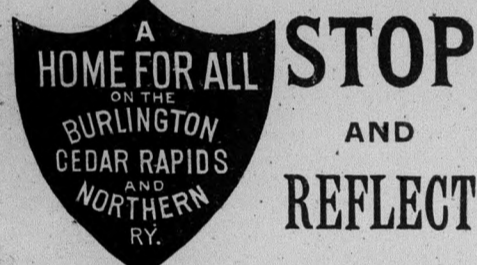
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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

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Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

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The Living Church.

SATURDAY, NOV. 20, 1886.

THE CHANGING LEAF.

BY J. W. P.

The forest trees are all aglow
With ruby hues aflame;
Topaz and garnet high and low,
And tinctures rare, each nook doth show,
Which artist scarce can name.

On Nature's pallet she hath spread
Her pigments mixed with care;
And o'er the woodland wastes are shed
The radiant flora of her bed,
With glories everywhere!

She takes what hues she liketh best,
To trace her story in;
Snatching her tints from rosy west,
Or borrowing from the jeweled crest
Where morning doth begin.

And when the gallery is full
Of visions none can paint;
With frosted brush, these works of skill,
Are from the canvas swept at will,
In wealth of lavishment!

And so with each returning year
The picture is renewed:
The Master-artist doth appear,
To garnish thus the grateful cheer
Of autumn's pious good!

Cleveland, O., Oct., 1886.

NEWS AND NOTES.

IN answer to many inquiries concerning the work of St. Andrew's Brotherhood, we would recommend application to the secretary, Room A.115 Dearborn St., for a copy of *The St. Andrew's Cross*, which contains all necessary information as to the work and organization.

AN anecdote is related of Dr. Liddon, which is characteristic of that humility which always accompanies true greatness. A friend of his was expecting to see Bishop Herzog, and wished to know if he could carry any message to him from the famous English Canon. "Oh," said Dr. Liddon, "I hardly think he will remember me. It is several years since I saw him."

AT Walsall, recently, a statue was unveiled of "Sister Dora," who labored so indefatigably amongst the poor for twelve years at the Cottage Hospital, which she founded after the small-pox epidemic of 1868. The streets were decorated, and business was suspended. The statue is said to be the first of a lady other than a sovereign ever erected in England. Mr. Beebee, a former mayor, unveiled the memorial. Of the two thousand pounds which it has cost, the poor contributed the larger portion.

AMONG the amusing stories current during the Wakefield Church Congress was one to the credit of Bishop Boyd Carpenter's ready wit. When about to lay the foundation stone of a new parsonage, the clerk of the works, or the architect (we forget which, but it makes no matter) said: "I must ask your lordship to become a mason for a few minutes." To which the bishop quickly replied: "I don't know about that, but I have been a Carpenter all my life."

COUNT VON BEUST, the eminent Austrian statesman, died recently at Trieste. He was minister for Foreign Affairs in Austria in 1866, and became president of the Council, and chancellor of the

empire in 1867, which office he held until November, 1871, when he was appointed to succeed Count Apponyi as Austro-Hungarian Ambassador in London. It was under Count Beust's advice that the concessions were made to the Magyars, which led to the coronation of the Emperor as King of Hungary in 1867, and to the complete conciliation of that country. Count Beust was a Protestant; a steady opponent of Rome; and a friend to the Jews.

VEGETARIANS may read with profit the following from *The Church Times*: The reason why Daniel and the three children would not eat the food of the palace was probably because it was offered to idols; and that they thrived on pulse was evidently regarded as a kind of miracle. When Daniel had a house of his own, he ate flesh-meat generally. (See Dan. x: iii.) The only vegetarian that we know of in Holy Scripture was Nebuchadnezzar, and he was one only while his heart was changed from man's, and a beast's heart was given him. When he recovered his wits, we suppose he ate flesh like other people.

THE announcement of the election of the Rev. Ellison Capers to the Bishopric of Easton which was made in this column last week, was made upon the positive statement of his election, which appeared in the columns of *The Church Messenger*, (N. C.). It appears that the convention has not met, and that *The Messenger* made the statement without any more authority than the report that the deputies from Easton to the General Convention had agreed to recommend the election of Mr. Capers. In this case, probably, the wish was father to the thought.

THE old covenants of Scotland would turn in their graves, could they know what their successors are doing, for the other Sunday beheld the amazing phenomenon of an eminent minister of the Kirk (Principal Cunningham) standing up in his pulpit, preaching a harvest thanksgiving sermon at Crieff church, and telling his parishioners that they were themselves to blame in great measure for the present disastrous state of things, since on a recent Sabbath the farmers and their servants were either at church or in bed when they should have been in their fields; the result being that a large amount of their grain was rotting in the fields. All this, he said, had been caused by the too rigid Puritanical observance of the Sabbath in question.

ACCORDING to *The Melbourne Argus* of August 9th, "the lady members of the choir of St. Paul's Pro-cathedral were attired at yesterday's services in surplices, with black capes, and wore black hats, similar to those worn in colleges and universities." This innovation has been made because it was generally felt that the services would be far less effective if the lady members of the choir were to retire altogether on the opening of the new cathedral. Judging from the paragraph from which we quote, the authorities would seem to view the innovation with great satisfaction, and to take no small amount of credit to themselves upon the strength of it; but what would St. Paul have said?

THE death is announced of the Rt. Rev. John McLean, D. D., Bishop of Saskatchewan, on Sunday, Nov. 7. The deceased prelate was born in Scotland in 1828. He was graduated from Kings

College, University of Aberdeen and was ordained by the Bishop of Huron. In 1866 he became Archdeacon of Assiniboia, and in 1874 was consecrated at Lambeth by the Archbishop of Canterbury as the first bishop of Saskatchewan. He was widely known in Canada as a preacher and platform speaker of superior ability. He was indefatigable in his efforts to lay the foundation of a great work in his vast field of labor. He was beloved by all classes and was immensely popular among the young men of that country, by whom he was affectionately and not irreverently called "Saskatchewan Jack." His death is a great loss to his diocese and to the Canadian Church.

THE Bishop of Gloucester and Bristol, speaking at the Diocesan Conference, urged the creation of eight new bishoprics, and recommended, in order to raise the £300,000 that would be needed, that all episcopal incomes, except those of newly-created sees, should be taxed to produce £12,000 per annum, a higher charge being made on those sees not to be affected by future changes. A commission would be necessary to carry out the scheme, and he suggested that, with the assent of the commissioners, bishops whose incomes would be diminished should be at liberty to surrender the occupation of their palaces, with their expensive surroundings. With a portion of this £12,000, added to the sum raised in each of the six new dioceses, the bishop's salaries, according to the recent legislative scale, would be provided. The scheme could be completed in a few years, and he was persuaded nothing would conduce more to the efficiency and the defence of the Church.

RECENT foreign news includes a sharp revival of the schools question in the French Senate. According to Bishop Freppell, the time is not far distant when the Roman Church in France will be compelled to oppose with all its influence and power the secular education approved by the State. With its secure hold upon provincial France, the Church is still an appreciable political power, and this threat conveys more than the bare words denote. And we cannot wonder that any professedly Christian Church should chafe and writhe under a system of education, supported by the State, which is practically not only irreligious, but anti-religious. Indeed, it may be described as immoral also, for, besides excluding all admissions of the existence of a Supreme Being from the books used in the public schools of Paris, the authorities now say: "Since immorality varies according to the age, place, and degree of civilization, it is not possible to conceive of one universal and eternal system of morals. The teaching of morals, therefore, as a positive science, must be banished from the school curriculum." To this unhappy depth has France, the "eldest daughter of the Church," descended. A curious commentary on this pronouncement is the declaration of a colonial inspector-general of Penal Establishments, to the effect that a "course of moral instruction" is needed in the State schools of Victoria, in order to check the increase of juvenile crime in the colony. All this should teach us the necessity of maintaining our Church schools.

ENGLAND.

A clergyman in the north of England has been sentenced at the Carlisle assizes to eighteen months' imprisonment with hard labor for solemnizing a marriage in his church without a license having been obtained, or without any previous publication of banns.

The Bishop of Ripon has addressed the following letter to the papers: "The Palace, Ripon, October 26, 1886. SIR,— Will you allow me through your columns to make known a very generous offer which has just been made to me? The gentleman who makes it desires to be known only as a friend. It is estimated that about £11,000 is needed to finish the Wakefield Bishopric Fund. Our 'friend' offers to be responsible for half this amount, provided the residue be raised before the end of the present year. I feel sure that I shall not appeal in vain to meet this noble generosity.— I remain, sir, yours truly,—W. B. RIPON."

A number of the clergy and laity of the diocese of York have made a handsome presentation to the Archbishop of York. The ceremony took place at the canon's residence in that city, and was attended by a large and influential gathering. The presentation consisted of a portrait in oil of his grace by Mr. Outless, R. A., and a beautifully illuminated album and address, expressive of the regard in which he was held in that diocese. It referred to the benefits arising from his administration, the great progress made throughout the diocese in the building, restoring, and endowing of churches, the formation of the diocesan conference, and the signal success attending parochial missions. It was signed by Earl Fitzwilliam, chairman, on behalf of the committee. The number of subscribers has been 452, and the amount of subscriptions £989. Lord Wenlock made the presentation in appropriate terms, and his grace briefly and suitably responded.

At Evensong on the 23rd October (the eve of the anniversary of the death of Bishop Woodford), a memorial altar cross was presented to the dean and chapter of Ely cathedral, and was accepted by the dean for use "forever." It is a memorial of the affection and love felt for his memory by some personal friends of the late bishop; and it is to be regarded as an addition to the more public memorial of him which will be placed in the cathedral. It bears the inscription:

In Memoriam
Jacobi R. Woodford,
Episcopi Eliensis
Hoc signum
Salutis Humanæ.
Dedicatum
1886.

IRELAND.

Canon Bagot has returned to Dublin from his mission to Denver in Colorado to reclaim an alleged bequest of £60,000 left by a man named Moore to the Irish Protestant Church. The Canon obtained no money, and declares that the whole affair was a pure swindle. It will be remembered that a Denver lawyer requested a sum of money to be sent out to prove the will; but fortunately it was not sent. This lawyer the Canon saw at Denver. He was questioned, and it was found that there was no foundation for his story.

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SCOTLAND.

During the interval of business of the Church council, in the Freemason's Hall, the clergy of the diocese of Edinburgh presented the new bishop with an episcopal ring and a silver salver. Canon Wannop (Haddington) made the presentation, and spoke of Bishop Dowden as having gone out and in among them for twelve or fourteen years as one of themselves. During that time he had, by his kindness of heart, courteous manner, and scholarly attainments, attained the good will and respect of every clergyman in the diocese. He said they asked him to accept the gifts as a mark of their sincere regard and best wishes that his episcopate might be a successful one to the Church, and fraught with happiness to himself.

The ring is a magnificent one, set with a fine sapphire, engraved with the arms of the diocese, and bearing on the inner side the following inscription:

Ex dono cleri Edinburgensis, A. D. 1886.

The silver salver had engraved on the front a mitre, and on the back the following inscription:

Reverendo admodum in Christo patri
Joanni Dowden, S. T. P.
Episcopo Edinburgensi
Clerus dioceseos
Hoc vas argenteum
Una cum annulo Episcopali
Reverentiæ, gratiæ, caritatis, ergo.
D. D.
A. S. MDCCLXXXVI.

The Bishop, in acknowledging the gifts, said this was the first ring he had ever worn. If they saw anything of a haughtier manner about him they must attribute it to their own actions. An old writer had said there were two stones for bishops' rings, the amethyst and the sapphire. The amethyst, the writer declared, protected the bishop if he partook freely of the fruit of his vintage, but the vintages of 56 Manor Place were not extensive. The sapphire ring denoted pellucid love and truth. It was at his suggestion that the arms of the diocese only were engraved in the ring, because he meant to have it handed down to his successor in office.

A large and influential committee has been formed for the purpose of clearing off the debt on Eden Court, and of filling the great nave window in Inverness Cathedral with stained glass, in memory of the late Bishop Eden. The first of these objects, for which £600 was required, has been already attained, and the committee are desirous to see the second part of their scheme proceeded with at once. A series of designs for the window, which it is proposed to carry out, was prepared some time ago, and approved by the Primus, the cost being estimated at £500. Any surplus will be given to the endowment of the Bishopric of Moray.

MISSIONS.

The diary of the late Bishop Hannington, who was murdered in October of last year by order of Mwanga, the native King of Uganda, Central Africa, while endeavoring to find a shorter route from Mombassa, on the sea coast, to the Victoria Nyanza Lake, has been received by the Church Missionary Society, by the Zanzibar mail. It is now in process of transcription, and such parts as are of public interest will be published as soon as practicable. The book is very small, and, for greater economy of space, the entries have been made with exceeding minuteness, so that a magnifying glass is necessary to enable the pages to be deciphered.

CHICAGO.

CITY.—Bishop McLaren has been summoned East by the sudden death

of his brother-in-law, the Rev. A. A. Hodge, D.D., Professor of theology in Princeton Theological Seminary.

NEW YORK.

CITY.—The Children's Fold issues its report for the 20th year amid a constantly growing work. The whole number of children under its care for the past year has been 268. The admissions were 107, the dismissals 92. By far the larger portion of discharges arise from the return of children to friends.

A number of ladies, chiefly from the Ladies' Association and from St. Michael's church, have visited the cottages semi-weekly for the purpose of instruction; others at their convenience, as personal friends to the children, interesting themselves in their occupations and sports.

In addition to the religious teaching included in the exercises of each house and cottage, it has been thought profitable to secure for the children outside teaching. The Sunday exercises at 93d street are in charge of Mr. Wm. H. Pott, who exerts the best of influence upon the boys. Sunday school classes have been held in the cottages each Sunday by young ladies of the rector's Bible class of St. Michael's church.

The health of the children has been remarkably good, few cases of serious illness and not a death having occurred since the last annual report. Mrs. Skinner's watchfulness and the good care of the house mothers have contributed to this favorable result.

LONG ISLAND.

The Rev. Dr. Robert M. Harris, who has been pastor of St. George's church in Astoria for thirty-two years has retired from the active ministry. He was with his former charge at White Plains for twenty-five years, and is now nearly eighty years old.

BROOKLYN.—The fourteenth anniversary of the Long Island branch of the Woman's Auxiliary was held in St. John's church, on Thursday afternoon, Nov. 11th. The Bishop of the diocese presided, and in a short opening address spoke of the good work the society had accomplished. Bishop Boone, of the mission in China, said that an hospital for women was greatly needed in China, together with a lady physician; that the work, if accomplished, must be done by women, and that woman was the great factor in missionary work. Idol-worshipping was the chief religion of the women in China, and in the last few years good had been effected in distributing through their homes pictures of Christ.

The Rev. T. S. Tyng of the mission in Japan, spoke of the good work the Auxiliary had done in paying the expenses of single missionary women, and they might make the same provision for the families of missionaries. During the last eight years many changes had been going on in Japan for the better, in the matter of establishing public schools, methods of teaching, and making Japan a strong and civilized government. The religion of former days was fast fading away, even among the women, and there was a great opportunity for doing good. In the next ten years the Japanese would take the religious creed in their own hands. The Church was doing little in comparison with the Presbyterians, but its system was best adapted to the needs of the Japanese, and was making good progress. If young women, many of whom could support themselves, would go to Japan and engage in the work, say, for ten years, they would find the hardships far less than they

supposed, and scarcely greater, save in the separation from friends, than in going to Chicago.

The Bishop in a few remarks, said that the three points in the creed of the Woman's Auxiliary was that Christ in His Church had taken to Himself a body; that he had provided the appropriate instruments or organs with which to carry on His work, and that unless there was a rightful and earnest use of these instruments they would fall below their opportunity.

Archdeacon Kirkby spoke of the great missionary needs in Brooklyn, some of the wards having a population of 20,000 or 30,000, being without a church. The city was now greater than some States, and growing at the rate of 30,000 a year, and yet, in ten years, not one of our churches had been built in it. There were 100,000 persons out of the reach of the Church in Brooklyn, and it seemed as though there was a mistake somewhere. He did not wish, however, to blame the Woman's Auxiliary. A few years ago, when London was increasing at the rate of 40,000 a year, the missionary work was taken up by the Bishop, the annual contributions from the first being \$100,000, and up to this time having been over \$3,000,000. As the Apostles were to begin at Jerusalem, and go forth from that centre to the uttermost parts of the earth, so in these days we were to begin in such centres as Brooklyn.

Bishop Elliott had found the hardest work in his life in connection with the tenement houses in New York. Great hardships had been endured in Texas in consequence of the reduction of funds at the hands of the Missionary Board, and they could never know the gratitude he felt when he received from the Woman's Auxiliary, of Brooklyn, \$287.

Bishop Dudley spoke of the missionary work going on at the South, and Bishop Walker, of North Dakota, of that in the West.

At the close of the session, a committee waited on the Rev. Mr. Pycott, rector of St. John's church, and carried a resolution offered by the Rev. Dr. Cox, in which the association tendered its sympathy to Mr. Pycott in his severe illness, regretted his enforced absence, and offered its hearty thanks to him, and the organist and choir, for the beautiful service rendered in the morning.

On Thursday evening, Nov. 11th, the Rev. Mr. Cross, formerly assistant minister at St. Ann's church, was married at this church to Miss Rawlings. The ceremony was performed by the Rev. Dr. Alsop, rector of St. Ann's, assisted by the Rev. Dr. Malcom. The newly-married pair are to make their home in Plainfield, N. J., where Mr. Cross' new duties call him.

On Friday evening, Nov. 12th, Trinity church, East New York, which has just been completed, was thrown open for inspection, and an organ recital given on the new organ. The building has a seating capacity of about 500, and is of the 13th century order of architecture. The altar and its appointments are memorials to the Rev. Dr. Joseph I. Elsegood, Horace A. Miller, and Joseph Bridges. The architect was Mr. R. H. Upjohn.

HUNTINGTON.—Impressive services of special interest were enjoyed in St. John's parish on All Saints' Day. In the morning there was a celebration of the Holy Eucharist, the Rev. N. Barrows late rector, being celebrant, and the Rev. Theo. M. Peck, the present

rector, acting as deacon. At Evensong there was a Benediction of "the Parish Memorial Library;" the rector taking the usual Evening Prayer and the first part of the Benediction service, and the Rev. Mr. Barrows saying the prayers appropriate to the latter service, and giving the Benediction. The full vested choir of men and boys was present and sang in the service, partly choral, with spirit and reverence. The sermon appropriate to the feast and to the occasion, was by the Rev. Mr. Barrows.

The fund for this memorial library was begun on St. Michael and All Angels' Day, 1885, at the Eucharistic celebration. (the last service of the Rev. Mr. Barrows as rector) when \$60 were offered by the congregation wherewith to begin a suitable memorial for his wife, who had lately entered into her rest; "to perpetuate her memory and her influence in the parish." It was decided that the memorial should be a parish library. Books were purchased and the library commenced. During the winter the St. Agnes' Guild of the parish, under the direction of Miss Mary A. Holden, (seconded by friends of the departed, elsewhere) devoted its work to the preparation for a bazaar and sale, which was successfully held in June last, for the purchase of a suitable book-case. The case is of Gothic style, designed and executed in best workmanship, by Messrs. Cox Sons, Buckley & Co., New York, and is indeed a "thing of beauty and a joy forever." It is of oak, very solid and substantial, eight feet wide and nine-and-a-half feet high, surmounted by beautifully carved finials. The lower part is a capacious receptacle for pamphlets, books, etc., with two doors, elaborately finished. The upper part with shelves for about 400 books, has two doors, checked off in small diamond patterns, each having, alternately a fleur de lys and an equilateral cross in gilt, outlined in red, making the emblem prominent. The hinges and locks are of handsome patterns in brass. All the woodwork is carved hand work in old English style. Along the upper frieze the inscription, cut on the oak in antique letters standing out on the surface, reads: In memoriam Isabella Gibson Barrows, 1885.

The parish library is the generous and loving "memorial" of the parishioners of St. John's church, and of other friends of the deceased, who have also testified in other ways, constantly of their tender regard for her memory.

The library case stands at the west end of the nave, convenient for the people to get books as they are leaving the church.

NORTHERN NEW JERSEY.

The Rev. Dr. Fernando C. Putnam, rector of St. Paul's church, Jersey City Heights, died on the 28th ult. He was born in Woodstock, Vt., in 1812. He graduated from Phillip's Academy, in Andover, Mass., and then entered Yale College. Mr. Putnam's first ministerial charge was at Freehold, N. J., whence he went to Keeseville, N. Y. He had been pastor of St. Paul's church for twenty-five years.

QUINCY.

Summary of diocesan statistics.—Priests, 20; deacons, 4; candidates for Holy Orders, 3; postulants, 2; parishes, 26; congregations and missions, 16; families, 1,096; Baptisms, 221; Confirmations, 138; marriages, 56; burials, 101; Sunday school teachers, 197; scholars, 1,901; communicants, 2,222; offerings, \$36,531.10.

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WISCONSIN.

MILWAUKEE.—The Rev. David Keene, D.D., recently resigned the rectorship of St. John's church on the South Side, conditioned on the acceptance of it by the Rev. Dean Richmond Babbitt of the diocese of New York. Dr. Keene has been rector of the parish for about 40 years, and has been in years gone by a prominent worker in diocesan affairs. He built both the older and newer edifice of St. John's, has made the church property attractive and comfortable for worship, and has kept it entirely out of debt.

Advancing years obliged him to relinquish the active work of the parish, and to throw it on younger and stronger shoulders. In token of the esteem borne him by the parish, the vestry at the time of his retirement bestowed on him the honorary title of rector *emeritus*. The Rev. Mr. Babbitt has accepted the rectorship, and entered on its duties. He comes from the East, is a graduate of Harvard and of the Cambridge Episcopal school, and for several years was a practising lawyer. The prospects are for a great work at St. John's, as it is in the midst of a teeming population, and admirably situated for parochial labor.

Summary of diocesan statistics, for the year ending June 1, 1886: Clergy, including the Bishop, 64; candidates for Holy Orders, 12; postulants, 2; lay readers, 44; parishes, 40, missions, organized, 38, unorganized, 30, —68; number of families reported, 2389; whole number of souls reported, 9876; Baptisms reported, infants, 426, adults, 132, —558; Confirmations, 475; communicants, (estimated), 5,000; marriages reported, 188; burials reported, 293; Sunday schools, teachers reported, 283; scholars reported, 2858; parish schools, teachers 7, scholars 143; contributions and offerings, total for all purposes, \$78,870.70; value of church property, total, \$647,570.50.

SOUTH CAROLINA.

It appears, from a memorial, addressed to the bishops and other clergy, that the colored congregation of St. Mark's, Charleston, was organized in 1865 by families which "for many generations had been in the Protestant Episcopal Church." Since their organization they have had regular and efficient ministrations, and have continued in the confidence and sympathy of their bishop. As early as 1866 Bishop Davis confirmed 30 persons in his visitation. Within the twenty years succeeding, they have built a church costing \$18,000, besides repairing the damage wrought by the cyclone of 1885. There are now 350 communicants in the congregation, and since 1866 the contributions for Church work have been over \$45,000. The Sunday school now numbers 19 teachers and 200 scholars, and is pronounced "one of the most thoroughly organized schools in the diocese." This congregation has long sought, and has been refused, admission to representation in the diocesan convention. Our readers will recall the agitation which their case produced at the last meeting of that body. They now enquire, "What is our status?" We are not a mission station; we do not ask or need aid as a missionary work, but are a thoroughly organized parish, paying all of our current expenses and contributing to various objects of Church work." They do not ask for a bishop of their own, and do not seek to intrude where they are not wanted. They simply want to know what they are to do. Is there any place for them in the Church? Without some status in the Church they cannot secure the services of a white clergyman, nor can they hope that a colored clergyman

will forfeit the rights assured to him by his ordination, to minister to them. Even if such could be secured, the work would be almost hopeless, so long as the congregation is denied fellowship in the councils of the Church.

ALBANY.

For many years no Church services have been held in the village of Crown Point, except occasionally, when some clergyman was visiting in the place. And this was peculiarly unfortunate, in view of the fact that at the old fortress of Crown Point, near the village, Church services were held at as early a date as in any part of Northern New York. This fall, however, the Church people appealed to the Bishop for aid in establishing a mission, and, through his kind assistance, their desire has been gratified. The first service was held on the evening of St. Luke's Day, in the chapel of the Free Academy, the Rev. Wm. R. Woodbridge, rector of Christ Church, Port Henry, officiating, with the Rev. John E. Bold, of the church of the Cross, Ticonderoga, assisting. The room was crowded, and much interest manifested. The Bishop has given the mission into the charge of the above-mentioned clergymen, and semi-monthly Sunday services have been arranged, with week-day services in the alternate weeks. The academy chapel has been secured as a place of meeting, and it is intended to procure such furniture as is absolutely needed. The Holy Communion was celebrated on the last Sunday in October, the Rev. Wm. R. Woodbridge being Celebrant. It is believed that never before, since the English occupation of the fortress here, has this service been held publicly in the town. About ten received. There are some 25 adherents of the Church in the place, and the mission seems to have every sign of success.

GOVERNEUR.—The Harvest Home festival was held in Trinity parish on the 23d of September. The church was most tastefully decorated with flowers, fruits, vegetables, wheat, etc.

On the re-table, beneath the cross, were grouped wheat and grapes. The altar, in festal vestments, looked bright and joyous with many lights. There was an early celebration of the Holy Eucharist, at which many of the faithful met in lowly adoration and joy. Evensong was sung at 8 P. M., the Rev. J. D. Morrison, D. D., LL. D., rector of Ogdensburgh, and archdeacon of the convocation, was preacher. The Rev. Nassau Stephens, rector of Middleville, N. Y., read the lessons, the rector intoning the service.

The preacher gave a most clear and instructive sermon relative to the occasion, impressing upon the many assembled how the Holy Church in this country had always celebrated this festival, even when she was weak and small. All felt in a greater degree the true meaning of Harvest Home.

NORTH CAROLINA.

The missions in and around Hendersonville and Tryon have for the past three months been in charge of a new missionary. The Rev. Mr. Jones, who has worked here a great deal, is disabled by illness and will probably retire from the field. The most important point in the mission is Hendersonville, the home of the missionary, a thriving mountain town, famous as a pleasant summer resort. The church building was erected before the war, but the resident congregation is very small, as there has been no resident rector for more than 15 years. There is, however, a good foundation for a strong and ac-

tive congregation. The sum of \$475 has just been expended in putting up the hull of a commodious rectory. A like sum would complete it so that the missionary could be comfortably housed, but the people here can do nothing further at present. It is absolutely necessary for the maintenance of this work that the rectory be finished by spring. Services are held in Hendersonville on the mornings of alternate Sundays. In the afternoons the minister goes out to a settlement about four miles off and has services first at one house and then at another. There are generally from 40 to 60 people present at these services, a number of them being communicants. A little frame chapel built here would soon develop a strong congregation. The people in the neighborhood are plain and poor, but are of a better class than the backwoods people. On the fourth Sundays the minister visits St. Paul's church, 14 miles from Hendersonville, where has been recently built a plain and substantial church building, and the people are working away at a school house where it is intended that a Church school shall be taught. Here is a congregation of farmers, all of whom have come into the Church within the past few years. They have an interesting Sunday school. On the second Sunday the minister goes down to Tryon. At this pretty little place in the thermal belt there is a small handful of earnest Church people. On the Tuesday following, services are held at Mill's Cross Roads, 14 miles from Tryon, in a small log chapel. There are a few communicants here, some of them exceedingly earnest and devoted to the Church. The missionary generally has from four to six services at each visit and if he could give the place more time could probably bring many to the Church.

WESTERN NEW YORK.

MEDINA.—It is nearly sixty years since St. John's church was organized, and the 13th of October last was the fiftieth anniversary of the consecration of the edifice. Commemoration services on the 25, 26 and 27th ult. were well attended, and the order of exercises was carried out without any hindrance or disappointment.

The church was very tastefully decorated with flowers. The same altar and pulpit were put up in the chancel, which were in use fifty years ago: The tin candelabra suspended over the altar with lights burning, the rude tin candlestick standing on the pulpit, the tin candlestick on the chancel arch, were all forcible reminders to the worshippers of the "day of small things," when St. John's church knew nothing of rich embroideries, carved pulpits, eagle lecterns and gas fixtures of beautiful design and workmanship.

At the Sunday morning service the Rev. R. D. Stearns was preacher and celebrant. For nearly eighteen years Mr. Stearns had gone in and out among this people. He saw before him many of his children in the faith. The number of communicants was unusually large. Among them was Mrs. Stephen Douglas, of Jersey City, whose husband was rector of the parish 46 years ago; Miss Elizabeth Stokes, of Lyndonville, whose father was rector of the parish 52 years ago; and Mrs. Thatcher of Albion, N. Y., who was one of the first confirmed by Bishop Onderdonk in Medina.

After morning service the Sunday-school assembled, and Mr. Stearns addressed the children; and afterwards

Mrs. Douglas gave an account of St. John's Sunday school as she remembered it. At the evening service the church was again filled. The surpliced choir and clergy entered the church singing the processional hymn No. 140, "Holy, holy, holy Lord." The service was principally choral, and the excellent manner in which the music was rendered showed the high degree of proficiency which the choir has attained.

The rector's sermon was largely devoted to reminiscences of the parish taken from the minute book of the vestry and other sources.

On Monday evening the closing services were held. The clergy present besides the rector were the Rev. R. D. Stearns, of St. John's, Mich.; the Rev. Dr. Seibt, of Brockport; the Rev. Noble Palmer, of Middleport; and the Rev. S. F. Dunham of Albion. The Bishop of the diocese was prevented from being present by reason of illness.

Immediately after the service a reception was given the visiting clergy at the rectory by the ladies of the parish, and after an hour's pleasant converse the semi-centennial exercises closed.

MISSOURI.

NORTH SPRINGFIELD.—The new parish in this place, St. John's, is moving forward with steady pace. Since beginning its active existence in August, the congregations have increased, and workers have multiplied. The Ladies' Parish Society works zealously and systematically through four committees, "Work," "Chancel," "Poor," and "Executive Committee," the latter of which embraces the officers of the society and the chairmen of each committee. The chancel committee, composed of young ladies, are charged with the care and furnishing of the chancel, and have been very successful in collecting family relics of silver and jewels with which the Communion vessels are to be made. The jewels consist of rubies, amethysts, and topaz, the latter a very fine one. The Sunday school is growing rapidly, and promises to be one of the largest in town. Fourteen children have been baptized, and several adults and children will be baptized shortly. The Building Fund is also growing, and the prospect is encouraging for a neat and substantial church building before a great while. Indeed, but few new parishes can give more encouraging features than St. John's, nor more fully prove the wisdom of being called into existence. With such a band of lay workers as it possesses, success and stability are assured.

VIRGINIA.

RICHMOND.—Three years and a-half ago, St. Luke's Home was established, and since then it has cared for 1,270 patients, a large number of whom have been charity patients, and many others partly so. Less than 20 deaths have taken place in the three and a-half years. The matrons, Mrs. Cook and Mrs. Anderson, do all that can be done for the good and comfort of the inmates, and nurses are provided as occasion requires. Both medical and surgical care is of the best. Drs. McGuire, Taylor, Wheat, and Bocoek are in regular attendance, and a board of lady managers give constant oversight. One feature of this institution deserves special notice, and that is that the pay patients and the charity patients are not distinguished, in any way, from each other, neither in point of rooms, nor other treatment, so that no feeling of pride is hurt or engendered. The Home is on the corner of Ross and Governor streets.

At Evensong of "the Parish rector taking over and the first service, and the singing the prayers and service, and the full vestry was present, partly choral. The sermon and to the Mr. Barrows. Memorial library Michael and All the Eucharistic of the Rev. when \$60 were wherewith Memorial for his entered into her memory and It was de should be a were purchased. During s' Guild of the of Miss ded by friends re) devoted its a for a bazaar successfully held chase of a suite se is of Gothic ecuted in best rs. Cox Sons, ork, and is in and a joy for solid and sub and nine-and-a ted by beauti e lower part is for pamphlets, rs, elaborately rt with shelves as two doors, ond patterns, a fleur de lys in gilt, out- emblem prom- locks are of rass. All the nd work in old e upper frieze he oak in anti- n the surface, abella Gibson

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MARYLAND.

During last year, this diocese was enabled, through the liberality of its members and the activity of its officers, to pay the sum of \$1,223, in suitable amounts, to its disabled clergy. A more regular method and some general rule of distribution would, however, appear to be needed, in order to increase greater confidence and more liberal contributions.

EASTON.

EASTON. — Various improvements have been made in St. Peter's parish, handsome walnut furniture, pavement, carpets and papering of the parsonage. Over three hundred individuals are connected with this parish. The rector is paid promptly and in full.

All Saints', the Rev. W. Y. Beaven, rector, enjoys the possession of a tract of 33 acres. Four gentlemen, Messrs. Wooters, Dewley, Hopkins and Rose, have assumed \$600 worth of the parish debt, and have deposited in the bank of Easton, their note for that sum. The Home for the Friendless has been liberally remembered by the people of this parish, and a good sum pledged towards the fund for a monument to the memory of the late Bishop Lay.

DENTON. — The rector, the Rev. S. D. Hall, has secured at Federalsburg, some 16 miles from St. Mary's, Whitechapel, ground, material and some money for the new chapel of St. Stephen's.

PENNSYLVANIA.

On the 19th Sunday after Trinity the parish of St. Barnabas, Kensington, celebrated its eleventh anniversary. In the morning the rector, the Rev. Charles E. Betticher, preached the sermon in which he gave a detailed statement of the work during the year. Included in his sermon were the following statistics: Baptisms, adult 9, infant 41; burials 26; Marriages 16; confirmed 34; communicants, present number 393. There are 864 connected with the Sunday schools and Bible classes. In the afternoon the Rev. Richard Newton preached one of his characteristic sermons to the Sunday school. In the evening the annual sermon to the five Bible Classes was preached by the Rev. Mr. Harrower of Staten Island. Bishop Whitaker was present in the evening and made addresses to the choir in the choir-room and also to the congregation in the church. Each of the several departments are in flourishing condition. The new parish building, it is expected, will be ready for occupancy about December 1st.

The 11th anniversary of the opening of the new buildings of the memorial chapel of the Holy Trinity, which was observed on the evening of All Saints' Day was marked by especial features. Both Bishop Stevens and Assistant Bishop Whitaker were present. After Evening Prayer both bishops made interesting and touching addresses appropriate to the day. This was Bishop Whitaker's first official appearance. In the brief address which he delivered which manifestly interested the large congregation, there was great earnestness, and directness of doctrinal statement, great simplicity of style and purity of language.

Bishop Whitaker held his first Confirmation in St. Andrew's church on Sunday morning, Nov. 7th, when he administered the rite to 20 persons.

On the following morning he was present at the weekly meeting of the Clerical Brotherhood, when in a few fitting words he expressed his great pleasure in being surrounded by a body of such earnest clergy, and that while

all did not look at things from the same stand-point, he was glad to know that all were striving for the one purpose, to bring souls to Christ. The Bishop of Shanghai was also present, and made an address on the work of Missions in China. The subject of the day, the Work among the colored people of this city, was ably discussed by the colored clergymen present, the Rev. Messrs. Henry L. Phillips, Peter Morgan, and T. Pallam Williams.

Bishop Stevens visited old St. David's church, at Radnor, on Sunday, Nov. 7th, where after confirming nine persons, he addressed the congregation and those confirmed. He was in quite good health, and spoke with much of his wonted vigor and eloquence.

The November meeting of the South East Convocation was held in St. Andrew's church on Tuesday, November 9th. The Holy Communion was administered by the rector, the Rev. Dr. Paddock. At the business session in the afternoon the treasurer presented his report. The Rev. J. W. Kaye gave an account of the work in his parish. The church has been repaired and improved and the indebtedness somewhat reduced. The Rev. F. H. Bushnell reported that the debt on his church had been reduced from \$30,000 to \$9,000 during his incumbency. Beside this the new school building has been erected and almost paid for. The Rev. H. L. Phillips reported that his congregation had grown from 100 to 220 and that the missionary spirit was increasing among all classes. The Rev. W. S. Heaton, missionary-at-large, reported an increased work in the lower section of the city, and that he had made 918 calls and visits in going from house to house. At the conclusion of the meeting Bishop Whitaker who was present held an informal reception. A public meeting was held in the evening when addresses were made by the Rev. C. G. Currie, D. D., the H. L. Phillips, and the Rev. W. S. Heaton.

PHILADELPHIA. — A number of the young members of the Bible Class taught by E. A. Souder, of St. Mary's church—in order that they might have a place to meet—last spring formed an organization under the name of the Young Men's Club of St. Mary's church. The Rev. R. F. Innis was elected President; E. A. Souder, Vice President; Horace Beitsel, Treasurer, and Percy Collins, Secretary, with a Room Committee consisting of nine members, of which George E. Curtis was Chairman. The object of the club was the mental, moral and physical culture of young men over seventeen years of age. A small room was rented on Locust street, near Fortieth, and supplied with newspapers, magazines, writing materials and a billiard table. The club was a success from the start. It now has sixty active members, and some time ago found the room too small. A friend who aided them in organizing has bought the lot 236 South Fortieth street, 25 by 100 feet, and erected on it a three-story building, the second and third floors of which will be occupied as club, committee rooms, gymnasium, etc., and on the rear of the lot a hall has been built which will seat three hundred persons. It is proposed to open these rooms with an entertainment in the hall on November 15th.

The Rev. Thomas K. Conrad, D. D., who has just accepted a call to St. Paul's church, entered upon the duties of the rectorship the 14th ult. Dr. Conrad will have before him at St.

Paul's the same work which he has accomplished in other churches, that of building up a parish. St. Paul's, though the third oldest church in Philadelphia (Christ church and St. Peter's only having been established before it) has lost so heavily by removals westward that it is now practically a new field.

That Dr. Conrad possesses peculiar qualifications for the work he has been asked to undertake, the record of his ministry abundantly proves. Calvary church, Germantown, the church of the Heavenly Rest, New York city, and the church of the Transfiguration, West Philadelphia, have all grown up under his labors from new religious enterprises into large and flourishing parishes. There seems to be no reason to doubt that he will be equally successful at old St. Paul's.

At a recent meeting of the Cuba Guild of Philadelphia, which supports a Church mission in Cuba, the report of the missionary, the Rev. Pedro Duarte, was read. During the last six months, it was stated, he has preached in Spanish five times every week to two congregations, regularly organized and numbering 307 members, and officiated at eight marriages and twelve Baptisms, while his wife has conducted a Bible class consisting of twenty-seven ladies. The missionary, it was announced, had opened a correspondence with the Government at Madrid asking for the extension to Cuba of the law legalizing civil marriages, and had received assurances that this will be done.

At a meeting of the Standing Committee of the diocese, held some days ago, the members accepted the resignation of the Rev. Dr. Morton with expressions of "their profound regret at the parting of a relation so long and happily sustained, together with the assurance of their most cordial respect and affection."

MASSACHUSETTS.

BOSTON HIGHLANDS. — A series of services and meetings were recently held in St. John's parish, to inaugurate the work for the year as soon as possible after the summer vacation had ended. A double purpose was had in view when the services were arranged. One was to arouse new enthusiasm for the work, and another to raise some money towards clearing off a floating debt of \$1,200 which had been accumulating for a year past. The first service was held Sunday, Sept. 26 A. M. A powerful sermon was preached by the rector, the Rev. Geo. S. Converse. At the night service there were two addresses, one by Dr. Geo. C. Shattuck and one by the Rev. Geo. S. Bennett of Dorchester, both of these addresses were remarkably good. Wednesday the 29th there was a large attendance and an address by the Rev. Reuben Kidner of Boston. Friday evening another large congregation was present and heard the Rev. Dr. Geo. W. Shinn of Newton. The Rev. Geo. S. Price the assistant minister of the parish preached a convincing sermon on "Why the Church here should be better supported," at the morning service October 3. In the evening Mr. Russell Sturgis, Jr., of Boston, made an address on the subject of prayer, which was a good exposition of the great privilege and need of prayer for every Christian. These addresses with the circular prepared by the vestry containing an itemized list of the expenses actually incurred in carrying on the work brought forth immediate results; much beyond expectation, for the debt was reduced by something more than one-half. It is hoped the

seed sown there will yield even larger harvests in the near future. It seems a pity that such fields for mission work as exist here and in East Boston should not receive more help.

PITTSBURGH.

PITTSBURGH. — On the 20th Sunday after Trinity, St. James' church on Penn Avenue (an account of the burning and restoration of which has already appeared in THE LIVING CHURCH) was re-opened for divine service, and presented as far as possible, the appearance of the old church. Morning Prayer was said by the Rev. Wm. Thompson, the rector, and the sermon preached by the Rev. J. Crocker White, D. D., of St. Andrew, the subject being the building of King Solomon's temple, and the lesson drawn, the building of the living temple in the heart. In the evening the rector was assisted by the Rev. Robt. Meeth of Allegheny, who preached from the text: "I was glad when they said unto me, let us go unto the house of the Lord." The edifice was thronged at both services, and special prayers were offered, appropriate to the re-opening.

The Rev. Henry Swift, of the Cheyenne River Agency, South Dakota, and the Rev. Charles A. Bragdon, of Ausable Forks, Diocese of Albany, have undertaken temporary work in the diocese until after Christmas. The former supplies St. George's, Irwin, Christ church, Indiana, and St. Peter's, Blairsville, residing at the latter point. The latter, Mr. Bragdon, supplies St. Luke's, Charters (Woodville), the Nativity, Crafton, and mission at Mansfield, residing at Crafton or Pittsburgh.

ILLINOIS.

The meeting of the Provincial Synod has been postponed on account of the necessary absence of the Bishops, as was also the adjourned meeting of the trustees of St. Mary's School, Knoxville, which was to have been held at the same date and place.

VERMONT.

Summary of statistics presented at the 96th annual convention: Families in 49 parishes, 2,076; individuals, 8,216; Baptisms—adults, 135, infants, 301, total in 45 parishes, 436; Confirmations, total in 40 parishes, 309; communicants, total in 52 parishes, 3,801; Marriages in 28 parishes, 95; burials in 39 parishes, 187; Sunday school teachers in 40 parishes, 252 pupils, 1,852; total offerings, \$9,423.30

OHIO.

TOLEDO. — The Trinity Literary Association, Mr. E. S. Baumgardner, president, is gradually accumulating a library of choice Church literature. Besides many plans for social, intellectual, and spiritual improvement, it has now begun a series of discussions on Bible topics.

St. John's church is now in better working condition than ever. For the second time the parish has positively refused to give up their rector, the Rev. C. H. De Garmo, and an improved financial plan now pays promptly each week all the parochial expenses, while the choir and the working societies are in excellent working order.

Grace church, also, is punctual in all its finances, and has just completed a much needed improvement in re-painting on the outside both church and rectory. The young folks have for nearly a year conducted by themselves free Bible readings for a brief hour before evening service on Sundays, and have lately started a good choir.

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THE LESSON.

BY FLAVEL S. MINES.

As I see the streamlet, wander Thro' the meadows bright and free, A lesson of Life it teaches In its whisperings to me.

Like youth, unthinking and aimless, Till comes the river of life, And it joins the swifter current In its onward rush and strife.

Flowing on, and ever onward It reaches the great wide sea With the countless waters mingling, The type of eternity.

BOOK NOTICES

A SIX-YEAR'S DARLING, OR TRIX IN TOWN. By Ismay Thorne. Illustrated by T. Pym. INGLE-NOOK STORIES. By Mrs. Stanley Leathes. With Illustrations by M. Erwin. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, 50 cents each.

Two delightful little books for children, with nice paper, clear typography, and bright illustrations. They are filled with short stories such as the little ones love to hear even before they have learned to read.

A VISIT FROM SANTA CLAUS. By Clement C. Moore. Illustrated by Virginia Gerson. New York: White, Stokes, & Allen; Chicago: S. A. Maxwell & Co. Price \$1.00.

A very pretty setting of the old rhyme: "Twas the night before Christmas." The illustrations are well drawn and tastefully colored, and the text is engraved. This is the first of the holiday books for children which has come to hand.

THE DIVINITY OF OUR LORD. By William Alexander, D.D., Lord Bishop of Derry and Raphoe. PRAYER. By the Rev. T. Teignmouth Shore. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 40 cents each.

These two little volumes in the series of "Helps to Belief" will be welcomed by many readers who followed with interest the series entitled "Heart Chords." The present series is intended to aid the reader in meeting the religious difficulties of the day.

THE ENGLISH ILLUSTRATED MAGAZINE, 1885-1886. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$2.50.

The bound copy of this magazine, which has gained a firm foothold in this country, makes a very handsome volume, and at a very moderate price. The contents, and illustrations are an admirable combination of the entertaining and the useful. In mechanical work, artistic finish, and literary excellence, this magazine stands among the first.

DOWN THE WEST BRANCH, OF Camps and Tramps around Katahdin. Being an account of a trip through one of the wildest regions of Maine, by several members of the "Lake and Forest Club" in search of Sport and Recreation. By Capt. Chas. A. J. Farrar, author of "Moosehead Lake and the North Maine Wilderness," etc., etc. Boston: Lee & Shepard; New York: Chas. T. Dillingham. Pp. 311.

A well written account of the adventures of a party of young friends, which are recounted day by day. The spirit and interest are well sustained and the story is enlivened by the recital of some daring feats and hair-breadth escapes.

THE BOY'S BOOK OF FAMOUS RULERS. By Lydia Hoyt Farmer. New York: Thomas Y. Crowell & Co.

We heartily welcome every work of this kind, and can recommend the above to girls as well as boys. It contains many interesting sketches of heroic leaders on the world's great battle-fields, and the descriptions of great events are made more vivid by numerous illustrations. There are 474 of these, and fifteen sketches, beginning with Agamemnon and ending with Napoleon I.

HOW TO STRENGTHEN THE MEMORY; OR NATURAL AND SCIENTIFIC METHODS OF NEVER FORGETTING. By M. L. Holbrook. New York: M. L. Holbrook & Co.; Chicago: A. C. McClurg & Co. Price, \$1.00.

In very small compass there seem to be here gathered many useful lessons on a subject of great interest to all intellectual people. The methods recom-

mended are reasonable, and the directions if followed, must result in great benefit. Of course it requires long and hard work. There is no trick about it, no secret charm by which a good memory may be conjured out of a poor one. The book might be a help to parents and teachers in regulating the studies and exercises of children.

KIDNAPPED. Being memoirs of David Balfour in the year 1751: How he was kidnapped and cast away; his sufferings in a desert isle; his journey in the wild Highlands; his acquaintance with Ainslie Stewart and other notorious Highland Jacobites; with all that he suffered at the hands of his Uncle Ebenezer Balfour of Shaws falsely so-called. Written by himself and now set forth by Robt. Louis Stevenson. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 324. Price, \$1.00.

An exciting, sensational story, the nature of which is sufficiently set forth in its voluminous title. We fear few readers will be otherwise than disappointed with the book.

THE FAMILY ALTAR; OR Prayers for Family Worship. Compiled by the Rev. James A. Bolles D. D. Milwaukee: The Young Churchman Co. 1886. Price \$1.00 net.

This admirable manual of Family Prayers is the revision of a collection made thirty years ago, by the venerable editor, for his parishioners in Trinity church, Cleveland, Ohio. The introduction, which is unchanged from the original issue, is a noble plea for the Christian home, for a place and time for worship, and for the family altar. All the collects for Sundays and Holy Days are given; then follow suitable prayers for every day in the week during the four great seasons, and prayers for special occasions. The book is handsomely printed, and is altogether the best arrangement of prayers for daily use in the family which we have seen.

REASON AND REVELATION, HAND IN HAND. By Thomas Martin McWhinney, D.D. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. Pp. 594. Price \$1.50.

This is one of those books, quite commonly published of late, which will find warm admirers in some quarters, while in others it will be pronounced inadequate and incomplete. In 589 pages and 24 chapters the following subjects are discussed: Religion, the Bible, theology, anthropology, demonology and Christology. The author's idea is that everything in these much discussed departments of belief is as wholly susceptible of subjection to reason as any of the discoveries in the material world. To say that he succeeds in substantiating his position in each of the subjects discussed is, it seems to us, more than the truth.

THROUGH A MICROSCOPE. Something of the science, together with many curious observations, indoor and out, and directions for a home-made microscope. By Samuel Wells, Mary Treat and Frederick Leroy Sargeant. Chicago and Boston: The Interstate Publishing Co. Pp. 126. Price 60c.

Now that the long winter evenings are here and the young people need new and attractive amusement, there is nothing better than to put a microscope into their hands with a simple attractive manual like this, when the task of amusement will become a pleasure to all. "Through a Microscope" is not a manual in the strict sense of the word, but a simple chatty talk about the instrument, the ease with which one can be made of real working capacity, and about a few of the many wonders that can be seen through it. The great feature of the book, notwithstanding that three different authors contribute the three parts, is the attractive way in which the young reader must be led on to an interest in microscopical investigation. There is no make-believe-children talk, but simple talk addressed to intelligent readers. It is a good book for any child.

SHORT STORIES FROM THE DICTIONARY. By Arthur Gilman. Chicago and Boston: The Interstate Publishing Co. Price, 60 cents.

A charming little book, intended to give the uninstructed reader a taste of the rich feast to be found in the study of words. Written primarily for the young (the articles were first published in *Wide Awake*, if our memory serves us right), the oldest will find the book interesting from cover to cover. Mr. Gilman's effort is simply to be interesting without any attempt at scholarship, though it is evident that he might do more pretentious work in this line. We are under the impression that the children will not take to it so readily as would be good for them—the attempt at sugar-coating is a little too manifest. Nevertheless, the book must be liked and would prove admirable for a text-book for a short course of study, where time could be found for it.

PERLEY'S REMINISCENCES OF SIXTY YEARS IN THE NATIONAL METROPOLIS. By Ben Perley Poore. Illustrated. Vol. I. Philadelphia: Hubbard Brothers; Chicago: A. W. Stolp, 218 La Salle St. Pp. 547.

We have not turned the leaves of a more entertaining book for many a day. The sketches evidently are all "from nature," and the most of them are worth preserving in our album of American history. They help us to live over again the scenes of half a century ago, and make us acquainted with the men and women of whom we have read in books and periodicals. The second volume, which is soon to appear, will be eagerly looked for. The illustrations are numerous and excellent.

SCIENCE. New York: Science Company.

This admirable weekly ought to be more widely read. It is by no means a technical journal in the sense of being only for scientific readers. Every one seeking information in this direction—and who must not in these scientific times—will find in *Science*, week by week, much that it is no credit to him to be in ignorance of.

The Comment and Criticism department gives a powerful view of present interesting topics. Foreign letters tell of what is being done abroad in the advancement of science. Notes and News in a few pithy words, touch of matters not demanding fuller notice, while Letters to the Editor give the individual views of men noted in their line. Finally, an ample supplement affords room for that criticism and review without which no periodical to-day is counted complete. *Science* is all it claims to be, and once being adopted will be found to be a necessity.

HARPER'S Franklin Square Library. Published weekly. Price 20 cents.

THE TOUCHSTONE OF PERIL. A novel of Anglo-Indian Life, with scenes during the mutiny. By R. E. Forrest.

ANCIENT AMERICAN POLITICS. By Hugh J. Hastings.

BOTH IN THE WRONG. A novel. By Mrs. John Kent Spender.

ST. BRIAVELS. A novel. By Mary Dean.

OTTILIE; An 18th Century Idyl. By Vernon Lee.

AUTOBIOGRAPHY OF LEIGH HUNT.

CLARE OF CLARESWEDE. A Romance. By Chas. Gibbon.

THIS MAN'S WIFE. A story of Woman's Faith. By Geo. Manville Fenn.

PASTOR CAREW, Millionaire and Miser. A novel. By Mrs. E. Lynn Linton.

SIR JAMES APPLEBY, BART. A novel. By Katherine S. Macquoid.

CASSELL'S Select Library of Entertaining Fiction. A collection of complete stories by leading writers. Price 15 cents each. [Cassell & Co., Limited, 739 and 741 Broadway, New York.]

WHO TOOK IT? and other stories. A WIFE'S CONFESSION, and other stories. THE GREAT GOLD SECRET, and other stories. SNOWED UP, and other stories. CHICKMATED, and other stories.

Those who appreciate thorough Bible-study are finding in *The Old Testament Student* some very valuable aid. The paper by Prof. Denio on "The

Kingdom of God in the Old Testament," commenced in October, is completed in the November number. A notable contribution is made by Dr. Francis Brown of Union Theological Seminary, who gives a resume of "Commentaries on Exodus," and adds a few pages of Exodus bibliography, which, altogether, will prove of the utmost value to the Bible student. The views of Prof. Franz Delitzsch on an important question of Old Testament Interpretation are an interesting feature of the issue. With this number is introduced a new department, which will always be attractive, called "Old Testament Notes and Notices." [Chicago: *The Old Testament Student*. \$1.00 a year. Address, Morgan Park.]

"NERVOUS CHILDREN," by Dr. Charles L. Dana, is one of the leading subjects in *Babyhood* for November. Not less important are articles by other well-known physicians on "The Fever Thermometer in the Nursery," "Popular Fallacies about Teething," "Cautions Regarding Children's Eyes," and "Constipation." Marion Harland writes on "Other People's Babies," and the general departments of the magazine abound in more than the usual number of hints and helps in the care of infants. With this number, *Babyhood* completes its second year. [15 cents a number, \$1.50 a year. 5 Beekman St., New York.]

The Church Eclectic for November, contains the following: Sisterhoods and Deaconesses, by D. E. Herve, LL. D.; Father Ignatius on Anglican Orders. *Church Review*; Mumbler (of the service), *Church Times*; Pharaoh's House in Tabpanhes, *Guardian*; The Impediments to a Lawful Marriage, by the Rev. E. P. Gray; The Rev. Berdmore Compton's Farewell Sermon; Notes on Hymnology, III., by Prof. Thornton; Sermons, *Church Review*; The late Rev. W. J. E. Bennett, by the Rev. E. Ransford; Solving the Problem (of Catholic Teaching) *Church Review*; Miscellany, etc. (W. T. Gibson, editor and proprietor, Utica, New York. Price \$3.00 a year, 25 cents a number.)

JOHN WESLEY'S REASONS Against a Separation from the Church of England, printed in the year 1758. Reprinted by Thomas Whittaker, New York. Price 10 cents.

THE GREAT DEBATE. A verbatim report of the discussion at the meeting of the American Board of Commissioners for Foreign Missions held at Des Moines, Ia., Thursday, Oct. 7, 1886. This report is presented in neat pamphlet form, well printed, on good paper. [Boston and New York: Houghton, Mifflin & Co.]

CHRISTIAN UNION AND THE PROTESTANT EPISCOPAL CHURCH. Six letters to Protestant Christians. By Joseph M. Clarke, D.D., Professor in the Nashotah Theological Seminary. Published in pamphlet form by Thomas Whittaker, 2 and 3 Bible House, New York.

POCKET LESSON NOTES, on the International Sabbath School Lessons. For pastors, parents, and all grades of Sabbath school teachers. By the Rev. and Mrs. Wilbur F. Crafts. Issued Quarterly. \$1.00 a year. [Funk & Wagnalls, New York, 10 and 12 Dey St.]

POCKET LESSON QUARTERLY, for scholars, on the International Sabbath School Lessons, by the Rev. and Mrs. Wilbur F. Crafts. Price, five cents.

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The Living Church.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

Some people have an idea that because THE LIVING CHURCH is only a dollar a year it is a paper upon which very little money is spent. This is a mistake. This journal has probably the largest corps of paid correspondents in the Church press. Large amounts are paid for serials and articles written expressly for its columns, and everything about the paper is conducted on a more liberal scale than when the subscription price was \$2.50 a year. Instead of paying out money to secure a circulation and keep up a list, THE LIVING CHURCH spends money for the benefit of its readers.

We shall begin very soon, the publication of a series of articles by the author of "Reasons for Being a Churchman." So far as prepared, the chapters are: I. Mary and Elizabeth; II. Roman Cavils as to the Validity of Parker's Consecration; III. Roman Cavils against Anglican Orders.

It is a good sign when the Puritan and the Papist join in abusing our branch of the Catholic Church. We have been much gratified to observe the sweet accord of sentiment between the Presbyterian *Interior* and the so-called Catholic *Review*; I pray thee, gentle mortals, sing again; Mine ear is much enamored of thy notes.

We note the appearance of a new paper, in the field of Church journalism, *The Church Militant*, Louisville, Ky. It is bright and clear, both in thought and in typography. Like all of us, it comes to supply "a felt want," and in this case it is claimed that no other paper occupies "a Catholic standpoint." The editor admits that the rest of us are not so narrow as we might be, which is very kind. With all his war-paint, we fancy he is a genial sort of fellow, and will prove to be a pleasant neighbor. He will find abundant field for the exercise of his militant mission outside of the fold, and we hope he will help us to keep the peace inside.

THE message of the House of Bishops, on Church Unity, ought forever to set at rest the uncharitable assumption of those from whom we are compelled to differ on the subject of Church polity, viz., that our position necessarily "unchurches" all other Christians. The bishops say:

We believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

It is now in order for some one to remark upon the narrowness and bigotry of the House of Bishops, in attaching so much importance to ordinances, and so "unchurching" all who have not been baptized! There are some who will not be satisfied to have the line drawn anywhere between the Church and the world. With them, not only is "one denomination as good as another," but no denomination is as good as any. They would do away with everything but mere subjective sentiment, and set up the standard: "Every man his own Church."

The House of Bishops said a wise and timely word when it formulated, as above, the truth which Churchmen have held, through much obloquy and misinterpretation from Christian brethren who refuse the Apostolic fellowship to which by their Baptism they are entitled.

The truth is, Protestantism was founded upon the argument of "scare," as Dr. Adams calls it, and the time is past when that argument has any weight with American Churchmen.—*Living Church*.

Getting over your scare you conclude there isn't much in the Roman Catholic Church that need frighten anybody.—*The Interior*.

Not exactly so, Elder; though we must say that the Roman Church in this country seems to be doing a good work in many ways; Romanism has changed a good deal during the last three hundred years, and so have the denominations. There have been times in the world's history when the Presbyterian Protestants behaved very badly, but now they are for the most part very exemplary people. There have been times when Romanists did not exemplify all the principles of the Gospel, and if history is to be believed some of their performances were enough to "frighten anybody;" but now-a-days they seem to have about the same human nature as other people have, and occasional instances of piety are found amongst them, as in other Christian bodies. Even the Pope is said to be not so bad a man as he might be, not so bad as some "ruling elders" have been; and it is barely possible that he may be saved, in spite of Protestant anathemas. Though there is much to repel (if not to frighten) us, in the Roman system, we are still in favor of lay-

ing aside a name which is associated only with religious wars, with an era of rancorous strife among Christians, and which is only suggestive of ecclesiastical vituperation, in these days as futile as it is foolish.

NO DANGER.

The Boston papers seem to be hard pushed for a sensation, in printing Dr. Brooks' recent sermon with startling head lines, "A Danger Signal!" etc. *The Advertiser* explains, in a sub-head, what the danger is, viz., "A movement begun in the General Convention likely to result in driving out Broad Churchmen." That movement is the one which looks forward to the adoption, in the dim future, of a name which will indicate the true character of our branch of the Holy Catholic Church, better than the accidental title: "Protestant Episcopal." In the words of Dr. Brooks' sermon, the exceeding danger is that the Church will receive, "one of these days," "an exclusive name." We may note, in passing, that the movement referred to aims to get rid of an exclusive name, and to adopt a comprehensive name. But no matter about that. We fail to appreciate the danger. The name does not affect the character of the body. If Broad Churchmen can consistently use the Prayer Book with "Protestant Episcopal" on its title page, we do not see why they cannot use it without that exclusive title. It seems to us all the broader without such a title.

And what does Dr. Brooks propose as a remedy for the "exceeding danger?" Simply what any Churchman would propose as a remedy for peril apprehended. He does not say that he and his congregation must withdraw from the Church. We quote from *The Journal* what he says:

What is the remedy? he asked. Nothing in the world except the growth of healthier sentiment in our Episcopal Church; nothing at all except the movement in just such minds as those which he saw represented before him. "We are too much of Congregationalists, no doubt, here in New England. We are satisfied if Trinity church goes on well and think little of the larger body with which we are necessarily associated by our membership in the Episcopal Church. You laymen must bestir yourselves. You must have first, and then you must make opinions, clear, strong, definite opinions. You must first recognize and then you must assert that which seems to you to be the real substance of our Church. And if the laymen throughout our Church, from end to end, will do this, it may be that we shall be saved from the danger that threatens us, and need not despair of the Church for which we have had and have still such large, enthusiastic hopes."

Nobody will object to that—the members of Trinity church, Boston, together with their pastor, should

have, first, and then make, clear, strong, and definite opinions. This is what people and pastors all over the land ought to do. And we venture to say that the clear, strong, and definite opinions which will be made within the next decade will generally concur in the conclusion that the present title of our Church is cumbersome and misleading. We should not be surprised if the rector and congregation of Trinity church, Boston, should within a few years accord in this opinion. Some of them, perhaps even the rector himself, have not always held the opinions which they now hold, in matters of even greater importance than the name of the Church. Some of them, perhaps even the rector himself, once held Unitarian "opinions," who now hold clear, strong, and definite opinions, presumably in accordance with the Nicene Creed. Surely we need not despair that those who have progressed from Deism to Christianity, may go on to entertain and teach the Catholic idea of the Church. We fail to see any "Danger Signal" in Dr. Brooks' sermon. It is simply a confession that sooner or later a change of name must come, and that, from his present stand-point, he should regard it as a calamity.

AN APPELLATE COURT.

Well may the advocates of the Appellate Court exclaim: "We asked for bread and ye gave us a stone!" The answer of the General Convention to the earnest appeal of the clergy for a court of final resort beyond the influence of local prejudice and passion, was, that every diocese already has the power to organize such a court for itself, or to select a court of some neighboring diocese as its court of appeal. It does not require much legal learning or acumen to perceive that such a resort is no relief at all. If it could suffice for the purpose proposed, how is it that the dioceses have not availed themselves of it? Why is it that with every trial of a clergyman conviction does not convict; the peace of the Church is thereafter disturbed by accusations of unfairness; and the good name of bishops and triers and assessors is villified, and public opinion is besieged to set aside the verdict, on the ground that the accused did not enjoy the privileges of trial accorded to the meanest criminal? Simply because diocesan courts of appeal would presumably be subject to the same influences as those which affect the courts of first resort. There is no use for diocesan courts of appeal, consequently we have none. The diocese of Minnesota, it is true, has ordered that its annual convention shall constitute such a court. But it has never reviewed a case, and we venture to say that it never can review a case, with satisfactory re-

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sults. It is open to all the objections which hold against any court of appeal made up of elements presumably in sympathy with the court of first resort. It is a body constituted for an entirely different purpose. Its members are not, for the most part, qualified to sit as judges of the law, and the convention could not be held together for a deliberate investigation of a case brought up by appeal. Moreover, the convention court is liable to the imputation of being under the control of the bishop who presided at the first trial. It is for the protection of the bishop and other clergy related to the accused in the trial, as much as for the securing of an impartial trial, that the Appellate Court is needed. No court within the diocese, not even a diocesan convention, can supply this need.

To say that a diocese may go beyond its own limits, and constitute the court of another diocese its own court of appeal, is like saying that a man may call spirits from the vasty deep. "But will they come?" It is idle to suppose that the bishop and clergy of any diocese will go over into another diocese for the privilege of exercising ecclesiastical discipline there. "Every heart knoweth its own bitterness;" every bishop has troubles and work enough at home to keep him from a burning desire to be mixed up with the mismanagement or misdemeanors of other dioceses. The proposition to secure a court of appeal outside of the diocese, except under a constitutional law which constitutes the court and gives mandatory power, is absurd on the face of it.

The defect in our present judicial system is radical and insufferable. It is an unrighteous discrimination against the clergy, and the Church cannot long ignore the defect without serious damage to her highest interests. It puts the clergy at the mercy of local prejudice and diocesan tradition, and denies to them the right to be judged by the common law of the whole body. They may be tried in one diocese, and suspended, for an act or usage for which they would be commended in another. There is no possible review of any case, except by the bishop, who may, while acting conscientiously from his own point of view, be unable to rise above his own ecclesiastical habit of thought. The decision of a local court, supreme in itself, may inflict a wrong not only upon a priest, but also upon a whole congregation, and obstruct the work of the Church in a large community.

The fact is, times have changed since our judicial system was inaugurated. At the first, all ecclesiastical discipline was diocesan. As the Church in this country was extended, bishops and laymen were placed

under the general law of the Church, and single dioceses were restrained from exercising supreme discipline over them. But the clergy have been left in the old *status*, amenable only to diocesan discipline. While the Church in this country was comparatively uniform in its standards of ritual, and narrow in its limitations and definitions; while there was no marked difference of administration in the various dioceses, there was not a presumable difference in the administration of discipline. Now that the Church has grown so immensely, has become more comprehensive and tolerant as a whole, while single dioceses retain much of the narrowness, and many of the idiosyncracies, of the olden time, the clergy, ordained for the ministry of the Church, and not for the service of any particular diocese, feel the hardship and injustice of a judicial system which originated under an entirely different order of things. They ask only that they should be judged by a court which represents the body from which they received their commission; or at least, that the action of diocesan courts wherein they may be tried, shall be reviewed by a court of appeal which represents the whole Church. Such a demand is not unreasonable, and by acceding to it we believe that the General Convention would do much to break down party lines and diocesan eccentricities, and secure in every diocese not only justice to the clergy, but also that true Catholicity and comprehensiveness which all Churchmen desire.

BRIEF MENTION.

One of our bishops, in writing a letter of introduction to Warden Gray of Racine, on behalf of a friend, exchanged it for a letter which he had written to the Rev. Mr. Talbot, urging his acceptance of the Bishopric of Wyoming and Idaho. The amazement and consternation of the warden are better imagined than described.—We are sorry that we had to disappoint one reverend deputy who hoped to see some prairie dogs. It has not been a good season for prairie dogs in Chicago. Since the anarchists began to use dynamite so promiscuously they have been very shy, and it is only on very dark nights that they can be seen.—It gives us pleasure to inform the good bishop who brought a basket of fruit from the East, that several car-loads have recently arrived from California and Louisiana. We are now prepared to fill orders from New York.—What do the bishops mean in their utterance about the mixed chalice, by saying, "provided the mingling be not ritually introduced until it be authorized by rubric?" Must we have a rubric to authorize a priest to entertain a devout

thought in mingling the water and wine at the altar? Where and how shall it be done? Now we are in the spirit of making rubrics, let us see that nothing escapes. Let no priest be trusted.—Kentucky seems to go by contraries. Her deputies voted against the memorials they presented. There was no uncertain tone, however, in Bishop Dudley's trumpet.—Some deputies in the General Convention made speeches enough to earn an honorable retirement. We should not use up our men so fast.—Much comfort may our Eastern exchanges have in the analysis of the vote on Mr. Judd's motion. The argument from money is not effective. A rich man was once answered, "Thy money perish with thee." It is now in order to analyze the vote on Dr. Egar's motion.—The bishops are having a good many hard hits. Their failure to present their compliments to the Congregational council draws down upon their devoted heads the anathemas of all who hate "Apostolic Succession;" and for reasons which pass the comprehension of the average Churchman, some of the Church papers are berating them. What with diocesan perplexities, personal discomforts, hard work and poor pay, public criticism and private importunities, an American bishop may be excused for asking: "Is life worth living?"—A correspondent of a Philadelphia paper, noting the composition of the present Joint Committee on Prayer Book revision, concludes that their policy "will be that of inaction, or change in the direction of mediævalism." Inaction would not be a dire calamity. As to the mediæval, considering that the Prayer Book was largely compiled from the treasures of devotion which that period (by a liberal interpretation) gave us, we do not see why we should greatly fear it. If by mediævalism is meant Romanism, on behalf of the committee we resent the impeachment.—Methodist Bishop Warren came near losing his eyes recently, by bathing in the dark with what he supposed to be a lotion especially provided for them, but it proved to be carbolic acid. His face is in a frightful condition.—It is said that Lutheran ministers in this country can preach the Gospel in thirteen different languages. We know a denomination or two which can preach thirteen gospels in one language.—The New York *Observer* thinks that an effort to bring all believers in Christ under one banner is useless, while so many conscientious and consecrated Christians have such widely varying views of doctrine and discipline.—A Presbyterian church in Monroe county, N. Y., is built of petrified wood. Leaf and moss fossils are plainly to be seen in various portions of it. We

are struck with the singularly sweet alliteration of Presbyterian petrification. It is charming in symbolism as well as sound!—A mission among the Zulus is said to have this regulation: "No member shall be permitted to drink the white man's grog or native beer, or touch it with his lips."—St. Peter's, Montreal, now nearly completed, is said to be the finest church building in America.—An educated Jew in New Jersey recently turned Presbyterian, then Roman Catholic. It is time that the "romanizing germs" be eliminated from the Confession of Faith. The High Church doctrine of the sacraments there taught, has, perhaps prepared many a convert to go towards Rome.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE VOICE OF THE COUNCILS—NICÆA
A. D. 325.

The age of persecution had been a safeguard to the early Church against error and danger from within. But the pacific days of Constantine had ended the pressure from without that had held the widely separated parts of the rapidly extending body to one mind, and the beginning of the fourth century witnessed the development of much that was gravely erroneous in its character. The tendency of the human mind has always been much the same and long continued application to any particular line of investigation has very generally accomplished that which was charged against the fervid apostle to the Gentiles: "Much learning doth make thee mad."

Robbed of the restraint of an absolute catholic authority, individual judgment always gets astray, and this state of affairs speedily transpired in the doctrinal investigations of the third and fourth centuries, as here and there, some brilliant mind, prepossessed of its own theories, fell into error. We have seen how individual champions of the Faith, endeavored by emphatic appeals to the Catholic truth, as held by the ordained succession of bishops; to silence the voice of heresy and error. With the specious semi-heathenism of Gnosticism this was perhaps a comparatively easy task, so evident was the error of these depraved philosophers. But ere long a more dangerous and subtle type of doctrinal heresy arose among those who in all else were devout and reverent adherents to the general faith.

It was then that the influence of merely individual champions was felt to be inadequate, and the Church, conscious of her right, her divinely bestowed authority, and the promise vouchsafed of infallible guidance, began to speak in general council.

And this very fact is significant of the undisputed theory that obtained of the character of the Church and her bishops. She was esteemed a living whole, her bishops, equal spokesmen, empowered to speak by virtue of their Apostolic Succession, her voice thus given forth, the voice of the Holy Ghost.

And another fact is here significant, as making against the modern Protestant bibliolatry that opening wide the flood gates of individual judgment, says "the Bible only" in all matters of doctrinal dispute. The same difficulty met the early disputers for the Faith, that

plays havoc with this baleful theory to-day. It is suppositional that by the beginning of the fourth century the canon of the New Testament Scriptures was generally recognized. But to these Scriptures Arius and Sabellius and Nestorius, and every heretic, appealed in support of his own peculiar doctrine. If ever the "Bible only" theory of authority ought to have been sufficient it was in this early day of the Christian Church. But very different was the procedure. "What is the voice of the Church," was the one appeal. "What did the apostles teach to their successors, and what say the Bishops of Rome, and Alexandria and Carthage and Ephesus, and Constantinople, they who have received alike a succession of office and doctrine." It was the appeal to Catholic dogma, voiced by the bishops of the Catholic Church, then as ever, the antidote of doubt.

Early in the fourth century, Arius, a presbyter of Alexandria, became especially prominent by reason of a dispute with his bishop, Alexander, concerning the erroneous doctrine he was promulgating. Arius was a pupil of Lucian of Antioch. He was a man of most attractive physical gifts, tall, dignified and impressive. His moral character was unblemished; he wore the monastic habit and had gained a wonderful reputation for sanctity and piety. He possessed a wide circle of most influential personal friends, among them many of the most prominent bishops and priests of the Church. Constantia, the widow of Licinius and the favorite sister of Constantine, was a warm friend and patroness.

The error into which Arius had fallen, was a unique and peculiar one. Like most of the early heresies, it was philosophical in its character, though terribly theological in its results. It was moreover to the popular mind most alluring and specious in its character. It had none of the baldness of the older heresies that the fathers had so easily vanquished. It was above all reverent and devout in all its teaching. It revered Holy Scripture and boldly appealed to it. It proclaimed itself opposed to the more outspoken heresies of the day and former years. Then it solved the tremendous difficulty concerning the Holy Trinity. It placated the Greek philosophers who had made so much of the Christian contradiction of the "Three-One," and Alexandria being so philosophical a place, this made for it myriads of champions. It threw itself back upon human reason, that deity of the philosophers, in that it proclaimed the impossibility of a Trinity in Unity, and insisted that there was a beginning to the being of the Son of God, whom it revered as of like substance with the Father, and to Whom it gave the titles of Son of God, of complete God, and of the only begotten Son of God.

It denied therefore, that Christ was the same with God, and made Him the likeness of God. To have heard Arius, would doubtless have been to be charmed by the reverence and devoutness of his doctrine. But they who held the deposit of Catholic faith but a little removed from the Apostles themselves, saw the danger of the specious heresy. It was, despite its well meant and doubtless sincere reverence, the destruction of the very core of the Gospel, and had it gained a place in the faith of the Church, the modern history would have been antedated fifteen centuries, and the same decadence of faith and doctrine had transpired that has brought from the reverent faith of

a Channing, the faithless, creedless, Unitarianism of to-day.

Alexander, Bishop of Alexandria, seems at first to have been dubious. Constantine, well meaning and devout, but as yet himself but a neophyte, had sent him a message counselling compromise and peace. What might have been the fate of the Church?—nay, let us not say that, for God always has in the supreme crisis, the agent ready to accomplish His will. St. Athanasius, giant in intellect, mighty power in counsel, a young man, scarcely thirty years of age, became by God's grace the heroic champion of the truth, himself almost a marvel in an age and city of which Juvenal's fifteenth (satire is the terrible commentary. * And, strange combination, God brought to Alexandria from the desert where his life had been spent, St. Anthony the hermit, who stood beside him in the fierce contest that was to follow. Sustained by the presence and the council of the saintly hermit, Athanasius made a bold stand against Arius. Persuaded by him, Alexander cited Arius to appear first before a council of clergy, and then before the synod of Alexandria in which there were thirty-six priests, and forty four deacons, among whom Athanasius had his place; Arius was condemned by this synod. But this failing to put an end to his teachings a provincial council of the bishops of Egypt and Syria was summoned, amounting to an hundred, beside the presbyters. By this council Arius was condemned and excommunicated, and here again St. Athanasius and Anthony were the champions of Catholic faith.

This was in A. D. 319. Arius left Alexandria and took refuge in Palestine, where Eusebius of Caesarea received him, and championed his cause so effectively that several Syrian bishops received him to Communion. From his Syrian refuge, Arius wrote his bishop several letters setting forth his exact doctrine. One of these is remarkable in its address, which is as follows:

"To the blessed Pope, and our Bishop Alexander." This term *papas*, or Pope was applied from the fourth century to all the bishops of the Church, and is used still in the Greek Church as a familiar name for every priest. Down to the eighth century it was in common use everywhere, never being assumed by a bishop but universally applied, until in the eleventh century, Gregory VII. limited it to the bishop of Rome. Its use here is an argument against any superior authority signified in its use by any bishop of Rome. The letter was a plain statement of the doctrinal theories of Arius, and was a witness against him in his final hearing.

Constantine in the meantime, much perplexed by the widespread dispute which seemed to have arisen, dispatched Hosius, Bishop of Corduba, to Alexandria, with a message to Alexander, again counselling compromise and peace. Alexander of course refused to listen to the pacific recommendations of the emperor, but invited Hosius to sit as a member of a council assembled at Alexandria to examine Colluthus, a presbyter who had usurped episcopal functions by ordaining several to the priesthood. The council condemned him, pronounced the ordinations null and void, and the ones ordained to be simply laymen, a vivid side light in the then ancient voice of that saint who had written: *Nulla ecclesia, sine episcopo*. And the query arises just here, if in the year A. D. 324, a regularly ordained presbyter who ventured to ordain other presbyters, was condemned and the or-

dinations pronounced null, where, during the succeeding fifteen centuries did presbyters obtain the right to ordain? If in 324 no man was more than a layman who had not received episcopal ordination, where does the authority begin that makes anything but laymen of those in after years whose ordination has been non-episcopal? Either the council of Alexandria and the whole Church for sixteen centuries was wrong, or the modern Protestantism with its unordained ministry falls into the condemnation of the creations of the self-assumed authority of Colluthus.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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PERSONAL MENTION.

The address of the Rt. Rev. M. N. Gilbert, S. T. D., Assistant Bishop of Minnesota, will continue to be, St. Paul, Minn.

The address of the Rt. Rev. J. N. Galleher, D. D., Bishop of Louisiana, is 657 Carondelet St., New Orleans, La.

At a meeting of the board of trustees of the Clergymen's Mutual Insurance League, held on the 9th inst., the Rev. S. M. Haskins, D. D., was elected president, to fill the vacancy occasioned by the death of the Rev. Dr. Putnam.

The Rev. Dean Richmond Babbitt has accepted the rectorship of St. John's church, Milwaukee, Wis., and has entered on his duties there.

The present address of the Rev. J. P. Lytton is 6315 Michigan Ave., St. Louis, Mo., Sta. B.

The Rev. W. E. Hubbard has assumed the charge of St. Luke's church, Harpersville, Broome Co., N. Y. Address accordingly.

The Rev. O. Valentine has resigned the position of master in St. Austin's school and has been appointed by the Bishop of Northern New Jersey, priest of St. John's church, Bayonne, N. J.

The Rev. Edward M. Mott, lately of Northern California, has become temporarily the second assistant in the parish of the Epiphany, Washington, D. C., the Rev. Dr. S. H. Giesy, rector.

The Rev. Clarence E. Brandt has accepted a call to become curate of the Memorial church of the Holy Comforter, Philadelphia, Pa. His address is 1526 S. 19th St.

The Rev. Geo. H. Yarnall has accepted a call to the church of the Ascension, St. Paul, Minn., and should be addressed accordingly.

The Rev. S. Gregory Lines has been transferred from the diocese of California to that of New York, and will remain where he has been for the past four months, as priest-assistant at the church of the Redeemer. His address is 111 East 82d St., New York City.

At the request of the vestry of the church of the Redeemer, Cannon Falls, Minn., the Rev. W. C. Sherman has withdrawn his resignation, and will continue his services as rector of the parish.

ORDINATIONS.

At Grace church, Indianapolis, Ind., Friday, Nov. 12th, at 11 o'clock, the Rev. Clarence E. Brandt was advanced to the priesthood by the Bishop of Indiana. The candidate was presented by the Rev. W. W. Raymond.

OBITUARY.

BEELER.—In her home, Baltimore, Md., entered into rest, on the morning of the 13th inst., Mrs. C. M. Beeler, in her 75th year, relict of the late Francis Beeler. May light perpetual shine upon her.

TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED.—"The Book Annotated;" "Christian Unity."

A PIONEER.—Your letter is too long. The need can be stated in a very few words. We would like to find the remedy.

E. B.—There is much useful information in our advertising columns, and we don't charge you anything extra for it. Still, if you don't like to see these sparkling pages on your copy of THE LIVING CHURCH, all you have to do is to tear off the first and last leaf of the paper, and it will then lie before you in all its unveiled beauty.

LILY T. M. W.—Tracts on the White Cross movement may be obtained of E. P. Dutton & Co., 31 W. 23d St., New York City. Information in regard to White Cross Club of Chicago may be learned from the Rev. W. W. Steel, Batavia, Ill.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

I ask aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D. D., General Secretary.

The Board of Missions, in Chicago, while heartily approving the reduction of the appropriations to the aggregate of the contributions, and deploring the necessity of it, nevertheless instructed its Board of Managers to make one more venture of faith and increase again the stipends of the missionaries. How could the Board do otherwise? The missionaries are poorly paid at best, and the reduction has fallen upon them as a cruel hardship. The Church ought to rise to the emergency. The Board of Managers would be only too glad to be able to pay the missionaries even more liberally. How can it be done except the Church throughout the country furnishes the means. The pastoral of the House of Bishops makes this stirring appeal:

"Men of Israel, help! Soldiers and servants of the Prince who has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that within you lies, that before this first quarter of our year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of missionaries who have been withdrawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away."

The Board recommends that on the first Sunday in Advent, Nov. 28th, collections may be made for the Domestic work.

Your missionaries will certainly be foremost in calling upon their people to help the Board at this time. Will not their brethren in more favored circumstances "stir up" their people to prayer and offerings on that Sunday for the sake of our dear Lord and Master. A simultaneous movement will give the encouragement which is needed.

WM. S. LANGFORD, Gen'l Sec'y.

MISCELLANEOUS.

A CATHOLIC Churchman can find a good opening for dry goods, notions, etc., in town of about 1,200, in Illinois. Address CATHOLIC, care of THE LIVING CHURCH.

A CLERGYMAN of 18 years experience, who has just assigned a parish on account of climate, would like to obtain a position as assistant in a Chicago church, or take charge of a parish near Chicago. Best of references. Address C. LIVING CHURCH Office.

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ST. MARY'S BUILDING ASSOCIATION.

Under this name the Associates of St. Mary's Sisterhood have formed an organization for the purpose of building, to meet the wants of this community, a chapel in connection with the Mother House, at Peckskill. The present chapel, on the upper floor of the House, is very inconvenient and altogether inadequate to the needs of the Sisters, their School and the Annual Retreats.

The Associates hope that all who are interested in the Sisters and their work, so far as they consistently can, will aid them in their undertaking. The chapel is to be built of stone from the neighborhood, and with reference to the future as well as to the present. It is to be a chapel for all time. The cost of it will be considerable. How much they are not yet prepared to say.

A Guild has been formed for executing orders for all kinds of Church and other needlework.

Orders for vestments, Church embroidery, or plain sewing, may be sent to Miss Elizabeth Ogden, Astoria, Long Island.

Subscriptions, in money or pledges, for the building fund may be sent to the Association, through the president, the Rev. Dr. Houghton, 1 East 29th St., New York, or any of its members.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.) runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Peoria, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or to Perceval Lowell, United States or Canada Agent Chicago.

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CALENDAR—NOVEMBER, 1886.

- 21. Sunday next before Advent. Green.
- 28. 1st Sunday in Advent. Violet.
- 30. St. ANDREW, Apostle. Red.

TRUST NOT IN MAN.

BY THE REV. NELSON AYRES, M. A.

Two friends travelling once stopped at a house to sleep,
 Full of faith they had pledged, each to his friend, to keep.
 But now bidding good-night, quietly went to rest,
 Each felt confident trust filling with peace his breast.
 Storm clouds gathered a main, fierce was the lightning flash,
 High winds bellowed around, loud did the thunders crash;
 Then poured torrents of rain, rivalled the deluge old.
 Each small storm was a flood, swollen the rivers rolled,
 Morn broke gloomy and dark. Waking, the travellers found,
 Here, there, everywhere, waters prevailing round,
 Up, up, higher each hour rises the yeasty stream.
 Sways their mansion of wood, quaking in every beam,
 "Soon this house will be wrecked: Come, let us swim for shore."
 Says one, "Quick! ere it fall. Lose not a moment more."
 "Ah no! I cannot swim," tremblingly cries his friend.
 "Should I plunge in the waves, wretched my life must end."
 "Ha! look," answers the first. "Yonder I spy a boat!
 Can I reach it in time, safely we both may float."
 Strong, bold, bravely he swims, struggling the torrent o'er,
 Worn, spent, fainting at last, draws himself safe ashore.
 What! not enter the boat, hasten his friend to save?
 No, now doubtful he stands, eyeing the swelling wave,
 Loud then calls his poor friend: "Think on our friendship true,
 Stood I safe on the shore, all would I dare for you."
 "Oh yes, strong is the tie, yet is the passage rife
 With death; braving the flood risks me the loss of life."
 "Oh help! help or I die," wails the deserted one,
 "No hope lingers of life, save in your aid alone."
 While thus praying he stands, pleading,
 "Oh save! I sink!"
 Hope dies, seeing his friend turn him to leave the brink.
 E'en thus trembling I stand. Wild is misfortune's tide,
 Life's flood swelling around, rages on every side,
 "Dear friend," vainly I cry, "Oft has your faith been sworn,
 Now help! Rescue a friend; pity my fate forlorn,
 You stand safe on the shore, you have achieved success,
 Your aid potent can bring comfort to my distress,
 Where, oh where is the strong mutual help agreed
 Twixt us, pledged each to each, coming a time of need!"
 Ah, though hearing my plea, coldly he disregards,
 Thinks "No! helping would risk some of my gained rewards."
 Turns, goes, leaves me to die. Falters my outstretched hand.
 No hope! Friendship and faith part like a rope of sand.
 Well sang David of old, truthful his verses ran,
 "Make not princes your boat, trust in no child of man."
 Cairo, Ill., 1886.

The proportion of men to women in the medical profession in this country is thirty-five to one. There are now

2,500 women holding first-class diplomas from duly incorporated medical colleges, and all this has been accomplished since 1850.

THE daughter of the Bishop of Gloucester, Miss Rosalinda Ellicott, has composed an overture which is considered suitable to take a place on the programme of the musical festival in Gloucester.

PROBABLY the largest literary prize ever offered is one of \$1,000,000 to be given in 1925 by the Russian National Academy for the best work on the life and reign of Alexander I. In 1825, shortly after the death of Alexander I, the sum of 50,000 roubles was offered by one of his favorite ministers to be given as a prize a century after his death, and it is this sum, at compound interest, which will amount in 1925 to \$1,000,000.

IN one of the great picture galleries at Windsor Castle are several precious caskets. The Queen entered one day with a book in her hand, and asked the keeper of these treasures which was the most rare and valuable of all these caskets. He showed her one of pure rock crystal, ornamented with gold and enamel. In this casket the Queen placed the small book—Gen. Gordon's pocket Bible, annotated and marked by his own hand—and there it will remain.

AN Edinburgh Presbyterian minister on one occasion, happening to visit a resident of his parish, asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." "Oh, then, I suppose you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord, so she worships in that corner of the room, and I in this."

ONE of the standing difficulties of Bible chronology has been cleared up in a very remarkable manner. Amid the ruins of the Chaldean record office, which formed part of the temple, a number of tablets were found. On examination, it was discovered that they were the contracts of a mercantile firm extending over generations. It was found that every document was dated and bore the month, year and day, of the reigning sovereign. By this strange order of destiny a complete chronology has been formed of the kings from Nebuchadnezzar to Darius Hydaspes, hitherto a most perplexing period to Biblical critics.

MRS. FREMONT, in her sketch of the life of her father, Senator Benton, tells the following of the French bishop at St. Louis, at the time of the purchase of Louisiana: "It was a point of honor among the older French not to learn English; but the Bishop needed to acquire fluent English for all uses, and for use from the pulpit especially. To force himself into familiar practice, the Bishop secluded himself for a while with the family of an American farmer, where he would hear no French. Soon, he had gained enough to announce a sermon in English. My father was present; and his feelings can be imagined, when the polished, refined Bishop said:—'My friends, I'm right down glad to see such a smart chance of folks here to-day.'"

A FRIEND, visiting in a minister's family, where the parents were very strict in regard to the children's "Sabbath" deportment, was confidently informed by one of the little girls that she would like to be a minister. "Why," inquired the visitor, rather puzzled to understand what had given the child so sudden an admiration for that calling. She was quickly enlightened by the prompt reply: "So I could holler on Sunday."

THE Swedish and Danish newspapers have been discussing schemes for the construction of a tunnel between Denmark and Sweden, under the Sound. The question of a sub-marine way between the two countries has been raised several times, but never so seriously as now. M. A. de Rothe has just presented to the two governments interested, a plan for cutting a tunnel between Copenhagen and Malmo, in Sweden. The tunnel would be seven and a half miles long, in two parts, of which two miles would lie between the islands of Amak and Sattholm, and five and a half between the latter island and the Swedish coast. The estimated cost is £1,200,000.

THE most beautiful volume among the half-million in the Congressional library is said to be a Bible, which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing-office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, and every one of them in coal black ink, without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches long, and is brightly illuminated in red and blue ink. Within each of these capitals there is drawn the figure of some saint, or some incident of which the following chapter tells, is illustrated. There are two columns on a page, and no where is traceable the slightest irregularity of line, space, or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply, became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the divine commands which he had violated. Every day for many years he patiently pursued his task. Each letter was wrought with reverence and love; and the penitent soul found its only companionship in the saintly faces which were portrayed on those pages. When the last touch was given to the last letter, an old man reverently kissed the page, and folded the sheets together. Soon afterward he died.

A PARABLE.

BY THE REV. WILLIAM C. POPE.

A man had a brother who was in his employ. This man inherited \$200,000. He said to his brother, "I am poor and unable to keep you in my employ any longer." Then the brother went away, and died of starvation, and the man called his friends to the funeral and said: "I cannot but fear positive suffering has been in the home of my brave and self-denying brother."

MORAL.—Whoso seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

CHRISTIAN MOTHERS.

When Napoleon I. was asked: "What is the chief need of the French Empire?" thinking of the intense individuality, the strength of character, inherited from Lœtitia Buonaparte, to which he owed his own unprecedented rise in life, he replied: "Mothers." The man of blood and fortune had regard only to the nation's temporal welfare; but we, looking round upon the spiritual condition of the world, may echo his words, and declare the great need of all lands to be Christian mothers—mothers whose hearts are aglow with love to God, and whose minds are steadfastly set to obey His command: "Take this child and nurse it for Me." Who can calculate the debt owed by the world to Christian mothers who have made their homes a centre of light at which tapers have been lit that have carried celestial radiance into the dark places of the world? It is to a mother's influence and prayers that we owe the wealth of heavenly learning and the comfort contained in the "Confessions" of Augustine, which have strengthened the hearts of generations of men. Had Monica not prayed year after year, strong in faith, though heart and flesh well-nigh failed, Augustine the prodigal would never have become Augustine the saint. Amidst the revelry of Rome, the quiet music of Monica's voice sounded in her son's secret heart; over against the painted faces and brazen smiles of the women of the sinful city, was set in his memory the holy sweetness of his mother's eyes; through all his wanderings the golden thread of his mother's influence was never broken, though sorely strained; and drawn by it, he at last arose and humbled himself before his mother God. Thus by that lonely Numidian widow, a jewel trodden in the mire was won for the Saviour's crown.

It is within the walls of home that the true woman's truest work lies. In these days, when many women are so loudly clamoring for larger spheres and wider political rights, there is great danger lest they let fall their true sceptre, lest, in the blind struggle after social notoriety, they get out of touch with the little kingdom within their walls, and so lose that influence which has made women the real rulers of the world's destiny. There is no limit to a mother's influence; long after her voice is silent on earth, her memory abides for good or evil with her children. The home training of the early years generally moulds the whole after-life. The mother's character is the touch-stone by which, consciously or unconsciously, her children test the truth of religion. In the mad wickedness of Byron's life we hear the echo of his mother's mocking laughter. Remembering his home training, can we wonder at his wasted life? Had his mother been a God-fearing woman, to how many souls might not his genius have brought the inspiration of a noble purpose!

In America the portraits of one man meet the eye on all sides—one name is perpetuated in every city. Why? Not only because of his military genius, his political foresight, or because he first occupied the presidential chair. His inviolable truth, the purity of his motives, his spotless patriotism, the strength of his religious convictions, combine to make his memory revered. In George Washington his mother lived again; his character bore the impress of hers; it was beside her knee that he learnt those lessons which helped him to make the first beginnings of the Republic severely pure. His

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guide through life was a little book of maxims penned by his mother's hand, and when the snows of many winters lay white upon her grave the grey-haired man was still guiding his life by the rules of his childhood. To a Christian mother America owes the greatness of her past.—*The Rock.*

PAROCHIAL MISSIONS.

BY P. B. M.

II.

1. Among the dangers to be guarded against I should name the temptation to employ as missionaries men of doubtful Churchmanship. They should be men who have a sincere attachment to the doctrines, government and worship of this Church. Why so? Because at no time in the spiritual life is a human soul so malleable, so susceptible to abiding impressions, of being moulded like clay in the hands of the potter, as when under the heat and pressure that come with a thoroughly successful parochial Mission. Because it is at such a time—at what may aptly be termed the supreme moment of a person's life—that the missionary speaks to that soul as do the oracles of God. And then, one word for, or one word invalidating, the Church's claim upon that soul, will leave its impress for all time, and may result in incalculable good or incalculable harm.

By this statement, however, I do not mean that no man should serve in this form of ministry unless he be an extremist or a Churchman who is necessarily high, low, or broad. Such a man might serve well his ecclesiastical coterie, but this I do not understand to be the end or object of this work. But he certainly should be a man familiar with the Apostolic origin and historical character of the Church. Certainly he should know—and if he have demonstrated by personal sacrifice or in some real way have shown his attachment to the Church, so much the better—but he certainly should realize that by the Church of God is to be known the manifold wisdom of God (Eph. iii:10.), that in it dwelleth the fulness of Him that filleth all in all, (i:22). If with all her human imperfections he cannot discern in the Church which he essays to serve, that there is found the treasures of divine wisdom; then, whatever his gifts or graces, I would regard it a dangerous expedient to place such an one in charge of such work. He might be a man of unusual gifts, of brilliant accomplishments, but at the very moment when a single word would woo and win a soul for all time, a soul standing in suspense, that word might be wanting; or, moved religiously, that soul might be moved one-side the mark, or to a level too high or too low to secure and forever enjoy the broad catholicity and divine charity found in the ark of Christ's Church.

In the extreme anxiety which may enter into the minds of many faithful rectors and parishes, it will be a remarkable fact if in many instances the Church is not harmed by accepting zeal without knowledge.

2. Another danger—and a great danger too—will be the attempt to carry forward the work of a parochial Mission without due regard to the conditions and agencies indispensable to success. It is one thing to think and say: "We have had a parochial Mission," and quite another thing to have a successful Mission. Success is insured by inexorable law, but the conditions are absolute.

A large-hearted and true man finds himself in charge of a parish which presents a field of most promising aspect. A live man himself, he feels that something can and must be done to secure the harvest. And if there is anything in parochial Missions, he thinks he is bound to know it. He resolves to put the question, as to their value, to the test. He is withal a man of affairs—a good administrator—and a willing flock agrees with his proposition, largely for the rector's sake, since for themselves they hardly know what even is meant by a parochial Mission. However, they sincerely promise to follow his lead and pledge their co-operation. The pledge signifies attendance, invitations to friends, and pecuniary support; that, and nothing more. The pledge, though well meant, and eminently valuable in itself, may after all be purely mechanical, such as a congregation of Jews or unbelievers might make to a leader, if the case required.

There is wanting a deep, solemn and abiding sense of the fact that men and neighbors are perishing for want of the salvation which Christ's ambassadors are sent to offer in His Name—that in a parochial Mission it is to be believed that in an exalted and true sense Jesus of Nazareth passeth by or comes to them with the offers of His grace, when those who will receive and welcome Him will be blessed by Him, while those who reject His offers may from this time be left to blindness of mind and hardness of heart. And that being pre-eminently God's work, they are challenged as it may be never before to earnest and prayerful work for Christ's sake, that He may see of the travail of His soul—they being workers together with God.

The next thing supposed to be necessary, is to obtain a missionary or preacher. And here is the danger of another mistake. Better have no preacher and no Mission than to ask the aid of a man who, though a godly man, yet has no aptness whatever for the work of a missionary; a man who knows eminently well how to care for sheep, but was never called of God to meet Goliath; who knows all that is signified by the shepherd's crook, but is lacking the first idea of the real value of a conqueror's sword. Better that such a man remain with those few sheep. But a man must be had, it is supposed, and not being able to send abroad for a missionary, it is determined to make a virtue of necessity and be governed by circumstances. A neighboring rector is therefore invited. The presumption is that, if able to administer the affairs of a large parish, if he be well furnished intellectually, a scholarly man, and above all if he be of pleasing address, eloquent and winsome in the pulpit, he will be the man. Of course the resident rector will have charge of the offices and Celebrations of the daily and Sunday services.

Thus prepared, the appointed time comes. The people gather; offices are multiplied, sermons and instructions are given and repeated; eight, ten or twelve days it may be, and the Mission ends. The net is drawn to the shore. Now what are the results? How many fish are there in the net? How many prodigals returned to the Heavenly Father's house? How many souls dead in trespasses and sins heard the cry: "Awake, thou that sleepest, and arise from the dead," and thereupon came forth? How many? And the only reply is: Not one! You express surprise. You heard this was taking up the work of Whitfield and Wesley. You supposed this was a method of Church work having for its object going out

into the highways and hedges and compelling wanderers to come in, seeking and finding the lost, and in the name of the Great Shepherd bringing them within the fold. The picture was found in the Evangelists of old of whom it was said: "These, that have turned the world upside down are come hither also." And again you are surprised! Indeed, so far as securing the ends aimed at by a parochial Mission are concerned, the whole thing has proved a flat failure. The beautiful bubble is broken and there is left of it nothing. Instead of the golden grain and shouts mingled with harvest songs—there is nothing! There has been a dress parade but no hard-fought battle, no cry of the wounded, and no shout of the victor. And gloss it as we may, say it was a pleasant occasion; say, seed was sown and the harvest must come by and by; still if only such results can be shown by parochial Missions, I prophesy the day is distant, when they will meet a great want of the Church in these United States. The fact is, we are dealing with a hard-headed generation of men, with a people intensely practical. No religious measures, new or old, will prove acceptable in this day that do not do the work needed to be done. There must not only be the fire and the hammer, but they must break this flinty rock or we have no use for them.

Is it difficult to perceive that after such an experience whole communities—parishes and dioceses—will turn away sickened with a nauseating pretension, and say: "We have no demand for this; we never did believe in such efforts and do not now; they are not suited to our wants. If Romanists and Methodists want them, let them have them, we do not." And all this because there was no adequate conception of the real intent of a Mission, and consequently an utter disregard of the conditions indispensable to its success. What friend of parochial Missions will not say there is danger here?

(To be continued.)

HYMN NOTES.

BY PROF. FREDERIC M. BIRD.

The last century in mother England thought itself wonderfully polite; but, judged by our standards, it was flat, superficial, and sadly lacking in delicacy and elevation. Had its hymns been better than they were, they would have been as pearls cast before swine. Good Dr. Watts thought he was offering acceptable praise, and there was no one to say him nay, when he caroled forth, "lustily and with a good courage,"
Now on the throne of his command
His legs like marble pillars stand,

or
Here every bowel of our God
With soft compassion rolls.

That sort of thing would only raise a smile or a blush now. I could fill a column with lines or stanzas which were found edifying a hundred years ago, but would be thought ridiculous or indecent by an average congregation of to-day. The very best hymns of that time, or some of them, have to be altered before they can be used. Take, for instance, Robinson's great effort:

Teach me some melodious sonnet
Sung by flaming tongues above;
Praise the Mount—I'm fixt upon it,
Mount of God's unchanging love!

We do not sing sonnets; the last century was not sure just what they were—nor was Shakespeare, though he had given the noblest example of them. "Flaming tongues" will pass; but the penultimate line is a wild rhapsody, beyond legitimate bounds of license. This

lyric lives still, and will for some time yet, because it is so full of inward life; but it has to be thrashed into a different shape before we can use it. So with the greatest hymn of that age, "Rock of Ages," which is now never sung, nor could be, as it was written. No civilized compiler of a book meant for worship would now admit

When my eye-strings break in death,
And the ending of the first stanza is as bad, though its badness may not be so obvious at first glance:

Be of sin the double cure,
Cleanse me from its guilt and power.

You can no more cleanse from power than you can make power rhyme with cure. And beyond this the idea is false, the old notion of a double salvation, which has two distinct objects, "to save souls and to produce character," as if the soul were a different thing from the character; as if character of the right kind could be produced without saving the soul. These theologic quaintnesses, not to say barbarisms, may linger yet in such rural regions as long ago gave us the terms "pagan" and "heathen"; they were part and parcel of the last century. There may still be places which welcome the doctrine of "infants a span long in hell"; if so, hymns of the same kidney will survive there—and there alone, for most of us want a different sort of spiritual provender.

Distance will always lend enchantment. To the antiquarian eye a coin of Titus, or of Saint Louis, or even of Leopold Hogmouh, has a value which one of Victoria or Kaiser Wilhelm, however better designed and stamped, must wholly lack. But the standard of utility is different; and a cultivated mind may surely entertain both views without confusing them. However venerable by association, the old hymns are often narrow, stupid, vulgar—with excuses which the new ones have not when they are anything of the kind. Our modern hymns not only are better for our purposes than the old ones, as expressing our own ideas in the idiom of our time, but they ought to be better *per se* by whatever gain has been made (and it is great) in the elevation of standards; in soundness of feeling, width of mental range, depth and accuracy of spiritual perception, and purity of style. I do not mean, of course, that any recent hymn is better than any old one; but I do mean that the average is better, and from that up. "Abide with Me" has all the devotional and lyric fervor of "Rock of Ages," and is purer and sounder. "Sun of my Soul" is as warm as "Jesus, Lover of my Soul," with, perhaps, a touch of finer quality, though the other is the most exquisite work of the greatest master of sacred song in the last century. As congregations grow in culture, they pass from "Come, thou Fount," and its kind, to "Jerusalem, the Golden" and the like, with a sense of relief and gain. Our recent hymnals show this movement; they are better than their predecessors by more careful sifting of the old hymns and more liberal admission of new ones. * * * The finest flowers and fruits of this hymn-garden in our time are very different from what it produced under antique modes of culture. Palgrave's hymns could not have been written fifty years ago, nor the best of Bonar's and Ellerton's.

I am far from claiming that our present hymnody is altogether good. We still produce quantities of poor stuff, from the wooden translations and imitations of mediæval hymns (such as J. D. Chamber's "Lauda Syon"), so much

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used in certain sections of the English Church, to the wild-fire ditties roared forth at some camp and protracted meetings. There has been over production from the time of Watts; then, as now, only a fraction of what was offered was really fit for use. Temporary fashions may bring into notoriety a class of lyrics which contain no elements of long or healthy life. "Hold the fort" and "Pull for the shore" represent only one corner of the field. The only test is reputable usage, as shown by books which have some permanent life, mainly among fairly educated and tolerably sober and thoughtful persons. Applying this test, dreams of a golden age or classic era fade into thin air, and in their place comes a panorama of gradual growth and progress, "the old order changing, giving place to new"—here as everywhere else. And when an educated man of our time, possessing some acquaintance with the subject and having compared the best recent hymnals with the most famous ones of the past, professes to find such classic era in the last century, he is emitting a mere *laudatio temporis acti*. From a conservative standpoint the past is to be praised and preferred; the old ought to be, must be, better.—*The Independent*.

LETTERS TO THE EDITOR.

PERE VILATTE'S MISSION.

To the Editor of The Living Church:

I take the liberty of dropping you a line to tell you with what interest some of us here have read the account of Bishop Brown's visitation to the Old Catholic Mission, which you gave to your readers recently. We are in a position at Nashotah to know much of the spirit and purpose of M. Vilatte's work inasmuch as he was sent here by Bishop Brown for a prolonged residence before he went abroad for his ordination. We naturally watch the progress of that work with unusual interest. It is a very needful undertaking if a large proportion of the French-speaking population in the diocese of Fond du Lac, are to be saved from spiritism and other forms of false belief, or the unbelief incident to reaction against the papalism they have abjured and learned to hate. The mission does not seek to disturb peaceable and contented Roman Catholics. It is meant for alienated children of the Latin obedience who are in danger of drifting off into no religion at all, or to the worship of devils, as "spiritism" very probably is.

M. Vilatte has encountered the most bitter opponents, as might be expected from the Roman Catholics of the jurisdiction within which his work lies. He was formally excommunicated at Easter-tide of the present year by the Vicar-General of Green Bay, and since Bishop Brown's visitation to his mission, it is credibly reported, that a Roman priest from a Roman altar in the neighborhood made the following speech:

"I am told that 26 persons have received Confirmation from a Protestant bishop. There is not a drop of Catholic blood in your veins if you do not crush this schismatic priest as you would a worm of the ground, and those who have taken part in the performances (*'grimaces'*) of that bishop." It is said that as the above words were said, the priest uttering them stamped his foot upon the altar pace, and shook his fist in the direction of the Old Catholic church. M. Vilatte has often been cautioned by his people not to expose himself, as his life is not free from the danger of fanatical attack. Conscious

however of the discharge of his duty to God and his people, he has only laughed at his people's fears, and gone about fearlessly as though no danger opposed him.

It seems only right that the Church should understand what he is aiming at, and how bravely he carries on the work he has undertaken.

His mission is poor—so poor that recently he sold his watch to provide money for the laborers on his new church. He has not much sympathy among our people, and some astounding opposition from what I feel constrained to call, certain ultramontane spirits in our own Communion.

It is much to be hoped that the obscurity of the place in which the Old Catholic work is going on will not prevent interest in it. It has within it large possibilities for the alienated members of the Latin Communion throughout our whole country.

Were this brave young priest more widely known than he is, had he therefore more friends for himself and his work than he has been able to win to himself and it, I should not venture to obtrude these lines or myself upon your attention.

But I send this brief note trusting that it may quicken in some hearts an interest in a work which may be, as at Nashotah, known to be a good one, and in the interest of the truth of the Kingdom of God, and of the ultimate union of that kingdom.

THEO. M. RILEY.

THE CHANGE OF NAME.

To the Editor of The Living Church:

1. When our blessed Lord stood before Pilate, absolutely alone, deserted by His disciples, and apparently in defeat, Pilate asked the sneering question: "Art Thou a king, then?" And although known as "the Nazarene" and "the carpenter's son," although all odds seemed to be against Him, He hesitated not to answer with dignity: "Thou sayest that I am a King," and to give as His reason for claiming royalty, that He "bore witness unto the truth."

2. When His Apostles went out to claim the obedience of the world to this King, they boldly faced Jew and Greek, and Roman, the worshippers of false gods, and also their own former co-religionists who worshipped the true God—these far outnumbering them; and they abated not one whit of their claims because the great temple in Jerusalem, and the great temple of Diana cast such mighty shadows, and the swarming multitudes of men sneered at the followers of "the Nazarene." Nevertheless, "the little one became a thousand and the small one a strong nation" within these centuries.

3. Christianity has ever held this position, and holds it this very day—the minority when compared with the myriads of Pagans, Mohammedans, Jews, and false religionists. But it keeps its place, and boldly continues its work only because it shows in the consciousness proclaimed by its Author and Lord, that it bears witness unto the truth.

According to the argument of some speakers at the General Convention, our Lord was mistaken, the Apostles were mistaken, Christianity is mistaken. We ought to be overawed by numbers—ashamed of our little buildings—timid in the face of the majority, as if God were always on the side of the biggest battalions. If Jesus was generally known as "the Nazarene," and "the carpenter's son," these were true names, and although not entirely expressing what he was, yet (rather than excite

Pilate's sneer and the hate of the multitude), he need not proclaim Himself a King, and the very Son of God. No one would believe Him, even His own disciples were doubtful about it, and would be for considerable time to come. No doubt many would turn back and have no more to do with him.

Such has been the argument of some concerning the Church's unfortunate and inadequate name, in this country—the Church which, whatever else she ought to be or claims to be, is the Body of Christ, His representative before the Pilates and Pagans, and worshippers of God in these days.

And then one speaker, apparently forgetting the argument he had used recounting the numbers and triumphs, and large architectural achievements of the Methodists, and Baptists, and Presbyterians, closed his speech by a remarkable application of our Lord's words to the disciples as they gazed with admiration upon the immense stones of the temple. Here was an advocate of the Nazarene theory pointing his admiring finger at Methodist and Presbyterian structures, both spiritual and temporal, and exclaiming, "Behold what stones and what buildings are here;" and the answer was a condemnation of any such spirit: "The truth is stronger than these; there shall not be left one stone upon another that shall not be thrown down."

With all honor for the speaker's earnestness, eloquence and sincerity, we may yet be thankful that the King asserted His character and true name, when men would call Him Nazarene, and that the Scripture illustration so entirely refuted the argument in whose interest it was used.

It seems to me, Mr. Editor, that the great question is not one of magnitude and prestige and numbers, but one of fact. Is this Church Apostolic? Is her Creed the Catholic faith? Are her orders in any sense more Apostolic than Presbyterian or Congregational orders? Does she bear witness to the full rounded truth of God, as the Lord hath revealed it and as the Church of early days received the same?

Does she proclaim certain truths concerning unity, order, tolerance, faith, hope, heaven and hell, etc., more truly and in better proportion than any one denomination of those around her? Is not her name indefinite, inexact and untruthful? Can she, in the end, lose anything by placing herself by the side of her Lord, and though small in numbers and weak in her human infirmity, claiming as His Church her rightful name and place?

It is astonishing how intelligent men and readers of the Scriptures are carried away with this argument of numbers, an argument which would by a word proclaim the Church of Rome the only true Church, since she outnumbered all in this country, at least.

Truth has never been in the majority in all the history of the past—it is not in the majority to-day. God has not promised that it shall be until He comes "whose right it is to reign." But it never ceases to proclaim itself the truth all the same, whether men will hear or whether they will forbear. To be loyal to the truth, is better than to be successful as this world counts success.

B. P.
Pennsylvania, November, 1886.

ABUSE OF EPISCOPAL AUTHORITY.

To the Editor of The Living Church:

I was amazed to read in your paper recently, that a bishop had cut off the stipend of one of his missionaries, "because he and his communicants persis-

ted in using wafer bread in the Holy Communion." Is this in the American Church in this latter half of the 19th century, and is our boast an empty one, that we have lived to see a broader and more Catholic spirit prevail, that the clergy generally have come to recognize the fact that there may be the widest liberty allowed in non-essentials? It is indeed astounding that with a spirit abroad of mutual forbearance, and the obliteration of party lines, for which men of all schools are thanking God, a bishop can be found who will take the bread out of a missionary's mouth, because, with the entire approbation of his people, he uses unleavened bread in the Holy Communion!

By what authority does the bishop perform such an act as this? What law has been broken? Is this bishop aware that the English Church gives the preference to unleavened bread, the rubric alleging that "ordinary bread shall suffice," being a concession to Puritan clamor? Such an act is most tyrannical. It is an outrage against which the whole Church should arise in indignant protest.

Has this bishop forgotten the solemn exhortation made to him at his consecration: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not?" PRESBYTER.

[It is due to the bishop referred to, to say that a correspondent denies, in a private letter, the charge that the stipend was discontinued for the reason assigned in our published letter.—ED. L. C.]

AN AGED PIONEER.

To the Editor of The Living Church:

I hoped the Churchmen of Chicago at the session of the General Convention held there recently, and the opening service in St. James' church, would cause graceful mention to have been made of the first rector, the Rev. Isaac W. Hallam (I think in 1834). I understand he is residing in Stonington, Conn., laid by from age and illness, and existing on about \$300 a year. I have never met him, but always was interested in his self-denying labors, and have thought what a gratification it would be to him, to have some pleasant words of grateful remembrance sent to him in his seclusion, from that now opulent city, which was but a hamlet when he first officiated there. Perhaps some message was sent him, but if not, is it yet too late for some cheering words to be sent him in his old age and loneliness? B.

New York, Nov. 1st, 1886.

REPORT OF COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church, in compliance with the provisions of Section 3, Canon 17, Title I, of the Digest of Canons, submitted their report to the General Convention. After enumerating the various bishops who have departed this life, and the episcopal translations and consecrations occurring since the last triennial council of the Church, the report proceeds as follows:

Since the last General Convention several of our more venerable dioceses have observed the centennials of their erection with special solemnities of gratitude and joy—Eucharists, with sermons and addresses which vividly recalled their history not only since the existence of the United States of North America, but the long period before, when the Apostles' doctrine and fellowship flourished on this soil as the Church of England in the American colonies. The published records of such proceedings are of absorbing interest and will increase in value for all coming time.

The dioceses, heretofore known as Illinois, Northern New Jersey, and Wisconsin, by their own action, confirmed by the action of the present General Convention, have substituted for their territorial designations the see names of Chicago, Newark, and Milwaukee. Your committee commend this change as a recognition of principles of Apostolic precedent and primitive practice.

The reports from all the dioceses and missionary jurisdictions in a tabulated form are appended to this report. From these we find that we now have 49 dioceses and 15 missionary jurisdictions; 71 bishops and 3,340 other clergy; 344 candidates for Holy Orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 29 other institutions; more than 422,649 communicants—58,524 of whom have been added since 1883—and an estimated number of the baptized—more than 155,400 of whom have been baptized since 1883—of more than 1,250,000.

The increase, growth and prosperity of parishes and missions as a rule has been very marked. Candidates for Confirmation have been more carefully instructed. Church debts have been paid or liquidated, and in some instances efforts have been made "that they who preach the Gospel may live of the Gospel." But in general the salaries of the clergy are inadequate to their respectable maintenance. The remedy is in the hands of the laity, and the Church in her conciliar wisdom should devise some method for assuring the sustenance of her spiritual pastors. Provision should be made for them in their declining years, as in the army and navy, as well as for their widows and orphans. To this end your committee call attention to the Clergyman's Retiring Fund, and to the various funds for the widows and orphans of deceased clergymen. Until such things are settled the Church cannot expect any great accessions to the ranks of her clergy. There will always be some who will go "without purse or scrip," but well-to-do parents, who would as a matter of course furnish means to set their sons up in business, are seldom found who will furnish means for their sons to preach "the unsearchable riches of Christ." Indeed, the most discouraging feature in the state of the Church to-day, is the decline in the number of candidates for Holy Orders. From all parts of the land only 344 are reported—a smaller number with one exception than at any time since 1868. From that year till now the number of communicants has been augmented from 195,835 to about 423,000, an increase of 116 per cent., and according to this there should be at least 730 candidates for the holy ministry. In view of these facts your committee urgently appeal to all the members of the Church that boys and young men, and devout men in business pursuits, be alike exhorted to this holy work.

The intense eagerness "to turn many to righteousness, and from the power of Satan unto God" has shown itself in many quarters in what are called parochial missions. When judiciously conducted, these have produced excellent and abiding fruit.

Organized work in nearly every parish of any size has been adopted in wider forms, and with more concentrated aims by members of the Church at large.

The Girls' Friendly Society, originating in 1877, enlists the interest, sympathy and aid of experienced Churchwomen in behalf of their younger and inexperienced sisters. It has now 90 branches in 28 dioceses, and 4 diocesan organizations, comprising 3,000 members and 1,100 associates. By its efficient instrumentality many have been kept interested in the Church in their own localities, while by its system of careful transfer, members removing, who might otherwise have been overlooked, have been at once introduced, cared for and retained in the Church. Where the transfer and correspondence extends to kindred societies in England, Ireland, Scotland and Canada, it becomes an additional tie between the various branches of the Anglican Communion.

The Brotherhood of St. Andrew, inaugurated in the city of Chicago in 1883, not quite three years ago, has already become a prominent agency for the extension of Christ's Kingdom among young men. It meets a want universally acknowledged, and with its two features of prayer and effort, now has 30 chapters in 12 dioceses. When the laity in general, men as well as women, are imbued with the like spirit of personal responsibility and personal exertion, the day will be hastened when multitudes shall be brought to the knowledge and obedience of the Truth.

The Church Temperance Society, established five years ago, has now among its vice-presidents fifty bishops. It already has organizations in 35 dioceses. It publishes a monthly paper, has created a temperance literature on Scriptural principles, has drafted and introduced a new license law for the State of New York, has largely influenced the government of the city of New York in the enforcement of law; and during the past year has carried on in the same city, in connection with the Sunday evening services, the work of personal rescue and reform. No other fact need be given in defence of this movement than that in our own country \$900,000,000 are annually spent for strong drink against \$505,000,000 for bread.

The White Cross Society in less than a year had a branch in this country, and has since spread very widely. It is based upon the Seventh Commandment and the baptismal vow "to renounce all the sinful lusts of the flesh." Its aim is personal and social purity in its highest and strictest sense. It is both a "movement" and a "work." Ten tracts and three special papers have already been placed in circulation by its committee of publication, and great as is the number of its present adherents, its moral influence has already been incalculably greater. The twin monsters of evil which are sapping our homes and people are intemperance and impurity, and these can only be conquered by the help of God.

This Church, Catholic, Apostolic and American, presents her corporate life, her ministry, her institutions, her charities, to all the people of this land, irrespective of race, color or antecedents. For thirty years at least, more than half—many think a much larger proportion—of those annually confirmed have been not of Churchly parentage. Absorption has gone on beyond the power of assimilation; yet this Church so long for organic Christian unity and the re-union of Christendom that she has at this General Convention shown herself willing to make any overtures which do not compromise essentials in furtherance of the prayer of Him who is "Head over all things to the Church which is His body," that His people may be "made perfect in one."

STATISTICS, 1886.

Number of dioceses.....	49
Number of missionary jurisdictions.....	15
Lay readers in 46 D. and 10 M. J.....	1,203
Candidates for Holy Orders in 49 D. and 12 M. J.....	344
Deacons ordained in 46 D. and 11 M. J.....	398
Deacons in 44 D. and 12 M. J.....	287
Priests ordained in 47 D. and 11 M. J.....	361
Priests in 48 D. and 10 M. J.....	3,328
Whole number of clergy in 49 D. and 15 M. J.....	3,790
Parishes in 49 D. and 9 M. J.....	2,939
Missions in 44 D. and 14 M. J.....	2,072
Corner-stones laid in 38 D. and 7 M. J.....	177
Churches consecrated in 44 D. and 10 M. J.....	257
Churches and chapels in 47 D. and 15 M. J.....	4,338
Free churches and chapels in 25 D. and 11 M. J.....	1,463
Rectors in 41 D. and 13 M. J.....	1,288
Families in 36 D. and 6 M. J.....	148,994
Number of souls in 29 D. and 7 M. J.....	446,356
Baptisms.....	155,454
Adults in 47 D. and 14 M. J.....	124,869
Unspecified in 10 D. and 6 M. J.....	4,365
Confirmations in 49 D. and 15 M. J.....	92,922
Marriages in 47 D. and 15 M. J.....	41,580
Burials in 46 D. and 15 M. J.....	73,408
Communicants added in 36 D. and 8 M. J.....	82,428
Communicants died in 34 D. and 6 M. J.....	11,290
Communicants in 49 D. and 15 M. J.....	422,649
Sunday-school teachers in 47 D. and 12 M. J.....	35,129
Sunday-school scholars in 47 D. and 12 M. J.....	326,427
Parish-school teachers in 24 D. and 4 M. J.....	745
Parish-school scholars in 24 D. and 5 M. J.....	13,308
Church hospitals in 30 D. and 8 M. J.....	54
Church orphan asylums in 28 D. and 2 M. J.....	52
Church homes in 21 D. and 2 M. J.....	101
Academic institutions in 33 D. and 8 M. J.....	13
Collegiate institutions in 11 D. and 2 M. J.....	16
Theological institutions in 14 D. and 2 M. J.....	29
Other institutions in 12 D. and 3 M. J.....	855,923.40
Commu-nal alms in 40 D. and 6 M. J.....	455,895.55
Episcopal fund, total income in 43 D. and 2 M. J.....	292,028.85
Diocesan expenditures, conventions, etc., in 45 D. and 5 M. J.....	809,213.75
Offerings for diocesan missions in 46 D. and 7 M. J.....	225,847.05
Offerings for domestic missions, which in 20 D. \$25,847.05 were specified for missions for the colored people; and in 16 D. \$31,755.38 were specified for Indian Missions) in 47 D. and 9 M. J.....	706,894.09
Offerings for foreign missions in 43 D. and 9 M. J.....	323,584.88
Offerings for education in the ministry in 33 D.....	81,223.64
Offerings for aged and infirm clergy in 39 D. and 3 M. J.....	186,647.93
Offerings for widows and orphans of clergy in 15 D.....	79,005.93
Offerings for other and miscellaneous charities in 27 D. and 5 M. J.....	592,891.80
Total of charitable offerings and income in 37 D. and 4 M. J.....	9,872,551.11
Total of salaries and parochial expenses in 46 D. and 8 M. J.....	16,527,491.35
Total offerings for religious purposes in 49 D. and 13 M. J.....	\$30,783,052.28
Parishes not reporting in 25 D.....	206

HINTS FOR HOUSEWIVES.

If gilt frames when new, are covered with a coat of white varnish, all specks can then be washed off with water without harm.

SLIPPERY-ELM BARK is a good remedy for scaly boilers, and has been successfully used for a number of years. It is placed in the boiler and left there, the scale falling off in flakes, which should be at once removed.

OYSTER TOAST.—Half a pint of oysters chopped small, one cup of milk, one egg, one teaspoonful of butter rolled in one of cornstarch. Heat the milk in a double boiler with the cornstarch and butter. Bring the oyster liquor to boiling, and cook the chopped oysters in it not more than five minutes. Too much stewing renders them as tough as India rubber. Season to taste, add the hot milk into which the beaten egg has been stirred at the last moment, and take at once from the fire. Pour upon slices of buttered toast arranged in a deep dish, and cover closely.

THE prettiest way of covering a palm fan to wear with a white silk and lace dress, would be to edge it with lace put on full, then to have a pouf of gauze or piece lace over thin silk sewn to the edge and turned into the middle with a bow of ribbon on one side and a small spray of real or artificial flowers on the other, or it might be covered with row upon row of lace, beginning in the centre. In this case the palm-leaf should first be covered with a puffing of thin silk, it might be edged with cord, white, silver, or gold. Quite a new idea are these palm leaves covered with muslin and scattered all over with rose leaves, or a spray of roses in the centre, the rose leaves as though falling from it.

SAUSAGE OMELET.—Six eggs, one cup milk, one small teaspoonful cornstarch, one cup cold cooked sausage chopped very fine. Beat the whites and yolks of the eggs separately, until each is as light as it can be made. Stir together until they are tolerably well mingled, add the milk in which the cornstarch has been dissolved, and pour the whole into an omelet pan, containing a tablespoonful of sweet lard boiling hot. It must not have been allowed to brown. Tip the pan from side to side that the mixture may not burn, and with a knife loosen the edges when they show signs of sticking. When it begins to grow firm in the middle, sprinkle over it the chopped sausage, cook a moment longer, double one-half of the omelet on the other with the knife, and slip from the pan to a hot dish. Serve at once.

The Living Church Annual and Clergy List Quarterly.

FOR 1887.

Owing to the desirability of inserting in the next issue some matter awaiting the action of the General Convention, the first issue for the new year will be delayed till Advent.

CONTENTS.

The Church Calendar and Lectionaries, printed in red and black.

Memoranda for the year 1886, Astronomical and other notes.

Presidents of the United States and other political information.

Postal Guide.

Biographical Sketches of the living American Bishops.

A Summary of Acts of the late General Convention.

Succession of American Bishops.

The Church of England and Ireland.

The Church of Scotland.

A List of Church Periodicals.

A new Table of Hymns for Sundays and Holy Days throughout the year. Prepared by the Bishop of Northern California.

Church Statistics.

A List of Sisterhoods.

A Glossary of Ecclesiastical Terms, relating to Baptism, and other Rites and Ceremonies of the Church.

Necrology. November 1885 to November 1886.

Diocesan Statistics and Parochial Clergy Lists.

A General Alphabetical List of the Clergy in the United States.

The Clergy List and Diocesan Statistics of the Church in Canada.

The above is a partial table of contents for the next issue. This publication is issued

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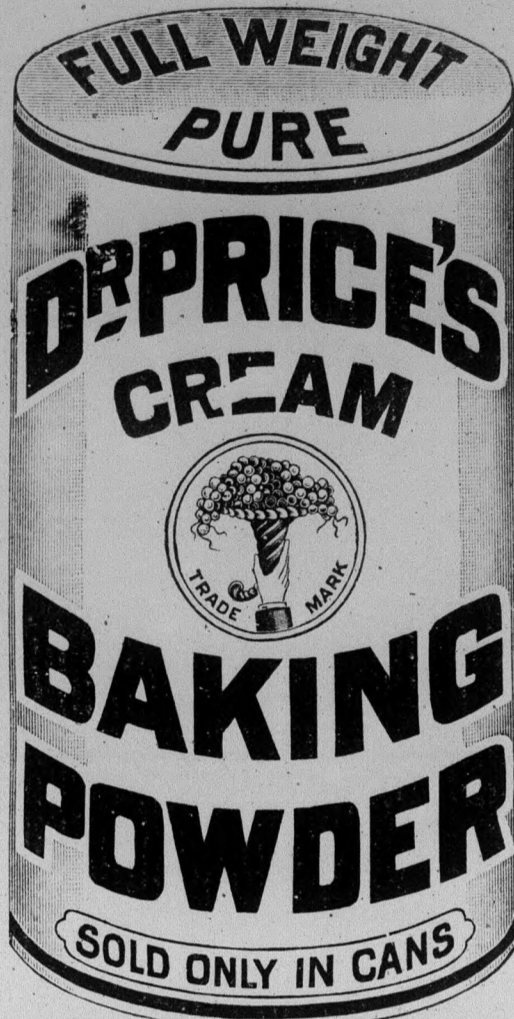
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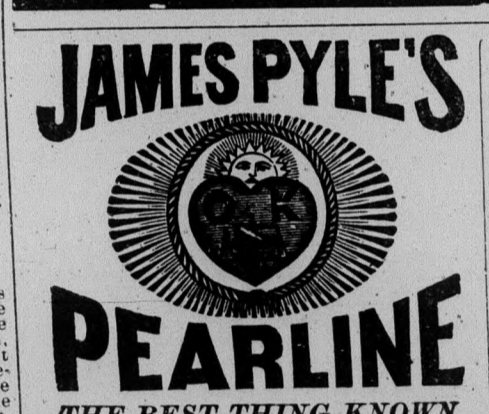
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