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The Living Church.

SATURDAY, NOV. 27, 1886.

THE SECOND ADVENT.

BY MARIA BATTERHAM LINDSEY.

He is coming, surely coming!
 In these latter days we know,
 When the earth is filled with plenty,
 Coming to His Church below:
 Coming in His Kingly splendor,
 Not as once He came before,
 To the eyes of erring mortals,
 Lowly, and despised and poor.

He is coming, surely coming!
 As a mighty conquering King,
 With His glittering hosts about Him,
 Angel legions on the wing,
 Filled the air shall be with rustling
 As the thunder overhead,
 And the trumpets, loud resounding,
 That shall waken e'en the dead.

He is coming, surely coming!
 Gentle Jesus as of old,
 As the Saviour to His kingdom,
 As the Shepherd to His fold:
 And whatever changes follow
 This we must believe and know,
 'Twill be Life and Light and Beauty,
 For His waiting Church below.

NEWS AND NOTES.

THE Bishop of Durham is about to build a church in his diocese as a thank-offering to God for great blessings received during his seven years' episcopate.

BOSTON has had the benefit of recent utterances on the Apostolic Succession, by the Rev. Phillips Brooks (Prot. Epis.) and the Rev. Brooke Herford (Prot. Unit.) There seems to be such a remarkable concurrence of sentiment as to suggest the thought that the two Brooks run in the same channel.

A SENTENCE was recently pronounced by an English magistrate, a clergyman, which goes to show that clerical justices do not always temper judgment with mercy. John Young, a pilot, sixty-nine years old, was charged at the Durham quarter sessions, with stealing a shirt. He was sentenced to five years penal servitude. That clergyman does not often err on the side of mercy.

THE Irish papers say that there is an increasing readiness on the part of the Irish farmers to pay their rents, and also an increasing desire on the part of the landlords to consider every case of hardship or difficulty. This is a happy disposition on each side, which will enable the country to tide over the winter and face the new year, when things may begin to grow brighter for both parties.

AN exponent of the science of palmistry has recently come to this country to deliver lectures upon the subject. It is said that he has an album containing portraits of some of the celebrated people whose hands he has examined. Under each picture is the autograph of the original. Mr. Beecher writes: "My father used to practice palmistry under afflictive circumstances which disgusted me early with this science applied."

IN charge of the question-box, one day last season, at Chautauqua, the Rev. J. M. Buckley, D. D., was asked: "Do you think the great pyramid a prophecy of the coming of Christ?" His reply, which was followed by prolonged applause, was: "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J,' and concluded that it be-

longed to Jonah, and was cast off by him in his struggles when he got on the shore."

THE Church will rejoice to learn that a noble-hearted layman has put it into the power of the Missionary Bishop of Western Texas to act upon the advice given him by his brethren of the House of Bishops, that he should take a much-needed rest after his long and trying illness. The good Bishop leaves his work with unfeigned reluctance, and has gone to Europe with the hope of returning in March. He has written a letter to *The Spirit of Missions* which should have the effect of stirring up the Church to a large liberality in relieving his mind of anxious cares for his jurisdiction.

THE week's obituary includes the names of ex-President Arthur and Charles Francis Adams. Mr. Adams was of illustrious descent, being the grandson of John Adams, and the son of John Quincy Adams, both Presidents of the United States. Mr. Adams proved himself a worthy descendant of these great men. He served in the State Legislature and in Congress. His fame rests chiefly upon his brilliant diplomatic career. He represented this country at the court of St. James' from 1861 to 1868, a period covering our civil war, and the stormy times succeeding it. He discharged his delicate task with an ability which has earned for him the grateful remembrance of his countrymen.

CHESTER A. ARTHUR became President upon the death of Gen. Garfield. Though he attained the chief magistracy rather by accident than as the climax of a distinguished career as a statesman, the manner in which he filled the office entitles him to an honorable place in the list of Presidents. He was a high-toned gentleman, and his administration was of a degree of merit which won the respect of the nation. His term as President added to his reputation, and he retired to private life with the hearty esteem of those who regarded his accession with distrust.

AT the late diocesan synod of Moray, Ross, and Caithness, held in Inverness cathedral, a strange and affecting scene was witnessed. Bishop Kelly, in the course of his charge read aloud a series of farewell injunctions addressed to each individual member of the clergy by the late Primus, Bishop Eden. The injunctions were of a most solemn character, being directed to each clergyman's special circumstances individual and parochial, and during the reading of them all remained standing. A correspondent says that the scene was most affecting. "All seemed to be listening to a saintly voice from the other world, and old and young were bathed in tears as the affectionate words of their late bishop were poured forth to them severally." The number of clergy was about thirty.

TRINITY College has secured a Master and Cambridge University a Head (and also a heart) such as will add new lustre to the academical world. In Dean Butler a choice has been made, the wisdom of which absolutely no one will question. As headmaster of Harrow School, he has proved his capacity for the position, and as scholar, divine,

and practical educator, his eminence is almost unrivalled. Albeit, the University's gain is Gloucester's loss. During his brief tenure of the deanery, Dr. Butler had won all hearts by his liberal administration of the ancient capitular foundation. The mastership of Trinity is the greatest academical distinction in the University of Cambridge, and it remains but to congratulate everybody concerned upon the selection of one so pre-eminently fitted for the position as Dr. Henry Montagu Butler.

IF eminence in athletics is a good qualification for the episcopate, the Bishop-designate of Bathurst, the Rev. F. W. Goodwyn, is surely just the man for an Australian bishopric. He was a pupil of Dean Vaughan, by whom he has been recommended to his present appointment. He was a first rate cricketer at Clifton, being a member of the famous team which included C. B. and E. F. S. Tylecote. He was a "fast-run-getter and a splendid field." Goodwyn played with the eighteen of Clifton against the United All England Eleven in 1868. Subsequently he played once or twice for Gloucestershire, but he never represented his university in the great matches. Whilst at Clifton College he was also in the football team, and is described as a "splendid forward." An old schoolfellow writing of him says:—"He was one of the best sixth form fellows we ever had." At Oxford he went in for rowing, and was one of the best men in his college. The Bishop-designate's career in the Church has amply proved that he possesses great abilities, and a great capacity for work.

A PARIS dispatch announces the death of M. Paul Bert, the French scientist and statesman. He was a native of Auxerre, where he was born Oct. 19th, 1833. He studied law and medicine in Paris, and in 1868 was appointed professor of physiology in the Faculty of Science of Paris. In August, 1875, he was awarded the biennial prize in the Institute, in recognition of his scientific work. M. Bert was elected to the National Assembly by the Department of Yonne in 1872, and was re-elected in 1876 and 1877. He acted with the extreme Radicals, and advocated various educational schemes, especially an act to exclude the clergy and members of religious orders from the schools of France. When Gambetta came into power in 1881 M. Bert was made minister of Public Instruction, and in April of the following year he was elected a member of the Academy of Sciences. Last January he was appointed Minister of France at Hué, the capital of Anam, and he was holding this position when he died. He published a number of scientific works and many political articles.

THE Church Missionary Society has received letters giving painful details of the massacre of native Christians in Uganda by order of King Mwanga, telegraphic intelligence of which was received on the 23rd of September. The persecution broke out in June in consequence of a Christian boy, one of the king's pages, refusing to commit an abominable crime. Many were tortured, mutilated, and speared, and thirty-two were burnt alive together. The intercessions of the missionaries were of no avail. Most touching accounts are giv-

en of the steadfastness of the victims, and the massacres seem to have quite failed to intimidate the candidates for Baptism. Within a week or two after, several converts were baptized at their own earnest desire. Meanwhile, the printing and circulation of passages of Scripture, prayers, hymns, etc., in the language of Uganda, went on without intermission; and of some of the papers thus printed several editions have been sold to willing purchasers, although the very possession of a Christian leaflet is a source of danger.

DR. HAYMAN thinks that "the game of throwing stones at the inferior clergy of the eighteenth century from the glass house of a bishop in the nineteenth is not very safe." It was the Bishop of Liverpool who, at Wakefield, said: "It was the rural clergy from the time of William III., down to the end of the eighteenth century, whose lives and preaching were just everything that they ought not to be. These were the kind of men whose debased position . . . Fielding and Smollet have painted in such colors in their novels." Dr. Hayman says: "If the charges of his lordship of Liverpool were true in a ten per cent. measure of the rural clergy, what shall we say of their superior officers at the same period?" He illustrates it by "two of the more creditable specimens only"—Bishop Watson, the celebrated apologist for the Bible, never seems to have thought that his own life needed any apology, which he, the chief of a Welsh diocese, dozed away chiefly at Windermere, hardly ever visiting his see, save as a fox visits a hen-roost; and Bishop Porteus, who, when asked by an incumbent of his diocese to come and preach a "charity" sermon, is said to have replied: "I never preach more than one a year, and that for this year is bespoke."

ENGLAND.

THE Bishop of London has appointed Canon Liddon to the chancellorship of St. Paul's cathedral, vacant by the death of Bishop Anderson; and the Rev. Canon Scott Holland to the precentorship in succession of the late Rev. C. A. Belli.

THE headmastership of Trinity college, Cambridge, has been offered to and accepted by the Very Rev. H. M. Butler, dean of Gloucester. The reverend gentleman is himself a distinguished scholar of Trinity. He is 53 years of age, and is the youngest son of the late Rev. George Butler, who was headmaster of Harrow, and afterwards dean of Peterborough. He graduated B. A. as senior classic in 1855, when he was also elected Fellow of Trinity. In 1860 he was elected to succeed Dr. Vaughan as Head Master at Harrow, and last year he became dean of Gloucester. He was honorary chaplain to the Queen, 1875-77; chaplain in ordinary, 1877; prebendary of St. Paul's, and examining chaplain to the Archbishop of Canterbury, 1879; and has been several times select preacher at Oxford and Cambridge Universities.

ON All Saints' Day the Bishop of Peterborough, in the presence of a large assemblage of clergy and laity, laid the foundation stone of the church of All Saints'. The Bishop, who is still under the advice of his medical attendant, did not deliver an address. This is the first new church undertaken in this city

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LION,

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J. H.

since the Bishop's consecration, and a new parish will be formed.

The ancient church of St. Michael's, Appleby, was re opened November 2, by the Bishop of Carlisle, after undergoing extensive restoration at a cost of nearly £3,000. A Saxon origin is claimed for the church, which was found in total ruins by Anne, the famous Countess of Pembroke, in 1658, and rebuilt by her. In the course of restoration, several discoveries of archæological interest were made.

The usual service in Advent (at which Spohr's Last Judgment is sung) will not take place in consequence of the works going on at the east end of the choir of St. Paul's cathedral.

The restoration of the Lantern Tower of Peterborough cathedral is now complete, albeit its turrets have not been replaced. The work of restoring the roofs of the transepts is being proceeded with.

IRELAND.

At Belfast on November 4, the new Primate of Ireland and Archbishop of Armagh was presented by the clergy and laity of various Protestant denominations with a silver salver and a purse of 500 sovereigns, in appreciation of the able, dignified, and courteous manner in which for 37 years he filled the office of Bishop of Down, Connor, and Dromore. The primate was afterwards presented with an address from the bishops whom he had ordained in the course of his episcopate.

CANADA.

The celebrated case of Langtry vs. Dumoulin has at last reached its final stage and has been disposed of for good. Last week the Supreme Court at Ottawa dismissed the appeal of the churchwardens of St. James' cathedral, who in the name of the nominal defendant had appealed from an adverse decision about a year ago. The right of the city rectors to participate in the proceeds of St. James' endowments has thus been finally established. By this a grievous wrong has been righted, a very serious scandal has been removed, and the Church in Toronto and the Dominion has received a large accession of moral power. It is only right to remind the readers of THE LIVING CHURCH that for the last two years the case had been carried on contrary to the emphatic and reiterated protests of the nominal defendant, Canon Dumoulin, the Supreme Court having permitted the churchwardens to carry on the case in the canon's name despite his personal withdrawal. It is safe to say therefore, that no one hails with greater satisfaction the verdict than the defendant himself.

The Church Army of England has commenced work in Toronto. The result of its operations will be viewed with great interest. The work in Toronto is in connection with St. George's parish. The White Cross Army, another English importation by the way, has now taken firm root in Toronto.

That venerable seat of learning, the University of King's College, Windsor, N. S., is in a most prosperous condition, despite the fact that out of the 25 students last year 12 have left—having mostly completed their course. There are now 23 in residence of whom 12 are divinity students. The three new houses for the professors will shortly be finished.

Another, and the youngest "seat of learning" in the Canadian Church, Wycliffe College of Toronto, moreover rejoices in sustained and increased material prosperity, having been the recip-

ient of several handsome donations recently. There is also a fair attendance of students.

The annual gathering of the Church of England Sunday schools in Halifax, Nova Scotia, took place in that city last month. About 1300 children were present. A service was held in St. Paul's church, at which the Rev. J. S. Edwards preached. On the following Tuesday the annual meeting of the Church of England Sunday School Teacher's Association was held in St. Luke's Hall. A Sunday School Convention has also been held in London, Ontario, the see city of the diocese of Huron, under the presidency of the Bishop of Huron. A Sunday School Association for the city of Winnipeg, diocese of Rupert's Land, has also been organized with the Bishop as president.

The Sisterhood of St. John the Divine, Toronto, continue their labors of love and devotion among the poor and suffering. Their hospital is now full of patients and will probably have to be shortly enlarged.

The somewhat unexpected death of Dr. McLean, the well-known Bishop of Saskatchewan, N. W. T., was caused by injuries received from a fall from a buggy sometime ago in the neighborhood of Edmonton. After the accident he was taken to Prince Albert, the headquarters of his diocese, where he died last Sunday. He was about 55 years of age. His death removes a very prominent figure in the Northwest, of which he had been a resident for about 20 years. His energy and devotion, and wonderful success in his work of building up the diocese of Saskatchewan, have almost become proverbial in the Canadian Church, and are not unknown in the United States and England. He was pre-eminently the right man in the right place, of exceptionally strong physique, tireless energy, and rare administrative ability. He was a faithful soldier of the cross and the very beautiful of a missionary bishop. Such men are always rare and are always sorely missed. May he rest in peace.

In view of the large and apparently ever increasing number of divinity students, it is somewhat difficult to account for the dearth of clergy which, in the case of Huron at least, is rapidly assuming alarming proportions, there being no less than 16 vacancies in the above-named diocese.

The use of the term "Episcopal" as applied to the Church of England in Canada is very noticeably coming into vogue of late years in Canada, especially in newspaper reports and public speeches. A writer in the Mail newspaper in protesting against the use of the term, showed that while the Methodists, Presbyterians, and other "dissenters" were called by the name they claimed, the Church alone of all religious bodies had a nickname thrust upon her.

A mission by two of the Cowley Fathers is to be held in Toronto in connection with St. Matthias' church sometime next Epiphany or Lent.

CHICAGO.

CITY.—The second anniversary of the benediction of St. Clement's church, was celebrated on Monday evening, and on Tuesday (St. Clement's Day). Monday evening a full choral service was rendered. Canon Knowles preached a sermon on the life of St. Clement. On Tuesday there was a solemn celebration of the Holy Eucharist. The two years of the life of this parish have been years of growth, and the experiment of planting a mission in this part of the city has been a success.

The Convocation of the Northeastern Deanery was held at St. James' church, Thursday morning, 11th inst. The Holy Communion was celebrated by the Rev. Dr. Locke, the dean, assisted by the Rev. William H. Vibbert. The Rev. T. N. Morrison, Jr., read a paper on his impressions of religious art in the countries of the old world. The business meeting of the chapter followed, with the dean in the chair, the bishop being present. The Rev. C. H. Bixby, of Hyde Park, was elected treasurer and the Rev. Morton Stone of Lagrange, secretary. The annual reports of officers were received, and reports were made of work from various parts of the diocese: Pullman, the Rev. Dr. Gold in charge; St. Thomas', the Rev. James E. Thompson; St. Paul's, the Rev. H. G. Perry; Stock Yards Mission, the Rev. H. C. Kinney. A committee was appointed to consider the White Cross movement, and bring the matter more definitely before the clergy and laity, particularly of the city. The committee consists of the Bishop, the rectors of Grace, St. James, and Trinity churches, and the Rev. William Steele. It was instructed to report at the next convocation to be held at Oak Park, Feb. 8. Among those present were the Rev. Messrs. W. H. Moore, George B. Pratt, E. F. Cleveland, F. M. Gregg, J. H. Knowles, T. N. Morrison, D. D., E. A. Larrabee, L. Pardee, A. P. Greenleaf, B. F. Fleetwood, A. Lechner, J. H. Edwards, M. V. Averill, J. S. Smith, H. J. Cook, H. Judd, J. Rushton, C. H. Bixby, A. Louderback, W. E. Toll, J. H. Berry and W. A. Delafield. After the exercise a generous luncheon was served to the clergy at St. James' rectory.

DE KALB.—On Sunday, November 14th, St. Paul's church was edified with choral service from a surpliced choir introduced for the first time. The church has been improved at an expense of about \$175, raised and all paid for by the congregation itself. New carpets, dossal, altar ornaments, processional cross, and a furnace, have transformed the place into a comfortable and attractive church. A change of hour has proved advantageous to the Sunday school, which has much increased in numbers.

NEW YORK.

CITY.—During the absence of the Assistant-Bishop, according to a letter which he has sent to his clergy, any episcopal services in his diocese will be rendered by the Bishops of Western New York, Kentucky, Newark and Albany. Up to December first, the Bishop of Kentucky will act for him, and may be addressed at No. 200 Madison Ave. The Bishops of Western New York and Albany will do the same service in December, the Bishop of Newark, during January. Applications may be made to the above-named bishops or to any others whose services may be desired. Letters concerning testimonials, etc., and all other official correspondence should be addressed to the Rev. Geo. F. Nelson, 802 Broadway, New York, and marked "official." The Assistant-Bishop sailed for Europe some two weeks ago.

On Sunday evening the Bishop of Minnesota delivered a sermon to the deaf-mutes at St. Ann's church, Dr. Gallaudet acting as interpreter. Some fifty deaf-mutes occupied the front seats. The Rev. Mr. Glazebrook, rector of St. John's church, Elizabeth, N. J., has been engaged to conduct the mission at St. Ann's church, Brooklyn, the second week in Advent.

The church of the Epiphany, has recently established a mission school on First Avenue. On Tuesday evening, November 16, the Ladies' Benevolent Society opened a fair in the hope of raising a substantial gift for the new school.

After much discussion, the trustees of St. Luke's Hospital have decided not to remove the institution. A building will be erected with means left by Mr. W. H. Vanderbilt on the grounds of the institution, the same to be occupied by the pastor and superintendent, the nurses, etc. The building is to receive a tablet in memory of Mr. Vanderbilt.

The fifth anniversary of the Church Temperance Society was held last week beginning Sunday, November 14, "Temperance Sunday." Circulars had been sent to all the rectors in the Church and it is believed that at least a thousand and preached on temperance, against a little over five hundred last year. The business session was held at Annex Hall, the headquarters of the society, on Monday afternoon. The Rev. Dr. Satterlee presided, and said in his opening address that the society had been doing the work of laying the foundations. Its work was manifold and the encouragements had been greater than could have been hoped for. The general secretary, Mr. Graham, in his annual report, gave an account of the work being carried on in Annex Hall, the formation of the Knights of Temperance, the drawing up of the license bill, its introduction at Albany, etc. There are thirteen companies of the Knights of Temperance, the largest being at Toledo, Ohio, and connected with Calvary parish. It numbers 212 members. The Metropolitan Board now numbers 25 churches in the city of New York. *Temperance*, the organ of the society, had been started within the year and was a valuable paper. Treasurer A. C. Zabriskie read the balance sheet, showing that the expenditure had been a little over \$9,912 and some \$12,000 would be required the year following. The annual report and balance sheet were adopted, and the executive committee re-elected.

In discussing the subject of diocesan organizations, the Rev. Mr. Hilliard, diocesan secretary for Massachusetts, said that the Church Temperance Society was a sign of the growing life of the Church. The temperance cause in that State had been an unregulated movement, but this society was acting with more wisdom, and was constantly growing. It was voted that each bishop be requested to give facilities for discussing the work of the society at convocational and diocesan conventions, with a view of obtaining an annual grant of \$250 from each diocese. It was also voted to continue *Temperance*, the circulation of which in the 11 months had reached 6,500. This was considered remarkable, and the Rev. Mr. Donald in moving the resolution, not only highly complimented the editor, but thought the editorials and work generally compared favorably with those of any paper in the city.

The second session on Monday evening was wholly devoted to the Knights of Temperance. Judge Arnoux presided and spoke of the chivalrous work in which the knights were engaged. The other exercises consisted of singing by the choir, drills by two of the companies which were highly entertaining and were interspersed with addresses by the Rev. Lindsay Parker, the Rev. Dr. Huntington, and Mr. A. C. Zabriskie, each speaking in order on Sobriety, Purity and Reverence, the motto of the order.

The third session on Tuesday afternoon was presided over by the Rev. Dr. Watkins, who made an address in which he stood heartily on the basis of the society, but inclining to prohibition as far as it could be carried out. The Rev. Mr. Darlington of Christ church, Brooklyn, speaking on the "Knights of Temperance," was highly commendatory of its ritual and almost enthusiastic in praise of the company connected with his parish. It had been very successful and was doing much good and was becoming one of the most important organizations connected with the Church. Mr. John Brooks Leavitt, speaking on the Metropolitan Temperance Board, was the mover of the resolution that "inasmuch as New York State contains 12 cities of 20,000 inhabitants, largely ruled by the liquor interest, prompt steps be taken to form boards on the model of the Metropolitan Temperance Board." The resolution was adopted. Restrictive legislation was the next subject, on which Dr. Howard Crosby moved the resolution that a conference of representatives of all religious bodies and also of citizens, in the State of New York, be called at an early day to take action for the introduction of the high license bill of 1886. He spoke with much feeling of what the liquor dealers and prohibitionists had done and would do to defeat the bill at Albany, and said that the establishment of Metropolitan Boards in the large cities of the State, would serve to counteract this combined influence and make it possible to pass the bill. The session concluded with a discussion of "Personal Rescue Work," in which the resolution was passed that each of the parishes of New York, be requested to make special donations towards carrying on the work at Annex Hall.

The fourth and last session was held in the large hall of Cooper Union, Bishop Dudley presiding, and the audience reaching perhaps 1500. The Bishop made a happy address, affirming his great interest in the society and rejoicing that it had been organized in connection with this old historic Church. Mr. Leavitt spoke on the Metropolitan Temperance Board, and Mr. Graham on the drink problem in New York. A formal testimonial to the Rev. Dr. McKim followed. This consisted of a resolution engraved and framed, and signed by the Assistant-Bishop and Mr. Graham. The testimonial was drawn by Dr. Huntington and read by him at the meeting, at which the audience expressed their approbation by rising. The convention as a whole was considered a success, and the most important ever held.

Mr. VERNON.—Trinity parish celebrated the thirtieth anniversary of its incorporation on Thursday, Oct. 21st. The Southern Convocation held its quarterly meeting at the same time, the 36 clergy present adding greatly to the interest of the occasion. The day was also marked by rejoicing and congratulations at the completion of the new church. The attention of the convocation was largely occupied by a discussion of the new canon, dividing the diocese into four archdeaconries. Sermons were preached by the Rev. John W. Shackelford, D. D., and the Rev. Joseph H. Johnson; the latter is soon to leave the diocese for the rectorship of Christ church, Detroit, Mich. The interest of the occasion was heightened by the presence of one of the incorporators of the parish, Mr. Geo. O. Street, who had also given one of the lots upon which the church

stands, and was the first communicant of the Church to receive the Holy Communion within the limits of the village of Mount Vernon.

QUINCY.

Bishop Burgess has issued the following pastoral letter:

DIOCESE OF QUINCY, Nov. 16, 1886.

The General Convention, at its late session united with the authorities of the Church of England in naming the eve of St. Andrew's, that is, Nov. 29th as a day for special intercession for missions.

I ask the clergy and congregations of my diocese to join with the Church at large in those intercessory services. If any find it very inconvenient to keep the day named, let a part of the Lord's Day just preceding, viz: the 28th, the first Sunday in Advent, be used.

Psalms lxxii and xcvi may be put in place of the Psalter, and Isaiah lxi and Acts viii from verse 26 may be read instead of the Lessons of the Calendar.

Before the general Thanksgiving I appoint to be said, the Prayer for Missions and the Prayer for the Increase of the Ministry, as on page 44 of the "Book Annexed."

Alms fitly accompany intercession. "Thy prayers and thine alms are come up for a memorial before God." The needs of missions are pressing. Let each give as he is able.

May our Lord enlarge all hearts with love and zeal for the Church and its growth! ALEXANDER BURGESS, Bishop of Quincy.

GRIGGSVILLE.—The 21st Sunday after Trinity, Nov. 14th, was a day of great interest to the people of St. James' mission. It was the occasion of a visitation of the Bishop for the purpose of administering the rite of Confirmation. At the morning service, after a sermon by the Bishop, the priest-in-charge, the Rev. J. S. Colton, presented eight candidates for the laying on of hands. The Bishop followed the administration of the solemn rite by a suitable and affectionate address to the class. The church was crowded to its full capacity, and the service was felt to be deeply interesting.

ALBANY.

The 18th annual convention of the diocese met in the chapel of All Saints' cathedral on Wednesday morning, November 16th. There were present, besides the Bishop, 88 clergymen and 89 lay delegates.

One of the most beautiful features of the imposing opening service was the processional, "Ancient of Days," composed by Bishop Doane for the bicentennial of Albany, and set to music by Jeffery. It is altogether one of the grandest hymns as yet produced by the American Church.

After the usual services, the Bishop delivered his address, of which it is very high praise to say that it was as instructive and edifying as it was lengthy. Referring to the distinguished dead of the past year, the Bishop paid a touching and loving tribute to the character and work of the late Rev. Dr. Francis Harrison and Judge Forsyth, in whose death the diocese and the Church at large have sustained an irreparable loss, and for whose names the Bishop asked a special commemoration in the Eucharistic Celebrations in the several parishes. In reviewing the work of the General Convention he dwelt with special emphasis on the proposed change in the corporate name of the Church, expressing his conviction of the propriety and necessity of such change, while satisfied, at the same

time, to wait for that spontaneous popular demand from the people which was sure to come at no distant day, and which would be far more in the interest of catholicity than any present titular description forced by legislative enactment. The failure of the General Convention to take final action on the important and pressing question of marriage and divorce was earnestly deplored. Among matters of diocesan interest, the Bishop commended the work of the Women's Diocesan League, whose immediate work is raising funds for the completion of the cathedral, and for which they have raised in the first year of their organized life \$9,000.

At the conclusion of this portion of his address, the Holy Communion was celebrated, the offertory being for diocesan missions.

After lunch had been served in the dining hall of St. Agnes' school, the convention organized for business by the election of the Rev. W. C. Prout as secretary, Gen. S. E. Marvin, treasurer, and the Rev. F. S. Sill, registrar. The usual committees were appointed, and reports from Standing Committees of the previous convention were read and approved.

The committee on the settlement of the claim of the diocese of Albany against the diocese of New York for an equitable share of the Episcopal Fund was discharged, as said claim has been acknowledged and virtually settled, but as some further conference may be necessary, a committee for that purpose was continued. The business session of the first day was concluded by Evening Prayer at 5 o'clock.

The evening session was devoted to diocesan missions. 44 missionaries were reported as ministering in 45 parishes and stations, and the outlook was so encouraging that in a surprisingly short time \$10,000 was pledged and appropriated to the missionary work for the current year, besides about \$900 for balance due the treasurer, and other generous and special subscriptions for completing the new church at Gloversville. It was a marked feature of the missionary meeting that no set speeches or impassioned appeals were necessary. A bald statement of diocesan needs and opportunities was made and the response came quickly from the congregation. This was facilitated by a suggested apportionment among the parishes which was promptly adopted, the only dissent being from parishes which desired to give a larger sum than the one suggested by the committee.

There was an early Celebration in the chapel the next day, and at 10 o'clock the business of the convention was resumed.

The following resolution was referred to a special committee with instructions to report at the next convention:

Resolved, That the delayed action of the General Convention on the subject of marriage and divorce is regarded by this convention with sincere regret; that we advocate the maintenance and enforcement of the tradition of the Holy Catholic Church in respect to it, and the amendment of the constitution so as to make a uniform law on the matter.

A resolution was offered and adopted, recommending the formation of chapters of the Woman's Diocesan League in all the parishes of the diocese, a movement at which the Bishop expressed the more pleasure because it was unexpected by himself and had been made without his knowledge.

The Orphan House of the Holy Saviour, at Cooperstown, was reported to be free from debt, and Miss Susan Fenimore Cooper, who is in charge of the work, was most affectionately congratulated on its assured success.

The following Standing Committee was elected: The Rev. Drs. W. Payne, J. I. Tucker, J. L. Reese, and the Rev. F. Cookson, and Messrs. Robert Earl, Henry H. Pierson, Joseph W. Fuller, and Norman B. Squires.

The Rev. Dr. Joseph Carey and Mr. J. W. Fuller were elected deputies to the General Convention in place of the Rev. Dr. Harrison and Judge Forsyth, deceased.

Several long dormant parishes were declared extinct, and the trustees of the diocese were directed to take charge of their remaining property, for the uses of the diocese.

After the afternoon session of the convention, a voluntary branch of the Church Unity Society was organized. On this subject the Bishop expressed the decided opinion that the true policy of the Church was to preserve a dignified attitude of patient and prayerful waiting, since, when two parties are anxious to come together, it is well for one to stand still.

In the evening, the Bishop read his report of episcopal acts for the past 22 months, showing a wonderful amount of mental and physical work utterly impossible to any other than a versatile and indefatigable mind and body. In spite of the usual and inevitable clerical changes, and of the loss of eminent and generous laymen, the diocese has but few vacancies, and is in a most satisfactory condition.

The Bishop and his family held a reception, at the close of the convention, at the residence of Mrs. J. V. L. Pruyn, who, with characteristic hospitality, extended a graceful welcome to all the members of the convention.

PITTSBURGH.

BRADFORD.—The church of the Ascension, the Rev. S. D. Day, rector, was comforted and strengthened by a visitation of the Bishop, on the 6th and 7th of this month. On Saturday the 5th inst. after Evening Prayer, and an interesting and forcible sermon by the Bishop on the right and wrong uses of conscience, the rite of Confirmation was administered to a class of 20 persons. A beautiful feature of this service was the coming to the altar rails to receive the holy rite, of ten of the girls of the choir clothed in white and wearing white veils. The Bishop spoke impressive and loving words to the class, and especially commended the girls for coming thus modestly and appropriately apparelled. The other members of the class were heads of families. A lady, also a member of the class, received Confirmation in private, being too ill to be present, thus making in all 21 who received the holy rite.

On Sunday the 7th at 10 A. M., the Bishop visited and catechized the Sunday school. At 11 A. M., the service consisted of the Litany and the Celebration; the Bishop giving an instructive and convincing sermon on Symbolism in Divine Worship. At the Celebration a large number received the sacred elements. Both the services above mentioned were hearty and enjoyable, the music being the usual music of the parish. The canticles were rendered antiphonally by a double choir of 24 voices led by the rector.

In the afternoon at 2 o'clock the mission of the Good Shepherd at Kendall, about one and a-half miles from the parish church was visited, when after Evening Prayer by the rector, the Bishop gave a most interesting talk, the subject of which was the work of the Church there, and also throughout the diocese, which he defined to be that of

bearing witness to the truth. Services are held at this point once a fortnight, on Sunday afternoon by the rector of Bradford. Two weeks before this at the usual Sunday service 17 infants and young persons received Holy Baptism, and shortly after one adult. The next week at Bradford 18 adults and children received Baptism, which, with those who had previously been baptized, makes upwards of 60 during the year.

At Smethport 18 miles distant, after Evening Prayer in St. Luke's church by the Rev. J. H. McCandless, rector, and the Rev. S. D. Day, the Bishop gave a strong and admirable discourse on the proper way in which to read Holy Scripture. After the sermon a class of one adult and 12 children received Confirmation and the Bishop addressed them. On Monday, the Bishop in company with the rectors of Smethport and Bradford, went to the town of Eldred, 14 miles distant, where the missionary at this point, the Rev. Fred White, was met. After Evening Prayer, said by the clergy present, the Bishop gave an address, the subject of which was, "The Fatherhood of God, and the Sonship of Man." It was an exceedingly able setting forth of the truth.

CENTRAL NEW YORK.

ROMULUS.—On Saturday, Nov. 13th, St. Stephen's church, having been declared free from debt, was presented to Bishop Huntington for consecration. The clergy present were the Rev. Messrs. H. W. Nelson, of Geneva, R. M. Duff, of Waterloo, H. M. Denslow, of Seneca Falls, John A. Staunton, of Syracuse, C. W. McNish, of Ovid, and J. P. Foster, the rector of the parish. The sermon was preached by the Rev. R. M. Duff, after which the Bishop celebrated the Holy Eucharist.

WILLARD.—On Friday, Nov. 12th, Christ church, in this village, was solemnly consecrated to the worship of God by the Rt. Rev. Dr. Huntington. The Bishop was assisted in the services by the Rev. Dr. Nevius, of Washington Territory, and the Rev. Messrs. A. S. Crapsey, of Rochester, H. W. Nelson, Jr., and J. P. Foster, of Geneva, John A. Staunton, of Syracuse, and C. W. McNish, the rector of the parish. The Rev. Mr. Crapsey preached the sermon from Eph. v:25, 26, 27. The Bishop celebrated the Holy Communion. In the evening, the church was again crowded, when the Rev. Mr. Crapsey preached another masterly sermon from the text: "Except the Lord build the house."

MARYLAND.

PORT TOBACCO.—On the 14th of Nov. Bishop Paret consecrated Christ church, the Rev. G. F. Williams, rector. The Rev. J. H. Elliott, D. D., of Washington, preached, and 14 clergy were present. The congregation was large. The church is Gothic, of sand-stone. The windows are after designs by the rector. The architect is Mr. C. E. Cassell, of Baltimore, and the windows executed by H. T. Gernhardt, of the same city.

LOUISIANA.

NEW ORLEANS.—On Sunday, Nov. 7th, a memorial service was held in Christ church, for the late rector, the Rev. Dr. Drysdale. An immense congregation was present, and the service was very solemn and impressive. The Bishop of Alabama was the preacher, and spoke feelingly and eloquently of the priestly life and the many good works of the deceased, bidding the congregation to follow in their late rector's steps. At the Celebration, Bishop Galley was Celebrant, and a large number communed.

BATON ROUGE.—The Rev. F. S. De Mattos has been in charge of St. James' parish now but a few weeks, but his zeal and earnestness are already bearing good fruit. His congregations are large, and seem disposed to work with will and devotion. The Sunday school has already visibly increased. Besides his regular work he has organized several parochial societies, and so has every one in the parish interested in some Church work. He intends making regular visits to the different State institutions, thus increasing the influence of the Church.

HOUMA.—On Sunday, Oct. 24th, the rector of St. Matthew's church celebrated the tenth anniversary of his connection with the parish. Owing to the fact that there has been but little emigration to Houma, and that the population has been reared in the traditions of the Roman Church, the increase in the Church here has been due almost entirely to natural causes. During the rectorship of the Rev. Dr. Christian 86 children and 7 adults have received holy Baptism; 30, holy Confirmation; 13, holy Matrimony; there have been 42 funerals; the total contributions, \$8,070.20. The Sunday school consists of 5 teachers and 43 children. The number of communicants has been increased from 29 to 43.

The village of Houma consists of about 1,200 souls, mostly Creoles. The church is of brick, is situated on a large piece of ground in a most desirable locality, and has a neat and comfortable rectory adjoining. During the present rector's charge many improvements have been made in both church and rectory, and both entirely freed of debt.

In connection with his work at Houma, the rector manages to visit one or two mission stations. Dr. Christian is very much beloved by all who know him; by his faithfulness and devotion he has won the esteem of the whole community, and his vestry notwithstanding the many financial reverses they, with others, have sustained, still pledge the same amount towards his support as they did when under more prosperous circumstances.

PENNSYLVANIA.

PHILADELPHIA.—Two earnest Churchwomen have given the sum of \$250,000 to build a memorial church in the north-western section of the city. Negotiations have been in progress for a lot at the northwest corner of 18th and Diamond streets, and the purchase, it is said, has at last been made, the consent of the three nearest rectors, the Rev. H. G. Batterson, D. D., of the church of the Annunciation, the Rev. H. T. Widemer, of the church of the Beloved Disciple, and the Rev. Dr. J. D. Newlin, of the church of the Incarnation, has been obtained. The lot extends on Diamond street to Gratz, taking in the old Mansion House; and has a depth of 177 feet. A chapel will be begun next spring, to be followed in the future by a parish schoolhouse and the new church edifice. The quarter of a million is to endow, as well as to build, the church, which will be free.

The church of the Messiah, the Rev. F. H. Bushnell, rector, will hold a Mission, commencing on Advent Sunday. The missionary is the Rev. Henry Wilson, of New York.

IOWA.

An increased interest is shown in the line of Guild and Brotherhood work. The Rev. A. C. Stilson formed some time ago St. Andrew's Guild and now he is receiving a number of applications

for the written work of the order. The organization is for boys and contemplates the development of a pure and upright manhood. At present there are four chapters, Otumwa No. 1; Keokuk No. 2; Oskaloosa No. 3; and East Des Moines No. 4. Trinity, Davenport was the first to organize a chapter of the St. Andrew's Brotherhood in this diocese.

The ladies of Des Moines have paid for a nice carpet lately placed in the church of the Good Shepherd, and the ladies of Marshalltown are preparing to pay off a portion of the Church debt by taking charge of the refreshments at the opening of the finest Court-house in Iowa.

The members of the Central Deanery hold their next convocation at Boone, Nov. 16, 17 and 18. The following subject will be discussed: "Have Demonic Possessions Ceased?"

Sunday, Oct. 24th, a Harvest Home festival was held at the church of the Good Shepherd, Des Moines, and the services both morning and evening were well attended. The eighteenth Sunday after Trinity was the seventh anniversary of the Rev. Mr. Law's ordination to the diaconate and he briefly reviewed his work in Dakota and Iowa since October, 1879. The outlook for this mission church in East Des Moines is very encouraging, and all are thankful for the progress made in the past three years.

CONNECTICUT.

WETHERSFIELD.—The Rev. W. W. Bellinger has accepted the rectorship of Trinity church. Mr. Bellinger has been for the past few months in charge of Grace church, Albany, N. Y. where he has been very successful in his work. The church in Wethersfield is a very pretty one, of stone, and has a pleasant parish building close by. The parish has lately come in possession of a rectory by the death of a communicant. All the Church property is free from debt.

HARTFORD.—The Chrysanthemum Club of Trinity parish gave an attractive and successful exhibit of chrysanthemums at Seminary Hall, Nov. 10th and 11th. Many plants have been carefully cultivated by the club during the past season and a splendid variety was shown. The proceeds of the exhibition are to be devoted to the hospital at Helena, Montana.

WEST HARTFORD.—St. James's church has received a new window, a gift in memoriam, made by the Tiffany Glass Co. of New York, of their "opal-escence" glass. It has no figures except crosses and monograms; but the well-designed tracery, and the blending and delicate shading of the rich colors, with "jewels" fitly set, give it a quiet beauty very pleasant for the eyes to rest upon. The lower portions on either side, which are made to open, are in solid color, a terra cotta red, relieved by what may be called clouding, and they have this inscription:

Therefore are they before the Throne of God, serving Him day and night in His temple.
In memoriam Thomas Hall Hooker.
Mar. 3, 1772. Mar. 16, 1841. Erected by
and his wife Their Children,
Elizabeth Mills, Harriet Eliza,
Sept. 20, 1776. Apr. 4, Catharine,
1840. and Edmund.

On Sunday, 18th Trinity, an office of Benediction of the window was said. The sermon by the rector, the Rev. J. W. Hyde, suggested by the occasion, may have somewhat more than local interest:

"The family name inscribed upon this window is one that has historic interest in these parts, being that of a descendant, in the fifth generation, of

the Rev. Thomas Hooker, who was one of the founders of Hartford. He was a priest of the Church of England in the early part of the seventeenth century, but, being an introducer of the Puritan novelties, he was silenced by Archbishop Laud, and withdrew to Holland. Here was a sort of "intermediate state" for the Puritan dissenters of those days, whence they proceeded to this country, expecting to find a Church without spot or wrinkle or any such thing, for which they must needs despise the Church that was their Mother. The Rev. Thomas Hooker was called to take charge of the settlement of Dissenters—Independents, afterwards called Congregationalists—in Newtown (Cambridge), Mass.; whence, in 1636, he removed with them to found a new colony in Hartford. It is interesting to note that the house, which is now the rectory of this parish, was built in 1758 for another descendant of his, the Rev. Nathaniel Hooker. And now, 256 years after his estrangement and separation, we place in the church itself a memorial of this descendant, who, with his wife returned to the faith and obedience of the Catholic Church, and died in her Communion. The instrument of his conversion was a copy of the Book of Common Prayer, owned by a fellow traveler, a member of the Church in Scotland, who taught him the use of it, and so won him to the love of the Church who holds this book as the treasury of her devotion, and the testimony to her faith as being the same that was once delivered to the saints, and endureth from generation to generation."

MISSOURI.

ST. LOUIS.—A committee of laymen appointed by the late Bishop Robertson having been empowered to select and secure a clergyman to act as city missionary, have been fortunate in getting the Rev. Richard W. E. Greene of Weston parish, Toronto, Canada, who has arrived in St. Louis, and is expected to enter immediately upon this important work.

The newly organized St. Mark's memorial parish, (which is to be a memorial to the late Bishop Robertson) is holding services temporarily in Vandewenter Hall at the West End, the parish having secured the Rev. W. H. Assheton as rector.

St. Paul's, Carondelet, is again supplied. The Rev. J. P. Lytton has accepted the rectorship.

The Episcopal Residence is being thoroughly repaired, which together with some interior alterations, will greatly improve the property.

The new Mt. Calvary church is drawing near completion. The last service was held in the chapel on the 24th of October. The new building is a combination of brick and terra cotta and the porch effect of the facade is very pleasing.

BOONVILLE.—The condition of Christ church is very gratifying. The parish has a beautiful church edifice, a comfortable rectory, and is entirely free from debt.

HANNIBAL.—Trinity church which has been without a rector for a year past, has called the Rev. John Davis, late of Lexington, Mo., who entered upon duty the first of November. This parish is one of the most promising fields in the diocese and seems aroused to new life. A reception was given to welcome the rector and his family to Hannibal, at the residence of the senior warden, Judge G. Porter, which was largely attended.

ADVENT.

BY HARRIET BREWER.

The whole world thrills expectant,
It waits a Presence sweet;
The earth prepares her offering
To cast before His feet.

To greet the coming Christ-child
The oaks glow, far and wide;
The heart-blood of the maples
Rises in crimson tide.

The birches bear gold for Him,
It gleams 'gainst pine trees dense;
The air of Indian Summer
Is faint with frankincense.

A quiet fills the forest,
The pines in whispers sing;
In stillness loyal nature
Waits her returning King.
A. D. 1886.

BOOK NOTICES.

THE BOYS' BOOK OF SPORTS AND OUTDOOR LIFE. Edited by Maurice Thompson. New York: The Century Co.; Chicago: A. C. McClurg & Co.

Some of the best of the articles printed in *St. Nicholas* are here republished in book form, with new matter added. The result is a healthy and teaching book which will delight a boy's heart. It is just the thing for an acceptable Christmas present.

INTO UNKNOWN SEAS: The Cruise of Two Sailor Boys. By David Ker. New York: Harper Bros.; Chicago: A. C. McClurg & Co. \$1.00.

The boys were taken upon the steam yacht of an impossible nobleman who seemed to devote his life to sailing round the world with boys. A visit to the unknown seas of the Southern polar region ends a story which is without much point.

THE BOOK OF ELOQUENCE: A collection of extracts in prose and verse, from the most famous orators and poets, intended as exercises for declamation in colleges and schools. By Charles Dudley Warner. Boston: Lee and Shepard; New York: C. T. Dillingham; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

We are attracted at once by the compiler's name, to a book which otherwise would not be taken up with much interest. In number, excellence of selection, and adaptation to the use proposed, this collection seems superior to any we have examined. It is a great storehouse of short declamations in prose and verse; 166 in prose from American sources, 89 from European, and 109 selections of poetry.

EDUCATIONAL PSYCHOLOGY. A treatise for parents and educators. By Louisa Parsons Hopkins. Boston: Lee & Shepard; New York: C. T. Dillingham; Chicago: S. A. Maxwell & Co. 1886. Price, 50 cents.

This is not a formal treatise upon mental science, but, an admirable exposition of some of the phenomena of perception and thought, with especial reference to methods of training and culture. It is especially commendable in its treatment of the relations of the body and mind. It is deficient in giving no attention to the highest faculties of mind, the Reason and the Will. In the chapter on Judgment, it is true, the Reason is referred to as a species of Judgment, but only as a form of discursive thought, not as the faculty for the apprehension of the Good, the Beautiful, and the True.

HINTS AND OUTLINES FOR CHILDREN'S SERVICES (on Church lines), by the Rev. C. A. Goodheart, M. A., Vicar of St. Barnabas, Sheffield, England, author of "Lessons on the Litany," "Proverbs," etc. Imported by Thomas Whitaker, New York. Cloth, pp. 178. Price, \$1.

The first part of this work suggests an outline of form for such services, with recommendations as to how they should be conducted; the second furnishes tracings for the basis of 58 addresses, with a full-length address at the end on one of the earlier outlines, as a working sample. They will prove very useful to such as need this sort of help among lay conductors, and the clergy may find them valuable as suggestions from which to work up new

outlines suited to their own personal temperament.

THE CHILD'S BOOK OF HEALTH. In easy lessons for schools. By Albert F. Blaisdell. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. 1886. Price 30 cents.

It is a question how far it is necessary for young children to be formally instructed in physiology and hygiene. It would seem as though parents and teachers might impart enough information, without book study and class exercise, to keep children in healthy habits. It is their duty to do this, and perhaps this little book will be a help to them and insure their attention to this important matter.

NOTABLE ETCHINGS. By American artists. Important plates by J. L. Ferris, Frederick W. Freer, Kruseman Van Elten, James J. Calahan, Frank M. Gregory, Ler y M. Yale, Joseph F. Sabin, W. H. Shelton, Charles Volkmar, W. St. John Harper. Text by Ripley Hitchcock. New York: White Stokes & Allen; Chicago: S. A. Maxwell & Co. 1886. Price \$10.

These truly notable etchings are issued in sumptuous form which does credit to the publishers. The volume is a most desirable gift book as well as a valuable addition to the etcher's library. The letter press is by Mr. Ripley, the author of "Etching in America," who has done his part well; by way of introduction, he treats of the present of etching both in this country and abroad. The first fact noted is that little original etching is now produced, many who have done much to revive the art of etching are now engaged almost exclusively in the reproduction of paintings; the great increase of reproductive work is one of the chief characteristics of American etching. There are ten plates, all fine examples of the different methods practised by the masters of the etching needle. The frontispiece, the Moorish Incense Burner, by Mr. Ferris, one of our youngest etchers, is an attractive illustration of one of the simplest methods,—the plate was "bitten" but once. The plate, "Ca Pince," from a photograph of a painting by the French artist Bellecour, gives the spirit of the original, one can almost feel the biting cold. "Old Trinity from Wall Street," faithfully represents the church which is dear to all true Knickerbockers. The plate by Dr. Yale has the merit of being directly from nature, and thus an etching in the truest sense—the direct personal expression of the artist's mind. The last plate is a reproduction of Ribera's noble head of St. Jerome, and an interesting example of dry pointing, which contains no etched lines whatever. Ribera was a master of chiaroscuro in the Spanish school. His broad effects and rich tones have been well preserved by the soft dry-point process. Mr. Harper could have produced the same result with charcoal, and while extremely clever, it is not the art of etching in its simple beauty. His method differs in every respect from that of Dr. Yale, with whom etching is a work of love, and who gives in a recent article, his estimate of the art which has been called the poetry of the artist. Dr. Yale says: "No amount of elaborate interpretation even if skillfully done, can make a worthless drawing or painting a desirable etching. And if to unworthy design is added imperfect technical rendering, the result is the dreary inanity that we are fast becoming familiar with under the name of etching. But to the painter etching is but a prompt method of expressing some strong impulse or impression. If he stops for the littleness of details the chances of failure are immensely against him. The best work of this kind can be done only by a man whose command of himself artistically is perfect; for it is almost more by what he

leaves out than by what he puts in that he tells his story straight to the point. There is something in this type of etching that is akin to wit in its suddenness and directness; and an etching that has been fussed over will probably be as valuable as a joke in three chapters."

ST. AUSTIN AND HIS PLACE IN THE HISTORY OF CHRISTIAN THOUGHT. By W. Cunningham, B.D., Chaplain and Birbeck Lecturer, Trinity College, Cambridge. London: C. J. Clay & Sons, Cambridge University Press; Chicago: S. A. Maxwell & Co. 1886. Pp. 278. Price \$3.50.

These Hulsean lectures of 1885 are an able and important contribution to the history of Christian thought. The author's object is to give such an account of the philosophical and theological doctrines of St. Augustine (or as his name is in English, St. Austin) as may form a suitable introduction to the study of his works. He sets forth St. Austin as a man whose work is of living interest to-day, whose influence is impressed on mediæval Church life and theology, and to whose teachings the English Church has been indebted in modern as well as in mediæval times.

The statements of the author's text are substantiated by full and frequent citations from St. Austin's works, and brief discussions of important points have been added in an appendix.

The first lecture is devoted to the philosophy of St. Austin, and Mr. Cunningham points out how Descartes drew from him the great thesis which forms the base of his system.

The second lecture is on the Manichæans, and on the nature and origin of evil, together with its punishment. St. Austin's view of sin is shown to be such as to solve the difficult problem of eternal damnation.

In the third essay Mr. Cunningham treats on St. Austin and his relation to the doctrine of Predestination with great brilliancy, rescuing the Augustinian doctrine of Predestination from its Calvinistic perversion. God's predestination, while recognizing the freedom of the human will, is His arrangement of the universe, that all shall work for God. One looks in vain in St. Austin for any such notion as that of arbitrary decrees in God, or of total depravity in man.

The fourth lecture is on St. Augustine's great book, "The City of God," that is, on grace and free-will; and on the visible Church, and the Sacraments, the means of grace, His teaching on Baptismal Regeneration, and on the Real Presence of Christ in the Eucharist, coincides closely with the teaching of our own Church. In fact "there is no point in which she has departed from his principles; there is no doctrine or practice of his that she has disavowed or condemned. No doctrine which she has defined in terms which he could not have accepted." We note (on p. 187), the high value St. Austin attached to prayers for the dead, though he did not hold the Roman doctrine of purgatory.

The *Eccursuses* on St. Austin and the Observation of Nature; his influence on the Middle Ages; his knowledge of Greek; on the Authority and Interpretation of Scripture; Continenence in Married Life; the Freedom of the Will; and his influence on the English Church, are replete with interest. An epistolary dissertation of 76 pages on St. Austin's "Doctrine of the Christian Sacrifice," (a tract which is rare and practically unknown) is reprinted in this volume. Waterland had quoted St. Austin as an authority for the Calvinistic doctrine of a Real, but purely Spiritual, Presence, and this tract was written to show that the Calvinistic

doctrine does not contain the full sense of St. Austin's language. Students of the matter of "The Christian Sacrifice" will be thankful to Mr. Cunningham for bringing this valuable "Dissertation" to their notice.

The make-up of the book is attractive, with good paper, and clear type; and the student will do himself a pleasure in taking up this calm, dignified, and in every way scholarly defence of St. Augustine.

THE most noteworthy part of the *Atlantic Monthly* for December is its supplement, which contains Dr. Holmes' poem at the 250th anniversary of Harvard University, and Mr. Lowell's oration, delivered on the same occasion. A paper by the late Elisha Mulford on "The Object of a University," is a scholarly consideration of the subject by a man who was one of the deepest thinkers of his time. Miss Harriet Waters Preston has an amusing and carefully thought-out criticism on "The Church of England Novel."

Of the eight beautiful Calendars for 1887, which are published by Houghton, Mifflin & Company, two are new. These two are compiled from the works of Robert Browning and Nathaniel Hawthorne. Especial attention is called to the fact that these calendars, although not less artistic than those of previous years, and containing many features which render them of greater value, are sold at one-half the price, namely, fifty cents. (Houghton, Mifflin & Company, publishers, 4 Park St., Boston; 11 East 17th St., New York.)

CHURCH decoration is one of the attractions of *The Decorator and Furnisher*, for November. Parlor furniture in all its latest styles is well written up, and there are several designs for parlor cabinets, over-mantels, etc. "Indoor gardening" for the winter conveys many useful hints to ladies, and a review of the novelties in upholstery is equally valuable. [*The Decorator and Furnisher*, 30 & 32 East Fourteenth Street, New York City.]

WE are glad to call attention early in the season to "Christmas Carols," by the Rev. Hobart B. Whitney, West Haven, Conn. They are attractive and appropriate, in words, music, and design, and were highly commended by those who used them last season. Mr. Whitney has also other arrangements of Church music which are worthy of attention by choir-masters.

THE debate in General Convention upon work among the colored people has excited interest among people who had been indifferent to or ignorant of the importance of the question. We recommend for diligent reading "Twelve Years' Work Among the Colored People," by the Rev. Calbraith B. Perry, which may be had of A. C. McClurg & Co., Chicago, or James Pott, 14 Astor Place, New York.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

THE CATHOLIC FAMILY ANNUAL (Roman) for 1887 is among the first of next year's almanacs published. It is printed on good paper and is well gotten up in every way. New York: The Catholic Publication Society.

THE PARISH YEAR BOOK OF ST. MICHAEL'S CHURCH, New York City, the Rev. T. M. Peters, D.D. It is an interesting exposition of a large and well-ordered work by a most successful free church.

THE GOSPEL AND PHILOSOPHY. Six lectures preached in Trinity chapel, New York, by Morgan Dix, S. T. D., D. C. L., rector of Trinity church. Second edition. New York: E. & J. B. Young & Co.

The Living Church.

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

The speech of the Rev. F. P. Davenport on the Appellate Court, begun in this issue, will be completed next week. Several thousand copies will be printed in pamphlet form and will be for sale; ten copies for 25 cents, postpaid. No order for less than ten copies will be filled. As the article will not be reprinted, early application should be made.

O watch and pray ere Advent dawn!
For thinner than the subtlest lawn
'Twixt thee and death the veil is drawn.
—Christian Year.

The cycle of another Christian year is almost completed, and soon the bell will strike the hour of the Advent. As this year must end, so must this life. As surely as we wait listening now for another call of the Advent trumpet, so surely shall we some day pause to hear the final summons, and know that the cycle of this life is closing, that the mystery of another life is about to dawn upon us. What meaning has the Advent for us now? Does it speak to us of Christ's first coming to redeem us, and of His second coming to receive us? Does it find us watching and praying, and "hasting unto" that second Advent? Or does it find us doubting as to the first and indifferent as to the last? If we do not with solemn joy commemorate the first, we cannot with prepared heart be ready to welcome the second.

"Where is the promise of His coming?" says the worldly man. "All things remain as they were. The world goes on, and there is no sign of God or of a life to come." Poor soul! Dost thou expect to measure truth with a yard-stick, to apprehend the Infinite by the rule of three? Thou who hast lived several lives already, dost not well to doubt of the coming life which is to be the crown and consummation of all. Thine infancy was a life inexplicable and worthless, but for its relation to the life of youth to which it led. Thy youth was without purpose or profit but for the life of maturity for which it was a preparation. So thy whole earthly life is void and vain if the

be-all and the end-all is here, "upon this bank and shoal of time." Thou hast learned that matter is imperishable; may pass through many forms yet diminish not; the solid ice becoming invisible vapor without the loss of a single atom from the substantial reality of its being. Thou hast learned that force is imperishable; may be transferred, correlated, applied first to one material mass, then to another, without the loss of a single impulse or vibration throughout the measureless, pulsating universe. Yet thou dost doubt, O worldly wise, and spiritually ignorant! that the soul, of which both matter and force are the servants, can live beyond this little sphere wherein it rules. Thou dost not deserve to be a living soul. Thou wert more enduring, more noble, higher in the scale of being, if thou wert a mass of dead matter, an unconscious voiceless energy, wandering from star to star; for then thou shouldst continue to exist, thou shouldst go on forever to do the will of Him who called thee into being. Be assured, thou canst not "jump the life to come." Thou mayest trifle with thine immortality, but thou canst not escape it. Thou art made "not after the law of a carnal commandment, but after the power of an endless life." This Advent summons thee to face the tremendous issue of that life, and warns thee of the coming of the Son of Man to judge the world.

A good sister, a widow in Minnesota, wants us to find a person who will lend her \$3,100 without interest on good mortgage security. We fear it will take a long time to find such a money lender; and yet, we believe that such ought to be found, and would be found, if the subject could be duly considered and appreciated by the wealthy who desire to administer their estates for the good of the world and the glory of God. The class of people who most deserve help and encouragement are not the shiftless poor, who will always be poor, no matter what is done for them; but the self-respecting, hard-working men and women who have to contend with misfortune, disease, and debt, and of whose struggles and sufferings we seldom hear. They are hopelessly behind in the race of life, and not by their own fault. They have not the physical or mental capacity to extricate themselves from the unfortunate position into which they have been forced by circumstances. There are thousands of worthy men and women so burdened, and nothing better could be done by those who are trying to do good with their money, than to afford them relief by a loan of money without interest; that is, allowing the usual payments in the way of interest to be counted on the

principal, so that by careful management for fifteen or twenty years the debt should be raised, the home secured, the farm paid for. It would not be difficult to get good security for such loans.

Apropos of the decision of the House of Bishops that unfermented grape juice is not to be used in the Holy Communion, the following from *The Church Times* will be of interest:

Somebody, who for reasons best known to himself chooses to remain anonymous, before the decease of the late Bishop of Manchester, addressed a letter to his lordship complaining of his having (in our opinion very properly) represented teetotallers as acting in a "spirit of fanaticism" for presuming to improve upon our Blessed Lord's institution of the Holy Eucharist by using a certain liquid for the chalice which they call "unfermented wine," whatever that may be. The writer defends himself and his fellow total-abstainers from the charge of "fanaticism" by saying that "we temperance men are moved by no malignant spirit." The very fact of the using such a term as "temperance men" is sufficient answer, because it means by implication that all those who are not teetotallers are intemperate, and if that be not a malignant assertion it is difficult to say what is. There can be little doubt that the word "temperance" is used, or rather abused, by total-abstainers for the direct purpose of excluding from the class of temperate persons those who are content to use God's gifts in moderation, and who decline to be led away by a craze. The mess which these people drink, and which some perhaps use at the altar, has quite recently been exposed at the Birmingham police court, where a manufacturer of so-called "non-alcoholic wines" was summoned by the excise authorities for selling intoxicating liquors without a license. The government analyst proved that the "port" contained 17 per cent., and the "sherry" 19 per cent. of alcohol; and "it was stated that the wines had a large sale all over England."

BROAD CHURCH DISCONTENT.

The discontent of Broad Churchmen at the unexpectedly large vote in the General Convention in favor of changing the name of the Church, has found, as we noted last week, emphatic expression in Dr. Phillips Brooks' recent sermon, in which he endeavored to kill two birds with one stone. He wished to emphasize the point of his speech in the Convention, that it is our duty to make the Church truly American in spirit, but in doing this he betrayed a disloyal temper toward the Church itself. He made it appear as if High Churchmen, who are now the majority, were more bent upon reviving ecclesiasticism than upon bringing our Communion into contact with the American people; that they hold a theory about the ministry which is untenable, and that the urging of this theory is against the interests of the Church and is not to be countenanced by Broad Churchmen. Dr.

Harwood and others have piped in the same strain, and evidently many Broad Churchmen are ready to join in the chorus. The attitude of this school of thought toward the strengthening of the Catholic life of the Church is far from satisfactory. In the first place, the position of High Churchmen on the authority of the ministry, is the position not that episcopacy is an expedient that has worked well in the history of the Church, but that it is one of the great historical facts on which the Church stands and from which it cannot recede in order to join hands with the denominations. Little as most Protestant Christians may value the authority of the ministry, it is a point which is intimately connected with every question of Christian unity and one that cannot be ignored in any position that the Church may be called to take in furthering organic unity. For Broad Churchmen like Dr. Brooks to strike at the authority of the ministry or scoff at it or deny it, is simply absurd and ill-advised. They may hold it not as a matter of divine authority, but as a thing of ancient precedent and useful order. This position is allowable, but the fact that Broad Churchmen value their orders lightly should not be so construed as to throw contempt upon the principles of ecclesiastical order to which the Church is historically committed. Men like Dr. Brooks are a great force in winning people to lead Christian lives; they are practically a ministry of reconciliation between separated religious bodies; and it is not one's wish to minimize their influence or to drive them out of the Church. But neither should it seem to be their wish to make the Church less than it really is. Many causes have prevailed in this country to keep the principles of the Church in abeyance, and it was the glory of the late Convention that, with all its drawbacks, it showed itself awake to the evils of division among Christians, and was truly alive to the needs of unity in what pertains to the interests of a working American Church. Nothing like the breadth and sympathy of this Convention have been noted since 1856, and to say that the Church as a whole is bent upon alienating the sympathies of other Christians and is taking a position that is not American in urging the importance of a name that stands for what it really is, is to found an issue upon a sectarian position.

The Broad Churchmen on this point, are extremely narrow. They may desire that the Church shall enter into closer contact with the social and religious life of the people, but it is not wise to do this at the expense of principles which the Church historically has always held to be fundamental or as matter of the Faith. Parties, and party lead-

ers, will always be disappointed in the results which the Church reaches as a whole. The general movement is slower than the social movement of the people. The Church is always conservative to the eyes of its leaders, but this very moderation is one of the most powerful agencies for the maintenance of the institutions of society, and no section of the Church should be impatient or distrustful of the work of the other. They all join, and all have a part, in the aggregate influence of the Church upon the world. It was never meant that the Church should be partisan or should give up to party what was meant for mankind.

THE CHANGE OF NAME.

THE debates and votes in the General Convention, upon the proposition that the name "Protestant Episcopal" is inappropriate and should be changed, showed clearly that the sentiment in favor of a change is rapidly growing. The weight of argument was all on the side of change, and it was only an instinct of conservatism and expediency that prevented the Convention from endorsing the proposition by a respectable majority. The question has not been laid to rest by the action of the Convention. It has gained immensely on the side of progress at this session, and it now awaits settlement by the public opinion of the Church. We are not among those who desire to precipitate change in advance of public opinion. We accept the situation cheerfully, waiting for the time when Churchmen shall be brought to think and act together in this matter. It is not to be expected that universal agreement can be reached, but we may hopefully predict that within a few years the great mass of our people will approve of the proposition that the words "Protestant Episcopal" should be omitted from the title page of our revised Book of Common Prayer. The consummation of a complete and final change in the legal title of the Church may be delayed for many years longer, but we believe that it is sure to come.

Every one knows that the term "Protestant" has changed in meaning, as times have changed; that it associates us, in the mind of the world at large, with irreligion and infidelity; that it marks us as a sect founded upon individualism, and organized at the time of the Reformation, in opposition to the Church of Rome; that it ranks us, spite of our *protests*, with the innumerable sects which have no bond of union save opposition to the Apostolic ministry, to sacramental grace, and to liturgical worship; all of which are vital elements of our Church system.

One view of the subject was well stated, in brief, by a layman, who recently said to the writer: "I must confess that I am ashamed to hear my Church called by a name which indicates that it sprung up at the time of the Reformation, with other sects; that the chief end and aim of its being is to fight against a certain ecclesiastical system. The enlightened public opinion of the world may be trusted to assign to Romanism its rightful place, as a factor of our civilization. The Church has other and higher claims to respect and confidence than the fact of her opposition to Rome." It should be noted, here, that the staunchest opponents of Rome are advocates of a change from the present name of our branch of the Catholic Church. The time has gone by when fighting the Pope was the chief end of man.

A RESPONSE.

The Connecticut Conference of Congregational churches has noticed in a fraternal spirit the late utterance of our House of Bishops, on Church unity. Commenting on their action, which we give below, *The Churchman* says:

It is, so far as we have observed, the first recognition of the declaration on Christian unity made by the bishops of this Church, at the recent General Convention. It is remarkable for the beauty of its language, and its Christian spirit, which well keeps pace with that of the bishops, and seems to foretoken something that shall be a reality in the great process of uniting Christians together.

While we thankfully recognize the courtesy of the response, we must confess that we see no "foretoken" in it except that of insuperable obstacles, humanly speaking, to organic union with Christians who have discarded the episcopate. They have cast it off, and for centuries have been framing excuses to justify themselves in this departure from Apostolic order, until they are, doubtless, quite convinced that they are right and we are wrong.

After reciting the declaration of the House of Bishops, the Congregational Conference proceeds as follows:

Now, therefore, in pursuance of what we believe to be the mind of Christ in us, we the delegates and representatives of the Congregational Churches of the State of Connecticut, in State conference assembled, do hereby render a grateful and cordial response to the aforesaid important message issued by reverend and beloved brethren as representing a large and loyal branch of the Catholic Church. And, for the sake of simplicity and convenience, we distinguish and separate their general declaration from their fourfold definition of the essential principles of unity, in the following resolutions:

Resolved, I. That as for the general declaration made in the aforesaid message from the bishops of the Episcopal Church in this country, we gladly re-

ceive it as concerning us; we heartily welcome it as conceived and issued in the spirit of our common Lord, and as betokening the approach of a brighter and better day for the whole Church; we earnestly reciprocate both its courteous, kindly, and fraternal spirit, and the desires and sentiments which it expresses; and we devoutly give thanks to our common heavenly Father that He has put it into the hearts of our beloved brethren to send forth such a message of peace.

Resolved, II. That as for the four principles defined in the aforesaid message as essential to restoration of unity, we are glad in the full belief that all our churches are substantially in agreement with our Episcopal brethren as touching the first three of the four, to wit, *The Holy Scriptures, the Statement of Christian Faith, and the Sacraments*; at least we are assured, and do hereby testify joyfully, that as touching these three points, there is no bar to complete union between them and us.

As touching the fourth principle—that of the historic episcopate—although we are unable to agree, in it with our brethren of the Episcopal Church, and are far from a conviction of its scriptural derivation, yet, and are accustomed to regard it as a note of division rather than that of unity in the Church, yet we do not despair of some sufficient reconciliation of our diverse opinions on this point, but are greatly increased in hope thereof by the general tenor of this message. And, finally, and particularly, we welcome with great gladness its wise and gracious suggestion of "brotherly conferences" with other Christian bodies seeking the restoration of the unity of the Christian Church, among which bodies we declare ourselves to be.

And thus we heartily, thankfully, hopefully, and prayerfully make response to our Episcopal brethren, wishing them the fulness of Christ's blessing in all their service of a common Lord and Saviour.

The Independent, which does not favor any of the distinctive claims of our polity, and loses no opportunity to disparage them, has this comment:

Even on the subject of the "historic episcopate" which every member of the conference believes the Congregational churches possess, the conference does not, as it well might assert the claim, but takes the term in the sense which the bishops may be supposed to have meant, and frankly tells them that it does not accept the Episcopal doctrine on that point. Yet it does hope for some reconciliation of diverse opinions. What that reconciliation may be based on we can perhaps judge from Phillips Brooks' sermon on the Convention. Perhaps a growing number in the Episcopal Church have no objection to recognition of what are called non-Episcopal Churches. But the trend, especially in the small Western dioceses, such as are under the influence of Racine, and are controlled perhaps by one or two very stiff High Churchmen, is toward a theory which unchurches everybody else, and makes the proposition for unity a farce. We see no way out of it except for the claim to be admitted that the bishops of the Congregational churches are a real and historical episcopate, as they claim to be.

If this is the way the "independent" press sees the issue, there is little use for our bishops to trouble themselves about a basis of Church unity. It means simply that the his-

toric Church must give up everything, and that those who have separated from it will take back nothing. By accepting Episcopal orders they lose nothing, yet "the only way out of it" is for us to sacrifice what we, with a great majority of Christendom in all ages, hold to be essential!

As to there being any "trend" in small Western dioceses or anywhere else, towards maintaining the episcopate in the Church there is no such thing. There can be no trend towards a position held by Churchmen from the beginning. We venture to say that not three "Episcopalians" in three hundred approve the late utterances of Dr. Brooks, on the Apostolic Succession. Probably not one in three of those who are classed as Broad Churchmen endorse his late sermon in Boston. Let not *The Independent* lay that flattering unction to its soul. Dr. Phillips Brooks is admired and loved for his personal character and commanding talents, but he does not in this issue represent any considerable number of the clergy or laity of the Church of his choice.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

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

From the council of Alexandria, Hosius returned to the emperor with a better idea of Arianism and the state of things at Alexandria. He thereupon counselled Constantine to summon a general council of the whole Church, to examine and once for all decide upon the doctrines of Arius.

Accordingly the summons was issued to the bishops of Christendom, to assemble at Nicæa, the ancient capital of Bithynia in June of the year 325. The council met on the 19th of June, and continued its sessions until August 25. There were present three hundred and eighteen bishops, besides many priests and deacons. Among them were many whose maimed and crippled bodies told of the age of persecution but just passed. Silvester, Bishop of Rome, was not present on account of the infirmity of age, but was represented by two presbyters, Vitus and Vincentius. Hosius, Bishop of Cordova, presided. The emperor was present also after the first fortnight, and the sessions were then held in his palace rather than in the churches as at first. The work of the council was not to discuss the merits or reasonableness of the theory of Arius, but to gather from the assembled Church a reply to one question: "Is this theory a part of the Catholic Faith?" Of the bishops assembled only thirteen voted for Arius, and some of these in a modified fashion.

Hosius, so St. Athanasius says, was the leader in the council and framed the Creed. All the churches had possessed creeds heretofore much of the type of the Apostles' Creed, or were briefer. The council took the Creed of the Church at Caesarea as a basis, and upon it built the famous Nicene Creed. Despite the fierce contest that waged for years about the one word of its text that in itself condemned Arianism—*homoousion*—of one substance, instead of *homoiousion*—of like substance—the

Creed of Nicæa still stands as the monument of the final victory of Catholic truth.

All the bishops finally subscribed to this Creed, save two.

The council further decided the Paschal controversy, declaring that Easter should be kept on the Sunday after the 14th day of the moon, as against the Eastern custom of observing the fourteenth day. Most important too were the canons on Church discipline enacted by this council. For example:

Canon IV.—A bishop ought to be ordained by all the bishops of the province, and if this cannot be, by three bishops at least, the rest signifying by letter their assent to the ordination. And he ought to be confirmed by the Metropolitan.

Mark how particular is this caution as to the ordination of a bishop in the Church of God—"by three at least"; what a many stranded net is this Apostolic Succession!

The decrees and decisions were promulgated by official letters, and the council adjourned, thankful for its unity.

As we close this necessarily hurried and fragmentary sketch of the times of the first great council, there are several facts that may well be emphasized.

Not only was this council remarkable in its deliverance upon Catholic truth, but itself is a remarkable witness to the Catholic faith as to the Church herself.

The fact has already been emphasized that the appeal was to the Church and not to the "Bible only." Of that Church there are these important characteristics:

1. Here is not the slightest trace of that which in after years is known as Romanism. The council was not held at Rome but at Nicæa; it was not summoned by the Bishop of Rome, but by the Emperor Constantine; the Bishop of Rome did not preside, but Hosius of Cordova; the Bishop of Rome was not even present, save by deputy, nor were any decisions submitted to him before they were sent out to the churches. The letter to the Bishop of Rome was probably identical with that to each Church of the world. Here is therefore an answer point blank to the assumption of a primitive supremacy for Rome.

2. The council of Nicæa is equally conclusive against what we know as Protestant sectarianism. It was a Catholic council; it was an Episcopal council. The very existence of the council depended upon its Apostolic Episcopacy. Every member was a bishop, and even the priests and deacons who were present as witnesses, had been ordained by bishops. These bishops were the very fabric of the Church. From all over the world, they were recognized as the equal executors of the Church. None were co-equal with them; no such thing as a parity of the ministry was even dreamed of. They by virtue of their own consecration, had received of the Holy Ghost, the power and authority delegated by our Lord to His Apostles and their successors. Aside from that succession there was no authority to ordain, or to govern. The council of Nicæa is then an equal witness against the supreme arrogance of Romanism on the one hand, and the lawless polity of all sectarianism on the other. It shows in its very constitution that the Church was neither Roman, Presbyterian, Independent nor Congregational, nor was it ever intended to be. It is an indisputable proof of the primitive establishment of the Episcopacy as the divinely sanctioned order of the Church. It is a witness to the

complete faith and economy of the Holy Catholic Church.

SPECIAL COMBINATION OFFER

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.

Table listing subscription rates for THE LIVING CHURCH and various other periodicals like Harper's Monthly, Harper's Weekly, etc.

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. E. H. Butler's address is changed from Pittsboro, N. C. to Asheville, N. C. The address of the Rev. G. W. E. Fisse is Savannah, Ga. The Rev. Howard F. Hill, rector of Christ church, Montpelier, Vt., has been elected one of the trustees of the University of Vermont.

TO CORRESPONDENTS.

C. B. W., Ocala, Fla.—We think we are perfectly safe in following the venerable Bishop of Winchester; the wisdom and conservatism of Dr. E. Harold Browne are known all over the Church. Perhaps you might write to him on the subject.

SUBSCRIBER.—The omission of the confession and absolution in the Office for Visitation of the Sick was a concession to the un-Christly fear of offending prejudice, to which we owe the loss of the Athanasian Creed and other good things.

THOS. BROWN, St. Joseph, Mo.—We would suggest Hutchins' Sunday School Hymnal for your use. Address the Rev. Chas. L. Hutchins, Medford, Mass.

MARRIED.

AYMAR—BOWLY.—In Jersey City, N. J., Oct. 16th by the Rt. Rev. the Bishop of Springfield, J. Wentworth Aymar and Jennie Hayward Bowly. The bride is a descendant of one of the oldest Huguenot families of South Carolina. The groom is a member of an old and well-known New York family, and as a child, was under Dr. Seymour's pastoral care in the parish of Hudson, N. Y.

OBITUARY.

WATKINSON.—At her home in Middletown, Connecticut, on Monday morning, Nov. 15th, Catherine Stebbins Watkinson, wife of John H. Watkinson, and daughter of the late Hon. Charles Stebbins of Cazenovia, New York.

McFARLANE.—Entered into rest after a brief illness, on November 11th, 1886, at Rocky Hill, N. J. Mrs. Henry McFarlane, in the 71st year of her age.

DEGEN.—Entered into Paradise, on Monday, Nov. 15th, from the dearer, Little Rock, Ark., Halfdan Vassall Degen, eldest son of Edith M. and the Very Rev. George F. Degen, aged 9 years.

FRANKLIN.—In New York, Nov. 15th, 1886, Thomas Franklin, in the communion of the Catholic Church, aged 58 years. Grant him eternal rest, O Lord! May light perpetual shine upon him!

IN MEMORIAM.—WILLIAM E. WARRINER. In Detroit, Mich., at noon, on Monday, the 8th of November, entered into rest William E. Warriner, in the confidence of a certain faith and in the communion of the Catholic Church.

He had been identified with St. John's parish, Detroit, from its organization in 1854, and was a member of the Church Association of Michigan, and for several years President of the Board of Trustees of St. Luke's Hospital. His belief was manifested in his life, and of him it could be truly said: "Behold the upright man."

Many will miss his practical zeal and open-handed liberality, but his loss falls heaviest on the bereaved family of whose happiness he formed so large a share.

OFFICIAL.

There will be a sale of fancy articles for the benefit of St. Luke's Hospital at Grace church rectory, 2324 Prairie Avenue, on Friday and Saturday, the 3rd and 4th of December. All are invited.

DIOCESE OF CHICAGO.

A meeting of the Northern Deanery will be held in St. Paul's mission church, Savannah, Nov. 30th and Dec. 1st.

APPEALS.

Any articles suitable for a Christmas tree, or for Christmas gifts to Indian boys and girls, (or for adults either) will be gratefully received if sent to W. T. POWELL, Esq., Indian Agent, Neah Bay, Washington Territory.

A FEW scholarships, yielding from one to two 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.

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.

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 Peekskill. 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.

ALL SAINTS' CHURCH, WINTER PARK, FLA.

Several weeks ago I addressed to some of my friends a letter endorsed by the Bishop of Florida, and enclosed therewith a picture of the church which we hope to occupy before Christmas. Some of these have been very kindly acknowledged; but, as I have ascertained that in several instances others have unquestionably failed to reach their destination, and as I do not know to what extent this may have been the case, I venture now that the excitement of the General Convention is over—to request those who did receive my missive, of their courtesy to inform me of the fact, if only by postal-card, so that my doubts may be set at rest. Several kind gifts have recently been made to the Mission; and, among other things, a gentleman—a Congregationalist—has undertaken the erection of the spire of the new church, at a cost of \$250. The seats for the nave, costing a like sum, were also a donation by a single generous individual. We stand in great need of many things, but our most immediate and pressing wants are an altar, and a stove for the comfort of invalid worshippers. Shall I appeal in vain for these, at least?

GEORGE C. STREET, Priest-in-charge. November 15th, 1886.

ACKNOWLEDGEMENTS.

Contributions for Piano for St. Luke's Hospital, through Mrs. Plant: Mrs. Daniel Ulman, \$10; Mr. Cordos Stirling, \$5; Mrs. H. H. Gardiner, \$5; a friend of St. Luke's through Miss May Sturges, \$5; Mrs. Clara Von Klenze, \$3; Friends of St. Luke, through Mrs. Thomas Hoyne, \$20; Mrs. John Le Moyne, \$50; Old Piano given by Mrs. Le Moyne, \$10; Mrs. Edward Switzer, \$2; Miss Fanny Root, \$2.50; Mrs. T. A. Root, \$2.50; Miss Amy Fay, \$10; Mr. Alonzo Paige, \$10; Mrs. Lizzie C. Hall, \$2; Mrs. Drury, \$1; Friends of St. Luke's, \$7; Mrs. A. O. Slaughter, \$5.

Settees for corridors and porches in St. Luke's Hospital, contributed by children, through Mrs. Plant: Rochester Slaughter, \$3; George and Cora Morin, \$3; Robert Otis Hayward, Evanston, \$3; Le Grand Burton, Jr., \$3; Maclay, Tom, an Archie Hoyne, \$1.50; Albert Barrell, \$5; Margaret Winterbotham, \$3; Honore and Potter Palmer, \$5; Clinton Locke Plant, \$5; Willie and May Leonard, \$1; A friend, through Miss Mary Sturges, two large settees, \$8.

MISCELLANEOUS.

WANTED.—An organist for a surpliced choir at Sycamore, Ill. Please address the RECTOR.

A PRIEST desires duty on Sundays and Saints days in Philadelphia or vicinity. Address "CLERICUS," care this office.

PURCHASING AGENT.—Special sales occur daily in Chicago. These however can only be taken advantage of by personal investigation. Having had 15 years residence in Chicago, and much experience, I can assure ladies and others intrusting their commissions to me, that I can save them money and procure for them best values obtainable. Further information and references by letter. Address L. M. BEARD, care LIVING CHURCH Office.

A CLERGYMAN of 18 years experience, who has just resigned 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.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Faribault, Minn.

HAVE YOU SEEN ONE?

One what? The finest Four Season Calendar ever printed is being distributed by the Chicago, Milwaukee & St. Paul Railway, for 1887. Send six cents in postage stamps with full address to A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis., and you will receive a Calendar by return mail. Only one Calendar will be sent to any one address.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & O. 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 Sioux City, Chicago and Dubuque, Chicago and Atchison, Chicago and Topeka, 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 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 general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

WANTED.

Active or special partner with about \$10,000, in the Wholesale Auction and Commission Upholstery business in New York. Business entirely new. Will pay twenty per cent.; very little risk. A fine opening for a young man. Highest references. Address E. H. C., care Hotel Winthrop, 7th Ave and 125th St., New York.

Our Mission News.

CANADIAN CHURCH MAGAZINE.

Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y, D. & F. Missionary Society, 156 McNab St., North, Hamilton, Ont.

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 Directories, printed in red and black. Memoranda for the year 1888, 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. Committees of the General Convention. 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 QUARTERLY.

At the subscription rate of 25 cents per year. Canadian Postage Stamps not current. Send subscriptions to the publishers. THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

The Church Cyclopaedia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

The Household.

CALENDAR—NOVEMBER, 1886.

28. 1st Sunday in Advent. Violet.
30. ST. ANDREW, Apostle. Red.

A PRAYER TO OUR SAVIOUR.

BY L. D. S.

JESUS, Maker of my frame,
Seal my body with Thy name;
Let Thy grace my beauty be,
And my strength Thy purity.

JESUS, Master of my mind,
Let me Thy true wisdom find;
Vain all love, except in Thee,
Both its root and flower be!

JESUS, Lover of my heart,
Let me with Thy Bride have part;
Human loves that cloy confess,
How we need Thy tenderness!

JESUS, Saviour of my soul,
With Thy saints my name enroll;
Send beneath Thy rod my will,
Whisper in my storms—"Be still!"

JESUS, of my mind and heart,
Soul and body, King Thou art;
Come, then, from Thy throne on high,
All my being satisfy!

HEBREW is not required for ordination in the Church of England.

PRES. TIMOTHY DWIGHT, of Yale, says: "My answer to the question, how I was educated, ends where it began; I had the right mother."

A VICAR'S little daughter, on visiting another vicarage, asked: "What does your pa want a study for? He doesn't smoke."

ON one occasion, when a lady was teaching a class of Chinese women the sixth commandment, every mother confessed to having destroyed from one to seven little girls.

First Oyster.—"Where are we?"

Second Oyster.—"This is a church festival."

First Oyster.—"A church festival! What do they want with both of us, I wonder?"

A PREACHER of South Wales, by name Ezekiel Rogers, is minus both arms, and uses his tongue to turn over the leaves of the Bible, when in the pulpit.

THE Lord Mayor of London, Sir Reginald Hanson, was born in the same house in Botolph-lane in which his father, grand-father and great-grandfather first saw the light. On these premises the business has been continuously carried on for nearly 150 years.

MR. RUSKIN says: "Let every lady in the upper classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute black—with no jewel, no ornament, no excuse for or evasion into prettiness. I tell you no war would last a week."

A BOSTON book-seller many years ago, imported a Hebrew Bible in sheets which were used for wrapping paper around other books, for the late Rev. Ebenezer Gay, when a student at Harvard. This was done in order to save the very high duty imposed.

Disheartened young clergyman to his wife, on returning from service:—"That was the worst sermon I ever preached. I don't know what I shall do." "Oh, no, dear," replied his wife tenderly, "I have heard you preach worse than that many a time."

THE ancient city of Treves has celebrated, with the greatest religious pomp, the sixteen-hundredth anniversary

of the "Theban Martyrs." The story is that in A. D. 286 the soldiers of a cohort of the Theban Legion, which was quartered in Treves, were converted to Christianity, and put to death in consequence.

AN English exchange quotes the following from a volume of poems recently published. The author styles himself "Rev.":

The British Museum must not be forgot,
So fraught with historical lore;
Attracting some hundreds each day to the spot

To look upon things—quite a curious lot—
A rare and invaluable store.

A WRITER in *The Contemporary Review* says that the splendid missionary schools in India, "are more patronized by the natives than even the government institutions, and that notwithstanding that the first lesson given is always upon the Scriptures. Nothing strikes one as more remarkable than the willingness of the Hindoos to let their children be taught Christianity."

SEVERAL kind friends have convinced us that we made a mistake in the issue of Nov. 13th, wherein we alluded to the Rev. John Rodney, D. D., as being the oldest living graduate of Princeton College, Dr. Rodney having been called to rest in September last. The queerest phase of the blunder our critics do not seem to have observed: THE LIVING CHURCH published an account of Dr. Rodney's death less than a month before it announced that he was "living."

"BISHOP LIGHTFOOT" says Dr. Sunday in *The Expositor*, "is at his best in historical sermons. There his natural breadth of treatment is in place; he fills his canvas like Veronese, and masses his lights and shades like Tintoret. It has also been my privilege to hear some of his private addresses to candidates for ordination. There the simplicity of the man came out in urging simplicity, and his reality in enforcing reality, in a way that I shall not soon forget."

MR. TUPPER speaks, in his autobiography, of the popularity he experienced in Philadelphia, where, he says, "a cute negro barber had persuaded me to have my hair cut; to which suggestion, as it was hissing hot weather, I agreed. He had a neat little shop, close to a jeweller's. Next morning I passed that shop and noticed my name placarded there, surrounded by gold locketts, for that cunning nigger and his gilded friend were making a rich harvest of my shaved curls."

NOVEMBER was styled by the ancient Saxons *Wint-monat*, or the wind-month, from the gales of wind which were so prevalent at this season of the year, obliging our Scandinavian ancestors to lay up their keels on shore and refrain from exposing themselves on the ocean until the advent of more genial weather in the ensuing year. It bore also the name of *Blot-monat*, or the bloody month, from the circumstance of its being customary then to slaughter great numbers of cattle, to be salted for winter use. The epithet had possibly also reference to the sacrificial rites practised at this season. November is generally regarded as the gloomiest month of the year, and it is perhaps true that less enjoyment is derivable in it from external objects than in any other of the twelve divisions of the calendar. It is the season when the humble want, And know the misery of their wretched scant;

Go ye and seek their homes, who have the power;

And ease the sorrows of their trying hour

At a county lunatic asylum, near Chester, England, it was proposed to have a harvest festival, and after the decorations were with great pains concluded on a Saturday night an attendant was told to "clear away the litter." Next morning, imagine the consternation of the governor and his guests in finding the chapel walls bare and the decorations gone. Inquiry showed that the man who had been left to sweep the chapel had misunderstood his orders. "You told me to clear all the litter away," said he, "and so I did, all of it. I pulled down the litter off the pulpit and places, and put it out in a heap." He took them to a spot outside where the floral material was stacked. "But where is the fruit?" he was asked, and in response he said: "It seemed a pity to chuck them nice grapes and sich away, so we eat 'em."

THE FIRST SUNDAY IN ADVENT.

BY E. O. P.

Although ancient practice shows some time to have been always used in preparation for Christmas, it is not until the rule of St. Gregory of Tours that we have record of a period set apart for the purpose. In his sacramentary, five Sundays before the Nativity are allotted to prayer, fasting, and retirement, and the Gospel we still hear read upon the fifth Sunday before Christmas, is that of the five loaves. This Gospel taken in connection with the five Sundays, is understood by writers who make much of mystical meanings, as symbolizing the five ages of the world, after which, in the sixth age, Christ gave Himself to be the satisfying Bread of hungering souls.

The collect for the fourth Sunday before the Nativity, as found in the old Latin Offices, is so similar in thought to the one immediately preceding Christmas Day, that Cranmer and his assistants in the revision of 1549, produced this collect in its place.

This world as compared with the heavenly country is indeed darkness, and travellers who are desiring the spiritual city of their inheritance, may well wish even here, to wear such apparel as shows them to be "children of the light." But as St. Paul says: "Put on the armor of light", plainly there is fighting to be done during the pilgrimage here. So we need helmet, breast-plate, shield, sword, and sandals, in these dominions, where the prince of darkness holds sway.

It is significant that St. Paul speaks of this armor as it were clothing that we are to have on, to be found in, when the day dawns, and we know that never in this world can any piece of it be safely laid aside. Paradoxical too, that we are to fight under Him whose banner is love! But "love worketh no ill," and in the spiritual combat all the soul's weapons are likewise spiritual, and that which is war means truest peace. God has promised His own: "I will lead them in paths they have not known," and whilst ever avoiding those "ways of the destroyer" which are known to be given up to "works of darkness," as good soldiers of Christ they must follow Him in armor which shows Who is their Captain, making good use of their weapons, and yet trusting only in Him Who is their Light and their Defence. Ever must they be clad in the heavenly armor—not waiting to get oil in their lamps, nor to find their garments, nor to bury their dead, ready to obey every call of the beloved "Master. From first to last one call from Him follows an-

other, farther and harder, up a steep ascent, with never a halt where the armor of His service can be taken off. Our first Advent Collect places our Blessed Lord's "great humility" in taking of "the substance of the Blessed Virgin," in contrast with the "glorious Majesty" of His next appearing.

Nor must we miss the lesson as to the livery of the servants of the Divine Master. The Greek root from which springs our word "humility," signifies the clasp of a slave's cloak, and those who would serve the Lord Christ must wear His badge, must do humbling things, even as He gave us example. In the garb then of a slave, and yet in the armor of a soldier, are we to watch for the time of our Lord's coming in glorious Majesty. Not knowing whether it shall be "at even, or at midnight, or at the cock crowing, or in the morning," let us be so watching as to welcome it.

But He Who has said: "Lo, I am with you alway," is with us, our Emanuel, even as He said. In the Blessed Eucharist we have a renewal of that grace in which to "rise to the life immortal," and in accordance with the preparation for each sacramental reception will be our readiness for Christ as our Judge.

The Gospel for this day brings the lesson, that from God's temples which our bodies are, we are to cast out all that defileth ere we receive into them the Sacramental Presence of Him Who is King of kings, and Lord of lords; that we are to lay upon the ground our own beggarly garments, and to strew branches in the way that He is to pass over; "branches," which may aptly be rendered the "straw of good desires," for it is with these that St. Bernard bids us line our hearts—mangers as in God's sight they are—in each making ready for the Blessed Guest.

Thus preparing ourselves now for every coming in yet lowly guise upon our altars, we shall learn to look for His triumphal appearing with deep longing, ardent hope, eager watching, almost holding breath to catch the first accents of the dear Master as He calls: "Behold, I come quickly." "Even so, come, Lord Jesu."

PAROCHIAL MISSIONS.

BY P. B. M.

III.

A want of appreciation and consequently a neglect of the requisite material and spiritual supplies indispensable to this work, constitute another and most imminent danger to the cause of parochial Missions.

Accepting this form of Church work as providentially ordered, coming at a most important time in the history of the American Church, as calculated to meet a great desideratum not possibly met otherwise, bringing the Church with her claims before the people, this country as nothing else ever did or can; and finally accepting this instrumentality as a gift having its origin in Apostolic times and yet as having been strangely neglected for three hundred years past,—it will not be out of the way to suppose that many holding such views will give the Mission their indorsement and then make hasty demands for its immediate employment, but without counting the cost; and as a consequence the work will be in the greatest danger of immediately falling into desuetude.

Then it will be said: "Without doubt it is in itself a good thing and would be of great value to the Church if—If we had men qualified for that kind of work,

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and then had the means for their maintenance. But with the present demand for both men and means, we have nothing for parochial Missions." And so—this unfilled niche in the Church must remain a blank.

The fact is, that, while we talk of talent and training and of the necessary tact, this kind of work never was carried on successfully except by men having in and with them the temper and atmosphere that belong to a high state of spiritual life. Hence, the multiplication of services, and the reading or recitation of sermons, or anything else done in a perfunctory or superficial way, fails of the results desired. No man, be he evangelist or pastor, can lift another soul up to a level to which he himself has not attained. Indeed we may proceed one step farther, and say, without qualifying the statement, this is God's work or it is nothing. No talent, learning, intensity, vehemence, tempest, or ecclesiastical earthquake, can meet the demands met by the still small voice of God. To have present and hear that voice is the secret of all true success in the work of parochial Missions. So that the lines of action must be those upon which God by the Holy Ghost comes and manifests His presence and causes His voice to be heard. For this there must be prayer, and not only prayer, but faith likewise. We must not forget that even our Lord could not do many mighty works in His own country "because of their unbelief," and the disciple is not above his Master. As on the day of Pentecost, so now, until the Holy Ghost be poured upon the people, until the ambassadors of Christ are wrapped about as with a flame of fire, until their tongues are loosed by its heavenly unction, in vain will they cry to the dead in sin: "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." A stream cannot rise higher than its fountain. Spiritual life is born only of the Spirit. And, therefore, in absence of the devout consecration that puts the instrumentality employed in immediate and positive accord with God—as God's instrumentality—and until a parish or people can be brought to realize this as absolutely God's work and not man's, in vain will the watchman lift up the voice, in vain will any man labor to realize in parochial Missions a revived Church.

But admitting we have the men with,
Tongues of fire and hearts of love,
To preach the reconciling word,

admit that the spiritual conditions are all that can be desired, there remains yet another question which cannot be ignored: Can this work possibly go forward without due regard also to material supplies?

It may be said this is too humiliating a subject to be brought forward in this connection. The gold and silver and the cattle upon a thousand hills are all the Lord's, and if this be the Lord's work it may be presumed it will be an easy matter for Him to provide for its maintenance!

But did you ever consider that the Lord works through means? and that the Lord's gold and silver are already in the hands of His stewards? and until His stewards understand the necessity that exists in connection with this work, they are not likely to give the gold and silver they have in their hands for the maintenance of parochial Missions. Will you consider that the preaching friars, prior to the Reformation, were obliged to beg or starve? There were abundant provisions for the secular clergy, but not for the men

whose special business was to preach the Gospel. Will you consider that John Wesley was immediately obliged to institute a "penny" subscription to keep in existence the work he had undertaken, and was himself doomed to die in poverty? And do you know that already not a few good and competent men have been ready for this great work the moment they saw the way clear for an honest maintenance of their families? while those engaging in the work have called in vain for help and have in several instances been driven from the field?

The man who is capable of successfully doing this work is capable of caring for and administering the affairs of a large parish. To such a parish he is worth from three to five or ten thousand a year. And while no man ever did or can successfully carry forward the work of an evangelist to whom money is a prime consideration—for he must be an unselfish man—at the same time he preaching the Gospel should live of the Gospel. And for want of adequate support of evangelists, I do not hesitate to say there is the greatest danger that this really great work will after all end in failure, never developing the strength and power so greatly needed and which the Church is now so earnestly inquiring for. Let us consider these matters and meanwhile pray: "O Lord, raise up Thy power and come amongst us."

APPELLATE COURTS.

SPEECH OF THE REV. F. P. DAVENPORT
IN THE GENERAL CONVENTION.

I had thought, sir, that I would not trouble the House with a few remarks on this subject, but there has been an appeal made to the clergy which I cannot, as one of them, fail to accept. The distinguished deputy from Louisiana said that if there were—I quote the substance, I have not the words—that if there were things which were difficult to bear, if there were things that one must smart under, if there were things for which the clergy were to be tried, then let them be tried like men, yes, let them be tried with the same right of appeal as the humblest criminal in the land; let them be tried with the right of going from the court of first instance to one that shall have power to review, and if necessary to remand for trial; let them have the rights which, sir, as men, belong to every other profession, and to every other work in this world. I had hoped to speak on this question, if it all, simply upon the cold question of the constitutional point, but when, sir, the appeal is made in this House that we are to put our necks in the rope, that we are simply to stand still and have no power, that we are simply to let matters continue in the dioceses, and let the dioceses handle all those questions, I beg to remind the gentleman of one fact, first of all. There are certain constitutional matters, we are told, and granted, that seem to be the difficulty in the way of a general court of appeals. I recognize, and am perfectly well aware of the fact, that the subject actually before us is simply to create a commission, but those who are advocating the minority report are organizing against any trial at all by appeal; not intentionally, I doubt it not, but as a matter of fact, every man who has spoken on the side of the minority report has attacked the whole question of appeal. The minority report comes in with simply the proposition that we shall refer it to the diocese as a question

of the constitution. I grant that it has upon the face of it a great deal, perhaps, to be said for it, but I want this Convention to notice the fact that every man who argued upon it has argued against any appeal. Will any lawyer upon this floor tell me that he will stand up and face the three thousand clergy of the United States and will ask us, some of us who might perhaps have gone into his own profession, or who might have gone into medicine and made an honest living, that he will ask us to bend ourselves beneath a law that may some time be invoked without a single right to appeal? Will he ask intelligent, cultivated gentlemen for whose cultivation a provision is made by canon, will he ask us to surrender a right that belongs to your anarchists in Chicago, and do it in the name of justice? I take it, not. Now sir, when we come to look at this question—I come now to the simple question which has in a certain sense stirred indignation at the calm, cool way in which the clergy have been asked to surrender rights which certainly belong to the meanest men in the community—let me call your attention to another thing in the canons on the subject before us. There is a suggestion of what the Church ultimately intended to do.

I believe that I made the assertion that the tendency of the argument in favor of the minority report, was to impress the minds of this assembly against all appeals. I did not raise the technical question whether under the strict construction of the amendment it was possible to have a court of appeals. I simply said that the effect—the moral effect and intellectual effect—upon this body of the argument that has been made so far against the minority report, has been unquestionably against all appeals; and I think that this Convention, if it were to vote upon it, would say that that is the fact. That is all I have asserted. Now, Mr. President and deputies, in speaking to this question I desire to call attention to one or two facts which have, I think, in a certain sense been overlooked. When in 1784 the great constitutional question came up, when the Church made, and by her deputies enacted a certain constitution, those deputies were sent with power to review a constitution. The Convention which then was the committee, now known as the General Convention, met as the representatives of a constituency. Granted. But we must remember that in the beginning all legislation upon this question was by priests and deacons, in so far as questions of influence were concerned: Not until we had in this country three bishops did the General Convention complete its own constitution and begin its sittings. Now, the importance of remembering this is this: That when the House of Bishops was a possibility, three bishops were consecrated. You had then all the essential elements of a provincial council. In other words, the General Convention of this Church is something more than simply a representative body, as, for instance, a legislature would be. We come up here as deputies, it is true, but as deputies to assent to a jurisdiction, and not simply representing the question of inherent rights. The primary thought which is involved in a great Church Council is the assembling together of that body which possesses the power of protection, the power of extension, and therefore the power of continuity in the Church. Now, what body represents that? Unquestionably the Episcopate as it is to-day. The result of it is, there-

fore, that this General Convention is, so to speak, in a double position. It does act in a sense as representative; on the other hand it does act as the great provincial council of the American Church, and for proof of that, take the constitution and canons themselves. We are told that there shall be a convention of the Church of the United States—not simply a convention of dioceses in the United States—that there shall be certain delegates sent to represent the Church in those dioceses, not simply to represent those sovereign, independent dioceses. As a matter of fact, in the canon law there is no such thing known as a diocesan unit. Now, really, a diocese has no independent unity. Take, for instance, the canons of the early Church. Every one of them ridicules the proposition that the unit is the diocese. This importation into the question of the idea of diocesan rights will, I think, be seen to be ultimately one which, after all, is not necessarily germane to the subject.

If on this question we consider the canons of the Ecumenical and Provincial Councils we find the right of appeal fully recognized and granted. For instance, Canon 5 of the Council of Nicaea, decides that for this purpose synods of the Province shall be held twice a year, "in order that all the bishops of the Province being assembled together, such questions may by them be thoroughly examined." So also Canon 20, of the Council of Antioch, affirmed by the Council of Chalcedon, in Canon 1, of Chalcedon, decrees the same, "So that, to these synods, presbyters and deacons, and all who think themselves unjustly dealt with, may resort and obtain the judgment of the synod." To the same purport is also Canon 37, of the Apostolic Canons. From these we may see the mind of the early Church on appeals. Shall the Church of to-day be less just than in the early ages?

Then, again, the 20th Canon of the Council of Antioch, then the 37th Canon of the Apostolic Canons. You have in each and every one a regulation on the question of appeals. The other day I ran across the canon law of the Roman Church in regard to the inherent right which every man has to appeal his case. At a time when we talk of the domination and tyranny of Rome, it would be well to remember this work on canons was set forth by one who was counselor to Pius VIII. Here is an assertion of protection in just rights which may not be found in the canons of our own Church. It is a melancholy confession for a man to make.

Now, as I come to look at it, I find this triennial council, called a General Convention, is endowed with certain powers, but in the canons of the Church, which are its own work, there is not given the power of appeals. Let me read you from Title 2, Canon 2, Section I: "And on being found guilty he shall be admonished, suspended or degraded according to the canon of the diocese in which the trial takes place, until otherwise provided for by the General Convention." Why should not this canon declare the inherent rights which such a great council could express under the laws upon this subject? And, furthermore let me point out another fallacy in this argument about inherent rights. If I have not forgotten what I once read in Austin and other writers of the civil law, they say that the idea of inherent rights is strictly speaking simply the idea of power and capacity that rights exist by virtue of enactment, the power to exercise those rights may exist before, but the right as a

fact comes from the law constituted. Justice may be obtained or warded off, only, then, it is put in the form of a statute on the statute books. If this be a correct proposition, take for instance any one of the great rights which the law recognizes; a man may inherently have the power to acquire property, but until the right of property is defined and provision made for one's protection in that right of property, the right is practically inoperative. Therefore, when you come to the question of the diocesan rights, they are only such as are laid down in the constitution as a matter of enactment.

(To be continued.)

THE EPISCOPAL CONVENTION.

From the Boston Herald.

The Chicago meeting has presented the Episcopal Church in a new phase before the country. It has been distinguished by a clear idea of the work which it had to do, and has done it without fuss, fear, or favor. In three weeks' time it has amended the old canons, revised the rubrics of the Prayer Book, put the missionary machinery into better shape, elected two new missionary bishops, and made provision for a greatly enlarged work among the colored people of the South. But this is far from being all that the Convention has done. It failed to do what many wished; it failed to create a court of appeal to which could be carried ecclesiastical cases that seem to have miscarried in the diocesan court, but it failed rather from the fact that further time was needed for the consideration of what should be done, rather than from the unwillingness of Churchmen to take the matter in hand. It failed to revise the ritual as much as those wished who had been trying to foist their own notions into it, but in the changes which were ratified, it met nearly the needs that the exigencies of worship require, and secured the flexibility which is demanded by the circumstances of a growing Church. It is very plain that the Episcopal Communion is not to be hurried in any of its proceedings, but there seems to be in its onward movement something like the unshaking certainty of a sure process. It has no need of taking steps backward. It is doing what is required to meet the necessities of the times and the growth of the country that are most required in its councils and its life.

It has been a reproach to the Episcopal Church that it has had too much of the English spirit. It was not troubled on this score at Chicago. The Convention did not conclude to put away the Church's nickname, "Protestant Episcopal," but it is plain that the dropping of this title is only a question of time. The convictions of the Convention were increasingly in that direction. The demonstrations in favor of Christian unity were as large-minded and noble as they could be, and still have the consent of a collective body. The claim of some, that there can be no real unity until the point of regular, as distinguished from irregular, orders, is ignored by Churchmen, a claim that the bishops and clergy at Chicago could not concede without putting themselves out of line with historical Christendom, is not well urged by those who are principally opposed to the validity of these orders because they do not possess them. The difficulty with many is that they look upon the matter of Church unity without considering, that is, at least in part, a return to something

that has been given up, as well as a reaching out to things that are comparatively new to religious society. What is gratifying at Chicago is the evident desire of the leaders of the Episcopal Church to go to the very outmost limits of Christian charity for the sake of the unity of Protestant Christendom. Never has the mind of this body of Christians been so open and free before. The West seems to have had a good influence upon their deliberations. The Episcopal Communion used to be under a sort of incubus, as if it were not in accord with our institutions, or with the spirit of our society; but, so far is this from now being the case, that its formal and informal legislation in the recent Convention was entirely in the direction of what is for the best interests of American society. The action in regard to marriage and divorce was both weighty and influential, and there was much other discussion and action that had a kindred aim in the line of a uniform law for the whole nation. The Convention has left a good impression, and done its part to bring the people whom it represents into closer relations with our entire national life.

LETTERS TO THE EDITOR.

FROM DISCUSSION TO ACTION.

To the Editor of The Living Church:

The question about "Protestant Episcopal" has passed out of the realms of discussion into the region of action. I imagine that every intelligent Churchman has made up his mind on the subject. He wants no more discussion concerning the good or evil of the words. Now what is the action? Voting! Let those who would do away with the words vote for deputies to the Convention who will certainly vote for the change of name. God has given us the means to effect this change. Let us rise and do it. REEVE HOBBS.

Walton, N. Y.

TRACT WANTED.

To the Editor of The Living Church:

Permit me to appeal to the knowledge and experience of your many readers. I want a short tract to put into the hands of parents who neglect the Baptism of their children.

It ought to dwell briefly, but strongly upon three points, first, obligation of Baptism for children; second, benefit to the child; and third, the danger to child and parent, in consequence of neglect. I have had various specimen copies from several publishers, but none meet these points entirely. An argument upon "Infant Baptism" is not wanted. I have never found the tract that is just the thing for such cases, and I know others as well as myself, would like to know of such a help.

Will some of your readers suggest such a tract as will be suitable?

M. M. M.

North Springfield, Mo.

NOT A PROTESTANT EPISCOPALIAN.

To the Editor of The Living Church:

The writer of this is not specially a "ritualist" or a "High Churchman;" but he does desire, by the help of God, to perform faithfully his work in the care and training of souls for Christ. It is indeed disheartening to have all his most earnest teaching as to the holy Catholic Church continually denied by the prominence given to the name "Protestant Episcopal."

Whatever others may be, I am not a Protestant Episcopalian. I was never baptized, confirmed or ordained as such. Having been raised a Methodist, and having arrived at mature life with all the precious memories of childhood and

youth associated with Methodism, it was at the cost of much labor and study, and many prayers and tears that I at length found my way into the priesthood of the historic Church. The name "Protestant Episcopal" was one of the hardest difficulties I had to overcome.

I am not a Protestant-Episcopalian. If, as a priest of the Church, I must needs be labelled with a sectarian name the rest of my days, I would prefer to be called a Methodist. John Wesley was a Methodist, and yet a loyal son of the Church. There is something positive and aggressive about the name Methodist, which is more than can be said for Protestant Episcopal.

I am not so particular as to what substitute shall be adopted in place of that title. If the Church must have a specific designation, and a majority cannot overcome their repugnance to the name Catholic, although recited daily in the creeds, let us then be called the American or the Anglo-American Church, or even Episcopal alone. Almost anything would be better than the present lumbering, blundering, title under which we labor.

Or, if the entire American Church cannot agree upon a change of name, let us entertain the pleasing hope that the General Convention will permit any bishop to adopt, within his own jurisdiction, some such name for the Church as shall accord with her holy, Catholic and Apostolic character.

PARISH PRIEST.

THE ATHANASIAN CREED.

To the Editor of The Living Church:

1. Is the use of the Creed of St. Athanasius forbidden to be used in the Church? 2. If so, why? Does not the Church receive it, or do not the bishops believe in it?

WESTERN CHURCHMAN.

DR. BROOKS ON MODESTY.

To the Editor of The Living Church:

I have lately read in one of the papers of the day, an extract from "a great sermon" preached by Dr. Brooks on the doings of the General Convention, and by which it appears that the preacher is terribly exercised at the lack of modesty in some large proportion of the clergy and laity comprising said Convention, in proposing and voting to change the name of the Protestant Episcopal Church, to that of the Holy Catholic Church in the United States of America. He seems to regard it as a fearful assumption, and disregard of the standing and rights of the other religious bodies. Well, such thing may effect in this way a large mind, educated under the astute philosophy of Boston, but some of us of more simple minds, and more plainly educated, cannot see either the philosophy or the theology which Dr. Brooks has here detected. If we go to exclusiveness and assumption, these seem to be as deeply imbedded in the one name as in the other. For are not the various religious bodies, such as Presbyterian, Baptist, and others, just as much Protestant as we are? Nay, do not these sometimes laugh at our Protestantism, and say that we use the word in simply a pretentious and humorous way, just as Rome uses the word Catholic? And are not the Methodists, according to their own idea, just as Episcopal as we are? Certainly they have overseers or bishops, just as we have. To be sure we hold these to be unauthorized and irregular, but they esteem their episcopacy quite as highly as we do our own. And are we not then in thus making so prominent our Protes-

tantism, and our episcopacy, assuming too much, and uncharitably insulting others?

But lo! Attend, Dr. Brooks! I have before me a newspaper containing the following advertisement: "The Reformed Church of the United States" will hold services, so and so. "The Reformed Church of the United States" to be assumed by a body which would require a theological search warrant to find, and witnesses of more than ordinary penetration to identify, while our own Church, which avows her right and title to such appellation every time she recites the Nicene Creed, afraid or ashamed to call herself by that name which of right and justice belongs to her!

Surely it was a noble advance in the right direction which the Holy Catholic Church in the United States of America, lately assembled in general council, made, when at that time was recorded so large and potent a vote, for retiring the name of Protestant Episcopal Church in the United States of America, and taking that time-honored, expressive, and meaning title, "The Holy Catholic Church in the United States of America." Let it be the desire and prayer of us all that another general council of this Church will consummate and affirm that which has been so well presented and advanced.

W. J.

Washington, D. C.

EPISCOPAL AUTHORITY.

To the Editor of The Living Church:

I noticed in your excellent paper, you mentioned the fact that the Convention in refusing to the clergy the right of appeal, has thereby discouraged young men from seeking the ministry. I do not doubt this is one cause, but there is another and a very evident one, viz: the lack of recognizing episcopal authority in our Church.

I will explain. I want my son to study for the ministry, suppose he has passed four years in school, four in college, and three in the seminary, in all eleven years. During this time he has always been under authority and when he enters the ministry, he finds this authority in the bishop. He wants a parish and the most natural course to pursue, is to seek advice from the bishop, who would willingly give him work, but many parishes are not even under respect to an episcopal suggestion. Where his power avails is in weak parishes or mission stations. Just as soon as a body of people grow up into parochial organization and write "St. James' church," or some other title over their edifice, they begin to think the government lies entirely with them and the bishop is nothing more than a "confirming machine" (*Forum Magazine*).

My son misses the authority he expected to find. He is now advised to make an appeal to a clerical intelligence office in one of our large cities, not at all recognized or chartered, but there is a mutual agreement that this is its rightful name, though its existence may be partly nominal; or he must get a few clergy working on his behalf, writing to parishes or striving to make compromises with hesitating vestries; or he must altogether give up the idea of getting work in a certain place, because the vestry there want some man who carries a family name of worth, or who has an independent income and can entertain, etc.; or he must yield to the ordeal of "Trial Sunday" in some secluded spot of the diocese. What peculiar events are "Trial Sundays." The minister is then the observed of all observers, every movement is carefully

watched, every word and action weighed by those who have a town reputation for right judgment. Young ladies choose their favorites from the newly-fledged disciples, old men do not take so readily to this kind, but prefer the middle-aged, others make grievous doubts about Churchmanship, wondering whether he is "Low," "Broad" or "High Church." "Oh, by the way, he wore a white necktie, he must be 'Low.'" That will please one side. The other side want a ritualist, and so the little fuss goes on and there is no peace there.

To shun any further exposures, to save much patience, I imagine the adage, "Nothing without the bishop" practically enforced in the choice of a rector for a parish, will cover a multitude of sins. Of course there may be tyranny in this plan, but nothing to what we witness now. A bishop has the power to create and depose a minister, he has a limited power in settling him at work. Our system is therefore unattractive; the Methodist principle is ten-fold more comfortable, and I am assured, that the Roman Church is a good example of organization. It puts its priests at work and does not put them in the hands of the people. Parishes have their rights, and exercise them well. Bishops, sad to say, are limited in their authority. Let them have it in the right direction; if they have it all their own way in matters of court of appeal, let them have it in a more judicious way, the appointment of rectors. Not every thing can be said in its favor, and for fear I have taken too much space in your paper already, I must forego the mention of a few reasons which would make this plan plainly desirable in the growth of the Church. A Governor, and a President of the United States have certain offices that they appoint persons to, irrespective of the will of the people. Why not let bishops appoint to rectorships? Why not let young men, whose heads are crammed in the seminary about the early powers of the episcopate, find some striking resemblance to this in our organization? Of two evils, choose the lesser one. Let our bishops legislate more in the parochial life, and one dark spot is wiped off the face of the Church. Young and old men are still standing around; they have answered the rebuke of their prolonged idleness: "Because no man hath hired us."

H. R. G.

So. Groveland, Mass.

OPINIONS OF THE PRESS.

The Church Times.

RITUALIST VS. ROMANIST.—What Roman Catholics really think of "Extreme Ritualism" may be gathered from a letter of Father Goddard, who used to be the Empress Eugenie's priest at Chiselhurst, and who lately wrote in *The Tablet* about "the most detestable of all Protestant sects, the Ritualistic sect of Protestants." "These men," he added, "mutilate our doctrines, travesty our ceremonies, ape our dress and steal our name. Let them have no mercy." Another correspondent of the same paper, R. L. Irvine Neave of Littlehampton, says: "Far from preparing the minds of persons to embrace the Catholic truth, this Ritualistic heresy fills the intellect with the worst form of errors." Translating this into plain English, it would run: "We don't care a fig for opponents like Bishop Ryle, but these English Churchmen, who know as much about theology and Church history as we do ourselves, if not a good deal more, and who put forward the claims of the ancient church of England against the aggressions of our brand new Italian sect, are really too much for us."

The Church Review (London).

THE FUTURE HYMN BOOK.—But turning from that which is to be avoided, let us turn to a subject of vast importance. So highly do we value "Hymns A. and M.," and the influence it has had, that we desire that the compilers should rise to their high calling and remember that what they now do will have future effects. There is a coming hymnal for that vast Anglo-Catholic Church upon whose services the sun never sets. Every good attempt now will help towards the attainment of a book which, to our descendants, will be in some degree what the Prayer Book is to us—an ancient and a modern book—full of history, inter-

esting from great names of great authors, composed of hymns from the Jewish, the Nestorian, the Coptic, the Roman, the Greek, the Gallican, the Mozarabic, the European and Asiatic Churches, and those offshoots—the daughter Churches of our colonies and dependencies. Amongst these will be some hymns of those who have fallen away from Catholic unity and have blurred Catholic truth—for where piety and genius are, though the judgment may be erring, the Catholic Church welcomes a friend and brother. Such a work to which every Christian century will have given its best, and to which every Church will have contributed something of its sweetest and holiest, will be a Catholic hymn book. This is worth working for. Then when a foreigner enters our churches, and picking up a hymn book turns over the leaves, he will at once comprehend what he knows not now, that the Church of England is not a sect, a heresy, but a branch—yes, and a very important, wide-spreading, full-leaved branch—of the Tree God planted.

The Churchman.

DR. PHILLIPS BROOKS' SERMON.—The point is that our esteemed friend and brother in Boston has taken ground which he may rest assured gives the movement an impulse to which nothing that happened at Chicago is in any degree comparable. On the grounds accepted by the bishop's action in 1883, we have been providentially placed, and retained our Catholic creed and discipline for a hundred years, in spite of an infelicitous and unhistorical name. But if this name is now to be made the fulcrum of an effort to sectarianize the Church and to upset every principle that has been upheld from the beginning in the face of the nation with entire consistency and with marked success, every principle asserted by our forefathers when they sought and accepted the episcopate from the mother Church, every principle presupposed in the Prayer Book and associated with the most eminent names, episcopal, presbyterial, and laic, in our history; if this is to be the novel use and significance of this awkward name, we are quite sure the day is close at hand when so mischievous an ambiguity must disappear forever. We had supposed the fact and the principle of episcopacy to be the reason why we are called "Episcopalians." If "Episcopal" is now to be interpreted as equivalent to "Congregational," "Presbyterian," or "Unitarian," to retain it is a revolution.

New York Express.

A COLOR LINE.—Bishop Dudley, of Kentucky, gave the Episcopal convention some very plain talk about the relation of the Episcopal Church to the negro race. He could not feel, he said, that the Church had done its full duty in the past. He believed in a Catholic Church in which there should be no color line, and urged the Church to falsify the imputation sometimes made that it is a Church of caste. This very plain reference to the action of the diocese of Virginia in practically excluding the colored people from white churches, doubtless created some "feeling," but Bishop Dudley is right. If the Episcopal Church is to be a power among the colored people, it can not continue to set them aside in separate congregations and give them no voice in diocesan and other conventions. The Gospel train can't afford to run second-class cars.

The Catholic World.

DIVORCE.—Of what avail is it to complain because the State permits divorce if Protestant ministers perform adulterous marriages? The Church that sanctions such marriages is more to blame than the State. Why blame the State for permitting what the Churches are continually doing? If all Protestant ministers and Christian magistrates would refuse to perform unlawful marriages the evil of divorce would disappear. Why not develop the resources of Churches before appealing to the State? We have a live State, let us have a live Christianity.

A CERTAIN oily philanthropist in London, who is noted for his stinginess, was described the other day by a poor woman as "a man who feeds the sick with an empty spoon and all the while talks nicely about the gruel."

HINTS FOR HOUSEWIVES.

COLD cream, which easily becomes rancid, may be preserved by the addition of a small amount of salicylic acid.

HAND-SCREENS.—A very pretty one may be made by painting a loose bunch of wild flowers or a spray of autumn leaves on an ordinary palm-leaf fan. A large bow of satin ribbon should be fastened to the handle. Another way is to cover the fan with a sheet of crinkled tissue paper and fasten a bunch of paper roses on one side, with a bow of ribbon on the handle also.

ONE of the prettiest plants for a hanging basket is the Kenilworth Ivy, or *Linaria cymbalaria*. It soon covers the pot or basket with a thicket of foliage, of a bright, rich green. Its slender branches droop gracefully, and have a much prettier effect than those of plants of a stronger growth. It is easily raised from slips.

FLAX velours would make a handsome scarf for the top of an upright piano. It would require bands of satin across the ends. A bar of music outlined in gold thread, the notes worked solidly in black or gold colored silk on a background of delicate blue or pink, would be appropriate for a music scarf. The satin bands could be put on dark blue or green felt, or sateen. The shepherd god, Pan, blowing his tuneful reeds, as he is sometimes represented in books of mythology, could be easily arranged for outline, and would be a new and happy adaptation.

A PRETTY lamp mat is made of four shades of olive green worsted, knit in garter stitch, on medium sized needles, into a strip three yards long and eighteen stitches wide. This is damped and ironed, then one edge is cut off and raveled out to within a quarter of an inch of the other one; this is left to be sewed on by. The bottom is made of a piece of pasteboard about nine inches square, and covered on both sides with some dark material. The raveled strip is sewed into this in rows, commencing from the outside with the darkest shade, each row lapping sufficiently to hide the edge of the previous row, where it is sewed.

CHARLOTTE RUSSE.—Have ready a glass dish lined with slices of sponge cake or lady cake, dissolve one-third of a box of gelatine in one-half pint of sweet cream or new milk, place in a vessel of hot water and stir occasionally until dissolved; in the meantime take one and a-half pints of rich thick cream, put in large bowl, place the bowl in crushed ice or snow, and when cream is well chilled, whip with Dover egg beater, until all is thoroughly whipped; pour the dissolved gelatine and milk into a shallow vessel, stirring to keep from getting lumpy; as soon as it begins to thicken, stir in slowly the whipped cream, flavor and sweeten to taste, pour into dish containing sponge cake and set away on ice to congeal.

BABY'S CROCHET BOOT.—Materials: One ounce white Germantown, medium size crochet hook.

Make a chain of twenty stitches, and work on this foundation twenty-two rows of plain Afghan stitch.

23rd row: Raise 11 loops, finish off as usual until you come to the last two stitches which finish together.

24th row: Raise 10 loops, draw wool through first two loops, finish rest as usual.

Proceed in this manner until 30th row, which will have only two loops to raise.

From the 31st to the 39th row raise in each row one loop more until you have 11 loops.

40th row: A single crochet in each loop of last row and in each loop of 22nd row.

Sew the 11 stitches from the 40th row and the 11 stitches of the first row together. To complete the boot, work around the top and down the front as follows:

1st row: Wool over the hook, raise a loop from a stitch on the boot very loosely, draw wool through all loops on hook, two chain. Repeat this in each stitch.

2nd row: Like first row, but miss the two chain and work in the short crochets stitches only.

Finish with a cord and tassel, and pom-pom.

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A SOCIETY lady makes a complaint in *The Globe Democrat* that the custom of giving bridal presents has grown to an intolerable abuse. She cannot get through the season without a tax of at least \$500. At her own marriage she received about \$2,500, of presents, and she has been engaged for several years in paying off her obligations. She has still to pay for many things for which she has had not the least use. The giving of expensive wedding presents is a custom more honored in the breach than the observance.

MR. RUSKIN recently said in a lecture on "Art." "I do not speak of the Celtic race because I should now be expected to say Keltic; and I don't mean to, if only for fear that I should next be required to say St. Kekilia."

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It is said that the conductors of *The Youth's Companion* are amply satisfied with the results of their recent prize competition. About five thousand manuscripts were submitted, and among those were several stories of uncommon ability, by writers hitherto unknown. The three successful serials, "Blind Brother," "Dollkins and the Miser," and "Bet and her Family" will be published in *The Companion* during next year, and the same volume will also contain serials by J. T. Frowbridge and C. A. Stephens.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

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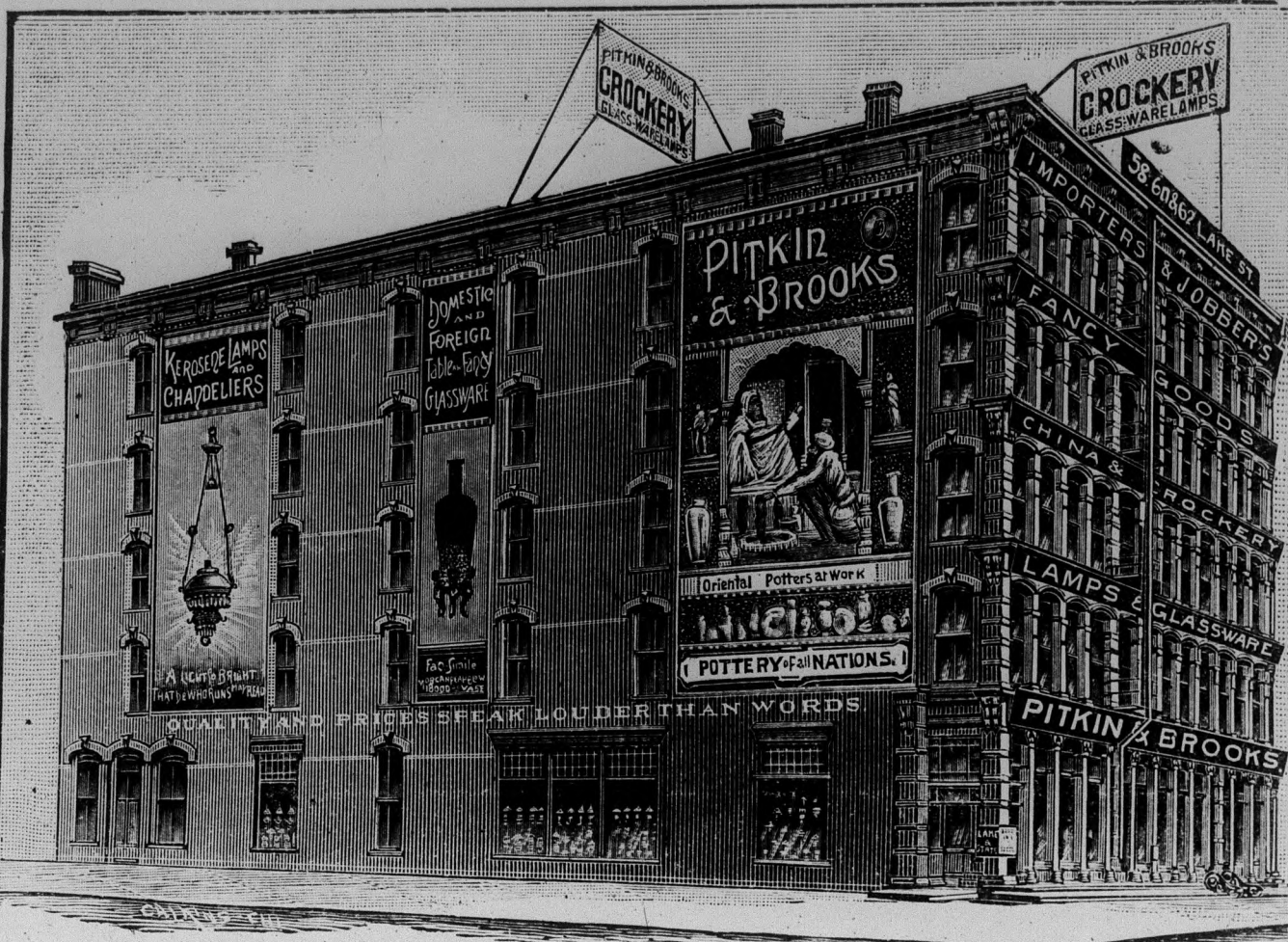
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