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# The Living Church.

SATURDAY, DEC. 4, 1886.

## BENEDICTUS QUI VENIT.

BY FLORA L. STANFIELD.

The courtiers stand with eager hearts all swelling,

And hush their converse to an undertone,  
As gathering in throngs about the throne  
They hear the trumpet, which afar is telling

That He is coming; and the plaudits ring,  
As on their knees they wait their Lord,  
The King.

Prince and plebeian, citizen and stranger,  
Take up the shout which echoes down the street;

So that they may do homage at His feet,  
They bear all trials, just at every danger,  
And to the winds each thought they wildly fling,

Except this one: "I wait my Lord, the King."

Thus are we waiting, for the chill December

Spreads o'er the earth a snowy robe again,  
And, with expectant hush, we pause, that men

May see our eagerness and so remember  
For whom we check our mirth, and duly bring

Hearts which befit the advent of our King.

"How shall I know Him? By His dazzling raiment,

And loud alarm of the trumpet's blare?"  
No, no; the King of Kings will only wear  
A garb for which a peasant might make payment.

He will not own a crown or any thing,  
To tell that He of heaven and earth is King.

But yet no task should be beyond endeavor  
That He may find all for His presence meet,

When with obeisance low we fondly greet

The One who sits at God's right hand forever,

And who will dwell with us when we shall sing

Our Christmas greetings to the new-born King!

Advent, 1886.

## NEWS AND NOTES.

THE American Church in Paris, was consecrated on Thanksgiving Day by the Bishop of North Carolina.

BISHOP M'DOUGALL, Canon of Winchester, Archdeacon of the Isle of Wight, died November 16, at the age of 69. He was Bishop of Labuan from 1855 to 1868, when he resigned and returned to England.

THE speech of the Rev. F. P. Davenport on appellate courts, which is completed in this issue, will be published in pamphlet form. It may be had at this office at the rate of ten copies for 25 cents.

MUSICAL people (and those who are not) will be interested in knowing that Sir Michael Costa's Oratorio of Naaman is to be produced in Chicago, by the Costa Club, assisted by the choir of St. James' church. The concert will be on December 21st.

FROM Oct. 3 to Oct. 10 a simultaneous Mission was held in all the parishes in Oxford. The work was by quiet methods, and the congregations generally were large, and the tokens of external success, at least, were satisfactory.

A SPECIAL convention of the diocese of Southern Ohio is to be held on January 19th at Christ church, Cincinnati, to consider and act upon the request of Bishop Jaggard for the election of an

assistant-bishop. The Bishop's health is such that it is considered improbable that he will resume active work.

THE Rev. William D. Wilson, D. D., LL. D., L. H. D., for many years Senior Professor and Registrar of Cornell University, has resigned his offices, becoming professor emeritus, and will reside at Syracuse, resuming some share in the training of candidates for Holy Orders, in which he did such efficient service for the Church while professor in Hobart College in 1850-60.

A SCOTSH bishop has most admirably summed up the teaching of the Church on the doctrine of the Eucharistic Sacrifice in these words: "On the cross, He [Christ] made the offering; in heaven, He presents it, and as God man pleads it; on earth He giveth it to us to plead, in that He consecrates that offering, whose very Presence pleads, in that it is, in a mystery, the Body which was broken, the Blood which was shed for us."

AMONG the pithy sayings for which the late Dr. Thompson, Master of Trinity College, Cambridge, was noted, are these: Of one professor he said, "What time he can spare from the adornment of his person, he devotes to the neglect of his duties." He once reminded a rather impertinent junior fellow that "We are none of us infallible, not even the youngest of us." Hearing Dean Howson preach for the first time just after Conybeare and Howson's "Life of St. Paul," he said: "What a very clever man Mr. Conybeare must be!" But the doctor never degenerated into the mere wit or story-teller. It was said that though fond of a story, "he never fell into anecdote."

IN answer to a correspondent who inquired whether he did not think that such an exchange of pulpits as that contemplated between Mr. Haweis and Dr. Parker would aid in breaking down the prejudices of the age and encourage a spirit of true unity among the churches of Christ, the Dean of Llandaff (Dr. Vaughan) says: "I am not inclined to look hopefully to a mere exchange of pulpits. It seems to me to be the wrong end to begin at. If there is any reason for nonconformity, it ought not to be capable of being ignored, suspended, or complimented away. It ought to be easier to worship together than to preach together. Meanwhile I believe that all that is practically needed is that we should work earnestly in our several (parallel, and therefore not interlacing) lines and, while giving out all our hearts in the particular sphere of our personal convictions, learn to think and speak charitably of our brother for doing the same, and insist upon unity of spirit being the real thing, and unity of action being the minor matter, capable of postponement till a state in which things will be clearer and more luminous than now."

IN an answer to a correspondent, *The Church Times* says that three arguments have been used to cast doubts on Archbishop Parker's consecration. First, that he was never consecrated at all, a mere mock ceremony having taken place at the Nag's Head Tavern, a story now rejected by all high Roman Catholic authorities. Next, that Barlow, the senior of Parker's four consecrators, who had been a bishop in Henry VIII's

reign, had himself never been consecrated. The only argument in favor of this story is that the particular document which attests the fact of the consecration has been lost, possibly when the archives at St. David's were burnt; while all the other documentary proofs are extant in abundance, and the records of Parker's three other consecrators are all producible. And, it may be added, this objection against Barlow holds equally good for Gardiner, and for the consecrators of even Cardinal Pope himself, both of whom Romans fully accept. The third objection is that the ordinal of Edward VI., according to which Parker was consecrated, is not a valid formulary, because it does not mention the episcopal office at the actual laying on of hands, as our present rite does. But this is exactly the case with the Roman Pontifical, according to which the Pope himself was consecrated; and even if it were true that Parker was never consecrated, that would not affect the Anglican Succession, because Parker was assisted by three bishops senior to himself in the first consecration he performed; and the English line has also been since crossed three or four times by an Irish strain, and once by an Italian one.

AN interesting and touching incident is related in connection with Bishop Elliott's journey abroad. He visited the office of a prominent banker, a distinguished layman of the Church, to purchase a letter of credit for his sister, who was about to make a visit to Europe. In handing him the required letter, the banker said to the Bishop: "When do you go?" "O, I am not going." "Yes, you are," quickly answered the layman, "and you are to sail with your sister on Saturday," and he ordered his clerk to draw a letter of credit for 300 pounds. "But I cannot go; I have to provide for some immediate wants in my jurisdiction." "How much do you need?" "A thousand dollars." "Here is my check for that amount." And so Bishop Elliott sailed for Europe two days afterward.

A STATUE of Grotius has been unveiled in Delft, his native town, in presence of the Minister of Justice and the Home and Foreign Ministers, and a large number of distinguished persons. Mr. W. H. De Beaufort, member of the Second Chamber, delivered an eloquent speech, in which he recounted the chief events of Grotius's career. When the statue was unveiled a chorus of 850 children sang a cantata composed by Mr. Nicolai, director of the Hague Conservatoire. Mr. Cremers, president of the Second Chamber and of the committee by which the statue was raised, presented the statue to the corporation of Delft. The Burgomaster, M. de Vries van Heyst, accepted it on behalf of the city, and laid a wreath of laurels on the pedestal; and a deputation of students from the University of Leyden placed several wreaths at the feet of the statue.

THE following passage occurs in the will of the late Rev. W. J. E. Bennett, of Frome: "That the churchyard cross which I have erected in the upper part of the said burial ground shall be considered my humble monument, and that no other monument whatsoever shall be erected to my memory in any place or in any way." Before this testamen-

tary desire became known, a movement had been set on foot to erect a chapel at St. Paul's, Knightsbridge, as a public monument to his memory. It is not contemplated to abandon this work, although the senior curate and churchwarden of Frome deem it as binding on themselves. Canon Liddon writes:

I do not see how any of his relations could take part in any memorial. But with the Church at large it is otherwise. We look upon Mr. Bennett not as a relative, but as a public servant of Christ, who has been permitted to do a great work for Him. . . . How utterly miserable would dear Mr. Keble have been could he have foreseen that a great college bearing his name would be built at Oxford? In his deep humility he would not tolerate any reference to the Christian Year, at least of a laudatory kind, as I have good reason to know. If he did not give any directions that there should not be a memorial of him this was because it never occurred to him that anything of the sort was remotely possible. But the founders of Keble College knew perfectly well that they were acting in violation of what would have been his deepest and most unaffected desire when they set about their work. . . . In all such cases Christians have deliberately set aside the humble estimate of themselves which is formed by the true servants of Christ, and they have done so on the principle that the benefit of the Church at large is of more importance morally and spiritually than obedience to the wishes of the person most concerned. Dr. Pusey himself was foremost in promoting the foundation of Keble College, although he often used to say to me "What a distress all this would have been to dear John Keble! Well, he is not distressed now, as he would wish us to make any use of his name that we can for the glory of God and the good of souls."

## ENGLAND.

As a memorial of the late Archbishop Parker, it has been resolved to place a tablet in the French Huguenot Church, in the crypt of Canterbury cathedral. Archbishop Parker was the last of the primates who resided at Canterbury, and was a great benefactor of the Walsloon and Huguenot refugees.

The latest addition to the numerous parochial institutions of St. Augustine's, Kilburn, is a college of schoolmasters. The Bishop of Bedford dedicated a parish house last week, for the use of the schoolmasters of the parish. The building of red brick, adds another block to the many handsome ones connected with the church. There are no less than 2,976 scholars on the books of the schools connected with St. Augustine's, 887 being in the Gordon memorial schools.

Mr. John Allan Rolls, of the Hendre, Monmouth, late M. P. for Monmouthshire, the owner of extensive estates in South London, has promised a contribution of £10,000 to the Rochester Diocesan Society, to be paid in ten annual installments of £1,000 each, the disposal to be entirely at the discretion of the Bishop. Mr. Rolls had previously given considerable sums in support of the objects of the society.

The Right Rev. Richard Durnford, D. D., Lord Bishop of Chichester, has just completed his eighty-fourth year, having been born at Sandeford, in Berkshire, on November 3, 1802. He is the oldest bishop on the episcopal bench and was consecrated to the see of Chichester in 1870.

The Rev. Canon Argles, who has contributed largely to the Peterborough Cathedral Restoration Fund, has offered

to present a bishop's throne and pulpit for the choir of the cathedral, to be executed in the style of the fourteenth century, in carved English oak. The Mayor of Peterborough (Mr. Gates) has offered to defray the cost (£300) of decorating the lantern tower. A special appeal is to be made for subscriptions to complete the restoration of the cathedral.

#### IRELAND.

A short religious service for sailors is held in one of the tanks of the Great Eastern steamship every Sunday morning during the vessel's stay in Dublin by the chaplain of the Missions to Seamen for the Liffey, and by the honorary chaplain of the Missions to Seamen for the port of Dublin. The crews of the neighboring ships are invited to join with the crew of the Great Eastern in this novel place of worship.

#### SCOTLAND.

On Saturday, November 6, the annual dedication festival of St. Mary's cathedral, Edinburgh, was held. There was a celebration of the Holy Communion at 8 A. M. Matins and second celebration of the Holy Communion, choral at 11 A. M., and Evensong was at 4 P. M. In addition to the cathedral choir there were contingents from the choirs of other Edinburgh churches. The Rev. R. Mitchell Innes, incumbent of old St. Paul's, Edinburgh, formerly precentor of the cathedral, preached from Ps. xcvi.: 8-9. The benediction was pronounced by the Bishop.

#### MISSIONS.

Mr. Athelstan Riley has just returned to England from Kurdistan, bearing letters to the Archbishop of Canterbury from His Holiness, the Patriarch Mar Shimoon, Catholicos of the East, and from Archbishop Isaac, Metropolitan of the East, acknowledging the arrival of the Rev. Canon Maclean and the Rev. W. H. Browne, who, it will be remembered, left England with Mr. Riley last June to organize seminaries and schools amongst the Assyrians or Chaldeans of Turkey and Persia, at the Patriarch's urgent request. A college for priests, and a school for boys and candidates for ordination, have already been opened at Urmi, where theological and secular instruction will be given, partly by the English clergy themselves, and partly under their immediate direction. Amongst several of the chief Assyrian ecclesiastics whom the Patriarch and the bishops are sending to the college this winter, are Mar Oraham, the young Patriarch-designate (already a bishop), and several boys who are being brought up as successors to the present occupiers of the Chaldean sees, these bishoprics being confined to members of certain episcopal families by an abuse of three hundred years' standing. The Archbishop intends to make shortly a very special appeal to Churchmen generally, to enable him to carry on and to develop this work, unique in the history of Anglican missions, which has begun with such great promise.

#### CHICAGO.

CITY.—The church of St. Andrew held its annual parish festival on its name-day. On the eve of the festival, choral Evensong was said in the church, followed by addresses by the Rev. T. N. Morrison, Jr., the Rev. C. H. Bixby, and the Rev. H. J. Cook. On Tuesday the Holy Eucharist was celebrated at 7:30; Matins with sermon at 10:30, and Evensong at 4:30. On Christmas, a surpliced choir of forty men and boys will supersede the quartette. A new altar and reredos of carved oak, a memorial gift, will be dedicated. The reredos

will be 12 feet wide and 10 feet high, richly panelled and carved. The number of communicants of this parish has nearly doubled since Mr. Green took charge last March.

#### NEW YORK

CITY.—The rector of St. Ann's church, Brooklyn, the Rev. Dr. Alsop, was to have preached at St. George's, on Sunday evening, Nov. 21, on the Seamans' Mission, but was too unwell to be present. His place was taken by Bishop Dudley.

The house now being erected for the pastor and superintendent of St. Luke's Hospital, has reached the fourth story. It is of brick with stone trimmings and is beginning to present an imposing appearance. It extends across the entire west end of the hospital grounds. The building will also provide rooms for the nurses, and for the admission of patients, etc. It is to receive a tablet in memory of Mr. W. H. Vanderbilt, through whose legacy the building is being erected. The general expenses of the hospital last year together with expenses in the way of improvements, etc., was something above \$86,000. The Hospital Saturday and Sunday Association have issued their appeal for collections, donations, etc. The number of hospitals represented in the association last year was 25, and the sum total collected was something above \$46,000. The entire sum contributed by the churches of our faith was nearly \$16,200.

The dean's house connected with the General Theological Seminary might be completed at an early day with a little forcing. The house is in keeping with the new seminary buildings and is thoroughly substantial. Several of the rooms are spacious and will be very cheerful, especially those fronting on the south and east. The wood-work throughout is of chestnut, as is the ceiling in the entrance and hall-way. This is the last of five new buildings which have been erected within three years. Meanwhile, the new chapel is going forward and will be in every way worthy of the institution.

On Friday evening, Nov. 19, Mr. Frederick Gore, an authority on coffee houses, spoke on that subject before a number of gentlemen at Annex Hall. He gave some account of their origin in England, in 1871, of their rapid growth and the large amount of capital invested in them, of what they had done to provide everything of the best and at the cheapest rates, except liquor, which may be had in public houses, and of their good returns on the capital invested. Of 78 companies, some 25 had earned ten, and in a few cases, above ten per cent., while nearly all had earned above five per cent. At the close of the meeting a committee was appointed to further consider the subject, and as a result, the Union League Club gave the use of its hall on Tuesday evening, November 30, at which, if thought best, to form a company with a capital stock of \$250,000. The interest in the subject is largely due to the Church Temperance Society, Mr. Gore having been first introduced to the general secretary, and first presenting the subject before the Calvary branch of that organization. The subject has awakened an interest as never before, and seems to be full of promise. Mr. Gore was the editor of *The Coffee Public House News*, a temperance journal conducted in the interest of the movement. He will make a trip through the West in the interest of *The London Graphic*, and other English journals, and will probably visit Chicago.

Thanksgiving Day was observed by various of our churches, and the poor were well provided for. A dinner was given to the inmates of the Home for Old Men and Aged Couples, at 487 Hudson St. The Rev. Dr. Isaac H. Tuttle, rector of St. Luke's church, and president of the Home, presided at the dinner. Eight aged couples, and thirteen single couples sat down to the tables, and seemed to greatly enjoy the occasion.

At St. Barnabas' House, in Mulberry street, dinner was served to 600 persons. Of these, nearly half were homeless men and women, the others being children belonging to the Sunday and Sewing School.

Bishop Walker is in town, and preached at Grace church, Brooklyn, Nov. 28th, in the morning, and at St. John's church, in the evening.

#### PENNSYLVANIA.

PHILADELPHIA.—After an illness of several years' duration, the Rev. W. H. N. Stewart, LL. D., formerly assistant minister of St. Clement's church, died Nov. 24th, at the residence of his son-in-law. About three years ago a stroke of paralysis compelled him to abandon his labors as rector of St. Saviour's church, Bamble, Jamaica, and since then he has lived in retirement in this city.

William Henry Nassau Stewart was a native of England and received his education at Trinity College, Dublin, where he was a student in the days of Archbishop Whately. In 1860 he became the rector of St. Andrew's church, West Philadelphia, having prior to that time been successively rector of St. Stephen's church, Pittsfield, Mass., and Grace church, Newark, N. J. Upon his withdrawal from St. Andrew's, he became assistant minister at St. Clement's church, the Rev. H. G. Battersson, D.D., being rector. As a result of the well-remembered controversy over the services at St. Clement's, he resigned and went to England. He returned to Philadelphia about six years ago, but remained only for a short time, sailing for Jamaica, where he remained in charge of St. Saviour's until stricken with paralysis, as above mentioned. During the late war he was for three years a chaplain in the army. Dr. Stewart was a man of rare gifts as a preacher, with few equals, if any superiors, a laborious and exact student, with a wonderful gift in the use of English, which always made his sermons attractive and striking.

The entering upon the fifth year of the Home of the Merciful Saviour, for crippled children, was duly observed on Tuesday, Nov. 17th, by a service in the chapel, at which addresses were made by Bishop Whitaker and the Rev. R. F. Innes, who has the spiritual oversight of the institution. There are 24 children in the home which was completed last Easter. The chapel is in memory of Frederick K. Gibson, and is a loving memorial given by his mother. It is a beautiful building of Vermont granite, seating 150 persons. Under the chapel is a room 45 by 50 feet which is used as a school room for such of the inmates as are able to avail themselves of its opportunities.

The will of the late Margaretta S. Lewis, who several years ago erected the Memorial church of the Holy Comforter, at 19th and Titan streets, and who died on the 19th ult. at 1828 Spruce street, in addition to the income arising from the invested sum of \$80,000, appropriated to the maintenance of the above church, contains the following

bequests: To the rector, church wardens and vestrymen of St. Peter's church, the following sums, to-wit: For the endowment trust fund, \$15,000; for a permanent fund to provide fuel for the poor, \$2,000; for a permanent fund for the Dorcas and Missionary Association to provide money for poor women, \$3,000; to the Domestic and Foreign Missionary Society of the Church, for the use of domestic missions, \$30,000, and to the same society, for the use of foreign missions, \$10,000; to the Board of Missions of the diocese of Pennsylvania, \$15,000, the same to be exclusively used for missions in that diocese in which the city of Philadelphia may be located; to the Bishop White Prayer Book Society, in trust for the distribution of Prayer Books, \$5,000; to the Church Home for Children, at Angora, Philadelphia, \$30,000; to the Hospital of the Protestant Episcopal Church in Philadelphia, \$20,000; to the Hospital of the Protestant Episcopal Church in Philadelphia, for the incurable patients, \$15,000; to the contributors to the Pennsylvania Hospital, for the sick department of said hospital, \$3,000; to the Indigent Widows and Single Women's Society, of Philadelphia, \$2,000; to the Female Association, \$1,000. Her funeral took place in St. Peter's church on Monday, Nov. 22. Her benefaction has been of incalculable good to the section of the city in which it is built. It is the poor who mourn her most: for it was for them the church and parish buildings were erected.

The annual meeting of the American Church Missionary Society was held in the church of the Epiphany, on Monday Nov. 22, Bishop Whitaker in the chair. The reports of the secretary and treasurer were read and adopted. They gave a detailed statement of the work of the society during the past year. An animated discussion on the desirability of its resuming the work in Mexico, resulted in the matter being referred to the executive committee to consider its expediency. Bishop Stevens made an earnest plea in behalf of the Rev. Mr. Duarte, whose work in Cuba has already been productive of great good especially in the allowing of others than Romanists to be buried in the cemeteries, and the legalizing of marriages solemnized by others than Romish priests.

The thirteenth anniversary of St. Timothy's Workingmen's Club and Institute, was an occasion of a rich celebration in the club house, of a musical and literary character. It is in a most prosperous condition having 148 members. The aim of the technical school which has just been reorganized, is to make the tuition as practical as possible. Addresses were delivered by Bishop Quintard, the Rev. R. E. Dennison, rector, and others.

The dedication festival of St. Clement's church, was observed on St. Clement's Day. There were Celebrations at 6, 7, 8, 8:30 and 9. At the High Celebration at 11 A. M., Mozart's Twelfth Mass was sung. The Rev. Wm. H. Longridge was the Celebrant and the Rev. A. C. A. Hall of Boston, was the preacher. In the evening was the procession of the guilds, when the church was crowded. Bishop Whitaker made a short address on the building up of the Christian character.

At the meeting of the Northwest Convocation on Monday evening, Nov. 22, when the missionary committee made a report on the projected mission and memorial church (of which we gave an account last week), the Rev. T. William Davidson, was recommended

as missionary, "whose activity and zeal" says the report, "in accomplishing these ends is most praiseworthy." Upon the lot stands the Old Mansion House which has been fitted up as a place in which to begin the work and to form a centre for the house to house visitation, projected by the convocation. Bishop Stevens has been acquainted with all the steps from the initiative. "He heartily approved of the choice of the convocation for the site, of the establishment of the preliminary mission and the selection of Mr. Davidson as the missionary for the first six months."

A committee of three clergymen and two laymen were appointed to take special supervision of this enterprise, and assist the minister in his labors in service and Sunday school by their counsel. The president, the Rev. Daniel S. Miller, D. D., appointed as this committee the Rev. R. A. Edwards, the Rev. T. L. Franklin, D. D., the Rev. John P. Hubbard, and Messrs. George Blight and William C. Houston. The names of the ladies whose liberality has made this mission possible, are Mrs. South, widow of the late Geo. W. South, and her daughter, Mrs. Moore. The Rev. T. William Davidson at once entered upon his duties, and the first services were held on Advent Sunday.

#### CENTRAL PENNSYLVANIA.

**SOUTH BETHLEHEM.**—Fire broke out at 7 o'clock A. M., Nov. 26th, in the residence of Bishop N. S. Rulison, D. D., on Fountain Hill, which, for a time threatened the total destruction of the mansion. The building was saved by the prompt arrival of the entire fire department. The fire started in a partition in which sliding doors ran, and is supposed to have been caused by a match being carried into the opening and ignited by the working of the doors. The loss will be considerable.

#### VIRGINIA.

**NORFOLK.**—\$300 has been raised for the purpose of building a chapel near the Life Saving Station, at Sand Bridge. The Rev. W. R. Savage has been officiating and will continue to do so for the present. 50 children have been gathered into the Sunday school.

#### ALBANY.

During the recent session of the convention of this diocese, a hurried opportunity was utilized to form a diocesan branch of the Church Unity Society. The hour at which the meeting was necessarily held caused a somewhat slim attendance, but great interest was expressed by many unable to be present in person. The diocesan officers elected are as follows: President, the Rev. Walton W. Battershall, D. D.; vice-president, the Rev. Alexander McMillan; secretary, the Rev. Chas. C. Edmonds, Jr.; treasurer, the Rev. Geo. Fisher. All communications should be addressed to the secretary, at Herkimer, N. Y., who will be glad to give any information in his power.

**BALLSTON SPA.**—Christ church, the Rev. Charles Pelletreau, rector, which has been closed for six weeks for extensive alterations and improvements, was re-opened on Sunday, Nov. 14, at which time a very large congregation assembled and took part in the services which were of a particularly joyous character. The whole interior of the building has been handsomely frescoed in oil colors and gold from chaste and expensive designs made to harmonize with the Gothic architecture of the edifice. All the main portions are put in the lighter colors, and the softness and delicacy of the more intricate embellishments show evidence of nice discrimination and skilled manipulation. In addition to

this work, the chancel has been provided with a handsome new carpet and a costly choir-stall in black walnut, with carving. On the altar has been placed an elegantly carved black walnut retable with centre elevated for cross, and bearing the inscription in raised gold letters: "Holy, Holy, Holy." The church is now fully equipped with everything that is needed to conduct the services with dignity and impressiveness, and the whole property consisting of church, chapel and rectory, is in a most attractive condition. During the incumbency of the rector which covers a period of less than three years, all the current expenses, diocesan assessments and general charities, have been promptly met.

**ALBANY.**—The children of the Child's Hospital, in this city, last year had a convalescent home provided for them at Saratoga, through the generosity of Mr. Spencer Trask, who leased the premises known as the Finley mansion, on the Geysers road, for their accommodation. This year, however, Mr. Trask has purchased and donated the property to the sisters in charge, and it will hereafter be a permanent institution, known as St. Christina Home. There are now 164 children at the institution.

**SARATOGA.**—Plans for the enlargement and re-modelling of Bethesda church have been accepted by the rector and vestry, and work will be begun in a short time which will make it the handsomest church edifice in that section of the country.

The church is of stone and will be extended in front and rear. A new front will be built of handsome design with a high tower on the north-east corner, the low tower on the opposite corner being reproduced. In the high tower will be placed a chime of bells, these with the tower are the gifts of Mrs. Rockwell Putnam, and Mr. Geo. R. P. Shackelford and his two sisters. The doors open into a tiled vestibule of ample proportions from which two doors lead into the auditorium and one into the gallery. The latter will be in amphitheatre form, occupying the place of the present organ loft and offering 75 sittings which will be free. The organ will be moved from its present place to the right side of the chancel, and with the choir will occupy an arched and railed enclosure and on the opposite side of the chancel will be two rooms for robing purposes and for the vestry. The auditorium will be wainscoted and the floor inlaid with contrasting woods, the new pews will be of polished oak. The side walls of the church will be made considerably higher than at present.

#### MARYLAND.

At the re-opening of the lately repaired St. John's church, West Washington, the rector, the Rev. Dr. J. S. Lindsay, gave a history of the church. It was first built in 1796, and occupied in 1803, having in 1794 been organized by the Rev. Walter Addison. The Rev. Dr. Clement M. Butler, now residing here, the Rev. Dr. Shiras, the Rev. Dr. Camp, now also a resident of this city, and others of the clergy and a large congregation, were present. In 1831, the church was abandoned and became the studio of a sculptor. Mr. Corcoran bought it and presented it to the vestry again.

**BALTIMORE.**—The convocation was presided over by Dean Rich. A committee was appointed to raise means for the employment of a cleric to visit the benevolent institutions. Resolutions to the memory of the late rector

emeritus of St. Luke's were passed; the Rev. C. Fair, D. D., resigned his place as secretary, and the Rev. E. A. Colburn was elected in his stead. The Rev. Mr. Briscoe urged greater zeal in the southern part of the city. The Rev. T. Atkinson reported good missionary work in the city of Canton. The work in the parish of the Henshaw Memorial is energetically conducted, and the school for very young children is largely attended. The Rev. H. Smith officiates in this church.

#### NEW HAMPSHIRE.

Christ church, Salmon Falls, was consecrated Thursday, Nov. 11, by the Bishop. The sermon by the Rev. Dr. H. A. Coit, was of rare interest and packed with Christian and Churchly thought, in full harmony with the dignified service of the Prayer Book. The Bishop of Massachusetts who was providentially present, acted as Celebrant, the Rev. Geo. S. Converse of the same diocese being gospeler and the Rev. E. Renouf, epistoler. Five others of the clergy were in attendance, besides many of the laity, from neighboring parishes. Thus the rebuilding of one of the old waste places is fitly celebrated. For 25 years Christ church parish lived but little more than in name. Its church building fell into ruin. But God had a set time for her, and when it came, His servants not only pitied to see her in the dust, but with one heart and mind set themselves about the work of restoration. The Rev. A. E. Johnson has worked faithfully, and has had cordial support and sympathy. The rectory opened a few weeks before the consecration, has the finest interior of any in the diocese, in design, finish and convenience. The work upon both buildings has had the untiring supervision of the rector, and does credit to his taste, his toil, and the faithful support of his parishioners.

#### WYOMING.

**RAWLINS.**—As a fitting close to his summer's residence here, the Rev. Mr. Matrau of Saginaw, Mich., was before his departure tendered a farewell reception by Mr. J. C. Davis. There were present a majority of Rawlins substantial citizens. During the evening the reverend gentleman was presented with an elegant gold-headed cane, the gift of the vestry of St. Thomas church, and also with a "horn of plenty," being composed of a Rocky Mountain goat's horn filled with fruits and flowers. The horn was elegantly mounted, and was the gift of the ladies of the congregation. The cane was suitably inscribed, and the horn elegantly mounted. The presentation in both cases was made by Mr. Robert Wilson, who delivered them with a few well chosen remarks.

During the evening resolutions unanimously adopted by the vestry of St. Thomas' parish were read, expressive of their appreciation of Mr. Matrau's efforts to establish the parish on a firm basis, by the purchase of a rectory, etc. as narrated in our columns recently.

#### WESTERN NEW YORK.

**ROCHESTER.**—On Sunday morning, the rector of Christ church, the Rev. Dr. Doty, preached his ninth annual sermon. He took for his text Malachi iii: 10.

He gave a detailed account of the work for the past year. He spoke of the good work of the Sunday school, and commended the congregation for the large and well selected library they had recently presented to the school. He gratefully referred to the labors of the Woman's Missionary Association,

which had shown increased zeal during the past year. The report of the Parish Aid Society was read, and exhibited much work accomplished, and the rector asked for more help in the future. The Little Woman's Sewing School had become so large that either additional accommodations had to be made or the work curtailed. Dr. Doty spoke very gratefully of the services of the Rev. John H. Perkins who had voluntarily assisted him in visiting the parish and holding many cottage lectures during the last winter. The church choir had risen to such a point of excellence that it had earned the position of being second to none in the city. The finance account of the parish was also presented and is an indication of great prosperity. For parochial, diocesan and general objects the offerings have been respectively as follows: \$8,648.96, \$1,409.14, \$765.34; total offerings \$10,823.44.

During the year there have been 50 baptized, 42 confirmed, 17 couples married, 32 persons buried, and there are over 500 communicants.

#### SPRINGFIELD.

**HAVANA.**—On Tuesday, the 16th ult., the corner-stone of St. Barnabas' church was laid with impressive ceremonies. The Bishop of Chicago, who had consented to lay the stone in the absence of the Bishop of Springfield, was called East by the death of his brother, and other clergymen who were expected to be present were deterred by illness and other causes, so that the ceremonies were conducted by the Rev. J. M. D. Davidson, priest in-charge, assisted by the choir of St. Barnabas' church, and of St. James' church, Lewistown. At 1:45 P. M., the choirs assembled at the chapel and robed, and accompanied by the members of the Sunday school and congregation, and escorted by the Havana band, marched to the site of the new church. Here were assembled a large congregation of men, women and children, who remained patiently amid the increasing rain throughout the entire ceremonies. The service used was that set forth by the Bishop of Springfield. The singing and responses were most heartily rendered. After the ceremonies, a brief address was made.

The movement toward the erection of a church took definite shape last spring, when Mr. Francis Low offered an eligible lot, if \$2,000 were guaranteed toward a building. Although the congregation numbers but 17 communicants, they are all live and earnest, and aided by the liberality of citizens of Havana, were soon able to furnish Mr. Low the required guarantee.

The Rev. G. W. G. Van Winkle, of Carrollton, Ill., was selected as architect, and has furnished plans and specifications for a handsome frame gothic church, 46x24 feet, with extensions for vestibule 9x4, and choir room 21x7½ feet. The interior will be finished in hard wood oiled. A memorial altar and two or three memorial windows will be placed in the church. It is hoped to occupy the church by Easter.

#### UTAH.

The Presiding Bishop has appointed Bishop Tuttle to the charge of Utah and Idaho, until the newly elected bishops are in the field.

The Bishop writes that he needs special gifts for the sustaining of the missionary work in those territories as much as ever. Taxes, insurance, stipends to missionaries additional to the amounts allowed by the Board of Managers, and help for students in their theological studies, all are needed.

The Bishop is called upon for these purposes to the amount of \$250 every month. Over and above, therefore, all that is kindly given for scholarships in the Utah schools, he earnestly begs that special gifts may continue to be sent to him, to enable him to meet the constantly pressing needs. He does not refuse to carry a weight of anxiety. Experience has shown him how the goodness of God and the kindness of His giving stewards, bring patience and hopefulness to that sort of burden bearing; but he humbly and frankly asks that his good helpful friends of old will not suffer that weight to grow too great or to last too long.

#### WISCONSIN.

A unique and interesting ceremony was the benediction of the "oratory of All Angels" at the residence of Mrs. George C. Stevens, at Spring Meadow, near Milwaukee, on the evening of Tuesday, Nov. 16th. The oratory, just completed, consists of a small room on the second floor. The altar is a solid structure of butternut, with carved panels of birdseye maple, and is of good size. A carved wooden crucifix, brought from Europe, is in its appropriate position over the centre of the altar, against a red dossal. The stained-glass window above the altar represents intertwined triangles, encircled with the nimbus. To the right, a small and convenient bracket serves as credence table. Overhead, the ceiling is dotted with stars, against the azure blue background, in the sanctuary proper. All the appointments are eminently fitting, being Churchly and beautiful.

A special service, set forth by the Bishop, had been printed for the occasion. Preceded by the family and a number of invited guests, the Bishop, attended by the Rev. Messrs. Mallory, St. George and Francis, marched up the stairs and to the door of the oratory, all singing "The Church's One Foundation." Here the initial portion of the service was read, the *Miserere* being chanted to a Gregorian strain. Passing then to the foot of the altar, the service proceeded. The 23d and 121st psalms were chanted, and appropriate collects used, including that for All Angel's Day. After formally blessing the altar, hymn 485 was sung, and the Bishop pronounced the benediction. With the exception of one in a summer residence at Lake Geneva, this is the first private oratory in the diocese.

Chapters of the St. Andrew's Brotherhood have recently been organized at the Cathedral, St. Paul's and St. John's churches, Milwaukee.

Mr. Charles Jones, for many years director of the cathedral choir, has been forced to resign by a change in business. The loss will be much felt in the work. His successor has not yet been named.

News is received of the sudden death of the Rev. F. W. Boyd, D.D., a retired priest of the diocese, while on a railroad train in Iowa. Dr. Boyd was a resident of Waukesha, where for a number of years he was rector. He was born in Maine in 1813, and also resided at one time in Mississippi. He came to Wisconsin shortly after the war, settling first at Watertown, but soon removing to Waukesha. He received the degree of D. D. from Cambridge University. His death occurred on Nov. 16th, he being 73 years of age. His widow and four sons survive him.

#### CONNECTICUT.

The sixth annual and third triennial meeting of the Connecticut branch of the Woman's Auxiliary was held at Trinity church, New Haven, Nov. 16th.

The Holy Communion was celebrated at 9 o'clock A. M. The business meeting of the society followed, the large church being filled with women.

Reports were read from each of the six archdeaconries, of the boxes filled and money contributed during the year. The summary of the year's work is as follows: Money contributed, \$6,206.33; boxes, valued at \$12,003.09; total, \$18,209.42. The adoption of the system of small monthly pledges was strongly recommended to the parishes. After the various reports were presented, missionary letters were read bearing on the work for which money is pledged during the coming year.

At 11:30 a public service was held, at which an address was made by Bishop Morris, of Oregon. The speaker said, the Church has twenty-nine churches in Oregon, four boarding schools, and the Good Samaritan hospital at Portland. Seventeen clergymen (very few for an extent of country larger than New York and New England put together) labor there and the Church is gradually gaining ground. The Bishop's desire is to bring the Church schools within the reach of the common people. The Good Samaritan hospital owes its success to the admirable management of the head nurse, a Connecticut woman. Her salary, \$250, has been paid by the Board of Missions, but they cannot pay it any longer. Connecticut has helped to furnish the schools, but the furniture is wearing out.

The church was again crowded at both the afternoon and evening meetings. In the afternoon Bishop Elliot, of Western Texas, was the first speaker. He looked ill, and was but just able to be present and speak. He said, since 1883 a church building had been erected in his jurisdiction for every three months that had passed. Communicants had increased in proper ratio, and Confirmation classes gave encouragement. Connecticut did not give in vain when she built Williams Hall in Seaguin. There are thirty-two girls in the school and five teachers. He spoke of the afflictions which have come upon his jurisdiction in drought, cyclone, and the cutting off of \$1,000 from his appropriation by the Board of Missions.

Bishop Paddock, of Washington Territory, spoke next. He wants churches and ministers everywhere. There were eight churches when he first went to Washington Territory and now there are sixteen. The Fanny C. Paddock hospital has only room for men. More wards are wanted, costing \$1,000 each, and single rooms \$150 each.

Bishop Dunlop, of New Mexico and Arizona, said there was nothing in Arizona, when he went there, belonging to the Church—not a dollar—except one small adobe chapel. There are four kinds of population: savage Indians; Pueblo Indians, civilized or semi-civilized; Spanish Americans or Mexicans, and Americans. Americans need Christianity as much as the rest. Rectories are built first, in most places. When built they can be rented for \$20 a month and if there is a little mortgage on them it is soon paid off. The Woman's Auxiliary is the grandest organization in the Church. It has done much to make the homes of missionaries comfortable, now let it create homes. It has workers and givers. Let the latter give a few hundred dollars towards rectories and thereby missions will be made self-supporting parishes.

Bishop Brewer, of Montana, spoke first in the evening. He described the hospital at Helena and thanked New

Haven for the two trained nurses who minister there, and Connecticut for the means to keep them there. He wants men more than money, and single men who can travel about the country. He has one missionary who has built his own house.

Bishop Walker, of Dakota, made an eloquent defence of the Indians and said that he intended himself to go to Washington, and, if necessary, to knock at the door of the White House to see if justice could not be done to the Indian.

Bishop Garrett closed this day of stirring appeals with his customary eloquence, pleading for men and money, churches and schools.

A simple and bountiful luncheon was provided in Lincoln Rink to which 1,700 tickets were issued, and all the arrangements made by the hospitable Church people of New Haven were admirable.

The offerings amounted to \$700, which sum was divided among the seven missionary bishops who addressed the meetings. The society begins the new year pledged to raise \$3,000 for specified objects at home and abroad.

WATERTOWN.—The Bishop visited Christ church on Sunday, Nov. 21st, and instituted the rector, the Rev. H. N. Cunningham, afterwards confirming 33. The offerings which were for the Bishop's fund, amounted to \$40.

#### PITTSBURGH.

On Tuesday, Nov. 7th, Bishop Whitehead visited Port Allegheny, holding a service in the evening at which two persons were confirmed. Here for a long time a union meeting house has been used, but on this visitation a valuable lot in the centre of the town was presented to the church by Mr. Fitz Henry Arnold, a prominent merchant who is not a Churchman. The matter of a church building was considered, and steps taken for its erection in the spring.

At Emporium the bishop held a service which was well attended despite the inclemency of the weather. The next point, visited on the 11th, was Driftwood, where St. Chrysostom's mission is under the charge of Dr. Cruikshank. For several years, as in Port Allegheny, unfortunate circumstances have compelled the church to occupy a union building, which means disunion and amounts to nothing, except to the sect which eventually captures the property, and which being ordinarily useless for Church purposes, is never worth capturing. By the faithful effort of a few ladies, \$500 has been raised toward a new church, and during the Bishop's visit, Mr. Cochrane, a well known capitalist in this section, gave a central lot 60x120 feet for the purpose above indicated. It is one of the most eligible in town. An interesting service, largely attended, was here held, and the Bishop preached.

Proceeding from this point, the Bishop started from Penfield upon the toughest of tough trips, over Moose mountain, and arrived safely at Clearfield, where he held service in St. Andrew's, the congregation being much larger than the storm-worn Bishop expected.

After rest and refreshment, he proceeded to Philipsburg, from whence he started upon his visitation to the thriving missions which are doing a quiet but successful work. These missions on the diocesan line in Clearfield county are under the charge of the Rev. F. C. Cowper, assisted by the Rev. A. S. R. Richards.

On Saturday evening, November 13, the Bishop proceeded under heavy weather difficulties to Allport, where a faithful few met him, and the services were heartily engaged in.

The same state of affairs, and a small though encouraging congregation met him at Morrisdale mines. At these points the missionary has worked hard, but without results, with which he has nothing to do. The seed is sown.

In the afternoon, however, the Bishop's heart was gladdened by his visit to the new church of the Good Shepherd, Ashcroft, a little settlement on the Moshannon Creek, which forms the eastern boundary of the diocese. Here a commodious little chapel has been erected at the cost of between \$2,500 and \$3,000, to the memory of Reuben C. Hale, and Sarah, his wife, by their son John and their daughters. It is 60x30, and will seat over 350 people, and is located on a hillside commanding the town. It is Gothic in style, with low walls and high roof with bell-cote, has a recess chancel, with robing-room and library on either side, with altar, re-table, and credence, and is completely furnished. This work is the outgrowth of a Sunday school started years ago, and faithfully conducted by Mr. John A. Mall, in a large settlement of miners, of which Loch Lomond was formerly the church centre. At the service at which the Rev. Dr. Clerc of Philipsburg, and the Rev. Messrs. Cowper and Richards, officiated, and the Bishop preached, a class of five was confirmed. Three of the men therein with their wives were from the Scotch Presbyterian church. A complete outfit for Church work is here provided, the people all help, and the success of this portion of the mission is certain. In the evening the Bishop proceeded with the clergy to St. Saviour's chapel, Decatur, an old station, where one was presented for Confirmation. On Monday evening, the 15th, the Bishop preached to a large congregation on the subject of missions in the neighborhood.

On Tuesday, although the weather continued inclement, the Bishop proceeded to Peale, where owing to a misunderstanding, no notice was given, and the service omitted. All the Church families however, were faithfully visited. On Wednesday, the 17th, he went to Houtzdale, where a large congregation greeted him, and a class of ten were presented, one of these being the brother of the minister in charge, the Rev. Mr. Richards. The next morning, the Holy Communion was administered at 8:30, 31 persons climbing the hill through mud and storm to partake of the sacred mysteries. At the conclusion of the services the Bishop took the train to Pittsburg to start again upon a trip to the north, after less than two days' rest.

#### FOND DU LAC.

LITTLE STURGEON.—Pere Vilatte has been gratified by the gift from the Sisters of St. Mary at Kenosha, of a beautiful altar for his Mission church. Such generous acts are helpful and inspiring amidst the many discouragements of his work there. Let others go and do likewise.

#### QUINCY.

WYOMING.—A parochial Mission has been held in St. Luke's church, the Rev. J. R. Holst, rector; the Rev. J. M. D. Davidson was the preacher. The Mission commenced on Monday evening Nov. 8th, and continued through the week with services twice each day.

## LIBERTY STATUE UNVEILED.

BY THE REV. D. WASHBURN.

How grand and glorious have thy conquests been!

"Eternal spirit of the chainless mind"—  
So styled in song of Bonnivard confined,  
In Chillon's dungeon cell; great soul serene!

Whence Switzerland and France, with us,  
have seen

Man's direst foes, in tyranny combined,  
Persistent, vanquished in the war with thee,

Heaven-born and law-abiding Liberty!

O Spirit Mind, from Whom all life proceeds!

Sit lux, Who saidst, and chaos, ordered,  
shone;

In Man supreme on earth Who faultless trod,

By beauty, light and glory. Thine, thro' deeds

Of all bright sons of Thine, this truth make known:

Life-law of Liberty is minding God.

W. Burlington, N. Y., 1886.

## BOOK NOTICES.

THE HOUSE OF WALDERNE. A Tale of the Cloister and the Forest in the Days of the Baron's Wars. By the Rev. A. D. Crake, B.A. New York: E. & J. B. Young & Co. Pp. 247.

An interesting picture of life in the Middle Ages, testifying to the reality and worth of Christian principle and character as forming the true hero, and showing that iniquity and cruelty must bring their sure retribution. The book is well written and the interest fully sustained.

JESUS. By C. T. C. Toronto, Canada: S. R. Briggs. London: J. E. Hawkins. 1886. Price 50 cents.

It is to be regretted that the writer should not have given her thoughts on the Word of Truth in good prose, rather than lessen the enjoyment and interest in their expression by clothing them with such unpoetical and unrhymical lines as abound throughout the greater part of the book. The writer's clearness of Christian thought and heart interest in her subject are however very manifest.

THE CHILDREN OF OLD PARK'S TAVERN. A Story of the South Shore. By Frances A. Humphrey, author of "Dean Stanley with the Children." New York: Harper Bros.

This is a simple yet entertaining tale of the adventures and every-day life of two children. Some of these adventures are somewhat unnatural and the situations rather overstrained. Dramatic and sensational encounters with thieves and robbers are hardly beneficial reading for juvenile minds. The hero and heroine are however through it all, kept simple and childlike, and the character of the book, with the above exception, is wholesome.

HARPER'S YOUNG PEOPLE. 1886. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price \$3.50.

For a Christmas present that will interest, amuse, and instruct the children of a family, for not only one, but several years, we know of nothing equal to a bound volume of Harper's Young People, and we speak from experience when we say this. What surprises us most is that the children never seem to tire of it. Month after month it is in constant demand, among the older as well as younger ones. Its fascinating illustrations, its puzzle column, its charming stories, and timely articles on every kind of subject, seem to afford them unceasing entertainment.

LIST OF PERSONS ORDAINED DEACONS IN THE CHURCH, 1858-1885. Compiled by the Rev. E. H. Downing, M. A. New York: Thomas Whittaker. 1886. Broad octavo, pp 88. Price \$1.25.

A continuation of the "List" extending from 1785 to 1885, and embracing 2,787 names, which the blessed George Burgess, sometime Bishop of Maine, gave in manuscript to the House of Bishops in 1859. The present compilation adds 3,190 to the roll; gives the

date of each ordination, the name of the bishop ordaining, with side-notes of the date of death, deposition or consecration to the episcopate, of each person. An alphabetical index at the end furnishes ready reference. It is sumptuously gotten up, and each page has a broad margin for private notes.

A NATION'S THANKSGIVING. A Psalm of Praise. By Henry F. Darnell, D. D. Philadelphia: McCalla & Staveland. Price \$1.00.

After a glance at the frontispiece, wherefrom the genial face of the author beams out upon you, we promise you, gentle reader, that you will enjoy his genial spirit on every page. The dedication to Miss Cleveland (a personal friend of the author) is quite felicitous, as is also her response. We like best the lines on the opening of the Brooklyn Bridge. They have the swing and ring of true poetry. The volume is beautifully made up, and would be a worthy gift. Our readers should take especial interest in Dr. Darnell's literary work, as he is one of our own clergy, and poets are scarce among us.

THE BOY TRAVELLERS IN THE RUSSIAN EMPIRE. Adventures of two youths in a journey in European and Asiatic Russia, with accounts of a tour across Siberia. Voyages on the Amoor, Volga, and other rivers. A visit to Central Asia. Travels among the Exiles, and an historical sketch of the Empire from its foundation to the present time. By Thomas W. Knox. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price \$3.00.

Every one who has read the other popular books of travel by this author, as published in lavish style by the Harpers', will be eager to get this one. The extended title-page as above given indicates the scope of the book, but it needs to be seen to be fully appreciated. It is full of interest and information, and is attractive on every page, especially to young readers.

A HANDBOOK OF BIBLICAL DIFFICULTIES; or Reasonable Solutions of Perplexing Things in Sacred Scripture. Edited by the Rev. Robert Tuck, B. A. (Lond.), author of "The More Excellent Way," etc. New York: Thomas Whittaker. 1886. Octavo, pp. 561.

This is truly a compendium of value to every Bible student on the several instances of things hard to be understood in the Scriptures, and often wrested by critical unbelievers to the pain, if not destruction of the faith, of simple folk. Mr. Tuck has collocated in these pages nearly 300 events, incidents and teachings, in the Old and New Testament, at which some have stumbled; embracing difficulties relating to moral sentiments, those relating to the miraculous, and others connected with Eastern customs and sentiments. He first adduces the passage of Scripture in which the difficulty lies, in each case, as a caption; then tersely states the question as objected; next gives his own answer or solution, which he follows up with all the explanations that have been furnished on that point by the great Christian critics and commentators. It is a book to keep always on the table. A full index at the end.

SOME leading features of *St. Nicholas* for 1886-87, are stories by Louisa M. Alcott and Frank R. Stockton—several by each author; a short serial story by Mrs. Burnett, whose charming "Little Lord Fauntleroy," has been a great feature in the past year of *St. Nicholas*; War Stories for Boys and Girls, by Gen. Badeau, chief-of-staff, biographer, and confidential friend of General Grant; other Serial Stories, and many short articles, instructive and entertaining. The subscription price of *St. Nicholas* is \$3.00 a year; 25 cents a number. The new volume begins with the November issue. Address the Century Co., New York.

THE Christmas issue of *Harper's Magazine* offers a royal banquet of re-

freshing variety, with sturdy staples, rare novelties, and delicious dainties worthy of the generous holiday saint. Everything is complete in itself, the serials being omitted from this number. We are regaled with six short stories (four of them beautifully illustrated), and five illustrated poems. Of the abundant cuts, twenty-five occupy full pages and four are printed separately on plate paper. The unprecedented popularity of "Ben-Hur," now circulating its one hundred and forty-ninth thousand, renders exceptionally interesting the article on "The Boyhood of Christ" by the author of that "Tale of the Christ."

CASSELL'S National Library. Edited by Prof. Henry Morley. Issued weekly. Price 10 cents. [New York: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co., A. C. McClurg & Co., Brentano Bros.]:

THE DIARY OF SAMUEL PEPYS. RELIGIO MEDICI. By Sir Thos. Browne, M. D. MILTON'S EARLIER POEMS. VOYAGES IN SEARCH OF THE NORTH-WEST PASSAGE.

THE SORROWS OF WERTHER. From the German of Goethe.

MACBETH. By Wm. Shakespeare. POEMS. By Alex. Pope.

EARLY AUSTRALIAN VOYAGES. Pelsart Tasman Dampier.

NATHAN THE WISE. A Dramatic Poem in Five Acts from the German of Lessing.

GRACE ABOUNDING TO THE CHIEF OF SINNERS. By John Bunyan.

VOYAGES AND TRAVELS OF MARCO POLO.

MESSRS. JAMES POTT & COMPANY have just issued a small four-page leaflet, which may conveniently be put in a Prayer Book of any size, which contains the important changes in the Prayer Book, made by the General Convention of 1886, taking effect immediately, but not to appear in the text of the Prayer Book until further order shall have been taken by the General Convention.

THE following new music has been received from Oliver Ditson & Co., Boston, Mass.:

"IT'S FLYING YET." Vocal solo. By Adeline Paget.

THOUGHT ALL THE WORLD TO ME. Vocal solo. By A. W. Marchant.

DANSE ESPAGNOLE. Piano solo. By Francois Behr.

ON THE STREAMLET BLUE. Barcarole. By Gustav Lunge.

PERKIN'S GRAND MARCH. Banjo solo. By J. E. Henning.

LOVE IN MAY. Piano solo. By J. Schütz-Weida.

TWO TWINING BUDS. Song and chorus. By H. Marum.

W. S. LILLY, one of the foremost philosophical thinkers and writers of England, has prepared for the December number of *The Forum* an article which is likely to command wide attention, on "The Present Outlook for Christianity." He holds that the belief of Christendom stands absolutely intact and unassailable from the point of view of science.

THE contents of *The Church Eclectic* for December, are: The Eucharistic Teaching of St. Cyril, by the Rev. F. W. Taylor; The Invocation of Saints, by the Rev. Dr. Littledale; Fasting Communion or None, by the Rev. M. H. Throop; The Study of the Bible, by the Rev. J. E. Johnson; Christianity the Gift of a New Life, by Preb. Worledge; The Anglo-Catholic Church, by the Bishop of Ripon; Notes on Hymnology-IV, by R. H. Thornton, Esq.; General Convention on Christian Unity (Compiled); The Sermons at the Harvard Commemoration, (Editorial); Report on Parochial Missions, by Bishop Huntington; General Convention on Appellate Courts, (Compiled); Miscellany, etc. [Utica, N. Y.: W. T. Gibson, Editor and Proprietor.]

MR. THOMAS WHITTAKER will publish immediately "Sermon Briefs," a series of suggestive outlines for every Sunday of the Christian Year by an experienced English preacher, also a fifth edition revised and enlarged of Dean Plumtree's "The Spirits in Prison and other studies on the Life after Death."

THE price of Dr. Fuller's "Commentary for English Readers on the Revelation of St. John the Divine," has just been reduced in price from \$2.50 to \$1.50. This excellent work should now be in general use.

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

*The Century* for 1886-87. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in the Life of Lincoln, by his confidential secretaries, John G. Nicolay and Col. John Hay. Here will be told the inside history of the civil war, and of President Lincoln's administration, important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. The war series will occupy less space during the coming year, but stories of naval engagements, prison life, etc., will appear, and stories by Frank R. Stockton, George W. Cable, Mary Hall-ock Foote, Julian Hawthorne, Edward Eggleston, and other prominent American authors; a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," papers on the Food Question, with reference to its bearing on the Labor Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc., by the Rev. J. M. Buckley, D. D., editor of *The Christian Advocate*; astronomical papers; articles throwing light on Bible history, etc. [Subscription price, \$4.00 a year, 35 cents a number. Address, The Century Co., New York.]

*Littell's Living Age* for 1887. This standard magazine is issued weekly and gives over three and a quarter thousand large and well filled pages of reading matter yearly. Its frequent issue and ample space enable it to present, with a completeness and freshness attempted by no other publication, the ablest essays and reviews, the choicest serials and short stories, the most interesting sketches of travel and discovery, the best poetry and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature, and from the pens of the ablest living writers. Its pages contain the productions of such authors as Prof. Max Muller, Jas. A. Froude, Prof. Huxley, Richard A. Proctor, Rt. Hon. W. E. Gladstone, Edward A. Freeman, Prof. Goldwin Smith, Prof. Tyndall, Frances Power Cobbe, Francis Galton, the Duke of Argyll, Wm. Black, Mrs. Thackeray Ritchie, Mrs. Muloch-Craik, Geo. MacDonald, Mrs. Oliphant, Mrs. Alexander, Jean Ingelow, R. D. Blackmore, Thos. Hardy, Laurence Oliphant, James Bryce, W. E. H. Lecky, Alfred Russell Wallace, Matthew Arnold, W. H. Mallock, P. G. Hamerton, W. W. Story, Ruskin, Tennyson, Browning, and many other most eminent writers of the age in all departments of literary and scientific work. It forms four large volumes a year. It supplies the place of many magazines, reviews and papers, and alone enables the reader, at a small expenditure of time and money, to keep fully abreast with the best thought and literature of the time. The subscription price (\$8 a year) is cheap for the amount of reading furnished. [Littell & Co., Boston.]

THE SIGHT OF JESUS, GLADNESS. Two brief parish sermons by the Rev. Geo. D. Wildes, S. T. D., rector of Christ Church, Riverdale, New York City. Printed by request. [New York: Thos. Whittaker.]

## The Living Church.

Chicago, Saturday, Dec. 4, 1886.

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

The fact that THE LIVING CHURCH is published in Chicago, is taken by some as an indication that it circulates mostly in the West. This is not true. Its Eastern circulation is larger than its Western. More copies are sent to New York and Pennsylvania than to any two Western States. Connecticut is next in size to Illinois on the subscription list of THE LIVING CHURCH. It is hoped that the list may be very largely increased in Chicago during the coming winter.

THE Advent season emphasizes repentance as leading to energetic action towards reformation of life. While the Lenten time permits us to dwell longer upon repentance in its subjective phase, even the warning note of Advent is intended to "stir up" the wills of God's faithful people, and the first collect for the season calls us to "cast away the works of darkness and put upon us the armor of light." The day is far spent, judgment is near, and brief is the time left us for doing works meet for repentance. We cannot begin too soon or too earnestly to redeem the time. The books will soon be opened and our account must be rendered. We must be about the Father's business, or it will soon be too late. The time of our sojourning here draws to an end; the night cometh when no man can work.

CONSISTENCY is a jewel, not always to be found in the crosier. In one of our dioceses, lately, the bishop interrupted the choir, to forbid the singing of a "gradual," but he has apparently not been able to stop the preaching of heresy in a neighboring Church pulpit. Let him go and hear such a sermon as is now before us, reported by an Eastern paper, and when a passage of the "new theology" occurs, let him rise and exclaim: "What do you mean by this? Stop! I say, I command you to stop!" We can do without gradu-als, if the bishop insists upon it, but we would like to see some things put down which are worse than "ritualism."

WE were interested and amused, the other day, in looking over the journal of the General Convention of 1877, to read the record of the vote on the memorial of the diocese of Wisconsin relating to a change in the name of the Church. Those voting in favor were the Rev. Geo. H. Hunt, of Alabama, and the Rev. Drs. Cole and DeKoven, of Wisconsin. Among those voting against the change were Drs. Whitehead, Knight, Hills, Burgess, Worthington, Dix, Seymour, and Mr. S. Corning Judd. The record seems to indicate that the editor of THE LIVING CHURCH voted with the majority at that time.

It is enough to discourage and disgust one who has been hoping and praying for the unity of Christendom, to read such an article as recently appeared in a paper professedly devoted to, and entitled, "Church Union." The writer heads his communication: "Creeds," and goes on, through a half a column, to misrepresent and caricature the very foundations of the Christian religion, and to discredit the last and indispensable condition of unity among Christians. What a worthless factor in Church union is a paper which allows a contributor to say that creeds are made to cut off Christians; that they cramp thought; limit progress; imprison the mind; are unjust, untrue; have caused more harm to the Church than all outward persecutions; are a standing disgrace to the Church; that there is no creed from the Nicene to the Athanasian that is believable or biblical, except in parts! What worse could the boldest infidel affirm against the Faith?

### BISHOP LITTLEJOHN ON THE AMERICAN LAITY.

In explaining to Englishmen through the pages of the October *National Review*, the position of the laity in the Church of the United States, with the view of throwing light upon the question of their larger recognition in the Church of England, Bishop Littlejohn has given to American Churchmen a statement of the positions in which the laity have stood in the past and still stand toward the work which the Church has to do in this country.

He dwells in the first place, upon the fact that the legislation of the States, particularly that of the New England States, has been entirely in the Puritan conception of the relation of Church and State. The Puritan yielded a deference to the State which he did not concede to the Church, and regarded both as an individualist. The colonial laws made the parish the unit and gave the laity the place which they had in the Congregational system. There

was no recognition of the clergy as men under mission from the bishop, no thought of the diocese with the bishop as its directing head. This state of things determined the shape which religion took for the entire country. It was on this basis, with the laity educated to these ideas, that the Church began its corporate existence a century ago.

The work of the Church has been aided, no doubt, by the admission of the laity into its councils in the diocesan and general conventions; but Bishop Littlejohn speaks of the power of the vestries in the parishes, out of a large experience, as working greatly to the injury of a body that is under the episcopal form of government. What he justly complains of is the fact that our laity make the parish too much the centre of the Church's life, and ignore the position and rights of the bishop and the diocese. This is especially seen in the settling of a clergyman in a parish. He is usually not sent by the bishop, but the vestry calls him, and too often dismisses him if his services do not give satisfaction. The bishop has the placing of his clergy taken out of his hands, and loses the control of his diocese because the laity, where the ecclesiastical law is based upon the Congregational system, have the power to call and dismiss the clergy in their own hands. This is our inheritance from the Puritans, and it is a great hardship for the Church which the Puritan system was specially devised to overthrow in England. The support of the clergy, the increase of candidates for Holy Orders, the support of the episcopate, the normal and healthy action of the Church, depend upon the giving up to the bishop by the laity the functions which they have allowed themselves to assume, and there can be no great success with us until these matters have been set right.

The intention to have the governing and directing powers of the Church in the hands to which they are divinely and ecclesiastically assigned, is clearly and decidedly announced by Bishop Littlejohn as the next real work to be undertaken in the Church; and this gives for us its chief importance to his essay. He has touched the sore spot with a masterly hand, and in a wise way, not denouncing the laity for standing in the way of the bishops, not failing to recognize their eminent services in ecclesiastical councils, not showing, in the least, a bitter spirit toward them, but showing kindly and clearly that the advance of the Church is the advance of a body that uses its episcopal functions in the right way. The essay has the quality of Christian statesmanship in it, and is probably the best survey of the internal and do-

mestic needs of the Church that has yet come from any of the bishops or clergy.

### ANOTHER OBJECTION FROM BOSTON.

Why should our Boston brother, Brooke Herford, get excited at the possibility of our calling ourselves "the Church in the United States," or some such name? Various Christian bodies have assumed titles which indicate their chief point of differentiation from other bodies. If the Congregationalists wish to emphasize the fact that independence of congregations is a radical principle of their religious organization, we have no objection to it, though we believe in and act upon the principle, duly guarded, of giving to our parishes all the independence compatible with harmony. If the Presbyterians consider their principle of presbyterian orders as vital, they may call themselves by a name indicating that fact, though we believe in the presbyterate and most of our clergy are presbyters. If the Baptists, insisting upon a certain ordinance, desire to be known to the world chiefly as contending for that, we do not rail at them as though we were condemned by their name, as not believing in Baptism. It does not disturb us at all, that these and other points of ecclesiastical polity and usage are emphasized by one body and another. We have them all, and the assumption of these exclusive titles by these bodies does not in the least affect us. It is admitted, we suppose, by all these bodies, that the greater part of those who are known as "Episcopalians" hold to a different view of the Church from that entertained by Protestants generally. We regard the historic Church as a much more important factor in the Gospel, than they do. We call ourselves, and we are called: "Churchmen." We do not deny to any who are baptized, the title of "Christian," but no one applies the title "Churchman" to any except to those who presumably hold to the Anglican idea of the Church, and witness to the same by fellowship in some of its branches. As our difference with the various "orthodox" denominations is upon the Church idea, and the ecclesiastical usages growing out of that idea, why should we be considered presumptuous in assuming a title which expresses this? It is a fact which is insisted upon by them and admitted by us. Why should they object to a name which indicates our especial emphasis of the historic continuity in the Church?

It is very inconsistent, to say the least, for those who deny that there is any continuity or authority in the Church, and worse than inconsistent in those who minister at our altars, to reproach Churchmen for



wishing to emphasize by a name the great fact which was obscured during the great era of conflict with Rome. If we believe that, in the interest of Christianity, this fact should be saved from entire oblivion, why should we not be permitted to perpetuate it in a name?

#### ANOTHER RESPONSE.

We thankfully record the following response to the action of our General Convention on the subject of Church unity, by the Baptist pastors' conference of New York, which lately met in Poughkeepsie:

WHEREAS, There is among Christians a prevailing and increasing desire for a more thorough co-operation in works of faith and labor of love for the spread of the Gospel and the extension of Christ's kingdom throughout the world; and whereas so honorable and so conservative a body of Christians as the Protestant Episcopal Church of America, in its General Convention now in session in Chicago, has entered upon the consideration of the question of "opening communication with the various bodies of Christians in the land, with a view to ascertaining if a disposition exists among them to promote organic unity upon the basis of the Apostles' doctrine and fellowship, and in the breaking of bread and prayers;" therefore,

Resolved, That we, as Baptists, profoundly sympathize with the desire thus expressed, and pledge ourselves to join with all the disciples of our common Lord in the endeavor to obtain that unity which "can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church," as constituted by our Lord and His inspired Apostles.

Resolved, That the prevalence of unbelief in every possible form, and of both organized and unorganized wickedness, so alarming to every true Christian and philanthropist, demands such combined action for self-defence, as well as for the extension of the Redeemer's kingdom.

"A prevailing and increasing desire" ought to lead Christians to some practical agreement. Will our Baptist brethren now follow out the line indicated, and ascertain what were the notes of the Apostolic Church? Will they abide by the witness of the first three centuries, on all doubtful points? We do not ask them to accept mere opinions, but to take historic facts, in evidence; and that, only as to essentials.

We quote the following from the Baptist *Standard*, not only for its good sense and good temper, but also as indicating the point of view from which the leaders of that denomination will regard this subject:

Now, for our own part, we rather admire the manly consistency of those Episcopalians, whether ministers or laymen, who, believing that the episcopacy as they hold it, is essential to genuine Churchhood, say this, frankly, and without flinching. It is at least quite certain that there must be some one form of Church constitution and order which is alone warranted by the New Testament. No man ought to say

that the Apostolic teaching and practice upon this subject were so utterly loose as that either nothing definite can be made out from them, or that one kind of Christian society is just as much a New Testament Church as any other. That cannot possibly be true. We do not see, therefore, that it ought to be regarded, in itself, an arrogant assumption for some one of the various Christian denominations to claim for itself the distinction of holding in purity and fidelity the Apostolic rule in this regard, or to claim that in the strict New Testament sense its Churches are the *only* Churches. Indeed, we can conceive that a taking up of this question, with the honest determination to settle it by the New Testament and by that alone, each denomination bringing its own Church order to that test, with however strong a claim in its own behalf, yet abiding by the result of the test in all Christian fidelity—that this might be a step toward that Christian unity which many persons seem to desire so much.

Our impression is that Baptists would be quite ready for this species of ecclesiastical arbitration. They are willing that any denomination, Episcopal or other, shall exert its exclusive right to the Church name, in terms however strong, provided it will do this in submission to that ultimate authority, the inspired Gospels, Acts and Epistles. \* \* \* Every question yet raised between them and other religious bodies, whether it be doctrine or ritual, Church constitution or Church order, the ministry and the diaconate—the whole controversy, with every point included, they are willing to take to that tribunal. And they are willing that those who come thither with them shall present any claim they please, however strong, or arrogant even, to the exclusive use of the Church name, provided they will test the justice of that claim by the sole word of our Lord Jesus Christ, and of those whom He empowered and inspired to found and to put in order His Church on the earth.

This is quite right, so far as it goes; but inasmuch as the Gospels and Epistles were not written for the purpose of founding the Church, but for the edification of the Church already organized and at work, it is quite improbable that we shall find in them explicit directions for doing what had already been done. We could not for a moment suppose that the true order and constitution of the Church as established by our Lord and His Apostles could in the least contradict anything in the sacred writing. The most, however, that we could expect from these writings, on this matter of Church organization, would be allusions to an existing order of things; and we have no right to require that they shall perform a function for which they were never intended. What we want to do, is to get at the facts as to the Primitive Church, nearest the Apostles' time. For this purpose we are bound to regard history and contemporaneous writings; and it is quite unreasonable to say that because we cannot find the command in the New Testament, we will not give any consideration to the fact clearly set forth in the history of

the times. We may wish that revelation had been much more explicit upon many points; but we may not presume to disregard other means of establishing the truth. It seems, indeed, that our all-wise Father in heaven has so restricted the inspired record that we shall be compelled to exercise our faculties, and to dig for wisdom as for hid treasure. When we consider that out of the New Testament writings, independent of other witness, men have wrested almost as many forms of faith as they have varieties of churches, we ought not to despise and disregard the helps which are within our reach, by means of which we may be guarded from error in discipline as well as doctrine. Every man practically makes his own Bible as well as his own Church, when he claims to accept nothing which he cannot by his own unaided perceptions find in the written Word.

#### BRIEF MENTION.

We notice that one of our former clergy, the Rev. Alfred A. Curtis, was consecrated last week as Bishop of Wilmington, in the Roman obedience. The papers say that in 1873 he resigned from the Protestant Episcopal Church and became "a Catholic." Yet he was baptized into the Catholic Church, and ordained a priest of the same by our Catholic Episcopate.—Some one has called attention to the fact that the marginal reading of the revised Old Testament gives "autumn crocus," for "rose," in the familiar passage: "the Rose of Sharon." We are inclined to think that the rose by that name would not "smell as sweet." Think of reading: "I am the autumn crocus of Sharon, the lily of the valley"!—It was very adroit in the House of Bishops to amend the proposed rubric in the Communion Office, making obligatory on certain days the use of the Nicene Creed "following." It is understood that one of the bishops refused to use this Creed as set forth in our Prayer Book with the "Filioque" interpretation, and said he would not go to church on those days when it was made obligatory. So the word "following" was dropped, and the bishop may go to church on Easter Day and use the Nicene Creed as he translates it!—How do the advocates of making a diocesan convention to serve as a final court of appeal, reconcile the proposition with an accepted principle of law, that legislative and judicial functions should not be exercised by the same body?—The Rev. Dr. Atwill of Toledo, says *The Church Chimes*, was the most faithful attendant of the Ohio delegation upon the sessions of the Convention, if, indeed, he did not out-rank all delegates. We understand that he has been at that business through

seven Conventions and has never made a speech. O Atwill, would that thy name were legion!—It seems that we are to have the "new theology" preached among us. Many of us came into the Church because we were tired of the new theologies and other "ologies" that were preached in the pulpits under which our early associations had seated us, and we thought we were coming where we could hear "the old, old story" as it was told in the early days. We don't want any new theology. The old is better.—An exchange notes the last ecclesiastical migration of the Rev. ———. He was formerly a Baptist, he then became a Churchman, then a Reformed Episcopalian, then a Presbyterian. As Artemus Ward said to Brigham Young: "How do you like it as far as you've got?"—A correspondent calls attention to the fact that the phrase "Protesting Catholics" occurred in an Act of Parliament passed in 1791, for the relief of 700 English (Roman) Catholics who drew up an appeal in which these terms were used.—We notice that in the opening services of a Reformed Episcopal church in Chicago, last October, the hymn, "The Church's One Foundation" was sung. The hymn was printed in the programme of the services, but the verse containing "by schisms rent asunder" was omitted. We approve of the omission, under the circumstances.—If our Congregational brethren, "churches," if you please, are willing to accept the Faith on the testimony of the Nicene council, can they not accept the episcopate on the same ground? This seems to us no more clearly set forth in the New Testament than is the Apostolic office as a commission to be perpetuated in the Church.—An exchange says: "Patti's favorite color is red, Mme. Nilsson's is blue, while Henry Irving's is crimson. They all match well with the old gold of American dollars."

#### THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

##### THE TEST FOR THE CENTURIES.

Our study of the history of the first three centuries of the Christian Church has brought us to the climax of faith and practice, when for the reformation of abuses in creed and order, the whole Church assembled her bishops in a general council. The object of our study has been attained, in that for all the after centuries we have now a pattern as to what the Church was and must ever be, if it conform to the divinely instituted fabric of the Apostolic and Catholic Church. To judge therefore as to whether any part of the Christian Church, or any body professing Christianity, has the right and authority to speak with the voice of the Mother Church, it is but necessary that we lay its creed, its order, and its organic life beside our ancient pattern and judge as to the correspondence.



## The Household.

CALENDAR—DECEMBER, 1886.

|   |         |
|---|---------|
| 5. 2nd Sunday in Advent.                            | Violet. |
| 12. 3rd Sunday in Advent.                           | Violet. |
| 15. EMBER DAY.                                      |         |
| 17. EMBER DAY.                                      |         |
| 18. EMBER DAY.                                      |         |
| 19. 4th Sunday in Advent.                           | Violet. |
| 21. ST. THOMAS, Apostle.                            | Red.    |
| 25. CHRISTMAS DAY.                                  | White.  |
| 26. ST. STEPHEN, Martyr,<br>Sunday after Christmas. | Red.    |
| 27. ST. JOHN, Evangelist.                           | White.  |
| 28. THE INNOCENTS.                                  | Violet. |

During Advent it is good custom to sing the *Benedicite* instead of the *Te Deum*.

DEC. 6.—ST. NICOLAS, Bishop and Confessor, was a native of Patara, in Asia Minor, and was appointed Abbot of the Monastery of the Holy Zion; afterwards was made Bishop of Myra, in Lycia. He died A. D. 342. He is considered the patron saint of boys, having rescued some children from a cruel death. He is said to have been present at the Council of Nice. His name is held in great honor both in the East and Western Church.

### CONTENTMENT.

BY MRS. J. H. MEECH.

I'm contented with my lot,  
I'm as happy in a cot,  
As a king with golden crown upon his throne,  
For the world is bright and fair,  
And my heart is free from care,  
While I know the Father careth for His own.

One who marks the sparrows fall,  
He who watches over all,  
Sweetly whispers, "Thou shalt never be alone,"  
So I've happiness untold,  
For the world can ne'er grow cold,  
While the loving Father careth for His own.

Clouds of sorrow, care, and pain,  
Overshadow me in vain;  
Though the sunlight from my happy home has flown,  
Still my heart would not repine,  
With my Saviour's hand on mine,  
While the loving Father careth for His own.

THE manuscript of "Watch on the Rhine," the famous German national song by Max Schneckenborfer, has been found.

MRS. CHAPMAN, in *The Nineteenth Century*, says that the entrance of women into the strife of the political arena would be their adventuring upon controversies with which, by nature and necessary habits of life, they are unfit to deal, and would moreover hinder, if it did not extinguish, the exercise of their proper womanly influences.

THE Hon. David Dudley Field, now in his 82d year, but looking not older than 60, still rides horseback daily, and is in perfect health. This exercise, he said the other day, is the best possible for old men, because it produces the desired results with the least exertion. Asked whether the chances of a young lawyer's success are as good now in New York City as 50 years ago, he replied: "Just as good. Legal success has always been difficult. What is needed are brains, attention and vitality." Mr. Field is over six feet high, and weighs 215 pounds.

PROF. HUXLEY'S "authorities" as against the Creation narrative of Genesis, are dropping away from him. In the controversy between Mr. Gladstone and Professor Huxley, the professor complained of Mr. Gladstone's disregard of scientific authorities, and in this connection mentioned Professor Dana. In the new number of *The Nineteenth Century*, Mr. Gladstone publishes a letter from the American professor to a friend, in which he says: "I agree in all essential points with Mr. Gladstone, and believe that the first chapters of Genesis and science are in accord."

THERE no longer seems to be any doubt that St. Michael's church (Charleston, S. C.) steeple was not moved or its position in any way changed by the earthquake. The wrenching of the front and side wall and the porch is now attributed to the raising of certain parts of the church and not to the sinking of the steeple, as was at first supposed. The centre aisle and vestibule, from Meeting street nearly as far back as the chancel, are raised and lowered, while in the middle of the aisle the opening of a good-sized fissure can still be seen. The flagstones in the centre of the vestibule, which were raised about 18 inches by the earthquake, have sunk about eight inches and are gradually settling down to their former level. In shoring up the front wall of the church, the first pew on the north side of the aisle has been removed, disclosing a large cavity in the wall, produced by a shell during the bombardment of the city. The spot was covered at the time by Mr. Beasley, the sexton, with a board bearing the date of the occurrence—August, 1863. The shell itself is believed to be imbedded about two feet under the ground.

No neighborhood in any other American city can show such a collection of elegant residences as is found within a radius of five blocks on what is known as the "North Side" in Chicago. Beginning on Pine street, near Erie, is the marble house erected by the late Perry H. Smith, and on the next block stands the great brown-stone mansion of Cyrus H. McCormick, inventor of the reaper which bears his name. Opposite the Smith mansion is the \$250,000 one of George Sturges, the banker, and a block east, S. M. Nickerson, president of the First National Bank, has a home where not only are the walls and floors of marble, but the ceilings are marble set in oak frames. R. R. Cable, of the Rock Island road, lives diagonally across the street from Mr. Nickerson, and to the south is the residence of Judge Tree, United States Minister to Belgium, which cost \$400,000. The Farwell brothers, dry-goods men, have houses near by which cost a quarter of a million apiece, and Potter Palmer, hotel proprietor and capitalist, overshadows them all with a brown-stone castle on the lake shore which cost \$1,000,000.

HEROISM, says *The London Spectator*, is not yet extinct among English-speaking people, though it may be dying in the House of Commons. In December last, the American ship *Cleopatra* was described by Capt. Hughes, of the Liverpool steamer *Lord Gough*, near the St. George's Shoal, with her colors at half-mast, and evidently sinking. The gale and sea were so terrible that it seemed madness to help her, but volunteers came forward and a boat was manned, when suddenly the colors were hauled down. Capt. Hughes, however, persevered, the desperate adventure succeeded, and the crew of the *Cleopatra* were saved. The United States Government forwarded thanks and rewards to Capt. Hughes and his men; but noble as their conduct was, Capt. Pendleton, of the *Cleopatra*, had done a nobler thing. He was asked why his colors were hauled down, and replied: "Because we had no boats, and thought it wrong to imperil other lives in a hopeless attempt." The *Cleopatra* was then waterlogged, and Capt. Pendleton and his men faced the certainty of death by drowning rather than tempt others—strangers—into danger. Honor to the name of the brave. That deed on the

*Cleopatra* is equal to the conduct of the soldiers on the Birkenhead, and should live like it in song.

A WRITER in *The Independent*, speaking of enterprise in England, says:

"As a rule, advertisers are not very humorous. The trade-mark of an ark, with the motto 'Safety from fire' upon the match-boxes, I love to quote as an instance of it; but Mr. Romeike is an exception. In his 'Bitter Cry of the Genteel Unemployed' he professes to have invented for the benefit of an out-at-elbows aristocracy and land gentry a new profession—that of fashionable escort or male chaperon. For ladies who visit London, or, being in London, have no male friends to accompany them to places of public amusement, or on shopping expeditions, he supplies this most desiderated article. To those to whom expense is no consideration he offers the services of younger sons of peers, baronets, and 'at least one Colonial bishop' (in full clerical attire), at a pound an hour. Less expensive, but still 'high-toned escorts' from the University and Junior Carlton Clubs can be furnished for a pound a day. Bar-risters and Civil Service officials, 'very useful for omnibus work and the Soho Bazaar, can be engaged (like cabs, only cheaper) for eighteen pence an hour.' I suppose Mr. Romeike is in fun; but when I remember how hard times are with all the classes to which he refers, the idea seems almost as practical as it is droll."

### THE SECOND SUNDAY IN ADVENT.

BY E. O. P.

Our second Advent collect is another of those given by Cranmer and his assistants in 1549. At that time English translations of the Bible were only beginning to appear, so a prayer for right use of the treasure might well be inserted in our Book of Common Prayer, by its compilers.

In this collect is plainly recognized the fact that all ways of receiving and digesting the Holy Scriptures cannot be expected to bring the "blessed hope of everlasting life." Our Divine Master has set forth in a parable that the soil has largely to do with fruitful reception of the seed, the Word of God, and that much care is needed after the sowing lest the seed be plucked up, withered away, or choked, ere the harvest time.

And just as sunshine, and rain, and dews, are necessary for the unfolding of each seed in our gardens, so, if the Word of God in the soul is to be developed until the one sure hope is embraced, it must have the light of the Holy Spirit, and be nourished by the dews of His grace. To this end much recourse will be had to the divinely appointed agency of prayer—prayer that is not only asking, but which includes all acts of intercourse with God; and whether this is secured by listening for His voice, or by devoutly gazing upon Him, there can be no better glass by which to see God, nor medium through which to hear Him, than we have in His own inspired Word.

But, if like the Psalmist we would win from God's words sweetness unto the throat, and more than that of honey to the mouth, like him we must be able to say of God's law, "all the day long is my study in it." Like David we must be able to tell Him Who is the God of all comfort, "I will not forget Thy word," if we would desire to say: "The same is my comfort in trouble." But to "hold fast" the blessedness

our collect mentions, there is yet another requisite than the comfort of God's holy Word. The Apostle tells us: "If we hope for a thing then do we with patience wait for it." There may, indeed, be quiet endurance in waiting for that for which we long, but patience has its deeper meaning—*suffering*, which is also a great incentive to hope of final joy, and leads to an eager embrace of it.

The singular ending, "in," instead of "through" our Saviour Jesus Christ, may be taken as a helpful reminder that all members of Christ are knit together in His mystical body, and that our "blessed hope of everlasting life" is in His own Incarnate Life—renewed therefore, in every sacramental reception of Him Who is "the Hope of glory."

One life divine  
Through all the branches of the Mystical Vine  
Flows ever, even as the same breath of air  
Lifts every leaflet of a mighty grove.

### MAURICE AS A BOY.

The life of the Rev. Frederick Denison Maurice illustrated Milton's familiar lines:

The childhood shows the man,  
As morning shows the day.

In his boyhood he was honest and truth-telling, gentle and affectionate. He was never known to utter an unkind word to his companions, or to do them an ungenerous action. On the contrary, he never seemed so delighted as when he had opportunity to do them a favor, even when it required him to deny himself. Generosity seemed as natural to him as selfishness was to other children.

When he was five years old, he came, one day, into the familiar room, with a biscuit in one hand and a flower in the other. A gentleman happening to be present, whispered to Frederick's mother:

"Children always give up what they least care for. Now we will see which he likes best."

Then turning to the child, he said: "Frederick, which will you give me, the flower or the biscuit?"

"Choose which you like," answered the boy, holding out both hands.

One summer evening, while he and two other boys were rambling in the country, an angry bull forced them to take refuge upon an embankment in a large field. They were safe there, but the bull by pacing round, kept them prisoners, until the approach of night warned them that their parents would grow uneasy at their long absence.

The boys decided that one of them should make the attempt to procure assistance, and drawing lots was spoken of.

"No," said Frederick, "I am the oldest; it is my duty to go."

Quietly he descended the embankment whilst the two boys tried to divert the bull's attention. But the bull followed Frederick, who retired facing the animal, slowly bowing to it with his hat at intervals—according to a theory which he had heard of on managing angry beasts.

When he had approached so near the gate that he could reach it before the bull, by a smart run he made the final rush and got through, thereby increasing the animal's rage. In a few minutes he returned with a man, who drove away the bull and released the two boys.

A man who would risk his life to save a friend from danger might refuse to accept mortification for himself to save his friend's feelings. But young Mau-

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rice was quite equal even to the self-denial.

He and a friend while students at the university, were walking over the Isle of Wight. At the end of a long day's walk, they met a party of fashionable friends, who insisted that the students should call upon them at their house and pass the evening.

The two friends retired to the inn to turkish up their travel-stained garments. Upon looking for clean stockings—in those days short breeches and long stockings were worn—they found only one pair remaining in the joint wardrobe.

These were silk ones, and belonged to Maurice. With his characteristic generosity, he urged his friend to wear them, who could not allow the self-denial.

This dispute ended in a compromise. Each put one stocking upon his right leg. With one clean stocking on, both shuffled into their friend's parlor, trying to conceal the disreputable leg and to put the best foot foremost. In after years the two had many a hearty laugh over the shifts they resorted to keep the unclean stocking out of sight.

#### SCHOOLS OF THOUGHT.

We naturally think the High Church school the best in the Church of England, but when we look back to no very distant days, and remember how Baptismal Regeneration and Apostolical Succession formed almost the whole of the teaching to be had from thousands of Anglican pulpits, we cannot shut our eyes to the meagreness of such spiritual pasture, and to the need of a corrective in the teaching of a school which laid more stress on personal religion. Each of the three chief schools in the Church of England has its special place and function, which could not be left empty without much loss to the body corporate. The High Churchman has to uphold the corporate and family idea of religion, the historical view of Christianity, the dignity of worship, the sanctity of sacraments, the continuity and solidarity of Catholic theology; the Low Churchman has to maintain the importance of individual piety, of experimental religion, of the use of emotion, of non-official religion in general; the Broad Churchman has to keep before men's minds the truths of the sacredness of reason, of the social, political, and, so to speak, natural and human side of Christianity, showing that it is concerned with a multitude of things which are neither doctrinal nor ritual, but not the less part of our necessary life. All three schools constantly fail, collectively and separately, to fulfil their ideal functions. There are High Churchmen who are mere formal ceremonialists, having no idea beyond the minute performance of services; there are Low Churchmen who have lost sight of practical religion in a cloudy Antinomianism, expressed in shibboleths whose meaning they have well nigh forgotten; there are Broad Churchmen whose only activity is exhibited in endeavoring to destroy belief in the supernatural. But all these are distortions and caricatures of the genuine types, and the very fact that such distortions are possible, and even common, proves the need of corrective influences, to prevent any one of them wrecking the entire Church by the prevalence of such distortions over any wide area.

The Church of England would be spiritually poorer at this moment if she could not reckon among her worthies such

names as Pusey, Keble, and Neale in one school; Cecil, Edward Bickersteth, and Frances Ridley Havergal in another; Maurice, Kingsley, and Hardwick in the third; with all the various teaching and presentment of truths connoted by them. It is for the best interests of the High Church party, not that its two great competitors should cease to exist at all, far less that they should be violently extruded, but that they should be at their own very best of character and efficiency. The lamentable deterioration of the Low Church school during the last twenty years into a mere polemical and litigating faction is almost as bad for High Churchmen as for the Evangelicals themselves, for it tempts them to self-satisfaction at the contrast they present, and what is perhaps worse, to undue depreciation of those truths to which the Evangelical school has habitually witnessed, as thinking them involved in the general disrepute which has come on the furious ungodliness and coarse immorality of the Church Association. But a really devout, loyal, hardworking Low Church party would be a great advantage to the whole Church of England, and would keep up a healthy spirit of emulation in its competitors. The same holds good of the other great section, and a few hundred Kingsleys would be welcome, could we only get them, for the dilettante, unworking attitude of the caricature Broad Churchman who merely talks the cant of his school, and does nothing, is healthy neither for him nor for others. But all three schools may usefully supplement each other, and there is no question at all that they represent permanent varieties of the human mind, which must be with us under any changes of outward conditions, and therefore a true Church ought to have room for all three, and power so to adapt her teaching to their several needs as to retain their allegiance and affection. —*Church Times.*

#### APPELLATE COURTS.

SPEECH OF THE REV. F. P. DAVENPORT IN THE GENERAL CONVENTION.—  
(Concluded.)

"*Expressio unius est exclusio alterius.*" "The expression of one is the exclusion of another." We may not claim more, sir, than the constitution itself gives. Now let me point out one other objection made to such legislation, and that is that it would seemingly, at least, abridge the rights of bishops. Sir, to the Convention of 1789 certain delegates were sent with defined powers. It is a common law maxim that what A does by another he does by himself. Now mark you the course of legislation. We come to the question of the amendment of a Prayer Book and what do we do? We simply say that we shall make these amendments in one General Convention, certify them to another and then they are law. Now if this is the theory that is advocated by the distinguished deputy from Louisiana touching the inherent rights of the dioceses, then why was not the Book Annexed, for instance, submitted to the diocesan conventions, and when these deputies came up here, simply a vote taken as to whether or no the dioceses would vote for it? Why was it that it was thrown back into a different proposition? Because it was understood that they had only the power of notification; we wanted the deputies to listen to that which the General Convention did, not simply enacted upon the subject itself. And so, when you come to consult the course of legislation you find, as a matter of fact

that the Church itself by this General Convention enacts for the dioceses. I want to point out right here another fact in the legislation of the Church. I know of no system of jurisprudence in the civil law in which the body which defines offences and provides punishments, has not the right to institute the mode of trial. Some lawyer who is present will probably correct me if I am wrong. Now this General Convention provides by a general canon that certain offences shall be those for which a man may be tried. It provides what the sentence shall be, if one is guilty, and I submit to every lawyer in this house that co-existent with the power of trial must be the power to say how the trial shall be conducted. Now, this is a point which we must not lose sight of. The diocese is not in every case, excepting under the general law laid down in the canon by the General Convention, empowered to define certain offences, try offenders and pronounce sentence; but they tell us when we come here, that there shall be no definite way in which appeals may be heard, that the whole question of evidence may be sifted carefully, or that a man may have a right to a change of venue. When we come to ask for recognition of those God-given principles of justice, which in the civil law are well known and admitted—when we come to ask that the dioceses be recognized as having inherent rights, no man will stand on this floor to-day and with more earnestness and willingness plead for the rights of the individual dioceses than myself, but there is a right which is above the right of the dioceses, for, gentlemen, as we come to look at this question, mark you what is law? There is one Law-giver. The law provides so and so in one portion of the Holy Scriptures. Law is in the world but the shadow of infinite justice; and will a man tell me that there can be in any sense a willingness on the part of the Church to say that the law of the Church of Christ, the pillar and ground of the Truth, shall be less merciful, less just, less willing to listen to appeal than the law of the land? I think not. Whenever an argument is made against this majority proposition, as against all Courts of Appeal, then let us remember that, as a judge said to me the other day, an unbeliever, with quite a sneer: "You have no Court of Appeals. We worldly men are more just. We have our Courts of Appeal." Let it not be said, deputies, that the American Church is less just than is the civil body which we call the State. Well, then, I have said that in certain cases we have taken away the power of the dioceses, as for instance, in this question of notification, but how was it done? This same principle that what a man does by another he does by himself, acts here. It was done by the action of those who were sent to represent the dioceses. When deputies sit upon this floor, they sit recognizing the jurisdiction, not simply as having inherent rights. I speak now in that sense in which we are supposed to be deputies from the dioceses. But there is another side to this question. We may not forget that we belong to the Church of Christ. The distinguished gentleman from Pennsylvania said the other day that we are Catholic, whether our name is so or not. Then if we are, let it go forth to the world that the universal body of canon law—the canon law which reaches back to the very time of the Apostles themselves almost, and recognizes on every page of it the power and right of appeal—let it be said that the canons of the great Provincial Coun-

cil and the canons of the Lateran Councils even, recognized the right of appeal. Let it be said that we are Catholic enough, if we are so, to have this right of appeal. Let it be so that we may stand with our faces to the world, unashamed, because we are willing to hear the cry for justice. But, deputies, there is a point which I desire to present, one other point, and I shall have finished, and it is this: That we seem to forget in this House of Deputies, that there is a vote recorded outside. We think that we settle a question by simply passing a resolution here. There are plenty of people in the United States who imagine they can settle almost any question moral or otherwise, by an act of Congress. In a certain sense, we imagine that when the vote is taken here it is a settlement of the question. No, it is not. The settlement of the question will come later.

There is a voice outside. There is a verdict which is rendered outside that you and I cannot forget, neglect or despise. Let me plead then for the passage of the majority report of the resolution upon the basis of justice, first, as a matter of law, and second upon the eternal principles of justice as a matter of right. Let me plead for it, not simply for the clergy. Let them be tried as men; but ought you not when you try them as men, to give them the rights of men? Do not say to them: "You gave your life to the Church, you left a profession that might have brought you influence, power, money; you came and laid it all at the altar's foot, and now lie down and let whatever court may, walk over you. This is all you can expect." Nay, let us, as we act on this, remember these points and more. I plead now for the episcopate of the Church. This talk of Diocesan Courts of Appeal will not work. Who does not know that every bishop knows exactly what is going on in the diocese? He is put in a position where he must know; he goes in and out in this parish and another, and he sees this and that thing; he cannot be, and I defy a man to say that he is, absolutely impartial when a case is brought before him as a diocesan bishop. I do not believe a man will honestly say that he can be absolutely impartial. Will you therefore put the burden on the bishop of having to conscientiously perhaps, deny an appeal? or rather, will you take the whole body, the bishops, the priests, the laymen, will you give them all a higher court to which they may have recourse? Will you give to a bishop the power, not simply to decide a case, and perhaps feel afterwards, under the weight of public opinion, that he has made a mistake? Let me point out another thing. There is a sense in which there is a vote of public opinion on these ecclesiastical trusts. When the world sees that evidence is *ex parte*, or when perhaps that one has given evidence where there is distinct and positive proof that that person has expressed an intention to ruin the character of a certain clergyman, or when it sees that a man is allowed to sit on this court, who is also a juror, after having expressed opinions upon the case, the world will say that trial was unfair. We may all feel that it is unfortunate. We may all feel that it is to be regretted, but the whole world will say it, and our usefulness will be so much the less. Therefore, for the episcopate, for the honor of your own body, for your sense of justice, for your recognition of what is due a man as a man, to try him by every principle of justice, true to your

position as a Church, enact that right of appeal recognized by the Provincial Councils of the Church. For all these reasons therefore, let us have a Court of Appeals, that shall stand in the calm, cool light of pure judicial inquiry, who shall have the conscientious that they act finally, that they act not as a Court of Appeals only, but to better the diocesan courts.

#### LETTERS TO THE EDITOR.

##### CHANGES IN THE PRAYER BOOK.

To the Editor of *The Living Church*:

May I make use of your columns to say that the "Official Notice" of the changes made in the Prayer Book, will be ready Dec. 1st, and copies of it will be immediately mailed to all the clergy whose names shall have been received from their respective bishops. If any clergyman fails to receive a copy promptly, he may take for granted that I have not received from his bishop the canonical list of clergy connected with his diocese or jurisdiction. A request for such list was made of every bishop two weeks ago, but at present, less than half the bishops have sent it to me.

A copy of the "Official Notice" will be sent to each deputy in the recent Convention.

Other persons can obtain copies, or extra copies will be furnished, at the rate of 10 cents per copy, postpaid, the cost of making and distributing the pamphlet.

CHARLES L. HUTCHINS,  
Secretary.

Medford, Mass., Nov. 29th.

##### THE CENTENNIAL OF THE CANADIAN CHURCH.

To the Editor of *The Living Church*:

You of the Church in the U. S. A. celebrated, and the Church in Scotland celebrated, with not one whit too much enthusiasm the centenary of the consecration of your first bishop. We in Canada greatly sympathized with you. I feel sure you will sympathize with us in Canada when next year we celebrate the centenary of the first consecration of a colonial bishop of the Church of England. I am sure you will—for we had given us then what was denied to you as British colonies.

I am sure you will—for the priest consecrated bishop, was one who had charge of Trinity church, New York.

I am sure you will—for the sake of his loyalty to his country's flag; for what of blood and treasure have you not and will you not (if need be) spend to protect the honor of the stars and stripes.

At the last General Convention in Chicago the present occupant of the throne first erected for Dr. Charles Inglis was present, and I believe received the assurance of the presence of some of Bishop Seabury's successors.

At the last provincial synod of Canada, at Montreal, the following report was adopted, which I feel sure will have great interest for your readers.

"The Joint Committee appointed to suggest arrangements for the celebration of the 100th anniversary of the colonial episcopate, beg to report that a resolution of praise and thanksgiving be adopted as follows:

1st. Whereas the 12th day of August, 1887, is the 100th anniversary of the first establishment of the colonial episcopate of the consecration of the Rt. Rev. Charles Inglis, D. D., first Bishop of Nova Scotia, to whom was entrusted the episcopal oversight of the whole British possessions in North America; and whereas since the founding of the first colonial episcopate a most marvelous growth, especially during the last

40 years, has marked that episcopate—the Church of England possessing today no less than 82 colonial and missionary bishops;

*Resolved.* 1st. That the Provincial Synod of the ecclesiastical Province of Canada desires to record its deep sense of thankfulness to the great Head of the Church for the signal blessings conferred by Him on the English branch of His Church, by the great extension of her colonial episcopate, and the consequent enlargement of her borders.

2nd. That a central commemoration be held at Halifax on or including August 12th, 1887, being the anniversary of the consecration of the first colonial bishop. An earnest effort should be made to secure the presence of the following:—(a) As many as possible of the bishops of B. N. America, (b) a delegation from the Provincial Synod, (c) a delegation from the Convention of the Church of the United States, (d) a delegation from each diocesan synod of Canada.

3rd. The central commemoration should be conducted as follows: There shall be (a) a special service of thanksgiving in one or more of the churches in Halifax on Aug. 12th; (b) a commemoration service or sermons by a selected preacher or preachers on that day or the Sunday following; (c) a public meeting with addresses by selected preachers.

4th. The Archbishops of England and Ireland, and the Primus of the Church of Scotland, and the venerable Society for the Propagation of the Gospel, shall be requested to make such arrangements as may be practicable for a simultaneous commemoration in England and throughout the British Empire.

5th. The clergy throughout the Dominion shall be requested to hold a special commemoration service of thanksgiving on the last Sunday in July, 1887, and at each service to give instructions to their congregations with respect to the history and progress of the Colonial Church. The offerings at such services as well as at the central commemoration in Halifax, should be given towards the erection of a memorial cathedral in the city of Halifax, the see of the first colonial bishop. It is recommended that all such offerings be remitted to Halifax previous to the celebration of August 12th.

6th. That a joint committee be appointed by this synod to advise and cooperate with the local committee in Halifax.

As a member of both committees, I venture to ask your influence, and the influence of all Church newspapers in the United States. D. C. M.

##### THE "GIVE UP" PLAN.

To the Editor of *The Living Church*:

The obvious inference to be drawn from the speeches made by some of the deputies to the late General Convention is, that they believe and teach that we are Churchmen because of taste, association and tradition, and a belief that it is expedient to retain the historical form of Church government, viz.: Episcopacy. If there is no other reason for being Churchmen, what very great obstacle is in the way of forming an immediate union with that numerous and aggressive Protestant body—the Methodists? They would, no doubt, concede to such congregations as might desire it, the liberty to use forms of prayer drawn in part, or wholly, from the Book of Common Prayer; they have an Episcopal form of government, and their bishops are in a position to fulfil the functions of "executive officers" better than our own, and, doubtless, they would modify their system in some degree to meet our wishes. If some of our Calvinistic brethren hesitate on account of the Arminian theology of the Methodists, will they not "give up" some of the "points" for the sake of union? We may well believe that the Methodists will be equally accommodating, and permit the brethren who have tender consciences to hold a modified form

of Calvinism as a "pious opinion." Many of us would be glad to form a union with the great body known as Methodists, were it not that as Churchmen we are convinced that there are some things that are not ours to "give up." By the fact that every man who ministers in our Communion must be ordained by a bishop in the line of the Apostolic Succession, the Church teaches us that the only valid ministry is in the historic Church; this we cannot "give up;" this is the reason for our existence; if we do not believe it, being eighth on the list as to numbers, in this country, it would be in every way expedient that we cease to exist as a "denomination," and permit ourselves to be absorbed by some larger body of Christians.

What do we gain by minimizing? He would be a bold man who would assert that the maintenance of the doctrine, discipline, and worship of the Church in their integrity is an occasion of weakness, for, on the one hand, many who under our teaching come to appreciate their privileges as children of the Church, to reverence her sacraments, and prize her holy ways, when they are told that the Church is no more a Church than the latest sect, that our sacraments are not means of grace, seek refuge from perplexity and contradictions in Rome; while on the other hand, the lax and indifferent go to swell the ranks of dissent, or, are held by us because they like the clergyman, or the music, or the "good society." Would it be hazarding too much to say that, with few exceptions, the clergy find the strength of their parishes not in those who "prefer" the Episcopal Church, but in those who are Church people from conviction, and cannot be anything else? Is it not upon this element—the Churchly element, we may call it without offence—that we must depend for the workers in our parish societies and guilds, for helpers in our missions and Sunday schools, for generous and systematic giving, for regular attendance upon the services of the sanctuary? If this be true, would it not be the part of wisdom to try to strengthen this element?

A generous High-Churchmanship, a Churchmanship that is in sympathy with orderly progress, with the culture of our age, that is able and not afraid to contribute something towards the solution of the grave social and religious problems of the day, but one that will not surrender our distinctive principles and legitimate claims, is the type most in accord with the genius of our American Church, and with the work given us to do in this republic.

JOHN T. ROSE.

Springfield, Ohio.

##### HYMNS ANCIENT AND MODERN.

To the Editor of *The Living Church*:

On reading the report of the late convention of the diocese of New York, I was pleased to see the movement with respect to the use of "Hymns Ancient and Modern" in the Anglican Church of America. In seconding this important matter, I feel I am merely echoing the desires of a great many throughout the various churches, and cannot but believe the substitution of this grand compilation in place of the Hymnal at present in use would add to the beauty, richness, and perfection of our beloved Church and her services. Having for many years been accustomed to no other hymns, the result of a comparison with the one now in use in America is, in the writer's opinion, and in that of others similarly situated to judge, a de-

cid preference for the former. It is admitted that for variety and adaptability to public and individual requirements, the "Hymns Ancient and Modern" are unequalled, and the doctrines of our mother Church are so clearly set forth as to merit for them the title of "Hymns for the Anglican Church." Will not some interested plead for their adoption, assist in uniting the services of England with America by another golden link, and respond to the desires of many Churchmen who long to listen to a service that will remind them of the cathedral ritual of old England.

As a communicant of the Anglican Church, I cannot urge too strongly the adoption of these "Hymns Ancient and Modern" by the branch Church in America, and at such an important time as the present, to those desirous of a change, the necessity for the required effort without delay is apparent. While the momentous question of Prayer Book revision is being considered, would it not be *apropos* to the occasion to consider also the musical portion of the service?

It is admitted also that the tunes set to the various hymns are far more ecclesiastical than those in any other books, and if adopted would tend to ennoble our already beautiful service.

G. DAVIS JAMES,  
F. S. Sc., etc., London, Eng.

Albuquerque, New Mexico, 1886.

##### THE UNITY OF CHRISTENDOM.

To the Editor of *The Living Church*:

We are apt to lose sight of the simple grandeur of this thought in the localisms which beset most of the discussions finding vent in the press of our day and land, and so are in danger of dissipating much of the strength of the feeling that is throbbing so mightily towards this blessed consummation.

I beg to commend most earnestly to readers who wish to go to the very heart of the great subject, two works which touch with masterly hand the life of the whole matter, viz: Essays on the "Re-union of Christendom" by members of the Roman Catholic, Oriental, and Anglican Communions, published by I. T. Hayes, London; and "The Papacy" by the Abbé Guettée, with introduction by Bishop Coxe, (Carlton, New York.)

The latter work is unique in its interest, as coming from the pen of one of the most thoroughly equipped ecclesiastical historians that the Church of Rome ever produced, the extent and the accuracy of whose learning forced him, in our own day, to the conclusion that "Catholic" and "Papal" are terms mutually destructive of each other.

The last noble words of his book are these: "The Catholic tradition contradicts the Papal system. Hence you cannot be a Catholic and accept this system. Be a Papist if you will, but do not then call yourself a Catholic. Would you be a Catholic? Then no longer be a Papist. There is no possible compromise."

If the point of these works were thoroughly mastered, it would be seen that we are standing to-day in the historic Catholic Church, possessing the reality, if not the name.

And I cannot help thinking that holding the divine reality, (most unworthily, if you choose), and boldly claiming the corresponding name and title, as against a foreign and non-Catholic usurpation, fewer of the Church's sons would be looking outside our own border for the "Catholic Church."

WILLIAM C. BUTLER,  
Leeland, Maryland.



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