

# The Living Church.

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

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## CHRISTMAS DAY.

BY O. W. R.

Welcome all wonders in one sight!  
Eternitie shut in a span,  
Summer in winter, day in night,  
Heaven in earth and God in man. —*Crasbare.*

Blest natal day of Christ,  
With loveliest glory kist,  
We hail thy dawn!  
O Day most glorious  
That gave our Lord to us—  
Auspicious morn!

Bring light, and love, and peace—  
And tend'rest joy increase—  
To all mankind!  
May peasants bless thy ray,  
And kings, their rule be-stay  
With bliss refined!

May chimas, with joy, proclaim  
The tidings that erst come  
From Bethlehem;  
May willing hearts and feet  
Hasten the Babe to greet—  
Made Man for them!

May nimble fingers twine  
Green garlands for the Shrine  
Of church and home;  
May holly-berries glow,  
And mystic mistletoe  
From woodland come.

To banish winter's gloom,  
And give the darkest room  
Some ray of hope.  
That Spring again shall reign—  
That Heaven's joys remain.  
Its gates shall ope.

May grateful gladness dawn  
Old Time's most dreiful frown.  
In hall and cot;  
And love and truth and glee  
Form a blest unity  
And ne'er forgot!

Blest Christmas, Holy Day!  
Most holy holiday,  
Feast with pure joy  
The waiting earth, and bring  
All men Christ's praise to sing  
Free from annoy!

## NEWS AND NOTES.

THE REV. W. HAY AITKEN, the celebrated English Missioner, has been invited to organize a series of missions in this country, and expects to begin work in New York next fall.

MY appeal for funds to found a LIVING CHURCH in St. Luke's Hospital, Chicago, has already brought me many beautiful and touching letters. If only each subscriber would send me fifteen cents, the entire sum necessary, \$3,000, would be raised. Think of it.

A GOOD idea of the remoteness of some missionaries on this continent from the centres of civilization, may be gained from the knowledge that a letter written by the Bishop of Athabasca to THE LIVING CHURCH on August 13th last, only reached this office on December 22.

THE Right Rev. T. B. Fuller, D.D., Lord Bishop of Niagara, died at Hamilton from the effects of a seemingly slight accident on Wednesday of last week. Dr. Fuller was born in his see city in 1810; was for fourteen years rector of St. George's church, Toronto; and was consecrated in 1875. He possessed great wealth which was principally invested in this country.

THE Presiding Bishop has taken order for the consecration of the Rev. William Paret, D.D., Bishop-elect of Maryland as follows:

Place, church of the Epiphany, Washington; time, Thursday, January 8, 1885; consecrator, the Presiding Bishop; presenters, the Bishops of Maine and Pittsburgh; preacher, the Bishop of North Carolina; present and assisting, the Bishops of Pennsylvania, Western New York, and Central Pennsylvania.

A SUBSCRIBER points out that the London Times was mistaken in saying, in an article copied into our columns, that Bishop Seabury's name was not to be found in biographical dictionaries. In one published by Norman White, in Richmond, Va., in 1826, this notice of the Bishop may be found, "Seabury, Samuel, D.D., an Episcopal clergyman, Bishop of Connecticut, and the first diocesan in the United States, published two volumes of his sermons, and died in 1796."

As was generally anticipated, Lord Plunket, Bishop of Meath, has been elected Archbishop of Dublin in succession to Dr. Trench. His Lordship is a very low Churchman, but is very popular with all classes. His wife, who brought him great riches, is the daughter of the late Sir Arthur Guinness, the celebrated brewer and munificent restorer of St. Patrick's Cathedral. The new Primate is in his own right a peer of the United Kingdom, so that there will now be three Archbishops in the House of Lords.

In a "Note" two weeks ago, I spoke of a prominent Unitarian minister having been "admitted to the Church by Confirmation." This expression has been criticised, not unjustly. I may be allowed, however, to explain that I by no means meant to say that Confirmation could admit to the Church

viewed as a whole. My idea, badly expressed, was that the sacred rite is a requisite of admission to our branch of the Church, for those already baptized persons who come to us from non-episcopal bodies. I trust this explanation will prove satisfactory to the four gentlemen and one lady who have written to me on the subject, and whom I have to thank for the courtesy of their communications.

MORE than twenty years ago, when Lord Rector of the University of Edinburgh, Mr. Gladstone, when visiting its library, was shown a copy of the catechism of John Hamilton, Archbishop of St. Andrew's, printed there in 1552, not long before the Revolution which made an end of the old establishment in Scotland. It is rather an elaborate performance, and, written in the vernacular Scotch of the period, was intended for popular use. Mr. Gladstone advised that it should be reprinted, and after a long interval his advice has not only been taken, but he has furnished the new edition with a preface of three pages. Hamilton's Catechism is Catholic in its general tenor; one point in it, which commended it to the Premier, (who lays stress on the fact in his preface) and will commend it to Churchmen generally, is that nowhere in it is any mention made of the Pope or the See of Rome, proving that in that day the National Churches were much more independent than is now generally believed.

DR. NEVIN sends to the London Guardian the following statement concerning the provisional liturgy adopted by the Reformed Italian Church:

"The Bishop of Long Island, who at the request of both the late and the present Archbishops of Canterbury assumed the temporary care and protection of the Italian Catholic leaders, acting as provisional representative of the commission appointed by the Anglican Episcopal at Lambeth, 1878, to deal with such cases, authorized them, in working 'for the reform of the Church in Italy upon the model of the primitive Church,' to make use provisionally of the forms of worship set forth by the Church in England and America; or of so much of them as may be found needful, as well as of such part of the Latin uses as is consistent with the faith and order of the truly Catholic and Apostolic Church."

"In producing their present Liturgia they have acted within these general limits; which permit omissions, but not additions, unless taken from the Ambrosian, English, or American uses. The only addition that I have noted is the giving of the cup to the laity. This book was not revised by the Bishop of Long Island, nor has it received any formal approval from him. It bears an entirely provisional character in the movement. It will be, I suppose, a stepping-stone to a later revision, which will be free to take into consideration the special spiritual requirements of the nineteenth century and the Italian people."

THE EDITORS OF THE LIVING CHURCH ANNUAL are not aware that in any of their announcements they have reflected on other Church Almanacs. THE LIVING CHURCH has always noticed these with courtesy. Such, however, has not been the treatment meted out to our ANNUAL by the proprietors of the two older almanacs. One of these gentlemen advertized that a clergy list prepared as early as ours would be very inaccurate, and dwelt upon the evils of undue haste. Now his carefully prepared list has come to hand, and, as stated last week, I count ten mistakes in the parish list of the diocese of Chicago! We have not the revised list of our ANNUAL yet completed, and cannot say how many mistakes the Almanac referred to has made in the case of other dioceses. The other esteemed friend had a fling at some of the best and most expensive features of our ANNUAL, and advertized that his Almanac did NOT contain them (and, it might be added, nothing in place of them). On this point I quote from a letter just received from a distinguished clergyman: "I must confess that I was surprised to see such means resorted to as the advertisement in *The Churchman*. I assure you that I regard the History of the Church Catholic and 'information about all the countries of the earth,' and the very good 'caricatures' (if such they are) of living bishops, as valuable features of THE LIVING CHURCH ANNUAL. I do not write so much to condemn the attack made on you, as to thank you for myself on behalf of others, for these very articles and illustrations." In accordance with these views have been nearly all the notices of the press, religious and secular. It is scarcely needful to add that we do not propose to relax our enterprise and liberality in order to please our New York contemporaries. We prefer to please our patrons, and have gratifying evidence that we are doing so.

## "ON JUDEA'S GRASSY HILLSIDES,"—A CHRISTMAS CAROL.

BY E. D. S.

On Judea's grassy hillsides,  
Shepherds keep their flocks to-night;  
Lo! upon their raptured vision  
Burst an angel robed in light.

CHORUS.—Praise the wondrous Incarnation,  
God and man made one again—  
Glory be to God in heaven,  
Peace on earth, good will to men.

"Fear ye not!" He answereth to them;  
"Blessed news of God I bring;  
Unto you is born a Saviour,  
Christ the long-expected King."

CHORUS.—Winging from the courts of heaven,  
Myriad forms surround that one,  
And with voices sweetly blending,  
Raise the thrilling antiphon.

CHORUS.—Comes again the starlit stillness;  
Haste the shepherds on their way,  
Find the Infant with His mother,  
And adoring homage pay.

CHORUS.—Rise ye, then, earth's weary toilers,  
Leave the cares that sleep dispel!  
Hark! Again the Christmas message  
In our night the angels tell.

CHORUS.—See, the morn is brightening! Hasten  
To the manger—every grief,  
When you fall before the Christ-Child,  
Shall find infinite relief.

CHORUS.—A. D. 1884.

## REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH-SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

III.

THE JEWISH CHURCH A TYPE AND PROMISE OF CHRIST'S CATHOLIC CHURCH.

Bear in mind that the point here to be proved is that God founded a Church which still exists. I have shown that God did have a Church in the days of old, the Jewish Church. It is now my purpose to show that Christ did not change the divine plan by arrogating the Church as a visible organism, but that he continued it only on a higher plane rendered possible by virtue of the Incarnation. The old Dispensation was but the shadow of good things to come. The first step in proving the existence of the Christian Church is a priori, that is to say, we gather from the types and prophecies of the Jewish Church the presumption and promise of the Catholic Church. If God saw that it was best to embody His revelation of old in an organized society with a three-fold Priesthood, rites and ceremonies, it is fair to presume that He would continue the Church in the Christian Dispensation on the same general principles. This presumption, however, becomes a promise when we open the treasury of divine prophecy. The prophecies of the Catholic Church in the Old Testament are intimately associated with the predictions of the coming Messiah. To give the tenth part of the prophecies which taught that the Jewish Church should widen into an universal Church, would require more space than is at my command. But this was the meaning of God's words when He said to Abraham: "In thy seed shall all the nations of the earth be blessed."<sup>1</sup> Such, too, was the testimony of the dying Patriarch, Jacob, when he said of Christ, "Unto Him shall the gathering of the people be,"<sup>2</sup>—the same truth which the Holy Ghost spake through the Sweet Singer of Israel, "Ask of Me, and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession,"<sup>3</sup> and again: "All kings shall fall down before Him; all nations shall do Him service,"<sup>4</sup> the truth which Isaiah perceived when he cried out: "Lift up thine eyes round about and see; all they gather themselves together, they come to Thee. The forces of the Gentiles shall be converted unto Thee."<sup>5</sup> This truth pervades all holy prophecy, but is, perhaps, most clearly set forth in Daniel's vision of the stone cut out without hands, which smote the image and became a mountain, and filled the whole earth. "This Daniel interpreted to mean that in the days of the fourth kingdom (the Roman Empire) 'shall the God of Heaven set up a Kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'"<sup>6</sup> And again he says he looked, and "Behold one like unto the Son of Man came with the clouds of heaven \* \* \* and there was given unto Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him."<sup>7</sup> Yes, from that far off antiquity, as from a lofty mountain top, the holy prophets with the eye of Inspiration, saw the narrow cove-

nant of Judaism widening into the Church Catholic throughout the world—saw by faith what we now see with the eye of sense, the universal and everlasting kingdom of our Lord Jesus Christ. Buoyed up by this hope the Saints of the old Dispensation clung to their Church, looking for the "Consolation of Israel" and the ingathering of the Gentiles. Eighteen hundred and eighty-four years ago Christ was born—the WORD was made flesh and dwelt among men; God stooped to earth to redeem, to sanctify and to save mankind. We have seen that God's plan of saving men is not merely as individuals, but in and through an organized society. And so just before our blessed Lord began His ministry, St. John the Baptist, the Morning Star of Christianity, preached, saying, "The Kingdom of God is at hand." Notice he did not teach that the Church idea of religion was to be done away so that there should no longer be a visible organization. On the contrary he, the Forerunner of Christ, prepared the hearts of the people to receive the religion of Christ, not as an abstract philosophy, but as a Kingdom—and that word implies more strongly than any other could do, that the Christian Dispensation was to be an organized authoritative body, "a city that is at unity with itself," a state having God-given laws and divinely commissioned officers. In short the Kingdom of God which St. John Baptist proclaimed to be at hand, can only mean the Catholic Church. This we shall find was the teaching of the great Head of the Church Himself; and the Apostles at his command, preached Christianity, not as a sentiment out as a kingdom; not as an abstract faith, but a faith indissolubly blended with an organized and sovereign institution, THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

9 1 Tim. iii. 15.

## OUR NEW YORK LETTER.

Last Monday night a public service was held at Calvary chapel, by the Chinese classes of that chapel and St. Thomas' chapel. Last May I gave an account of the work done here among these people by bodies outside of the Church, and was obliged to report that of the thirteen classes in this city and nine in Brooklyn, not one was under Church management. This good work, however, was soon after taken up by the two chapels mentioned above, and the fifty scholars at the service last Monday showed that much progress had been made in six months. There was a short service, which the Rev. Mr. Tomkins, in charge of Calvary chapel, said was really a religious act to them, and not a mere display. There were also hymns in English and Chinese, readings by classes and individuals, and very good solos by several of the pupils. The Assistant Bishop made an address, the part spoken to the Chinese being interpreted, by Jin Fuyey Moy. The method of instruction is for each Chinaman to have a teacher all to himself. After they have learned to read well, it is hoped that it will be possible to form classes. The teachers are ladies and it is necessary for them to be very regular, since the Chinese object to any change and will only recite to their proper instructor.

I have just received a copy of the constitution and by-laws of the Calvary Parish Branch of the Church Temperance Society. I mentioned this organization a few weeks ago. The constitution was adopted at an adjourned meeting Wednesday before last when the following officers were elected: President, Gen. Louis Fitzgerald; Vice-President, Dr. F. LeRoy Satterlee; Secretary, John Le Boutillier; Treasurer, Temple Bowdoin. Besides its work as a parochial organization, the society expects to have many members outside of the parish and to do whatever is possible for suppression of intemperance in the city, and for regulating the liquor traffic. The liquor dealers have the practical control in city politics and it is desirable that all non-partisan measures possible should be taken for purifying the city government. The society therefore sets forth as its methods; prayer, personal influence by example, personal efforts to reform individuals, holding religious services, the spread of information, efforts to regulate the liquor traffic, and influencing public opinion. To carry out these objects in their different departments two standing committees were appointed: on parochial work, Hon. Thos. L. James, Gen. Wager Swayne and Bache McE. Whitlock; and on secular work, Hon. Wm. H. Arnoux, Robert Graham, and R. Fulton Cutting. Keeping in view the Proviso which is article IX of the constitution, "this society shall scrupulously avoid affiliation with any political body," a good work will probably be done by this, the youngest branch of the Church Temperance Society. A committee was ap-

pointed to solicit each member of the parish to join. After this is done and the society has a firm foothold in Calvary parish, it will doubtless obtain a large membership from other parishes.

At the meeting of the Committee on Foreign Missions of the Woman's Auxiliary held at the church of the Holy Trinity, on Sunday evening of last week, the Bishop of Western Texas presided, and spoke a few words. Mr. Gardiner, of the Japan Mission, spoke of that work, and told how the prejudices of the natives were fast breaking down, and how Christianity is more and more making itself felt by them. The Rev. Mr. Clappett and the Rev. D. Parker Morgan also spoke.

The last two days were "Hospital Saturday and Sunday." On these days every effort is made by the Hospital Saturday and Sunday Association to raise money for the different hospitals which belong to it. The association was organized in 1879, and its work is similar to that done in London under the royal patronage. At all our churches the Hospital Sunday Hymn, written by Bishop Cox, will be set to music by George William Warren, at the Assistant Bishop's request. The receipts from all churches were \$20,000 in 1882, and \$27,000 last year; one-half being from our own churches. The collection this year will probably be larger still.

Fairs and entertainments for charitable purposes have been as numerous and remunerative as usual, during the past week. An entertainment for the Orthopedic Hospital and Dispensary netted \$1,000; and a fair for the Sunday school of Christ church, East Orange, gained \$1,500.

The Rev. William F. Morgan, D. D., rector of St. Thomas' church, gave a reception last Thursday evening at his house to the Rev. Dr. Huntington, rector of Grace church. Bishop Elliott and about two hundred prominent representatives of the clergy and laity were present, and were cordially received by Dr. Morgan and the ladies of his family.

The funeral services of the late Lloyd W. Wells were held last Saturday at Grace church, Bishop Potter and the Rev. Dr. Huntington officiating. Mr. Wells had long been in feeble health, and died last Thursday, in the eighty-fourth year of his age. In the Church he was well known. For twenty-eight years he was a vestryman of Grace church, and for six years its senior warden. Since 1878 he has been treasurer of the General Convention, and he was also secretary of the Society for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen. In other good works he was an active member, and his loss will be greatly felt. He left no immediate relatives.

On Friday the funeral services of Mrs. Wilber F. Watkins, wife of the Rev. Dr. Watkins, were held at the church of the Holy Trinity. She was a Miss Halsted, of this city. She had been an invalid for a year, but when in health took an active interest in Church work.

The one-hour services of the guild of St. Paul's were begun last night at the church of the Heavenly Rest, the Rev. D. Parker Morgan preaching the sermon. The guild takes charge of these services which are free to all and do not, with the sermon, last more than an hour.

Meetings of the clergy were held at the church of the Holy Communion the 8th and 17th of this month to consider the subject of holding a mission in the churches of the city next autumn. The meetings were held in response to a call sent out with the approval of the Assistant Bishop by a committee of the clergy who have been meeting once a month, for fully a year, to talk over plans and methods for deepening the spiritual life of the people of this city. The first of the two public meetings was preceded by a Celebration of the Holy Communion. Bishop Potter presided at the meeting afterwards, and made an address in which he said it was not yet time for him to commit himself on the advisability of a mission. At both meetings there was the freest expression of opinion, and a unanimous feeling that any method which would effect the desired end was to be earnestly carried out. The proposal is to hold a mission in this city, similar to that lately held in London, but with modifications as great as need be, to adapt it to the different conditions here. The meetings heretofore held by a chosen few, and the meetings now begun a year before the appointed time by the clergy, make it certain that, if the mission is held next year, the methods employed will all be the result of careful forethought, and the whole work will be carried on with unanimity and precision. A mission comes under the general head of Revivals. In all revivals there are two principal things to be feared:



The Household.

Calendar—December, 1884.

28. HOLY INNOCENTS. Red. SUNDAY AFTER CHRISTMAS.

"LAST NIGHT AS I LAY SLEEPING."

Last night as I lay sleeping,  
When all my prayers were said,  
With my guardian angel keeping  
His watch above my head;  
I heard his sweet voice carolling  
Full softly on my ear,  
A song for Christian boys to sing,  
For Christian men to hear:  
"Thy body be at rest, dear boy,  
Thy soul be free from sin;  
I'll shield thee from the world's annoy,  
And breathe pure words within,  
The holy Christmas-tide is nigh,  
The season of Christ's birth;  
Glory be to God on high,  
And peace to men on earth."  
"Myself and all the heavenly host  
Were keeping watch of old,  
And saw the shepherds at their post,  
And all the sheep in fold,  
Then told we, with a joyful cry,  
The tidings of Christ's birth;  
Glory be to God on high,  
And peace to men on earth."  
"He bowed to all His Father's will,  
And meek He was and lowly;  
And year by year His thoughts were still  
Most innocent and holy.  
He did not come to strive or cry,  
But ever, from His birth,  
Gave glory unto God on high,  
And peace to men on earth."  
"Like Him be true, like Him be pure,  
Like Him be full of love;  
Seek not thine own, and so secure  
Thine own that is above.  
And still, when Christmas-tide draws nigh,  
Sing thou of Jesus' birth;  
Glory be to God on high,  
And peace to men on earth."

SEVEN BOYS AND THEIR GULL.

BY FRANCES SPALDING.

CHAPTER VIII.—CONCLUDED.

Looking up the river, which curved in a way to give a view of several miles of the shore, they saw, with short distances between, brilliant illuminations, as if several persons had congregated to make their fireworks more effective by sending them off in company. It appeared as if each little coterie were attempting to rival its neighbors in brilliancy and variety.

All admired and enjoyed, hoping it would be kept up for hours for their especial benefit, then Alice joined the boys, and finally all were in the midst of the fun. The colored fire produced such strange effects. "Oh, see that tree! Look at the grass! Look at the house!" they cried. "And the rockets! Which are the best, the showers of fire, or the balls or the fishes?"

When the colored fires went out, it was so dark that it was like being shut out from fairy land.

Robert and Stanley had arranged the display as artistically as possible, intending to bring it gradually up to a grand culmination. They had been chary of the fine pieces but, as it grew later, rockets and wheels succeeded each other, in rapid succession. Last of all was an immense bouquet. Magnificent branching sprays shot up in dazzling brilliance, blossomed out into myriads of flowers, too evanescent to allow one to do more than catch their gleams of color, faded and fell, and then all was over.

The boys lingered and chatted, discussing the different fireworks, and exchanging ideas; but all of one mind, that nothing along the river, either on the east or west side, compared with their own display.

Then there was the gathering and the lingering, the reluctance to admit that the good time was over.

Archie was the only one quite ready to go and that, as he confided to Donald, was because his hand hurt him.

"Don't tell Miss Grahame, though," he whispered, afraid of being thought babyish, and she did not know until some days afterward that any one had suffered more than a temporary inconvenience from the little accidents of the day.

Donald at once started to say good-night, and thank you to Miss Grahame, followed by the others, including Walter, who joined the procession for the fun of keeping with them all as long as possible.

"Walter, why don't you walk out to the old oak?" said Miss Grahame. "Then Jack will come back to spend the night with you. Stanley, you and Donald can see Archie safely home, can't you? And Lon, you and Hugh will keep each other company."

Every body was satisfied, and after more good-nights, the happy party

strolled away, leaving Miss Grahame pleased by their pleasure; but, above all, thankful that Jack had obeyed his father and "owned up" about his moonlight escapade on the river.

CHAPTER IX.

"We only know that their barks no more  
Sail with us o'er life's stormy sea;  
Yet somewhere, I know, on the unscathed shore,  
They watch and beckon, and wait for me."  
—N. A. W. Priest.

"How d'y do, Abbie, where's Arch?"  
"He's inside and he'll be glad to see you, come in."

"Nice boy, you are, Archie Pearson," was Donald's greeting. "School master sent me to say, he'd flog you to-morrow without stopping to ask about it."

Archie looked up to Donald's merry face and knew that nothing but a kindly thought had prompted his coming. It was really anxiety to see what had kept the "good boy," as they all called him, away from school.

"My, 'taint your hand, is it? Say, does it hurt? let's see."

Archie sat in an old-fashioned, straight-back rocker, a pillow behind him on which he had been resting; his right hand wrapped up in a white cloth to keep a poultice on his wounded thumb.

"Let's take off these fixings," continued the merry boy, now quite sober. "What did it? I thought it was only scratched."

Proud of having a wound to show, and interested in what Donald thought about it, Archie forgot the pain while he exclaimed:

"You see my hand was only scratched; but, when I fell down, I struck something or other on the ground, and there's a piece of something sharp gone under the nail, here by the side."

"Why didn't you pull it out before it got sore?"

"Why, you know, it broke off, and the doctor —"

"The doctor, p'shaw, you didn't have the doctor for this!"

"Abbie made me go because she was afraid of lockjaw."

"What did the doctor do?"

"He scraped the nail on one side and tried to get it out, then he poked under it with a sharp blade, and when he had worked a good while, he said it better be poulticed and come out that way. He said somebody, he guessed, had been sewing up under the trees and dropped a broken needle, and this was a piece of it."

"If that's all, I can get it out."

"Can you, won't it hurt?"

"Not much, let me try."

A short trial showed them that the doctor knew best. Donald felt very sorry as he wrapped the hand up again; but he said "what fun this is; you'll have such a good time while it's getting well!"

"Donald," said Abbie, in an admonitory tone, "it's getting late, won't your mother be expecting you?"

"I have to go for the late mail to-night," he answered, "and I can stay with Archie till then, if you'll let me. I say, Archie," he went on, "what makes us like each other? Mother says she's glad I do, but she don't know how it is."

"No," said Abbie, "you're all fun and frolic, Donald, and Archie, he's so quiet like."

"No more'n alike than a colt and a pigeon, old Sib said yesterday," added Donald.

"Well, I do like you to come," said Archie, "and I wish you could stay all the time till I get well."

"I'll come every day," was the response.

"Take care, Donald," said Abbie, "you can't keep that promise, I'm afraid."

"Yes, I will, Abbie, see if I don't."

It was rather an odd friendship. One would have thought that Donald would have been inclined to make sport of the smaller boy for his thoughtful, quiet ways; but underneath Donald's merry demeanor, there was a very warm kindly disposition, that showed itself more towards Archie than any one else. And he was very persevering. His was not a patient perseverance, plodding on until a result was obtained; but he would return after a repulse, to the same spot with reinforcement until he conquered.

He kept his promise to Archie, although not without some calculation; for he was at the mill morning and

evening. Some days it was easy enough, for on the way to school or coming home, he could drop in for a few minutes. Now and then of an evening, when he went for the late mail, he could stay for a half hour; and all the while Archie grew more and more fond of him.

LITTLE MISS URSA.

BY F. BURGE SMITH.

Poor "Little Miss Ursa" was ugly and old,  
Her significant name, a sad temper foretold,  
No forest "She Bear" in its bitter mood,  
More savage than Ursa when vexed, or withstood.  
"This tiny old woman lived wholly alone,  
In a hut, with bright mosses and vines overgrown;  
These covered the roof with a mantle of green  
As beautiful as the rich robes of a Queen.  
When no other leafage nor verdure would grow,  
The ivy shone out in the midst of the snow,  
And troops of glad sparrows came twittering round,  
With rapturous notes for the snug refuge found.  
Two windows admitted the light to the room  
That Little Miss Ursa was pleased to call "Home;"  
But cheerier far than the sun's brightest rays,  
In the winter's fierce cold was the warm fire-blaze  
From the ancient stone chimney whose old broken  
hearth

Had seen generations of innocent mirth,  
The voices were silent, the house-roof laid low,  
And still the old hearth gave its warmth and its glow,  
While Little Miss Ursa, the last of her race,  
Sat quietly musing beside the old place.

"They say I was once a sweet baby—Ah, me!  
I do not exactly see how that could be!  
I look in my glass—was my face ever fair?  
Did gold ever shine in this coarse, thin, grey hair?  
Were beautiful roses and dimples at play  
Where now the deep wrinkles and crows' feet hold  
sway?

And my eyes, dim and faded, how can it be true  
That once they were like to the heaven's own blue!  
They tell me my heart was as blithe as the day;  
Ah! that must have been such a long time away,  
So dead is it now! Will it ever revive?  
There is only one thing that can make it alive:  
The joy-bells, that echo through heaven and earth,  
The wonderful news of the dear Christ-Child's Birth.  
Hark! Christmas is here! There is no other voice  
That can stir my sad spirit, and bid it rejoice!  
The joy-bells are ringing! I hear them once more,  
As when a sweet baby I heard them of yore,  
Lord Jesus, O cradle Thyself in my heart!  
Thy meekness and grace to poor Ursa impart."

A tap at the door—"Peace, Miss Ursa, 'tis I,  
I've brought you your Kismas, a beauty mince pie,  
And mama sends love, you must come home wic me,  
You've something so plitty on your Kismas tee?  
What you done to you face, I no longer afraid,  
I'll kiss you to-day," said the dear little maid.  
The old dame arose, and went out with the child,  
And ever there after, was "Ursa the Mild."  
Christmas, 1884.

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE RT. REV. J. HANINGTON, BISHOP IN EQUATORIAL AFRICA.

(From the London Graphic.)

PART II.—CONTINUED.

No sooner had we got fairly off than I perceived there was a terrible leak in the canoe, and that the canoe men were drunken. We landed and repaired the mischief, and the men plied themselves with some "pombe" (native wine), which they had brought with them. The consequence was that, when we started, they were worse than ever, and yelled and screamed till my poor companions felt overcome by the fearful noise. The captain then stood up and executed a war dance on a bale of goods, ending by falling on me. This was more than I could stand, so I gave him a needed warning, and said next time he should have a cold bath. Thereupon he grew wrathful, and ordered the canoe men to land us on a desert shore. This they refused, fearing Romwa, and perhaps, my wrath more than the captain's. Then a free fight commenced, which ended in the captain falling overboard. He climbed in, and in a dreadful rage seized a paddle, and, as I thought, aimed a heavy blow at A—, which fortunately just missed, but shivered the paddle completely.

Believe me, ill as I was, I bounded from my seat, seized him, dragged him into his seat, and defied him to move. I was proceeding to arm myself for protection, if necessary, when one of my men took me and gently forced me into my seat, and then proceeded to pat me on the back, and talk in this fashion: "White man, be calm; be calm; gently, gently; don't disturb yourself. We will go on; indeed, we will. White man, be calm; quietly, quietly," and with each word administering a gentle pat, until at last I fairly burst out laughing, and the April shower of wrath fled before the sunshine of mirth.

January 9th saw us settled at Romwa's. It was a lovely spot. We had pitched our tents on a rocky eminence clothed with beautiful foliage, and from whence we gazed out on the broad expanse of that mighty inland sea. Well could we say with the poet-Bishop that

Every prospect pleases, and only man is vile.

Romwa himself, like a good many of us, was not so agreeable as he made himself out, and soon began to try and extract from us the few remaining goods that we had in our possession. Superstition of the most degraded type was rampant, and every corner of the land full of the habitations of cruelty, and all that one saw forcibly told, in language too plain to be misunderstood, of the great need, yea, and opening, that there is for Christian missionaries to teach these poor degraded savages the ennobling and saving truths of the Gospel.

For some time at Romwa's we seemed to be State prisoners, and could not tell when he would permit us to leave. However, at length he consented to my proceeding, providing the others remained. I accordingly started (January 22nd) with two boys. I had had severe fever the day before, and did not feel up to much fatigue. However,

I got up early and went down to the royal hut, and was kept waiting for an hour while I was inspected by the King's wives; then another hour was spent at the water's side, so that it was not until 11 A. M. that a start could be made. Then hindrances arose, and we had to put into shore. Then came a storm, and the canoe sprang a leak, so that by 5 P. M. we had only accomplished an hour's work. Once more we put to sea, and encountered another storm, which drenched all my blankets. At midnight we crept quietly ashore, uncertain whether the natives were friendly or not. I had my wet bed and blankets conveyed a little way from the swamp belt of the lake. The boys and men feared to remain with me thus far from the canoe, so I laid my weary frame to rest under my umbrella, for it was raining. Unmindful of natives or beasts of prey, I fell asleep. Soon a tremendous roar close to me caused me to start in a way that no night-mare has ever accomplished. What could it be, a lion? No, lions are not so noisy. It was only a hippopotamus. He had, no doubt, come up to feed, and stumbled nearly on top of this strange object—a white man with an umbrella over his head fast asleep. So, bellowing out his surprise, he turned round and ran to the lake.

Before daylight dawned we were off, and soon after reached Kageye. I was welcomed by the Arab chief, Sayed bin Saif, and as I was seated sipping some delicious coffee, a strange white man stood before me. I sprang to my feet, only to hear, "Bon jour, monsieur," and then I knew that I was in the presence of one of the French Jesuit priests.

PEACE AND GOODWILL.

A better definition of Christmas than that sung by the Angels on the surrounding heights of Bethlehem there could not possibly be found. "On earth peace, goodwill towards men." What a wealth of tenderness, of loving forbearance, of charity, in its fullest Christian sense. With more or less success the idea has been sought to be realised in the Christmas-tide of England, in the Yule-peace of Scandinavia, and mingled with sundry pagan elements in the old German Twelve-night and the Romans' Saturnalia. Under one or the other of these names the principle has diffused itself through society of every rank. From Christmas-eve to Epiphany the courts are closed, old quarrels are forgotten or healed, rich and poor mingle on terms of equality, wars and executions are suspended, churches are decorated and illuminated, mirth and festivity are rampant. Even in these modern days, utilitarian and prosaic as they are, when Christmas logs no longer blaze and roar on the family hearth, and boar's heads no longer grace the groaning board, the spirit of peace and goodwill yet flourishes to testify to the character of the Christian's gladness.

Probably the fourth century was fast nearing its close before the birthday of the Master was generally commemorated in His Church. Previously the birthdays of Christian martyrs had been singled out for special observance, but these were the seasons of their entrance into the glorified life. The day of release from earthly toil and trouble was looked upon as the real birthday of the saint of God. But it was not till the Emperor Constantine threw over the vexed and persecuted Church the shelter of his name and authority that Christmas began to be celebrated as the birthday of the Saviour. The custom once established spread rapidly, absorbing and superseding the pagan festivals which had been wont to be celebrated at the same festive season of the year.

More than one of the old-world customs seem to be tokened this blending of paganism with Christianity, or, to put it more accurately, the blotting out of the Pagan by the Christian, faith. The Christ-child, with his gifts, the procession of the three kings in place of the Pagan gods, the blessing of the fruit trees in orchard and garden, all exhale the fragrance of religious ceremonies, the old supplanted by the new, and each and all speaking with trumpet-tongue of forgiveness of injuries and of generous helpful aid of man by his fellow-man.

Mistletoe and holly, yule-log and yule-candle, belong to the same class of significant usages. They are shining letters, luminous with the brightness of the Christmas halo, of the self-same transformed alphabet. By the ancient Druids the mistletoe was regarded as the symbol of all that was good and pure, and so became associated in the celebration of their religious rites with the sanctity of the marriage vow. From this the transition was easy to the privileges of the mystic bough at Christmas-tide. Bonfires were kindled on the hill tops just as our pagan forefathers in their day burned monster logs and mammoth candles to commemorate the turning point in the conflict between the contending forces of winter and spring.

Merry Christmas indeed! Beautiful and full of rich associations as are other festivals we hold in religious reverence, they still take their tone from this greatest of them all. Laden with graces and blessings they follow in the train of this Queen of Holy Days. It is the rising of the Sun of Righteousness on Christmas morn which has happily softened for us the rigor and austerity of the Jewish Sabbath, and gives us with every successive week the brighter, purer, more beneficent light of the Lord's

Day, the Christian Sunday. What gracious gift is there in the past or glistening hope for the future that does not in some way or other receive its fragrance and beauty from the Advent we so joyfully celebrate. Every prayer that goes up on the wings of faith to the eternal throne, every anticipation of final release from sin and sorrow and suffering, every aspiration after the blessings of peace and purity and wisdom, is utterly groundless and hopeless save as connected with the nativity of the Christian Church Catholic.

Peace and good-will. It is a season peculiarly suggestive of the pleasures and sanctities and associations of home. It is a time when every tree of bitterness should be carefully rooted out; when selfishness and greed should be overborne in the rush of humane and brotherly feeling. Free and hearty interchange of family affection and of friendly greetings consort well with the Christian key-note. It is a time to enlarge the sympathies, to sorrow with the sorrowful and to rejoice with the glad at heart.

But all have not homes to be merry in, or friends; to rejoice with, or the wherewithal to bring the smile of appreciated kindness to other's faces. True, Christmas comes to all, but not to all alike. These must be brought somehow within the range of the common Christian joy—they must be taught to joy in common with their fellows in the God of their salvation. A warm heart, a gentle look, a kind word, an open hand, will do much, very much, to cheer and brighten, and alleviate the lot of those who in the ways of an inscrutable Providence have fallen for a time into the region of shadow. Christmas is a time for such blessed words of sympathy and deeds of loving kindness. "Oh speak good of the Lord" for His glorious gift of "this joyous period of the year."

HINTS FOR HOUSEWIVES.

PEACH and plum gum makes very good mucilage. It is prepared simply by dissolving the lumps in water.

CLEAR boiling water will remove tea stains; pour the water through the stains, and thus prevent it spreading over the fabric.

DULL, pale blue is a handsome color for portieres, with a band of gold plush embroidered in dull blue iris lilies or lotus flowers.

A DELICIOUS sauce for plain rice pudding is made by stewing some apples and grapes until perfectly soft, then rub them through a sieve, sweeten, put a lump of butter in, and if too thin stir in a little cornstarch.

To remove mildew, pour one quart of boiling water over two ounces of chloride of lime, when dissolved, add three quarts of cold water. Steep linen for twelve hours in this preparation and every spot will be extracted.

KEROSENE will soften leather belts or boots that have become hard from exposure or use around the wash-room. Good for the harness when hard from rain or dampness. Wash with warm water, then grease with good animal oil.

A DEAL of breakage amongst glass and crockery can be prevented by the simple precaution of placing lamp chimneys, tumblers, and such articles in a pot filled with cold water to which some common table salt has been added. Boil the water well, and then allow it to cool slowly. When the articles are taken out and washed, they will resist any sudden change of temperature.

A LADY tells how she greatly improved her home supply of dried apples by placing them as soon as cut in a basket or sieve in the top of a barrel in which a door was cut near the bottom for introducing a pan of coals on which was then placed about a teaspoonful of sulphur, and all covered up tightly to retain the fumes. The "schnitts" were then dried as speedily as practicable without burning, and proved quite superior in quality as well as in looks.

A NICE dessert for a plain dinner is made in this way: Make some pie-crust, which will be delicate without being greasy, roll it out thin, but see that it is even and that there are no spots where it will break. Cut it in strips or squares that will hold a spoonful of jam, then double them or fold them together, wet the edges with the white of an egg, or, if you take great care in pressing them together, a little water will answer well. Fry them in lard that is heated to the boiling point. Sift powdered sugar over them. They may be served warm or cold, as you prefer.

If a three-legged iron pot has any feeling, it must indulge in some triumph over its fellows on finding itself promoted from the meanest of kitchen uses to a prominent position in the parlor bay-window. Colored a robin's-egg blue, with festoons, or groups of flowers painted on its portly form, the homely utensil is deprived of its handle and supplied with three long brass chains, which, being fastened to a ring in the ceiling, allowed to hang about fifteen inches from the floor. The pot may be filled with growing vines, which will cling gracefully to the supporting chains, or, still following the present mania for singular adaptations, the embellished pot can be hung by chains from a gilded crane in the corner of a library, and used for a waste basket.

CHARMING work-bags from embroidery are made from a large silk kerchief, or what is less expensive, a square of pongee. Turn the corners back on the kerchief, ornamenting each with a small flower in needlework or a tiny ribbon bow. Stitch a narrow ribbon around the kerchief below the corners, to form a casing. Narrower ribbon, run in this casing, serves to draw the square into a bag, or allows it to open flat on the lap, at pleasure. Cases for crewels or embroidery silks in skeins may be made by the merest novice of needlework. They are merely two pieces of silk or silesia, sateen or gray linen, with casings stitched across, through which the skeins are first pulled and the ends then cut. The names of the colors may be marked on the casings; but this is not essential, as the ends of the skeins appear. One end of the case may be devoted to a few leaves of flannel, for holding loose needles, and cases for full papers, and strings should be attached to tie the roll together.

## The Living Church.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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"CARLYLE walked" as Mr. Froude says "for eighty-five years unblemished by a single moral spot." "In no instance did he ever deviate, even for a moment, from the strictest lines of integrity." Under the severest trials he refused to accept offers of literary employment which might not have allowed him to write his best and to preach what he believed to be both true and urgent.

PROF. BENDER of Germany, says that it is the fault of orthodoxy that religious life is at a low ebb in Germany; but against this is the scant attendance of students in the liberal theological faculties; thus, while that of Leipzig which belongs to the more orthodox direction, numbers more than 700 pupils, the liberal faculty of Heidelberg has only 42 followers, notwithstanding the rich stipends by which the government tried to allure students.

LIFE is a journey. We are pilgrims here, sojourners as all our fathers were, having no continuing city—ever on the move—going along not alone, but in a mighty caravan like the pilgrims on their way to Mecca; an endless procession of human beings, marching to the grave, the bourne from which no traveller ever returns. What a countless throng of human beings have been marching across the narrow plane of earthly existence during the past year! According to the usual estimate not less than 31,500,000 of probationers since the first of January, 1884, have gone down to the grave and entered eternity! Place them in long array, and they will make a moving column of more than 1,300 to each mile of the world's circumference.

Think of it! Ponder and look upon these astounding computations. What a spectacle, to angels, to men, as they "move on," tramp, tramp, tramp—forward, upon this stupendous dead march. Nearly 100,000 souls in this vast cavalcade drop out, die, each day of the year.

"Life is short, and time is fleeting,  
And our hearts, though strong and brave,  
Still like muffled drums are beating  
Funeral marches to the grave."

"God has no conditions for salvation; it is simply 'whosoever will.'" We clip this from a Y. M. C. A. paper. It is not in the least strange to find it emanating from that source; but it is sad enough to see such a crude, unscriptural, and mischievous notion placed before the public. To begin with, it contradicts itself. The "whosoever will" is simply another form of the condition, "Come unto me, and your soul shall live." What, moreover, does "Repent and be baptized every one of you" involve, but a two-fold condition to the "remission of sins," which is salvation? Or what but another such double condition is our Lord's declaration "He that believeth and is baptized?" Or His words establishing the necessity of a living union with Himself in the Holy Eucharist, what are they but a condition to everlasting life. "He that eateth my flesh and drinketh my blood?" Or what are St. Paul's words, "Follow peace with all men, and holiness, without which no man shall see the Lord," but fixing a condition to salvation? Or what does the Divine messenger intend to do in saying to the churches "Be thou faithful unto death and I will give thee a crown of life," but to condition everlasting life which is salvation, on perseverance in holiness? How can readers of the Bible put forth such an untruth as that quoted? Under neither the dis-

pensation of justice nor that of mercy, does God confer such gifts or blessings, without conditions. It is a part of the necessary law of all finite existence. That is conditioned, and neither is, has anything, or does anything, except under conditions.

The wag who said he preferred "the Episcopal Church" because it did not meddle with religion or politics has sometimes been quoted by our genial opponents, with evident satisfaction. There is more to our credit, perhaps, in the allegation, than appears to some at first sight. It does not imply that Churchmen have no religion or politics. They do not "meddle" with the one or the other, in an obtrusive or offensive manner. The inquisitorial process of gauging a man's piety by the "experience" he can give to an examining board is unknown in "the Episcopal Church." It does not demand that every man's piety shall square with Mrs. Grundy's standard. It does not relegate to everlasting perdition everybody who cannot "feel" converted. It preaches righteousness, temperance, and judgment to come; calls upon men to repent and reform in the Name and power of the Lord Christ, but does not demand of them that they shall square their piety by a rule of artificial moralities and subjective experiences. It teaches duty to God and duty to our neighbor, but does not pursue a man with petty exactions as to things indifferent. It does not "meddle" with a man's religion, but holds up to him the great principles, facts and truths of the Gospel, as the guide of his life. Just so, in politics. It proclaims the grand principles of duty, of public service, of devotion to country, but leaves a man free to follow his own convictions as to party politics. It is safe to say that not a single partisan political sermon has been preached in any of our pulpits during the recent presidential campaign.

### THE DATE OF THE NATIVITY.

"No evidence in favor of Christ having been born on Christmas Day," so says a contemporary. And yet we have:

1. The observance by the Churches of the West, of December 25, from "the very beginning." (Bingham, Antiq. Bk. xx. Chap. 4, Sec. 3, Chrysostom, as quoted below.)

2. The assertion of St. Augustine, Com. on Ps. 133; De Trin. Bk. 4, Chap. 5) that this was according to the "current tradition of the Church;" and his repeated mention in sermon and treatise as an unquestioned fact, that Christ was born December 25, *e. g.*, in his first sermon on Nativity John Baptist, where he says "Christ was born on the eighth day before the Kalends of January."

3. The change from January 6 to December 25, by the Churches allied to the See of Constantinople, *cir. A. D.* 376, as alleged by St. Chrysostom, Bishop of Constantinople.

4. The reason distinctly given by Chrysostom for the change, in a Homily delivered at Antioch, December 25, A. D. 386 (No 287 of his sermons.) Wherein, after having related from St. Luke the story of the "taxing" or enrollment under Cyrenius, he says, "The evidence of the time is still in existence among the archives of the Roman Empire." "And it is lawful for any one who wishes to know accurately, to search the ancient records, publicly deposited in Rome, and there learn the time of that enrollment; and we have received it this day from those who have accurately examined these things, and are inhabitants of that city, who, having celebrated it from the beginning, and from ancient tradition have now themselves transmitted the knowledge to us." And so thoroughly was he himself convinced that he declares "the very day has become surely known to us."

5. The existence of such a record at Rome is affirmed by Tertullian (second cent.) twice. (Ag. Marcion, Ag. Jews.) And Justin Martyr, (second cent.) who lived at Rome, boldly refers the Roman Emperor and Senate to the enrollment of Cyrenius as contained in their own archives.

6. The change soon after by the Churches of Egypt from January 6, to December 25, as proven by the fact, that

in the Appendix to the Acts of the Council of Ephesus, (A. D. 431), is a sermon preached in Alexandria before the Patriarch Cyril, on December 25, in commemoration of the Birth of Christ.

7. A similar change in Jerusalem (A. D. 428) under the direction of Juvenal, its Bishop, "upon better information." (Bingham, Antiq. Bk. xx. Chap. 4, Sec. 2.)

8. The surprise of a Nestorian writer of the sixth century (Cosmas Indicopleustes), at finding some at Jerusalem, still keeping January 6, when all others kept December 25.

9. The subsequent practice of all the Churches, excepting those of Armenia—a cogent proof. (Sec. 1, Cor. xi: 16.)

10. The injunction in the Apostolic Constitutions that December 25 should be observed as the Festival of the Nativity.

This much then is evident, the churches of the West have never observed any other day than December 25, and always believed it to be the very day of Christ's Birth. The Churches of the East, who for years fought the question of the proper Easter Day, and only submitted to a decree of the Council of Nice; without hesitancy, and without demur, adopted December 25 as the Festival of the Nativity, in preference to January 6 distinctly upon the ground of the evidence in the archives of Rome. "Evidence" enough there was for them, to induce them gladly and willingly to alter a custom, when in everything else nothing short of compulsion was sufficient, and when they were notoriously averse to yielding anything to the West.

Indeed the evidence in favor of Christmas being the very day of Christ's Birth is unique in its character and singularly uniform and universal. And it is but a sober fact when the Church asserts in her collect for Christmas Day, that He was "at this time born."

Not even the Canon of Scripture, or the authenticity of several of its books, has as much evidence in its favor as Christmas Day. And yet, it still will happen according to the old saying, "none so blind as those who will not see;" or as Jones of Nayland pointedly puts it, "man, with all his boasted balancings of reason, can resist a proof that would confound a devil."

### THE CHURCH AND THE BIBLE.

A correspondent who criticises in a kind spirit a recent paragraph in THE LIVING CHURCH, argues that though the New Testament did not exist in book form when the Church began her work of converting the world, yet the great facts and truths afterwards recorded therein did exist, and that consequently the Scriptures did in effect antedate the Church. Our correspondent mistakes the issue. It is not as to the facts and truths embodied in the New Testament writings, but as to whether these facts and truths were first derived and are still to be maintained exclusively, out of a book. The cry of modern sectarianism is "The Bible alone;" and various "churches" have been constructed, with conflicting doctrine and discipline, claiming to derive them from a Book. Our position is different. We claim that the Incarnate Lord left on earth an organized Body, to which He gave commission to preach the Gospel and to "disciple" the world. The chosen witnesses of the Resurrection were living men, not written documents. The doctrine, discipline, and worship of the Body were established by them, guided by inspiration and instructed in things "pertaining to the Kingdom" by the Head of the Church, during the great Forty Days. The Gospel was preached, Sacraments were celebrated, discipline was administered in vast regions of the world, before the New Testament was written. This is not to disparage the sacred writings. It simply shows their true relation to the work of evangelizing the world. They were not given that out of them men might make churches and systems of theology, as each one might interpret according to his fancy or prejudice. They were given to guide and govern the Church already existing; to make more precise and definite the facts and truths which that Church was commissioned to proclaim; to assure the

full and accurate statement of these facts and truths for all time.

While the New Testament is thus conceded to be the supreme guide of the Church, at the same time the Church is claimed to be the witness and keeper, "the pillar and ground" of the divine truth at first revealed and committed to her as the Kingdom of God, and afterwards entrusted to her in documentary form by the inspiration of the Holy Spirit, as was promised. She did not derive her existence, her commission, her orders, her sacraments, her worship from a book, but from the Lord Himself. She may not teach anything contrary to the inspired word; but of that word she is the authorized keeper and interpreter. It is to the faithful witness of the Church that the world owes its knowledge and preservation of the Holy Scripture. The Lord's Day, which she has hallowed through the ages, is the grandest monument conceivable, to the fact of the Resurrection. The Holy Eucharist which she celebrates, doth show forth the Lord's death as no documentary evidence can show it. Holy Scripture is her priceless treasure, but her foundation is the Apostles and prophets, Jesus Christ being the chief corner-stone.

Our correspondent asks: "What did the blessed Jesus mean when He said, 'This is My Blood of the New Testament?'" Surely, He did not refer to a book. "New Testament" means New Covenant, "the law of life in Christ Jesus" which has made us free from "the law of sin and death." It was several generations before this term was applied to the collected writings of inspired Apostles and Evangelists. In its use as thus applied, it means the Gospel record, as distinguished from that of the Jewish Dispensation. These words of our blessed Lord were not written in a book. They were spoken to those to whom He gave the keys of the kingdom through which the benefits of His Incarnation and Passion were to be communicated to the world.

### THE CHURCH FOR THE NEGRO.

While the condition of the negro at the South is rapidly becoming one of the political and social questions of the hour, and exacts the attention of all thoughtful citizens, the Church cannot stand still, or comparatively still, and do nothing. What is being done to-day is in no sense worthy of the gravity of the situation, neither is it a proper recognition of our responsibility. The work in the Northwest has rightfully claimed our attention, and perhaps the way has hardly yet been open, in the unsettled condition of the South, for doing for the negro what his present condition demands. There have been great difficulties in the way. The Southern Bishops, notably Bishop Howe, (S. C.), have been alive to the issues before them, but the laity have been slow to see what ought to be done. The fact is, the Northern Churchman is more alive to the changed situation of the negro, and has less political and social repugnance to overcome than his Southern brother. A process of education, rather a wise understanding of the facts, and a willingness to conform to what they teach, is necessary, before the Church can discharge its duty to the negroes. The work done among them by various religious bodies may be worth something, but it is in no sense final. The negro has the position of a white man as a citizen. He is equally entitled to it as a Christian. The success of educational or religious work at the South depends upon the recognition of this principle. The law of a common humanity needs to be recognized, and the work must be undertaken in absolute sincerity and confidence. Northern clergymen and laymen may assist with money, but practically the Church at the South is entrusted with the duties of administration and instruction. If the Southern Bishops will only open the way for a large work among the colored population, and the Southern laity shall show that they are in earnest in this matter, there will be no trouble about men and means. There is too much apathy in Church work everywhere, but it is apathy at the South which is now the most serious obstacle to the aggressive work which the whole Church might

be induced to undertake with energy and enthusiasm.

### BRIEF MENTION.

The Church Times thus disposes of the legend that John Wesley received episcopal consecration from a Greek prelate in London: "Had it been true, he would not have left so important a fact out of his journal; his brother Charles, who must have known of it, would not have written his epigram on the pseudo-consecration of Coke, in which he asks who laid hands on his brother John; and, above all, Coke and Ashbury, the two first quasi-Bishops of the Episcopal Methodists in America, would not have applied, as they did, to Bishops Seabury and White to give them real consecration. Had that been done, the schism would probably have ended."—We learn from an exchange that the R. E. Church "has but one theological school in this country, and that is located in Chicago." Chicago is a large city, and we have not yet applied to the detectives to work up the case; but we venture to say that even the oldest inhabitant could not find that one theological school. It would take, as Sam Weller would say, a glass of "hextra magnifying power" to discover it.—Mr. Ingersoll, denouncing intemperance, lately besought his hearers to think of the wrecks "on either side of the stream of death." Those who had listened to his ridicule of everything relating to the other side of the stream must have been profoundly impressed. We are glad to be permitted to hope that the great scoffer has come to believe that there is another side to the stream. Not all the wrecks on that shore are caused by intemperance.—Not long ago one of Gladstone's colleagues gave an account of the difference between his own oratorical method and that of the Prime Minister. "When," he said, "I speak, I strike across from headland to headland, but Mr. Gladstone coasts along, and whenever he comes to a navigable river he cannot resist the temptation to explore it to its source." It has been said that all the dissertations on rhetoric since the world began, from Aristotle to Cicero, Tacitus and Quintilian, down to Whately, Alison and Arnold, may be searched before so happy and terse an illustration is encountered. There is nothing finer in nineteenth century oratory than Mr. Gladstone's impromptu speech on Mr. Disraeli's budget of 1853, or than his peroration before the division on the second reading of Lord Russell's Reform Bill was taken in 1866.—An exchange, commenting on the reduction of one of our Church papers, says: "It is a tremendous and altogether confiding venture to print so large a journal for \$2.00 a year." We can beat that in Chicago where we print THE LIVING CHURCH, a larger paper, for \$1.00 a year.—Our good contemporary, The Standard of the Cross, makes a hasty estimate when it says that its "Church Weekly," at 50 cents a year, "taking into account the amount of solid reading matter, and the absence of all advertisements, is by far the cheapest Church paper now published." The fact is, according to actual measurement, THE LIVING CHURCH gives much more than twice that amount of reading matter for \$1.00 a year, exclusive of advertisements.—"We do not hear much of late about 'Romanizing germs,' but there seems to be a flood of Papal aggression about to overwhelm us. Surely, it is time for some one to sound the alarm, when a Protestant Episcopal Almanac introduces the name of a Roman Bishop in its list of the Irish Episcopate; and a Church newspaper, pledged to the defence of the principles of the Reformation, gives an account of the Roman Plenary Council under the head 'Church News.'—The following is clipped from a parish paper: 'The rector has received several hints about 'long sermons.' Brethren, the time is short and the message urgent. Your rector will, however, try the ten minute limit at the afternoon service on Sunday.'—Woman suffrage has borne the test of its first privilege at a general election, in Washington Territory, with credit. It is reported that the influence of women at the polls was good, rough crowds making way for them to vote. Whether this may become 'an old story'



BOOK NOTICES.

THE ADVENTURES OF PRINCE LAZYBONES AND OTHER STORIES. By Mrs. W. J. Hays, author of "Princess Ideways," etc. Illustrated. New York: Harper & Brothers, Franklin Square.

This is a pretty and engaging little book for a holiday present. If the rapt attention with which it has been read by all the children of one family is any proof of its real merits, it ought to find its way into every household in the land where there are children. Purity, courage, endurance, self-sacrifice—these are the lessons taught in these charming stories.

THE SERE AND YELLOW LEAF. THOUGHTS AND REVOLUTIONS FOR OLD AND YOUNG. By Frances M. Wilbraham, with a Preface by the Bishop of Bedford. London: Macmillan & Co. Pp. 170. Price, \$1.00.

This is a sweet and healthful book "for old and young." It is enough for one to read the preface of the Bishop of Bedford to know that the little book is full of good things. But the reading of the successive chapters themselves are even better yet. The design of the author is to help the young through the old; that is, to teach those who are just beginning the great journey, by the beauty and grace which shed themselves over the declining years of "the pure in heart."

THE GOSPEL OF GRACE. By A. Lindstedt. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Pp. 164. Price \$1.25.

An earnest mind is here struggling to make the light of God's truth shine into the minds of men. The reader wishes at times that truth might here have been clothed more in that airy lightness and grace which make it attractive. But when a man thoroughly in earnest, sees his own message to be a severe one, and that only by uttering it severely can the call of his own conscience be met, the reader can have nothing to say. Truth has this side and some men have a mission to tell it thus. Others who have a conception of "grace and truth" as coming through Jesus Christ in gentleness and peace must magnify their office also.

CAPTAIN JEWELL'S WIFE. By the author of "Miss Jolly," etc. Illustrated by Overend. London: S. P. C. K.; New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Pp. 223. Price, 60 cents.

"Many waters cannot quench love, nor can the floods drown it." This is the Scripture proved and illustrated by this sad but truthful tale. It is the narrative of a fond but impetuous young wife, who brought sorrow upon herself and her husband's home by rashly giving heed to whispering and malicious tongues. But love conquered in the end, and one can understand how it was at last, that "in the whole of Cornwall there was not a brighter home than this, nor a prouder and a happier man than Dick Jewell."

THE VIKING BOATMEN. An Excursion into Norway and Denmark. By Horace B. Seander. With Illustrations. Boston: Houghton, Mifflin & Co. Pp. 190. Price, \$1.25.

"The Viking Boatmen" has all the attractive features of the previous books of the series. The exterior part commends itself to the eye and the touch, for the printing is worthy of the Riverside Press and the paper and binding are admirable. The story of the trip to North Cape is as well told as in any other work of a similar kind. If our children go thus, with groups of American travellers to different parts of the world, they will know far more than any system of geography will, or could, teach them. Herein lies the chief advantage of such books, that they afford amusing and graphic accounts given by eye-witnesses, of things and persons and places of which text-books never treat.

AN AMERICAN POLITICIAN. By F. Marion Crawford. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This is the latest work of the brilliant and prolific author of "Mr. Isaacs," "Dr. Claudius," "To Leeward," and "A Roman Singer"—the latest and to our mind the best. The plot is strong, and the characters are excellently worked out. The hero, John Harrington, is a perfect man. The book is full of incidental good things in the way of epigram and criticism of character and society.

THE CHRISTIAN MINISTRY AT THE CLOSE OF THE NINETEENTH CENTURY. By the Right Rev. A. N. Littlejohn, D. D., LL. D., Bishop of Long Island. New York: Thomas Whitaker. Large octavo. Pp. 422. Price, \$2.50.

These are the "Bishop Paddock Lectures" for 1884—twelve in number, delivered at the General Theological Seminary on the foundation of Mr. George A. Jarvis, of Brooklyn, made in 1880, and named after the Bishop of Massachusetts, "out of love for his former pastor and enduring friend."

In conformity with the requirements of the trust which restrict the choice of subjects to such as are in their general nature and intent, "a defence of the religion of Jesus Christ, as revealed in the Holy Bible, and illustrated in the Book of Common Prayer, against the varying errors of the day, whether materialistic, rationalistic or professedly religious,"—Bishop Littlejohn has taken for his theme the Office and Ministry which was ordained for this very purpose of manifesting Christ to the world, as it exists and works to that same end among us in the present age; a subject that is necessarily crossed at many points by the various theorizing and speculative tendencies which are abroad among the great masses in this day of free inquiry. The Sacred Ministry, in its status, authority and work, may be fairly reckoned a touchstone of Scriptural and Apostolic truth at almost every angle of the modern schools of thought, whether in the new philosophy or "religious" heresy.

There is a scholarly ripeness and a persuasive grace in whatever Bishop Littlejohn writes, that makes his work at all times agreeable reading, whether in stately lecture or the discourse of ordinary routine. His design is never beclouded with rhetori-

cal effort; beauty of expression abounds, and yet simplicity, extending often to polite colloquialism, enhances through all the popular value of his argument, the thread of which holds straight on in its forthright course, clear as a sunlight ray.

"The Christian Ministry," while more voluminous than his esteemed Cambridge sermons of 1880, on "Individualism," falls not a whit behind these in nicety of treatment, vigor of thought, and that perspicuity of style which is a felicitous attribute of all the Bishop's compositions.

AN HISTORICAL ATLAS. A Chronological Series of One Hundred and Twelve Maps at Successive Periods, from the Dawn of History to the Present Day. By Robert A. Lathberton. Seventh and enlarged edition. New York: Townsend MacCoun; Chicago: Jansen, McClurg & Co. Price, \$1.50.

No student or teacher of history can afford to do without this admirable atlas. It has been before the public for many years, and has a reputation that needs no further endorsement. The results of every great political change are spread out before the eye. It is an epitome of the history of the world. It offers for a very small sum all the substantial advantages claimed for the most expensive books. Its former cost was more than double the price announced for this edition, which contains many improvements and additions.

THE NATIVE RELIGIONS OF MEXICO AND PERU. By Albert Reville, D. D., Professor of the Science of Religions at the College de France. Translated by Philip H. Wicksteed, M. A. (The Hibbert Lectures, 1884). New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 213. Price, \$1.50.

This is the latest result of the establishment of the Hibbert Lectures, of which we have had the preceding issues of the famous Max Muller's lectures on "The Religions of India," Le Page Renouf's "Religion of Ancient Egypt," and "National and Universal Religions," by A. Kuenen. To all Americans the history in religion of Central America and Mexico and their common bases of civilization is naturally a matter of recalcitrant interest. These lectures, six in number, afford us an account, the most unique in portraiture and interest, of the deities and myths of Mexico, its religious sacrifices, its sacerdotal and monastic institutions, and a fascinating review of its eschatology and cosmogony. Peruvian civilization has a lecture devoted to it, embracing the legend of the Incas, their policy and history. The fall of the Incas is traced in a most interesting manner, and we are afforded an insight into the Peruvian mythology and priesthood, along with the Peruvian's morals and theory of the future life, which cannot fail of attractiveness to all dwellers upon this great continent who would wish to pierce through the general mistiness that confronts the general inquirer into Mexican and Peruvian history and life in the dim period of the past.

SIR MOSES MONTEFIORE. A Centennial Biography with Selections from Letters and Journals. By Lucien Wolf. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 254. Price, \$1.25.

This cheap and attractive edition of an authentic biography of the great philanthropist who has recently passed his hundredth birthday, will be welcomed by the public. Sir Moses has lived to hear more of the praise and to enjoy more of the gratitude of the world, perhaps, than any other man for many generations.

STRAY LEAVES FROM STRANGE LITERATURE. Stories by Lafcadio Hearn. Boston: Houghton & Co.; Chicago: S. A. Maxwell & Co. Pp. 225. Price, \$1.50.

The first of these "Stray Leaves" is from an Egyptian papyrus; the second is a legend of the South Pacific; the third, an Esquimaux tradition. Then follow tales retold from Indian Buddhist literature; runes from the Finnish; stories of Moslem Lands; traditions from the Talmud. Those who are fond of legendary lore will find here a curious and interesting collection. The author's own statement of its "reason to be" is his desire to share with the public the delight he experienced in familiarizing himself with some very strange and beautiful literatures.

REMINISCENCES OF SEVEN YEARS OF EARLY LIFE. By Richard S. Smith. Church Book Store, 1224 Chestnut St., Philadelphia. Pp. 122.

Mr. Richard S. Smith was a noted Pennsylvanian who died last February in his ninety-fifth year, having strictly exemplified through a laborious career of seventy years, the life that is not slothful in business, fervent in spirit, serving the Lord. The book, which has for frontispiece his own vignette, and contains other illustrations, is sold for the benefit of Calvary church, Rockdale, Pa., of which he was a faithful vestryman and Sunday-school worker for upwards of half a century. It was written originally by Mr. Smith himself when almost fourscore, for the benefit of a young lad to whom he was sponsor, and it embraces incidents and actions of his own career in the early part of his effective and spotless business life, which afford counsel for all beginners in life's responsibilities that is simple and yet stimulating.

THE REALITY OF RELIGION. By Henry J. Van Dyke, Jr., D. D. New York: Charles Scribner's Sons. Chicago: S. A. Maxwell & Co. Pp. 146. Price, \$1.00.

The author tells us that it is his hope "to be able to show that the only religion worth having is a religion that deals with realities, and that this is attainable for every one who earnestly strives after it." As to the first it seems hardly worth while to argue, for whatever may be the inconsistency and shallowness of some religionists, no one who has any sense would hold that an unreal religion was of any value. As to the latter, the attainableness of real religion, the author has done excellent work in setting forth and making clear the reality of God, the soul, the Atonement, the living

Word, the living Christ. The one Reality of Religion which is most evidential, which gives form and force and assurance to other realities, the living Church, the author says very little about. He alludes to it occasionally, but assigns to it a very subordinate place. Throughout his work, otherwise so admirable, there is a quiet assumption that the realities are all subjective and may be wrought out in the soul by the study of the Bible alone. It is not our intention to disparage Bible study, but we would give a prominent place to the Church, the Ministry, and the Sacraments, among the Realities of Religion.

THE CONTINUITY OF CHRISTIAN THOUGHT. A Study of Modern Theology in the Light of its History. By Alexander V. G. Allen. Boston: Houghton, Mifflin & Co. Pp. 438. Price, \$2.00.

These are the lectures for 1883, on the Bohlen foundation. They constitute the most unsatisfactory book that we have read for many a day. Not because we do not agree with Professor Allen in any of his deductions but because he seems to be so uncertain as to his own convictions. First of all, the title is misleading. Continuity means unbroken connection of Christian thought; this is the negative of every position that the author takes. The first theory he seems to have adopted is the development as applied to Theology; the modern theology is the survival of the fittest. Then his thought changes and the modern theology, which is German mysticism as expounded by Schlegelmacher and Hegel, is the true deduction from the Incarnation; the "Immanent God" is the open sesame to all hidden difficulties in theological conception. Yet again his thought changes, and the modern theology is now simply a return to the Greek theology of the anti-Nicene period; while the Latin theology and all religious belief up to the present is simply an episode, or to use his own word a "parenthesis" between the true (Greek theology of anti-Nicene days and the "renaissance" which has sprung up in these late times. With now one, and now another, of these thoughts apparently in mind, he leads us through a series of seven lectures. Their titles are, The Greek Theology, The Latin Theology, Theology in the Middle Ages, Theology in the Age of the Reformation, Conflict of Traditional Theology with Rationalism, Renaissance of Theology in the Nineteenth Century.

The historical citations seem to be accurate and the successive events, as far as noticed, through the ages honestly traced. But the criticism and deductions appear to us far otherwise. The author is wholly impatient with any idea of tradition, of continuity of doctrine, of a faith once delivered, of an objective organization, or even of sacramental grace.

The Christmas number of *The Current* is admirable; far superior to any similar production which has ever reached our table. We are glad to know that this valuable and high-class periodical has won for itself already a position of assured success.

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BY JENNIE HARRISON.

The world lay silent, sleeping in its sin; Its pulse of hope beat weariful and low. Would that new life it longed for, e'er begin? Where was that Saviour, promised long ago? Along the starry sky, The answer throbb'd its way,— "All glory be to God on High! For Christ is born to-day!"

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

ST. STEPHEN.

Nothing is known of St. Stephen before his martyrdom beyond the solitary fact that he was one of the seven deacons ordained by the Apostles when they began to divide off the lower portions of their ministerial functions, duties and cares. His eloquence, ready knowledge, heroic courage, are strikingly exhibited in the account given of his last hours in the seventh chapter of the Acts. It may be that he is only a fair and average example of those wonderfully endowed men who carried on Christ's work in the Apostolic age; and that the peculiarity of his martyrdom as being the first, and as occurring while the Church was still confined almost within the walls of Jerusalem, has given it the prominence of a Scriptural narrative. There were, doubtless, many others in that holy band of Apostolic men of whom it might have been recorded that, "full of faith and power, they did great wonders and miracles among the people;" and many who suffered as boldly and as meekly as St. Stephen. Yet it is around the head of the Proto-martyr alone that Holy Scripture places the nimbus of glory; and however truly it may be the due of others also, it is of St. Stephen only that the words are written, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Hence St. Chrysostom calls him the Stephanos or crown of the Church, in respect to her martyrdoms.

The dying words of St. Stephen are also of a most saint-like character, whether that character was common to the saintly martyrs or not. The last words of his Master's passion, "Father, forgive them, for they know not what they do," have a parallel in the servant's "Lord, lay not this sin to their charge;" and the commendatory prayer, "Lord Jesus, receive my spirit," is the saint's version of the Son's cry, "Father, into Thy hands I commend My spirit."

Such circumstances as these seem as if they were providentially ordered, in part, as a monument to the Church of the honor in which the martyrs of Christ were ever after to be held; to shew her that Christ was to be glorified in His saints, through whom the lustre of His own Light was shed around as planets disperse the light of the sun when it is beyond our horizon. Nor must it be forgotten that the narrative of St. Stephen's martyrdom is given us in that book which is principally made up of the Acts of St. Paul, the account of the missionary life and sufferings—and how small a part!—of that "young man whose name was Saul," at whose feet the official "witnesses" of the cruel and sudden death "laid down their clothes." Were all these official *Martures* won over to be martyrs in life and death as that young man was? Whether or not such fruit was borne by the first martyr's blood, it is certain that all the members of the then existing Church must have had his death keenly engraved on their memory; and that, as Christ ordained Christmas Day by the very fact of His Nativity, so His holy Martyr must have been privileged to originate the observance of Saints' Day by the very circumstances of that martyrdom whereof the Church, and the Apostle of the Gentiles above all, must have said year by year, This was the day on which Stephen fell asleep.

The Collect for St. Stephen's Day, as it now stands, is first found, in Bishop Cosin's handwriting, in the margin of the Durham Prayer Book. Until 1661 it was used in this much shorter and less beautiful form,— "Grant us, O Lord, to learn to love our enemies, by the example of Thy martyr, Saint Stephen, who prayed for his persecutors to Thee; which liveth." It is observable that both forms of this Collect it follows the example given by St. Stephen, of prayer to the second Person of the Blessed Trinity.

ST. JOHN THE EVANGELIST.

The beloved disciple of the Holy Child Jesus is known to the heart of the Church as the Apostle of Love, to her intellect as the Theologos, or Divine. There is little recorded of him in Holy Scripture, but a large part of the New Testament was revealed by

God to His servant John; and none of the Apostles, so far as we know, except St. Paul, exercised so extensive an influence over the subsequent ages of the Church. It is not known how soon a festival was instituted in honor of this Apostle, but it is placed in the ancient Sacramentaries and Lectionary, and is therefore of primitive origin.

St. John the Evangelist was one of the sons of Zebedee and Salome, a fisherman like his father, and early called by our Blessed Lord to be a fisher of men. With three other of the Apostles he stood in a near relationship to the Blessed Virgin.

The intimate relationship between the Blessed Virgin Mary and her cousin Elizabeth seems to make it probable that the son of her sister Salome would become an early disciple of St. John the Baptist; and as his follower he was in company with St. Andrew when the Baptist bore official witness to the Mission of our Lord as "the Lamb of God Which taketh away the sin of the world." The Evangelist, therefore, was one of the first pair of disciples who were called from following the Law to follow the Gospel; sharing indeed with St. Andrew in the honor of the title *Protokletos*. It would appear to have been some little time afterward that St. John was required to give up his ordinary occupation that he might be trained to the office of a fisher of men, and become a constant attendant on our Lord; still longer before that training had been so far carried on as to qualify him in outward knowledge for receiving the commission and power of an Apostle. In the appointment of the Apostles, St. John was one of the three whom our Lord distinguished by new names; he and his brother St. James being then called *Boanerges*, a title which ancient writers connect with the great eloquence of these two Apostles, as Demosthenes and Plato were called "tonantes" by old Roman writers. This does not seem quite to explain the title; yet in the case of St. John it is easy to see that it might have such a prophetic application to him as the last writer of the New Testament, who was to proclaim resounding theological truths to the world as from a Gospel Sinai after historical narratives had done their work in preparing the minds of men for their reception.

The next time St. John's name occurs in the Gospels is as one of the three "elect of the elect" who were chosen by our Lord to witness the manifestations of His Divine power in the chamber of Jairus's daughter, and of His Divine glory on the Mount of Transfiguration. The same three were also present at the Agony. They seem to have been chosen, not for any purpose of sympathy needed by Christ, but as a part of their own training. All three were afterwards distinguished by special services for their Master, and these visions of His Power, His Glory, and His Suffering were preparing them for their work. Of the two sons of Zebedee, St. James was the first martyred Apostle, St. John the latest living Apostle. The first miracle of the Church was wrought by St. Peter and St. John; they, too, were the first sufferers after the Ascension; they were the first Apostles who went beyond Judæa; and they were the "pillars" of the Church in its early days. If we reckon up the extent of their work in the education of the Church, it will be found that far the greatest proportion of the New Testament has come from the pens of St. Peter, St. Paul, and St. John; the second great Apostle appearing to have filled up the vacancy caused by the martyrdom of St. James. And as St. Peter exercised a vast external influence over the Church of the Future, while St. Paul was its great moral teacher, so St. John the Theologian was the Apostle by whom the world was to learn, more than by any other, those truths which lie at the very root of orthodox and true conceptions respecting the Blessed Trinity, our Redeemer, and the work of the Incarnation in making God and man at one. The Church of England traced up its usages in primitive days to the teaching of St. John, and there is good reason to think that the influence of this Apostle has moulded her Liturgy and her spirit very extensively; preparing her, perhaps, for that great struggle against unbelief in which she seems destined to bear a prominent part.

The Blessed Virgin having been committed to the care of St. John the Evangelist at the Cross, his office towards her appears to have terminated about the year 48, but between that time and the later part of the century his history is in obscurity. Possibly it was part of the fulfilment of the Lord's words, "If I will that he tarry till I come," that St. John should really see Jerusalem encompassed with armies, and that he did not leave for Ephesus until so late as the year 66, when the siege began; which was only a year before the martyrdom of St. Peter and St. Paul. It was about this time, certainly, that the Evangelist and Theologian began to be the sole remaining Apostolic centre of the Church, as he continued to be for about a third of a century. This isolation of St. John sets him in a position of patriarchal prominence, greater even than that of St. Paul had been; and he was doubtless directed to Ephesus, the Metropolis of Asia, the great centre of nature worship, and the commercial port of the one great sea of the then known world, as the place where his influence would extend farthest and widest during those eventful years in which the Church was breaking free from Judaism, and settling into definite forms of doctrine and worship.

The latter part of St. John's life was marked by two acts which fulfilled our Lord's words, that he should tarry until His coming. A poisoned cup of wine was given to him at Ephesus, but the Apostle made over it the sign of the Cross, and partook of it without harm; according to the promise, that if the Apostles drank of any deadly thing it should not hurt them. He was also summoned to Rome, and there cast into a caldron of burning oil (see Calendar); but escaped unharmed. Banished to Patmos, the visions of the Apocalypse were revealed to him; and when his work was done there, his Master's Providence led him back to Ephesus, to contend against the rising heresies of the day, to speak loving words about the love of God, and to breathe out his spirit in peace at the age of an hundred in the midst of his "little children,"—those whom he had begotten in Christ.

Lying on the bosom of his Master, not only in those few minutes in the upper chamber of the institution of the Holy Eucharist, but ever after by contact of his spiritual senses with the Word of God, this holy Apostle learned things from the Divine lips and heart which had been kept secret from the foundation of the world; which the angels desired to look into, but could not until they were revealed to mankind. As St. John the Baptist, the last Prophet of the Old Dispensation, was the Forerunner of Christ, so it may be said that St. John the Evangelist, the Prophet of the New Dispensation, occupies a similar position as the Herald of the Second Advent; and for this reason as well as others that have been stated, his Festival is connected so closely with Christmas. When He that enlighteneth every man came into the world, He cast some of the bright beams of His Light upon St. John, that by him the illumination of the world might be more perfect, and the Sun of Righteousness which had arisen with healing in His beams might shine more gloriously over the understandings and the love of His Church.

THE HOLY INNOCENTS.

The festival of the Innocents is alluded to by St. Irenæus, who was himself a martyr, A. D. 202; and by St. Cyprian, who went to his Saviour by the same path A. D. 258. In an Epistle which the latter wrote to a community of Christians in anticipation of a fearful persecution which he foresaw, he says: "The nativity of Christ commenced forth with the martyrdom of infants, so that they who were two years old, and under, were put to death for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent infancy was slain for His Name's sake. It was shewn that no one is free from the perils of persecution, when even such accomplished martyrdom."

These words of the third century plainly shew how early the memorial day of the Holy Innocents was associated with Christmas; and allusions of the same kind are to be found in the sermons of Origen, St. Augustine, and others.

The Gospel of this day gives the actual narrative of the slaughter of the children of Bethlehem by Herod, an event spoken of in Roman history as well as in the Holy Bible. The Epistle sets forth the heavenly sequel of that event as told in the mystical language of the Apocalypse. In the joining together of these two portions of Holy Scripture, we have an exact representation of the light in which the martyrdom of the Innocents has always been regarded by the Church; and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory, is illustrated by the well-known hymn of Prudentius, written in the fourth century, and familiar in the English version, "All hail! ye Infant Martyr flowers."

"Not in speaking but in dying," says the ancient collect, "have they confessed Christ." "Stephen," says St. Bernard, "was a martyr among men; John may be considered so in the sight of angels, to whom by spiritual signs his devotion was known; but these are martyrs with God; for neither to men nor angels is their merit known, but commended to God alone in the prerogative of His singular grace." "Before the use of the tongue," writes St. Leo, "in silence He put forth the power of the Word, as if He were saying already, 'Suffer little children to come unto Me, for of such is the Kingdom of Heaven.' With a new glory He crowned infants, and in His own beginnings consecrated the first-fruits of little children; that hence we might learn that no one among mankind is incapable of a Divine Sacrament since even that age was fit for the glory of martyrdom. . . . Christ loves infancy, which He took on Himself both in mind and body; He loves infancy as the mistress of humility, the type of innocence, the form of meekness. To infancy He directs the manners of elders, and brings back the old. It is to this, the similitude of little children, that you, most beloved, are invited by the mystery of this day's festival."

In connexion with these holy Innocents, it is impossible not to remember the words at the end of the Service for the Baptism of Infants, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The writer once met with a strong illustration of the comfort wrought by faith in this truth, when looking over a country

churchyard. A mother had laid underneath two Christian babes, and she had written on the stone over them, "They are without fault before the throne of God." Doubtless many such have been added to the mystical number since St. John wrote down his Vision, "first-fruits unto God and to the Lamb," taken away from the evil to come, and gaining the fullest benefit of the Holy Child's Nativity by the way of Innocence in which they have been privileged to follow Him on Earth, that they may "follow Him whithersoever He goeth" in Heaven. "So He giveth His beloved sleep."

The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals.

The most curious book in the world is one that is neither written nor printed. Every letter of the text is cut into the leaf; and, as the alternate leaves are of blue paper it is as easily read as the best print. The labor required and the patience necessary to cut each letter may be imagined. The work is so perfect that it seems almost as though done by machinery, but every character was made by hand. The book is entitled "The Passion of Christ." It is a very old volume, and a curiosity as long ago as 1640. At this time it belongs to the family of the Prince de Ligne, and is kept at a museum in France.

ULM Cathedral will shortly be completed, after remaining unfinished for nearly 400 years. Begun in 1377, the building was concluded in 1494, with the exception of its towers, which are now being erected according to the ancient design. This cathedral is one of the largest in Germany, being nearly as big as the Cologne Dom.

CHURCH WORK.

MASSACHUSETTS.

BOSTON HIGHLANDS.—St. John's Church.—The Parish Guild of this church, observed its fourth anniversary by a public service in the church in the evening of December 9, in the presence of a large congregation. The music was rendered by the surpliced choir of twenty-four voices, who for a year have been under the training of Mr. S. B. Whitney, the organist of the Advent, Boston. Their singing shows the results of his thorough and efficient method. The service (a shortened form of Evening Prayer, with the Psalter chanted), was said by the rector, the Rev. Geo. S. Converse, and the assistant minister the Rev. B. S. Sanderson. The report of the secretary, C. V. Twiss, showed that the guild was in a most prosperous condition and doing a splendid work in the parish. The fourteen chapters are well named and embrace the majority of the departments of work to be found in a city mission parish. The sermon was preached by the Rev. Phillips Brooks, who took as his text, Acts x. 19.

This parish of St. John's is on Tremont St., in the midst of a crowded population. The church is open for daily prayer, (from Advent to June) there are two celebrations of the Holy Communion on Sundays, and one on every holy day. The Sunday school is in good condition and the parochial machinery is well planned. By means of a parish paper, published monthly, the people are kept informed of the work of the church.

PITTSBURGH.

PITTSBURGH.—St. John's Church.—The members of this parish enjoyed a feast of fat things spiritually, in a series of special Advent services, beginning on the evening of the second Sunday and ending on the evening of the third Sunday. During that time the Bishop and thirteen out of the fourteen city clergy, delivered their Master's message to this people. The restrictions of newspaper space will not admit of going into detail, suffice it to say that the addresses were able, earnest and rousing as befitting the holy season, while the congregations were good in point of numbers, the services hearty and the attention all that could be desired.

The Rev. Edmund A. Angell, priest-in-charge, has been laboring in this parish now two years and a half, and has every reason to feel encouraged at the outlook, both temporal and spiritual.

CALIFORNIA.

FRESNO.—Bishop Kip visited this town on the second Sunday in Advent and consecrated St. James' church, also confirmed seven persons—making twelve for the year. The Bishop was assisted in the services by the Rev. D. O. Kelly, missionary-in-charge, and the Rev. H. H. Clapham. St. James' is a brick church, very nicely finished and furnished, and this young mission now contains over 90 communicants.

NORTHERN CALIFORNIA.

SACRAMENTO.—St. Paul's Church.—On the first Sunday in Advent the Bishop opened a Parochial mission in this parish. At eight o'clock he celebrated the Holy Communion, and at eleven o'clock preached an able sermon from St. Matthew xxi., 10, and afterwards commended the mission and the missionaries to the prayers of the people. Later he addressed the Sunday school, and again celebrated the Divine Mysteries on Monday morning. The missionaries were the Rev. Ernest E. Wood of St. John's, Petaluma, and the Rev. Frederick W. Reed of Christ church, Sausalito. On Sunday evening the opening address, explaining the object of the mission, was delivered by the first named priest. On Monday and each day following, there was a Celebration of the Holy Communion at 9:30 A. M., with an address, explanatory of some portion of the Eucharistic Office. At 3 P. M., Litany, with addresses on the following subjects, viz., Sunday School Education, Missionary Work, Parish Helpers, The Mission and Position of Woman, Private Prayer and Devotion, and how to read the Bible. At 7:30 P. M., after a short service, instructions were given on The Holy Catholic Church, The Incarnation, The Holy Trinity, The Atonement, Holy Baptism, and Holy Communion. On Sunday, December 7, there was a Celebration with address at eight o'clock. At eleven o'clock Litany, with a special sermon of encouragement, from the text, "We are made partakers of Christ, if we hold the

beginning of our confidence steadfastly to the end" (Heb. iii., 14), followed by another Celebration of the Eucharist at which a large number communicated. At 3 P. M. a special service for children was held, opened and closed by processional and recessional made very striking by the handsome banners of the Sunday school. Addresses were given by both the missionaries, and all felt that it was good to be there. At 7 P. M. after evening Prayer, and a sermon upon "Heaven," memorial cards were given by the missionaries, from the steps of the chancel, to all those desirous of receiving them. This was an exceedingly bright and cheerful service, and many strangers were present. The mission actually closed on Monday, the 8th of December, by a Celebration of the Holy Communion and an address upon "Thanksgiving." The mission had been earnestly prepared for by the rector of the parish, and was well attended throughout, each day showing an increase over the preceding. It is felt that, under God, much good will result from the first Parochial mission held in the State of California.

CENTRAL NEW YORK.

BINGHAMTON.—Christ Church.—This parish is improving its church building by the introduction of steam heat and ventilation, at a cost of \$2,000. Through the indefatigable exertions of the Parish Aid Society, a fund has been accumulating for sometime for the erection of a chapel and parish building. It is hoped and expected that during the coming year the parish will make an effort to accomplish this much needed addition.

NEW JERSEY.

LAKEWOOD.—All Saints' Memorial church was consecrated on Friday last by Bishop Scarborough, assisted by the Rev. Dr. Parker Morgan, the Rev. Dr. Theodore Eaton, of New York City, and three clergymen of the diocese. The edifice is handsomely finished and decorated.

MARYLAND.

BALTIMORE.—Missionary Conference.—A Conference in the interest of work among the Colored People in the South, will be held in this city, on Wednesday, January 21, 1885. Holy Communion will be celebrated, probably in Grace church at 11 o'clock, when an address will be delivered by the Rev. Noah Hunt Schenck, D. D., of St. Ann's, Brooklyn. At four o'clock P. M., an informal conference of the clergy and laity with the Bishop of the diocese will be held at a place yet to be determined. A general missionary meeting will be held in Emmanuel church at eight o'clock in the evening, when addresses will be delivered by (probably) the Right Rev. the Bishops of Kentucky, North Carolina, Western Texas and Maryland. On the previous day, Tuesday, January 20, a meeting for women will be held at St. James' African church, with addresses, it is expected, from Miss Emery, Secretary of the Woman's Auxiliary, and Miss Sybil Carter. And on Tuesday evening at 8 o'clock, a meeting of all the colored Sunday schools will be held at St. Mary's chapel, with addresses by the Rev. W. W. Newton and the Rev. Edward Osborne. Fuller particulars will be published as soon as the arrangements are completed.

SOUTH DAKOTA.

PIERRE.—Bishop Hare visited this interesting young city on Sunday, December 7, preached and held Confirmation service in the court room, a very large congregation being in attendance. One married lady was baptized and four persons confirmed. After this service the missionary in charge, the Rev. J. M. McBride, drove the Bishop across the country to Blunt, a growing town some thirty miles distant, where an organized mission has been in existence for about four weeks.

Evening service was held in the M. E. place of worship, a commodious building, which was completely filled by a most earnest and intelligent congregation—without doubt the spiritual nature of the people at both missions was aroused and deepened by the eloquent and earnest work of the Bishop.

Much encouragement is felt at the rapid growth of the work—though the missionary has only been in charge some three months the result is most gratifying.

There is as yet no church building in either town, but lots have been secured and it is hoped that early in the coming spring, the people may be enabled to build.

NORTHERN NEW JERSEY.

JERSEY CITY.—Death of the Rev. Dr. Abercrombie.—As noticed in our columns last week, this distinguished priest died suddenly on Sunday of week before last. He had enjoyed excellent health until the Tuesday, when, on a visit to New York, he contracted a cold. It was not thought to be serious, though he confined himself to his room, until Friday evening, when his condition took a sudden turn for the worse and quickly settled into pneumonia. He continued to sink until he peacefully passed away. Dr. Abercrombie was one of the hardest working clergymen in Jersey City. He gave ceaseless attention to the demands of his parish, and took upon his shoulders the labor of advancing a number of outside ecclesiastical and charitable movements. He was practically the founder of the Church Hospital, now known as Christ's Hospital, and has labored in season and out for its success. His family believe that his excessive labors broke down his system and contributed materially to the sudden ending of his life.

Dr. Abercrombie came of a distinguished family of clergymen of English origin. His father was the Rev. James Abercrombie, of Philadelphia, who was accounted one of the most brilliant orators in the Church of his day. He was born about 62 years ago in Philadelphia and educated there. He has since officiated on Staten Island and on Washington Heights, and in Rahway, N. J. and in Hartford, Conn. He became rector of St. Matthew's church, in Jersey City, about 13 years ago. He was for some years Dean of the Jersey City Convocation.

JERSEY CITY HEIGHTS.—St. John's Church.—The seventh anniversary of the St. Andrew Workingmen's Association of this church, was held on Sunday evening, December 14. The church was thronged, the members of the association numbering more than 100 men, occupying seats reserved for them on each side of the centre aisle. There were present the Rt. Rev. H. C. Potter, D.D., and the Rev. W. S. Rainsford of New York, both of whom addressed the association. The exercises were conducted by the rector, the Rev. E. L. Stod-

dard. The wonderful success of this association which is conducted on a simple Christian basis without the aid of a club house or endowment, is due to a devoted layman of the parish, Mr. A. L. Clements.

**PATERSON.**—Trinity mission, Totowa, has been remarkably prosperous under the zealous ministrations of the Rev. Frederick Greaves. Not only has the church been enlarged to twice its former size, but a fine guild room has been built, opening out from the side of the chancel. Now is this all; a neat and commodious rectory has been built, the church grounds enclosed in a handsome iron fence, and the interior of the sacred edifice itself decorated in polychrome. All the buildings are of the Queen Anne order, and very picturesque in their situation on the brow of the heights of Totowa, overlooking the busy city below. From these facts of material success, some idea may be formed of the spiritual growth and the faithful work done at Totowa. What is now needed is the actual incorporation as a parish.

At St. Paul's church, the oldest and strongest parish in the city, the great chorus choir of upwards of sixty voices, has proved a decided success, following as it did the finest quartette choir in the city. The church is in the heart of the town, and is without a vacant pew, and greatly needs enlargement. Some new and costly memorial gifts are to be added to those already given; a very handsome reredos is to be placed in the chancel and another memorial window in the nave. During the incumbency of the present rector, the Rev. Edwin B. Russell, he has in four years baptized nearly 300 persons, presented 159 for confirmation, solemnized some 92 marriages, and attended 147 funerals in addition to the great labor demanded in services, sermons and calls of all sorts in a parish of central work and power. The Sunday school, numbering now some 400 members, is constantly increasing and a Confirmation class of 39 persons was presented on Advent Sunday, a large portion of whom were young men. St. Paul's would make a grand centre for associate work in Paterson.

The church of the Holy Communion is under the zealous charge of the Rev. T. S. Cartwright, who is devoting every energy and doing everything in his power to foster the growth of his parish, and has excellent congregations and effective parish societies.

TENNESSEE.

**MOUNT EAGLE.**—On the second Sunday in Advent, the Bishop of Tennessee visited the Fairmount School for Girls at Mt. Eagle. This school is located at Mt. Eagle, six miles from the University of the South. Mr. Silas McBea is the rector. It is an admirable church school and will rank with the best institutions in the country for its efficient and thorough instruction, and excellent home life. At 10:30 A. M., after Litany by the Rev. W. P. Du Bose, S. T. D., the Bishop preached, confirmed five of the pupils and addressed them. After the Confirmation the Bishop celebrated the Holy Communion.

**SEWANEE.**—At 5 P. M., the Bishop confirmed a class of sixteen students of the University of the South, in St. Augustine's chapel, presented by the chaplain, Professor Thomas F. Gailor. It was a moving sight to see these many fellows confessing Christ before men. They had been thoroughly instructed during the previous eight weeks, and they stood up in the strength and reality of their young manhood, each heart touched by God's grace, seeking strength for life's battle.

In the Lent term, the chaplain presented eighteen for Confirmation, so that there have been thirty-four of the students confirmed during the last scholastic year. The moral and religious tone of the University may be judged by the fact that nearly one-half of the students are communicants of the Church. This is largely due to the faithful ministrations of Professor Gailor, who, in the pulpit and out of it, preaches Christ crucified.

On Wednesday the 10th, Bishop Quintard held a service at St. Paul's on the Mountain assisted by the rector, Professor Shoup. The Bishop baptized a family consisting of father, mother, and six children, and after the baptism confirmed the adults.

CHICAGO.

**St. Clement's Church.**—This new mission, so magnificently established by Mr. Armour, is rapidly justifying its existence. Already Canon Knowles has more than fifty names on his register of communicants, and every day adds to the list.

**JOLIET.**—On Sunday last, the new chapel of Christ church was occupied for the first time. It is of stone, has 300 sittings, and has cost some \$5,000. When the church is built alongside—and it will be started next spring after plans by architect F. S. Allen, of Streator—this chapel will serve as an elongated transept, with cloistered way leading to the rectory. The whole will form a most handsome architectural group in stone in the early English style, costing some \$30,000, and will be worthy of the Church in this largest city of the diocese outside of Chicago.

MISSOURI.

**KANSAS CITY—Trinity Church.**—The first services of this parish were held in a hall on 9th street in January last, with fifteen persons present. The congregations and Sunday school steadily increased, until they outgrew the hall. In the spring a beautiful lot was purchased on the southeast corner of 10th and Tracy avenue for \$3,480. Later on the contract was let for building a handsome gothic stone church, 105 feet by 40 in the clear, to cost about \$30,000. The basement of the church was finished for use the last of October. Much of the success of the parish is due to the untiring work of the Ladies' Guild, which now numbers 50 ladies, and is constantly increasing. The Bishop visited the parish in May and confirmed a class of eight. Another class is being prepared for the same solemn rite.

On a bright Sunday in November the church was opened. The sermon was preached by the Rev. Ethelbert Talbot, of Macon, the service being taken by his brother, the Rev. Robert Talbot, rector of the parish. The sermon was delivered without notes, and was a masterly effort, holding the undivided attention of the large congregation throughout. The Holy Communion was then celebrated, and about three score partook of the sacred feast. The church was tastefully decorated with flowers, and looked very handsome. Just before morning service the Rev. E. Talbot addressed the Sunday school, which numbers about one hundred. In the evening the Rev. Cameron Mann, rector of Grace church, was kind enough to omit his services, and take

part in those of Trinity. The preacher announced for the evening was the Rev. Abiel Leonard, of Atchison, Kansas, but as it was impossible for him to come, stirring addresses were delivered by the Rev. Messrs. Mann and Talbot, which did all much good.

VERMONT.

**BURLINGTON.**—St. Paul's Church.—The second anniversary of St. Paul's Choir, (of surprised men and boys) was held for St. Cecilia's day, on Sunday Evening, Nov. 22nd. The services were choral, and conducted by the Rev. Theo. A. Hopkins, acting in the absence of the rector who is seeking the restoration of his health in a Southern clime. Mr. Hopkins gave an address on choral music in the worship of the Church, including words of encouragement to the Choir on the advantages of their position. The annual prizes, in money, were awarded for best deportment and attendance to two sons of the rector, William and Theodore Dawson. The organist was Mr. Geo. C. Collins. This choir was organized by the rector, soon after he came to the parish, and its success has been one great object of his care and solicitude; and sadly he missed on this occasion.

**NORTHFIELD.**—A monument of Rutland marble has recently been erected in Elmwood cemetery to the memory of Gen. Alonzo Jackman. The general was in early life a Methodist, but became a decided Churchman after careful reading and study. He was once a Warden of St. Mary's church. His small estate was willed to the Bishop for charitable objects. The inscription on his monument is as follows: "Gen. Alonzo Jackman, LL. D. born in Thetford, Vt., Mar. 20, 1809, died in Northfield, Vt., Feb. 24, 1879." "Twenty-five years Professor in Norwich University; a man of rare abilities and attainment; loyal and upright as a citizen; a devout and consistent Christian; the dearly beloved friend of the cadets of this institution, who by the erection of this monument testify to his worth and virtues." "Though dead he yet speaketh."

**THE WOMEN'S AUXILIARY.**—Mrs. Thos. H. Canfield, of Burlington, one of the Vice Presidents of the Vermont Branch, was authorized and requested, at its late meeting at Rutland, to visit the several parochial branches. The object of this appointment is to interest the members in the operations of the Society, and to help organize parochial branches where none now exist. An effort is being made to induce the women to subscribe five cents or thereabouts, per week, to be sent on quarterly by the treasurer of the local branch to the treasurer of the Diocesan Branch, for a general fund.

PENNSYLVANIA.

**PHILADELPHIA—Jewish Missions.**—At a public meeting in interest of Jewish missions held in St. Luke's church, Philadelphia, Sunday evening, November 30, the Rev. C. Ellis Stevens, General Secretary of the society, read an abbreviated report, stating that encouraging advance had been made during the past year. There had been a steady growth of interest in the Church. The present drift of the Jews away from Judaism offered a missionary opportunity of great significance. The society granted no temporal aid to proselytes. Its method of work was fourfold. 1st, The appointment of missionaries in the larger cities—most of the great cities being now so occupied. 2nd, The organized co-operation of the parish clergy among the Jews in their own neighborhoods. 3d, The education of Jewish children under Christian influence. 4th, Publication work, nearly 60,000 publications had been issued during the year. The work, at the present time, included 6 missionary schools, 7 industrial schools; with 21 missionaries and 270 co-operating parochial clergy. The Jews were reached in 261 cities and towns in 43 dioceses and 13 jurisdictions of the United States. A new mission had been recently begun in Philadelphia under the organization of Bishop Stevens, in the shape of a school for Jewish children. The results, both indirect and in Baptisms and Confirmations were more encouraging than any previous year. In New York, the oldest mission, there was a body of Christian Jews which, during six years, had numbered considerably over 100 baptized believers. The number of Christian Jews throughout the Church in this country was between five and six hundred. Of the proselytes there had been no known case of one having dishonored his Christian profession. The educational work among Jewish children was especially encouraging. The society had received during the year, \$27,148.01, and expended \$22,065.38, leaving a balance of \$5,082.63, which, however, represented a trust fund, unavailable for current expenses. After the report, Bishop Howe of Central Pennsylvania, preached an admirable and appropriate sermon.

VIRGINIA.

**THE THEOLOGICAL SEMINARY.**—This seminary was opened on the 15th day of October, 1823, in the city of Alexandria, and in the year 1827, it was removed to this Hill. The reasons given for this measure were "the many interruptions to the studies of the young men in town, and the want of a building exclusively devoted to this use." It is certain that no grander site can be found in the country than that on which the Virginia Seminary rests. More than seven hundred and sixty students have been connected with it during its existence of over sixty-one years. Among these are numbered eighteen bishops, nine theological professors, and forty-one foreign missionaries.

On Friday night, November 21, 1884, the Rev. Professor Walker, D. D., baptized eleven grown children at one of the missions near the seminary.

The Christmas recess begins December 23, 1884, and ends January 2, 1885.

**EPISCOPAL HIGH SCHOOL.**—The only institution for the education of boys or young men, under Church auspices, in Virginia, is the Episcopal High School, near Alexandria. It was founded by the late Bishop Meade, in 1839, and has been in operation, generally successful, ever since, except from 1861 to 1866. Its position so near the border caused it to be closed during the war, and the dilapidated condition of the buildings, which had been used as a Federal hospital, delayed their resumption for school purposes more than a year after hostilities ceased.

The first head of the school was the late Rev. Wm. N. Pendleton, D. D., who had been educated at West Point, and was, during the war, the chief of artillery of General Lee's army. He remained in charge for five years, during several of which the num-

bers in attendance were very large, but finally succumbed to financial difficulties, and was succeeded in 1845, by the late Rev. E. A. Dalrymple, D. D., of Baltimore. In 1852, on the retirement of Dr. Dalrymple, the rectorship was assumed by the Rev. John P. McGuire, who remained until the war. When the school was re-opened in 1866, it was under the direction of one of Mr. McGuire's pupils, the Rev. Wm. F. Gardner, now of Maryland, who resigned in 1870. His place was taken by the first layman who ever filled it, Launcelot M. Blackford, M. A., the present Principal, under whose administration the school has been highly successful. Its pupils have more than once exceeded a hundred, and the number last year was the greatest it could ever claim. The accommodations being limited, it is often necessary to refuse applications.

The school is in character just what its name imports, a classical seminary of high grade under Church control. Under its first rector the course was so comprehensive as to be virtually of collegiate dignity, but more recently it has been strictly preparatory for institutions of superior grade, especially the Virginia University, where its representatives have commonly ranked high. There is no military feature, though the senior assistant is a distinguished West Point graduate, but the discipline is strict. Being without endowment, the school is absolutely self-supporting.

The property is held by the same Board of Trustees as the Diocesan Theological Seminary, to which it is very near. They appoint the Principal, and the Principal designates his assistants and conducts the entire academic and boarding department, both reporting annually to the trustees.

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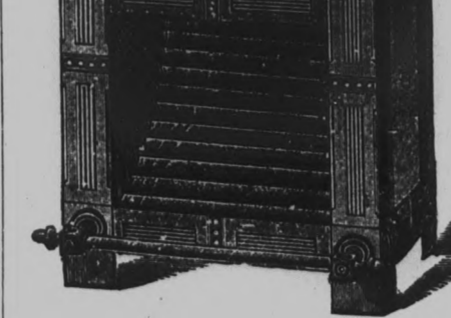
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Company's Building, 232 Walnut St., Philadelphia. One Hundred and Eightieth Semi-Annual Statement of the Assets of the Company. January 1, 1884.

|   |                       |
|---|-----------------------|
| First Mortgages on City Property.   | \$1,566,866 67        |
| Real Estate, Philadelphia, Baltimore, and Indianapolis.                                   | 285,739 47            |
| United States Loans and Loans of the States of Pennsylvania and New Jersey.               | 550,400 00            |
| Boston, Hartford, Baltimore and other City Loans.   | 800,000 00            |
| Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks. | 5,292,884 00          |
| Cash in Bank and Bankers' hands.  | 545,000 00            |
| Loans with Collaterals.   | 785,654 00            |
| Notes Receivable and unsettled Marine Premiums and Book Accounts due Company.             | 351,155 00            |
| Net Cash Fire Premiums in course of transmission.   | 280,175 00            |
| Accrued Interest and all other Property.  | 94,400 00             |
| <b>Total Assets,</b>  | <b>\$9,071,666 67</b> |

**LIABILITIES.**

|   |                       |
|---|-----------------------|
| Capital Stock.  | \$3,000,000 00        |
| Reserve for Re-insurance.                             | 2,280,709 75          |
| Reserve for Unadjusted Losses, and other Liabilities. | 470,921 92            |
| Surplus over all Liabilities.                         | 3,319,034 92          |
| <b>Total Liabilities,</b>                             | <b>\$9,071,666 67</b> |

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