

The Living Church.

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

VOL. IX. No. 38.

CHICAGO, SATURDAY, DECEMBER 18, 1886.

WHOLE No. 424.

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A PLAIN STATEMENT.

OF

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While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs. - B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health. - E. Fetter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life. - C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

SAVED MY LIFE.

I am now ruddy, healthy, and strong. - James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health. - Ralph Felt, Grafton, O.

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The Living Church.

SATURDAY, DEC. 18, 1886.

HEAVEN OUR HOME.

BY R. WESTLAND MARSTON.

There is a land of peace and rest,
Where sin and sorrow cannot come,
Where pains and partings are unknown,
That land is Heaven—that place our
Home.

That is the place where Christians meet,
Who when on earth their cross did bear;
Who washed their robes in Jesus' blood,
And now, behold! bright crowns they
wear!

There, too, the martyrs are enthroned,
Who for the sake of Christ have died,
And fear'd not cross, nor sword, nor flame,
Their only hope—Christ Crucified."

"Christ Crucified, the sinner's friend,"
Our only hope and stay can be;
His blood alone can cleanse from sin,
And He alone can set us free.

Dear Lord! Thy Holy Spirit send,
To us apply His quick'ning pow'r,
O may we hear Thy gracious words:
"Depart in peace, and sin no more."

Then may we hope for Thy dear sake,
To reach that land so bright and blest,
And then behold Thee face to face,
And in Thy Presence always rest.

AMEN.

NEWS AND NOTES.

PARLIAMENT will assemble on Jan. 13th, and the Convocation of the Church on the following day.

We regret to be obliged to omit the "Call of the Mother Church" in this issue. Serious illness in Mr. Green's family, involving anxious watching, has prevented the preparation of the article.

THE Board of Missions has entered the field of Church Calendars, and sends one to each clergyman. We hope that the gratitude of the clergy for the gift will take such substantial shape as to reimburse the Board for the outlay.

THE announcement that the Rev. R. M. Kirby has declined the episcopate of Utah and Nevada has caused general disappointment, for his fitness for the responsible post was universally recognized. Another election will not be held probably, until October, when the missionary council will meet. Meanwhile Bishops Tuttle and Whitaker will remain in charge.

THE following story from England is apropos to that of one of our bishops who interrupted a service to forbid a gradual: "Church choir boys at Heckmondwike are not allowed to be ritualistic. Four of them turned towards the East at the recent harvest festival service during the recital of the Creed, and were promptly restored to their normal positions by the vicar, who left the reading desk for the purpose."

A CHESHIRE clergyman, who describes himself as holding what is styled a highly-desirable country parish, publishes the following balance-sheet of his income and expenditure: Tithes received this year, after deducting out-goings, £463; rent of glebe, £13; total, £476. Paid to Queen Anne's Bounty, £100; paid to assistant curates, £250; paid insurance for dilapidations, £50; left for rector, £76.

INVESTIGATIONS carried out by the churchwardens of Frome Selwood show that the late Rev. W. J. E. Bennett gave to the schools and parish institutions from his private purse no less than £9,229.9s. 3d., or about £300 a year during the whole time of his minis-

trations at Frome. In this all-reference to his great sacrifices and gifts during the time of the restoration of the church is omitted, as well as his great liberality to the poor and to institutions unconnected with the church itself.

WE regret to see that the offerings in response to the Bishop's Pastoral, for the re-building of the churches in Charleston have been very small. Only \$4,170 have been sent to the Bishop of South Carolina. The urgent letter of the bishops, and the necessities of our brethren should have called forth a generous response. It is with a feeling of shame that we name the pitiful sum which the Church has doled out.

THE head of the ancient house of MacCullum More, and the descendant of the victor of Blenheim have figured prominently in the disgraceful divorce suit which is now agitating England. What a commentary upon modern morals and manners! *The New York Herald* is almost the only American paper which has dared to be decent, and to refrain from giving the reports of the trial. All honor to its management; it deserves the thanks of all respectable people.

A STEP of real importance has been taken by members of Parliament who consider themselves "Churchmen first and politicians afterwards." This is the formation of a Church Parliamentary party, independent of either of the great parties which divide the State, whose aim and object will be to organize Church defence in the House of Commons. Mr. Byron Reed, M. P., a well-known Cumberland Churchman, has been nominated secretary, and "whips" and organizers will be appointed.

IN signing the declaration concerning the White Cross movement, the Bishop of Springfield wrote: "I should be glad to have the Church restore to the list of holy days the Feast of St. Mary Magdalene, with the appropriate Collect, Epistle and Gospel, as a recognition of the fact that our Lord dealt with and cured the terrible evil which she represents. The service as it stands in the first Prayer Book of Edward Sixth is open to the objection made by some expositors, that the gospel identifies the woman that was a sinner with St. Mary Magdalene. This difficulty can be overcome by substituting the narrative of our Lord's interview with St. Mary Magdalene in the garden after He was risen, and in which He reveals Himself to her by repeating her name, in the place of the gospel appointed in Edward's first Prayer Book."

THE annual report of the directors of the Charity Organization Society of Chicago, is a modest statement of the work and needs of a most valuable and efficient institution. Upon the cover are five rules which every dispenser of alms should learn by heart: Charity must do five things: 1. Act only upon knowledge got by thorough investigation. 2. Relieve worthy need promptly, fittingly and tenderly. 3. Prevent unwise alms to the unworthy. 4. Raise into independence every needy person, where this is possible. 5. Make sure that no children grow up to be paupers. If every clergyman and other benevolent persons of the city would make

this society their almoner, and refer every application to it, much needless vexation over imposition would be avoided, and there would be a positive assurance that charity would be worthily bestowed.

THE committee of the General Convention on the State of the Church furnish the following statistics: "We find that we now have 49 dioceses, and 15 missionary jurisdictions; 71 bishops and 3,340 other clergy; 344 candidates for Holy Orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 9 other institutions; more than 422,649 communicants—38,324 of whom have been added since 1883—and an estimated number of the baptized—more than 155,400 of whom have been baptized since 1883—of more than 1,250,000."

IT is a very difficult thing to publish an accurate almanac. Mistakes will happen. Even *The Living Church Annual* persists in continuing the Mexican Commission, after the rest of the Church has dismissed it with (or without) thanks. And now comes another from New York, neatly gotten up, showing evidence of care, but still with unfortunate oversights. The Archbishop of Armagh is not Dr. Beresford; he died some time ago. Dr. Knox is the present Primate, and Dr. Reeves was consecrated to fill the see of Down, vacant by the former's translation. The ancient see of Clogher was revived last year, separated from Armagh, and Dr. Stack consecrated. In Scotland, Dr. Eden died last summer, and the present Primus is the Bishop of Brechin. The new Bishop of Equatorial Africa was consecrated on St. Luke's Day, and has sailed for his post. When the compiler gets nearer home he is more accurate, although he too, continues the Mexican Commission.

IT is a standing sarcasm against us that the Bible is the one book which is more talked about than read. The sarcasm recoils upon the heads of those who utter it when we reflect that, in the ordinary sense of the word, the Bible cannot be read as we read other books. Every line, every word, must be thought about, talked about, prayed about. Other books we read and fling aside, or, at best, study with languid interest. The Bible is a perpetual guide, philosopher and friend. At a meeting of the Bible Society recently, Bishop Moorhouse said that when any man came to him and asked him to show that the Bible contained the secret of human redemption, he said to him: "Try it." And at a similar meeting, the Bishop of Exeter quoted a passage from Theodore Parker, testifying to the unique position the Bible holds among books, and also from a man who was not so likely, perhaps, to have spoken in such terms—Charles Dickens. In a letter to his son Henry on going to college, Dickens said: "I most strongly and affectionately press upon you the priceless value of the New Testament and the study of that book as the one unfailing guide in life. . . . Similarly I impress upon you the habit of saying a Christian prayer every night and morning. These things have stood by me all through my life."

ENGLAND.

The consecration of the Rev. F. F. Goe, D.D. as Bishop of Melbourne, will take place at Westminster Abbey on St. Matthias' day.

Miss Thompson, daughter of the Archbishop of York, on Saturday week laid the foundation-stone of parochial rooms, to be erected in the Newhall district of Sheffield, at a cost of £2,000. The Archbishop of York at the reopening of St. Jude's, Eldon, Sheffield, which has been re-seated, and has received a new pulpit and porch, said that there was a great deal of generosity in Sheffield. It raised last year by the church collections and subscriptions for good and godly purposes nearly £30,000, or nearly the interest on a million of money.

The restoration of St. Bartholomew's, Smithfield, which, with the exception of the White Tower, and the round nave of the Temple church, is the only considerable Norman work left in London, is making good progress.

A new memorial is about to be placed in the church of St. Mary Magdalene, Taunton, in the shape of a carved bench end, to the late Bishop Whitehouse, of Illinois, who was well known in England. He delivered the opening sermon at the Pan-Anglican Council, and was largely identified with the movement for inter-communion with the Swedish Church. His maternal grandfather was the Rev. George Norman, who was rector for several years of Staplegrave church, and in this connection the memorial has been placed in St. Mary's by his family. The style of the bench end corresponds with that of the other carved stall ends to the east of the nave. Around a vesica-shaped border which incloses a shield and armorial bearings, is the inscription: "Henry John Whitehouse, D.D. Oxon., D.C. L. Cantab, Bishop of Illinois, U. S. A." Over a shield within this border is a bishop's mitre, and underneath the mitre, on a scroll, the word "Illinois." The shield bears the arms of Whitehouse. The memorial has been beautifully carved by Mr. Arthur Stevens.

SCOTLAND.

At a meeting of the Cathedral Chapter of Edinburgh, held in November, it was decided that, in order to mark the seventh year of cathedral existence and work, a daily celebration of the Holy Eucharist should be commenced with Advent. Hitherto, there have been Celebrations on Tuesdays and Thursdays, with two on all holy days.

The diocesan council of St. Andrews, says *The Scottish Guardian*, has boldly and wisely resolved to endeavor to complete the erection of the nave of the cathedral of the diocese. In the absence of a sufficient endowment such a step is simply a necessity, unless, indeed, the cathedral is to be left dependent for its support, to a very large extent, on the generosity of private individuals. In its present incompleteness St. Ninian's cathedral is too small to accommodate a congregation large enough to give it a chance of being a self-supporting institution. It has moreover been proved to be too small to hold numbers of those who have been flocking to its services steadily week by week ever since the present popular and energetic Provost came into residence. If any additional arguments are wanted to show that the projected undertaking deserves to be

heartily taken up in these hard times, they are supplied in the generous self-denial with which the Provost has asked that the proposal to build a residence for himself should be postponed in favor of the enlargement of the cathedral, and in the unanimity with which the members of the diocesan council from the Bishop downwards have entered into the scheme.

MISSIONS.

Madras, on the whole, cannot be said to be badly off for clergymen of the Church of England, as at the end of the last official year there was one bishop for the diocese, two assistant bishops, and 222 other ordained clergymen. Of the latter, 92 were Europeans or of European descent, and 130 were natives. The number of Government chaplains was only 38, of whom eight were absent on furlough at the end of the year; and of the 33 missionaries six were absent on furlough.

CHICAGO.

MOMENCE.—A combined service was held at the church of the Good Shepherd, on Wednesday evening, Dec. 1st. Despite the bitter cold, several deaf-mutes were present in the congregation, one coming fourteen miles over the prairie by team. The rector, the Rev. C. R. Hodge read the evening service, and made an address. The Rev. Mr. Mann interpreted.

NEW YORK.

CITY.—The Rev. Joseph Bloomfield Wetherill, rector of St. Ambrose's church, died at the Park Ave. Hotel on Monday, Dec. 6th. Mr. Wetherill was a graduate of the General Theological Seminary, and had been rector of St. Ambrose's for some years, doing a quiet and good work among the poor. He married a niece of Mrs. A. T. Stewart. He will be long mourned by his parishioners and a wide circle of friends.

On Sunday, Dec. 5th, the Rev. Mr. Donald, rector of the church of the Ascension, preached a sermon on the future of that church, making a strong plea for an endowment. In 1851, the vestry, he said, was petitioning Trinity corporation for assistance. To-day the parish included two chapels, possessed property to the amount of a quarter of a million, and of all the parishes south of Fourteenth street, which were not endowed or assisted by Trinity, held the first rank. The church was now more safe and sound than ever, but it must provide against contingencies. An endowment was wanted, first, for a staff of clergy whose work should be missionary and pastoral. Instead of two clergymen, as at present, there ought to be four, and, if possible, seven. This did not mean a free church, for pewed churches did more than support themselves, and did much in the cause of missions. The preacher suggested, however, that the pews might be rented for the morning service, and made free at other times. A parish house was also needed, which should include a chapel for week-day services and sessions of the Sunday school; rooms for the different societies, and for the Bible class on Sunday; a reading room and library; an office for sexton; a chamber and study for the clergy who should in future be attached to the parish; a mortuary vault; and an office for the general use of the clergy. For such a building the parish possessed the land, and all might be included under one roof. In point of Churchmanship, the church of the Ascension was Protestant, Catholic, evangelical and liberal, in the good sense.

In the absence of the rector of the church of the Incarnation, the Rev. Arthur Brooks, who has gone abroad, bishops and other clergy have been arranged with to supply his pulpit up to some time in May. The bishops include Bishops Dudley, Coxe, Randolph, H. C. Potter on February 20, Harris, and the Assistant-Bishop again on May 1st. The list of the other clergy also includes some of the ablest preachers in the country.

A fair to continue two days was opened on Dec. 9th, at the Hotel Brunswick, in aid of the "Home for the Destitute Blind." Work done by the blind such as mattresses, scrubbing brushes, etc., was exhibited and attracted much attention. The Home which was founded by the Rev. Eastburn Benjamin and for 18 years was located at 219 West 14th Street, was last May removed to Tenth Avenue and 104th Street. The new building will accommodate a hundred people.

A pamphlet setting forth facts concerning coffee-houses in England, their profits, sources of profits, some description of the system, some opinions of the press in regard to the proposed movement in this country, will be in press early next week.

The journal of the 103rd convention gives the following statistics: Confirmed, 3,895; clergy, canonically resident, bishops 2, priests 300, deacons 29, —331; candidates for Holy Orders, for deacons orders only, 9, for deacons and priests' orders, 33—42; lay readers commissioned, 60; number of parishes, chapels and missions, 200; churches and parish houses, consecrated 5, corner-stones laid, 4; families in 139 reports, 20,762; number of souls in 121 reports, 69,316; Baptisms, infants 5,722, adults 758, total in 171 reports, 6,480; communicants, present number 44,728; marriages in 149 reports, 1,777; burials in 159 reports, 3,201; Sunday school teachers, in 157 reports, 3,517, scholars in 156 reports, 39,173; contributions, grand total for all objects, \$2,721,964.60.

PENNSYLVANIA.

PHILADELPHIA.—On a recent Sunday evening, just before the close of Evensong at the church of the Annunciation a very young child was found lying on the steps, wrapped in a table cloth. The baby was immediately given into the hands of the Rev. Dr. Batterson, the rector, who after having the table cloth exchanged for a chorister's cotta, baptized the little fellow "Albion," then and there in the church. The little waif is now in the Sheltering Arms House, 717 Franklin St., Philadelphia. Certain members of the Annunciation Sunday school, have formed themselves into a kind of committee to visit the home from time to time, to see to the proper care and support of the infant.

The opening of the new mission of the North-West Convocation on Advent Sunday was most auspicious. The room, 16 by 26 feet, which was thought would be large enough for some time, was crowded. 97 persons were present, and a number went away for lack of accommodations. The end of the room is fitted up neatly as a chancel, having all proper appointments. The service was by the minister in charge, the Rev. T. William Davidson. The topic in the evening was "Christ's Visible Appearings." At this service 74 were present. A Sunday school was organized in the afternoon with more than 20 scholars.

The same day marked the beginning of a new era in the history of what has for some twelve or more years been

known as St. David's mission, Manayunk. A few days before, a parish organization was effected, and the Rev. Charles R. Bonnell was elected rector. Mr. Bonnell has had charge of the mission for a short time back, and has been influential in stirring up a vigorous life with the above result. The Right Rev. Dr. Morris who was present (a former rector of St. David's), named the new church St. Stephen, in memory of the earnest men who began the mother parish of St. David, and who were members of St. Stephen's church, Philadelphia.

The Thanksgiving service at the church of the Advent, the Rev. R. Bowden Shepherd, rector, was largely attended, and the fruits and flowers that were used to decorate the front of the chancel were distributed among the poor of the parish. The offertory was for the Episcopal Hospital. On the following Sunday, scholars of the school brought farinaceous food, fruits and other delicacies, which were subsequently distributed by class committees to the Children's Hospital of the city. The offertory was for the Home of Our Merciful Saviour for Crippled Children.

On the evening of the second Sunday in Advent, the first annual service of the guilds of the diocese was held in the church of the Incarnation, the Rev. Dr. Joseph D. Newlin, rector; 27 guilds were represented in the procession, which was preceded by a committee of the Brotherhood of St. Andrew, of the church of the Incarnation. There were several very handsome banners carried. The number of members present was 225. The sermon was by Bishop Whitaker, whose text was: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

A public meeting of the American Church Missionary Society was held on Monday evening, Dec. 6th, at the church of the Holy Trinity. Bishop Stevens presided. Addresses were delivered by Bishops Lee and Whitaker, the Rev. Drs. McVickar, Cyrus S. Bates of Ohio, and Wilbur F. Watkins of New York, in which the members of the church at large were urged to make a firm stand against the change of the name of the Church. A conference was held in the afternoon, in the parish building, by a number of clergymen and laymen, when a number of addresses were made on missionary topics.

The Rev. W. N. McVickar, rector of the church of the Holy Trinity, has been granted a vacation of eight months by his vestry, with a continuation of his salary; he purposes sailing about the middle of January. This will give him needed rest, and enable him to gratify a long-cherished desire to visit Palestine and the East.

MAINE.

The Advent meeting of the Board of Missions was held in the adjoining parishes of Saco and Biddeford, December 7 and 8, the Bishop and 13 priests being present. The opening service was held in Trinity church, Saco. The Rev. J. M. Foster, rector of Bangor preached. Wednesday morning the Holy Communion was celebrated, and an address delivered by the Bishop, after which the usual routine business of the board was transacted.

The committee appointed to draft a resolution touching the death of the late Robert H. Gardiner, for many years treasurer of the board, made a report expressive of their recognition of his Christian character and unostentatious liberality, which was unanimously adopted by a rising vote.

The Rev. Canon Washburn, rector of Lewiston, read a paper on the subject of "Universalism in its relation to the Church," which evoked considerable discussion, and opened up the subject of Church unity. At the request of several of the clergy the Bishop explained what the House of Bishops meant, in their declaration on Church unity, by the very ambiguous sentence so generally misunderstood: "That this Church does not seek to absorb other communions."

On Wednesday evening a public missionary meeting was held in Christ church, Biddeford. A large and interested congregation was present. Stirring addresses were made by the Rev. W. D. Martin, the Rev. Arthur W. Little, and the Rev. C. L. Wells.

The Rev. A. W. Snyder, the rector of Saco and Biddeford—well known, by the way, to the readers of THE LIVING CHURCH—is to be congratulated on the improved condition of his cure, and the many signs of increasing spiritual progress and Churchly activity.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—A Church guild has been formed among the students of Lehigh University, and the title of St. Andrew's Guild adopted. A constitution has been adopted, the first article of which explains the object of the guild to be "to unite by a common bond all students in the Lehigh University who have been baptized in the name of the Holy Trinity, to the end that they may be made diligent in prayer, in attendance upon the sacrament of the Holy Communion and in Church work." The guild will hold six regular meetings each year—one in each of the months of October, November, February, March, April and May. The officers and a majority of the members of the executive committee are to be communicant members of the Church. The first regular meeting of the guild will be held in January, at which time permanent officers will be elected and some clergymen of experience in conducting young men's guilds will be present and address the guild. A large number of students have signified their intention of taking an active part in the work of the guild, and it is believed that a strong and permanent organization will be developed.

LONG ISLAND.

BROOKLYN.—At the close of the weekly services at St. Peter's church, ending Dec. 10th, more than 100 people were present at the Holy Communion. The services were conducted by Archdeacon Kirkby. Dr. Kirkby, by the way, who is an assistant minister at Christ church, has accepted the invitation to become rector of Christ church, Rye, New York. He is likely to enter on his duties about Easter.

The church of the Redeemer, the Rev. Chas. R. Treat, rector, has been added to the ever increasing list of free churches.

ASTORIA.—The services at the church of the Redeemer Sunday morning, Nov. 28th, were of a beautiful and interesting character, the occasion being the 20th anniversary of the rectorship of the Rev. E. D. Cooper, D. D. The chancel was handsomely decorated with flowers and wheat. There was a large congregation present and the sermon of the rector, which was really a thorough but brief retrospect of the history of the congregation, was listened to with the deepest attention and evident appreciation by all present. The text was taken from 1st Samuel vii:12: "Hitherto hath the Lord helped us." The present condition of the parish

was shown to be most excellent. There are about 132 families connected with the Church, consisting of more than 550 adults and children, and there are over 300 scholars in the Sunday school. The industrial school has a membership of nearly 100. Both schools, however, are badly in need of good faithful teachers. The following are the statistics of the church for the past year: Baptisms, adult 1, infants, 21—total, 22; confirmed, 21; marriages, 6; burials, 27; communicants, 323. The record for 20 years shows Baptisms, 450; Confirmations, 404; marriages, 95; burials, 267. The total membership of the church since its institution 20 years ago with a membership of 17, aggregated 865.

One of the most touching incidents in connection with the anniversary was the presentation to Dr. Cooper, by the officers, teachers and scholars of the Sunday school, of a beautiful new etching, "The Chorister Boys," by F. M. Spiegle. The presentation address was made by Superintendent Moore, and took the rector completely by surprise. There was a full choral service in the evening, the Rev. Dr. Irish, of Essex, preaching the sermon.

On Monday evening a reception took place at the parsonage, on Franklin street, at which a large number of the old members of the church, who have removed from Astoria, were present, and many who, to-day worship in the same church.

EAST NEW YORK.—The new Trinity church, the opening of which we chronicled recently, is an evidence of considerable enterprise and energy on the part of those having the building in charge, for the location was only purchased last spring and the ground broken on May 3d last.

The church is built of brick with stone trimmings. It has a nave and two aisles, with a tower on the south-west angle of the building. The roofs are open timber, showing the construction and giving an open effect to the interior. The pews, wainscoting and doors are of ash, beautifully finished, which, with the bright red carpet and pew-cushions, gives a very warm and cheering effect. It is in the style of architecture that prevailed in the 13th century. The church will accommodate about 450 persons. On the right of the chancel is a two-manual organ, built by George Jardine & Son, of exquisite tone, and encased in ash trimmed with cherry. The windows are of cathedral glass. The cost of the structure and furnishing will exceed \$25,000. The architect of the building is Mr. Richard M. Upjohn.

IOWA.—The Rev. Allen Judd has commenced holding services at Albia, where he hopes soon to establish a flourishing Sunday school.

During the past year improvements have been made at the cathedral, Davenport, costing more than \$3,000. This includes the introduction of steam heat at an expense of \$1,600, and the extinguishment of an old debt of \$600.

Services have been revived at Denison and Vail, under the charge of the Rev. W. W. Corbyn. At Clermont and West Union services are held by the Rev. J. W. Birchmore of Independence.

Among the many improvements being made in the diocese may be mentioned the building of a rectory at Emmetsburg, and the erection of a frame building adjoining Christ church, Burlington, to be used as a guild-room.

St. Mary's parish, Ottumwa, has purchased a desirable lot for \$4,500, upon

which it is proposed to build a new church. The ladies of Hope church, Fort Madison, have raised nearly \$3,000 during the past year for church improvement.

The young ladies of St. Katharine's Hall, Davenport, are rejoicing in the accession to their library of nearly a hundred volumes of the *Illustrated London News*.

CALIFORNIA.

A movement is on foot among the clergy towards beginning a mission in one of the San Francisco parishes, shortly after Christmas. The Rev. Mr. Morgan of the diocese of Indiana will be the missionary.

The dedication of the Bishop Armitage Orphanage took place at San Mateo on the 13th ult. A large number of the clergy and laity attended the services. The institution contains accommodations for 24 children, and is now nearly full. The work is mainly due to the generous efforts of the Rev. and Mrs. A. L. Brewer, and women of St. Matthew's parish.

The convocation of San Francisco and Marin counties will hold its first meeting very shortly, either in this month or in January.

Extensive preparations are making for the Christmas services in several of the San Francisco parishes. At St. Peter's will be held a midnight Celebration. This service, choral, will be the first held in this diocese.

A number of the clergy with the Bishop at their head, are about to inaugurate a movement in opposition to church fairs, etc., as means of parochial support. The matter will probably take some definite shape within a fortnight.

The corner-stone of the new church building of the parish of the Advent, East Oakland, has been laid. The new edifice will be Churchly in appearance, and will seat about 600. It is hoped it will be completed by Ash Wednesday.

GEORGIA.

BRUNSWICK.—The Convocation of Savannah met on Wednesday and Thursday, December 1st and 2nd in this city, nine clergy being present. The proceedings opened with the Litany and the Holy Communion celebrated by the Rev. Dean Boone, assisted by the Rev. H. E. Lucas, the sermon being preached by the dean of the convocation. Business sessions occupied the entire day till the evening service, which was especially intended as one in behalf of missions, domestic and foreign. This was followed by an exhaustive paper by the Rev. E. Ransford, of St. Athanasius chapel, on the subject of "How best to enlist the Sympathies of the Laity in behalf of Missions." A discussion succeeded, after which the dean pronounced the benediction. On Thursday morning after Holy Communion and Morning Prayer, the dean delivered a very able address explanatory of the Bishop's recent sermon "How to win into the Unity of the Church those baptized Christians who are not within the Fold." He entered into an exhaustive argument in favor of the episcopate, beginning from the time of St. James, set down in Scripture as the first bishop of the Church, to the present day. A most interesting service was held at night in St. Athanasius (colored) chapel, when the Rev. Thomas Boone delivered an address on "The Holy Ghost leading us into the way of Truth;" the Rev. D. W. Winn on "Holding the Faith;" the Rev. H. E. Lucas on "Holding that Faith in unity of spirit, and the bond of peace;" and the Rev. J. W.

Dunn on "Holding the Faith in Righteousness of Life."

The reports of the missionaries showed progress all down the line. New stations were being opened up; old ones strengthened; schools and churches built; accessions to the numbers of the baptized and communicants gratefully announced; and fresh work was carved out for the present and expected laborers. Special attention is being paid to the education of the colored people. The Ogeechee staff has been added to. On St. Simon's Island the schools are served by a colored deacon and a colored lay reader, each of whom conduct services under the supervision of the Rev. Messrs. A. G. P. Dodge and D. W. Winn. In Brunswick a parish school and a night school, with mothers' meetings, flourish under two ladies, both white—Sister Charlotte, a deaconess, trained at the Deaconesses' Home, Salisbury, England, and solemnly set apart for the work of her office by the late bishop of that see, and Miss M. Macleod, who has already devoted two years to the task of teaching colored pupils in the Hampton Institute, Virginia. The Rev. Thomas Boone, in addition to his duties as dean was elected treasurer of the convocation, and the Rev. J. J. Andrews, priest-in-charge of the colored mission of St. Stephen and St. Augustine, Savannah, was chosen secretary. The next meeting of the convocation will take place in January at Sylvania.

SOUTHERN OHIO.

CINCINNATI.—An organization was formed in this city on Tuesday, Nov. 30th, (St. Andrew's Day), in the interest of organic Church unity. The purpose was to consider the propriety of forming an auxiliary branch of the parent society which was organized in Chicago, and of which Bishop Whitehead is the president. The Rev. Dr. Benedict was called to the chair, and the Rev. Lewis Brown made secretary. After worship and a statement by the chair of the object of the meeting, and the steps which had been taken in the General Convention for the promotion of unity, the Rev. T. J. Melish, diocesan secretary for the organization, addressed the meeting upon the Scripture demand for the unity of Christians. A constitution for the Cincinnati branch was then adopted, and the following officers elected for the ensuing year: The Rev. T. J. Melish, president; the Rev. Dr. Benedict, clerical vice-president; John L. Stettinius, lay vice-president; Edw. Worthington, recording secretary; and R. B. Bowler, corresponding secretary and treasurer. Meetings will be held monthly, and the subject of organic unity will be at least thoroughly discussed.

VIRGINIA.

RICHMOND.—The "Retreat for the Sick," was established in 1878 and is the only one of its kind in Richmond. It is not an individual enterprise but open to all physicians and all classes of patients. It is unendowed and the terms required for those who can pay board are so moderate, that the lady managers are obliged to make constant efforts to meet the expenses and provide for the numerous charity patients.

The children's ward is a most attractive feature of the establishment, and some wonderful cures of deformities and paralysis have been accomplished there. The little ones are all bright and happy, being well cared for. The "Retreat" is home-like in its character, though possessing the advantages of a hospital. Offerings may be sent to the

president, Mrs. Wm. A. Jenkins, 307 North 12th Street.

EAST CAROLINA.

At the convocation at Elizabeth City, there were present the Rev. Messrs. Hilton, Walker, Eborn, and of the laity, Messrs. Griffin, Albertson and others. The Rev. Mr. Hilton, dean, read his annual report. He also preached. The Rev. Luther Eborn read an essay on the attitude of the Church to other Churches. At night he preached. On Sunday, the Rev. Mr. Hilton preached. For the next meeting the Rev. A. Harding is essayist, the Rev. Messrs. Lynn and Hughes, preachers; special discourse by the Rev. R. J. Walker, alternate, dean Hilton, topic, "Can we admit the non-confirmed of other bodies to our Communion?"

NORTH CAROLINA.

The diocese contributed last year \$33,192; and the churches, chapels, and other property of the diocese amounted to \$218,000. The diocese has fifteen clergy employed as missionaries, at a joint salary of \$1,675.

JACKSON.—The remodelling of the church of the Saviour has been excellently done. Ten or twelve feet have been added to the length of the church, a tower added, and a gallery which will seat fifty. The new organ room is divided from the nave and from the chancel by arches. The roof of the church is open and oiled. Four handsome windows are placed in the organ chamber, and two others in the nave. Mrs. H. K. Burgwyn, of Richmond, Va., has paid for all these alterations, and the work is in memory of her late husband. The cost of the new school-building will be about \$400.

SOUTH CAROLINA.

The librarian of the Prayer Book and Tract Society, which is now 59 years old, reports the distribution, through the year, of 232 Prayer Books, 339 hymnals, 48 Bibles, 72 Testaments, 762 tracts, total 1,453.

TENNESSEE.

SEWANEE.—The new chapter house and chapel will cost \$120,000. Vice-Chancellor Hodgson has given the university a library building. St. Augustine's will be begun next. The university has increased its faculty and all is prosperous.

MASSACHUSETTS.

BOSTON.—A Quiet Day conducted by the Rev. Dr. Shackelford of New York, was held in the church of the Advent, on the first Thursday in Advent. There were three addresses at 10:30, 12:15 and 3:30, preceded by a celebration of the Holy Communion at 9:30 A.M. The subject was the Prodigal Son: 1, The cause of alienation from God. 2, The misery of sin, and 3rd, the path of penitence, and the ministry of absolution. The addresses were heard with close attention, by a congregation which filled the side chapel and overflowed into the nave of the church. To attend such a Quiet Day is a great privilege, and a great help to the spiritual life, and it would be a great blessing if in all our large parishes one such day could be held every year. Fathers Prescott and Gardner are again at the clergy house of the church of the Advent, living in community with Father Grafton, and we hope this may be the nucleus of an American order of mission priests, of which there is great need. Two young men are already preparing for Holy Orders under their direction, and two more are expected immediately. God speed the work!

FLORIDA.

ORLANDO.—The occasion of the meeting of the clergy in convocation, and the attendance of lay delegates from neighboring towns on the 29th and 30th ult. in this city, called out large assemblages of interested people at four different times.

On Monday evening a reception was given to the clergy, and laity at the residence of L. P. Westcott, Esq.

On Tuesday a surprising number were in attendance at early celebration of Holy Communion. The Celebrant was the Rev. Dean Carpenter, assisted by the Rev. Canon Street. After Morning Prayer at 10:30, the Rev. Mr. Carpenter, dean of convocation, spoke upon "Christian Work," followed by the Rev. Mr. Fitzhugh, in an earnest practical address. At 2:30 conference was held, and discussions developed topics of special import relative to the needs of new fields now opening in this section, and demanding greater missionary zeal. A plan was formulated for future convocations, three of them to be held each year, in Nov., Feb., and May.

The clergy present were the Rev. Messrs. Weddell, Turquand, Carpenter, Holeman, Beaubien, Milnes, Fitzhugh, Canon Street, Arnold, Barbour, Wilmer; the lay delegates were Messrs. Wilson, Hardman, Rooks, Grætham and others. The evening service at 7:30 was followed by a sermon on the subject, "The Sacrificial Character of the Holy Communion," by the Rev. Canon Street.

Stirring addresses on the ever living subject of "Missions" participated in by nearly all the clergy present, closed the work of the convocation.

INDIANA.

On Thanksgiving Day a Harvest Home service was observed in St. John's church, Elkhart, of which the Rev. Franklin W. Adams is rector. The chancel was very tastily decorated with leaves, vegetables and fruit. An excellent congregation participated heartily in the services. The choir admirably rendered the following selections: *Te Deum* in A flat, by Millard; *Jubilate Deo*, by Jackson; Anthem, "The Lord is my Shepherd," by Millard. The offerings were for the benefit of St. Stephen's Hospital at Richmond. The members of St. John's parish are rejoicing in the manifest evidence of renewed parochial life in every direction.

MICHIGAN CITY.—Sunday, Nov. 28th, was a day long to be remembered by the congregation of Trinity church, the occasion being the celebration of the semi-centennial of the organization of the parish, as well as the day set apart for the dedication of Barker Memorial hall. The services of the day opened at 8 A. M. with a celebration of the Holy Communion, the rector, the Rev. John J. Faude, officiating as Celebrant, assisted by the Rev. J. P. D. Llwyd, the assistant rector. At 11 o'clock the church was filled with a large congregation. The Bishop delivered an interesting and eloquent sermon upon Advent, at the conclusion of which he gave some most interesting statistics as to the growth of the Church at large in Indiana, and also in Michigan City. He paid a glowing tribute to the late Solon W. Manney, a former rector of Trinity church, and spoke feelingly of the Rev. D. V. M. Johnson, the first rector, and the Rev. George B. Engle, who succeeded him. A second celebration of the Holy Communion then followed.

At 3 o'clock came the dedication of

Barker Memorial Hall. The presentation of the building to the diocese in behalf of Mr. and Mrs. John H. Barker was read by the Rev. Mr. Faude; also the articles of consecration signed by the Bishop. The Bishop then feelingly thanked the generous donors, and congratulated the people of Michigan City, as well as the parish, upon the completion of so magnificent a structure. The Bishop was followed by the rector, Mr. Faude, who gave a brief review of the founding and rapid growth of the school, and presaged a brilliant future for it. After singing the well-known hymn, "The Church's One Foundation," the congregation was dismissed with the Bishop's blessing. The building is a monument erected to the memory of the three deceased children of Mr. and Mrs. John H. Barker. Its appointments are elaborate, modern, and substantial.

In the evening, after Confirmation by the Bishop, the rector preached an historical sermon of great interest.

PITTSBURGH.

St. Andrew's Brotherhood, which is an organization of St. Andrew's church, Pittsburg, and has no connection with the great brotherhood of the same name with headquarters in Chicago, held its annual meeting in the above-named church, on the evening of St. Andrew's Day. There were present in the chancel, the Bishop, the rector, Dr. White, and the Rev. Messrs. Vincent, Maxwell, West, W. H. Wilson, Meech and Coster. The services, which were published in programme form as an "Order of Exercises," were peculiar, considering their occurrence on the eve of the Christian Year; and consisted of sentences followed by the *Te Deum*; next a lesson from the New Testament, after which the choir rendered the Hosanna of Dr. Stainer, from the portion of Scripture appointed for the Epistle for the Monday before Easter. Next followed a hymn, not found in the hymnal, commencing: "And when as Judge Thou drawest nigh." The Creed and a few collects followed, succeeded by a soprano solo from the Books of Daniel and the Revelation. The sermon was preached by the Rev. Louis S. Osborne of Trinity church, Chicago, from the text: "I must be about my Father's business." A synopsis of the report of the Brotherhood was read by the rector, and the exercises closed with Evensong and chorus hymn and benediction. The church was well filled despite the inclemency of the weather.

At the memorial church of Our Father, Foxburg, the Rev. E. A. Angell, rector, a series of pre-Advent services was completed on Advent Sunday, which marked a new era in parish life, and were successful beyond the expectation of the most sanguine. The congregations, which have been growing during the past year, on this occasion filled the church, despite the remoteness of its location from the business and residence centre of the town, and the extremely inclement weather. The object was Christian instruction and the quickening of spiritual life, and the subjects treated were: "The Six Principles of the Doctrine of Christ, Heb. vi: 1, 2." On Monday evening the Rev. Marison Bylesby spoke upon "Repentance;" on Tuesday evening, the Rev. Sam'l Maxwell upon "Faith;" on Wednesday evening, in the absence of the appointed lecturer, the rector spoke on "Baptism;" on Thursday evening, the Rev. George Hodges spoke upon "The Laying on of Hands;" on

Friday, the Rev. H. L. Yewens on the "Resurrection;" and on Saturday evening, the Rev. S. P. Kelly, upon the "Eternal Judgment." On Sunday evening the Bishop concluded in a powerful sermon on "Going on to Perfection." In the morning, a Sunday school service was held with full Morning Prayer at 10 o'clock, the Bishop addressing and catechising the children of the parish. The Litany and ante-Communion followed at 11, with an Advent sermon by the Bishop, after which he confirmed four baptized Christians, and addressed them. Assisted by the rector, he then administered the Holy Communion. Before the prayer for Christ's Church Militant, he received from the rector an alms-basin, the gift of the guild of the parish, and a paten, the gift of a friend, and blessed the offerings. The parish is in a more flourishing condition than ever before. Stone walls upon the side of the hill, and approaches by easy flights of steps are being erected at a cost of over \$2,000.

On the Sunday previous, the Bishop visited Trinity, New Castle, the Rev. J. D. Herron, rector, and held a public reception Saturday evening, three services on Sunday, confirmed 19, and administered the Holy Communion. The parish is in a flourishing condition, and the organ debt, which has hung for years with the tenacity of a mortgage, is about to be lifted, the whole amount necessary having been subscribed.

The musical service was very fine. The choir (antiphonal) rendered Dye's *Te Deum*, and Tozer's *Nicene Creed* in the morning, and Tozer's *Magnificat* in the evening, with choral psalter. The members of the choir are all amateurs; but the magnificent tone of the organ and the skill of the organist have brought the musical services of Trinity to a front rank in the diocese.

The membership of Trinity has increased from 45 to 120 in four years.

MINNESOTA.

The recently consecrated Assistant-Bishop has taken hold of the missionary work of the diocese, in an earnest and practical way that betokens a bright future for the Church in this great diocese. He began his work, after taking leave of his beloved people in Christ church, St. Paul; at St. Vincent, the northern-most station in the State, where the Rev. H. M. Applebee has done long and faithful work for the Church. It covers a very large field, and at some of his stations, his are the only services. At St. Vincent and Hallock the Bishop confirmed 16 persons and in many ways strengthened the work of this faithful missionary.

From this point he reached Crookston, in Polk county, on Monday, the 22nd of November. The Rev. S. Currie lives here and supplies services at several stations in this large country. A very severe storm interfered with the plans for a reception to the bishop.

On Tuesday the Bishop set out for Red Lake Falls, a distance of 22 miles. The storm had increased in fury, but he set out through the blinding snow, and in a little over three hours reached his destination in safety. In the evening the Bishop preached a stirring, practical sermon, confirmed a small class and proceeded at once to organize a mission, and arrange for regular services.

On Wednesday, a drive of 20 miles across the prairie, brought him to Mentor, a farming community, where the Rev. J. A. Gilfillan has built a beautiful little chapel, and where the Rev. T.

J. Tassell has been in charge for two years. The evening was spent socially with the people who had come together to greet the new bishop.

On Thursday a Thanksgiving service was held in the church, at which the Bishop preached and administered the Holy Communion. At Crookston, distant 25 miles, an evening's rest at the rectory was very grateful, after these long drives. On Friday, another trip was taken to Fisher's Landing, 12 miles away, where the Bishop preached in the evening, returning on Saturday.

Sunday, the 28th, was a high day in the parish at Crookston. In the morning the Bishop preached to a full church an Advent sermon, that was grand and inspiring, and also administered the Holy Communion. The church was again full at evening service and he spoke from heart to heart with earnest stirring words, concerning the Christian life. After the sermon nine persons were confirmed.

Monday evening the Bishop left by train to fill appointments farther south; and it is just to say, that he has gained the confidence of the people, wherever he has been, and has given an impetus and character to the Church's work, which will show fruit when he comes again.

ALBANY.

CROWN POINT.—Some weeks ago mention was made in THE LIVING CHURCH, of the starting of a mission at Crown Point, by the Bishop of Albany, who gave the charge of the new station to the Rev. Messrs. Woodbridge of Port Henry, and Bond, of Ticonderoga. Much interest has been shown from the commencement in the services, and the attendance has been uniformly good.

Special services were held the first week in Advent, every night but Saturday, in the chapel of the Free Academy by clergymen from the vicinity of Crown Point. Sunday evening the Rev. William R. Woodbridge of Port Henry, opened the mission with an earnest address to the people on the beginning of the Church year, and the solemn duties of the time. Monday evening the Rev. James Caird of Troy, preached a scholarly sermon, emphasizing the real meaning of "Repentance," i.e., a change of mind. Tuesday the Rev. B. R. Kirkbride, of Elizabethtown, preached on the necessity of sincerity in worship, and showed the utter worthlessness of formal heartless repetition of the Church's prayers. Wednesday and Thursday evenings, the Rev. Alexander McMillan of Whitehall, talked about the need of real devotion to the cause of our Blessed Lord, and Friday, Dr. Thaddeus A. Snively, of Troy, preached from Genesis iii: 9, and earnestly besought all to remember that the question, "Where art thou?" must come to every one sometime.

Dr. Snively's eloquent address closed the mission. The entire credit for the success of the services rests with the Rev. Wm. R. Woodbridge of Port Henry, and his able assistant, the Rev. John E. Bold, of Ticonderoga, one or both of whom were present at every service. Their unremitting zeal in the cause of the Lord and His Church has established the mission here upon a foundation which grows more firm every day. Mr. Woodbridge has charge of the mission at Mineville, and Mr. Bold has a regular service in Vermont; but notwithstanding their other work, they have taken up the additional labor here. Services are now held the first and third Wednesdays, and the second and fourth Sundays in every month.

BOOK NOTICES.

LITTLE MISS WEEZY. By Penn Shirley. Boston: Lee and Shepard; Chicago: A. C. McClurg and Co. \$1.00.

A book for children, containing the pranks and adventures of a mischievous little girl.

LONG SHORE. By author of Beacon Lights, etc. HABITATIONS OF GOD AND HIS WORSHIPPERS. By Elizabeth N. Little. Boston, Mass.: S. E. Cassino. Price, each \$1.50.

These books are by Miss Elizabeth N. Little, and their great popularity is shown by the fact that in eighteen months, the total editions amount to over 50,000.

LITTLE RHYMES IN BROWN. By Lucy Evangeline Tilley. 1886. Westerly, R. I.: Geo. G. Champ. In. Printer.

This little pamphlet contains a dozen pretty and simple poems for children by a young writer. They appeared originally in the N. Y. Tribune, Chicago Inter Ocean, and Cleveland Leader.

FOUR WINDS' FARM. By Mrs. Molesworth. Illustrated by Walter Crane. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.25.

So charming a story book that we feel tempted to take on trust Mrs. Molesworth's other three stories that Walter Crane has illustrated, and add to "Four Winds' Farm" for the children's Christmas, "Us," "Christmas-Tree Land," and "Two Little Waifs."

BECKONINGS FOR EVERY DAY. A Calendar of Thought. Arranged by Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. \$1.25.

A collection of thoughts (largely quoted from well-known authors) for each day in the year. Well selected and arranged they form a valuable volume. Not the least in value are the compiler's own contributions. We like especially the lines which precede the thoughts for the different seasons.

CHRISTMAS IN THE OLDEN TIME. By Sir Walter Scott. Illustrated. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. \$1.00.

This lovely book is enriched with illustrations by seven artists; Garrett, Fenn, Davis, Teel, Sandham, Hassam, and Barnes. Each is a study by itself. The face of the great novelist and poet forms the frontispiece. The book is elegantly bound, printed on heavy tinted paper, and with a loving care of details in its make-up. It will make a beautiful gift for Christmas.

THE OLD ORDER CHANGES. By W. H. Mallock. New York and London: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

A well written story in which love, theology and socialism are curiously intermingled. The interest is well sustained and the characters are well delineated. Socialists might complain that they are not fairly treated, and the character of Inigo is somewhat clumsily handled. The book is worth reading.

THE TALE OF TROY. Done into English by Aubrey Stewart. M. A. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.25.

"The ancient tale of Troy divine," as "done into English" by Mr. Stewart, will find delighted readers, we are sure, among the young folks, who will here, perhaps, make their first acquaintance with Achilles, and Hector, and Paris and Helen. We commend the pretty volume to those who are in search of books that shall at once instruct and please the children.

LITTLE LORD FAUNTLEROY. By Frances Hodgson Burnett. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$2.00.

Mrs. Burnett's charming story won golden opinions while publishing as a serial in St. Nicholas. In its present form it will form a delightful gift book appreciated not alone by the little people, but by all who love the sweet and pure in child nature. Little Lord Fauntleroy is not an impossibly good child; such children have lived, though alas, the number is not large. Such a story told so irresistibly will not fail to raise the ideal of child-life among our

boys and girls. "To make the world better because a little child had lived," was the lesson learned from his mother and made the aim of his life.

MARY'S MEADOW, and Letters from a Little Garden. By Juliana Horatia Ewing. Illustrated by Gordon Browne. Engraved and printed by Edmund Evans. New York: E. & J. B. Young & Co. Pp. 96.

Mary's Meadow is the last story written by the gifted and lamented Mrs. Ewing, whose children's books possess a peculiar charm. The story is a reminiscence of her own life; the subject is gardening, and gives much practical instruction as to the cultivation and care of flowers, which was one of Mrs. Ewing's favorite pursuits in girlhood. The volume is fully illustrated.

THE THREE KINGS. A Christmas Legend of Long Ago. By Mary Leland Mc Lanathan. With four illustrations. By Rosina Emmet. New York: Anson D. F. Randolph & Co.

A lovely Christmas book whether one considers the work of the publisher, the artist, or the poet. This legend of long ago—the story ever new which yet has had its fascination for so many Christian ages—of the mysterious "Three Kings," is here in a delightful version. Miss Emmet's illustrations are, of course, admirable; while fair print, beautiful paper, and handsome binding make a worthy setting to poem and picture. On the cover, in the old-fashioned square notes, is the music of Three Kings came late to Bethlehem's gate, Sing Nowell, Nowell, Nowell.

GRANDMOTHER'S GARDEN. By Eben E. Rexford. Illustrated by Mary Cecilia Spaulding. Chicago: A. C. McClurg & Co. Price, \$3.00. Paper \$2.00.

This splendid specimen of artistic book-work is a credit to the honored house which for many years has enjoyed a popularity second to none in the West. The poem illustrated is a sweet song about the flowers and their association with the dear grandmother who loved and tended them. The pictures are faithful reproductions of charcoal sketches done by a master hand. In mechanical work, quality of paper, and tasteful finish of every detail the book seems to be beyond criticism. It will be a strong candidate for favor among the holiday goods, and will hold its place from year to year.

HOME FAIRIES AND HEART FLOWERS. Twenty studies of children's heads, with floral embellishments, head and tail pieces, and initial letters, by Frank French. Accompanied by poems by Margaret E. Sangster. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 4to. Illuminated cloth, gilt edges. Price \$6.00.

"Home Fairies and Heart Flowers" is one of the choicest of the holiday books, rich in everything which taste and skill can supply. From the resplendent cover to the last page, art has lavished her resources to make it attractive. Besides the twenty exquisite studies of children's heads, there are a great number of artistic embellishments which are unique and attractive. The subject of the sketches is one in which all hearts have an interest, and all artists delight. The varying and subtle beauty of childhood has charmed while it has baffled the skill of great artists; yet here in the delicate lines of graver's tools we have presented to us some of the loveliest types of the heart flowers which grow in the home gardens of our land. They are not mere pretty pictures, but faithful presentations of the spirit of bright childhood. These studies of child face and form are associated with the flowers which symbolize the spirit of each drawing which they serve to embellish, and there is a wonderful correspondence between the two, in line and attitude. In this feature the compositions display the highest artistic excellence, as in execution they give evidence of the best skill of delineator and engraver. The text is worthy of the artist's work, for which it was written as an accom-

paniment. Mr. French says, in the preface: "The poems might well have inspired the pictures, instead of having been inspired by them."

SHE STOOPS TO CONQUER. A Comedy. By Dr. Goldsmith. With drawings by Edwin A. Abbey. Decorations by Alfred Parsons. Introduction by Austin Dobson. New York: Harper & Brothers. Chicago: A. C. McClurg & Co. Folio illuminated leather, gilt edges. Price, \$20.

We are pleased to note, among our holiday books, the appearance of one in good, old-fashioned leather. It is one of the anomalies of modern taste, that it should be satisfied with gilded cloth binding. The finest work of our best engravers and authors, while rendered with faultless skill and lavish outlay in paper, press-work, and finish, is generally bound up in cheap material, set off with stamping and gilding to make a pretty show on the shelf, but lacking in fitness and durable richness, such as only the fine leather binding can give. It is to be hoped that this innovation of the Harpers' will meet with encouragement, and we recommend all lovers of books, who can afford to indulge in the ideal of book-making, to get this superb setting of "Goldy's" unique work. The book is a perfect specimen of the best that modern art can achieve, in this or in any land. There is a wealth of illustrations given with the text, and the volume abounds in full-page etchings of merit. These are not all, perhaps, equally good, but in a work of such magnitude this must be expected. All the drawings are true to the spirit of the author's work, and the costumes are a faithful presentation of the fashions of the olden time. The original purpose of the publishers to use only one side of the sheet for letter-press, seems to have been abandoned in the latter part of the work. With such heavy paper, however, the artistic finish is not in the last impaired by printing on both sides.

THE SANITARIAN, for November, contains a large number of very readable and entertaining articles, several being upon the disposition of sewage, a problem ever present and increasing in importance as our centres of civilization become more populous. That on "Water Analysis," and another on "The Influence of Ground-water on Health," are particularly interesting. Incidentally, the paper discusses the danger arising from wooden pavement and water supply for drinking and culinary use. This number is well worthy attention of physicians and sanitary officers, no matter where located.

THE holiday number of the English Illustrated Magazine contains among other attractive features, nine full-page illustrations from drawings by L. Alma Tadema, R. A., Clara Montalba, W. Biscombe Gardner, George Du Maurier, Hugh Thomson, and J. Buxton Knight. The most distinguishing feature of the magazine—the illustrated articles—comprises papers on "Venice," by H. F. Brown, and "In the Heart of London," by D. Rice Jones, both elaborately illustrated.

THE December issue of The Brooklyn Magazine is a good Christmas number. The publishers announce that with the January issue the name will be changed to "The American Magazine." It will now be in order for some one to upbraid this ambitious monthly for assuming such a comprehensive title, when there are so many other magazines in America and some of them much bigger than it is!

MESSRS. ROBERTS BROTHERS, Boston, have published Companion Calendars for morning and evening, each having a leaflet for every day, mounted

upon handsome cards of oval shape. The selections are from a great variety of sources, and are made with taste and judgment. They are pretty ornaments for the parlor or boudoir. Price, \$2, in nice case. [Chicago: A. C. McClurg & Co.]

OF new books for young children there are enough to choose from, this season, but not as great a variety as usual. One of the best of this or any other season is entitled "Under the Blue Skies," pictures and verses by Mrs. S. J. Brigham; published by Worthington Co., 747 Broadway, New York; Chicago: A. C. McClurg & Co. Price, \$2. In rhyme and tone and color and typographical finish, all is exquisitely done.

COPIES of the processional hymn, "Ancient of Days;" of the Christmas carol, "Bethlehem Ephratah;" and of an Easter carol—the words by Bishop Doane, the music by Mr. J. Albert Jeffrey—can be had by application to Miss Boyd, St. Agnes' School, Albany, and are sold for the building fund of the Albany cathedral.

The Magazine of American History closes its 16th volume with an exceptionally bright and readable December number. This magazine is giving to authentic history the life, animation, interest and intensity it has so long needed. \$5 a year in advance. Published at 30 Lafayette Place, New York City.

CHRISTMAS MUSIC.—Chas. H. Ditson & Co., of New York, have sent out a cantata for the holidays, entitled "King Winter," (octavo, paper, 31 pages), the words by the Rev. E. J. Colcord, and music by L. O. Emerson. The whole construction is easy and good. Mr. Emerson's music is simple, spirited, and nicely contrived, and the dialogue and plot by Mr. Colcord, a creditable and pretty conception.

"Caught Napping" (by the same firm words by Mrs. A. G. Lewis, and music by Leo R. Lewis (the authors of "R. E. Porter," "Hunt the Thimble," etc.), is a right merry one-act operetta for Christmas Eve, that if played and sung with the care it deserves would amuse everybody with its nimble brightness. The Messrs. Ditson have also published a collection of seven carols by A. P. Howard, price, complete, 10 cts., and ten carols and anthems for choir and Sunday school, Julius E. Ward, Howard M. Dow, complete, 10 cts. An order of Christmas service for Sunday schools, with music and words in full is issued. Gounod's "Bethlehem" (Shepherd's Nativity hymn) and "Cradled all Lowly" are out in new editions, at 10 cts.

There are three good anthems by J. S. Hatton—"Hosanna to the Son of David" (10 cts), "Let us now go even unto Bethlehem" (10 cts), and "All the ends of the World" (8 cts). Mr. Michael Watson has a well-written and effective anthem for the season—"Come near, ye Nations," (12 cts). The inevitable H. P. Danks appears of course, this time in a more Churchly strain, freer from mere secularisms than common with him—"The Grace of our God that bringeth Salvation," the second movement being "Blessed is He that cometh," very gracefully done, followed by the "Hosanna," (15 cts). The Ditsons' also have a half dozen other new Sunday school carols at 5 cts. each, by various writers.

TEMPERANCE ANNALS is a very pretty calendar issued by the Nat'l W.C.T.U containing selections for every day, on the subject of temperance. It is a perpetual calendar as the day of the week and the year are omitted from the leaflets, which are reversible instead of having to be torn off in the usual way. [Chicago: The Woman's Temperance Publication Association, 161 La Salle St.]

IN CALENDRIER FRANCAIS, a highly ornate affair, all the selections are in the French language. [Boston: Roberts Bros., price \$1.00.]

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The Interior means well, but sometimes gets "mixed." In a recent issue it quoted a paragraph from THE LIVING CHURCH and signed it "Catholic Review." As usual, the tail had a sting in it, but which was stung? Who is "Barkis," and who is "the other party"?

The Lutheran is not the only paper which fails to give THE LIVING CHURCH credit for articles which adorn its sprightly pages. It is due to our able contemporary to say that it is not often guilty of this oversight. The article "Why Men Don't Marry," by Uncle Ben, should have been credited to this journal.

MISS DODGE (Gail Hamilton) is a brilliant writer upon a great many subjects, but when she drops into ecclesiastical history she displays almost as much ignorance as *The Independent* does when it discusses the Apostolic Succession. A recent article from her pen, in *The World*, started *The Graphic* to looking up authorities, and resulted in showing that Gail has either a limited education or a very short memory.

THE Lutherans seem to be much exercised over the subject of private confession and absolution, which was revived in the discussions at the late General Council in Chicago. That the Augsburg confession encourages this, they cannot deny, but they are trying to persuade themselves that it practically amounts to nothing. It seems that even Lutheran Protestants have not been able to eradicate all the "germs of Romanism." What is private confession to a priest but "auricular con-

fession," which Protestants stigmatize as "an abomination of popery"?

A CORRESPONDENT of *Unity* (Unitarian) says it makes him very unsettled here, at the East, knowing that in the West he might find hearts with whom he and his wife could work and worship, and never be asked whether they accepted the Christian faith. "Oh, the joy and gladness we should feel to find ourselves among such!" Come West, young man, come West! "The western situation" will just meet your case.

SOME people, even of our own communion, seem to be deluded by the argument that because a majority of Protestants in this country have discarded a fundamental, organic principle of the Church, viz, the Apostolic Succession, consequently the voice of Christendom is against it; and the comparatively small body of Christians who maintain it here, are presumptuous and arrogant in making so much of it. The argument from majorities has not counted for much, in the cause of Catholic truth, since the days of Athanasius. If it is weak in any case, in this it is worthless. Churchmen who stand by the Apostolic episcopate are not in the minority. The count of the Catholic Church cannot be confined to this country. It must embrace all who love our Lord Jesus Christ, of every nation, and kindred, and tongue. All who have been duly baptized in the name of the Holy Trinity are members of the Church. It is not too much to say that the vast majority of Christians in the world adhere to the episcopate, and give their allegiance to the Catholic Apostolic Church as represented by the national organization in which their lot is cast. In such a count, the numbers are overwhelming in favor of episcopacy. But suppose we leave out all who do not speak the English language; what vote do we have from an English-speaking people, as to the organization of the Catholic Church? There are about 25 millions of Protestants who discard the episcopate, entirely; 16 millions of Methodists maintain it in form; about the same number of Romanists defend it in subordination to the papacy; and more than 21 millions of Anglican Churchmen adhere to it in its integrity. Surely, it is not presumptuous in Churchmen to open the door for Church union by inviting all who have departed from this Apostolic Order to return to it. It is not "a little fantastic sect" that points to this basis of union, but a branch of the great body of English-speaking Christians, who hold the faith once delivered to the saints, and continue in the Apostles' doctrine and fellow-

ship. They cannot betray this doctrine, they cannot forsake this fellowship, for union with those who have discarded the one or broken the other. But, waiving all private opinions, they are ready to unite upon these fundamental and indispensable principles.

THE POWERS OF COMMITTEES.

AN important joint committee—that on a Book of Offices and sundry unadjusted matters connected with the revision of the Prayer Book—is soon to meet in New York. Why this committee should be called together so soon and at such an inconvenient date is more than we can answer. Who called it and who authorized it to be called is another side of the question, which we can throw no light upon. We take it for granted, however, that as since the adjournment of the Convention, the committee has autonomous powers in respect to the subsidiary questions of time and place of meeting, the committee must itself have decided these. Certainly it would not be so lacking in self-respect as to permit any one to do this for them.

The assembling of this committee affords an opportune moment to say a word touching the limitations to which all such bodies ought to conform themselves, according to any right and just view of their duties. Taking the General Convention as the plenary source of power in any matter where there is a concurrent act of both Houses, we find that a committee is related to the Convention as the depositary, simply, of a certain portion of its deliberative faculty. It is as devoid of legislative capacity as a stone is of flowers and fruit. Its reports, whether they be in the form of resolutions, canons, rubrics, or amendments, have no more life in them than a locomotive without steam. You will find miles of engines strung along the pages of the journals of General Convention, which committees have reported, but which the life-giving body did not deem worthy to be supplied with the power whereby alone they could be brought into action.

A committee is simply an expedient whereby the Convention to save time secures investigation, deliberation, preparation for results. It is a servant, a labor-saving machine, a make-shift. Only when it is previously entrusted with that power, has it any power to act.

It will further correspond with the average good sense of men to remark that a committee is limited in respect to its power of deliberation. It must deliberate only upon the specific subject which those who created it committed to its care. It has not a roving commission. It has no right to interpret its commission in a sense inconsistent with the

purpose of the Convention. If the terms of its commission seem to be susceptible, unfortunately, of two senses, so that there is a reasonable doubt as to the business entrusted to it, its nature, its extent, its scope, then it must refer back to the body which created it, and which by hasty or accidental action created the doubt. Surely the committee has but one thing to do, and if that one thing does not distinctly reveal itself, then the only other thing to do is to go back for instructions. It may take time, but the committee is not responsible for that. As a committee, however wise, good, and strong its individual members may be, it has no right to have any mind in the matter. To interpret a doubtful commission is in effect to usurp the prerogatives of the Convention.

If it were necessary it might be shown that committees have in some instances set these fundamental principles at naught. The facts are known to those who are familiar with the legislation of the Church.

It is a question whether the time has not arrived for committees to govern themselves *as such*, and as such we believe the rule of strict construction ought to apply. For unless some restraint is put upon the liberties which committees have shown themselves ready to take, serious results will follow. The great body of our clergy and laity are intensely loyal to the General Convention, but there is [and it ought to be openly stated] a deep feeling of exasperation at the encroachments which committees have not been ashamed to make upon the prerogatives of the supreme body which created them, and defined their powers in distinct terms. Authority in the Church, if it would maintain itself, must divest itself of the appearance of being manipulated by small bodies without authority.

In the late General Convention, and in its predecessor at Philadelphia, nothing was more noticeable than the operation of that kind of influence which the adjective "adroit" seems to define. The endeavor to secure results by the employment of open debate, legitimate appeal, and individual influence upon the body at large, is worthy of all respect, but is it wise to submit to the arts of secular politics?

The committee which is soon to meet in New York, will do well if as a new body, created to succeed another which has passed out of existence, they adopt the governing principle of strict construction in their deliberations, do what they have been instructed to do, decide no questions when they are in doubt, make their report to the next Convention, and then, as a committee, drop out of sight in fact as they will in name under the joint rule passed in 1883.

THE WESTERN SITUATION.

Mr. Brooke Herford, who presides over an audience of cultivated people in Boston, and delivers admirable lectures on morals and philosophy, has recently manifested a remarkable interest in the doctrine of the Apostolic Succession. "What's Hecuba to him, or he to Hecuba?" might be asked, in view of the fact that Mr. Herford's philosophy has little in common with the religion in which the rule of the Apostolic Succession prevailed for fifteen centuries, and in which it still prevails to a large extent. He certainly cannot imagine that the Bostonians who look up to him as the prophet of "liberalism," and listen to his demonstrations of the sufficiency of natural religion, should be in danger of being led astray by this "relic of mediævalism." He cannot suspect that they are about to call upon him to present himself to one of our bishops for ordination. Why should he concern himself about a "superstition" so far removed from any possibility of danger to himself and his audience?

That the extreme absurdity of his oration against this note of the Catholic Church may appear, we quote below from *Unity*, an organ of the Unitarian association. From this it will be seen that so far as any authoritative declaration goes, the body which Mr. Brooke Herford represents, is not to be credited even with a belief in God. It would be strange if the Apostolic Succession should find favor in that quarter.

The questions and answers given below seem to have been prepared by members of a Unitarian conference held July 24th to August 8th, 1886, to consider "the western situation." There are eight signatures attached. We give only the answers of the "Ethical Party;" the answers of the "Theistic Party" being opposed to these:

1. Is belief in God essential to Unitarianism? No.
2. Is worship essential to Unitarianism? No.
3. Is belief in immortality essential to Unitarianism? No.
4. Ought emphasis to be placed on the spiritual leadership of Jesus Christ, and the historic and vital connection of our movement with the Christian Church? Not necessarily.
5. Ought our *ministry* to be open to non-believers in God, immortality and worship, if such non-believers desire to enter or remain in it? Yes.
6. Ought our Unitarian *name* to be regarded as one which may properly be appropriated by Agnostics, Materialists, or Atheists. Yes.
7. Ought our conferences, associations, and other general organizations which have administrative or missionary functions, and ask contributions from our churches to carry on the same, to stand on a distinctly Christian or Theistic basis of declared aim and purpose? No.
8. Ought money contributed to any of our denominational organizations

for Unitarian missionary purposes, to be used to "give assistance to any church or organization which does not rest distinctly upon the Christian basis?" Yes.

9. To sum up in a word: Is Unitarianism essentially or necessarily Christian or Theistic? No.

The Ethical or Unity party say: Unitarianism is a structure no part of which rests fundamentally on any Christian or Theistic belief whatever, not even belief in God. Ethics and free thought exhaust its essentials. The Christian and Theistic beliefs named used to be regarded generally as necessary; but that they are so we deny. We contend for a new interpretation of Unitarianism which shall place these among non-essentials. Individually most of us believe, and believe earnestly in these, and sincerely wish others generally to do the same. But this is purely an individual matter. These Christian and Theistic beliefs are no necessary part of Unitarianism, and need not be declared to be. Nothing is essential to Unitarianism but Ethics and Free Thought.

We disclaim any intention of charging atheism upon Mr. Brooke Herford; but while he represents a body in which members and ministers in good standing boldly deny that belief in God is essential, we respectfully suggest to him the propriety of directing his attention to the "western situation," leaving to Churchmen the settlement of such questions as the "eastward position" and the Apostolic Succession.

PRAYER BOOK REVISION.

A REVIEW.—I.

Before our new Committee on Liturgical Revision proceed to make any further alterations in the Prayer Book, it is much to be desired that they review with care what has already been done. Let them put aside all personal ambition to get into the Prayer Book pet fads or hobbies and candidly ask themselves whether the work of the late Convention in this department has been so perfect as to make it evident that the time has fully come for extended revision; whether the true position is not simply to supply, and that with extreme care and economy, imperative needs and demands and to stop there. The fact is perfectly evident that the present state of liturgical learning does not warrant an attempt to provide this Church with a brand-new devotional system.

We freely acknowledge that the revision so far accomplished presents several improvements, some of them very desirable. The propositions which remain to be acted upon finally in 1889 also contain some manifest improvements, though not altogether without blemish. We are willing to concede that so much as has been done was perhaps necessary in view of the general demand. But let the committee seriously consider whether these gains have not been partially offset by some marked blemishes; and whether the most merito-

rious improvements have not been in some cases accompanied by indications of a lack of comprehension of the theory or rationale of the services of which they form a part. And then let it be determined whether it is advisable, whether it is best for all the interests involved, that this business should proceed any further. We propose in this and future articles to do what we can to bring about a careful and calm consideration of the subject of revision, by reviewing the most important propositions which have already been ratified or which are now before the Church for final action three years hence, endeavoring to set in a clear light their merits and their defects.

The very general expressions of satisfaction with which the work of the Convention of 1886 was greeted have been hastily taken advantage of in some quarters in order to cultivate a public opinion in favor of continued Prayer Book revision. The satisfaction which followed the announcement of the changes made has been interpreted as indicating an eager appetite for more. They ought rather to be understood as representing something like an universal sigh of relief.

In examining the work of revision as so far effected, we are met at the outset with the difficulty that the committees which have had this matter in hand, do not seem to have formulated any set of principles; they have not laid down any general method. The Joint Committee of the late Convention seem to have had but one distinct principle of action, good as far as it goes, namely, to ascertain from the reports and resolutions of the various dioceses the *minimum* demand, and to square their own action by it. To this is owing the chief merit of their report. But aside from this conservative limitation, everything seems to have depended upon the liturgical instincts, if we may so express it, of the members of the committee. Fortunately there were upon this committee a number of men of some real knowledge of the subject in hand, and perhaps, in the clerical division of it, it came near being as fair a body of "experts" as the American Church of this period could readily select.

The only attempt, so far as we are aware, to develop the principles upon which Prayer Book revision can properly and wisely be conducted, is contained in the articles of Dr. Richey, of New York, on "Prayer Book Revision in England and America," and of Dr. Gold, of Chicago, on the "Method of Liturgical Revision." Though not very systematic, and by no means covering the whole ground, these articles suggest what seem to us to be the cor-

rect principles of the subject, and it is from the point of view presented in them that we shall venture to offer some comments and criticisms upon the liturgical work of the recent Convention.

The most important propositions which have now been finally ratified and have become law, we take to be the following: Those relating to the "Feast of the Transfiguration," four in all; the insertion of the *Benedictus* in full; the change in rubric before the Creed; permission to say, "Let us humbly confess our sins unto Almighty God," instead of the "Dearly beloved;" printing of the *Gloria in Excelsis* in the Evening Office; the *Magnificat*; the *Nunc Dimittis*; permission to sing an anthem after the third collect of Evening Prayer, and to end the service "with such other prayer or prayers taken out of this Book as the minister shall think fit;" omission of the Decalogue under certain limitations; permission to omit the "Longer Exhortation;" permission to add hymn, creed, etc., to the Burial Office as said in church; omission of the Selections of Psalms and insertion of Tables.

We believe that these are absolutely all the points of any real importance which the Convention of 1886 has seen fit to adopt out of the Book Annexed. And these propositions, few as they are, are of very uneven merit and at the best when engrafted into the Prayer Book, will have too much the appearance of having been patched on, rather than interwoven with the services of which they are to form a part. There are barely one or two of these dozen alterations which leave nothing to be desired, and most of them are attended with decided blemishes.

But the fuller consideration of individual amendments must be reserved to another number.

CAUSE AND EFFECT.

Let not the mitre England's prelate wears
Next to the crown whose regal pomp it
shares,
Though low before it courtly Christians
bow,
Leave its red mark on younger England's
brow.
We love, we honor the maternal dame,
But let her priesthood wear a modest name
While through the waters of the Pilgrim's
bay
A new born Mayflower shows her keels
the way.
Too old grew Britain for her mother's
beads—
Must we be necklaced with her children's
creeds?
Welcome alike in surplice or in gown
The loyal lieges of the heavenly crown!
We greet with cheerful, not submissive,
mien
A sister church, but not a mitred Queen!

The above are the concluding lines of Oliver Wendell Holmes' poem at the Harvard College celebration. It is something of a coincidence that in the same paper in which these lines were printed, Mr. Stetson's statement as to the decadence in public morals appear-

ed, as given below. To those familiar with the religious history of New England, the connection is obvious.

In a very striking contribution to public school literature, Mr. George R. Stetson, of Massachusetts, maintains that the public schools of that State, by reason of their exclusive regard for intellectual results, have brought about a progressive and disastrous decadence of public morals, accompanied by a large increase of crime. He finds from the United States censuses that in Massachusetts the native criminal population has more than doubled in the thirty years from 1850 to 1880. In 1850, with a native population of 827,430, there were 653 native prisoners, or 1 in each 1,267. In 1880, in a native population of 1,339,594, there were 2,175 native prisoners, or 1 in each 615. In 1883 one person of each 29 of the population was arrested for crime, or taking five to a family, there was one arrest to every six families. In Hampden county, where the population has increased 100 per cent, the criminal population of the House of Correction has increased 312 per cent. in the period from 1863 to 1883. Offenses against public order and decency are increasing much faster than the population. The ratio of divorced persons has increased from 1 in 3,134 in 1863 to 1 in 1,537 in 1880. The population increased in those years 37 per cent.; the ratio of divorced persons 104 per cent. From 1873 to 1882, divorces increased more than twice as rapidly as marriages. From 1863 to 1882 the proportion of divorces for adultery and desertion was 79 per cent. It is not found that easy divorce keeps related vices in check, as convictions for crimes resulting from such vices have greatly increased in the past 20 years. In 1863 the ratio of divorces to marriages was 1 to 52.5; in 1882, 1 to 34.3. Turning from statistics, Mr. Stetson appeals to the common laborer, the employer, the merchant and the banker, whether they find their fellows as temperate, chaste, honest, faithful and loyal as formerly. The vulgar pandering of a portion of the press to prurient curiosity, and the low character of the books in the public libraries that are most read, are cited as further indications of decadence of morals due to unmoral schooling. "whichever way we turn," says the author, "we find positive indications of an existing and increasing laxity in public and private morals, of the weakening of the moral sense and the decline in habits of virtue."

ANECDOTES OF ARCHBISHOP TRENCH. —Soon after Dr. Trench's consecration, he accompanied his father one Sunday to the Magdalen Asylum, in Leeson street, Dublin, where his person being unknown, but his dress indicating his ministerial character, the sexton approached him respectfully, and requested that he would, in compliance with the general rule observed there, when any strange clergyman was present, give his assistance to the chaplain. He instantly complied with the request, read the service of the day; and after the sermon was concluded, he was told by the unceremonious chaplain that his duties were not yet over, and that he expected him to administer the Lord's Supper to the congregation. "In fact," said his grace, in repeating the anecdote, "the humblest curate in Dublin could not have more of the burden of the day laid upon him. However, I did everything he desired; and, after service, followed him into the vestry and disrobed, whilst

he scarcely condescended to notice me. When I made my bow to depart, he said: "Sir, I am greatly obliged; may I ask to whom I am indebted?" "The Bishop of Waterford," said I; and I and I shall never forget the poor man's countenance. He seemed thunder-struck; and I was glad to escape from the apologies he was forcing upon me." An incident occurred shortly after the announcement that Dr. Trench would be the new archbishop, which is creditable to both the parties concerned, and is given on the best authority. The Rev. Dr. Lee was in his rooms in college, when a gentleman entered, and in quiet and modest way said; "I presume, sir, you are the Rev. Dr. Lee?" The other answered he was. "I wish," rejoined the stranger, "you to preach my consecration sermon, and," he added, to "confer the favor on me of becoming my chaplain." Then and for the first time, Dr. Lee saw before him the archbishop-designate. They were total strangers to each other. Dr. Trench admired the writings of Dr. Lee on "Inspiration," etc., so much that he selected the Fellow of T. C. D. as chaplain solely upon the evidence of merit they afforded.

I SEE a vision stately fair of the one Church of God. Built on the foundation of the Apostles and prophets, with Jesus Christ for its chief corner-stone, I see it rise before me. Built in its walls as living stones are the martyrs of God, the bishops and doctors, the poor and unknown, little children and virgin souls. With many a blow and biting sculpture each stone is laid. Now one and now another is called to take his place, the bishop who has gone to his rest, and you and I. Unfinished yet, with neither sound of hammer nor instrument of steel, in silence wonderful, it rises still. As I gaze, the mists of earth, or else the tears that blind my eyes, or murky clouds that gather I know not whence, shut out the view. But as I strain my weary sight, lo! the clouds are rifted, and from heaven descending comes the New Jerusalem, like bride adorned for her husband. The two are blended into one. The gates are pearl; the streets are gold; the crystal waters shine; the tree of life is full of healing leaves. There is no weary controversy, or bitter words, or cruel misunderstandings, or mistaken divisions. There are hymns that know no discord, worship that never ceases, praise that never ends, and the Lamb of God to be our joy and peace for ever and ever.—DeKoven.

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

PERSONAL MENTION.

The address of the Rev. Samuel Hall is St. Mark's rectory, Mystic River, Conn. The Rev. George F. Degen has resigned his position as dean of Little Rock, and accepted the rectorship of St. John's church, Fort Smith, Ark. Address accordingly. The Rev. G. W. Hinkle has resigned the rectorship of St. Luke's church, Jackson, Tenn. His address for the present is Episcopal Residence, 346 Poplar St., Memphis, Tenn. The Rev. Wm. Rollins Webb has become assistant-minister of the church of the Holy Apostles, New York City. His address is 330 W. 32nd St., N. Y. The Rev. J. M. McBride, rural dean, South Dakota, has moved from Pierre, and taken charge of St. Mark's, Aberdeen. Address accordingly. The Rev. Washington B. Erben of Philadelphia, has gone to Florida, and will again have charge of St. Margaret's church, Hibernia, St. John's River, for the winter. The address of the Rev. L. C. Manchester is changed to 94 Bartlett St., Lowell, Mass. The Rev. J. U. Graf has accepted a call to the church of the Holy Cross, Perth Amboy, N. J. Address accordingly. The Rev. John Gassman has accepted a call to the assistantship at Trinity church, San Francisco, Cal. The Rev. Henry W. Nelson, Jr., rector of Trinity church, Geneva, N. Y., has accepted an election to the rectorship of St. Paul's church, Troy, diocese of Albany. The address of the Rev. Montgomery H. Throop, Jr., is 146 West 122nd St., New York City. The address of the Rev. Wm. Pearson is Cor. 25th and Hamilton Sts., Omaha, instead of care of Trinity cathedral, Omaha. The address of the Rev. J. J. Clemens is Riverside, Rhode Island, he having accepted the rectorship of St. Mark's. The Rt. Rev. Samuel L. J. Scheregiewsky, Bishop of Shanghai, resigned, is residing at No. 1634 Diamond St., Philadelphia. The Rev. John Hewitt, rector of St. James' church, Fremont, Neb., sailed on Tuesday last for England to be absent about two months.

TO CORRESPONDENTS.

B. A. G.—You quite mistake our purpose in using the expression "Church of his choice." We meant that the speaker seemed so to regard the Church, not that we did. We quite agree with you. DECLINED.—"The Récompense," "Christm," "Where is the Promise of His Coming?" "The Lesson of the Magi."

ORDINATIONS.

The Bishop ordained the Rev. John R. Moses, deacon, to the priesthood, on Thursday, Dec. 9th, at St. Paul's church, Camden, N. J. The Rev. R. G. Moses, of Merchantville, and father of the candidate, preached the ordination sermon. The newly ordained clergyman is at present assistant-minister at the church of the Epiphany, Philadelphia. The following clergymen were present and assisted in the services: the Rev. Dr. Tidball, rector of St. Paul's; the Rev. Messrs. J. H. Townsend, and W. B. Thorn, of Camden; J. H. Lamb, of Moorestown; G. M. Murray, of Haddonfield; A. Crawford, of Mount Holly; H. Thompson, of Woodbury; T. F. Milby, of Cramer's Hill; H. Bryan, of Mantua; W. Starr, also C. W. Duane, G. H. Kinsolving and W. H. Burr, of Philadelphia.

OBITUARY.

STRYKER.—Entered into Paradise, Monday, Nov. 29th, 1886, at Hammondsport, N. Y., Laura Louise, beloved wife of the Rev. John V. Stryker.

THE REV. FERNANDO C. PUTNAM, D. D.

The following Minute was adopted by the Standing Committee of the diocese of Northern New Jersey at their first meeting after the death of the Rev. Dr. Fernando C. Putnam: Our president is absent to-day from his place, and we sorrow that we shall "see his face no more." The Master whom he loved and served with singular zeal has called him to his reward. Impressed with a sense of our loss, we put on record our appreciation of his self-denying labors in behalf of the poor, the sick and the suffering, and of his unwearied devotion to the welfare of the Church at whose altar it was his privilege to minister for nearly half a century. A fine classical scholar, a writer of the purest English, a Churchman loyal and true, a man of gentle spirit and simple tastes, a priest who was discreet, learned, and faithful to every trust—we thank God for his good example and many and excellent gifts, and pray that our "last end" may "be like his." A true copy of the Minutes. Attest, WM. G. FARRINGTON, Secretary.

APPEALS.

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

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

ST PAUL'S MISSION AND SCHOOL, Western Union, Racine County, Wis. STATEMENT AND APPEAL.

During the month of August, 1885, the undersigned, missionary as above, including Union Grove

and Burlington Wis., who had, with the approbation of his bishop, given a portion of each week to secular work, was obliged to relinquish this work or to give his entire time to it and abandon his ministry. He gave up his agency and lost more than half his income, which was thus reduced to less than five hundred dollars per annum. This blow came at a very critical time, when the missionary had quite a large payment to make on his homestead, a small farm one mile east of Western Union. Then followed sickness and death in his family, a double bereavement, wife and son, completely exhausting all his own resources. Kind brethren and friends responded generously in this time of his distress and sore need, thus enabling the missionary to make a partial payment of the balance due on the homestead and to get the time extended on the rest. The missionary now proposes, with the full approbation of his bishop, to make the effort, by the January payment to secure the home and about thirty acres of land as a church glebe.

For this purpose five hundred dollars will be required, if possible, on or before January 1st, 1887. This done the home will be saved for the missionary and his three motherless daughters and a very desirable and valuable property will be secured for the Church—a long step towards making our mission self-supporting.

The Lord's will be done, and if, as we sincerely hope and believe, it is His blessed will, that this property shall be secured, to add strength and permanency to the Church here, He will put it into the hearts of our brethren to respond, and that promptly. The securing of the glebe will help to make permanent this centre of missionary work and will greatly strengthen the school which the missionary has founded and which is now entering upon a second year of very encouraging prosperity. Prompt acknowledgment will be made of all money received. Money should be sent by New York draft, registered letter, or money order on Racine, Wis. Faithfully yours for Christ and the Church, E. DE WOLF, missionary, Box 32, Western Union, Racine County Wis. December 13, 1886.

MISCELLANEOUS.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$10 a year, each. The climate is very healthy, absolutely free from malarial drainage perfect. Address the rector.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, stoles, embroideries, etc. For estimates, address the Rev. W. H. Moore, 1022 Washington Boulevard.

WANTED.—An efficient organist and choir-master for All Saint's church, Winnipeg, Manitoba. Choral services, surpliced choir. Good opening for a thorough musician. Salary given, \$500. Applications, with testimonials and references, to be made to the REV. H. H. BARBER, rector.

THE SEABURY DIVINITY SCHOOL.

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

UNIVERSITY OF TRINITY COLLEGE, TORONTO.

A Fellowship of Trinity College in the Natural Sciences, tenable for three years, will become vacant on the 31st of December.

The Fellowship is open to graduates in Honors in the Natural Sciences of any university in good standing. The Fellow will be required to lecture in his own department. Stipend \$500 per annum, with rooms and board in the college.

Applications with reference, testimonials, etc., to be sent to the Chancellor of Trinity College, Toronto.

FOR SALE AT COST. A complete file of the CHURCH ECLECTIC, published at Utica, N. Y. Address the REV. T. W. BARRY, Fort Leavenworth, Kas.

THE REASON WHY.

It is said "there's nothing new under the sun" and it may be a true saying. But when the light of reason is thrown on some of the every day occurrences in life, it is astonishing how little we actually know as to the whys and wherefores of matters which attract our attention. In the hurly-burly of this world we are apt to take for granted facts as they appear, because we have not time to thoroughly investigate them. The Chicago, Milwaukee & St. Paul Railway Company has endeavored to save the enquiring mind the trouble of much research, and has published in a little book entitled "Why and Wherefore," many reasons why various facts exist. The language is plain and simple, and the volume might be used with profit as a reliable class book in public and private schools. A household reference it is invaluable, and children as well as grown people can read and understand it. While this publication is in a measure an advertising medium for the Railway Company, that fact does not detract from its value, and a copy of "Why and Wherefore" will be sent free to any address by enclosing ten cents in postage to A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis.

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

The Household.

CALENDAR—DECEMBER, 1886.

- 18. EMBER DAY. Violet.
- 19. 4th Sunday in Advent. Red.
- 21. ST. THOMAS, Apostle. White.
- 25. CHRISTMAS DAY. Red.
- 26. ST. STEPHEN, Martyr. White.
- Sunday after Christmas. Violet.
- 27. ST. JOHN, Evangelist. Red.
- 28. THE INNOCENTS. White.

DEC 21.—ST. THOMAS.—He was surnamed Didymus the Twin. When doubting the fact of our Lord's Resurrection he was permitted to touch His sacred Body. He preached the gospel among the Parthians and Medes as far as India, where there are still to be found Christians of St. Thomas. He was martyred there, A. D. 44, a spear being thrust into his side, recalling the words of Christ spoken to him: "Reach hither thy hand and thrust it into My side, and be not faithless, but believing." We should not forget St. Thomas' answer: "My Lord and my God."

BJOURSJERNE BJORNSON has gjone bjack tjoward Njorway, where he exjpects to spjend the sjummer. Don't stjop hjim.—*Boston Record.*

A REV. MR. GRIM married a couple at Yocumtown, Penn. There is a grim sort of humor in being matrimonially yoked at Yok'emtown by a Mr. Grim.

A COUNTRY rector complained to Dr. Routh that he had received only five pounds for preaching a sermon at Oxford. "Five pounds!" ejaculated the doctor, "why, I would not have preached that sermon for fifty!"

SAID a school examiner, at South Abington, Mass.: "When the Pilgrims landed, what did they have that was more precious than home and friends?" A bright-eyed little boy answered, so promptly as to convulse the house with laughter, "Popcorn!"

MISTRESS and maid.—"Where have you been, Jane?" "I've been to a meeting of the Girls' Friendly Society ma'am." "Well, and what did the lady say to you?" "Please ma'am, she said I wasn't to give you warning, as I meant to. She said I was to look upon you as my thorn—and bear it."

WHEN the Rev. Sam Jones in Omaha, Neb., asked any man present who had never spoken a cross word to his wife to stand up, a round-faced, good-natured-looking individual, with a beard, stood up. "Thank God, there's one man who never said a cross word to his wife," said Rev. Sam. "I'm a bachelor," shouted the round-faced man.

THE writer attended a funeral in Philadelphia a few years ago, where the officiating clergyman introduced the collect: "O God, Whose days are without end"—and he altered the word "Catholic" to "Christian"—thereby praying that we might all become "Campbellites," who call their society, "The Christian Church."

"WHEN you grind your corn, give not the flour to the devil and the bran to God," is an Italian proverb, of which Archbishop Trench said to his young men listeners: "In the distribution—that is, of your lives—apportion not your best years, your strength and your vigor to the service of sin and of the world, and only the refuse and rejected to your Maker."

AMONG the begging letters recently received at the Paris Bureau de Bienfaisance, was one running thus: "This unfortunate young man is the only son of a widow who died childless, and his earnings maintain his aged father and infant brothers, whose sole support he is." The secretary of the bureau wrote on the margin of the epistle the follow-

ing note: "The circumstances of this case are evidently exaggerated."

It takes all sorts of people to make a world! Here is Mrs. — who writes to THE LIVING CHURCH: "Please discontinue. Your plan of shortening the year to 52 numbers is not attractive to me." We are sorry to part with our estimable sister, but we really cannot make more than 52 weeks in a year, even to please her. Another gentle lady writes to express her opinion that we ought to know her former address (which we asked for when she ordered her paper changed), and says it is hardly worth while to keep sending it there, as the landlady is tired of re-mailing it! Since we are so very stupid she thinks she doesn't care for the paper any longer! N. B. We cannot search through our whole mailing list, even to please this sister.

On the isolated island of St. Kilda, the services of the Free Church on Sunday are severe. There is a sermon of two hours' length in the morning; this is followed by a short interval for refreshments; a bell then rings up the cry for a two hours' sermon in the afternoon. From the church the St. Kildians proceed to the Sunday school, and are then allowed another short interval for tea. In the evening there is another religious service at which spinsters and bachelors each repeat a psalm. If, through the severity of these exercises, one of the St. Kildians goes to sleep, the minister takes him to task by name, thus: "Lachlan, waken your wife; she won't nod much in hell, I think." The church building is rough, there being no flooring.

ST. THOMAS the Apostle's Day comes on the 21st day of the month, when the sun enters the first of the winter constellations, and is commonly known as the shortest day in the year; though the ladies who go shopping for Christmas and the people whose business prospers best in daylight will bear us out in saying that there is not difference enough to talk about in the length of the days from the last of November to the middle of January. But the poets and arithmeticians must have a shortest day, and they have always awarded it to St. Thomas:

St. Thomas gray, St. Thomas gray,
The longest night and the shortest day.

The earliest sunsets were from the 29th of November to the 9th of December. The latest sunrises come the last three days of December. The variations in the length of the days each side of the 21st of December are in seconds, and are not computed in popular almanacs.

THE present Czar lives in the dazed nightmare of terror which paralyzes a prisoner under indefinite sentence of death. Any moment the messenger of the axe may appear. He cannot sleep; when he eats, it is as an animal, not as the master of the world's costliest cuisine. He tries to work, without understanding the things he does or caring for them. He looks into every man's face for a sign of murderous knowledge. He trusts nothing—nobody. The gulf between what he is and what he is supposed to be, is so abysmal—the joke of being at once the most powerful man on earth and the poorest hunted slave in existence is so grimly horrible—that he becomes a madman almost in the effort to comprehend the two extremes. The longing to assert himself, to put to the test his autocracy, drives him to wild and foolish measures. His whole course toward his hated cousin, the Battenberg, and the Bulgarians, has been that

of a crazy man. People who know Russia best expect that his brain will give way under the strain long before we have heard the last of the Bulgarian question.

THE MESSENGER OF PEACE.

BY L. L. ROBINSON.

In legends old—or dreams—I scarce can tell,
But somewhere in the realm where mem'ries dwell.

I've heard the story told, how long ago
The mighty sea, wild with some hidden woe,
Beat its great breast, and tossing on its bed,
Shook with deep sobs that filled the earth
with dread;

God's eye beheld; the conflict sore and long,
Touched His great love; and moved by pity strong,
Gently He dropped within the seething whirl,
From His own Throne a pure and priceless pearl.

Softly it fell and lo—with sudden thrill,
Through all the sea, there breathed a "Peace,
be still!"

And thus I think it was at Christmas-tide,
When torn with sin and baffled human pride,

Moaning in wild and unavailing pain,
Tossing in struggles endless, sore and vain,
Hopeless and worn with its unequal strife,
A vast, despairing sea, lay human life.

Then deep within this restless, seething whirl,
Thy Life was cast, O Christ, a priceless Pearl.

Down from the Father's Hand and Thy own Throne,
Laden with balm which Thou and Thou alone

Could'st bring—Thou cam'st, and lo! with deepening thrill,
O'er all the sea there fell, a "Peace, be still!"

Far away, across the snow-clad hills and plains, the bells of Christmas are faintly chiming; ere long they will ring out louder and clearer, but meanwhile, our thoughts turn for a moment backward, and recall in imagination the time when first the glad tidings thrilled the ear of earth.

In the stillness of the night it was that these angel voices chanted their message of joy, and upon the darkness of night the glorious light from heaven flashed through the wondering stars; well for us that so it was, else perchance that song in all its sweetness, that light in all its glory, had passed unheard, unseen.

The noisy world, save in its hours of sleep, was all astir, its surging tide of human life ceaselessly tossing. Even the home-loving people of God were journeying to and fro, drawn from their quiet abodes by the mandates of oppression. The great Roman world was all aglow with the boisterous festivity of the Saturnalia, the feast with which year by year the sun-god was greeted as he turned to retrace his steps along his shining highway.

Yet here amid this restless sea of humanity, amid the din of blended woe and merriment, to His lowly manger, came the Prince of Peace. Around His pillow beamed that hallowed radiance which in time should brighten, till earth's remotest corner should reflect its glory. But now His message was peace; a peace beautifully portrayed in the slumber of guileless infancy while proclaimed above by angelic voices; a peace contrasting strangely with the din of earthly clamor.

Since that still quiet night, the Christian's part in life, we know, has been warfare and ceaseless labor. But as the circling years bring back anew its memory, telling again the coming of the Christ-Child, should there not be found in Christian hearts more leisure, more quiet, for that message of peace?

With ever-increasing rapidity, it

seems, is the world converting the holy Christmas-tide into a season of frivolous, reckless indulgence, re-instating the carnival of old under but another name, encouraging that excess of revelry in which, surely, the God of peace and purity can have no part. How far are Christians drifting with the tide? Are there not many who amid the flash and glare of earthly illuminations, lose the pure gleam of that star whose only mission was to point where Jesus lay?

But are there not others, too, who through no spirit of worldliness, of self-indulgence, yet through a zeal too impetuous, an activity too absorbing, crowd the doorway of their hearts none the less truly, and shut out that calm peace in which the Christ would find His truest welcome? Are not hand and heart, mind, body and soul, oft-times taxed to that extent as to leave scarce a moment for earnest, quiet thought; and often, alas, how little of it all can we lay as a pure, unalloyed offering beside His manger. Instead of keeping it in its primitive simplicity, marked by the simple token of love and good-will passing from hand to hand and heart to heart, while the soul remained free for its higher claims, is not the season degenerating more and more into a kind of obligatory form divested of its pristine sweetness? Is there not in truth, a growing danger that this joyous day, intended to be a gleam of purest gold in earth's dull crown, will in time be supplanted by only a gilded sham.

Only recently a friend said to me: "I have not remained to the Holy Communion on Christmas Day for years, for the honest reason that I cannot do so conscientiously. We have no early Celebration, and really by mid-day, what with the excitement among the children, the preparation of dinner and the weariness of the previous days, I am in no frame of mind to take part in the solemn act."

Does it not seem truly then, that Christ still comes to hearts and finds no entrance, because there is no room within? And with what are they crowded? Oft-times with the very blessings He Himself has bestowed.

But there are hearts and homes where poverty reigns, where no such rush of busy preparations press the day. There are homes into which sorrow has crept, darkening all the rooms, and left no zest for the unhallowed festivity which may once have filled them; there are hearts again, where sickness has taken up its abode, supplanting the strength that once, like Martha's, loved to spend itself in busy preparation for the Master's coming.

Al! hearts, thus saddened, poor and weary! You at least are at leisure to seek the altar on Christmas Day where waits the Prince of Peace to meet His own. To you He comes and finds room, and in the quiet around you, your ear catches the song of angel voices chanting softly through the night. Will you grieve then, that while many about you are so busy, so active, so excited, it is your lot to be still, gazing only upon the lowly manger around which linger the messengers of glad tidings, and over which the peace of unearthly joy hovers silently?

For you there is none of the after-weariness, the apathy of re-action, which for others, too often marks the flight of Christmas-tide. To you it seems to whisper softly as the sound of angel pinions dies on the air, "My peace I leave with you, my peace I give unto you." It is the gift of the Christ-Child to all who will receive it.

FOURTH SUNDAY IN ADVENT.

BY E. O. P.

The main part of our fourth Advent collect is found in the Sacramentary of Gelasius. It comes to us however, through the missal of Sarum, where it appears with some changes and additions from Bishop Osmund in his review of the old Latin offices of 1081, and as we now have it, certain other insertions are attributed to Bishop Cosin, in result of the Savoy Conference in 1661.

The great antiphons of the early offices, sung before *Magnificat* at this season, have dropped out of the Church's services in their present arrangement, but still have echo in the "Come" of today's collect; for whether the thought is of the Advent of our Blessed Lord in Nativity, or in His birth, in the faithful soul; in the hour of each man's death, or in the final judgment, the one longing cry of the Bride is that the Bridegroom come.

But "we are let and hindered in running the race that is set before us," shall we then ask for Christ's coming, seeing that we are still far from the mark, and are faltering, fainting, almost falling? Yes, for Christ it is Who will strengthen us. But the hindrances are from our own sins and wickednesses! Then all the more do we say unto our God Incarnate, "Come," for only in Him are true absolution and release. Yes, "come among us and with great might succor us," for our sins are many, and what mightier miracle than the forgiveness of one's sins? And when through God's "bountiful grace and mercy" the soul has His forgiveness, herein is special ground for the thanksgiving which this Sunday's Epistle enjoins upon those who would know God's gift of peace. It is at the heart which has this gift that He Who is our Peace, knocks, if so be He may yet more fully give Himself to the soul, and the dear Master will come in and sup as friend with friend, if—"if any man hear My voice." Then how must this world's voices be shut out, every sound of earth hushed, one's own soul stilled, that the Beloved's voice be heard.

In many ways the Divine Master knocks. Weariness and temptation, bereavement and tribulation; flashes of the Divine brightness and foretastes of heavenly sweetness; darkness and desolation; longings for the deeper union with Christ which come of sharing His cup and His baptism of suffering, and desires to leave the tabernacle of this mortal body for Christ's unhindered presence—all these are knockings of Him Who would fain converse with the soul He longs wholly to re-make. Open we then our hearts to every knock of the Divine Lover, refusing Him nothing that He asks of us. But why, O soul, art thou careful, distressed, anxious, not accepting the peace God gives to those who cast all their care upon Him? "For so He giveth His beloved sleep." The command is indeed to "watch," yet the fulfilling should be in perfect trust and confidence—the watching of a waking heart. "I sleep but my heart waketh." Such watching is the doing of God's will, and for one it is active service, for another, to only "stand and wait."

That soul, one may surely think, is best prepared for the coming of our Judge, which, serving neither from hope of reward nor from fear of punishment, but for His own glory, holds Christ already as its Beloved. A saint has written: "Be Jesus ever in thy

heart, and let the image of the Crucified never depart from thy mind. Be this to thee meat and drink, sweetness and consolation, longing and contemplation, thy life and death; so will it also be thy resurrection."

LETTERS TO THE EDITOR.

THE CITY OF GOD.

To the Editor of *The Living Church*:

What right have we (indeed, in common honesty, as part of the City of God, we have no right whatever) to establish ourselves as a sect, with a sectarian name, thereby giving the enemies of the Lord an opportunity to blaspheme? We received our name from our spiritual parents in the Church abroad, did not take it, but had it given to us on certain conditions and for certain purposes, in the Baptism of our national Church by the Holy Ghost, when Bishop Seabury was consecrated bishop—of what? The P. E. sect in the U. S. A.? God forbid! but a bishop of the Church, the Church of God, the City of God. Did he apostatize from the Church, and found a P. E. sect, as it is now looked upon by thousands outside her fold (as well as by some few inside) and who will have nothing to do with her?

Are the vast numbers of members of the Church coming here from the Churches abroad—suburbs of the City of God—expected to join a sect? I know of many in my little town wandering around in search of a Church without "ear-marks," and who find us teaching that the Roman Mission is the only Catholic Church in the U. S. A.

When enquirers after truth ask the R.C.'s or the M.E.'s or the R.E.'s, or any other of the religious bodies about our Church (it is fashionable, you know, to get an outside reference) they dare not avow that we are what we claim to be (for where then would be their own standing?) but the fatal title-page is immediately brought forth to back their assertion about this suburb of the City of God as being only a sect like themselves.

Church unity is certainly to be desired, and earnestly to be prayed for, but it seems that a majority at Chicago either wish to throw the mantle of the Church around the various bodies to cover up and hide their departures from the faith, or else induce them to enter the P. E. sect, to increase its earthly power, as more to be relied on for Church work, than the Spirit of the Living God.

Let us suppose a family emigrate from Europe. Do they change their family name? Yes; when they have something to be ashamed of, or when they translate it, so that it may be understood the same in the language of their adopted country, and not otherwise.

A family of Browns live in London diocese; one removes and becomes Mr. Brown, of New York. He has a family from which a son goes West and becomes Mr. Brown of Missouri. They receive others into their family of Brown. Yes, Mr. Brown marries and the one received into the family becomes also a Brown; Mr. B. of Missouri adopts a son for his heir, who also becomes Mr. B. Should this heir, after getting his full benefits of adoption, change his name, he would be an apostate, and be held up to general execration, even though unchanged in his faith or morals.

Every city pastor must know that he has many members of foreign churches resident in his parish who never turn up at his church, and they can only be

reached by a Church that is divine enough not to need a sectarian name, and which can speak with authority.

The leaves bearing the P. E. sectarian sign on our Branch will soon fade away: their season of use is over, and with the perished leaves, all remembrance of the misleading cognomen will be forgotten, and then like a "green bay tree" shall flourish our living Church, a true suburb of the City of God. H. W. D. Leavenworth, Kan.

CHURCH GROWTH IN NEW ENGLAND.

To the Editor of *The Living Church*:

An article on "New England Churches," in a late issue of the *Evening Post*, contains many startling facts concerning the decay of religion in the old seats of Puritanism. It refers to the spread of Romanism in some quarters, especially in the old towns formerly the stronghold of Congregationalism.

No one doubts this, but the causes of such changes may be misunderstood, and can be traced to the incoming of a foreign population. We are not at liberty to entertain the idea that New England people have been perverted to Rome; the descendants of the old stock have gone Westward, built new homes there, and witnessed their native place put on the appearance of a factory village. A change of this kind draws into any village an entirely different population.

It is largely an element like a foreign population, who are willing to work in a mill; they have been inured to such work in the old country and naturally seek these places where this work is carried on. The change of religion and of population in New England is due to the increase of mill-industries; and there are more Irish employed in this way than any other nationality, consequently there is a demand for the Roman Church, for the growth of this body is controlled by emigration. If one felt kindly towards statistics, this could easily be proven.

On other grounds, our Church has grown. It is by the process of amalgamation; the old elements have mingled with the Church's methods, so that it is astonishing how many of the descendants of the Puritans have found their way back into the Church. Not only Congregational ministers but Unitarian, Universalists, Second Adventists, have gladly come together under its fold. There are names in the clergy list of the diocese of Massachusetts, which reveal their religious descent, and many of the "old settlers' names" re-appear upon the communicants' list. Our Church grows by amalgamation, not by emigration; it has conquered the old prejudices and those who were its foes rejoice now in being called its friends. The decay of "religion" in New England is nothing else but the waning form of Puritanism. It is now generally conceded by unfavorable authorities that the form of religion that most heartily commends itself to the descendants of the "old settlers" is found in the Church. The writer well remembers an incident which took place many years ago, when votes were taken at a town meeting against the building of an Episcopal church. But how times change! This same village has now a growing congregation, and that, too, with a rector who was formerly a Congregational minister, whose father is still of great repute in that body. So it is all through New England; the Church has made many conversions, and its future can easily be gathered from the rapid progress of the past ten years. Take Massachusetts

as a fair example. This diocese has a wise administrator in its bishop; one full of missionary zeal, whose reputation in the business world would be defined as "one who sticks to business," and the work carried on by him leaves no room for anything but the highest praise. Of 92 priests and 105 deacons ordained by Bishop Eastburn, 24 were ministers of other bodies (6 Unitarians, 11 Congregationalists, 3 Methodists, 2 Baptists, 1 Universalist). There has been an advance upon this during the present episcopate, but the figures have not yet appeared in print. The current journal gives this diocese: Clergy (bishop 1, priests 167, deacons 10), in all, 178; parishes, chapels and missions, 172; communicants, 23,268, an increase of 997 over 1885.

What then! is religion dying out here? Yes, certain forms of Christianity will soon be relics of the past. The new religious era lies in the Church; the more its plans and methods of working are understood, the more are numbered its followers. The Roman Church grows from a national element, which flows into New England from a foreign shore; it is none the less evident that our Church grows from satisfying the religious wants of those who have outgrown their grandfathers' beliefs and look upon them as part and parcel of the past.

A. E. G.

LETTER TO A PRESBYTERIAN MAIL-CONTENT.

To the Editor of *The Living Church*:

If I understand your scant line, and I think I do, you will please accept this as a full release of your subscription. Certainly you never find a "Presbyterian" or "Methodist Church" in all ancient and scriptural history. If you will give me one quotation of that sort, I will publicly recant. Acts i: 20 shows the office of the Apostles was to be passed (or "taken") and that it was the "Bishopric." Nineteen "Apostles" are already named in the New Testament. Acts xv: 4 proves that this "office" of Apostles (the bishopric) was above that of presbyter or "elder;" verse 6, that the third office is the apostolically-ordained diaconate; (v. 6, the only valid ordination). And these deacons were not local trustees, as with the Presbyterians, but *clergy* preaching and baptizing. Compare Acts vi: with Acts viii: 12-15. It is shown in Acts ii: 46 and xxiv: 12-17 and 18, and Rev. vii: 9, etc., that forms of prayer and vestments are divinely sanctioned in worship.—Query: If these are wrong, are printed hymns allowable? Ought the choir not to sing extempore, on the same principle? Trusting you will at least "hear" if you will "strike," I am your well-wisher and yours respectfully, T.

BISHOP LITTLEJOHN AND THE AMERICAN LAITY.

To the Editor of *The Living Church*:

The question introduced by you under the above title is one of great importance to the Church in this continent. While agreeing with most of your remarks on this subject, you will allow me to say that there should be in the policy of the Church as in the world, that which is known as "balance of power." The several rights and privileges of the bishops, clergy and laity should be recognized and respected in the Church.

Bishop Littlejohn desires to control his diocese. With a fair-minded and liberal bishop this would be well; but should the bishop hold narrow views it would be his policy to pack his diocese with men of his own color and "the last state of that diocese would be worst

than the first." As long as the American laymen are held responsible for the support of the clergy they should not be deprived of some voice in the election of their pastors, as long as the clergy are faithful to the trust placed in their hands, they ought not to be subjected to the whims and fancies of those who hold the deepest purses, and while the bishops are the "overseers" of the Church of God, they will not forget that they are also "Fathers in the Household of Faith." The united wisdom of the Church can surely give us the "balance of power." H. K.

A PARABLE.

To the Editor of The Living Church:

There was a certain large and valuable estate in a certain land. The owner had from time immemorial been known as Catholic Church the Great. Now it so chanced that a time arose when there was apparently no one to claim this valuable property and its title. At least no one with a shadow of right. But after awhile, there came along one who showed good credentials and laid a claim. He was tall, broad shouldered and goodly to look upon—bearing an unmistakable resemblance to the race from which he claimed to be descended. But his name was (to use one furnished by a South Carolina deputy), his name was Green Corn Cob. What business had he with such a name?

"If you are what you claim to be," said one, "why don't you take your title." "Oh!" he replied, "it would be too great a presumption on my part to take that name."

To another he said: "You see I was forced to take the name of 'Green Corn Cob,' because there was war upon the earth in those days, and I was a great coward, so without due and deliberate counsel, I disguised myself under my present name. But conscience overcame my fear in so far that I took one as near like it as possible, for as you will observe the initials are all there, but in reverse order so that no one could recognize me. But now I can't change it. All my children have been born under it and brought up under it. They are little 'Green Corn Cobs,' and if I changed it now—why, sir, there would be no end of a row in the family, from the littlest cob up. They love that name, they revere that name, and rather than drop it, sir, they would leave me. Yes sir, leave the family, leave the fire-side and yonder ancestral halls. No, sir, I cannot drop the name, but must obtain my inheritance some other way, if it takes all summer."

To another this heir apparent said: "What! drop my name for the other? Why look you, sir, how you talk! My estate at the present speaking, is only worth \$1,000, and there are plenty of men who have thousands, hundreds of thousands, sir. Besides I have only a few men-servants and maid-servants; some she-asses and a few he-asses and camels. I am not rich enough, nor strong enough. After awhile, perhaps, in the course of a hundred years or so, it may do to assume my title, but not now, not now, even if I go without the estate."

It is a parable. If in social life a man should claim an estate left vacant, or contested by a score of others, and should talk as the man in the parable talked he would be called a fool; and every court and every jury would pronounce him an impostor, or else as one demented. Yet such was the talk, such was the ground taken by the opponents of Mr. Judd's resolution in the Convention at Chicago.

If I am known as Brown and discover that my name is Jones, there is no presumption in my taking Jones and dropping Brown. If I feel that there is presumption on my part, most assuredly there exists a doubt as to my really being Jones after all. If the dropping of the present title cause a severance of sacred ties between our Mother and some of her children, then those children differ from all humanity, who desire the honor of parents and the possession for themselves of better and greater advantage. If a severance should be caused it seems to me it would be because the present name is held more dear, more sacred, more holy, than our Mother, her sacraments, her laws, her liturgy and her worship. If it is dangerous to drop the present title, then alas! in this latter day, faith has been lost in the promise of the Lord, in the abiding presence of the Holy Ghost the Comforter.

Mr. Editor, we want to be able to answer with a pointing of the finger, that everlasting and exasperating statement: "Your Church was founded by Henry VIII." Those words fall from the lips of both Romanist and Protestant. They come from people who know as little about Henry VIII., and the events of his reign, as they do about the precession of the equinoxes.

Was this Church in America so founded, or was it not? If so, then the present title is sufficient, it is very good and enough, this is a rebellious sect. If not, if this Church dates further back, if it is Apostolic, Catholic and Holy, why insist upon a name which as loyal sons we feel does dishonor our Holy Mother? Why force a name upon us, which only misleads both classes of our opponents, and compels explanations, illustrations, and arguments, absolutely needless?

I believe that if the Church proclaimed herself boldly once for all, trusting and believing in the everlasting presence of Christ's Vicar, before a decade had rolled by, we would hear no more of Henry VIII. and his divorce. At least, this would be gained, not to speak of other untold advantages, of position, of authority, of age proclaimed, and of sectarianism repudiated; all by dropping two words, which two words do state but a part of the great truth.

Let us no longer be Corn Cobs. Let us take the initials of this name, retaining that which is stated in the present title of the Church, and embodying it in the just, the true, and the only true name, so it will read as of old, as the title of this grand estate hath read: "The Catholic Church." FESS.

Barrytown, N. Y.

A SUGGESTION.

To the Editor of The Living Church:

So much complaint has been made in late years about the ringing of church bells, in cities, that I beg to suggest as a partial remedy, that those who provide the bells (rectors, ministers, committeemen, etc.), might easily arrange that every bell cast should be upon one of the notes of the natural scale (C, D, E, F, G, A, B, C), so that all would form a perfect harmony. Then in ringing them together, instead of a discord, a melodious chime would be produced, and even tunes could be played, when there was a sufficient number of bells near enough together to unite in the melody. J. ANKETELL.

APPOINTMENTS OF RECTORS.

To the Editor of The Living Church:

In THE LIVING CHURCH of Dec. 11th, your correspondent "N. B." expresses

a desire to know what custom prevails in the Church of England in Australia regarding the appointment of incumbents to vacant parishes. Being an Australian clergyman, I am in a position to say something on the subject. Each diocese in that country has its own regulations; in some a committee is formed of three or four members of the vacant parish, with three or four Churchmen chosen from the diocese at large. To these the bishop nominates, and they accept or reject as they think best. In other dioceses, the reverse of this is the case, and the committee nominates to the bishop. In others again, the bishop has all appointments in his own hands. L. L. B.

Lyons, N. Y.

A PETITION.

TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Right Reverend Fathers, the House of Bishops, and Brethren of the House of Clerical and Lay Deputies:

The undersigned, who, since his ordination to the priesthood, a period of fourteen years, has been engaged in labors among people of African descent, by way of memorial and petition respectfully represents:

That no field of missionary work in the Church demands such careful consideration and such prompt and efficient legislation as the Church's work among the colored people of the United States. From their numbers, from the terrible disadvantages under which they labor, owing to their past condition of servitude, from the influence which so large a portion of our population must have upon the national life, the relation of our Church to the colored people is a subject of immediate and pressing importance. Their evident attitude toward our Church, as alone able to supply their religious wants, is an encouragement to active effort in their behalf.

The duty is the more imperative in that as a nation we are responsible for bringing them from their native homes, without their consent, retaining them for nearly two and a half centuries in order to enjoy the fruit of their involuntary toil, and have now, without their consent, by a single act made them free and placed them in new relations, which they can only be prepared profitably to enjoy by Christian enlightenment.

Your petitioner further submits, that the colored people have reason to believe that no work of the Church receives such neglect as that carried on among their race. The offerings for its support are pitifully inadequate and utterly disproportionate to those expended on other portions of the missionary field. The hesitancy by some dioceses and by most parishes to receive colored clergy and laymen to full ecclesiastical privileges has disparaged the Church in the eyes of their race. The proposal to separate the colored people into distinct ecclesiastical organizations—a proposal which your petitioner is well assured is utterly contrary to the wishes of the colored people themselves—has caused doubt as to the sincerity of the Church's invitation to enter her fold. Divided counsels as to the ordination of colored men to the sacred ministry, inadequate provision for the proper education and training of colored clergy, and the unfortunate admission to the ministry of a number of colored men unworthy or unfitted for

their sacred calling, have done much to neutralize the efforts of earnest men among them, both white and colored.

Your petitioner further submits, that their present religious systems are fast losing their hold upon them; that among the better educated of their men infidelity and indifference to religion are spreading to an alarming extent, an extent little suspected by those who have not made the question a study; and that the persistent and politic efforts of the Roman Communion to gain their allegiance, although their hesitation to accept her teaching is in marked contrast to their attitude to our own Communion, threaten to obtain them, from sheer neglect on our part.

Therefore, the undersigned respectfully petitions your reverend and honorable body to give the subject of the mission of our Church to the colored people the fullest and most careful attention during the present session of the General Convention, and to adopt such a well-defined and liberal policy as will give strength and unity to the work, and inspire the confidence of the colored people themselves.

CALBRAITH B. PERRY, Priest of the diocese of Maryland.

OPINIONS OF THE PRESS.

Church and Home.

CONSERVATIVE REVISION.—In the proposed revision of the Prayer Book, the strong conservative spirit, and the careful handling of every point manifested, is worthy of full commendation. The changes actually adopted were very few, showing a studied interest in greater adaptation to times and occasions, but not sufficient to require at present the printing of a revised book. Most of these few changes were only in the line of legalizing adaptations of the services to unobjectionable uses, which under the force of circumstances had grown up under the warrant of what is called "the canon of common sense" and under the supervision of the several bishops. The regular services were scarcely touched, the revision being chiefly in the occasional services.

Church Record. (Conn.)

CHANGE OF NAME.—The proposed change of the name of the Church is a matter which demands more discussion than has yet been given to it. On the whole, the advocates of a change seem to have the best of the argument. There is less need of retaining the word Protestant than heretofore. Other Protestant bodies do not assume it, and their Protestantism is never questioned. The word Episcopal is tautological, according to our theory that Episcopacy is a true note of the Church. Nor can there be any doubt that by analogy through its descent from the English Church, its natural name is the American Church. We hope it is destined to be this in fact, and we believe it has the essentials of an American Church, best able to conserve and adapt itself to the interests of the people. If so, the proposed name is a logical one, and sure to come at last. Whether it is wise for a body comparatively so small to assume such a name at present, is indeed questionable, since no wise person ever does anything which he considers really inexpedient. On the whole, the General Convention seems to have acted wisely in refusing any change at present. Doubtless, however, an increasing number favor the change, and it would not be surprising to see it effected at the next session.

The Churchman.

THE WORD "PROTESTANT."—With the exception of a small section of Methodism, there is, we believe, no body however insignificant, of Christians in America, besides the Protestant Episcopal Church that calls itself Protestant. Even when the followers of Drs. Cummins and Cheney left this Church on the plea that it was Romanizing and not Protestant, they omitted that word from their title. The name of the missionary society in this Church, which represents those who are most strongly attached to the name "Protestant," does not contain that word, but it calls itself the American Church Missionary Society. This is really the name which is most thoroughly protestant against Rome in this land, for it gives the Church her true distinctive national name. This assertion of her national character, is in itself a defiance of the Roman claim of supremacy. Thus this missionary society not only shows its own consciousness of what true Protestantism in America requires, but it gives a sound lesson to the whole American Church.

The Advance.

CHURCH UNITY.—And now, most remarkable of all, is the overture of the late Episcopal General Convention in Chicago for fellowship among churches of various names. We are glad that the General Conference of our own churches in Connecticut has welcomed so cordially this fraternal advance. It may be that nothing very palpable will directly come of it—certainly not, if we must adopt, as the Convention proposed, their three-fold distinction in grades of the clergy. But any proffer of this sort from our Episcopal brethren is so unprecedented, and evinces a spirit so cordial, in comparison with that they have commonly shown hitherto, that it may well be hailed as a foregleam of the millennium.

A TRIBUTE OF SONG.

BY MARIA BATTERHAM LINDSEY.

The room was cold and very poor,
Of unstained wood,
And in the centre of the floor,
A coffin stood.
An upturned brow all marble white
Lay chilly there—
A young girl's face where hope's glad light
Had aye been rare.
And neighbors grouped about the room
In silence sate,
While the poor mother in the gloom
Stood desolate.
Her all of love was in that coffin's hold,
She could not cry,
But stood beside it in her anguish cold,
With tearless eye.
A minister of Him Who wept for woe
Came, prayed, and read,
His phrases set awoke no answering throes,
But crushed instead.
And yet the widow and the mother stood
Chilled and alone,
It seemed as though her fond heart's blood
Was turned to stone.
And then one forward stepped and laid her hand
On that cold brow,
She was a noted singer in the land
Though silent now.
And from her burst a glorious note of song
A simple strain
That bore each listener's heart with it along
And made, like rain,
The mother's tears to flow; she knelt and wept;
All eyes were wet;
While to that song the harps of angels swept,
And echo yet.

A BUCKINGHAMSHIRE farmer has just presented his first-born for christening at his parish church (so the story goes) with twenty-six Christian names, selected from Scripture, representing every letter of the alphabet, beginning with Abel and ending with Zachariah, and only with the greatest difficulty could the clergyman dissuade the farmer from laying such an incubus upon the child, and content himself with the first and last of the appellatives.

HINTS FOR HOUSEWIVES.

TABLE DECORATION.—A somewhat deep dinner plate will display very effectively cut flowers by having the outer portion hidden in moss and the edge set with sprigs of drooping ferns.

PHOTOGRAPH CASES may be prettily made of pongee, lined with the same or a contrasting color. "Mes Amies" may be embroidered across the cover in outline stitch or a monogram.

PENKNIFE CASE.—Cut two pieces of satin about four and a-half inches long and an inch and a-half wide, sew up to within an inch of the top; now cut two pieces of chamois same size as satin, and sew together in same way; then insert the chamois bag inside the satin one, of course having the seams of the satin bag on the inside, and vice versa with the chamois. Round the tops and sew the chamois and satin neatly together, about half an inch from the top make a drawing string, using filo floss to match satin. A monogram can be embroidered on the outside.

DAISY TOILET MATS.—Cut from a piece of white muslin a circle measuring an inch and a half in diameter. In the centre work five or six French knots with yellow embroidery silk base; to this sew a row of white serpentine braid, following this with another so close that only the points stick up, and continue round and round until the circle is covered. Cut six smaller circles an inch in diameter and work them like the first, after which join on to the edges of the large one which serves as the centre flower. These are very useful as they may be washed again and again without injury.

FOR the altar nothing is prettier, especially by lamplight, than crystallized grasses used liberally against a background of evergreen. They sparkle like gems, and suggest natural frost-work. A most beautiful effect can be produced by making the words, "A Merry Christmas," with letters formed of these grasses against evergreen. The background can be made on a strip of cloth of whatever width is thought desirable, covered with ground pine or hemlock. These are better for such purposes than ordinary pine or cedar. This cloth can be suspended back of the pulpit or stage, and when the light falls on the letters they will seem to be formed from bits of icicles. As the grasses are brittle and easily broken after being crystallized, it is well to make each letter on a foundation of pasteboard, and put it in place after the evergreen background has been hung up.

THE DANGER OF PURGATIVES.—We quote from *Babyhood* for Aug.—"Will you kindly allow one who has reached middle age, and has had much experience with children and their ailments, to send an earnest word of warning and protest to mothers, in regard to a mistake many of them are constantly making? You have already given warning and advice on the subject, but it seems to me too much cannot be said, it is such a very serious and common error. It is that of giving purgative medicines, for a constipated habit. Of course there are cases where it is necessary that the bowels should be opened and cleansed immediately. But to give purgatives whenever the bowels become inactive, or, when, as a habit, they are weak and slow to act, is, judging from all the observation and experience of my life, a terrible mistake, invariably aggravating the trouble. After the first effects of the dose are over, the bowels are more inactive than ever, and so every dose seems to another one, more necessary. At last by the frequent use of purgatives, the bowels become permanently injured, and the innocent little victim becomes a life-long sufferer."

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

Piso's Cure for Consumption is the best Cough medicine. 25 cents per bottle.

An Ideal Christmas Present. New pieces to speak in school and Sunday school. Elocution gesture ILLUSTRATED. 12 different numbers in a neat imitation alligator case, by mail, \$1. Sample copy, 10c. Agents half price. EUGENE J. HALL, 11 Michigan av., Chicago.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

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Perfume

EDENIA.

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Rhenish Cologne.

If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COFFIN, 24 Barclay Street, New York.

NO MORE ROUND SHOULDERS!



SHOULDER BRACE and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address, KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.



PARKER'S HAIR BALSAM the popular favorite for dressing the hair, restoring color when gray, and preventing dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and \$1.00 at Druggists.

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An Incomparable Food. Ready for immediate use. Unequaled for children and invalids. A delicious diet. Unsurpassed for constipation and dyspepsia. Write for circulars. Box by mail, 6c. Our Home Granula Co., Danville, N. Y., Sole Man'rs.

MELLIN'S FOOD FOR INFANTS.

CHAS. BOOTH Glass Stainer MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, & DECORATIVE PANELS, FOR WALL SURFACES. CHAS. F. HOGEMAN, METAL WORKER. COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS, BASONS, Church Lights, &c. OTTO GAERTNER, Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes. ESTIMATES & DESIGNS. ON APPLICATION.

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THE REV. C. W. LEFFINGWELL, D. D., EDITOR AND PROPRIETOR.

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There are fifty-two numbers a year, each number containing sixteen pages, neatly printed on good paper, in magazine form, pasted and trimmed, postage paid, and delivered at the seaboard during the week of publication.

From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and publish Church news more promptly than any other Church periodical. By an experience of many years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. The following are some of the popular features of THE LIVING CHURCH:

NEWS AND NOTES. To disseminate Church News is the first aim of this journal, and a liberal expenditure of time and money is devoted to it. Affairs of general interest, both foreign and domestic, receive due notice and comment; and as far as possible church matters of local interest in every Diocese and Missionary Jurisdiction are represented.

ARTICLES ON THE CHURCH, are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject especial attention.

HISTORY AND BIOGRAPHY: In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attained a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.

THE REVISION OF THE PRAYER BOOK has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

INDEPENDENT EDITORIALS on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

OPINIONS OF THE PRESS is a department which gives to the reader pithy paragraphs from contemporary Journalism, upon vital questions of Church and State.

PASTORAL WORK receives constant attention and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

THE HOUSEHOLD has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.

CURRENT LITERATURE: Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

POETICAL CONTRIBUTIONS are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.

THE LIBERAL SUPPORT accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

THE MODEL PARISH PAPER. Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

AN INCIDENT.

Lately I was in the car with a young man, who though in company with a young lady of respectable appearance, was profane, and frequently resorting to the bottle he carried. Yet more than once he referred to Christmas in connection with his plans and pleasures. It seemed a profanation, the word on such lips. What was Christmas to him?—a time for wild and vile amusement, for free rein to the sensuality of his nature.

Yet I could not help the thought: Is there not too much of this, though in less gross form, even among our respectable Church people? There is the Christmas of the Church, and the Christmas of the world. We do not object to the union, but we do object to Christmas becoming a gala day with a holy name. We do believe that the festival as the Church defines it should have very decidedly the pre-eminence. The congregation on Christmas Day is generally small, and the communicants few. Let there be any arrangements of services as to hours, that may best suit families, but let us appear before God in His sanctuary to celebrate the Advent. How unmeaning the jubilant strains of Christmas morning with a few souls in the pews. Who can claim "a happy Christmas," when the day has been celebrated chiefly at the dinner table and in the parlor, and the rejoicing has been entirely away from the sanctuary and the sacraments?—G. D. G. in the Church Helper.

A Fearful Leap

into the abyss of poverty, over the precipice of shortsightedness, is taken by thousands, who might become wealthy, if they availed themselves of their opportunities. Those who write to Hallett & Co., Portland, Maine, will be informed, free, how they can make from \$5 to \$25 a day and upwards. Some have made over \$50 in a day. You can do the work and live at home wherever you are located. Both sexes; all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a snug little fortune.

A Specific for Throat Diseases.

"Brown's Bronchial Troches" have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the Troches are a specific) having made me often a mere whisperer."—N. P. Willis. Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price, 25 cents.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Literary Notes.

We have just received from the publishers an extremely neat little book entitled "A Pamphlet Illustrative and Descriptive of the Pipe Organ." It contains much that is of interest relative to construction of the modern pipe-organ, as well as a short but comprehensive history of this grand instrument from its inception. This pamphlet will be of interest to any one musically inclined, and of special value to ministers, organists and music committees who contemplate the purchase of a pipe-organ. Much credit is due the compilers of this work for originality. It may be obtained free of cost by addressing the publishers, or Henry Pilcher's Sons, church organ builders, Louisville, Ky.

Church Bells.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,500 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

A rich memorial tablet, made by the Gorham Manufacturing Company, has been placed in St. James's church, Lancaster, Pa. (the Rev. Dr. C. F. Knight, rector). It bears the following inscription: "In memory of John Light Atlee, M.D., LL.D. Born Nov. 2, 1799. Died Oct. 1, 1885. For sixty-three years a vestryman; fifty years rector's church-warden of this parish. Zealous in the Faith; eminent in his profession; unflinching in well-doing; lovely in his life." In the same church Mrs. Harriet Lane Johnston has recently placed another beautiful and costly tablet in memory of her husband, Mr. Henry E. Johnston, of Baltimore, and of Henry, their last surviving child, who entered into rest at Mentone, in the south of France.

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HAVE YOU CATARRH? ARE YOU GOING INTO CONSUMPTION? Do You Have Asthma? By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application. You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid. Mr. ELBERT INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could hear of and doctoring with some of the best physicians in the city, without any benefit, I bought a PILLOW-INHALER. It gave him relief at once, and cured him in a few months." Wm. C. CARTER, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of." Mr. R. D. McMANIGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured." Mr. H. G. TRILE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years." Send for Descriptive Pamphlet and Testimonials, or if convenient call. THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa. (Chicago, Central Music Hall, Room 12) State and Randolph Streets. BRANCHES: New York 25 East Fourteenth Street.

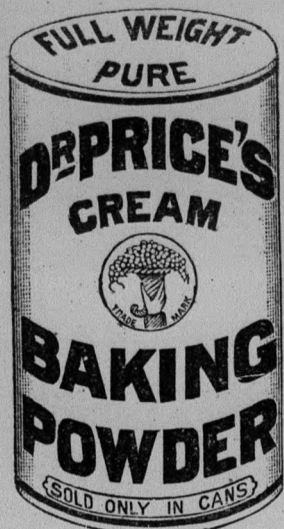


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For Christmas. GENTLEMEN'S WHITE PONGEE SILK HANDKERCHIEFS, 21 inches square, wide hem-stitch, beautiful embroidered initial in corner, (any letter), Price, 75 Cents. Sent free by mail to any part of the country. Stamps received.

THE ROSS TABLE WASH-STAND. Complete with Slop-Jar, Wash-Bowl, Pitcher, Mirror, Soap-Tray, Brass Towel Rack. No. 2 OPEN. No. 5 CLOSED. Ask Your Furniture Dealer for it. Forest City Furniture Co. WHOLESALE MANUFACTURERS, Rockford, Illinois.

Hersford's Acid Phosphate
In General Debility.
Dr. E. W. Hill, Clers Falls, N. Y., says: "I have used it in cases of nervous and general debility, and always with success. I consider it an excellent remedy for atonic dyspepsia, or any low state of the system."



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