

# The Living Church.

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

VOL. X. No. 40.

CHICAGO, SATURDAY, DECEMBER 31, 1887.

WHOLE No. 478.

**ST. MARY'S SCHOOL, Knoxville, Ill.**  
Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.  
*Trustees Ex Officio:* The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.  
**Rev. C. W. Leffingwell, D. D.,**  
Rector and Founder.

**ST. GABRIEL'S SCHOOL, Peekskill, N. Y.**  
A BOARDING SCHOOL FOR GIRLS.  
Opened Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 30 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge.  
SISTERS OF ST. MARY.

**DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.**  
A Church School for Boys. Conducted upon the Military System.  
**WILFRED H. MUNRO, A. M.,** President.

**ST. JOHN BAPTIST SCHOOL, 231 E. 17th St., New York.**  
A Boarding and Day School for Girls. Under the care of the Sisters of St. John Baptist. Resident French and English Teachers—Professors.  
Address the SISTER-IN-CHARGE.

**KEBLE SCHOOL, SYRACUSE, N. Y.** Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S.T.D. The seventeenth school year begins Wednesday, September 14th 1887. Apply to MARY J. JACKSON.

**A THOROUGH FRENCH & ENGLISH HOME** School for twenty girls. Under the charge of Mme. H. Cerc and Miss M. L. Peck, both late of St. Ann's School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. Cerc, 4313 Walnut St., Philadelphia.

**SELWYN HALL, READING, PA.** A CHURCH School for boys. Military system. Every modern appliance for study and recreation. Steam, gas, hot and cold water. Large gymnasium. Thorough preparation for college or business. Boys of any age received. Send for catalogue.  
**LOT C. BISHOP, Headmaster.**

**SEASIDE HOME.** A Church Boarding and Day School for Girls and Children. Tenth year opened Sept. 23rd, 1887. Principal, JULIA ROSS, Asbury Park, N. J.

**SPIRITUAL STUDIES IN ST JOHN'S GOSPEL.** Vol. 2. By Rev. ARTHUR RITCHIE, with preface by The Bishop of Milwaukee. Mr. Ritchie's studies are couched in neat, concise, and scholarly phraseology. They are strikingly devoid of dullness or dryness and are all eminently suggestive.—*Church Eclectic.*  
For Sale by WOMEN'S GUILD, St. Ignatius' Church, 56 West 40th Street. Price 60 cents.

**JOSEPH GILLOTT'S STEEL PENS.**  
GOLD MEDAL PARIS EXPOSITION 1878.  
Nos. 303-404-170-604.  
THE MOST PERFECT OF PENS.

**McINTOSH & MYGATT, DENVER-BANKERS-COLORADO.**  
In our Investment Department we have First Mortgage Loans that are absolutely safe and pay **EIGHT PER CENT.** Interest semi-annually.  
All securities personally examined by us. Investment securities for non-residents. Particular attention given to the investment of Trust Funds.  
Correspondence invited.  
We refer, by permission, to Rt. Rev. John F. Spalding, D.D., Bishop of Colo., Denver, Colo.; Rt. Rev. F. D. Huntington, S.T.D., LL.D., Bishop of Central New York, Syracuse, N. Y.; Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri, St. Louis; Rt. Rev. L. R. Brewer, S.T.D., Bishop of Montana, Helena, Mont.; Hon. H. W. Cannon, Prest. Chas. National Bank, N. Y.; or First National Bank, Denver, Colo.

*The Farnsworth Loan*  
Minneapolis, | & REALTY CO. | Minnesota,  
Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul.  
*Perfect title, absolute security, prompt payment, good character, our invariable requirements.* We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

**FLORIDA. FORTY ACRE FARMS For \$60.**  
Deeds furnished from the State direct to buyer. 40 acres or more for \$1.50 per acre, which covers all costs. Send 6 cents for plans, pamphlet and Fla. map. H. W. WILKES, Florida Land Commissioner, Louisville, Kentucky.

(OUR MAGNIFICENT REPRODUCTIONS)  
**"CHRIST ON CALVARY,"**  
THE FIRST AND ONLY REPRODUCTION IN THIS COUNTRY,  
AND  
**"CHRIST BEFORE PILATE."**

These magnificent works of art are neither old-time chromos nor ordinary engravings. Our artist who has charge of "CHRIST BEFORE PILATE," unhesitatingly claims that it is far superior to any other representation of this great painting. "CHRIST ON CALVARY," the companion piece, is executed for us by the mezzo-gravure process, which far surpasses any other for softness of tone, vigor of action and general superiority of execution.

Price of Each Picture, \$1.00.

We send a tube, both to one address, postpaid, for \$1.50, or your choice of these magnificent pictures and the **AMERICAN AGRICULTURIST** for 1888 (English or German, \$1.50 a year), on sending ten cents extra for mailing, making \$1.60 in all. Send for sample of **AMERICAN AGRICULTURIST** and full description of the pictures. **Canvassers Wanted Everywhere.**

Judd Publishing Co., David W. Judd, Prest., 751 Broadway, N. Y.

**Life in Other Worlds, GORHAM M'FG Co.**

Including a brief statement of the  
**Origin and Progress of Life in Our World.**  
By ADAM MILLER, M.D.

With an Appendix of Three Sermons  
By Rev. H. W. THOMAS, D.D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to  
**50 Cents, Postpaid. Cloth, 279 Pages.**

Any of Dr. Miller's works furnished at publisher's price.

DANIEL AMBROSE,  
45 Randolph St., Chicago, Ill.

**IT The History of the WILL Chicago Police**

Every- Will be issued next month. Over 700 where. pages. The Riots and Disturbances Good. of 50 years. The Anarchists and their Agents. crime. The Haymarket. Beautifully Wanted. bound and printed. Magnificently illustrated. Written under authority of the Mayor and Superintendent of Police, by JOHN J. FLYNN and JOHN E. DILKIE. Price, \$5.00. Big inducements to agents. Send for circulars, etc. The Chicago Police Book Fund, 713 Insurance Exchange Building, Chicago. Reference, the Chicago Police Department.

**READY. The Church Almanac.**  
The Oldest Annual of the Church. A complete handbook of the Church in the U. S. Statistics full and authentic. Clergy List, Illustrations, etc., etc. Price 15c. Postpaid.  
JAMES POTT & CO., Publishers, 14 Astor Place, New York

**FREE!—A SPECIMEN COPY OF THE TOLEDO BLADE**  
(NABBY'S PAPER).  
The Best Weekly in the World!  
Send Postal, asking for it, to  
**THE BLADE, Toledo, O.**

**GET THE BEST HYMNAL** for your SUNDAY-SCHOOL  
**"HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH."**  
NEW, Practical, and preferred to all others by those who have seen it. Single Copy. Per hundred.  
Music and Words (postpaid) .50 \$40.00  
Words only .25 20.00  
JNO. E. BUE, Jr., Publisher, 43 S. 4th St., Philada

**J. & R. LAMB,**  
59 Carmine St.,  
NEW YORK.

**X-MAS SEASON.**  
As many commissions for the Church are received too late for execution in time for the Christmas season, we would call the attention of those who, from the shortness of time, have been unable to present to the Church gifts at this festival, to the appropriateness of doing so at

**EPIPHANY,**  
the "season of gifts," or if the extra week's interval is not sufficient time to carry out their ideas—then have them executed for  
**EASTER,**  
the great festival of all the Church year, which will come in the early part of April.

We would call particular attention to this fact, so that those interested in important memorials will give sufficient time for the arrangement of designs, and for the careful execution of the work.

As appropriate articles to be selected as memorials we would mention:

- Reredos,
- Altars,
- Communion Rails,
- and all the altar furnishings as
- Altar Crosses,
- Altar Rails,
- Altar Candlesticks,
- Altar Desks.
- Alms Basins, etc.
- Also
- Eagle Lecterns,
- Brass Pulpits,
- Fonts, etc.

Stained glass windows being always appropriate for memorial use.  
We will take pleasure in answering any question in regard to above articles or any other details of Church work.  
Send for illustrated catalogues of each department.

**J. & R. LAMB,**  
59 Carmine St., New York.

**CHURCH FURNISHERS, CHURCH DECORATORS.**  
**ESTABLISHED 1857.**

**SILVERSMITHS.**  
NEW YORK, BROADWAY, COR 19th ST  
CHURCH METAL WORK,  
COMMUNION PLATE  
MEMORIAL BRASSES  
Sole Agents for  
**HEATON, BUTLER & BAYNE,**  
London, Eng.  
ARTISTS IN STAINED GLASS  
MOSAICS AND DECORATION

**AMERICAN BISHOPS AND CLERGY**  
VISITING ENGLAND SHOULD  
PLACE THEIR ORDERS FOR  
ROBES & CLOTHING WITH  
**Messrs. Thomas Pratt & Sons**  
Managers of the Clergy Clothing and Church Furnishing Stores,  
22, 23, & 24 Tavistock Street, Covent Garden, and 14 Southampton St., Strand, London, England.  
N. B.—No Agents. | PRICE-LISTS FREE ON APPLICATION.

**COX, SONS, BUCKLEY & CO.,**  
343 5th Ave., New York.  
GENERAL CHURCH WORK.  
BRASS—WOOD—MARBLE.  
STAINED GLASS, EMBROIDERY.  
Art of Garnishing Churches, --- \$1.50.

**THE WELLS GLASS CO.,**  
(Formerly the W. H. Wells & Bro. Co.)  
**STAINED GLASS WORKS.**  
Office and Manufactory,  
302 to 308 Randolph Street, Chicago.

**SAVE YOUR MONEY!**  
All who live remote from large cities could buy their Dress Goods, Fancy Goods, Novelties, etc., through the **Boston Purchasing Agency**, who makes purchases of every description for Ladies, Gentlemen and Children and send goods by mail or express. References and all particulars for stamp. Address **S. P. FROTHINGHAM, Manager,** 7 Lancaster Street, Boston, Mass.

# What Ails You?

Do you feel dull, languid, low-spirited, lifeless, and indiscernibly miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, DR. PIERCE'S GOLDEN MEDICAL DISCOVERY will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and, sooner or later, induce a fatal termination.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

**BILIOUS ATTACK.**

DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "About one year ago, being troubled with a terrible bilious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

**MALARIAL FEVER.**

Mrs. MOLLE E. TAILOR, Cannellton, Ind., writes: "I think the 'Golden Medical Discovery' is one of the greatest medicines in the world. I gave it to my little girl and it cured her of the malarial fever."

**Dyspepsia.**—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

**LIVER DISEASE.**

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; do my own work. I am happy to say I am now well and strong, thanks to your medicines."

**SICK HEADACHE.**

A. B. WEAVER, Esq., of 395 Bouck Avenue, Buffalo, N. Y., writes: "Having used your 'Golden Medical Discovery' in my family, I desire to testify to the great relief afforded by it in cases of sick headache. As a children's remedy, for coughs and colds, I have likewise found it all that could be desired, its employment having uniformly availed to promptly check any attacks of that kind."

## "FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

humors, from a common Blotch, or Eruption, to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence.

Virulent blood-poisons are, by its use, robbed of their terrors. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands.

GOLDEN MEDICAL DISCOVERY cures all a medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, for none are more obstinate or difficult of cure than Salt-rheum.

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

**SALT-RHEUM AND RHEUMATISM.**

"COLUMBUS, OHIO, Aug. 18th, 1887. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y. Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

promptly cured the severest Coughs it strengthens the system and purifies the blood.

relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

## CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak

Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Chronic Nasal Catarrh, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it

promptly cured the severest Coughs it strengthens the system and purifies the blood.

**CONSUMPTION.**

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

**COUGH OF FIVE YEARS' STANDING.**

Mrs. N. W. RICE, of Newfane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time."

**GAINED 25 POUNDS.**

**Wasting Disease.**—WATSON F. CLARK, Esq., of (Box 104), Summerside, Prince Edward Island, Can., writes: "When I commenced taking your 'Golden Medical Discovery,' I was not able to work and was a burden to myself. At that time I weighed 122 pounds, and to-day I weigh 147 pounds. Then I used to eat about one meal a day, and now can eat four or five if I dared to."

**WORTH \$1000 A BOTTLE.**

W. R. DAVIS, Esq., of Bellville, Florida., writes: "I have taken your wonderful 'Golden Medical Discovery' and have been cured of the consumption. I am now sound and well, and have only spent three dollars, and I would not take three thousand dollars and be put back where I was."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'r's, 663 Main St., BUFFALO, N. Y.

## I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 133 Pearl St. New York.

## OPIMUM

Morphine Habit Cured in 14 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

## RADWAY'S READY RELIEF.

Is a cure for every pain. Toothache, Headache, Sciatic, Neuralgia, Rheumatism, Sprains, Bruises, Try it to-night for your Cold; with a sharp dose of Radway's Pills, you will sleep well and be better in the morning. See directions.

## DR. RADWAY'S PILLS.

Purely vegetable, mild and reliable. Regulate the Liver, and whole Digestive organs.

## ARE YOU CONSUMPTIVE

Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the Stomach and Bowels. 50c. at Druggists.

## HINDERCORNS.

The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails to cure. 15 cents at Druggists. Hiscox & Co., N. Y.

## CURE for the DEAF

by Peck's Pat. Improved Cushioned Ear Drums. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs Free. Address, F. HISCOX, 853 Broadway, Cor. 14th st., N. Y.

## Ladies

Send 20 cents for a package of Plush, Silk, Satin, and Velvet for Patchwork, to F. O. WENOSKEY, Providence, R. I.

## WANTED.

Good pay to the right kind of men to represent us. Write for terms, enclosing stamp for reply. No experience needed. S. A. McCOMBER & CO., Nurserymen, Rochester, N. Y. SALESMEN.

PREVENTS CONSUMPTION

All Druggists, 25c., 50c., and \$1.00. Prepared only by Dr. Seth Arnold, Med. Con., Woonsocket, R. I.

## A Beautiful Plush Casket

of Fine Jewelry sent free to every Agent selling our cards. Send 2c. stamp for Lovely New Samples and Outfit. N.E. CARD CO., Wallingford, Conn.

## Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

## Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

## Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

# SHOUDY'S

Wonderful Soap. The Best Labor-Saving Soap Made. Used two ways: By boiling and no rubbing; No boiling, using warm water. We will guarantee that one-half of the labor expended in the old way of washing clothes (with soap made of materials which cannot fail to injure the fabrics) can be dispensed with by the use of our

# WONDERFUL

Soap. It is a Vegetable Oil Soap and contains no rosin, or any material injurious to the skin or the finest fabrics. If your grocer does not keep it, send 12c. to pay postage on sample bar and a large chromo.

G. A. SHOUDY SOAP CO., ROCKFORD, ILL.

# SOAP

CHICAGO OFFICE, 80 South Water Street.

# MEMORY

Wholly unlike artificial systems. Any book learned in one reading. Recommended by MARY T. WAIN, RICHARD PROCTOR, the Scientist, HON. W. W. ASTOR, JUDAH P. BENJAMIN, Dr. MINOR, &c. Class of 100 Columbia Law students; two classes of 200 each at Yale; 400 at University of Penn. Phila., 400 at Wellesley College, and three large classes at Chautauque University, &c. Prospectus POST FREE from PROF. LOISELLE, 237 Fifth Ave., N. Y.

# The Living Church.

SATURDAY, DEC. 31, 1887.

## NEWS AND NOTES.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

IN September the Cowley Fathers at Mazagon, Bombay received a visit from the Armenian Bishop of Julfa, Bishop Catchatoor Carapetian. While at Bombay he attended service in the English church, and pronounced the blessing in Armenian at the close. He was robed simply in violet cassock and pectoral cross.

EXTENSIVE repairs are being carried on in the east end of Lichfield cathedral. Two or three buttresses were in a very insecure state, and the mullions inserted in the windows in 1802 were very inferior. It has been found necessary to replace them by new stone and to secure the glass by means of re-leading. Seven of the windows are fine examples of the 16th century glass, and they are all being re-leded.

AT the annual conference of the clergy and laity of the diocese of Truro, which commenced on the 1st, there were present, amongst others, the Bishop of Truro, the archdeacons of Bodmin, St. Ives, and Liskeard, the Earl of Mount Edgcumbe, Lord Robartes, and Mr. Acland, M. P. The subject of the cathedral was freely discussed, and it was stated that, although a committee would be re-appointed, yet the work must come to a standstill, as it will not be possible to proceed unless a gift or legacy of £40,000 is forthcoming.

THE following is from the annual address of the Bishop of Quincy:

St. John's church, Chillicothe, land and building, were conveyed to Jonathan Stowell, Esq., warden in trust, for the benefit of the congregation of the Protestant Episcopal Church. On Aug. 18, 1885, for the consideration of one dollar, the trustee sold the same to the wardens and vestry, giving the names of all of St. John's Reformed Episcopal Church. On the 28th of the same month they sold the whole property to the Roman Bishop of Peoria, for \$900. I refrain from publicly characterizing this transaction. Is there any remedy? Who can apply it?

A MISSIONARY lady in Tokio, Japan, writes: We decided to open a morning class for beginners in English. It now numbers about forty. Most of the members are young married ladies. As you know, young Japan is all alive on the subject of the education of women just now, and many of the progressive young men of the capital are eager to send their wives to school. These young wives and mothers from Ban Cho families are a class of people we have long been anxious to reach. They come from nine to twelve, and study the Bible and English. I never saw more enthusiastic pupils nor livelier teaching.

BISHOP JENNER states that during the last five years the influence of M. Loyson has materially increased, not in Paris alone, but in every part of the country. He now invariably finds a respectful hearing. He lately visited Lille to give two conferences, the first

of which was attended by 2,000, the second by 3,000. In places, especially in the south, where a few years ago he was hooted, he is now received with respectful welcome. The American episcopate are coming forward with substantial help to a cause which, as a well known American clergyman long resident in Paris has lately declared, has become to the most thoughtful minds in France the one hope of religious reform.

J. W. POWELL, Superintendent of Indian Affairs at British Columbia, denies in the Philadelphia *Ledger* that the Metlakatla Indians were badly treated in that province. He says: "The charges of ill treatment and injustice to the Indians in question have not the least foundation in fact, and the pretense of raising money from the American people to liberate them from so-called oppression and tyranny is a false one, which has not the least justification." He accuses Mr. Duncan of being a self-seeking trader, who forfeited the confidence of the English Church and government.

IN the case of Mr. Bell-Cox, the Court of Appeal has reversed the decision of the lower court, the result of which would be the re-imprisonment of the defendant. After obtaining the judgment, Dr. Hake's solicitor wrote to the solicitors of the rev. gentleman offering to proceed no further if Mr. Bell-Cox would give a written undertaking that the services of his church shall henceforth be conducted in strict accordance with the monition issued in the month of June, 1886. In other words, that Mr. Bell-Cox should yield all for which he had contended. This overture has been refused, Mr. Bell-Cox's solicitors only undertaking to leave the decision alone on condition that Mr. Bell-Cox was left at large, otherwise their instructions were to appeal to the House of Lords. Messrs. Girdlestone and Todd having returned an adverse reply, the case will now be carried to the House of Lords.

THE death is announced of the Rev. A. H. Mackonochie, formerly of St. Alban's, Holborn. It will be remembered that one of the last acts of the late Archbishop Tait was to arrange with the Bishop of London for Mr. Mackonochie to exchange benefices with the vicar of St. Peter's, London Docks. By this arrangement a threatened persecution was averted, and the mission work of St. Alban's was allowed to go on unhampered. This transaction was the Archbishop's "legacy of peace" to the Church. At that time, Mr. Mackonochie's health was much broken by his arduous labors, and the harassing vexations to which he had been subjected. He has done little work since. His life was given to mission work among the poor of London, and as St. Peter's, London Docks, is the monument to Charles Lowder's self-sacrificing zeal for souls, so will St. Alban's, Holborn, testify to the loving work of A. H. Mackonochie. He has been called upon with others of the English clergy to contend for the rights of his order, and of the Church against a partizanship which sought to read into the law of the Church, the shibboleths of modern Protestantism. The cause for which he suffered has tri-

umphed, but he has fallen, not however before vindication had come for him. The purity of his life, his unselfish and heroic devotion to the hardest of mission work, his patience and benevolence, are recognized and admired. He is one among many of England's chivalry, who of gentle birth, and refined culture, have given their lives to the work of reclaiming and saving the outcast and depraved.

THE Rev. J. Aberigh-Mackay is on a visit to this country for the purpose of soliciting funds to aid Pere Hyacinthe in his reform movement. In a private letter, he says, "I have taken up the work as a labor of love, moved by the sad condition of the self-sacrificing reformers, and hoping to be able to organize here some means of helping them annually, as long as help may be required. I am not a salaried agent. My pension as a retired Bengal chaplain enabled me to give up my Church income in Paris to undertake this difficult mission; and I look only for the repayment of my actual outlay, should success make that possible. In the meantime of course I am spending largely from my own purse. In 1843, before taking Holy Orders, I was associated with Park Benjamin and Henry C. Deming in the editorship of the *New World* in this city (N. Y.) In 1846 I became rector of St. James's, Westwith, New Haven, and afternoon preacher in Trinity church, under Dr. Crosswell. In 1848, the vestry of St. John's, Inverness, Scotland, elected me assistant and successor to the dean of Moray and Ross in the incumbency of that chapel. In 1857, I went to India, on the Bengal Ecclesiastical Establishment, and served for 18 years, including the whole terrible time of the mutiny, which broke out soon after my arrival. Since 1875, I have worked continuously under Anglican bishops in London, Brighton and Paris. To help to defray my heavy expenses, I am open to invitations to deliver lectures. Subjects: 1. India, the Massacres, and the Missions; 2. Penang and Perpetual Summer; 3. A Ride through Palestine; 4. Ten Years in Paris; 5. Life in Paris and Life in London, etc.

THE year which closes to-day has been marked by an unusual number of deaths among our bishops. The Bishops of New York, Mississippi, Delaware, Pennsylvania and Western Texas, have gone to their rest. Bishop Elliott died, worn out, at the early age of 47. The other prelates had passed the limit of three-score-and-ten. Bishops Potter, Green and Stevens were succeeded by their assistants. The vacant jurisdiction of Western Texas has been filled by the election of the Rev. Jas. S. Johnston, who will be consecrated at an early day. Delaware has not succeeded in electing a successor to the venerable Bishop Lee. The death of this Bishop devolved the Primacy of the American Church upon the next in seniority of consecration, the Bishop of Connecticut. The Rev. E. S. Thomas was consecrated Bishop in May, as assistant to the Bishop of Kansas. Later in the month, the Rev. Ethelbert Talbot was consecrated Missionary Bishop of Wyoming and Idaho. The Rev. Abiel Leonard has been elected Missionary Bishop of Nevada and Utah, and will soon be consecrated. The dio-

cese of Southern Ohio elected the Rev. W. R. Huntington, D. D., as Assistant Bishop, but the appointment was declined.

IN the Canadian Church, Archdeacon Pinkham has been consecrated Bishop of Saskatchewan. The diocese of Nova Scotia elected, as the successor of the lamented Binney, the Rt. Rev. Dr. Perry, of Iowa, who, to the satisfaction of his diocese and the American Church, declined the honor.

AMONG the noted people who have passed away during 1887, was the General of the Jesuit order, known as the "Black Pope," Cardinal Jacobini, the Papal Secretary of State, Henry Ward Beecher, and Dr. Ray Palmer. Lord Iddisleigh, better known to Americans as Sir Stafford Northcote, John G. Saxe, ex-Vice-President Wheeler, Capt. Eads, are numbered with the dead. The Church will long mourn the loss of Miss Catharine L. Wolfe, whose works remain as enduring monuments to her pious devotion.

ON the 4th of February was celebrated in Lambeth chapel the centennial of the consecration of Bishops White and Provoost. It was a notable service. The Archbishops of Canterbury and York, and a large representative of the English episcopate, were present. The American Church was worthily represented by the Bishops of North Carolina and New York, the latter of whom preached the sermon.

ANOTHER notable event in our ecclesiastical history is the vigorous movement begun by Bishop Potter for the erection of a cathedral which shall be worthy of our chief diocese and our national Church. Large subscriptions have poured in, and the successful completion of the plan is regarded as assured. The site has been selected and purchased.

## CHICAGO.

CITY—The Western Theological Seminary will soon have a very excellent working library. A donation of \$5,000 for its enlargement, from a munificent friend of the school, has made it possible to add a large number of much-needed volumes to the small collection previously upon the shelves. The department of theology contains amongst other valuable material both ancient and modern, the complete set of the Fathers, in Migne's edition, together with the Oxford and the Ante Nicene libraries. There are to be found also the Anglo-Catholic divines and the publications of the Parker Society. The departments of history, both ecclesiastical and secular, as also that of exegesis, contain very satisfactory collections. In liturgics, the works of Bona, Asseman, Gavantus, Muratori, Le Brun, Renandot, Daniel, and many others, have been placed upon the shelves, together with the best English publications, such as Warren's Celtic Liturgy and Leofric Missal, the Sarum Missal and Breviary, Marquis of Bute's translation of the Roman Breviary, Maskell's Works, Cardwell's Conferences, Hall's Collections, and most of the minor publications of which so many of high value have issued from the press of late years. It is hoped also to add the reprints of old Office books which the zeal of many societies and individuals in England are making accessible to stu-

dents in this department. In Canon Law the best authorities have been obtained, together with the full set of *Acta Conciliorum*, and many rare and valuable publications. Besides works of a strictly theological cast, many philosophical treatises and a careful selection of general literature have been placed upon the shelves. Altogether, the library numbers at present between three and four thousand volumes. We must not forget to mention valuable gifts from the Rev. Dr. Locke, the Rev. W. H. Moore, and the Rev. J. H. Knowles of Chicago; also the Rev. A. B. Russell of St. Louis, and the Rev. W. C. Bishop of England. The latter presented the four volumes of the Ambrosian Breviary.

Youngest among Church theological schools, the seminary is doing its work quietly but effectively. In its third year it counts some 18 members, and is only prevented from having at least half as many more by the entire lack of scholarships in aid of needy students. With endowed professorships and scholarships, it might hope before many years to present in this Western capital the equal of the great Church Seminary of New York.

A service for deaf-mutes was held at St. James' church, on Sunday, Dec. 11, at 2:30 P. M. Immediately after its close, the Rev. Mr. Mann went over to St. Mark's church, on the South Side, where a combined service was held at 5 o'clock. The rector, the Rev. Mr. Fleetwood, read the evening service, and the Hon. G. H. Harlow, lay reader, read the written address, both of which were interpreted by Mr. Mann for the deaf-mutes in the congregation.

Want of space must prevent a detailed description of the joyous Christmas celebration which marked Sunday in all of our churches. The congregations were large, the altars were thronged by devout communicants. Most of the churches had two, and some three and more celebrations of the Holy Communion. In some, the musical portions of the service were elaborate and an indication of the advance which has been made in the line of sacred music. It is noticeable also that the devout rendering of the Eucharistic Office is receiving the careful attention of precentors and directors, and thus the highest act of the worship of the Church is offered with the accessories of carefully prepared musical selections. It is the exception where all the fine musical preparation for a Christmas or Easter service is expended upon Matins, and the Liturgy is left barren.

Grace church was beautifully decorated for its Christmas services. The Rev. Clinton Locke was assisted in the service by the Rev. Mr. Baggs. In addition to the surpliced choir, conducted by Henry B. Roney, organist and choir-master, an orchestra aided the organ. Especially noticeable were the processional hymn, the bass solo, "Nazareth," by E. R. Sharpe, and the anthem, "O Sing to God," by Ralph McDermid. The choral and orchestral effects were all very fine throughout the elaborate programme.

St. Clement's church was very handsomely decorated. The music was under charge of the organist, Mr. Lutkin, and included Sullivan's carol, "Hark, What Mean Those Holy Voices?" Gounod's "Gloria," Handel's offertory, Gounod's carol "Nazareth," and a remarkably well executed recessional, "Calm on the Listening Ear of Night."

At the cathedral, the Bishop preach-

ed and celebrated. The service was partly that of Gounod, the *Sanctus*, *Benedictus*, and *Agnus Dei*, being from the devotional "St. Cecilia." The other numbers were from Garrett. Calvary church was filled by a large congregation. At the three celebrations of the Holy Communion, a larger number received than ever before under the present rector. The choir of this church received a deserved compliment from the city press, for the faultless execution of King Hall's Communion Service, and the offertory anthem "The Heavens are Telling," by Haydn.

The church of the Epiphany, St. James', St. Mark's, St. Andrew's, Trinity, and the Ascension all received mention in the daily papers, for their beautiful decorations and elaborate services.

The diocesan retreat of the clergy will be conducted by the Rev. C. C. Grafton of Boston on Feb. 8th, 9th and 10th.

WAUKEGAN.—On Monday, Dec. 12th, a combined service in the interest of Church work among deaf-mutes was held at Christ church, by the rector, the Rev. Mr. Toll, and the Rev. Mr. Mann.

#### NEW YORK

CITY.—At the church of the Annunciation may be seen an appropriate and beautiful memorial to the late rector, the Rev. Francis E. Lawrence, D. D.; an antique brass lamp from an old Jewish temple has been brought into Christian service, and a light kindled in it which burns day and night, and is not to be extinguished, but to shed its light long after those who loved and honored the saintly priest have passed from earth.

The church is a real church, beautiful and substantial. It has lately been somewhat restored and improved. A credence has been added to the furniture and a brass rail to the chancel, the latter by Mrs. Seabury in memory of her honored husband, the first rector and the founder of the parish, the Rev. Samuel Seabury, D. D., father of the present rector, the Rev. W. J. Seabury, D. D. The Sisters of the Holy Communion having removed to this parish, are working under the rector and doing service in the church, in the care of the altar and the sanctuary.

Sister Catharine, Superior of the Sisters of the Holy Communion, has under her special care a very admirable work of Christian love, in the "Shelter for Respectable Girls and Servants' Training House," at 87 Seventh Ave. There are two objects most thoroughly carried out in this institution—if the word can be applied to that which is rather a home for the desolate: The training of young girls into the niceties of domestic service, and the shelter for those who are out of situation and who shrink from the association of a cheap boarding-house, where too often their womanly modesty suffers from contact with the ignorant and the vulgar. Here this class find, in the atmosphere of a religious home, something worth more to them than hired service and high wages can well secure, and many will no doubt have reason to bless the hour that saw them, as poor outcasts, enter the peaceful precincts of Sister Catharine's Shelter.

All women, whether rich or poor, all who have been blessed with Baptism into the Church of Christ, should feel the responsibility of this portion of their less-favored sisters. This work should earnestly appeal to the heart of every woman in Christendom. Per-

haps these lines may induce some kind womanly heart to visit the Shelter at 87 Seventh Ave., and to help the Sisters in the means for forwarding this lovely work.

In his sermon on Sunday morning, Dec. 18th, the rector of Trinity church paid a very hearty tribute to the late Mrs. Astor. He spoke of her as combining a peculiar force of character with a very noble realization of duty and a strong working of divine grace. She was enabled to fill a station in which she had no rival, in such a manner as to stand to the end unmolested by censure or reproach. In addition to what the press had said concerning her incessant deeds of beneficence, her direct interest in the poor and needy, Dr. Dix spoke of the illustration she afforded of the victory of divine grace over the temptations peculiar to persons of wealth and station. The stewardship of riches was a thing unknown to many who possessed them, and many a woman uses her advantage of rank, her accomplishments, her beauty, and her social influence, to the detriment of those whom she attracts to her presence and attaches to her person. To have such gifts in full measure and not abuse them, was a sign of a nobility of nature worth more than that which consists merely in a coat of arms, a title and a princely income. While Mrs. Astor might have lived in ease and luxury, she had, on the contrary, ordered her life on the highest and straightest line of duty to God and man, had been an example of every personal and domestic virtue, a conservative force in society, a rebuke to vice and folly, had kept her household pure, and had been loyal to every assumed or imposed obligation. She had, in fact, laid down her life in her desire to fulfil the claims on her, and had so carried herself in the station to which it pleased God to call her, that one general cry of sorrow arose on her departure out of the world. It must have been the grace of God to bring this about and which had enabled her to keep the word of His patience and to pass triumphantly through the fires. He prayed that God would raise up others to do for society and the city, for high and low, rich and poor, such works as were exemplified in her who now rested in peace.

The Parochial Mission Society held its second anniversary on Sunday evening, Dec. 18th. The church was well filled and the services all through were of marked interest. After a shortened service, in which the Rev. Mr. Mottet read the lesson and the Rev. Dr. Tiffany read the prayers, the Bishop called on Dr. Satterlee to give some account of Missions both in England and America. The first Mission of great importance, the speaker said, was held in 1869, and two or three of the men who took part in it afterwards became bishops of the Church. The second important Mission was held in 1878, and with like excellent results. The largest and most successful Mission of all was held in London two years ago and included 300 churches. In this country, before the first Mission was held, there was a year of preparation by way of organizing the work, prayer, etc. The Mission as held two years ago was greatly blessed of God, and greatly quickened the churches without being attended with any harmful results.

The Bishop next introduced the Rev. Arthur Brooks as one who held a Mission in the church of the Incarnation, of which he was rector, and who could

speak from experience. Mr. Brooks spoke of the Mission as one which stirred up the life of the church and which brought to bear the truths of religion in a direct and practical way. The Rev. Dr. Warren followed with some account of Mission work, for which he considered himself more especially fitted. In England, he had held 36 Missions, and he felt that he was so much more qualified for the work of an evangelist, that he hesitated about taking the rectorship of Holy Trinity. Last of all, the Rev. Dr. Van De Water, gave some account of his seven months work as general missionary. Altogether, the second anniversary of the Parochial Mission Society was an occasion of real interest, and had more than enough to justify the society in continuing its work.

The Rev. G. F. Flichtner, for some time secretary for Domestic Missions and more recently connected with *The Churchman*, is, on the first of January, to enter on his duties as rector of St. Paul's church, Englewood, N. J.

Connected with St. Stephen's church is an Equity Club which furnishes employment for sewing women, on the east side of town. During the holidays the present season has been especially trying, and the Club has both given instruction when desired, and also provided work, paying, at least, a living price. The ladies in charge of the society earnestly request that sewing of any description be sent to the Club's store at 225 Avenue C, or that purchases be made of such garments as have already been made. The stories told by the applicants are pitiful to hear, such is their destitution and misery. The cases are always investigated by an employment committee, so that there is no chance for imposition. Many of the applicants have families to support and they are daily becoming more numerous.

The Bishop has addressed a letter to the clergy in which he hopes that the contributions to the Hospital Fund may not be designated. Such contributions may best be sent at some other time. "Hospital Sunday," the Bishop says "stands for a much nobler idea. It has its root in the conviction that we may well give our offerings, on at least one Sunday in the year, for the relief of suffering humanity, under whatever form that suffering exists and in whatever associations. Both the day and the deed bid us for once, at least, to forget the divisions of Christendom, instead of so ordering our beneficence as to emphasize them; and the fact which will only be disputed by those who are ignorant of the evidence for it, that the applications of the undesignated contribution has tended to diminish somewhat the amounts received by hospitals of our own Church, is one in which we may well rejoice, as illustrating that self-forgetting beneficence which was most truly His who 'made Himself of no reputation and took upon Him the form of a servant.'" He adds that "in loyalty to this principle our Hebrew brethren have set us a noble example, and Christians ought to be more than ashamed, if they are unwilling to follow it." It may be added that the returns of the general hospital collections were coming in unusually early and that there were most encouraging reports in all directions.

#### LONG ISLAND.

ROCKVILLE CENTRE.—It has long been the desire of Bishop Littlejohn to have a church edifice erected here. A

mission has been established at this place for several years, and the Bishop has appointed Mr. Charles M. Niles, of the seminary, to be in charge. Mr. Niles began his work there on the 22d Sunday after Trinity, and he has already obtained pledges to the amount of \$1,500, besides the gift of Communion vessels, given by the Altar Guild of the church of the Transfiguration, New York, and also of an altar, a memorial window, etc. The edifice is to be Churchly, and as tasteful and commodious as the means in hand will allow. Rockville centre is in the line of summer travel, and it is desirable that the Church should be well presented and established there. Mr. Niles, it will be remembered, did similar excellent work last summer at Dingman's Ferry.

**BROOKLYN.**—A special invitation has been received by the Bishop to preach before the University of Cambridge, England. He has preached before the University twice already.

The Rev. Dr. E. A. Bradley, rector of Christ church, Indianapolis, has accepted the invitation to become rector of St. Luke's church.

A handsome window as a memorial to Alexander Dunnell has been placed in Holy Trinity chapel by Mrs. J. W. Dunnell, a member of the parish and mother of the deceased. The window is mosaic glass, the subject being Raphael's Sistine Madonna and Child. From Miss Julia Burk the parish has received a cover for the baptismal font, in memory of her mother, done in oak and brass. It has received, also, a brass baptismal ewer to be used in filling the font. The ewer is a memorial to Mr. Bishop, long-time sexton of Holy Trinity, and well remembered as a careful guardian of its interests.

Trinity chapel, in Duffield street, is doing excellent work, and by a new arrangement is partly independent of the parish. For the past two years a lady of another parish has given \$1,000, including personal gifts to the minister in charge, the Rev. W. H. Morgan. The chapel includes a guild, sewing school, mother's meeting, Bible class for adults, and "cheerful circle." The Sunday school numbers 368 scholars. Monday evenings there are games in one of the rooms below, and twice a month Mr. Morgan gives a stereopticon lecture which is attended by 400 or 500 people. The work is carried on under the free church system, a chapel work committee of ten acting the part of vestry.

#### SPRINGFIELD.

The new church building of Trinity mission, Carrollton, (the old one having been destroyed by fire over a year ago) was consecrated to the worship and service of Almighty God, by Bishop Seymour, on Thursday, Dec. 15th. There were present and assisting, besides the rector of the parish, the Rev. J. D. Easter, D.D., Archdeacon of Springfield; the Rev. F. M. S. Taylor, Archdeacon of Alton; the Rev. W. H. Tomlins, of East St. Louis; the Rev. J. G. Wright, of Greenville; and the Rev. H. M. Chittenden of Carlinville. The service was rendered in a hearty and devotional manner, without any attempt at display. The Bishop preached one of his most effective and eloquent sermons. In the evening, the Bishop administered Confirmation to a class of six persons and preached again to a congregation which taxed to its utmost the capacity of the building.

The plans for this beautiful model of a village church, have been drawn and

all the work personally superintended, by the rector, the Rev. G. W. G. Van Winkle. The result is eminently satisfactory. The small band of faithful workers are to be congratulated on the possession of an edifice so dignified, tasteful and convenient, which lacks, moreover, the customary appendage of a heavy mortgage.

The designs for altar, reredos, stalls, pews, and font, are also the work of the rector. The font is of pure white marble weighing 1,400 pounds and is worth \$200 and was the gift of the children of the "Guild of the Golden Rule." The beautiful rolled cathedral stained glass windows, furnished by the Wells Glass Co., which are a most attractive feature, were the gift of "Trinity parish Guild" as were also the new carpet for the entire building, and the frescoing of the walls. The building is worth about \$5,000, exclusive of the furniture.

The Chapter of the Deanery of Litchfield, of which Mr. Van Winkle is the dean, met at the same time and place. The Rev. Jos. G. Wright of Greenville was elected secretary and Mr. A. Q. Kennett of Carrollton, treasurer of the Chapter.

#### MICHIGAN.

**STOCKBRIDGE.**—Christ church was without a church building, and had only monthly services until April, 1886, when the Rev. S. S. Chapin removed his family there, and inaugurated services each Sunday. Since his residence, a church, costing \$1700, has been erected and paid for, and was opened for divine service in July, 1887. In the year and a half, 7 adults has been baptized and 13 confirmed. Bishop Harris made his annual visitation to Stockbridge last week, and preached an eloquent sermon to a large congregation at Christ church. "God setteth the solitary in families" was the text on which he founded his remarks, and household duties and relationships the theme. The Bishop, in alluding to the mission work in this diocese, said there were 51 churches in which services were being conducted, and two others near completion. With one exception, this diocese was performing more mission work than any other in the land. It had extended to the frontiers, and instead of the Church pushing the work, as had hitherto been the case, the work was now pushing the Church. He made an earnest appeal for increased assistance in providing funds.

At the close of the sermon six candidates presented themselves for Confirmation, three of whom had been baptized at an earlier part of the evening's service.

#### LOUISIANA.

**NEW ORLEANS.**—St. George's church, situated almost in the suburbs of the city has been repainted and otherwise improved. The exterior has been painted a light stone gray with dark facings and the porch and roof adorned each with a large cross. Col R. E. Rivers of the St. Charles Hotel has just presented the church with a sufficient quantity of handsome velvet carpet to carpet the whole church and Mr. Elkins has carpeted the chancel. The altar has also been improved, and lately Mrs. Eugene Dupre presented the rector with a very handsome pair of vases for the altar. Mrs. Ramsey and Mrs. Clark of the St. George Building Association have been indefatigable in their efforts toward securing funds for the church and have been very successful. The rector is assisted in his services by Mr. Harry Fitch, a young

man and a candidate for Holy Orders. The choir has been re-organized and most excellent music is furnished by both organist and singers who volunteer their services.

The Temperance Guild of Trinity church met at the Seaman's Bethel on Wednesday, Dec. 14th. The rector of Trinity church conducted the services and the rector of Christ church delivered the address. The Bethel is not a Church organization, the pastor being a Presbyterian minister, but the sailors who attend the Bethel are mostly members of the Church of England. The Bethel however is mostly used as a meeting place or free reading room for sailors of all creeds, and members of the Church of Rome, of England, and America as well as sectarian Churches are found enjoying its benefits. Owing to the fact that the levee about this city is always crowded with English vessels it is strange that the Bethel is not under the control of the American Church and the services of the Prayer Book used.

**PORT ALLEN.**—The Bishop and his missionary, the Rev. E. W. Hunter, held service at 11 A.M. on Dec. 18th in Christ church and a large class received Holy Confirmation. Although the Bishop was suffering from a severe cold, and other cares, he preached a sermon of unusual force and vigor on the character of St. John the Baptist. On the evening of the same day he and his missionary crossed the river on a ferry-boat to Baton Rouge, where a service was held at night in St. James' church, the rector assisting. The Bishop preached.

**MONROE.**—On Tuesday, Dec. 13th, the Bishop officiated morning and night in Grace church. Notwithstanding the storm which prevailed throughout the entire day a large congregation attended both services. The parish is still without a rector, but is in communication with a priest who, it is hoped, will assume charge at once. Monroe is an important field and is the third largest town in Louisiana. The priest who takes charge of the work at Monroe can confidently look forward to good results from his labors.

**MANSFIELD.**—The Rev. W. Taylor Douglas, rector of Christ Memorial church, is doing much good at this point, and also at Natchitoches and Rosedale, his other parishes. He is anxious to secure ten men for some of the vacant parishes in Louisiana, and offers a monthly salary of from \$50 to \$75, whether to priest, deacon, or candidate for orders. There are vacant in this diocese, Bastrop, Houma, Island De Siard, Lake Providence, Mer Rouge, Oak Ridge, Opelousas, Tigerville, and Washington, and the Bishop's missionary, the Rev. E. W. Hunter, has some 14 missions in his care, some of which he would gladly relinquish to see them supplied with more regular services.

#### CENTRAL NEW YORK.

**CORTLAND.**—The new church for Grace parish has been completed. In April, 1886, the movement to build began, with the result that \$10,000 was raised. The old site was not sufficiently deep for the new building, and Mrs. M. Linda Miller gave a strip of land 15x50 feet on the rear of the old lot. Architect Frederick T. Camp of New York submitted his plans, which were approved, and the contract for the building was let to Leroy R. Hopkins of Cortland. The last service in the old church was held upon Easter Day, April 10, 1887. The old building was at once torn down and the new structure begun about May 1st. The corner-stone was laid, June 18 by Bishop

Huntington. The building is of Gothic architecture, with such variations as seemed necessary to the architect to adapt it to the peculiar place it occupies. The front is of dark Trenton pressed brick, with trimmings of Granby sandstone, while the side and rear walls are of ordinary brick. The extreme length of the building, outside measurement, is 104 ft., the width is 37 ft., and the spire is 85 ft. high. At the entrance is a vestibule 12x16 ft., with an L at the right, 10x5 ft. At the left a swing door opens into the base of the tower, 12x12 ft., having stairways leading to the basement and to a pleasant little room over the vestibule which will be used for meetings of the ladies and of the vestry. The nave of the church is 35x65 ft., and has a seating capacity of 350. There are three aisles, a broad centre aisle, and narrower ones next the side walls. The chancel is 18x25 ft. At the right is the choir 13x13 ft., facing the chancel and connected with it by an arch. The choir is ceiled in Southern pine, and the organ is raised upon a platform to increase the volume of sound. At the left of the chancel is the robing room, 13x13 ft. Most of the furniture and windows are gifts and memorials. The basement is commodious, light and airy, and it is purposed, at some future time, to fit this up for a Sunday school room, and for week-day services. One pleasant feature of this room will be that it is lighted by the stained glass windows taken from the old church. The total cost of the building, including furniture, is \$13,000. The present indebtedness on the edifice will not exceed \$1,000, and there is little doubt but that this small amount will be removed at an early day, so that the church can be consecrated.

#### VIRGINIA.

The restoration of the old brick church at Smithfield, supposed to be the oldest church in Virginia, is nearly done. The church was built in 1632, and used continuously for two centuries. Among the materials used in the restoration were 2,000 bricks which were originally used in the Bay church, and passed through several hands after that edifice was taken down. Some of them have served in the walls of a farmhouse kitchen, and others were in the walls of a burying ground. Among the 21 stained glass memorial windows will be one of Pocahontas, one of Col. Jonah Parker, and one of the Earl of Macclesfield.

The corner-stone of a building to be known as the Chapel by the Sea, was laid on Thanksgiving Day, by the rector of Lynnhaven Parish, Princess Anne Co. Situated four and a half miles south of the Virginia Beach Hotel, and very near the ocean, this chapel will be devoted to the spiritual needs of the life-saving men, their families, and others, living on the sea coast in this vicinity.

#### CENTRAL PENNSYLVANIA.

**POTTSVILLE.**—Trinity church has been thoroughly renovated during the past year, the walls frescoed, the roof ceiled in yellow pine, a new vestibule built, an organ chamber added, several handsome windows put in, and the entire church re-cushioned and re-carpeted. This parish, which is the largest in the central diocese, has hitherto been satisfied with a very plain church building; but under the administration of the present rector, the Rev. J. F. Powers, \$4,000 has been raised and devoted to the above-mentioned improvements. The carpenter work was done by local

artisans, the frescoing and window-making by J. & R. Lamb, New York City. The result has been most gratifying, and the changes made add greatly to the attractiveness of the house and hour of prayer.

**SOUTH BETHLEHEM.**—The rector of the Nativity, the Rev. C. Kinloch Nelson, has organized the St. Alban's Guild, which is designed to bring together the choristers and other boys of the parish for instruction in faith and godliness and to foster the virtues of soberness, purity and reverence, as well as to encourage proper amusements. The guild is divided into two bands, the first containing boys from 16 years upwards and the second band those between 12 and 16 years. The meetings are held every Tuesday evening at 7:30 P. M. The guild promises to do a very good work among the boys and youths of the parish.

The Lehigh University Guild is a very healthy organization and it is accomplishing a good work at the university, under the guidance of Bishop Rulison and the university chaplain, the Rev. Albert W. Snyder. The meetings are held on Sunday evenings and some special topic, religious or otherwise, is discussed. Thus the students, especially those who are Churchmen, and those favorably inclined to the Church, are brought together and made to come under the influence of the Bishop and the chaplain.

#### PENNSYLVANIA.

The 40th annual report of the Churchmen's Missionary Association for Seamen of the port of Philadelphia gives an historic resumé of its work from the floating church of the Redeemer which was consecrated January 11, 1849, and sold to St. John's, Camden, in 1853. A brick church was erected and consecrated at Swanson and Cathering in 1857. The character of the neighborhood changing, a lot was secured and the present church at Front and Queen was in due time erected and consecrated, Jan. 5, 1879. The parish building is used for parish and Sunday school purposes. Part of it is open daily from 10 A. M. to 10 P. M., as a reading-room and place of resort for seamen. The present missionary-in-chief entered upon his duties in February last. In his report he states that he is very much encouraged in his work and shows how effective the agencies at his disposal have become, and how they ought to inspire the friends of the mission with greater confidence and be productive of much more liberal gifts. The two missionaries appointed by the Bishop, the Rev. John F. Harrigan and the Rev. Isaac Martin, have been actively engaged in visiting vessels and boarding-houses and in distributing books and tracts among the seamen along the Schuylkill and upper Delaware. Bishop Stevens always a firm friend of the mission, the Rev. Dr. Richard Newton, who ever evinced a lively interest, and aided by his wise counsel and personal service, and Mr. Isaac Welsh who devoted much time and contributed liberally of his means, have been removed from the Board of Managers by death during the past year. The missionary-in-chief has held 138 services, preached 138 sermons, visited 692 ships, barges, vessels, tugs and boarding-houses, he has distributed 692 Testaments, 136 Prayer Books, 73 hymnals, and 40 other books, 695 tracts, 279,600 pages of papers, and 146 pieces of clothing. In the Sunday school there are 5 teachers and 62 scholars. He has a Bible class of seamen with an attendance of from 16 to 24.

#### IOWA.

**DECORAH.**—On the third Sunday in Advent, December 11, the Bishop visited Grace church, and was most warmly welcomed. Three services on the Sunday, were attended by large congregations. Morning Prayer by the rector at 10:30, was followed by the Celebration and a grand sermon from the Bishop; at 3 P. M. Litany, with Confirmation and address, 18 persons renewing and ratifying their baptismal vows, received the laying on of Apostolic Hands. The Bishop also met and catechized the Sunday school. At 7 P. M., after Evensong the Bishop preached another of his grand sermons, on a part of the second Lesson. The anthems, chants, and hymns at all the services, were excellently and devotionally rendered by the choir, led by Mr. H. R. Tebbitt, the chorister. It was a happy day for Grace church, and a profitable day also.

On Monday morning, the 12th, the Bishop, rector, and lay reader, started for Cresco, 20 miles distant, where, in Grace church, of which the rector of Decorah is priest-in-charge, the Bishop preached and celebrated the Holy Eucharist, and also confirmed two persons. The rector of Decorah was presented with a very beautiful Advent and Lenten stole, from a lady in England, Mrs. Lane, which the Bishop wore at all the three services, in Grace church, Decorah. After the services at Cresco, the Bishop, attended by Dr. Lloyd, the rector, left for Davenport, to attend the semi-annual meeting of the board of directors of Griswold College, at St. Katherine's Hall.

**INDEPENDENCE.**—The anniversary of the Sunday school of St. James' church, was held on Christmas Eve. Carols were sung by the choir, aided by the voice of the children as chorus. The Christmas tree was laden with gifts for teachers and pupils. One of the gifts was a gold-headed cane for the rector, the Rev. J. W. Birchmore. The services on Christmas Day were well attended. The Ladies' Guild has organized itself also into a parochial branch of the Iowa diocesan branch of the Woman's Auxiliary, and as first fruits has sent a Christmas box to a pupil of the Indian school for girls at the Cheyenne River Agency, Dakota.

#### FLORIDA.

**JACKSONVILLE.**—The St. Andrew's Brotherhood of Jacksonville, embracing chapters in St. John's and St. Andrew's parishes, held a joint anniversary service in St. John's church on the evening of St. Andrew's Day. A very large congregation had gathered in the church, when the long procession entered singing hymn 232. A brief, bright service was then offered with familiar hymns heartily sung, the quartette and choristers being accompanied by a cornet and the organ. Col. J. J. Daniel, director of the St. John's chapter, then gave an eloquent address, describing the founding of the order, and emphasizing its two rules of prayer and service. After a hymn Bishop Weed delivered an admirable sermon. He was peculiarly happy in the choice and treatment of his subject: "Love;" St. John xiii:34. The offertory was for the purposes of the brotherhood. The service closed with the recessional hymn, 176.

#### MISSISSIPPI.

**CANTON.**—The Bishop visited Grace parish, the Rev. Joseph E. Martin, rector, on the Sunday before Christmas. In the morning after the ordination mentioned elsewhere in this issue, he preached on "The Apostolic Ministry." At night the Bishop again preached,

and a very interesting class of nine young people was confirmed. Clergy are needed in Mississippi, but there are no large parishes to fill, and any clergyman who goes there will find plenty of heroic work with a most generous people. He will not starve, and in this climate unsurpassed for health, he will have room to do a large work for Christ and his Church.

#### TEXAS.

The Bishop has returned to Austin after completing his fall visitation. The last place he visited was Waco, where a Mission conducted by the Rev. J. E. Martin of Canton, Miss., began on Dec. 6th. The Bishop visited Palestine and Huntsville, both places in charge of the Rev. Wm. Sharp, Jr., who is a most faithful priest, and is doing a devoted work. He also held services at the missions at Overton and Henderson, where the number of Church people is very small indeed. For the first time, since the missionary diocese of Northern Texas has been cut off from his diocese, Bishop Gregg visited Dallas, and was astonished at the marvellous growth and progress of the city.

At Tyler the Bishop found the church full of life and earnest zeal, and much benefited by the Mission held there in November last. He confirmed a class of 12 persons, one of the largest ever presented to him in this parish. The rector, the Rev. C. H. B. Turner, has done much during the past year to beautify the altar of the church, and to increase the dignity of the services.

At Jefferson the Bishop found a faithful work still going on, in spite of the many adverse circumstances which have taken place of later years in the city, which was once a flourishing town with five times the population it has now. The Rev. E. G. Banners, though over 70 years of age, is doing a really good work in his own quiet and loving way. The Bishop confirmed five persons.

At Marshall, the Bishop expressed himself as most thankful for the good work in progress. He said that the new church exceeded in beauty his most sanguine expectations. He was much impressed also by the manner in which the devoted work of the Sisters of the Holy Name is already making itself felt, and at the wide influence they have already obtained in the parish. He visited the parish school, and was pleased at the order and discipline which prevailed. There was a choral Celebration at Trinity church on Sunday, Dec. 11th, the third in Advent. The Bishop celebrated and preached. After the benediction, the rector presented the Bishop with an illuminated address, signed by over 70 of the communicants, expressive of their affection for him, and their gratitude to God for his faithful episcopate of 28 years. The address was accompanied by a beautiful festival stole embroidered by one of the Confirmation class. At the neck was worked a cross in old gold, and on either side a spray of passion flowers. The two ends of the stole were embroidered with mitres, keys, and pastoral staves. The Bishop preached at Evensong at the church of the Holy Redeemer at 4 P. M., where there was a large congregation. At night, at the parish church, the Bishop confirmed a class of 17 having previously confirmed 5 persons in private, total, 21, the largest class ever presented in the history of the parish. The greater part of them were adults reared in the sects. The sermon was preached by the Rev. Charles Stewart, late of the diocese of Louisiana. During the Bishop's visit-

ation five were baptized, one of them by the Bishop himself, under unusual circumstances, as the Bishop makes it a rule never to baptize in a parish where there is a resident rector. He visited many of the parishioners, and left for Austin on the night of Monday, Dec. 12th, after having held a most encouraging visitation.

Bishop Gregg will start on his winter and spring visitation at the end of January.

**WACO.**—In this the central city of Texas, the Church is doing splendid work. St. Paul's parish under the rectorship of the Rev. W. W. DeHart, has a large congregation and a beautiful church building. No time in the history of the Church in this parish has been so full of promise as now. A most interesting and successful Advent Mission of eight days' duration has been closed, and on the fourth Sunday in Advent, Bishop Gregg confirmed the largest class ever presented here, nearly 30 candidates offering themselves. The Mission was conducted by the Rev. J. E. Martin, rector of Grace church, Canton, Miss., an earnest, able and eloquent preacher, whose heart is in his work, and whose sermons are rich in instruction, glowing with zeal and magnetic in results. In his 16 sermons (two each day) of the Mission, almost every subject of interest to Church people, and in fact to all desiring an accurate knowledge of Biblical teaching, was thoroughly and ably discussed and explained and it is safe to say that the seed he has sown will bring forth abundant fruit. Many and earnest are the wishes for another visit from him.

#### MINNESOTA.

After filling appointments at St. Paul's church, Milwaukee, St. John's church, Portage, and Christ church, La Crosse, Wis., the Rev. A. W. Mann went to Minneapolis and St. Paul. On the way, services were held at Winona and Faribault, the latter the seat of the deaf and dumb school. The service at Gethsemane church, Minneapolis, was for deaf-mutes only, and was well attended. That at Christ church, St. Paul, was combined, the rector, the Rev. C. D. Andrews reading and the Rev. Mr. Mann interpreting.

#### CONNECTICUT.

**WAREHOUSE POINT.**—The parishioners of St. John's, on the evening of Nov. 24, presented their rector, the Rev. F. R. Sanford, with a generous sum of money, as a loving, farewell gift, on his resignation of the parish. Mr. Sanford has been induced for the benefit of his health to take work offered him by the Bishop of California, in San Buenaventura. His removal is a loss to his old parish and diocese. Such faithful pastors and good Churchmen are not to be found every day.

**NEW HAVEN.**—The new All Saints' chapel, the Rev. Chas. Clark Camp, minister-in-charge, was opened for service by Bishop Williams on Sat., Dec. 17. Besides the Bishop 18 of the clergy appeared in surplices. The building was well filled by an attentive congregation, more than 50 of whom had to stand.

All Saints' chapel is a brick building with low side walls and steep roof, the buttresses capped with East Haven stone and the window sills being of the same material. The interior dimensions are 40x60 ft., and the seating capacity about 250. The woodwork of the interior, including the ceiling up to the peak of the roof, is finished in yellow pine and cypress, and presents a very handsome appearance. The cost of the

building and furniture was about \$9,000 and of the lot \$3500. The mission has been under the fostering care for the last three years of all the churches of New Haven, and is not an off-shoot of any one parish. Situated in a growing part of the city, at some distance from other churches, its prospects are most encouraging.

MIDDLETOWN.—The students of the Berkeley Divinity School arranged a course of Advent lectures for the Tuesday evenings, Nov. 29, Dec. 6, 13, and 20. The lecturers on these respective evenings, were the Rev. Dr. Mulchahey, of Trinity parish, New York, who lectured on the "Parochial Relation;" the Rev. Dr. Battershall of St. Peter's, Albany, on "Preaching;" the Rev. Dr. F. L. Norton, of Boston, on "The Priest's Personal Piety;" and the Rev. Samuel D. McConnell of Philadelphia, on "The Reciprocal duties of Pastor and People." The clergy were entertained by the Bishop, the Rev. John Townsend, Mrs. Wolcott Huntington and Mrs. Dr. Gilman.

QUINCY.

LEWISTOWN.—Thursday in Ember Week, was observed as "Quiet Day" in St. James' parish. Morning Prayer and celebration of the Holy Eucharist was followed by three meditations on "Life," "Sin," "Redemption." These were conducted by the rector, the Rev. J. M. Davidson. In the afternoon, Litany was said, and four meditations, on the "Last Things" were given by the Rev. Dr. Henry Wheaton, of Knoxville, Ill., who also preached in the evening. The attendance at all the exercises was excellent and the interest very evident. Such occasions cannot fail to do great good.

INDIANA.

On Sunday, Dec. 4th, the Rev. Mr. Mann held four services at Indianapolis. Over 200 deaf-mutes attended the service at 4 P. M., at Christ church. The following Monday found Mr. Mann at St. Paul's church, Evansville. From there he went to Jacksonville, Ill., then to Fulton and St. Louis, Mo. Fulton is the seat of the Missouri school for deaf-mutes.

A CHRISTMAS LEGEND.

BY L. D. S.

In years gone by, e'er man had seen  
A cross-capped spire, or heard a bell  
Its Christmas benediction tell—  
When Force was king and Pride was queen,

Three captives in a dungeon lay,  
Each in a lonely cell confined,  
Bound hand and foot, chained heart and  
mind,  
Shut out from hope and life and day.

A dark-skinned man from tropic skies,  
Whose sweat-damp brow was overhung  
By matted locks that round it clung  
Above the gleam of sullen eyes,

This was the first—the stones his bed,  
For gems steel bands 'round hands and  
feet,

The rumble of the busy street  
For lullaby above his head.

Strange the next cell! A woman there  
As graceful as young alders are,  
Pale as the moon, each eye a star  
Gleaming beneath her dusky hair.

And yet those eyes are dim with tears,  
And see! they fall on chains of gold.  
Those gorgeous draperies unfold  
A heart of woe, a breast of fears.

The third—the last and worst of wrongs,  
A little child, with garments torn,  
And face with care too early worn,  
His feet confined with silken thongs.

Thus lay these captives many a year  
Nor looked for succor save from death—  
When—on a day—with bated breath  
They heard an unknown step draw near,

A gentle step, as maid or boy,  
Yet firm as one who for the right  
Goes forth into the deadly fight—  
A crown, a grave an equal joy.

The first strong door flew open wide;  
The Fettered saw before his face  
One full of glory and of grace,  
As childhood were it deified.

"Be free, O brother!" From his hands  
And feet fell off the smitten steel.  
"Henceforth Love's dear constraining  
feel,  
And joy to serve where He commands."

Again before that beauteous Child  
The fast-barred door swung open wide,  
And hastening to the woman's side  
He looked into her face and smiled.

"Who called thee *Eve*, and bound thee  
here  
As *Mary* every tongue shall bless.  
Mother" (with infinite tenderness),  
"Love perfected shall cast out fear!"

His hand her golden fetters clave,  
She rose, and with an angel's look,  
Her draperies and ointment took,  
And bound the chain-wounds of the slave.

With smile of deepest love and joy  
The Child threw wide the last barred door,  
And filled with holy anger tore  
The thongs from off the fettered boy.

The slave at love's unvoiced behest  
Raised up and gave the little one  
Into the woman's arms—"My son!"  
She cried and clasped him to her breast.

From thence into the light of morn  
The freed ones—now but three—outpassed  
Bells pealed. "What is this joy!" they  
asked.

Men stared. "Whence came ye?—Christ is  
born!"

Christmas, 1887.

BOOK NOTICES.

THE YOUNG MAROONERS ON THE FLORIDA COAST; or, Robert and Harold. By F. R. Goulding. New Edition. Illustrated and Enlarged. With Introduction by Joel Chandler Harris (Uncle Remus). New York: Dodd, Mead & Company; Chicago: A. C. McClurg & Co. Cloth, \$1.25.

This is an attractive edition of a good old book which has been the delight of youth for more than thirty years. The illustrations are unique and pretty.

THE PALACE IN THE GARDEN. By Mrs. Molesworth, author of "Carrots," "Silverthorne," etc. Illustrated by Harriet M. Bennett. New York: Thomas Whittaker. Pp. 298.

It would be hard to imagine a sweeter and more fitly told story for little girls than this, and the pictures, which are numerous, will be admired for their excellence of tone and drawing.

MANNERS AND SOCIAL USAGES. By Mrs. John Sherwood. New and Enlarged Edition. Revised by the Author. New York: Hatper & Brothers; Chicago: A. C. McClurg & Co. 1887. Extra cloth, \$1.25.

We noticed some time ago the first edition of this useful work. It contains as its title suggests, valuable information, not only as to manners but also to the best social usages and the etiquette of special occasions.

NOTES FOR MEDITATION, upon the Collects for the Sundays and Holy Days. Part I. Advent to Trinity. By A. C. A. Hall, M. A., Mission priest of the Society of St. John the Evangelist. Milwaukee: The Young Churchman Co. 60 cts.

Father Hall has given us a valuable companion for the Christian Year. He is a master in the art of meditation, and clergy and laity will be helped and strengthened by this little book. The second part will be published early in next year.

LIVING VOICES OF LIVING MEN. Practical sermons by bishops and clergy of the Church, intended for family and lay reading. New York: Thos. Whittaker.

The preface from the graceful pen of Dr. Cushman excites the desire to read the sermons, and the desire grows by what it feeds upon. Here are sermons by men whom we know and admire, who are eminent in the teaching office. It was a happy thought of Mr. Whittaker to publish this volume, and we cordially join in the hope expressed in the preface, that it will meet with such a

welcome as to justify not only a second but an annual volume of like character.

MEDITATIONS ON CHARITY. By the Rev. Francis Washburn, author of "Thoughts on the Lord's Prayer." New York: Thomas Whittaker. Pp. 246. Price \$1.00.

The volume contains 13 chapters corresponding with the subject of each of the 13 verses in which the matchless gift is sung by the Apostle. Along with some commonplaces, an admixture that is inevitable on a theme that has evoked the best skill of so many generations of prophets, there are a goodly number of passages of thought which strike us as most originally voiced, and reaching with force and clearness into the daily life and devious ways of all sorts and conditions of men.

A STORY OF THE GOLDEN AGE. By James Baldwin. Illustrated by Howard Pyle. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell and Co. 1887. Price \$2.00.

The author's object in writing this story, is, he says in the "Fore-word," to pave the way to an enjoyable reading of Homer either in translations or in the original. Taking Ulysses as his hero, he has woven into it the story of his boyhood and youth some of the most beautiful of the Greek myths, making a continuous narrative, ending where Homer's story begins. The exquisite illustrations are no small part of the value of the book. We cordially recommend "The Golden Age" to Christmas book-buyers for boys and girls.

HORSEMANSHIP FOR WOMEN. By Theodore H. Mead. With illustrations by Gray Parker. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Cloth, price, \$1.25.

American ladies do not, as a rule, take to a horse as a duck takes to water. Except in the far South there is comparatively little of the exhilarating and health-giving exercise of the saddle. Here is a book that ought to encourage and aid young women in this direction. It not only gives all needful directions and cautions about riding, but also gives admirable instructions in training horses for riding. Perhaps it is because there are so few really good saddle horses that there are so few ladies who ride. We plead for an extension of this fine sport, among men as well as women.

THE PARISH PRIEST OF THE TOWN. Lectures delivered in the Divinity School, Cambridge, by John Golt, D. D. Published by request. London: S. P. C. K. New York: E. & J. B. Young & Co. 1887. Pp. 271. Price 90 cents.

This admirable little book ought to be on every pastor's table. Good pastoral aids are not often found, and every new one should be heartily welcomed. These lectures are so clear, so sensible, so practical, as to be worth the reading, even though not adapted to the situation of every pastor. They are evidently the fruit of ripe experience in the cure of souls and in the conduct of the varied interests of parochial life. There is an earnest devotional spirit running through all, which the priest will find helpful in elevating his own mind and habit, as well as in aiding him to promote the spiritual interests of his people.

ENGLISH MASTERPIECE COURSE. By Alfred H. Welsh. Chicago: John C. Buckbee & Company 1887. Price, 90 cents.

With the exception of the admirable essay that forms the introduction, the book is made up of lists of works for reference in the study of separate periods, of different authors, and even of some of their separate masterpieces. It presents thus a method of study, or rather suggests one, which, given access to the books he cites, could not but be fruitful in the result of strengthening the faculty of comparison, and making knowledge more comprehensive. Matter gathered from many sources, says Mr. Welsh, invests the study of a subject

with a new interest. Not infrequently he gives chapter and verse in his lists of reference books, thus facilitating study while leaving the student free to form his own opinions.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D. D. In connection with a number of patristic scholars of Europe and America. Volume V. Saint Augustin: Anti-Pelagian writings. New York: The Christian Literature Company. 1887.

The present volume of this valuable library of early Christian writings contains the most important of the doctrinal and polemical writings of the great Bishop of Hippo. The three remaining volumes of the eight will contain the exegetical writings of this Father. This translation of the Anti-Pelagian writings is that of the Edinburgh edition published by the Messrs. Clark. This has been revised but not essentially changed. The introductory essay by the American editor gives an account of the origin and history of the Pelagian Controversy, and furnishes illustrations from other writings of St. Augustin. The introduction is in itself a treatise of great value to the student of patristic literature.

THE STANDARD ECLECTIC BIBLE LESSON COMMENTARY on the International Sunday School Lessons for 1888. Prepared by S. M. Jefferson, A. N. Gilbert, and J. W. Monser with Geographical Notes by Prof. J. W. McGarvey. Also Missionary and Temperance Concert Exercises. Standard Publishing Co., Cincinnati, O. Price, boards, 75c.; cloth, \$1.00.

BIBLE STUDIES from the Old and New Testaments covering the International Sunday School Lessons for 1888. By Geo. F. Pentecost, D. D. New York and Chicago: A. S. Barnes & Co., Price, manilla 50 cents, postpaid; cloth, \$1.00.

The character of these volumes may be learned from their comprehensive titles as well as by words of ours. To those making use of the International series of Lessons, they will certainly be acceptable and useful helps. The maps in the first-named book are specially valuable, as also the geographical notes. The distinguishing features of the two books are that Dr. Pentecost's is an exposition of the lesson text while "The Standard" is a commentary from various religious writers of eminence.

THE Ewing Calendar differs somewhat in style from the many calendars now pressing for attention, being a handsome portrait in bronze relief of Mrs. Ewing, and indicating on the tablet below, the principal holy days, anniversaries of birth and death of noted men and women, historical events, etc., in addition to selections from the writings of Mrs. Ewing. (New York: E. & J. Young & Co.; Chicago: S. A. Maxwell & Co. Price 75c.)

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

PAMPHLETS RECEIVED.

BACCALAUREATE SERMON. Preached in the Packer Memorial church of the Lehigh University on Sunday, June 19, 1887, by the Rt. Rev. N. S. Rulison, assistant Bishop of Central Pennsylvania.

FOURTH ANNUAL REPORT OF THE AMERICAN SOCIETY for the Restriction of Vivisection.

ILLUSTRATIONS OF VIVISECTION, or Experiments on Living Animals.

TWENTY-THIRD ANNUAL REPORT of the Sheltering Arms, New York

ANNUAL ADDRESS OF THE BISHOP OF PITTSBURGH to the 22nd Diocesan Convention.

LAY WORK IN THE CHURCH. How shall it be organized and practically conducted. By Wm. Cornwall and Hon. J. H. Staatsburg. Published with the approval of the Bishops of Kentucky and Indiana.

ANNUAL REPORT of the Citizens' Association of Chicago.

SOME THOUGHTS ON THE ATONEMENT. By the Rev. Daniel R. Goodwin, D. D., LL. D., professor of Systematic Divinity in the Philadelphia Divinity School.

THE UNDEVELOPED SOUTH. Its Resources and the Importance of their Development as a Factor in determining the future prosperity and growth of wealth in the United States. 10 cts. Courier-Journal, Louisville, Ky.

THIRTY-NINTH ANNUAL REPORT of St. Luke's Free Hospital, Chicago.

FORTIETH ANNUAL REPORT of the Churchmen's Missionary Association for Seamen of the Port of Philadelphia.

## The Living Church.

Chicago, Saturday, Dec. 31, 1887.

SUBSCRIPTION, . . . . . ONE DOLLAR PER YEAR.  
(If not paid in advance, \$1.50.)

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

EXCHANGES.—Personal checks on country banks will only be received at a discount of ten cents.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE. . . . . 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

"I saw a new heaven and a new earth."—Rev. xxi. 1.

If we, this new-born year,  
Could live to Him—  
Love simple and sincere,  
Faith never dim—  
New green should overspread  
The meadows brown;  
New gracious skies o'erhead  
Look smiling down;  
Our dull life kindled to a strange new  
worth,  
We, too, should cry, "Behold! new heaven  
and earth!"

—Frederick Langbridge.

A HAPPY NEW YEAR! gentle reader. With a firm hand and hopeful heart write out the new date, open the new books, and step out bravely into the untried EIGHTY-EIGHT! *Anno Domini* it is, and the new date upon all the current documents of the world witnesses to the fact that God has entered into the life of humanity, that our time is in His hand. It is because this year is the Lord's, and every writing of the date is a testimony to Him, that we may enter upon it with thankful and courageous hearts. It may be a year of toil and trial, of sickness and bereavement, but it is all the same the Lord's year, and it cannot fail to work His beneficent purpose to all who love Him. The fulfilling of the law of our earthly state may be with pain, but in the victory that overcometh the world we may have abiding peace and joy. "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

It is not the school-children alone who note with regret the close of the winter holidays and the resumption of the strict routine of daily duty. All should unbend in some degree during the Christmas season; at least enough to see and hear the children at their play, and to allow the blessed influences of home life to warm the heart and stir the emotions that have been chilled and repressed by business cares and the hard work of

the world. Even in their domestic relations men may turn the holidays into holy days; much more if they sanctify these days by special prayer and frequent Communion.

To the Committee on the revision of the Hymnal, we commend the following from *The Church Times*: "One of the crazes of the present day is to have hymn-books of encyclopaedical dimensions, whereas what should be aimed at should be the getting of a few really good hymns into the hearts and memories of Christian people."

A GOOD word is a Christmas present not to be despised. It is sometimes worth more than a costly present. THE LIVING CHURCH has been greatly favored by its readers, in this respect, and quite sympathizes with the child who wanted Christmas all the year round! These good words are especially appreciated at this time when we feel a great weight of responsibility for the testimony we must bear in this crisis of the Church. It is easier, of course, to say nothing, to be non-committal, to have no concern about the worldly and rationalistic influences that are threatening to secularize the Church and to rob religion of its supernatural realities. But this seems not the course of duty and conscience.

*The Spirit of Missions* commends "The Students' Missionary Association for the United States and Canada," to be formed from the nineteen theological seminaries, the eighteen colleges, and nearly fifty recognized schools of our Church, to furnish information and to promote intercessory prayer for missions. It was for this that "The Chinese Church League" was formed in the interest of the China Mission. *The Spirit of Missions* had no word of encouragement for it nor word of rebuke for those who denounced it. On the contrary, it calmly announced the decision of Bishop Boone to crush it, knowing that he had been intimidated by the threats of contributors. Is that the true "spirit of missions?"

At this season, when so many advertisements of good books are published, it occurs to us to suggest that the agency of the parish library is too little used. More good might be done than is done, it is true, by means of the Sunday school library, but the people generally do not take any interest in it. A good parish library might be made popular and useful. It is, in many places, already a power in the social, literary, and religious life of the people. Many of our parishes are in towns where no public library is sustained. In such places the parish library would be

of especial value. It need not be made up exclusively of Church books, but should comprise a great variety of books, preference being given to those that are in harmony with Church ideas and usages. Much prejudice and ignorance in the community might be dissipated by the circulation of such books, for instance, as those of Miss Yonge.

THERE is one thing better, in this connection, than having a good parish library, and that is, getting the people to read it. The daily papers and the magazines have such attractions for the older members of the parish that they rarely read books, unless it be the latest novels. This newspaper habit is deplored, even by those who are given up to it. The papers are not to be dispensed with, but their exclusive monopoly of the reading public should be resisted. A clergyman is doing a good work for the community in using his influence to bring the people back to the old habit of reading books. If the craze for periodicals continues, we shall lose the art of book-making. It must decline if the habit of book-reading is lost. Get the people to read books, even if they are not volumes of sermons. Few only will read solid books of Church doctrine and devotion, but the influence of those few well-instructed Churchmen in a parish will be immense. They will communicate what they learn more rapidly and effectively than the preacher can from the pulpit.

*The Independent*, speaking of the removal of Messrs. Graves and Partridge to Wuchang, and their permission by the Bishop to continue their ritual and teaching on the same lines as heretofore, says:

The arrangement seems to be a happy one, obviating further scandal without suppressing a party which the Church has no thought of suppressing at home. It fairly divides the territory, giving the Catholic party a province to themselves, and reserving a province for the less advanced missionaries. The latter will have to be vigilant or their Catholic brethren will outstrip them, for we notice that THE LIVING CHURCH makes an earnest appeal to "Churchmen who sympathize with them (Messrs. Graves and Partridge) and their methods," to make "special contributions for the great enlargement of their mission." Let us see, now, whether Kiang su, with its moderate, or the Yangtse Valley with its advanced ideas, will develop the more vigorous growth.

The situation is not exactly defined by the above paragraph, but the suggestion is worthy of consideration. There is really no Catholic "party." The Chinese Church League which is enrolling associate members in this country, is not a Catholic party, but an association for the purpose of aiding by prayer and alms the Chinese Mission. It is not at all responsible for the mis-

sion at Wuchang, any more than the Church Missionary Society is responsible for that at Shanghai. The two missions are to be sustained as heretofore, by the general Board, under the same Bishop, and he is very nearly in sympathy with Messrs. Graves and Partridge, though very anxious not to force any type of Churchmanship into the mission or out of it. It is not, therefore, correct to assume that by the result in these missions we are to have a fair criterion of the respective merits of the two schools referred to.

Members of the League ought also to bear in mind that the founders of the League are missionaries of the General Board, receiving their salaries from the general fund. It is all very well to send them a special offering for the special work of the League (the publication of Church literature in the Chinese language) and a large sum ought to be supplied for this; but that does not help to meet the obligations already incurred by the Board as our representative. The latter has a claim upon us for the ordinary contributions, as heretofore supplied.

### THE SUPPORT OF MISSIONS.

Loyal Churchmen, and especially those of the High Church school, have always been inclined to regard the Board of Missions as the only proper agency in the support of missions. They have opposed outside instrumentalities and voluntary societies. There has even been a strong dislike to sending contributions labelled for some special mission, to the Board itself.

But all this has rested upon the assumption that the Board as the representative of the Church would exercise its functions in an impartial spirit, that there would at least be no partizanship there. High Churchmen have never showed great concern as to whether their money went to representatives of high-Church or low-Church views, provided there was no discrimination. There have been several re-adjustments of the Board, and there have been alterations in the Canon on Missions, but the sentiment has maintained itself through all, that the most loyal way to support missions was through the general Board.

The events of the last few months, however, have rudely shaken this ground of confidence. It is certain that in one notorious instance the Board allowed itself to exhibit the most glaring discrimination. An attempt was made to exclude from the missionary field men whose only fault lay in the fact that they asserted the Catholic principles of the Church without compromise, and embodied them in their conduct of public services. No more was done or sought to be done than is done in



hundreds of churches at home. But it was the first time this element had appeared in the mission field, and it was determined to put it down.

This attempt to exclude from missionary work the representatives of a large and active school in the Church aroused unexpected indignation and earnest remonstrance. It has strained to the utmost the conservative sentiment which has hitherto caused men to adhere to the Board as the authorized disbursing officer of the Church's missionary funds.

It was thought that the Board could not escape severe criticism at the missionary meeting of October, in Philadelphia, but it appears that it was agreed at that time to defer consideration of the Chinese Mission until the Bishop could be heard from. There seems to have been at least a tacit understanding that the Board would abide by the action of the Bishop.

Those who were inclined to resort to new measures and to send their contributions in some more direct way to the men who have stood for a principle in China, have been restrained by this supposed understanding: "If the Board will now leave the matters which have caused trouble to be settled by the Bishop, what more would you have?"

But it is to be noticed that at the time of the October meeting Bishop Boone seemed to have committed himself. His last word had been virtually a dismissal from the mission of Messrs. Graves and Partridge, the offending priests. The Board, to make assurance doubly sure, had brought the pecuniary consideration to bear upon him by limiting his appropriations to a period of three months. Under such circumstances it might seem quite safe to agree in advance to abide his action. The event, however, has disappointed expectation. The missionaries have neither been dismissed nor put down. The Bishop has recognized the justice of their cause and has come to a complete understanding with them.

A good deal depends upon the action of the Board of Missions at this juncture. Will they abide by the Bishop's decision, or will they withdraw or lessen appropriations for China?

If "earnest men are asking: What can be done to save the missions of our Church?" the answer is not hard. Let the Board of Missions restrict itself absolutely to the proper functions, and not undertake to dictate to a missionary jurisdiction what its Churchmanship shall be. Let it determine to show in future a spirit of entire impartiality in the distribution of the funds entrusted to its hands.

But if it becomes clear that the Board is to be worked upon a parti-

zan basis, then no blame can attach to those who will not allow brave men to be starved out or suppressed, for taking, regardless of precedent or red tape, such measures as may be necessary to prevent a wrong or to vindicate a principle.

#### THE HYMNAL.

The revision of the Hymnal is one of the subjects to come before the next General Convention, and we occasionally hear in the papers and in conventions some reference to it. There is not, however, so far as we can learn, any great enthusiasm over it; in fact, Churchmen generally, we believe, take little interest in it. The reason is not far to seek. Seeing what dangers we have barely escaped and we are not out of the woods yet in the revision of the Prayer Book, and considering the wear and worry and time which it has involved, not to mention the expense of an entire new outfit of books soon to be needed by the several millions of worshippers who attend our services, it is not surprising that we are ready to pause and take breath before we enter upon another revision campaign. Moreover, there is not the slightest assurance (we had almost said hope) that the Hymnal would be any better after being sat upon by a committee. The way the thing is generally done, we believe, is for each member to get his favorite hymns inserted, preference being controlled by prejudice and use which perhaps began in childhood. One has only to look at our Hymnal as it is, to become convinced that two heads are worse than one, when it comes to writing or compiling hymns. It would be interesting to have each particular piece of rubbish in the Hymnal labelled with the name of the one who secured its insertion in the book.

From the compilation known as "The Book Annexed," it is evident that the Church in this country has not made great advancement in liturgical knowledge, during the century of its Protestant Episcopalian existence; and there is no sign or symptom going to show that the material of which committees are now made in General Convention is any better fitted to compile a book of sacred song than the fathers were. Indeed it is only fifteen or sixteen years since this patent Hymnal was put forth, and why should we expect to do much better with another? If it is sought to help the widows and orphans out of the profits of a new patent, it would be an expensive charity. It would be like burning down the house to get a taste of roast pig.

If we may be allowed a suggestion (we do not ask to be allowed to compile a hymnal) we would say: Let the present Hymnal remain in use for years to come, where and by

whom it is wanted, and let the restrictive resolution of 1874 be removed, or at least be made to include "Hymns Ancient and Modern." That will save us a world of trouble and give us the best collection of hymns in the language; at the same time it will allow present use to continue where change would provoke opposition. No one contends, we believe, that a resolution of General Convention has any force *in law*, yet it doubtless has a regulative influence, and the clergy do not like to disregard it. The restraining power of the resolution of 1874 has come near to the breaking point, and it would seem to be the part of wisdom in our legislators to modify it before it falls into contempt. Churchmen of average advancement in ritual and intelligence are growing impatient at the abridgment of their liberty, and are beginning to ask why they should use an inferior book for the praise of God when a better one can be had. "Hymns Ancient and Modern" has stood the test of twenty-five years' use in the Church of England, and is, without doubt, the best hymn book in the world. It is not in England confined to what are known as "ritualistic" churches; it is used very generally in churches not decidedly and uncompromisingly low. It is not a perfect book, but it is much better than the one we are using. After ten or twenty years, that book might be revised and a perfect hymnal might be produced. It will not be produced to order, by any committee, even though it were ten times as learned as that which undertook to compile a book of offices.

#### SHOULD THE MISSIONARY CANON BE REPEALED.

BY THE RT. REV. T. U. DUDLEY, D.D.

\* \* \* \* Beyond a question our present organization is the ideal Christian organization, for it is in our missionary affairs the building after the pattern that was shewed us in the earliest days of Christian faith and life, when "the multitude of them that believed . . . had all things common."

Perhaps, it may be true that this exhibition of unity in operation may counter-balance the loss of practical efficiency. But we believe it time to consider whether this is so. Without doubt there is a loss of practical efficiency in our present arrangement; without doubt the contributions received for missions are as unworthy of the ability of the members of the Church, as they are inadequate for the work to be done at our very doors. At almost every General Convention we are busy for days tinkering at the missionary canon, endeavoring thus to remedy the manifest deficiency, so to produce more general satisfaction and so to increase the funds to be expended. But alas! our latest effort in this direction seems to have been least successful of all. And already many voices are heard declaring that the unamended canon was best, and that as quickly as may be we should retrace our steps. Is it not just

possible that our wisest action will be to repeal the canon, to let cease for a time at least this ideal organization, and to descend to the lower plane of practical common sense, whereon by natural affinity men of like views and feelings will aggregate themselves into organizations for work along the lines which they believe to be best?

Is my brother startled and shocked by the very suggestion? Let me confess that so was I when it first came to me. But if this beautiful creation of an apparent unity be after all but a whited sepulchre, filled with festering dissatisfaction and division; if this enforced union of all baptized men and women into one missionary organization be a failure as to that for which it was constituted, namely, the increase of interest in missions and of means for their conduct, why shall we not give it up even though it be at great cost of sentimental disappointment?

We need not be surprised that under the influence of the one Spirit, different administrations shall seem best to different minds, for so it has been always. The community of goods, the logical outcome of the new faith in the risen Lord and of confident expectation of His speedy return, did not last long. The unity of opinion as to worship and methods of evangelization, and even as to doctrine, did not endure even until the end of the apostolic period. Paul withstood Sin on Peter to the face, because of his opinions and practices; and the same great Apostle separated from his chosen companion because they could not agree as to the selection of a minister. The real and essential unity of the Church was not broken by these differences of opinion or even by this separate organization for missionary work. The ideal sentiment was abandoned for the sake of the practical success. And just as little would the vital unity of the Church be damaged by similar division to-day, but on the contrary it were magnified and illumined in the eyes of the people who should thus be helped to understand the true character of that unity as consistent not only with difference of opinion, but even with rival, though not hostile, organizations for missionary work.

The one real question is: By what agency can largest missionary interest be aroused and kept alive and active? We believe that enlightened reason and the experience of the past, our own and that of others alike, declare for many societies rather than one, all alike under the protection and patronage of the authorities of the Church. Before experiment made, we must be sure of such result, for the very principles of our human nature compel it. Men will give most liberally of their time and thought and money to the agency with whose administration they are in fullest sympathy, and will find ready excuse for their avaricious desire to withhold all gift from the Lord's treasury, in the suspicion that the almoner to whose care their offering must be sent, will not dispose of it, as their best judgment and their conscience demand.

Some of us are old enough to remember the bitter feelings and hard words which found occasion thirty years ago in the supposed discrimination of the Board of Managers of the Board of Missions against the men of the evangelical school in the Church, and the result was the organization of the American Church Missionary Society. As the years passed by the conviction grew stronger that this cause for separate organization was unfounded, and evangelical men with natural desire to up-

hold the society which the Church had erected, ceased to dispense their offerings to missions through the new agency, and it practically fell into a dormant condition.

Now, behold, the cry is heard from the opposite corner of the camp, and the Church papers of a certain stamp are ringing with charges of discrimination by this same board against the men of Catholic views and practices. The Bishop of China, we are told, has been driven by the money power of the Church to admonish two faithful presbyters for acts of public worship and teachings of doctrine, which are allowed and approved in many dioceses at home.

The report is, that this bishop was told that except he should take this course the support of his mission would cease; and on the other hand we can understand that such may have been the expression of their fears made by the board of managers, for we read of large gifts to the missionary treasury, with the condition that they be not used to support the China mission.

Prominent rectors have written letters applauding these Chinese missionaries who "stand by the altar and the cross," asking to be admitted to membership in their Chinese Church League and promising definite annual contributions for its support. And why not? Without controversy, there must be room in the practice and teaching of missionaries in China for acts and doctrines that find unrebuked place in the ritual and dogma of priests at home.

The only question is who will maintain these teachers in China; and they who agree with them have a perfect right to do so, even as I have an equal right to refuse that my offering for missions shall be employed to build up a system which I do not believe to be that of the Church.

The board of managers under the constitution of the society they represent, cannot discriminate as against one school or party or another; but it cannot appropriate money that it does not receive, and so the condemnation of practices and teachings in mission fields at home or abroad comes from the Church herself in the shape of diminished offerings, an empty treasury, and retrenchment in our work everywhere.

The friends of the men thus, as they think, dragged into conformity by the power of the purse, refuse to contribute money to be disbursed by managers who, as they allege, have been guilty of such injustice; and there is like refusal on the part of those who repudiate the teachers and their doctrine, lest by possibility their offerings may go even in smallest part to their support. The result is, I repeat, necessary retrenchment in our work everywhere. The experience of our system for forty years and the experience of the Church of England with her different system for a century, alike prove to my mind that it is time that we revert to her model.

But I would emphasize in closing this letter, which is already too long, that for the full success of the English system it is indispensable that no society shall exist by canonical creation, as the missionary society of the Church, but that all alike be voluntary organizations each dependent upon the good will of those Churchmen whom it may attract to its support, by the methods of its administration of the funds committed to it. There must be no opportunity for the cry of "no-Churchman" or "schismatic" against the man who chooses to

aid by his offerings one society rather than another. It must be recognized that the man who sends his money to uphold "the altar and the cross" in Shanghai, is just as good a Churchman and not a whit better, than he who through some other agency, shall choose to send maintenance to the "Old Protestant Minister," who for so many years past has been preaching the Gospel in that same crowded town.

And finally, be there thus constituted two societies or ten, they need not be hostile one to another. Recognizing the liberty the Church allows to her individual members and their teachers, each must recognize that every other society has like full liberty with its own to labor for the advancement of that particular phase of Church life, which is dearest to its upholders, and that all are equally loyal to the Church.

So I believe our wranglings and hard words would measurably cease, for one chief occasion for them would be taken away. So I am sure that larger interest would be developed in our missionary doings, and larger offerings flow into our missionary treasury. The beautiful ideal of a society including every baptized child of the Church, whereof perhaps not one-tenth does anything for the society's work, would be taken away, but in its stead we should have perhaps many societies, not ideal, but practical, each composed of and governed by men in thorough sympathy with its principles and its agents, and therefore each a power for God and the Church. Must not the aggregate result be greater?

I throw out these suggestions for the consideration of my brethren, because I believe that they are worthy of consideration. But whatever be her decision, I will abide by the Church's decision, and will labor with all my heart to advance the great cause she has in her hands, by whatever methods she shall prescribe.—*The Churchman.*

### THE ORIGIN OF THE CHURCH.

BY THE BISHOP OF LONDON.

We are sometimes asked to think that the Church only exists in the union of men's consciences, and has no reality of its own. Now it is perfectly clear, that in the New Testament the idea of the Church is not that. We talk sometimes as if a Church could be constituted simply by Christians coming together and uniting themselves, as it were, into one body for the purpose. We speak as if the origin of the Church was in the will of the individual Christian. But, on the contrary, throughout the teaching of the Apostles we see that it is the Church that comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community. Men were not brought to Christ to believe in Him—to believe in Him and His Cross—and to recognize the duty of worshipping the heavenly Father in His name, and then decided that it would be a great help to their religion that they should join in that worship and that they should be united in the bonds of fellowship for that purpose. In the New Testament, on the contrary, the Church comes first and the members afterwards. The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ. He sent forth His Apostles, the Apostles received their commissions from Him; they were not organs of creation, they were ministers of the Lord Himself. He sent them

forth to gather all the thousands that they could reach within His fold, but they came first and the members came afterwards, and the Church in all its dignity and glory was quite independent of the members that were brought within it. Everywhere men are called in, and they did not come in and make the Church by coming. They are called in to that which already exists, they are recognized as members when they are within, but their membership depends upon their admission, and not upon their constituting themselves into a body in the sight of the Lord.

Now, here we see this current of individualism of which I speak running counter to what is taught us about the Church in the New Testament, and it runs so counter that sometimes men speak as if the New Testament laid down no doctrine concerning the Church at all. It is the body of which Christ is the Head, and this is made into so mere a figure that it seems as if people supposed that simply by their own union they could demand that the Lord should be their Head. In the New Testament the Church flows out from the Lord, not flows into Him. In the New Testament the life and power which constitutes the Church begins above, and not here on earth. In the New Testament the ministers are sent forth to bring the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life. The two ideas run counter, and there will be yet a long time of antagonism between them before it will be possible to say that they have been really reconciled.

### SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Art Amateur	\$4 50
Harper's Monthly	4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 50
Scribner's Magazine	3 75
Youth's Companion (new subs. only)	2 50
The Practical Farmer	2 50
Church Review (new subscribers only)	4 50
The Living Age	8 50

Communications concerning these periodicals after the receipt of the first number, must be made directly to their respective offices of publication.

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

### PERSONAL MENTION.

The Rev. J. P. Lytton requests that after Jan. 1st all mail matter intended for him be addressed care of Boerne Hotel, Boerne, Kendall County, Texas.

The Rev. F. M. Garland may be addressed at Fayetteville, Tenn.

The address of the Rev. W. L. Githens, is Lake City, Florida.

The address of the Rev. Belno A. Brown, M. D., is Columbus, Ind.

The Rev. B. H. Latrobe, recent rector of Calvary church, Wilmington, Del. has accepted a call to Christ church, Warrensburgh, Mo.

The Rev. J. J. Morton of Birtle, Manitoba, has accepted a call to Lowville, diocese of Niagara. Address accordingly.

Mr. O. E. Kellogg has resigned the sextonship of Christ church, Meadville, Pa., and accepted a like position at St. Mary's, Kansas City, Mo.

The Rev. J. B. C. Beaubien has taken charge of Trinity church, Apalachicola, Fla. Address accordingly.

The address of the Rev. J. Wayne is Marysville, Marshall Co., Kan.

After Jan. 1, the address of the Rev. Floyd W. Tomkins, J. will be 6 Winthrop St., Hartford, Conn.

After Jan. 1 the address of the secretary of the Parochial Missions Society will be 108 East 124th St., New York.

The Rev. J. C. S. Wells has accepted a call to the rectorship of St. Andrew's church, Manitou Springs, Colorado.

The address of the Rev. E. P. Green is now Woodleaf, Rowan Co., N. C.

The address of the Rev. J. Milton Peck is not New Bedford, but remains unchanged, at Malden, Mass., 35 Washington St.

### ORDINATIONS.

At Grace church, Canton, Miss., on the Sunday before Christmas, Bishop Thompson ordained to the diaconate Mr. James Mitchell Magruder and

Mr. Peter Gray Seers, the Bishop preaching a strong sermon on the Apostolic Ministry. Both these young men are natives of the state, and begin their ministry under the most pleasant auspices. Mr. Magruder is from the parish in which he was ordained, and is the third young man who has entered the sacred ministry from this parish. Mr. Seers is from Oxford, and his mother set him apart for the sacred ministry long years before the Bishop gave him authority.

At All Saints' cathedral chapel, Albany, on Sunday, Dec. 18th, the Rev. J. T. Zorn was advanced to the order of priesthood by the Rt. Rev. Wm. Crosswell Doane, S.T.D., LL.D., Bishop of Albany.

### TO CORRESPONDENTS.

R. T. V.—The proper title of Archdeacon is "Venerable."

DECLINED.—"Rest;" "Happy Day of Wondrous Promise;" "A Prince is Born;" "Thoughts;" "Indiana."

NOTE—Contributions which are not headed are referred to by naming the signature.

### OFFICIAL.

THE clergy of the diocese of Quincy are respectfully invited to attend the consecration of St. Paul's church, Warsaw, on St. Paul's Day, Jan. 25th. Those intending to be present will please notify the undersigned, and bring their cassocks only.

The Rev. Wm. BARDENE, rector.

THE Preliminary Convention of the Church Students' Missionary Association will be held Jan. 13 and 14 at the General Theological Seminary, New York City. Addresses will be made by Bishops Potter and Rulison, the Rev. Thos. Richey, D.D., the Rev. Phillips Brooks, D.D., and others.

### OBITUARY.

MARSH.—In Los Angeles, Cal., Dec. 13, Lucia M. Marsh, daughter of the late Daniel and Eliza M. Marsh, of Rochester, N. Y.

VAN ANTWERP—Entered into rest, the Rev. D. D. Van Antwerp, on the 20th of December, 1887, at the rectory of Calvary church, Idaho Springs, Colorado, aged 64 years.

### APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

### 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 Fairbault, Minn.

### 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.

### MISCELLANEOUS.

A RECTOR wanted to fill the combined parishes of Farley and Dyersville, Iowa. For particulars address CHAS. E. LEIGH, Senior warden, Dyersville, Ia.

WANTED.—A complete file of THE LIVING CHURCH from May 1st, 1887 to date. Will pay \$1 for same. Address B., LIVING CHURCH office.

WANTED.—By a Canadian clergyman's daughter, a situation as teacher in a ladies' school, or governess in a respectable family. Can teach English, French (speaks French fluently) mathematics, higher music, short-hand, etc. Highest references and testimonials given. Address stating salary, P. O. Box 859, Coaticook, P. Q., Canada.

PARISH wanted now. MINISTER, Trinity church, Freeport, Penn.

WANTED.—At once, a young and energetic priest, to assist in parochial and mission work, in a large and rapidly growing parish in Southern California. A splendid field for Church work. Climate unsurpassed. Address the Rev. H. B. RESTARICK, San Diego, Calif. rnia.

TWO or three vacancies are likely to occur in St. Mary's School, Knoxville, Ill., at Christmas time. The rector will be glad to correspond with parents, and to make engagements at an early day.

MISSES CARPENTER and WELLDAR embroider Vestments, Frontals, Banners, Figures, etc. to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

UNLEAVENED BREAD for the Holy Communion pure flour and water, warranted to keep fresh in any climate for several months. Put up in wooden boxes, 100 sheets, 6½ x 3 inches, \$1.50; 50 sheets, 6½ x 3 inches, 80¢; postpaid; used in many Episcopal churches. Address Mrs. Marg. Wolf, widow, 2708 Geyer Avenue, St. Louis, Mo. Refer to the Rev. S. H. Green, 1217 Dolman St., St. Louis.

THE St. Agnes' Guild of Calvary church, Chicago, is prepared to furnish cassocks, cottas, vestments, stoles, embroideries, fringes for stoles, etc. For estimates, address the Rev. W. H. MOORE, 1022 Washington Boulevard.

### An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

"For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. & Q. R. R. is so extensively patronized by all classes of travel, not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

## The Household.

CALENDAR—DECEMBER, 1887.

25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

### A CHRISTMAS VESPER HYMN.

BY THE LATE (R. C.) ARCHBISHOP HUGHES.

Depart, awhile, each thought of care,  
Be earthly things forgotten all,  
And speak, my soul, thy vesper prayer,  
Obedient to that sacred call,  
For, hark! the pealing chorus swells,  
Devotion chants the hymn of praise,  
And now of joy and hope it tells,  
Till, fainting on the ear, it says,  
*Gloria Tibi, Domine.*

Thine, won'trous Babe of Galilee!  
Fond theme of David's harp and song,  
Thine are the notes of minstrelsy;  
To Thee its ransomed chords belong;  
And hark! again the chorus swells!  
The song is wafted on the breeze,  
And to the listening earth it tells,  
In accents soft and sweet as these,  
*Gloria Tibi, Domine.*

My heart doth feel that still He's near,  
To meet the soul in hours like this;  
Else why, O why! that falling tear,  
When all is peace, and love, and bliss?  
But hark! the pealing chorus swells  
Anew its thrilling vesper strain,  
And still of joy and hope it tells,  
And bids creation sing again—  
*Gloria Tibi, Domine.*

"THERE are," said the late Dr. Chalmers, the eminent Scottish divine, "many who look with an evil eye to the endowments of the English Church, but to that Church the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancy and errors, when we behold, as we have often done, an armed champion come forth in full equipment from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of her endowments when we think how well under her venerable auspices the battles of orthodoxy have been fought—that in this warfare they are her sons and scholars who are foremost in the field, ready at all times to face the threatening mischief and by the might of their ponderous condition to overbear it."

ALTHOUGH the scientific results of the observations of the solar eclipse in the neighborhood of Berlin are insignificant, some interesting reports are given of the effects upon the lower animals of the untimely obscuration of the sun. Foresters state that the birds, which had already begun to sing before the eclipse took place, became of a sudden quite silent, and showed signs of disquiet when darkness set in. Herds of deer ran about in alarm, as did the small four-footed game. In Berlin a scientific man arranged for observations to be made by bird-dealers of the conduct of their feathered stock, and the results are found to deviate considerably. In some cases the birds showed sudden sleepiness, even though they had sung before the eclipse took place. In other cases great uneasiness and fright were observed. It is noticeable that parrots showed far more susceptibility than canaries, becoming totally silent during the eclipse, and only returning very slowly to their usual state.

BISHOP THOMPSON writes as follows to his diocesan paper: "Among other ill news which has followed me here, I learn of the burning of a little church

at Water Valley. I have frequently urged upon those concerned, the importance, I might almost say the honesty, of keeping churches insured. We ask and get help, frequently large help from others to build these churches. It would surely be honesty in our trust, if we should see that what is thus given us, of offerings laid upon the altar, should be at least as secure as we would be required to keep a loan. When one of our congregations borrows to build a church, the loan must be protected, while it stands, by an insurance policy. When a gift in the name of the Lord, is made for the same purpose and to the same amount, the congregation declines to expend five or ten dollars a year to keep the gift secure! Human nature is a queer affair, and specially is it at its queerest, I sometimes think, when it has to do with religious matters. The moral of this loss at Water Valley would seem to be that every clergyman and vestryman or committeeman should see quickly about the matter of church insurance."

A FRENCH scientific man, M. Vallot, has, according to all accounts, accomplished a remarkable feat. He has camped for the space of three days and three nights on the summit of Mont Blanc for the purpose of making meteorological, physical, and physiological observations after the manner of aeronauts in a balloon. His courageous efforts, despite his sufferings from cold and from rarefied air, as well as the exhaustion consequent on his climb to such lofty altitudes, have, it is averred by his countrymen, been successful as well as unprecedented. The result of his labor and researches has been communicated under sealed cover to the National Academy of Sciences. Among other matters of interest it may be worth while (says the Paris correspondent of the *Daily Telegraph*) to mention that M. Jaubert of the Trocadero Observatory, has begun to use the interior of hollow globes of his invention for the study of astronomy, and that during the exhibition of 1889 an immense hollow celestial globe, 108 metres in circumference, and representing with as much vividness and accuracy as possible the aspect of the skies, will be exhibited at the Trocadero. With this will be terrestrial and lunar globes of equally large dimensions.

THE warm waters of the Gulf Stream sweep the bed of the ocean for many hundreds, perhaps thousands, of square miles. It consequently happens that its bed, as well as the Gulf Stream itself, has a distinct fauna and flora of its own, perhaps the most marvellous in any area of the globe. The dredging and trawl nets of the United States Fish Commission in this area have brought up literally thousands of new species of fishes and the lowest forms of animal life. There seems to be no end to the species discovered here. Every year a new section of ocean beds is explored, and a new series of animal life brought forth. The warm waters of the Gulf Stream, bringing a constant supply of food and soil from the Gulf and the far interior of the West and North-West United States, make this a rich field for the support of life. Here, too, have been discovered the breeding and hiding-places of large schools of new or long-known edible fishes. One acre of land on the ocean-bed touched by the Gulf Stream is worth one hundred acres of the richest prairie land. The products of this area find their way to Chicago, and may be had at the table in a line of eating-houses and dining

cars as far west as Salt Lake City. Thus the soil which is lost to the West by the depredations of the Mississippi is returning its par value with interest to the same West by aiding in the support of food-fishes far out in the Atlantic.

### THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,  
CANON RESIDENTIARY OF WORCESTER, AND  
VICAR OF HOAR CROSS, STAFFORDSHIRE.

XI.

One visitor in the house I have not mentioned. This was Lord Arthur's sister. She was several years older than I, very handsome, and had been very much in society. I had only seen her twice before, at my aunt's house in London, and then thought her beautiful and attractive. She was more beautiful, if possible, now, and before she had been three days in the house, had won my heart completely.

Some people are by nature so sympathetic that while they are with you, you are their first object in life. Their sympathy and affection is indeed very easily transferable, but, for each successive recipient of it, it is for the moment strong. I do not think such persons can be justly accused of hypocrisy or pretence. They really have wide, sympathetic and rather shallow hearts, and perhaps a deep need which they themselves feel is the secret of much of their attractiveness. Poor human souls! How beautiful, how necessary love must be for you, considering how near the edge of fatal untruth you will go to win it!

I have thought of this later, at the time I did not think of it; I then knew too little of human character and of the world.

Lord Arthur's sister was of this class. I was young and warm-hearted, and by nature having a dislike to anything approaching pretence, so sincere that I fear I sometimes passed the line on the way-side which marks the frontier land between frankness and *brusquerie*. In a few days she had won me entirely.

Somehow or other I became, however, half-conscious of the fact that Walter and I were much less of companions than had been our wont. I never said this to myself exactly, but I was certainly feeling it; and with the feeling came a chilling frost, which seemed for the time to check my springtide of girlish joy.

When a house is very full every one must exert themselves. Entertaining friends is a great pleasure, but it does entail hard work. Walter was so old a friend he was almost like my father's son, and when this wretched feeling kept creeping over me, I drove it back by saying how good he was to exert himself to make things "go." None the less, my sudden affection was sadly chilled towards Lady Alice, and I knew, too, that while Walter attended much to her, he seemed to be less able to help in entertaining others.

In particular, a day or two before Michaelmas, we had a riding party to visit a neighboring ruin. Very soon I could not help seeing that Lady Alice had drawn Walter away with her on some pretext or other, and though I exerted myself much to do the honors to all the rest and be cheery and bright, somehow I felt as if the September sun were a delusion, and a death fog really wrapping the earth.

At last we reached Michaelmas Eve, "the eve of the Holy Angels" as my dear father always called it, not from want of veneration for the great Arch-

angel, but from a traditional love for the title, which was used in the dedication of our church.

Walter and I were still of course on the best of terms, and whenever we met he was so bright, and so kind and gentle, it made me supremely happy; but this day I and he alike had to devote ourselves to our guests, and when that was the case, it seemed to me that Lady Alice monopolized him entirely.

We had been walking, driving, riding, in various detachments in the afternoon, and about half-past five we met in the green drawing-room, where on such occasions my father, anticipating a now universal custom, had what would in these times be named "afternoon tea."

Lady Alice was in the highest spirits. "What can we do," she said, "till dinner-time? Let us visit the gallery in the gloaming. Come, Sir Walter, will you come? Don't they say it is the time when the ghost-light is seen?"

I had never heard this spoken of before. I imagined it was my own secret, but I suppose some tradition of it had got abroad. I was much pained, and then when Sir Walter laughed and answered, "I suppose you think it will need Lady Dorothy's spiritual imagination to see that," I was even more distressed.

He saw it, and as he passed me, leaving the room with her, he whispered, "Never mind, Dolly, forgive me, I am so sorry; and you never misunderstand me, Dolly, do you?"

In the gallery all was gloom, and after we had amused ourselves talking on ghostly subjects, Lady Alice asked about my beloved picture.

"I think," she said, "whatever be the story of these two, they were a dull couple, gazing into vacancy in opposite directions, don't you?"

The question was general, but Walter answered after a pause,—

"No," he said, "there is something mysterious about that picture, and the lady is an ancestress of mine, in a way, as her brother was my great great-grandfather, so I trust you will not speak lightly of her"

It is a strange thing, but it is a fact, I had never thought of this before. And now it broke upon me with a sudden and strange astonishment that Sir Walter was the head of the Masham family to whom this unhappy Lady Dorothy had belonged.

Of course we saw no supernatural light that evening. I think we were none of us in the kind of spiritual temper which alone, one would fancy, would make communication possible with the other world.

Still Lady Alice would not be quiet, and I did think it a little unkind of her, chiefly because I was sure it teased Walter. Perhaps I was hard upon her. People who are in high spirits often say things thoughtlessly, which gave pain without the least idea that they do so.

"Isn't it this part of the house," she rattled on, "that they say is haunted? Doesn't some old duchess among your wicked ancestors wander about here? Haven't you got a picture of her somewhere? Do let us see the haunted room. Oh! by the way, Lady Dorothy sleeps there now, doesn't she? Why do you sleep there?" she went on, turning to me; "I would not for the world. Do you ever see her? I should like to see a duchess in Ghostland just to see how she comports herself, and to take a pattern from her gowns: only if I did, I think I should have a fit, and forget all about the fit of the gown. Have you ever seen her, Lady Dorothy? Now I'm sure you

have. do tell us what she is like; was she terribly wicked? I suppose a ghost isn't worth having unless there has been some tremendous crime. But then, your ancestors could't be wicked, I suppose. And how can ghosts wear gowns? Where can they find their dressmaker? Or how do they keep the old ones so well? I wish I could mine; but then, my maid would think it mean. I suppose the maids were better trained in the days of King Charles. Wasn't she a lady of that time? Do make Lady Dorothy tell us all about her, Sir Walter. I am sure she has made her a full confession, and that she knows her whole story."

I felt cold all over as she rattled on. The last few busy days had settled my strange experiences quietly in my mind, and her words seemed perfectly sacrilegious as they roused within me the memory of all the anguish and suffering that had been revealed to me in those two extraordinary nights. But I only said,—

"If a spirit is allowed to appear to those who are living in this world, I suppose they must be allowed to do so in the form and dress in which they would be known when living here, so I see no difficulty about the gown; but you may certainly see my room if you like." My theory on ghostly garbs, I should say in honesty, was not my own. I have read it somewhere as the opinion of some learned divine, but I do think it sensible.

"That's a good thought," Walter said, as we moved into the corridor, "about appearances and the garb of ghosts, if they do appear it must be so. I wonder do they," he added, as if thinking aloud.

By this time we had reached the room, and they all examined the picture with care. Even Lady Alice seemed solemnized by that sad, haughty face, and to me it seemed more than ever beautiful and pathetic in the light of all I knew.

"Dolly," said Walter, falling a little behind the rest as we left the room, "I wish I knew that you were not sleeping in this room. It is very splendid but very sad, and I believe the Duchess-Countess was a wicked woman."

He spoke so tenderly, it touched me much, and I answered,—"Yes, she was wicked, Walter, but she repented; I hope she may rest in peace."

"I hope so," he said gravely. "I wonder can ill deeds be undone, I hope they can in some way, and then the dead may rest. Don't sleep here, Dolly, don't."

As he spoke I was sure I heard a heavy sigh behind me in the room we were leaving, but it was more of relief than of suffering.

"I do return to my own room to-night, Walter," I said, answering his former words.

"I am glad," he said with his own bright smile, "though nothing could harm you, Dolly," and then we returned to the gallery.

## XII.

That evening the dinner-party was a large one, and my energies were taxed to the utmost to fill the place of hostess. All the evening through I was conscious how bright and pleasant Sir Walter was—the very life of all around him—but never a word more passed between him and me.

Just before dinner, indeed, as I was hurrying down the great staircase, I saw him standing looking up. I could not but be struck by his bright face and manly beauty, nor fail to notice a shadow on the brightness, and find a touch of sadness in his tone.

"Dolly, dear," he said, "you are looking too beautiful to-night."

I think I felt a little bound of my heart as he said so, but I was angry at feeling so much emotion, and I was still unhappy about Lady Alice.

"Don't be silly, Walter," I said, and passed on.

As I passed I knew that he looked very sad for one moment, and I felt I had been a little cruel, for he held a crimson rose out to me from a bunch which was in his hand. I think at that moment I was strangely wicked and wifful. I thought the bunch was for Lady Alice, so I tossed the rose contemptuously along the carpet. I saw that he went quietly and picked it up and wore it in his buttonhole. Lady Alice had no flowers; I knew, afterwards, that he had meant them all for me.

I suppose it is a part of good breeding to dissemble your feelings in public. I have often wondered where the line should be drawn. I think I succeeded well that night, for I never talked and laughed more in my life, and I never was so miserable. And as for Walter, he was the life of the evening, so I supposed he must be happy.

We women are, I think, strangely quick in our perceptions, but oh! what sad mistakes we make about those whom we love! I have since noticed this to a degree really tragic, in more cases than one.

To be continued.

## THE INNOCENTS' DAY.

BY E. O. P.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

Deus cujus hodierna die praconium Innocentes martyres non loquendo se l moriendo confessi sunt; omnia in nobis vitiatorum mala mortifica; ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur. Qui cum Deo Patre et Spiritu Sancto vivit et regnat per. (Miss. Sar. Col. 67.)

The Latin original of this day's collect is from Sarum, and is easily traced in the faithful rendering given in our Edward Sixth Prayer Book. "Mortify and kill all vices in us," is in the version of 1549 as well as in our present Prayer Book, but the text from the Psalms, in our collect invocation, was an addition of 1662. "Innocency of our lives and constancy of our faith," also made its first appearance at this date, and the entire aspiration of the original is changed in the prayer we now have in use. The earlier forms, it may be noted, had regard not to "our faith," but to the expression in our lives of "Thy faith."

We will not forget this is an altar prayer, and the petition for God's strengthening grace that we may glorify His holy Name will help us in realizing it. "Herein is My Father glorified that ye bear much fruit," is an underlying text which together with some of our collect words about vices which have root in us, bring the human soul before our minds as a garden. But knowing "we have no power of ourselves to help ourselves," we often are disheartened in trying to mortify or to kill any weeds in the poor soil of these hearts of ours, whilst none the less is it meet and right that we be "continually mortifying all our evil and corrupt affections."

Yet will we not despair, since we are privileged to ask for and to receive into ourselves Him Who is Incarnate Grace—the Heavenly Gardener Him-

self. Let us resolve, therefore, that when He wills sacramentally to enter the garden of the soul, we nevermore will say the gentle Master nay, but will yield it to the pressure of His unseen feet. So, truly, "the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

Let us make much of all thoughts which grow out of the martyrdom of the holy Innocents. All days and seasons which the Church hath set apart and solemnized are known to be so many days of special benediction to those who delight in communing with our Blessed Lord; then much indeed that is profitable may we gain from the festival of them who were among the firstfruits unto God and to the Lamb, and through whom our Lord ever saith: "Suffer little children to come unto Me."

In the deep grief which many mothers know for their own little ones who, it may be, suffered much and now "are not," they may have help in seeing this blessed gift of martyrdom as the seal of God's acceptance upon the sufferings of all innocents, for it is thus in a mysterious way that even the babes are helping to "fill up that which is behind" of the sufferings of Christ. There may be yet further help to mothers, as we make our very own the vision dear Mother Church has given us for the day's Epistle: "For they are without fault before the throne of God."

Let us try to get into our daily lives some practical effect of this holy day's special teachings. We may find lessons as to the sacredness of infancy, for out of it God hath called martyrs. And since innocency is a condition which thus has received special honor of God, we should be the more tender towards all those who are innocents—whether by reason of age or of constitution. Nor will we doubt that out of the fullness of Him Whose members they are, all gifts and all knowledge that any now innocently lack, shall one day be made up to them. Also, these martyr babes are types to us of the utter self-oblivion which should mark our devotions, for that is ever truest mortification which, like theirs, is offered without calculation.

From the Innocents' Day we must get something of their spirit with which to "follow their innocency." It is the same spirit which was manifested in her who said: "Be it unto me according to Thy word." Beholding in each of the lives of Christ's saints and martyrs a special manifestation of His own Life, we thus are "looking unto Jesus," and through His saints are helped of Him as we "daily endeavor ourselves to follow the blessed steps of His most holy Life."

## THE MISERERE.

AN EXPOSITION OF PSALM LI. WRITTEN DURING HIS IMPRISONMENT BY THE REVEREND FATHER, FRA GIROLAMO SAVONAROLA, OF THE ORDER OF PREACHERS, ob. 1498.

TRANSLATED FROM THE LATIN

BY THE REV. F. C. COWPER.

## III.

"Thou shalt sprinkle me, O Lord, with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow."

Because, O Lord, Thou hast loved truth, and hast shown unto me the undetermined and hidden things of Thy wisdom, I have conceived a great hope; and I have faith that Thou wilt not cast me away from Thy presence. Sprinkle me with hyssop, and I shall

be clean. Hyssop is a herb, humble, pungent, and aromatic. What else does it symbolize except Thy Son, our Lord Jesus Christ? Who humbled Himself even unto death, and that the death of the cross. Who, in the glow of His unmeasured love hath loved us, and washed us from our sins in His own Blood. Who, by the fragrance of His goodness, and meekness, and righteousness, hath filled the whole earth with a sweet savor. This then, is the hyssop wherewith Thou shalt sprinkle me—when Thou shalt pour forth upon me the efficacy of His Blood—when Christ shall dwell in me by faith—when, through love, I shall be united to Him, when I shall imitate the humility of His estate. Then I shall be cleansed from all my impurities. Then Thou shalt wash me in my tears, shed through the love of Christ. Then I shall travail in my groanings; I shall wash my couch every night, and water my bed with my tears. Then, too, Thou shalt wash me, and I shall be whiter than snow. For snow is dazzling white and cold. Therefore if Thou shalt perfectly have sprinkled me with hyssop, I shall be whiter than snow. For I shall be permeated with Thy supreme brightness, which surpasseth all corporeal splendor. And through it, being enkindled with the love of heavenly blessings, I shall resign all the dear objects of the flesh; having become cold toward things terrestrial, and set aglow toward things celestial.

"Thou shalt cause me to hear of joy and gladness; and the bones which have been humbled shall rejoice."

For then, O Lord, will I make my prayer unto Thee; and early in the morning, yea, in the beginning of Thy day, Thou shalt hear my voice. And I will hear what the Lord God will speak concerning me, when He shall speak peace unto His people. And Thou shalt give peace unto me, O Lord; peace shalt Thou give unto me, because I have trusted in Thee. Thou shalt cause me to hear of joy and gladness, when I hear what Mary heard. And what did Mary hear? Of her I speak who wept at Thy feet. What, then, did she hear? "Thy faith hath saved thee, go in peace." And I shall hear what the robber heard, "This day thou shalt be with me in Paradise." Therefore I shall have joy for the remission of sins: gladness for the promise of blessings. And shall I not rejoice, and shall I not be glad, when Thou hast granted pardon for all my sins? Then shall I begin to taste of joy, since Thou art good, O Lord. Then shall I learn to dwell in heavenly places. Then I shall say with the prophet, "How plentiful is Thy goodness, which Thou hast hid away for them that fear Thee!" Then shall I rejoice and be glad, and the bones which have been humbled shall rejoice. What are the bones which uphold the flesh except the forces of the rational soul, which support the weak fabric of my body, lest it should flow into all imperfections—lest the entire man should become flesh, and be wholly dissolved? Therefore these bones have been humbled, because the reason has been greatly enfeebled, and the will vehemently prone to evil. No longer does the flesh obey the reason, but the reason the flesh. I am unable to resist vice, because my bones have been humbled. And wherefore were they humbled? Because they have forsaken Thee, the fountain of living waters, and hewed them out broken cisterns, that can hold no water because they are not replenished with Thy grace, without which no man can live uprightly. For

without Thee we can do nothing. They trusted in their own virtue, which was not virtue. Therefore they failed, through their own foolishness. Therefore let Thy virtue draw near, O Lord, and the bones which have been humbled shall rejoice. Let Thy grace draw near. Let faith, which worketh through love, draw near. Let Thy virtues and Thy blessings draw near, and the bones which have been humbled shall rejoice. The reason also shall rejoice. The memory shall be glad. The will shall have joy. They shall rejoice exceedingly because they shall leap out of themselves. While they shall give themselves unto good works, they shall be stirred by a great virtue within them. Neither shall they fail. But, with Thy aid, they shall continue even unto the end.

"Turn Thy face from my sins, and blot out all mine iniquities."

Why, O Lord, regardest Thou my sins? Why numberest them? Why so carefully considerest them? Is there anything Thou knowest not? Because man is as a flower of the field, why regardest Thou not rather the face of Thy Christ? Woe is me! Why do I behold Thee incensed against me? I confess that I have sinned. But do Thou, O benignant One, have mercy upon me. Turn Thy face from my sins. Thy face is Thy knowledge. Turn, therefore, Thy knowledge from my sins. I speak not concerning the knowledge of mere apprehension, because Thou seest all things always; but concerning the knowledge of approval and disapproval: by means of which Thou approvest the deeds of the just, and condemnest unto reprobation the misdeeds of the wicked. Do not so take knowledge of my sins as to impute them unto me. But turn Thy face from my sins, that they may be blotted out through Thy mercy. Regard, O Lord, the soul which Thou hast created; look upon Thy image which Thou hast formed. For Thou madest it after Thy likeness. And I, wretched man that I am, have overlaid it with the image of the devil. Turn Thy face, O Lord, from the image of the devil, that Thou mayest not be angry at me. And look upon Thine own image, that thou mayest take pity on me. O merciful Lord! remember that Thou didst look upon Zaccheus, as he climbed into the sycamore tree; and didst enter into his house. Which Thou clearly wouldst never have done, if Thou hadst beheld in him the image of the devil. But because Thou sawest Thine image in him, Thou hadst compassion on him, and bestowedst upon him salvation. He promised to restore, fourfold, his ill-gotten gains, and to spend the half of his goods upon the poor, and he obtained mercy and salvation. I surrender myself wholly unto Thee. I withhold nothing for myself. I promise always to serve Thee with a true heart. I will perform my vows all the days of my life. Why, therefore, O Lord, dost Thou not behold in me also Thine image? Why considerest Thou my sins hitherto? Turn, I beseech Thee, Thy face from my sins—and blot out all mine iniquities. Blot them all out, I say, that not one may remain. For it is written: "Whosoever shall keep the whole law, and yet offend in one: he is guilty of all." Therefore he is condemned to Gehenna, which is the punishment of all sins that lead unto death. Blot out, then, all mine iniquities, that not one thing may offend Thee which can make me guilty of all.

(To be continued.)

### LETTERS TO THE EDITOR.

#### THE PUNCTUATION OF THE APOSTLES' CREED.

To the Editor of The Living Church:

In my younger days, a distinguished evangelical bishop explained the meaning of "The Holy Catholic Church," by the additional words, "The Communion of Saints," maintaining that the latter clause of the same article, was the Church's authorized exposition of the former, in proof of which he appealed to the comma. Here then is unfolded my objection to the comma, if it has or can have any such important meaning in the explanation of "The One Holy Catholic Church;" nor have I been able to find any authority for it, in any of the liturgies ancient or modern, with the single exception of the American edition of 1845, which has since been abandoned.

Undoubtedly Pearson treats of "The Communion of Saints" as a part of one and the same article, with "The Holy Catholic Church," but in his book he has the semi-colon and not the comma between the two parts of the article; and though the one grows out of the other, yet he takes special pains to show the difference between them, as for instance that the "saints" of the Holy Catholic Church by Baptism may not all be "the saints" of the blessed communion of the living and the dead! Then moreover, as if to show the difference more plainly, Pearson has a long note upon the later origin of that clause of the article, without deciding the question as to the time of its insertion in the Creed. But it was not in the Roman and Oriental Creed expounded by Rufinus; not in the African Creed expounded by St. Augustine; not in any of the old Greek creeds; not in that of Eusebius given in the Council of Nice; not in the Jerusalem creed expounded by St. Cyril; not in that of the council of Constantinople; not in the Ephesine council; not in either of the expositions under the name of St. Chrysostom. From one passage in Pearson, too long to quote, I judge that his object in making "The Communion of Saints" a part of one and the same article with "The Holy Catholic Church" was not to increase the number of the articles beyond the sacred "Twelve"—one for each of the Apostles—an idea which many have followed, but which, in my judgment is rather fanciful than real. However, Blunt treats them as separate articles, and so does Sadler in his manual of instruction. Before the Holy Catholic Church is the question: "What is the next article of your Christian Faith?" and before "The Communion of Saints" is the question: "What is the next article of the Creed?"

A learned friend, whose name I do not feel at liberty to mention, but which would command universal respect, has written to thank me for my defence of the old English punctuation, and says in his letter what I did not know before, that "the comma is the Roman Catholic punctuation and the Presbyterian. For it says either (R. C.) that the Holy Catholic Church is the Communion of Saints, or (the P.) the Communion of Saints is the Holy Catholic Church, as either may be subject or predicate"—to my mind a curious fact illustrative of the meeting of extremes. But why it is that so sound a divine as Father Hall should persist in defending the comma is an enigma; nor can I see that there is any difference between us as to the meaning of either clause of the article, though his language, unexplained, would justify the Calvinistic idea.

In conclusion please allow me to say, and I hope without offence, that in my judgment Father Hall has backed down completely, from his original position. His first point in favor of the comma was that "it is the reading of the Standard American Book." But as that standard is now against him, he makes no further mention of it. His second point was in opposition to the authority of the English Book, because, as he said, "The English pointing seems to have had musical recitation chiefly in view." But as the Apostles' Creed has never been pointed either for singing or "musical recitation," the authority for its punctuation remains unimpaired.

However a new point is now made, viz., that "the punctuation as it has descended to us, through the English Prayer Book, has, I imagine, no Ecumenical authority or sanction." In this our dear father is undoubtedly right, for I never heard of any pretension to any such authority. But that which we find in every English Book and which was never changed, except in one solitary instance, in a short-lived American Book, has what may be regarded, without irreverence, the sanction of the whole English Church. Not an authority which should be lightly disregarded however small the wee little point.

But again, Father Hall says: "I can hardly imagine that Dr. Bolles is serious in his contention that 'The Communion of Saints' gives 'a fresh object of faith,' distinct from that expressed by 'The Holy Catholic Church.'" Now on looking over my article, I do not find the expression, "a fresh object of faith." What I said, speaking of Pearson, was, that though he treats it as a part of the same article, yet he shows it to be altogether a new object of faith, growing out of "The Holy Catholic Church." However I am not unwilling to say "fresh," provided we accept the dictionary meaning of that word, as "something not impaired by time or use," or as something never producing "satiety," which is the meaning of the word in Shakespeare—in which sense "the Communion of Saints" is always fresh.

Again Father Hall says, "that to maintain that the two clauses, 'The Holy Catholic Church,' and 'The Communion of Saints,' refer to one and the same object of faith—the mystical body of Christ, which is the blessed company of all faithful people, involves neither a denial of the authority of the Church nor indifference to its legitimate organization and ministry." In all this Father Hall and myself are perfectly agreed, both clauses do refer to one and the same object of faith, nor am I willing to yield to any one in my belief in the Holy Catholic Church as the mystical Body of Christ both on earth and in heaven. But if what is stated be true, then why place a mark of punctuation between the clauses which authorizes or even suggests the heresy of a denial of the legitimate organization and ministry of the Church here on earth. Such is my objection to the comma, which is the subject under discussion. Not the meaning of either of the clauses of the article, as all true Catholics understand them; not that "The Communion of Saints" does not grow out of the Catholic Church, and is not its crowning glory, just as the Ascension of our Blessed Lord is the crowning glory of His Incarnation; but that the comma, as some people understand it, makes the one an explanation of the other and not its coronation; and hence destroys in some respects the ac-

tual meaning of both the clauses. And in as much therefore as there is no authority for that mark of punctuation, I see not how it can be maintained by any Catholic Churchman.

JAMES A. BOLLES.

[We think that this subject has been sufficiently discussed in these columns.—ED. L. C.]

#### THE HOLY EUCHARIST OFFERED "WITH INTENTION."

To the Editor of The Living Church:

As I notice with extreme regret that some partisan writers and speakers are referring to this expression, "celebrating the Holy Eucharist with intention," in an invidious way, and are endeavoring to make controversial capital out of it, I beg leave to write a word for peace.

In *The Church Magazine* for November, 1887, on pp. 466-7, occurs; these words by the late Bishop Stevens, in his autobiography: "I love to think that when I pray to Him He does answer, and it is for me to look for His answers in the workings of His Providence. David's petition is one which I delight to make my own when he says, 'O Lord, in the morning will I direct my prayer unto Thee,' and will look up.' Not only pray, but pray with a direct and specific purpose, assured that He to Whom the prayer is directed will hear and answer; and not only pray with a direct prayer to a prayer-hearing God, but, after I have sent the prayer on its heavenly message, will look up to watch for the coming down of the answer," etc., etc.

Praying with intention is praying "with a direct and specific purpose, assured that He to whom the prayer is addressed will hear and answer," and certainly the celebration of the Holy Eucharist, which is the Church's great intercession, her highest form of prayer, "with intention," is nothing more than what the words of the late Bishop express. The marvel is, that any priest can stand at the altar, and not celebrate with intention. Bishop Stevens' words give the content of the phrase, "with intention." Let us have peace.

FREDERICK W. TAYLOR.

#### AID FOR WUCHANG.

To the Editor of The Living Church:

It would perhaps be of interest to you and your readers to know that a subscription has been started among the students of the General Theological Seminary, New York, for the benefit of the work of the Church in Wuchang, China. The subscription is intended simply as an expression of sympathy and interest in their work as missionaries of the Gospel in that distant field, as will be seen from the following which heads the subscription paper:

"We, the undersigned, students of the General Theological Seminary of the Church in the United States, realizing the difficulties and discouragements attending the undertaking of a new and untried field of labor, and appreciating the faithfulness and devotion of the Rev. Messrs. Partridge and Graves as priests and missionaries of the Church, desire by this special offering for the work of Christ in the jurisdiction of Wuchang, China, to express our sympathy with and interest in their labors. In starting this movement it was placed upon the broad basis of sympathy and interest in their work as missionaries of the Church undertaking what is to them a new and untried field of labor, so that it might be joined by students of all shades of Churchmanship, and it has been signed by high, low, and broad on that basis. In other words, we appreciate Christian manli-

ness and devotion, and—with all due deference to powers that be—believe in fair play.

P.

THEODOTUS REDIVIVUS.

To the Editor of The Living Church:

I knew the Church had many aspects of work, but I did not know that she had "purely humanitarian aspects" until it was so stated in last week's Churchman. I always thought the Church was one, at least upon the Divinity of Christ, and would prefer to continue in the same mind even if I have to confess that the classic Churchman has made for once a rather un-cholarly lapsus penne. I would not call attention to it, but too many of our preachers make the same mistake. TRINITARIAN.

CHRISTMAS ADDRESS

Of the Carriers of The Church Advocate, to its Patrons.

(We are indebted to our good friend the Rev. W. A. Harris, for the following Christmas Address, of the Lexington, Ky., Church Advocate for 1835, then edited by the Rev. Harry Roswell, who died many years ago, after a long and highly esteemed rectorship of Trinity church, New Haven, Conn. As a forcible reminder of the questions, which stirred the religious world half a century ago, we think it worthy of a place in our columns: and the "great boldness" with which men then strove for the faith of the Gospel's worth of our imitation in the present day. We print it exactly as we find it.)

Old thirty-five is nearly gone, Good Churchmen all in Lexington; Soon thirty-six will be our date, Good patrons of the Advocate. We pray you, lend a little time To listen to our humble rhyme, And get a little information, Without much trouble or vexation.

"What is the CHURCH?" all men inquire Some say, "A building with a spire, Where gentlemen and ladies go To lounge away an hour or so." Some say: "The Church, the Kingdom come Is every sect in Christendom, New-Lights, and Quakers, and Socinians, As many CHURCHES as OPINIONS. Some say, (to whom much praise is given) "'Tis all good folk in earth and heaven, But who they are we cannot tell— The Church is quite INVISIBLE."

If such is then their dubious state, What says the "little Advocate?" "The Church is all that mighty host, In every land, in every coast, Baptized and taught, through heavenly love By those COMMISSION'D from above To spread the tidings of salvation, IN EVERY AGE and EVERY NATION."

But hark! we hear our neighbors cry, "What prejudice and bigotry! Surely that rule *ut churches us*— How monstrous and incongruous What arrogance! what zeal intrusive! For a small sect to be exclusive!"

EXCLUSIVE did our neighbors say? Tell us, good reader, what are THEY!!! Should we be deemed exclusive, when ELEVEN-TWELFTHS of Christian men Within our limits are included? And only ONE SMALL TWELFTH excluded? A twelfth, which left the way we go Less than three hundred years ago; But now in mercy meek and civil, Consign us all to pop or devil, Or rank us with that wicked one, The scarlet dame of Babylon.

Yet even these we trouble not, But wish them all a happier lot; Again repeating and again, "We hate the ERRORS, not the MEN." Fain would we meet them on the ground Where holy men of old were found, Where Peter held the heavenly key, Where blessed Paul rejoiced to be! Where Christians long in UNION trod The peaceful path that leads to God, In UNION ate the Gospel feast For Fourteen hundred years at least.

But mark—we never can come down To the low ground they stand upon; We cannot leave our noble craft To sail upon their crazy raft, Which tost by faction's stormy breezes May in a moment fall to pieces Our lot within THE ARK is cast, We nail our colors to the mast, Our banner to all eyes unfurl'd— THE ARK ALONE can save THE WORLD.

OPINIONS OF THE PRESS.

The Church Calendar, (Buffalo.)

THE HISTORIC EPISCOPATE. — We still cling to the belief that there is not merely was—a "Historic Episcopate," and that without it or apart from it we could have no claim to call ourselves, or ask men to account of us, as "ministers of Christ, and stewards of the Mysteries of God." We can have entire respect for the utterly opposite views of one who is not a minister or member of this Church; we have none whatever for a man who stands to minister before God by virtue of an ordination at which he scoffs in word or act. And this is unquestionably the belief and feeling of the large majority of all the members of this Church, at this day, as well as the unmistakable language of her Ordinal and of every word of the Prayer Book.

The Church Year.

THE EIRENIKON. — The little unpleasant matter of the China mission seems to have been amicably adjusted by those immediately engaged in that work. The Bishop of the jurisdiction has spoken kindly and with dignity as becomes one charged with so weighty a responsibility as the care of the churches. The clergy have submitted gracefully to his rule as men under such authority should. The whole matter ought to rest there, and especially should the Churchmen of this country refrain from criticism, since those in the field must be best fitted to judge of what its necessities are. We have had a good deal of discussion of late about Apostolic Succession. Let it be remembered that the least that it can mean is some kind of apostolic authority vested in the bishop. The bishop of a missionary jurisdiction is an expensive luxury if he does not have the authority necessary to control the work of his Deacons and for the use of that authority he is responsible only to God and the laws of the Church.

The Church Record.

CHURCH UNITY. — By the way. Has any denomination offered yet to sink anything "denominational" for the sake of unity? Anything as precious to them, for instance, as the special forms of worship in the Prayer Book are to us? We do not remember any advances on this line. Presbyterians propose to make the terms of full intercommunion even harder than those proposed by the bishops. The bishops did not stand for anything whatever that can be fairly called denominational; for episcopacy is not peculiar to this Episcopal Church, but it is held to-day by an immense majority of all the Christians in the world, as it was for centuries by all Christians whatsoever. If episcopacy had no clear title older than three hundred years; if before that time for a thousand years and more some other form of Church government had prevailed universally, any other form being absolutely unknown, would "Episcopalians" be deemed very gracious if they insisted as a condition of unity, that all who adhered to historic polity should come over to their modern polity? We throw not. When the denominations generally are willing to sacrifice their "peculiarities" as freely as "Protestant Episcopalians" offer to do, unity, as an accomplished fact will be near at hand.

The Churchman.

THE MISSIONARY CANON. — The article by the Bishop of Kentucky upon the present missionary canon is both interesting and startling. It raises a very grave question in a spirit of entire loyalty to the Church. It must be received and reflected upon by its readers in the same spirit of earnestness and loyalty. Yet the proposition, startling as it may seem, is really a simple one. It is a suggestion that American Churchmen should adopt the plan of missionary work pursued by English Churchmen whose success has been great in missionary enterprises. We have a single point to make and it is this: The able board of managers of the Domestic and Foreign Missionary Society have labored diligently and earnestly and have found themselves constantly beset with difficulties. Possibly this is due to the fact that the organization of the missionary society is unchurchly. It is an imitation of the American Board and the American Board is on the face of it a make-shift for the Church. It was necessary that Congregational churches which were inherently independent and separate,

should be united by some organization that would give them the effective power of a national Church; hence the American Board. But the Church is, itself, a missionary organization expressly framed by its Divine Head for missionary work. The episcopate is essentially, and from the outset a missionary board and bishops are the missionary agencies. The Bishop of Africa and the Bishop of Japan and the Bishop of Utah, are ex officio superintendents of the Church's work in their respective jurisdictions. This is possibly the true teaching and the final teaching of the argument by the Bishop of Kentucky.

The (London, Church Review).

ROMAN ARROGANCE. — The portions of Christendom where Papal rule is acknowledged may be all that he is sure to claim—full of grace, full of beauty, full of power—and Anglicanism may be graceless, deformed, and feeble, but that will go no way towards establishing the Papal theory. It is more to the point to remind the Ultramontane that in his own sphere he has a great deal on hand, and far more than he seems able to manage. It is more to the point to urge upon him the practice of that grace and humility which is the characteristic virtue of Christ's followers, but in which he has been from almost immemorial time notoriously deficient. It is more to the point to remind him how much with him, as well as with us, the human has mixed with that divine in which perhaps both of us possess a share. \* \* \* \* Finally, to our kind friends who reply to us when we ask them nothing, and who will not allow us to manage our own domestic concerns, we respectfully propose the question: Are you able to manage your own? You have largely lost the Teuton; do you not behold melting away before your eyes the intellect and culture of the Frank? As for us in England, our sufferings are great, but they have come to us through Ultramontane sins, and God is bringing good out of evil. But our losses, which are recoverable, and which we are recovering, are not as deplorable as your loss of three-fourths of the ripening manhood of the French nation. And those whom we have lost are still religious—taken with ourselves are the "most religious people" in Europe, while your straying children are anti-Christians, full of animosity and malice. But "you are not responsible!" Well, this is the voice of pride, which has been the perpetual bane of Papal Christianity. Until you modify this temper and condescend to examine with us the question: What was the probable design of Providence in permitting the Reformation? the barrier between us is insuperable, and in the meantime we have to recommend you to mind your own business.

DIAMOND DYES



COLOR EVERYTHING.

Unequaled for Silk, Wool, Cotton and all Fabrics and Fancy Goods. Brilliant, Durable and Economical. Any one can use them.

32 COLORS—10 CENTS EACH.

Remember, these are the only Pure, Harmless and Unadulterated Dyes.

Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless.

We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

THE DIAMOND PAINTS,

GOLD, SILVER, BRONZE and COPPER

For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also Artists' Black for Ebonizing. Sold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and making ink.

WELLS, RICHARDSON & CO., Burlington, Vt.

WARREN'S Dress Stays Made in three styles, thread, cloth, and satin covered. For sale everywhere.

What is Scrofula

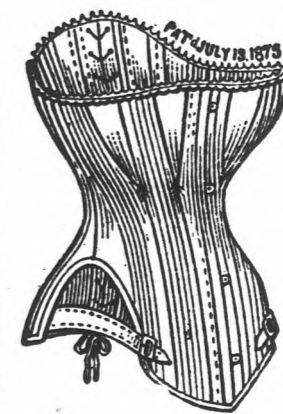
It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

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

100 Doses One Dollar



1,200,000 LADIES NOW WEAR THE Duplex! CORSET.

Comfortable, Elegant, Perfectly Healthful, and the Most Durable known to the trade.

Double Bone! Double Seam! Double Steel!

ONE DOLLAR.

SOLD EVERYWHERE.

New York Office and Warerooms: 15 and 17 Mercer Street.

Bortree Mfg. Co., Jackson, Mich.

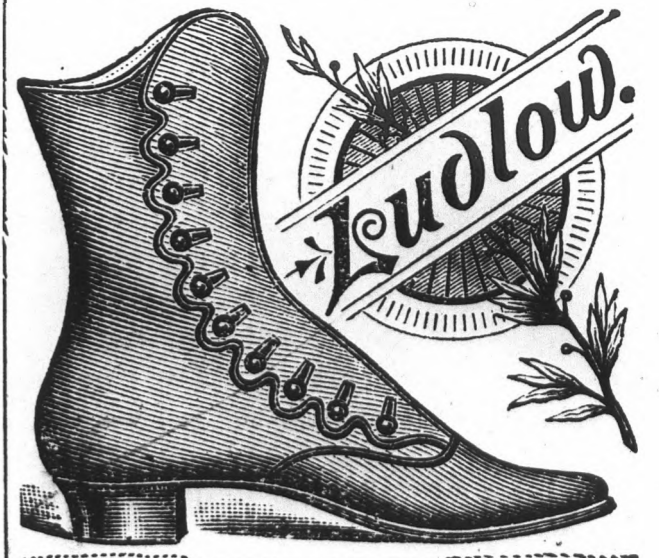
MUNN & CO. PATENTS NEW YORK. ESTABLISHED 1846. After Forty years' experience in the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries, the publishers of the Scientific American continue to act as solicitors for patents, caveats, trade-marks, copyrights, etc., for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries. Their experience is unequalled and their facilities are unsurpassed.

Drawings and specifications prepared and filed in the Patent Office on short notice. Terms very reasonable. No charge for examination of models or drawings. Advice by mail free.

Patents obtained through Munn & Co. are noticed in the SCIENTIFIC AMERICAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands.

This large and splendidly illustrated newspaper is published WEEKLY at \$3.00 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. It contains the names of all patentees and title of every invention patented each week. Try it four months for one dollar. Sold by all newsdealers.

If you have an invention to patent write to Munn & Co., publishers of Scientific American, 361 Broadway, New York. Handbook about patents mailed free.



THE "LUDLOW" SHOE has obtained a reputation wherever introduced for "CORRECT STYLE," "PERFECT FIT," "COMFORT AND DURABILITY." They have no superiors in Hand Turns, Hand Welts, Goodyear Welts, and Machine Sewed. Ladies ask for the "LUDLOW" SHOE. Try them and you will buy no other.

G. F. Wasse's, Agent, 360 State and 17 Clark Sts. Chicago. All sizes widths and styles from \$3.00 to \$7.00. Mail orders receive prompt attention.

The interest taken in the beautiful picture "Christ before Pilate" is simply wonderful. The Judd Publishing Co. of New York, so long and well-known in connection with the American Agriculturist, has reproduced this picture and also a companion picture "Christ on Calvary" which promises to equal it in interest. See this advt. in another column.

THE MISSOURI AND KANSAS FARMER, published monthly at Kansas City, Mo., has reduced its subscription to the remarkably low rate of 25c per year. The FARMER is a large and handsomely printed paper, containing eight pages, with six columns on each page—and every one of them twenty inches long. A subscriber to this journal will get 576 of such columns in a year, all for 25c. It is the cheapest paper printed.

**For Cough, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bronchial Troches."** Sold everywhere. 25 cents.

**Consumption Surely Cured.**

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,  
T. A. SLOCUM, M. D., 181 Park St., New York.

**Advice to Mothers.**—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

**Many People refuse to take Cod Liver Oil** on account of its unpalatable taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

**Catarrh, Catarrhal Deafness and Hay Fever.**

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured, in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

**HINTS FOR HOUSEWIVES.**

**DEEP Spanish lace** with a bold design of roses or primroses, when too soiled for further use as it is, can be painted for mantel drapery or border for table cover of light material.

A **PRETTY design** for a centre piece for the dining table is a straggling blackberry vine with berries in stages of ripening. The leaves are done in wash silks, Kensington stitch; the tiny white blossoms in satin stitch, while the berries are in shaded beads. The ends of the cloth should be fringed with a hemstitched border above.

THE perplexing question of what to do with overshoes when they can be dispensed with can be solved by making a bag like a large envelope, open at the end, of dark gray linen. It should be lined with the lightest obtainable rubber-cloth. The bag is fastened by an elastic band attached to the flap. Slipper and shoe cases can be made in the same way, using other material.

**SCRAP BASKET.**—This pretty and useful scrap basket is crocheted out of ecru macramé or seine twine. The shape is formed over a piece of stove pipe. Begin to crochet it on the bottom. Make a chain of three, join it and crochet the entire bottom in single crochet stitch. When you have it the desired size, crochet the sides in a double crochet stitch making two open rows to run the ribbon through. This is done with a double crochet in every third st. with chain of two between. When it is completed stretch it over the pipe and stiffen it with boiled starch; about a pint will be required. Into this dissolve five cents worth of common glue. (use it while hot); when it is dry slip it off the pipe. If it should stick, loosen it around the edges with a knife. Give it a coat of the same on the inside, and a second coat all over. Bronze it on the inside and out, or if you prefer, a coat of shellac. Run bronze colored ribbon through the open rows, with a bow of the same on the middle row.

**PAINTED LACE FOR A FRIEZE.**—A room that has an ugly or inharmonious frieze may be beautified by taking a long band of Nottingham lace of the narrowest width, with a pretty floral pattern and painting it in the following manner: Stretch three folds of soft material over an extension table, and fasten the lace lightly on top. Use the Winsor & Newton colors, diluting with water in which gum-arabic and a very little sugar have been dissolved; put this first in the saucer, then the paint, a small quantity at a time, rubbing well with the finger until of the proper consistency. It takes some practice to know just how much color to put on the brush, which should, for any but the smallest figures, be a flat one of hog's hair; it is best to experiment first on one corner, or a piece of muslin, and keep just sufficient color on to moisten, not soak, the brush. Let the work dry thoroughly before taking out the tacks and slipping into position the remainder of it. "Make haste slowly" in this as in all other painting where the best effects are sought for. Stretch the Nottingham slightly in putting up, and fasten above and below, as well as in other places where needed, with tiny galvanized tacks that pass unnoticed. If there is a picture rail, the scalloped border of the lace can be cut off as the rail will hide the cut edge, but if it is desirable to retain this edge, use two or three shades of one color on it, or two, not more, contrasting colors: pink and gray are effective, while blue and cream combine well.

**LADY'S CROCHETED SKIRT.**—Materials. —12 ounces of Berlin wool, and a medium-sized crochet hook.

Make a chain of 105 stitches.  
First 10 rows in plain Afghan stitch, back and forth, without any increase or decrease.  
11th row.—Take up seven loops, work back in plain Afghan stitch.  
12th row.—Pick up 14 loops, work back in plain Afghan stitch, continue increasing in each row 7 stitches until you reach the 24th row, which will have 98 loops.  
Next 21 rows plain Afghan, taking up all the loops.  
Next 13 rows like 11th, to the 24th.  
Next 20 rows plain Afghan stitch using all the loops.  
Next 18 like from the 11th to the 24th rows.  
Next 10 rows plain Afghan stitch, using all the loops.

The 105th row completes half the skirt, and to form the other half just reverse the directions. Then crochet the skirt together, the widened edges making the fullness for the back, leaving an opening for the placket hole.

For the border, make a chain of 24 stitches and work 8 rows plain Afghan stitch, then eight rows Afghan stitch, taking the loop from the back. Repeat these 16 rows 11 times more. Crochet the strip together, and crochet a row of picots on top and bottom, sew on to the skirt. On top of skirt crochet a row of loops formed by one chain, miss one stitch, one long crochet, all the row.



Per Year, 25c. KANSAS CITY, Mo., U. S. A. Six Months, 15c.

The MISSOURI AND KANSAS FARMER is the cheapest paper in the whole wide world. It has eight large, clean-printed pages, with six columns of matter on each page. Every number contains a large map, showing the best portions of Missouri, Kansas and Arkansas for settlers to locate in; showing the counties and giving the number of acres of Government Land remaining open to homestead, pre-emption, soldiers' claim and private entry in each county. Every number contains the Government Land Laws, telling all about how to enter Government Lands. Every number contains descriptions of the counties, towns and townships, telling all about the soil, water, minerals, climatic influences, etc., the prairie and timber lands, and their adaptation for farming, fruit growing and stock raising. Every number will be worth more to you than the price for a whole year. Send for it now—do not delay. It will be mailed to any address in the United States, Canada or Mexico for the trifling sum of 25 cents per year. If more convenient for you, you can send the amount in 1-cent or 2-cent American postage stamps. Write your name plainly, and give your town, county and state. [Always tell what paper you got this advertisement from, when you write.] Address, **M. & K. FARMER, P. O. Box "B," KANSAS CITY, MO.**

If you do not send at once, be sure you cut this advertisement out and save it for reference, as it will not appear in this journal again. Do not put it off—days are dangerous—attend to it NOW.

**The Ideal Shakespeare.**

The text complete in 12 volumes, Long Primer type, fine heavy paper, bound in fine cloth, gilt tops, price \$6.00; half Morocco, \$7.50; postage 90c. The Same, on lighter paper, bound in 6 vols., cloth, \$3.00; postage 60c. The separate plays, in paper covers, each 7c., or 20 plays for \$1.00. The Merchant of Venice sent as a sample (showing type, form, etc.) for 3c. An Extra Volume giving glossary, concordance, etc., will be published soon in uniform style.

- "The cheapest, and clearest-typed edition I have ever seen."—MAURICE THOMPSON.
- "The type is large enough to make the reading a pleasure."—Morning Star, Boston.
- "Conspicuous for its handy size, neat typography, and low price."—Journal, Indianapolis.
- "It is an edition to make one want to read Shakespeare anew, and 'right off.'"—Times, Hartford.
- "To see it is to desire it, and to possess it is a satisfaction."—Christian Intelligencer, New York.
- "We call this the neatest, completest, and cheapest edition of Shakespeare ever offered to the public."—Express, Easton, Pa.
- "An admirable edition, and its cheapness and superior quality combined are most remarkable."—Lutheran Observer, Philadelphia.
- "The volumes grow in beauty as they are mated, and the full set will be a matter of just pride."—Herald of Gospel Liberty, Dayton, O.
- "They are of wonderful cheapness. It is really 'ideal' in typography, form, and all mechanical qualities."—Christian Secretary, Hartford.
- "It is really the act of a literary philanthropist to put Shakespeare in so attainable a shape before the world."—Commercial Advertiser, Buffalo.
- "If a handy volume, in large, clear type is wanted, there is nothing to compare with this for cheapness and excellence."—Ch. Cynosure, Chicago.
- "One of the handiest editions published. Of its cheapness we need say nothing. Alden and cheapness are synonyms."—Churchman, Toronto.
- "A welcome surprise, and cannot fail to prove a great success. Good enough and cheap enough for any one."—Methodist Recorder, Pittsburgh.
- "We are pleased more than ever with the beautiful typography and mechanical execution of this great literary production."—Christian Leader, Cincinnati.

"Something which we have long desired to see is the Ideal Shakespeare. All who can buy books at all can afford this convenient and excellent edition."—Universalist, Chicago.

"Has brought Shakespeare to life again in the most comely form, in a literary sense he ever wore. The twelve handsome volumes are a library fit for a king."—Herald of Gospel Liberty, Dayton, Ohio.

The Literary Revolution Catalogue (84 pages) sent free on application. ALDEN'S publications are NOT sold by book-sellers—no discounts allowed except as advertised. Books sent for examination before payment, satisfactory reference being given.

**JOHN B. ALDEN, Publisher, NEW YORK:**  
393 Pearl St.; P. O. Box 1227. CHICAGO: Lakeside Building, Clark and Adams Sts.

**The Great Church LIGHT.**  
FRANK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRANK, 551 Pearl Street, N. Y.

**A PAIR OF SMILING BABIES**  
of water color reproductions from the Originals by Ida Waugh, the celebrated children's artist. Size 12 x 17 inches on "rough boards," such as artists use for water color painting. Are so natural it would require close inspection to distinguish them from the originals. "Brown Eyes" and "Blue Eyes." They are about a year old, and call forth expressions of delight from all beholders. Also a Charming Illustrated Story Book of smiling and happy children. A folio of 25 pages, crowded full of pleasing stories and illustrated with original gravings from original paintings. The cover is a life size head of a golden haired girl about two years old on front cover. 18 baby heads in different positions on the back cover. The babies alone are worth what we ask for both book and babies. To appreciate, you ought to see the winsome babies. They are sure to please. Money refunded if not satisfactory. Do not wait until all are sold, but order at once. Price 50 cents postpaid.

Read the Following Flattering Testimonial.  
MY DEAR SIR: I am only an amateur of art. I have had however considerable opportunity, by seeing most of the galleries of our country, and many in "Europe." The beautiful prints, a Pair of Babies and accompanying book of "High Art," are equal, if not superior, to anything I have seen of English production. The Book rejoices my seven year old granddaughter, as well as her aunts and myself.  
Law Office, Waverly, Tioga Co., N. Y. WM. FISKE WARNER.

**DANIEL AMBROSE, 45 Randolph Street, Chicago, Illinois.**

ASK FOR  
**Colgate's Toilet Soaps**  
OVER 100 VARIETIES  
ADAPTED TO EVERY TASTE AND USE.  
COLGATE & CO.  
CASHMERE BOUQUET  
TOILET SOAP  
EXQUISITELY PERFUMED  
YIELDS A CREAMY LATHER SOFTENING  
AND BEAUTIFYING THE SKIN.  
COLGATE & CO. NEW YORK.

WE WANT EVERY  
**HOUSEKEEPER**  
TO HAVE A SAMPLE OF  
**ELECTRO-SILICON**  
20 YEARS IN HOUSEHOLD USE  
THE BEST  
**SILVER POLISH**  
which will be sent free on receipt of address, with name of this paper. Full sized box, postpaid for 15c. in stamps. For sale everywhere.  
See that full name **ELECTRO-SILICON** is on each box.  
THE ELECTRO SILICON CO., 72 John St., New York.

**POZZONI'S**  
MEDICATED  
**COMPLEXION**  
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts.  
In stamps by J. A. POZZONI, St. Louis, Mo.

**FULL WEIGHT PURE**

**DR. PRICE'S CREAM BAKING POWDER**

**MOST PERFECT MADE**

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. New York. Chicago. St. Louis.

**GRATEFUL-COMFORTING.**

**EPPS'S COCOA.**

**BREAKFAST.**

"By a thorough knowledge of the natural laws which govern the operation of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & Co., Homoeopathic Chemists, London, England.

**COLUMBUS**

**Buggy Company,**

**COLUMBUS, OHIO,**

Manufacturers of FIRST-CLASS

**Buggies, Surreys, Phaetons, Park Wagons, Light Carriages.**

Our work is fully guaranteed and absolutely reliable.

**BEST** For Livery Service!  
For Family Service!  
For Pleasure Driving!

Points of Superiority: Superior Material and Workmanship, Fine in Finish, Easy in Riding Qualities, Light in Draft,

**Unsurpassed in Durability,**

Cheapest for Quality of Goods in the World.

To accommodate our Northwestern Customers we have opened a Branch at Chicago under management of

**H. C. Staver Implement Company,**

15, 17, and 19 West Lake Street, and invite the Public to call there and examine samples and get prices before purchasing.

**MASON & HAMLIN ORGANS.**

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with the best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant. Pianos and Organs sold for cash or easy payments; also rented.

**MASON & HAMLIN ORGAN & PIANO CO.**  
154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N.Y.  
149 Wabash Ave., Chicago.

**KNABE**

**PIANO FORTES**

UNEQUALLED IN

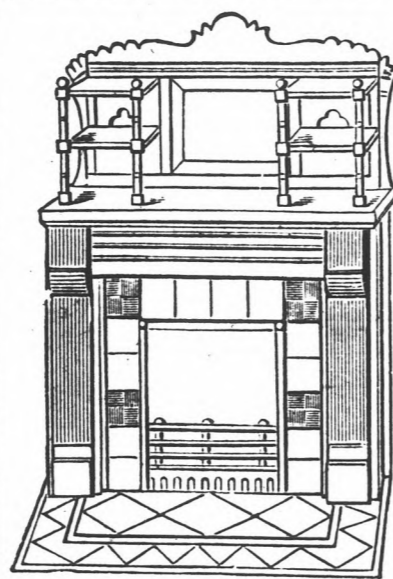
**Tone, Touch, Workmanship & Durability.**

**WILLIAM KNABE & CO.**  
Baltimore, 22 and 24 East Baltimore Street.  
N. Y., 112 Fifth Ave. Washington, 817 Market Space.  
**A. REED & SONS, Sole Agents,**  
136 State Street, Chicago.

**PIANOS AND ORGANS.**

**ESTEY & CAMP.**

333 State, and 49, 51, 53 Jackson Streets.  
The Great Piano and Organ Emporium for the West. Decker Bros., Estey, and Mathussek pianos, Estey Organs. Popular prices, easy terms.



HARDWOOD MANTEL.  
BEVEL FRENCH MIRROR,  
BRASS FRAME,  
GRATE AND GLAZED

**TILES**

IN STORE,  
**\$25.00.**

Chas. L. Page,  
337 & 339 Wabash-Av., Chicago.



Falls of the Sioux River at Sioux Falls, Dak., 6,000 horse power

SIoux FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great State in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective States. It has five great lines of Railroad, the Chicago, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central, and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water-power, territorial school for mutes, Baptist and Episcopal Colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargains that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and one half miles of the centre of business for from One to Two Hundred Dollars each.

Send for maps, pamphlets, and full information to

**PETTIGREW & TATE,**

SIoux FALLS, DAKOTA.

W. L. DOUGLAS' \$4 SHOE, the original and only hand-sewed welt \$4 shoe in the world, equals custom made hand-sewed shoes, that cost from \$6 to \$9

**W. L. DOUGLAS \$3 SHOE.**

The only \$3 SEAMLESS Shoe in the world, without tacks or nails. Finest Calf, perfect fit, and warranted, Congress, Button and Lace, all styles toe. As stylish and durable as those costing \$5 or \$6. Boys all wear the W. L. DOUGLAS \$2 Shoe.



W. L. DOUGLAS \$2.50 SHOE is unequalled for heavy wear. If not sold by your dealer write W. L. DOUGLAS, Brockton, Mass.

**AGENTS WANTED FOR**



**THE GREAT CHILDREN'S BOOK OF THE DAY.**

It is full of the choicest pictures and stories for children from 8 to 15 years of age, and a work that parents as well as children will thoroughly enjoy.

208 PAGES, 42 OF WHICH ARE BEAUTIFULLY PRINTED IN RICH COLORS ON STONE.

Nearly 40 authors, and all of them first-class. A magnificent cover printed in ten colors. The above cut gives a faint idea of how the book looks except that it is 9 1/4 inches high by 7 1/2 inches wide, and is about an inch thick. We cannot begin to tell you of the added beauty that 9 more colors gives it. We will send a copy of the book prepaid to any address for \$1.25.

**Stories from the Treasure Box.**

The Treasure Box is divided into 5 parts and called "Stories from the Treasure Box," and each part sold for 30 cents. Send 30 cents and see what the book is like. Agents Wanted.

**DANIEL AMBROSE, Publisher,**  
45, 47 and 49 Randolph St., - Chicago, Ill.

**\$250 EVERY MONTH**  
1,000 LIVE AGENTS WANTED at once. Our Agents Outfit, a beautiful SATIN-LINED CASEK OF SILVERWARE, sent free. Write for it. Address WALLINGFORD SILVER CO., Wallingford, Conn.

**DRESS PATTERNS FOR HOLIDAY PRESENTS.**

**James McCreery & Co.,**

During the interval preceding Christmas, will offer attractive inducements in Dress Patterns and Robes, suitable for holiday presents. 300 Diagonal Patterns at \$2.50; 500 Serge Patterns at \$3.50; 750 Satin Prunelle Patterns at \$5.50, and a variety of Checks, Stripes, and Beige Mixtures—strictly all-wool materials—at very low prices. 800 Pattern Dresses have been placed on our Novelty Dress Goods Counter at \$7.50 each. Every pattern contains an ample quantity of plain material and Velvet trimming. A limited number of Imported Camelette Robes with Jetted Cloth in white and colors reduced to \$15.00. Also call attention to a large quantity of short remnants of Dress Goods marked at less than half former prices.

Broadway and 11th Street, New York.

**THE GREAT AMERICAN TEA COMPANY**

**GOOD NEWS TO LADIES.**

Greatest Bargains in Teas, Coffee, Baking Powder and PREMIUMS. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

**LEPAGE'S LIQUID GLUE**

THE ONLY GENUINE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitators copying us in every way possible. Remember that THE ONLY GENUINE LePage's Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS. Sample by mail 20c. stamps.

**RIFLES GUNS**

Why is Chicago headquarters for FIRE ARMS? We are shipping daily to all parts of the United States, Fire Arms and Sporting Goods at LESS THAN MANUFACTURERS' PRICES. Write for CATALOGUE. 53 State St., CHICAGO.

**BAILEY'S COMPOUND**

Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

**MENEELY & COMPANY,**

WEST TROY, N. Y., BELLS,

For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

**McShane Bell Foundry**

Finest Grade of Bells, &c. CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

**BUCKEYE BELL FOUNDRY.**

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

**CLINTON H. MENEELY BELL COMPANY.**

TROY, N. Y.

Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

**Stained Glass.**

FOR CHURCHES, Manufactured by George A. Misch, 217 East Washington Chicago, Illinois