

The Living Church.

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

Vol. X. No 36.

CHICAGO, SATURDAY, DECEMBER 3, 1887.

Whole No. 474.

The Atlantic Monthly FOR 1888

Will contain three Serial Stories:—

The Aspen Papers. (In three Parts.)
By HENRY JAMES.

Yone Santo: A Child of Japan,
By EDWARD H. HOUSE.

Reaping the Whirlwind,
By CHARLES EGBERT CRADDOCK.

Six Papers on the American Revolution,
By JOHN FISK.

Boston Painters and Paintings,
By WILLIAM H. DOWNES.

Three Studies of Factory Life,
By L. C. WYMAN,
Author of "Poverty Grass," etc.

Poems, Essays, Short Stories

May be expected from Mr. Whittier, Dr. Holmes, Mr. Lowell, Mr. Norton, Col. Higginson, Mr. Warner, Mr. Aldrich, Miss Preston, Miss Locom, Miss Jewett, Mrs. Thaxter, Mr. Scudder, Mr. Woodberry, and many others.

TERMS: \$4.00 a year in advance, postage free.

The November and December numbers of the Atlantic will be sent free of charge to new subscribers whose subscriptions for 1888 are received before December 20th.

Postal Notes and Money are at the risk of the sender, and therefore remittances should be made by money-order, draft, or registered letter, to

HOUGHTON, MIFFLIN & CO., Boston.

JAMES POTT & CO'S CHURCHLY CHRISTMAS CARDS.

The Assortment is particularly rich in Churchly designs and religious meaning.

OUR ONE DOLLAR PACKET

Contains fifteen Cards of various sizes, all Churchly and new. Sent post-paid on receipt of price.

JAMES POTT & CO.,

14 and 16 Astor Place, New York.

KLACKNER'S RECENT ETCHINGS:

EVENING IN A HAMLET OF FINIS-TERRRE. By W. L. LATHROP, from the painting by JULES BRETON.

HOME OF EVANGELINE. By F. RAUBICHECK.

COLONIAL DAYS. By JAS. S. KING.

HARBOR OF QUEBEC. By STEPHEN PARRISH.

THE MARSHES. By C. MORGAN MCELHINNY.

THE GOLDEN AGE. By BENJ. LANDER.

NAMING THE DAY. After F. C. JONES.

EVE. By Mrs. ANNA LEA MERRITT.

SILENCE. After WM. BLISS BAKER.

THE MAY FESTIVAL. By F. M. GREGORY.

VENICE. By THOS. MORAN.

DORDELET. By THOS. MORAN.

FARM BY THE RIVER. By G. W. H. RITCHIE.

SWALLOW'S HOME. By J. H. MILLS-PAUGH.

Purchasers of my Copyrighted Engravings and Etchings have an absolute protection from inferior re-production, such as all imported prints are liable to—there being no international copyright law to protect the latter—so, when visiting art stores anywhere, always ask for KLACKNER'S AMERICAN ENGRAVINGS AND ETCHINGS.

Klackner's Portfolio Stands.

IN EBONY, ASH, CHERRY OR MAHOGANY.

C. KLACKNER, 17 East 17th St., N. Y.

Send for catalogue and for pamphlet on "Proofs and Prints." Price 10 cents.

BLESSED BE DRUGGERY—A Sermon. 2c., mailed. Religious and other standard books. Catalogue free. Call or write, CHAS. H. KERR & CO., Publishers, 175 DEARBORN ST., CHICAGO.

The Century Magazine is doing more than any other private agency to teach the American people the true meaning of the words Nation and Democracy. It is a great magazine and it is doing a great work.—Phila. Daily News.

The Century is an immense force in American literature. Boston Beacon. The Century retains its superiority over all other periodicals. Edinburgh Scotsman.

The December Century.

We count The Century among the best current influences that find their way to American homes. It has fairly won its great circulation. Christian Union, N. Y.

If you are not already one of the two millions of people who, it is estimated, read each issue of THE CENTURY, it will pay you to see a copy of this December number. Its striking features include "The Inauguration of Lincoln," described by his private secretaries, Nicolay and Hay; "Prison Life of the Russian Revolutionists," fully explaining the wrongs which have called forth among the youth of Russia their hatred of the Tsar; "The Sea of Galilee,"—of special interest to students of the International Sunday school Lessons,—beautifully illustrated; first chapters of Frank R. Stockton's new three-part story, "The Dusantes"; "The Tonic Sol-Fa System," etc., etc. This is the time to subscribe. Eggleston's and Cable's novels are just beginning. Kennan's Russian papers—the result of a journey of 15,000 miles—are one of the strong features of the year. Every newsman sells the December number, price 35 cents.

THE CENTURY CO., New York.

New Poetry, Fiction, Biography, Humor, Etc.

A new volume in Frederick A. Stokes & Brother's successful new series of American verse.

THISTLE-DRIFT.

By JOHN VANCE CHENEY. A volume of Mr Cheney's verses, many of which have attracted well-merited praise in connection with their appearance in *The Century* and others of our most prominent periodicals.

Elzevir 16mo, printed from new plates on very fine laid paper. Delightful in size and bindings. Cloth, \$1.00; parchment paper, \$1.00.

(For full descriptions of bindings, send for new catalogue.)

Uniform with "Point Lace and Diamonds," "Cap and Bells," and "Madrigals and Catches."

One of the most delightful bits of fiction of the season.—Boston Traveller.

SENORA VILLENA AND GRAY:

An Old-Haven Romance.

By MARION WILCOX, author of "Real People."

Mr. Wilcox has accomplished more important work in a field in which his first efforts gained for him the praise of the highest literary authorities of America. His sketches of Spanish-American life are wonderfully attractive and original. 12mo, gilt top, \$1.50.

A new book written especially for girls.

UNCLE RUTHERFORD'S ATTIC.

By JOHANNA H. MATHEWS, author of "The Bessie Books," "Little Sunbeams," "Miss Ashton's Girls," etc.

A wholesome and yet thoroughly interesting story. Illustrated by new wood-engravings, 12mo, attractively bound in cloth, \$1.25.

Two new volumes in the successful series of

LIVES OF THE PRESIDENTS.

By WILLIAM O. STODDARD.

I.—James Madison James Monroe, and John Quincy Adams.

II.—Andrew Jackson and Martin Van Buren.

This important series now comprises five volumes, and will be completed in about ten.

Each volume 12mo, from new type, on good paper with illustrations.

Bound uniformly in red cloth, with attractive design in black and gold on covers, showing portraits of Washington, Lincoln, Grant and Garfield. Each volume \$1.25.

Any of the above can be had of your bookseller, or will be sent (at publishers' expense) on receipt of advertised price.

For full particulars, send for new FREE catalogue, which contains descriptions of many beautiful HOLIDAY PUBLICATIONS, CALENDARS, ETCHINGS, etc. On receipt of 10 cents and mention of THE LIVING CHURCH, this catalogue and one of FIDELIA BRIDGE'S new STUDIES OF BIRDS, in colors, will be sent to any address.

FREDERICK A. STOKES & BROTHER,

Publishers, Importers, Booksellers, Stationers, Dealers in Works of Art, 182 Fifth Avenue, New-York City.

[Successors to White, Stokes, & Allen.]

WHITE FESTIVAL CLOTHS.

We have recently imported from England and the Continent special goods for the Christmas season, the designs having been arranged by ourselves with particular reference to the requirements of the Church.

White silk damask, 30-inch, \$5.00 per yard. White and gold silk damask, 30-inch, \$6.00 per yard.

White broadcloth, 72-inch (super-quality), \$7.00 per yard.

White diagonal, 72-inch (super-quality), \$5.50 per yard.

"RUBAIS-VELOUR," 50-inch, \$3.00. This is a new goods, very durable and effective.

"TAPISTRIE ANGORA," 53-inch, \$5.00. This is a new goods which we have introduced this season. The design is an elaborate arrangement of the crown of thorns, passion-flower and Greek crosses. This goods has all the brilliancy of silk, with a very much greater effectiveness and durability.

Gold and red Cluny tapestry, 53-inch, \$3.50 per yard.

CHURCH EMBROIDERY. A large number of new designs in gold and white for altar-cloths, hangings, dossals, &c.

FAIR LINEN CHALICE-VELLS. Beautifully embroidered and hemstitched, with symbols of grape, wheat, I. H. S., &c., from \$2.00 to \$5.00 each. Also, all the different pieces of Communion linen. Send for illustrated catalogue.

J. & R. LAMB,

59 Carmine Street, - New York

GORHAM M'FG CO.

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

COX, SONS, BUCKLEY & CO.,

343 5th Ave., New York.

GENERAL CHURCH WORK.

BRASS—WOOD—MARBLE

STAINED GLASS, EMBROIDERY.

Art of Garnishing Churches, - - - \$1.50

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.P.D., L.L.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, Pres. Chas. National Bank, N. Y.; or First National Bank, Denver, Colo.

NEBRASKA FARM.

240 acres of choice agricultural land in southwestern Nebraska, partly cultivated, good buildings, trees, water and pasture. A good home and a desirable location. Improvements cost \$7,000—price \$6,000—half cash. Must be sold by Jan. 1—reason, change of business. Address, "H," NEBRASKA FARMER, Lincoln, Neb.

Littell's Living Age.



IN 1888 THE LIVING AGE enters upon its forty-fifth year, having met with constant commendation and success.

A WEEKLY MAGAZINE, it gives fifty-two numbers of sixty-four pages each, or more than

Three and a Quarter Thousand double-column octavo pages of reading-matter yearly. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a completeness nowhere else attempted.

The best Essays, Reviews, Criticisms, Serial and Short Stories, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature, and from the pens of the

FOREMOST LIVING WRITERS.

The ablest and most cultivated intellects, in every department of Literature, Science, Politics, and Art, find expression in the Periodical Literature of Europe, and especially of Great Britain.

The Living Age, forming four large volumes a year, furnishes, from the great and generally inaccessible mass of this literature, the only compilation that, while within the reach of all, is satisfactory in the COMPLETENESS with which it embraces whatever is of immediate interest, or of solid, permanent value.

It is therefore indispensable to every one who wishes to keep pace with the events or intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

Opinions.

"We have thought that it was impossible to improve upon this grand publication, yet it does seem to grow better each year. We regard it as the most marvellous publication of the time."—*Christian at Work, New York.*

"By reading it one can keep abreast of the current thought upon all literary and public matters. It maintains its leading position in spite of the multitude of aspirants for public favor."—*New-York Observer.*

"Such a publication exhausts our superlatives. There is nothing noteworthy in science, art, literature, biography, philosophy, or religion, that cannot be found in it."—*The Churchman, New York.*

"To have THE LIVING AGE is to hold the keys of the entire world of thought, of scientific investigation, psychological research, critical note, of poetry and romance."—*Boston Traveller.*

"Fiction, biography, science, criticism, history, poetry, art, and, in the broader sense, politics, enter into its scope, and are represented in its pages. The readers miss very little that is important in the periodical domain."—*Boston Journal.*

"In reading its closely printed pages one is brought in contact with the men who are making opinion the world over. Always new, always attractive, always exhibiting editorial wisdom, it is as essential as ever to every one desirous of keeping up with the current of English literature."—*Episcopal Recorder, Philadelphia.*

"It is edited with great skill and care, and its weekly appearance gives it certain advantages over its monthly rivals."—*Albany Argus.*

"It may be truthfully and cordially said that it never offers a dry or valueless page."—*New-York Tribune.*

"The American reader who wishes to keep the run of English periodical literature can do so in no other way so thoroughly and cheaply as by taking THE LIVING AGE."—*Springfield Republican.*

"At its publication price it is the cheapest reading one can procure."—*Boston Globe.*

"It saves much labor for busy people who have no time to go over the various reviews and magazines, but who still wish to keep themselves well informed upon the questions of the day."—*The Advance, Chicago.*

"It furnishes a complete compilation of an indispensable literature."—*Chicago Evening Journal.*

"It enables its readers to keep fully abreast of the best thought and literature of civilization."—*Christian Advocate, Pittsburg.*

"It is unequalled."—*North Carolina Presbyterian, Wilmington.*

"It is absolutely without a rival."—*Montreal Gazette.*

Published WEEKLY at \$8.00 a year, free of postage.

TO NEW SUBSCRIBERS for the year 1888, remitting before Jan. 1st, the numbers of 1887 issued after the receipt of their subscriptions, will be sent gratis.

Club-Prices for the best Home and Foreign Literature.

"Possessed of THE LIVING AGE and one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation."—*Phila Eve. Bulletin.*

For \$10.50, THE LIVING AGE and any one of the American \$4 Monthlies (or *Harper's Weekly* or *Bazar*) will be sent for a year, postpaid, or, for \$9.50, THE LIVING AGE and the *St. Nicholas* or *Scribner's Magazine*.

Address, LITTELL & CO., Boston.

X-MAS MUSIC

Christmas SELECTIONS FOR 1887

Contain new Carols by Root, Murray, Danks, Westendorf, Campiglio, and others, together with a fine Responsive Service prepared by E. E. Rexford. 16 pp. elegantly printed in colors. Price, 5cts. each, or 50cts. a dozen by mail, postpaid; \$4 per 100 by express not prepaid.

NOEL.

A beautiful Christmas Service, consisting of new and By P. F. Campiglio. finely harmonized Carols interspersed throughout a most interesting set of Responsive Readings. Price, same as for Christmas Selections.

NOTE.—In the "Christmas Selections" the music is all printed together after the Responsive Service, while in "Noel" it is interspersed throughout the Readings.

Judge Santa Claus.

A New Christmas Cantata by these popular writers. It is of the same scope as Santa Claus' Mistake by the same authors, and is both pretty and instructive. Any Sunday-School can give it with good effect. Can be prepared in two to three weeks' time. Price, 30cts. each by mail, postpaid.

Complete Lists

of Christmas Music of every description will be sent free to any address on application.

Mention this paper.

The JOHN CHURCH CO., Cincinnati, O.

And 19 East 16th St., New York City.

The Youth's Companion

FOR 1888.

A Remarkable Volume.

Increased in Size. Finely Illustrated. 400,000 Subscribers.

Eminent Authors.

Special Articles of great interest, written for the Companion, will appear from the following Eminent Authors of Great Britain and the United States:

Right Hon. W. E. Gladstone,
Professor Tyndall,
Gen. George Crook, U. S. A.,
Archdeacon Farrar,

Gen. Lord Wolseley,
Col. T. W. Higginson,
Justin McCarthy, M. P.,
Louisa M. Alcott,

And One Hundred other Well-known and Popular Writers.

Six Serial Stories

WILL BE GIVEN IN 1888, FULLY ILLUSTRATED, AND BY FAVORITE AUTHORS, INCLUDING

J. T. Trowbridge, C. A. Stephens,

AND OTHERS. ALSO,

200 Short Stories; Tales of Adventure;

Illustrated Articles of Travel; Sketches of Eminent Men;
Historical and Scientific Articles; Bright Sayings;
1000 Short Articles; Anecdotes; Sketches
of Natural History; Poetry.

Twelve Pages Weekly, instead of eight pages, will be given nearly every week during 1888, increasing the size of the paper almost one-half, giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the subscription price.

The Double Holiday Numbers,

For Thanksgiving and Christmas, twenty pages each, with Colored Covers and Full-page Frontispiece Pictures, are a feature of the Companion volume. They will be unusually attractive this year.

Two Million Readers.

FREE to

To any New Subscriber, who sends \$1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

JAN. 1.

New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Specimen Copies and Colored Announcement and Calendar free, if you mention this paper.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

The Living Church.

SATURDAY, DEC. 3, 1887.

"MY LIFE AND THINE."

BY FLORA E. W. TORREY.

"My life compared with thine!" you moan,
And moaning thus, repine
That God should make less beautiful
Thy life than mine.
Ah! moaning heart, be still,
And learn His will.

"My life compared with thine," you sigh,
"Is lonely, dark and drear;
Thy happy hours pass lightly by,
While I in fear
Await each day new woes,
Remorseless foes.

"My life compared with thine! Ah me,
That lives should differ so!
Thou, gay and bright 'mid brilliant scenes
Where joys o'erflow,
While I must dwell apart,
And bear the smart.

"My life compared with thine! Thy home
With happy love made bright;
While o'er my life love's star hath set
In darkest night.
The night and day are one,
No warmth of sun."

Thy life compared with mine? Alas!
Thou canst not judge the heart;
And may not read, by outward sign,
The inner part.
Each soul hath griefs to bear
Which none may share.

Thy life compared with mine, perchance
To thee appears less bright;
Yet oft the hearts which gayest seem
Have most of night.
Smiles cover well below
A world of woe.

Thy life as well as mine, dear friend,
Was planned by wise decree;
The "Giver of good gifts" bestowed
Thy life on thee.
Let grateful thoughts arise
To the All-Wise.

Judge not thy life and mine; expand
Thy soul to God's pure air;
And thus the germ of some sweet flower
Shall blossom there,
And far beyond the skies
The fragrance rise.

God grant thy life and mine may hold
Some cultivated flower,
Which shall redeem the bed of weeds,
At the last hour,
And may sweet peace be thine,
Dear friend of mine.

Catskill, N. Y.

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.

We are glad to state that Bishop Bedell, who has been very ill for some days, is improving, with good prospects for restoration to health. The Bishop has been prostrated by acute illness since the 16th, when he returned to his home at Gambier from a visitation in Southern Ohio.

THE offerings collected in Truro Cathedral at the consecration amounted to 1,736l.3s.11d., viz., Consecration Service, 1,640l.11s.4d.; Evensong, 60l.9s.5d.; Service of Praise, 35l.3s.2d. The collection on the occasion of the laying of the foundation-stone on May 20th, 1880, was 1,591l.19s.1d.

AT its session on Nov. 12th, the Church Building Fund Commission voted loans to the amount of \$21,900. Two of these loans, aggregating \$4,500, secured property to the Church worth over \$22,000. A number of applications had to be postponed or declined for lack of funds. A full response to the appeal of the bishops will enable much more to be done.

THE RT. REV. RICHARD DURNFORD, D. D., Lord Bishop of Chichester, the oldest prelate of the Church of England, has just completed his 85th year, he having been born at Sandleford, in Berks, on Nov. 3, 1802. He graduated at Oxford in 1826 more than sixty years ago, and was consecrated Bishop of Chichester in 1870, being the seventy-first bishop of that see, which was founded in the year 1071.

EVIDENCE of John Wesley's practice of prayers for the dead will be found in the Bristol edition of his works, 32 volumes, 1773. See the following references: Vol. xvi. 345; vol. xviii. 154. He even puts forth forms of prayer for the dead to be used by Methodists generally, and these will be found in the same collection, vol. x. 40, 48, 73, 77. For this information we are indebted to our able contemporary *The Church Times*.

It has been repeated over and over again that Dissent cannot, and does not provide for the spiritual wants of the poor. This is once more confirmed by a leading and unprejudiced Nonconformist, Dr. James Martineau. He regards the Congregational system a failure, and speaks of some ministers who are spoiled whilst others are starved. He says: "I have a strong impression that upon them (the Independents), as upon us, there lies the same fatal sign of blight, of inability to gather in the poor and keep them in the fold of Christ."

AMONG the numerous comments upon the Church Congress, is the following pithy utterance from the *Gospel Messenger* of Syracuse, New York: "The managers of the Church Congress have apparently so interpreted their duty as to turn that institution into an arena of tumid and vain controversy about settled truths and non-essential notions and to make it a noisy negation of the effort put forth a year ago by the House of Bishops to represent the Church as a centre and power of unity for a distracted Christendom."

THE Archbishop of York preached Sunday, Nov. 20th, on the occasion of the dedication of a new reredos and the completion of the east end of Newcastle cathedral. There was an octave of services, at which all the bishops of the Northern provinces preached, except the Bishop of Ripon, whose place was taken by the Bishop of Southwell. The reredos, sedilia, side screens, and choir stalls, are gifts; the east-end chapel and bishop's throne, the altar, altar-cross and candlesticks, and altar-frontals have been provided out of the general subscriptions.

ALTHOUGH the Bishop of Rochester has only just returned from a four months' tour in Canada for the benefit of his health, his condition still gives cause for anxiety. His medical adviser has carefully considered his case, and insists on the following points in re-

gard to future work: It is absolutely necessary to cut down Sunday work to the lowest possible amount; night work is prohibited; all extraneous work not necessary to episcopal duty should be carefully avoided, and seclusion from cold, or strong winds and fogs. If these instructions are adhered to, the doctor hopes that his lordship may be fit to resume active duty next summer.

LET it be clearly understood that the question in China is not one of more or less ritual or ceremonial. It is a question of Church or no Church. It is a question of carrying on the work upon the basis of Prayer Book doctrine and practice, or upon the basis of "our common Christianity" as represented by the Protestant sects—that consensus which remains as a residuum when all points of disagreement have been eliminated. It is a question of worshipping "the Lord of Heaven," or universal spirit, spook, or goblin.

AT the anniversary of the translation of Edward the Confessor, a pilgrimage was made to his shrine in Westminster Abbey. At noon about fifty persons, headed by a Roman Catholic priest, were admitted by special order to the chapel which contains the ashes of the king. They clustered round the shrine, and engaged in silent devotions. Mr. Thomas M'Clure, the hon. secretary of the Working Men's Protestant League, who followed the pilgrims, offered audible prayer by way of protest, but his devotions were speedily stopped by the authorities, and he left the chapel protesting against what he described as "the idolatrous practices proceeding with the sanction of the Abbey authorities."

THE Racine Professor alluded to, in connection with the Anarchist case, in a recent issue, desires to correct any possible impression which our readers might get, that there is any division of feeling between himself and the Wardens of Racine College. A difference of opinion as to the guilt of the Anarchists and the ethical duty of the State in the premises, there of course is, as there of right may be, and as equally of right may be expressed on that or any general subject under public discussion. But he would greatly deplore its being regarded as in any sense a personal matter, or as in any degree impairing the friendly relations of the two, either as individuals or co-workers in the educational work of Racine College.

A VERY peculiar, not to say astonishing provision in the concordat between Bishop Boone and Messrs. Graves and Partridge, is that in which, while sanctioning the league, the Bishop stipulates that native converts shall not be allowed to join it. The two main purposes of this league are (1) the dissemination of sound Church literature, and (2) systematic prayer for the conversion of China. Are these objects which it is dangerous to allow Chinese Churchmen to take part in? Shall they not be allowed to aid by concerted action in spreading a knowledge of sound literature among their countrymen? Shall they not be permitted to send up united prayer for the spread of the true Faith? The exception is nothing short of monstrous. But the whale must have a tub!

THE Bishop of Lichfield has returned from the Continent after an absence of less than three weeks, during which, along with the Bishop of Salisbury, he has visited Bonn, Freiburg, Olten, Munich, and Vienna, holding conferences with the bishops, clergy, and some of the principal laity of the Old Catholic Church, and attending their services. The Bishop was accompanied by the Rev. J. R. Keble, vicar of Perry Bar, one of his chaplains. The Bishops also had an interview with the veteran, Dr. Dollinger, whose learned and powerful letter on the recent dogma of Papal Infallibility gave the first impulse to the Old Catholic movement, and still remains the most comprehensive statement of the grounds upon which they felt constrained to withdraw their allegiance from the Pope. The two Bishops carried with them a letter in Latin, from the Archbishop of Canterbury, addressed to the bishops and clergy and laity of the Old Catholic Church.

CANADA.

The various Missions held in connection with some of the Toronto churches have been most successful. At St. Anne's church the Mission was conducted by the Rev. Mr. McNab of St. Catherine's, and consisted of a week's series of addresses, followed by two Celebrations on the Sunday. The attendance was very large throughout, and much interest was manifested. To give some idea of the growth of the city, and the extension of the Church, which is keeping well up with the increase of the population, it may be stated that whereas St. Anne's was the only church in the district ten years ago, there are now four, with the prospect of the fifth. The Mission in connection with St. Matthias' was conducted by Fathers Hall and Torbert of Boston, and lasted two weeks. On week days seven services were held. On Sunday addresses were delivered to boys only, and at 4:30 Father Hall preached to men on Skepticism. On the following Saturday a service was held for young women only. Another Mission with apparently very satisfactory results was held by the Rev. E. P. Crawford of Brockville, in St. Mark's church, Parkdale. At St. Stephen's, the Mission preacher was the Rev. T. N. Morrison, Jr., of Chicago. The interest was sustained from the beginning. On Sundays the church was crowded both morning and evening, on the last Sunday night, numbers were unable to gain admission, even standing room being no longer available. The special address to women on Saturday, and that to men only on Sunday, were listened to with wrapt attention by very large congregations. The whole was brought to a close on Monday evening, with an address to a full church on "Work for God." Many a soul has been deeply touched, and a sensible impression has been made on the parish at large.

A branch of the Church of England Workingmen's Society has just been formed in connection with St. Alban's cathedral, Toronto. The opening meeting which was well attended was addressed by the Bishop.

The first annual meeting of the Church Army in the diocese of Toronto

was held last week in the school-room of St. George's church. The Bishop occupied the chair, and gave a sketch of the work of the army in England. The Rev. J. D. Cayley, rector of the parish in which the Church Army has been working, spoke very enthusiastically of the work accomplished. Capt. Munns who followed, stated that since the commencement of their work four months ago, they had held 280 in-door and 90 out-door meetings. The Rev. Canon Dumoulin also spoke and warmly commended the work.

The clergy of the diocese of Saskatchewan, who now number 21, will soon, it is expected, be increased by four or five. With the renewed prosperity of the North-west, there should be a bright future in store for the diocese.

The secretary of the Canadian Branch of the London Society for evangelizing the Jews reports a total increase last year of \$3,195 being largely in excess of the receipts of the former year. A Mission to the Jews of Toronto, who number some 700 or 800, has been started. This is a purely Church of England Society, and is under the patronage of the two Archbishops. The income of the Home Society last year was over £36,000.

CHICAGO.

CITY.—The third annual commemoration of the benediction of the church of St. Clement was held on the eve of St. Clement's Day, Tuesday, Nov. 22d, and on Wednesday. Tuesday evening the church was filled by an interested congregation. Evensong was finely rendered by the excellent choir of the church, the processional being a setting of Hymn 281 to a melody by Mr. Lutkin, the organist. The anthem was "The hills stand about Jerusalem" by Gardner. The sermon was preached by the Rev. E. A. Larrabee, rector of the church of the Ascension. The Bishop was present in the chancel. On Wednesday, there were three celebrations of the Holy Eucharist, the last at 11 o'clock being choral. The offertory was "The Lord is my Shepherd," by Grotorex. The service was that of Haynes. The work which Canon Knowles has accomplished in these three years since the church was opened is something remarkable. Opened as a mission, the church has now over 200 communicants, active guilds, a well trained choir, and a large and devout congregation. The Sisters of St. Mary are at work in the parish.

The Thanksgiving Day services were well attended in the city, though the weather was gloomy and dispiriting. The offerings were generally devoted to the Fund for Aged and Infirm Clergy. At Grace church the organ was supplemented by an orchestra. At the cathedral, the Bishop preached, and a fine musical programme was rendered by a full choir. At Calvary church the music was of a high order. The choir has been brought to a high degree of excellence by its accomplished director, Mr. F. H. Wheeler. This church has recently been painted, the gift of a lady of the parish. A Mission is to be held here in January.

St. Andrew's church was presented on the first Sunday in Advent with a brass eagle lectern by members of the Chicago Apollo and St. Bernard Commanderies of Knights Templar. The presentation was made by the prelate of St. Bernard Commandery, the Rev. Dr. Thomas, in an address which paid a graceful tribute to the Church. The Rev. T. E. Green, the rector, formally received the lectern, and dedicated it to

its use by a service of benediction. The lectern bears the inscription:

In Hoc Signo Vincas.
(A small Maltese cross.)
Erected by St. Bernard, Apollo, and Chicago Commanderies, Knights Templar, in Memory of Ascension Day, 1887.

A well attended and interesting meeting of St. Luke's Guild was held on Monday evening, Nov. 28th, at the residence of Dr. D. R. Brower, 597 West Jackson St. There were about twenty present, including clergy, physicians, and medical students. A paper was read by Dr. Brower on the organization and objects of St. Luke's Guild. This was followed by a discussion upon the means of reaching and bringing medical students under the influence of the Church, in which the Bishop and several of the physicians present took part. After enjoying the graceful hospitality of Dr. and Mrs. Brower, the guild adjourned at a late hour. The officers of the Chicago chapter are, Dr. D. R. Brower, provost; the Rev. T. N. Morrison, Jr., warden; the Rev. H. W. S. wife, M. D., secretary; Dr. L. R. Jerome, treasurer.

There is no more beneficent charity in the city, than the Home for Incurables, which having been hitherto located far away on the North Side, at the intersection of Fullerton and Racine Avenues, has just taken up its quarters in a handsome brick building, which it will probably occupy for some time to come. The new Home is situated at 1619 Diversey Avenue. The grounds are spacious, and well planted. The building itself is four stories high, and contains 43 rooms, with roomy halls, baths, laundry, etc.; and it is heated with steam throughout. The institution was founded, and we believe has been in a large measure supported, by a benevolent and generous Christian gentleman, one of those men who are not careful to let the left hand know what the right hand doeth. Under the able administration of the matron, Mrs. Barlow, it has proved a great success, and has given a comfortable and happy home to as many sick and afflicted people as its accommodations would provide for. Such a grand charity as this is, should not be left to be cared for by a small handful of people, but should command the sympathy and aid of the whole community. It is hoped that, in the near future, its sphere of operations may be largely extended, by its incorporation with a similar institution, for the founding of which the late Mrs. Peck left such a munificent legacy.

NEW YORK

CITY.—Thanksgiving Day was observed in a large number of churches and in many charitable institutions, by short religious services and bountiful entertainments for the guests.

On Wednesday, Nov. 23d, some 80 gentlemen, mostly laymen, assembled at the See House and took the preliminary steps towards the formation of a Church Club. Archdeacon Smith presided and opened the meeting with prayer. Mr. Everett P. Wheeler spoke of the need of co-operation in Church work, while J. Anthony Bleecker, the secretary, read the call for organization. In the call, he quoted from the Bishop as saying that there was a duty for the laity, as well as the clergy, the duty of first knowing the truth, intelligently and dispassionately, and then that other duty, which the whole drift of the age conspired to make of so little account, of contending earnestly for the Faith. It was admitted on all sides, that there was room for association

among Churchmen, co-operation in all fields of thought being one of the characteristic features of the time. If it was the duty of laymen, also, to contend for the Faith, they could best do it by combining their energies in concerted action. It was thought that a society with stated meetings for reading papers, by way of discussion, etc., would not only promote inquiry, at the hands of the laity, into the doctrines and history of the Church, but would stir them up to maintain the Faith and the Church's welfare. The Bishop said that the laymen of the diocese could lend their co-operation, and that the plan proposed was second to no other in importance. He was particularly pleased that the movement should have been started solely by laymen, and thought it would bring forth fruit in itself and be highly creditable to the diocese. Such a movement Archdeacon Smith considered a sign that the wave of skepticism which had swept over the land for the last twenty years was losing its force. Mr. John Jay considered the movement one which concerned the whole country. Laymen must unite to maintain their religious, as well as their political, institutions, because attempts were being made to supplant our American civilization by one imported from Europe. The Rev. Dr. DeCosta referred to the good work accomplished by similar clubs in other Communion. Addresses were, also, made by J. B. Leavitt, Edward DeLancy, J. Bleecker Miller, Robert Graham, etc., and a committee was appointed to secure permanent rooms in the See House.

Arrangements are being made for the Saturday and Sunday Hospital collections. The institutions, numbering 28 in all, which are to share in the distributions, are dependant upon private contributions, including the Hospital Saturday and Sunday collection, for about \$300,000. Arrangements are being made to take collections in the churches and synagogues, among the exchanges, trades, etc. Collecting boxes will be placed at all the stations of the elevated railroads, in the cigar and tobacco factories, etc. The various trades will be canvassed by collectors, while three or four thousand subscription lists will be distributed among the business and financial houses. After much discussion, the association deemed it wiser to have all donations go into the general fund for a fair division.

On Thanksgiving Day, the corner stone of the new church of the Redeemer was laid at 84th St. and Park Ave. The entire property on the avenue, between 83d and 84th Sts., is owned by the church. Since the rector, the Rev. Dr. J. W. Shackelford, started a mission there 25 years ago, the services have been conducted in a small frame building. The mission has grown to some 300 communicants, and it is now proposed that the crowded chapel shall have a handsome edifice, costing \$50,000. A considerable part of the money has been raised. The material of the structure is to be of brick and stone. Dr. Shackelford is assisted in his duties by the Rev. S. Gregory Lines.

No plan of procedure has been settled upon in regard to the Cathedral, but suggestions are coming in from every quarter. It seems likely that reputable architects all the world over will be invited to submit plans, and that cash prizes will be awarded, to the number or seven or eight. Foreign architects will be invited to compete, but the committee hopes that the choice may fall to an American. There will be no unnecessary delay, but sufficient time

will be taken to make no mistake in regard to the plans, and to have a building, when completed, second to no other in the world.

LONG ISLAND.

BROOKLYN.—The church of the Atonement, the Rev. Albert C. Bunn, M. D., rector, has started a building fund, to which the Guilds Union of the parish has lately contributed about \$1,000. The church has a communicant list of 520, and has outgrown its present accommodations.

A mission chapel is about to be opened in the south end of the city, near the bay. It is composed principally of members of the church of the Atonement, whose rector has organized the new movement on account of the distance of these parishioners from the parent church. The mission will be under diocesan direction, and will be opened early in Advent. There is reason to hope that it will speedily develop into an independent parish.

KANSAS.

The Assistant Bishop has returned from his first visit to the northern part of the State. It was in every sense a missionary visitation. There were no churches and no clergymen, and few Church people to welcome him. Here and there he found one or two small chapels. At Troy he found that we have ten communicants. This is a growing place of 800 souls. The women at the next place, Hiawatha, have \$1400 with which to help erect a church. In Seneca there are four communicants; here the Bishop baptized a child. He next visited Reedsville, Marysville and Iving, and found mission chapels at the former and latter towns. These two places will raise \$800 for a clergyman for the three points. There are two lots belonging to the Church in Blue Rapids. To secure a missionary Concordia and Belleville will each subscribe \$300. At Beloit the Bishop preached morning and evening. In Minneapolis a large number of people assembled to hear the Bishop. Two desirable lots have been secured here by the Ladies' Guild, for which they paid \$540, leaving \$200 on hand. Seven persons were confirmed here, and one child baptized. Lay reader E. B. Leaf, of Osborne, presented three adults and eight children for Baptism, and three were confirmed. The Moravian chapel at Scandia was placed at the Bishop's service and a large congregation heard him. The last service was held here a number of years ago. The Rev. I. T. Bagnall is stationed at Clay Centre, and he was the only clergymen the Bishop met on this invitation. Five persons were presented here for Confirmation.

SALINA.—The edifice for St. John's Military Institute, the corner-stone of which was laid recently by Bishop Thomas, is the result of the untiring efforts of the Rev. J. A. Antrim, late rector of Christ church. A syndicate of Salina gentlemen purchased 130 acres of land near the city boundary line. This land was platted and sold rapidly, reserving a central portion, beautifully located, for a campus. A proposition was then made to the Church to give them \$50,000 and 40 acres of land, on condition that the Church would build and maintain a school for boys on the military plan. The proposition was accepted. The college will be open for the reception of students at the coming spring term. The tactics in vogue at West Point will be used and a regular academic course of instruction will be given by a competent faculty.

TEXAS.

The Bishop is now on his fall and winter visitation. This is the 29th year of his episcopate and he is as vigorous and as earnest as ever. On St. Andrew's Day he was in Overton, on the following Sunday in Tyler and on Sunday, December 11th, will be in Marshall.

MARSHALL.—The Rev. J. H. Jenkins, the rector, has just returned from conducting a Mission in Tyler. The school conducted by the Sisters of the Holy Name is succeeding admirably and is much appreciated in Marshall by all who know what education for young children ought to be. A Guild of St. Agnes has been formed for the older girls—those who have been confirmed and are ready and desirous of being confirmed. The guild is in charge of the sisters and meets once a week for Church work. The chancel of Trinity church is shortly to be frescoed by an able artist who will give his work to the Church. The subject will be the Crucifixion with adoring angels.

A very neat altar rail has been placed in the church of the Holy Redeemer. The cold weather seems to be setting in, and there is no heating apparatus in the church. Two stoves are very much needed, so is the money with which to purchase them. The Rev. Charles Stewart, late of Baton Rouge, La., is assisting the rector for a short time.

TYLER.—The present rector, the Rev. C. H. B. Turner, took charge about a year ago, succeeding the Rev. George Patterson, D.D. now rector of Grace church, Memphis, Tenn. Mr. Turner has been doing a most excellent work and is much beloved both within and without the Church in his parish. Immediately on taking charge he began preparing for a parochial mission, and the Rev. Mr. Jenkins, of Marshall, was warmly commended by the Bishop of the diocese as missionary. The Mission commenced on Saturday night, Nov. 5th, and lasted until the Monday week following. It was the first Mission held in the parish. Even already the results are beyond the most sanguine expectations. Each week-day began with a Celebration of the Holy Eucharist at 6:30, there being an address every other day on the Blessed Sacrament of the altar. Matins and meditation were at 10 A. M., Evensong and address with presentation of Intercessions at 4 P. M., Mission sermon and service at 7:30 P. M. followed by an after meeting. Many came to the missionary and rector for spiritual counsel and advice and some most earnest resolutions were made at the conclusion of the Mission. There were services for children and for men, and the addresses were not only touching and pathetic, but were also manly and most earnest. The Catholic Faith was clearly and faithfully taught by the Mission priest. The rector and his people feel most grateful to Father Jenkins for the good work he has done, and for his having given up his own work for the time. The Mission concluded with a Thanksgiving service and the *Te Deum*, and a most liberal offering was made for a font and baptistery in the church. One long-talked-of scheme was brought to a climax—the founding of a Diocesan Church Home and Infirmary in Tyler. Father Jenkins addressed the vestry twice on the subject. The Superior of the Sisters of the Holy Name came over from Marshall and consented, if ways and means were provided, to find a matron and assistant for the home after Easter next. The home will be worked from Marshall, the Sister-in-charge pay-

ing an occasional visit to Tyler. More clergy, more sisters and more Church-workers are sadly needed in this huge State of Texas. "The harvest truly is plenteous, but the laborers are few."

OHIO.

TOLEDO.—Trinity church was reopened on Sunday, Nov. 20th, after repairs and changes to fit it for the introduction of a surpliced choir. The organ was removed and rebuilt, the walls washed, the floor and carpets cleaned and repaired, the pews, wainscoting, etc., varnished and rubbed down, a very beautiful illuminated inscription in place of the ugly window sill over the altar, the chancel carpet extended, the new arched way for the choir stencilled, and many other little things done for the comfort of the people and improvement of the building. The cost has been about \$4,000. The choir acquitted itself admirably, and to the satisfaction of all. The members were formally admitted to their office at the evening service. The interest of the occasion was enhanced by the presence of a former rector of the parish, the Rev. Dr. Leighton Coleman, who delivered an instructive address upon the Church Temperance Society.

EASTON.

A meeting of the Northern Convocation was held in the church of the Good Shepherd, Chesapeake City, Augustine parish, on November 15, 16 and 17. There were present the Bishop and the Rev. Messrs. Schouler, rector and dean of the convocation, Walker, Goldsborough, E. K. Miller, and Jacob Miller, and the Rev. Dr. Duncan; with the addition of Dr. R. C. Mackall, on the part of the laity. The following topics furnished the themes for discussion: "Hindrances to Church Extension in our Diocese," "The Virtuous and Godly Living to which the Baptized are called," and "The Soul Sickness, and its Cure," (See Collects for All Saints and for St. Luke's Day.) The preachers at the two morning services were the Bishop and the Rev. Dr. Duncan. One candidate received the rite of Confirmation. The attendance on the part of the people was large and much interest was shown. A reception was given to the Bishop during the convocation, it being his first visit to this portion of his diocese.

Bishop Adams preached at Trinity church, Elkton, the Rev. Wm. Schouler rector, on Friday evening, also on Sunday, November 20th, a reception being given the Bishop at the rectory, at the close of the Friday evening service.

STOCKTON.—The improvements in the chapel of the Holy Cross, All Hallows parish, during the incumbency of the present rector, the Rev. Algernon Batte, are worthy of notice. In particular the window which is intended to keep in memory the earnest Christian character and the unwearied diligence in well-doing of Mrs. Wm. A. Shepard, of Saratoga, N. Y. The window presents the figure of Charity with one child in her arms and another clinging to her dress, and will serve to recall Mrs. Shepard to all who worship in this chapel as she was to those whom during her lifetime she so generously assisted in their efforts to render the house of God meet for the Master's honor. The work accomplished through their strenuous efforts and her liberal help was the painting of the church, the addition of a recess chancel, a porch and a tower, the purchase of an organ and a bell. The rector and people of All Hallows parish deserve all the help that they have received, and all the success that they have achieved.

WESTERN MICHIGAN.

The semi-annual Church Conference of the diocese was held at St. John's church, Ionia, November 15—17, and proved a very successful meeting. Tuesday was given up to the Woman's Auxiliary, the business meetings being held during the day, and a general meeting in the evening, at which time the secretary's report was read, and a sermon preached before the auxiliary by the Rev. Dr. McCarroll of Grace church, Detroit. This was followed by a most interesting address by the chaplain of the State Reformatory here on the subject of the reformatory work carried on in this institution.

On Wednesday, Morning Prayer was said at 9:30, and at 10:30 the Holy Communion was celebrated, Dr. Fair being Epistoller, and Bishop Gillespie Gospeller and Celebrant. The Bishop also delivered the *concio ad clericum*. Lunch was served by the hospitable ladies of the parish in the chapel adjoining the church at 1 o'clock each day of the session. At 2:30 the clergy reassembled to listen to papers on "The Interpretation of Prophecy," by the Rev. Dr. Knapp, of Grand Haven, and "The Apostolic Succession," by the Rev. Dr. Rippey of Muskegon. All papers that were read were opened to a general discussion afterward, and save that some of the speakers quite overstepped the five minutes' limit allowed, provoked much profitable discussion. The evening sessions were held at 7 o'clock. The writers on Wednesday evening were the Rev. Mr. Greenleaf, of Battle Creek, whose topic was "Our Mission to Japan," and the Rev. Mr. Woodford, of Grand Rapids, who proved a very verbal wizard in his discussion of the question, "Should Morality be taught in our Public Schools?" In the discussion that followed this paper, the superintendent of the High School, Prof. Webber, who was present by invitation, took an active part.

Thursday morning, the Bishop and clergy were present by invitation at the opening exercises of the High School, returning to the church for Matins and the business meeting of the session. At one o'clock, by invitation of the warden of the Reformatory, the clergy visited that institution, and were courteously shown through both it and the Insane Asylum adjoining, by the chaplain and the physicians. At 4:15 the children had a service provided for them, and a sermon preached to them by the Rev. Mr. Brown of Albion. At the final service in the evening, the priesthood of the laity was fully recognized, and three excellent papers from laymen were listened to on "The Sermon from the Layman's Standpoint." In the discussion that followed these papers, there was a suggestion of "bristling up" on the part of the clergy that showed that such good-natured and temperate criticism from the pews was not undesirable nor unprofitable. The conference was closed by the Bishop with a brief address of encouragement and congratulation. The interest taken by the Bishop in the educational, charitable and penal institutions of the State, and fostered by him in his clergy, must be productive of much good to the Church in the diocese. It were much to be desired that the Church at large would give more time and attention to these matters of common concern. The Rev. Robert Lynn, the newly settled rector of the church at Ionia, is to be congratulated on the interest taken by his congregation in these meetings, and in the bright prospect that is before the parish; and should

the contemplated gift by the Hon. H. C. Akeley, a Presbyterian layman of Grand Haven, of a large and valuable property in the heart of that city for educational purposes, become a *fait accompli*, the Church will have another subject of hearty congratulation.

MASSACHUSETTS.

The Rev. Gustave Tuckerman, rector of Christ church, Plymouth, has accepted an invitation to assist the Rev. Dr. Houghton of the church of the Transfiguration, New York. Mr. Tuckerman will enter upon the duties of his new work on the first Sunday in Advent.

BOSTON.—The tenth anniversary of the Massachusetts branch of the Woman's Auxiliary to the Board of Missions, was observed at St. Paul's church the third week in November. The first service was at 11 o'clock A. M., being a celebration of the Holy Eucharist with an address by the Rev. Dr. Courtney, rector. The annual business meeting was held in the chapel, when reports of the different branches of the work were read. The total receipts for the year amounted to \$16,563. Reports from Dakota were given by Miss Bradford. Bishop Paddock then introduced the Bishop of Fond du Lac to the meeting, who gave a most interesting account of the various kinds of work carried on in his diocese, and the needs of that work. The evening's meeting was brought to a close by Miss Carter's anecdotes about the Indians in the mission field, and with an earnest plea for all to help forward the movement to make Indians good citizens of this country.

The annual sermon before the Free Church Association in St. Paul's church, on Sunday evening, November 20, was a most happy effort by Bishop Rulison, who treated his topic founded on the words, "Not forsaking the assembling of ourselves together," with marked candor both as to the objections against and arguments for free churches, and yet with pronounced views in favor of the free system as bringing men together as no other agency can for humanizing and spiritualizing purposes. The very large congregation paid the closest attention to the discourse. In addition to the clergy in the audience there were present and assisting in the service the Rev. Drs. Courtney, Winslow and Harris.

FRANKLIN.—The Rev. J. W. Sparks, the rector of Trinity church, Wrentham, has arranged to conduct a service of the Church here every Sunday afternoon, at 3 P. M. in the Town Hall. This is in accordance with the desire of Bishop Paddock to provide for the spiritual care of all the members of the Church who may reside in towns of this state where no parish has been organized; besides affording opportunity for the many who belong to no religious body and do not attend the services of any religious community or society.

Since the Rev. Mr. Sparks' residence in Wrentham, the Church work has revived, the congregations are large and the parish is very united.

PENNSYLVANIA.

At St. James the Less, Falls of Schuylkill, improvements are being made which will add very much to the comfort of those who visit this beautiful rural church. A tall octagonal chimney, arched and buttressed, has been built near the south porch. It is a happy adaptation of a feature difficult to handle in connection with a Gothic church. The walks in the church-yard have been dug out to the depth of nearly a foot and a half, and filled in with cinders covered with broken stone.

There has recently been placed over a grave a very quaint wedge-shaped slab, on the face of which is a full length cross, the base is three steps, the cross proper is elaborately foliated. From the stem there springs eleven leaves, where the twelfth should be there is a pair of shears. The idea seems to be that the leaves typify the 12 Apostles of our Lord, but Judas by his betrayal of the Master is cut off. It is said to be a copy of an ancient English or Irish tombstone recently discovered. It shows also that the idea that the cross represents Christ and His Apostles is not a modern invention.

The Rev. Charles E. Betticher, rector of St. Barnabas' church, Kensington, is preaching on the Sunday evenings of November a course of sermons on what he terms "Red Lights," in which he refers to the dangers of the day. His topics are "The Rum Traffic," "Unrestricted Immigration," "Mercy to Wrong Doers," "Romanism." The 12th anniversary of this parish was observed on the 22nd Sunday after Trinity. From the sermon of the rector we glean the following statistics: Communicants, 404; Baptisms, 58; burials, 20; marriages, 10; scholars in the Sunday school, 857.

CALIFORNIA.

SAN FRANCISCO.—A handsome desk lectern of polished brass has recently been placed in St. Luke's church, the Rev. W. W. Davis, rector. It is of Trinity design, with three foliated brackets on either side of the central shaft. The book-rest is elaborately chased. The memorial inscription engraved upon the base reads as follows: "To the glory of God, and in loving memory of John L. and Margaret Van Reyvegom." The lectern was designed and executed by Messrs. J. & R. Lamb, of New York.

LOS ANGELES.—Christ church parish was organized on the eve of All Saints' Day, Oct. 31st, Judge Anderson acting as the representative of the Bishop, was the chairman of the meeting. Vestrymen were elected who on the evening of All Saints' Day met and elected the Rev. T. W. Haskins, rector, and Judge Anderson president of the civil corporation. William Pridham and J. D. Bethune were appointed wardens, and W. B. Shaw, secretary and treasurer. Opera House Hall was engaged for the services. On the following Sunday morning a large and enthusiastic congregation assembled in that place, and joined devoutly and earnestly in divine service, the Rev. Mr. Haskins preaching the sermon. Seventy communicants remained for the Holy Communion. The music was by a volunteer choir of male and female voices.

PASADENA.—On the eve of All Saints' Day a parish meeting was held to decide the question of the erection of a new church. For some time there has been a standing offer on the part of Mr. J. W. Hugus to give \$5,000 if any one else would give \$2,500. Mr. C. C. Brown proved equal to the emergency and subscribed with Mrs. Brown, \$3,125. Mrs. Hugus made up the amount from that family to \$6,000. Other subscriptions quickly followed, so that the valuable assets of the parish now amount to \$36,000. It is confidently expected that \$50,000 will soon be available for the new church.

MICHIGAN.

DETROIT.—On Monday, Nov. 21st, the Bishop gave a conference to the clergy at the episcopal residence. Before the conference began there was a Celebration at St. Paul's church, after

which the clergy present adjourned to the Bishop's house. The special subject of the conference was Missions—Foreign, Domestic, and Diocesan. In speaking of missions in general the Bishop referred to the various Apostolic commissions of our Lord, and to the Duke of Wellington's appellation of them as being "The Church's marching orders." He then gave a condensed and deeply interesting description of missionary work since the time of the Apostles, calling special attention to the work of the English Society for the Propagation of the Gospel and the Church Missionary Society. The missions of our own Church were then referred to, and finally the Bishop spoke at length of missions in the diocese of Michigan, pointing out on a map all the posts occupied, and speaking of the work done, and calling attention also to the unoccupied fields ready for the harvest. The day was one calculated to stir up the zeal and enthusiasm of the clergy, each one of whom will make during the coming month a special appeal for missions.

Two new mission chapels are to be erected during the winter in Detroit, St. Philip's on the east side, and All Saints' on the far west side.

ALPENA.—Sunday, the 13th inst. was a "red letter day" for the parish here. A large congregation assembled at the morning service, and Bishop Harris, the rector, the Rev. J. A. Nock, the Rev. Robert Ker, of the diocese of Huron, Canada, the Rev. Messrs. Edward Magee, Wm. G. Stonex, and John Evans of the diocese, were present and took part. After the ordination services, mentioned elsewhere in this issue, the Bishop and clergy visited the large and interesting Sunday school, where addresses were made. At 7 P. M., the seats, aisles, gallery, and vestibule of the large church were packed with people, and scores went away unable to enter. The Bishop, preceded by the clergy and vestry, entered the edifice reading the Psalm appointed for consecration. Mr. John S. Minor, on behalf of the wardens and vestry, read the instrument of donation, and the rector, the articles of consecration. The Rev. Robert Ker of Mitchell, Canada, preached the sermon, by special request of the rector and the Bishop. Mr. Ker took his text from Exodus xxv: 22. "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim." At the close of the sermon and ascriptive "Gloria," the Bishop spoke for about 20 minutes, and never more eloquently. After a hymn, the rector presented a class (four of which were heads of families) to the Bishop for Confirmation—this being the second class confirmed here since July last. The Bishop addressed the class briefly and closed the services.

Work on the new church was begun in the spring of 1883, the rector laying the corner-stone, July 4th. The building though incomplete, was formally opened July 29, 1884. It was finished and appointed late in 1885, paid for and consecrated Nov. 13, 1887. The following is a brief description of the church. The building is 110 ft. long, by 54 ft. wide. It is constructed of native lime stone, quarried within a mile of the city limits. The exterior of the walls is in pitch faced rubble work, in even courses, with Ohio Berea stone trimmings, in fine rubbed work. There is a light basement, nine feet in height, taking in the entire area of the building. This is used for Sunday school and Bible class purposes, and is com-

plete in every appointment. A large vestibule affords convenient access to the church and Sunday school room. The nave of the church is 38x60, with a seating capacity for 400 people. The north transept is wholly filled by a large two-manual pipe organ. The south transept is partially taken up by the vestry room. On the north-east corner a massive clock tower rises, terminating with a spire, surmounted by a gilded cross, which is 90 ft. above the street level. The style of the edifice is pointed Gothic. The pews are of heavy oak. The chancel room is in depth 25 ft., the sacarium being 10x24. The chancel window is a beautiful memorial erected to the memory of Mrs. Maria Ward, by her children, of whom Mrs. John S. Minor is one. The subject of the window is the Saviour as "The Good Shepherd," which fills the central panel. A reredos in blue and gold, of beautiful design, relieves the altar and emphasizes the coloring of the window and chancel vault. The trusses and perlines are exposed, helping to form an "open-work ceiling," and are polished and oiled. The panels of the ceiling, of which there are 30, are exquisitely polychromed. The carpet is Brussels, every seat is cushioned in rich material in color corresponding to that of the nave. The pulpit, lectern, stalls, altar, credence shelf and chancel chairs are of solid oak, beautifully carved. The windows are all of the best cathedral stained glass. The church is lighted with gas. The large and sweet-toned organ is beautifully decorated to harmonize with the church interior. The robing-room and vestry room are complete in their appointments, the former having a vestment closet, wash room, etc. The beautiful painting, stenciling and polychroming was done by an artist of Alpena, Mr. John Cathro.

INDIANA.

For reasons frequently mentioned in these columns, the Church in Indiana has not developed the strength and growth of many of the older or newer States. Four years ago, when the present Bishop came to the jurisdiction, he found but 20 clergymen, one half of its 40 churches vacant, no institutions for Christian education under the care of the Church, no benevolent institutions of any kind, and no endowment, a disheartened, discouraged flock. But a great change has taken place for the better. He has been able to double the number, and to draw around him an earnest, able body of clergy, who by their diligent, faithful labors, and cordial support of their Bishop, have given a new life and impetus to Church work, and the diocese bids fair to become one of the foremost of our active working dioceses. The Bishop has been able to develop a healthful interest in Christian education, as evidenced in Howe Grammar School at Lima, which already in its 4th year, bids fair to outgrow its limited accommodations, and to develop a need for substantial buildings that will accommodate at least 75 boys in the near future; the school for girls in Indianapolis, under the care of Prof. and Mrs. Lyon, which opened in September with a fair number of boarders and 45 day scholars; Barker Hall at Michigan City, with 100 boys and girls under constant instruction, and this in a town of 10,000 inhabitants; a Church free school with two teachers and 50 pupils in Vincennes; and finally, a small Church school maintained in Lafayette by the rector's daughter. In no respect is the new life of the diocese more apparent than in the interest awakened in behalf of diocesan mis-

sions. For the four years previous to '83 the contributions of the diocese had been \$2,799, an annual average of \$699. From '83 to '87 the contributions for Diocesan Missions and Diocesan Church Building Fund has been \$11,718, an annual average of \$2,929, of which \$2,247 per annum has been for Diocesan Missions, and \$876 for Church Building Fund. The offerings for Aged and Infirm Clergy Fund had been \$73 per annum, this has been increased to \$225. The offerings for General Missions have been increased from an annual average of \$778 to \$1,237. The value of Church property has increased in four years \$86,660, and the annual contributions from \$84,578 in '83 to \$111,463 in '87, an increase of \$29,145. Twelve mission churches have been built, most of them in towns not heretofore occupied by the Church. Lots have been secured in New Carlisle, Knightstown, Albion, and Marion, and churches are planned to be erected during the coming year. St. Stephen's Hospital has been founded in Richmond, and is doing a limited yet admirable work. A Church Orphanage and Home for the Aged is projected, and a considerable sum of money secured towards it. It is intended to have it under the care of Sisters. A strong effort is being made for the endowment of the diocese, and it is hoped to have a large part of the capital pledged the present year. Already \$20,000 has been pledged, and \$6,000 cash paid in and invested. This will do away with the assessments for diocesan support levied upon the parishes and missions.

The diocese is divided into three convocations, with deans at their head, which meet quarterly and serve as a great stimulant in developing interest in diocesan affairs. The Bishop is always present at these meetings, and takes an active part in rendering them interesting and helpful to clergy and people.

The Bishop has recently confirmed 3 in Holy Innocents, Indianapolis; 9 in St. Paul's, New Albany; 10 in St. Thomas', Plymouth; 3 in Grace church, Muncie; 2 in St. Mark's, Aurora; and 2 in Trinity, Logansport. A comfortable rectory costing \$2,000, has recently been completed and occupied in St. John's parish, Elkhart. The new rectory presented to St. Paul's parish, Evansville, by Mr. and Mrs. Chas. Viele, has been completed and furnished, and is now occupied by the rector. The beautiful chapel of brick and stone built the past season by the same generous souls has also been completed, furnished with a pipe organ, and was consecrated by the Bishop, Friday, Nov. 18th. It is a beautiful structure located beside the magnificent stone church consecrated in March, 1885. St. John's church, Lafayette, in the parish founded by Dr. Sam'l Roosevelt Johnson, has just been re-built at a cost of \$3,000, and has been made one of the most beautiful and attractive churches in the diocese. Dr. Pettis, the indefatigable rector, deserves great praise for leading his people on to the accomplishment of this important improvement. The old church of St. Matthew's, Worthington, has recently been re-shingled, and the rectory beside it enlarged and improved, making it a complete and valuable Church property. A neat church is in course of erection at Wilkinson, which it is hoped, will be ready for occupancy at Christmas. All Saints' mission, Brightwood, a thriving suburb of Indianapolis, was organized in August with most encouraging prospects. Already there is a probability of securing

a fine church property, built as a union church, with two lots, at a cost of \$1,500, for the nominal sum of \$400. St. Philip's mission, Indianapolis, for colored people, organized a year ago, is looking out for a lot on which to build a chapel. An Industrial School and a Sunday school are maintained by a faithful band of Church workers. On Sunday, Nov. 6th, a new altar of black walnut was presented to the Bishop's church, Grace, Indianapolis, as a memorial offering of a son to his mother, and was solemnly consecrated by the Bishop.

An interesting meeting of the Southern Convocation was held in Vincennes on Nov. the 15th and 16th. Many subjects of a practical and helpful character were discussed by clergy appointed. The dean, the Rev. L. F. Cole, has visited recently nearly every parish in his jurisdiction for the purpose of awakening an interest in diocesan missions. Not the least interesting feature of the convocation was the gathering of the children of the parish and mission Sunday schools to be catechized and addressed by the Bishop.

CENTRAL PENNSYLVANIA.

READING.—There was a grand outpouring of the Spirit in Christ church on Wednesday, Nov. 16, but not of the people. The occasion was the annual meeting of the Woman's Auxiliary. The services begun at 10:30 with the Ante-Communion service. Short addresses were made by the Bishop and the Rev. Mr. Foley of Williamsport, and afterwards a word of greeting from the Rev. Dr. Langford, the general secretary of the Board of Missions. At one o'clock there was lunch in the parish-room for the visitors, and at 2 o'clock a woman's meeting in the chapel. Ten parishes were represented by about 26 delegates.

The afternoon meeting was addressed by the Rev. Mr. Cleveland of the Indian mission. In the evening after the singing of the processional and short prayers by the Bishop, addresses were made by the Rev. Mr. Foley, on Home Missions, with special reference to the Williamsport Convocation, and the Rev. Mr. Cleveland. The grand old missionary hymn was then sung, and Dr. Langford spoke, followed by Bishop Garrett of Northern Texas for the school he is so anxious to finish; and the account of his work was very interesting, his allusions to the lamented Bishop Elliott being very touching, especially as this was one of the last places where Bishop Elliott ever spoke, at the last annual meeting, November 10, 1886.

MILWAUKEE.

News is received of the sudden death of the Rev. Alexander Falk, Ph. D., Professor of Modern Languages at Racine College. Dr. Falk's career was one of unusual interest. A German by birth, he graduated at the University of Breslau, and soon became widely known in the political and literary world. His nephew was the originator of the celebrated "Falk Laws." Dr. Falk was a member of the German Parliament, and was a violent opponent of Bismarck, then rising to his position as one of the first diplomats in the world. Dr. Falk's radical views and violent opposition to the administration, rendered his removal desirable, and he emigrated to the United States in about 1859, settling in Maryland. His attention was immediately drawn to the Church, and he sought orders, and was ordained by Bishop Whittingham, and became Professor of History at the

College of St. James. It was about this time that he married Mrs. Charles. After the war, Dr. Falk became Professor of History at Racine College, and latterly, of Modern Languages, which chair he held till his death. Though esteemed a "moderate" Churchman, he was a staunch friend of Dr. De Koven, and supported him in the diocesan struggle of '74. Dr. Falk was very hospitable, and was beloved by all who came in contact with him at Racine and elsewhere. He died three days after a sudden stroke of paralysis, at the residence of his son-in-law, the Rev. J. W. Gilman, in Hastings, Neb., being at a very advanced age.

MISSISSIPPI.

NATCHEZ.—The Thanksgiving services at the several churches were fairly well attended, and were quite interesting. At Trinity church the services were made doubly interesting by the peculiar decorations of the chancel. They were unique, and combined the useful and the ornamental. There were barrels of flour, of meal, of potatoes, bolts of calico, a bale of cotton, vegetables in profusion, fruits in season, and all arranged in the handsomest manner, showing the taste of the ladies who took charge of it. After the service, the gifts were donated to the Protestant Orphan Asylum. The baptismal font was filled with grapes and other fruits, while pendant on either side were large bunches of ripe, luscious bananas, and at its base were other seasonable fruits. In addition to the other contributions through Trinity church for the relief of the Protestant Orphan Asylum, the cash offerings were large, and will afford most substantial aid, amounting in the aggregate to the handsome sum of \$1,043.13

MINNESOTA.

HASTINGS.—The north transept of St. Luke's church has been fitted up for a chapel, with altar, lectern and other appropriate furniture. All the ordinary week-day services are held therein.

BOOK NOTICES.

GOLDHANGER WOODS; a Child's Romance. By M. and C. Lee, authors of "The Oak Staircase," "Jochim's Spectacles," etc. With two full-page illustrations. New York: Thomas Whittaker. Pp. 176. Price 60 cts. Ornamented cloth.

An interesting little story, with pleasant excitement in it, and well told. Handsomely printed.

RAN AWAY FROM THE DUTCH, or Borneo from South to North. By M. T. H. Perelaer. Translated by Maurice Blok, and adapted by A. P. Mendes. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Ornamented cloth; \$2.25.

These wanderings in the wilds of Borneo are from the pen of one who has been in the Dutch Indian service. While the story is highly interesting in itself, it affords the opportunity for conveying a great deal of information about the country. The illustrations are good and the binding is handsome.

THE STORY OF SALVATION, or Thoughts on the Historic Study of the Bible. By Mrs. Jerome Meier, author of "Our Mother Church," etc. New York: E. P. Dutton & Co., 31 West Twenty-third St. 1887. Price \$1.25.

We often wish that there were fewer books printed or read about the Bible and that the Bible itself might take its true place again. We say *again*, because since the comparatively new method of studying the Scriptures by means of lesson papers, and the International Series, the plain straightforward reading of the Bible has fallen largely into disuse. The book before us is entirely unexceptionable apart from the above criticism. The author presents her lessons under the form of a dialogue carried on between an elder-

ly lady and a group of young girls. Each conversation deals with a specific book or topic, thus: "On the Methods of Bible Study," "The Bible as a Whole," "The Book of Esther," "The Book of Genesis," etc. In the conversations a running commentary is kept up upon events and characters, and a great deal of ground is gone over. Not a little erudition is brought to bear in the elucidation of difficult questions, and the whole book is filled with a reverent spirit. The dedication is "To the Right Reverend the Lord Bishop of Gloucester and Bristol." Its soundness in the Faith may therefore be looked upon as assured.

THE HEROINE OF A BASKET VAN. By M. Bramston, author of "A Woman of Business," "Rosamond Ferrars," etc. With three full-page illustrations. New York: Thomas Whittaker. Pp. 224. Price 75 cts., scarlet cloth.

The heroine, Phenie Redmoor, daughter of the master of the Van, is an earnest, unselfish, "little mother" sort of girl. Under guise of basket-peddling, the father is engaged occasionally in unlawful pursuits, and his wife, Phenie's step-mother, in child-stealing. It is a painful sort of story, notwithstanding the attractiveness of Phenie's character amid her bad surroundings, and of rather doubtful profit in the main.

THE INVADERS, and Other Stories. By Count Lyof N. Tolstol. Translated from the Russian by Nathan Haskell Dole. New York: Thos. Y. Crowell & Co. Pp. 343. Price \$1.25.

Most of these stories by this remarkable writer, appear like his "Sebastopol," to depict in the most realistic way, and often painfully so, the horrors and miseries of war; the details are often disagreeably minute, but very telling. The miseries and privations of the soldier's life, the wretchedness of the conscript, and the ruin of his home, the evils of gambling, are brought out in strong colors; in fine, the style is vivid and graphic to a marvellous degree.

THE ST. PAUL'S EDITION. The Christian Year. By the Rev. John Keble. With the Collects and a Series of Meditations and Exhortations, selected by permission from the works of the Rev. Henry Parry Liddon, D. D. Edited by "Pilgrim." Chicago: A. C. McClurg & Co. Ornamented cloth, \$2.50.

"The Christian Year" has ministered to the spiritual needs of nearly two generations of Christian people. It is one of the few devotional works which live on from age to age, which never die. The meditations from Dr. Liddon's works have been selected with thoughtful care, are practical, timely, and well suited to the Church seasons they are associated with, as well as to the special needs and dangers of our day. The title "St. Paul's" has been given to this most excellent work in remembrance of the cathedral where many of these words of the great preacher were first spoken.

THE CREED AND THE YEAR. A manual of instruction for Sunday Schools. By the Rev. Reginald Heber Howe. New York: E. P. Dutton and Co. 1887. Price 25 cents.

A new Sunday school manual ought to have exceptional merits to command recognition. These merits we think this book has. The idea of the author is to begin on the 15th Sunday after Trinity, the time when schools are reopening after the summer, with the first article of the Creed and follow it on through the year. By this arrangement the regular lesson from the Creed is always appropriate to the Sunday, and an excellent training in the Faith secured. The teaching of the book is clear, interesting, scriptural and Churchly, not beyond the reach of the ordinary scholar, yet with "strong meat" enough to satisfy those who are no longer "babes in Christ."

AMERICAN STATESMEN. Patrick Henry. By Moses Colt Tyler. Boston and New York: Houghton Mifflin and Co.; Cambridge: The Riverside Press. Price \$1.25.

With the exception of Wirt's Life of Patrick Henry (a good book made out of scant material), there has been no memoir of this remarkable man. Dr. Tyler's able pen has supplied the lack, abundant materials being at hand. To say that the work is worthy of the distinguished author and of the name of the great man whom it describes to us, is sufficient praise. Among the early leaders of the American people there is no character more interesting than that of Patrick Henry. Dr. Tyler clears away some of the erroneous conceptions which the former biographer had entertained. Some of these were derived from Jefferson who was, in later years, not well disposed towards the great Virginia statesman who sided with Washington rather than with himself. He was at last as firm in upholding the constitution as he had been at first in protesting against it.

SOCIAL ASPECTS OF CHRISTIANITY. By Brooke Foss Westcott, D. D., D. C. L. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$1.50. Pp. 292.

This volume comprises three series of sermons preached in Westminster Abbey in 1886. The first series treats of the "Christian Aspects of the Elements of Social Life;" the second, of the "Christian Aspects of the Organization of Social Life;" and the third presents five "Types of Apostolic Service." The author's purpose is to bring the facts of Christ's Incarnation, Passion and Resurrection, to bear on the life of the family, the nation, the race and the Church, and to show how the supremacy of the Christian Faith extends to all social organizations, all civil compacts, and all imperial designs. We are shown how the message of the Gospel was essentially social and not merely individual, dealing with the present rather than with the future, and having for its notes, righteousness, peace and joy. Two instances are given of attempts to realize that Kingdom upon earth, one made by the Franciscans, the other by the society of Friends; each of which failed, the first because it destroyed the individual, the second because it left out of account the powers of the larger life of the Church and of the race. In the light of the great truths of Christianity and of past experience, the author grapples with the burning problems of the present age in which we are suffering from tyrannical individualism, and suggests the solution of them. A deeper sense of our own individual responsibility, a clearer manifestation of the reality of a spiritual power, a firmer possession and plainer manifestation of a great ideal, even that ideal that is given to us in the Incarnate and Risen Christ, must result in a truer brotherhood and a more compact and perfect social system, even a very Kingdom of God upon earth. These lectures are a most valuable contribution to the engrossing subject of Christian sociology, expressed with great force and clearness, and so concisely that each paragraph is a very seed-bed of earnest thought. It is a book to set one thinking more deeply than ever upon the responsibility of the individual to the great body of society, and to strive with greater earnestness to bring about that social ideal which the faith of Christ alone is able to realize.

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

The Living Church.

Chicago, Saturday, Dec. 3, 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.

EXCHANGE.—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.

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.

WE shall begin next week the translation of Savonarola's beautiful meditation on the *Miserere*, to be continued several weeks. We commend it to our readers as suitable Advent reading, and trust that it will be heartily welcomed by devout souls.

WILL our readers kindly bear in mind, when making up their list of Christmas presents, that for \$1.50 they can buy THE LIVING CHURCH (52 issues, 832 pp.) and Little's "Reasons for being a Churchman." Here are two presents which are of real worth and would be valued by any Churchman to whom they might be given; and the cost only seventy-five cents each.

THE editor of "Trinity Register," Fayetteville, N. Y., has our thanks for the following kind notice:

I have recently been asked to name some good Church paper. There are a number that would be of great value in any Church family, and every family should take some one or more of them. For general use however I most heartily approve of THE LIVING CHURCH, published at Chicago. It is a wide-awake weekly, full of general Church news, and giving many other things that are of value. Every number contains articles from some of the best writers of the Church. The subscription price \$1.00, places it in the reach of all. I heartily commend it to any one who wants a live Church paper.

THE Earl Beauchamp, in a paper read at the recent English Church Congress, wisely said: "It seems to me that in these days men, forgetting that Christianity is a system to which it is a duty to submit themselves, seek to adapt Christianity to their own transitory emotions and sense of fitness. Christianity is a kingdom, and calls upon its citizens to obey its law. Christianity is to mould us into a Christian temper and Christian habits, and not to receive the impress of its character from impatient and undisciplined men. If we accept loyally and in all its fulness the teaching and form of prayer provided by our mother

Church, we shall not hanker after novelty and innovation."

THE winds of Providence most favorable for human progress are more or less head-winds. Indeed, man, like a sailing vessel, makes better headway, with providential circumstances blowing on the quarter, than when they are dead aft. The reason is, that the best providences are not those which do things out-and-out for men, but those which compel them to play an equal part for themselves. It is not mere achievement which God desires in man, but development; and development is fostered by those adverse circumstances which force man to exercise his entire energy, skill, and forecast.

BISHOP COXE, in a speech at the Missionary Council in Philadelphia, said he knew of a man in Western New York who pays \$800 a season for an opera box, and puts only five cents in the offering on Sundays, in the free church which he attends. He is not the only rich man who glories in a "free gospel." We know of one who subscribes a dollar a Sunday, but stops payment during his winter excursions to the South, in which he spends thousands of dollars on himself and family. He is worth a round million. The Bishop said that such things make him sick at heart. They make the poor parsons sick, and their children hungry.

The Spirit of Missions notes the fact that the contributions reported by the treasurer of the Board, for Domestic Missions, is really but a small portion of the sum expended upon home missions. In most if not all of the dioceses extensive missionary work is done by local missionary organizations which do not report to the general Board. This unfortunate arrangement (so far as concerns accuracy of statistics) works an injustice both to the general cause of our missions and to our dioceses. As to the former, it makes the work appear to the world comparatively small, and lessens the confidence and enthusiasm which a full showing would inspire, as to the latter, it misrepresents the actual missionary zeal of many dioceses and subjects them to unfair comparisons and implied reproach. We would not recommend the merging of the local and general societies, but suggest that some plan might be devised by which the grand total of our home missionary work could be shown.

WE have lately read some papers on "Vivisection." The mere writing of the word is enough to send a shudder through one who knows what it means. It is inhuman, horrible beyond expression, outrageous

beyond toleration, wholly unjustified by any results attained or likely to be attained. It is not conceivable that diabolical ingenuity could invent tortures more acute than are, if we may believe the published reports, inflicted by vivisectionists upon the quivering nerves of living animals, without administration of anæsthetics. We hope that the society which is organized to oppose vivisection will succeed in banishing this abominable practice from the face of the earth. May that and the Audubon Society for the protection of birds, flourish till the barbarity of science and fashion be numbered among the things that were, a stigma that was a blot upon the nineteenth century civilization.

MR. SPURGEON, in withdrawing from the Baptist Union, disclaims the intention of forming another denomination. But he has already formed one. He heads a congregation which acknowledges no connection with any other. It claims to be "a church," and must be known by a distinctive name. It must be denominated "Spurgeonite," or something. It is a denomination. On Baptist congregational principles Mr. Spurgeon has acted consistently. He has made his congregation, in practice, what every Baptist congregation is in theory, a church, independent, autonomous, absolute. There are logically as many denominations, among those who call themselves Baptists, as there are congregations. The "Union" is an attempt to evade the logic of the congregational theory. But it is a rope of sand. Without creed, or liturgy, or power of discipline, it may become, as Mr. Spurgeon charges it has become, "a confederacy of evil." In withdrawing from it the oracle of the Tabernacle has only followed the logic of Independency. He has simply acted on the principle that every man is his own church. How many more denominations will be formed by the subdivision of Mr. Spurgeon's flock, remains to be seen.

LETTERS are received by nearly every mail commending Dr. Holland's recent article, "Pecuniarily." There is a wide-spread feeling of indignation at the bluster about schism and the rattling of money-bags, as arguments against a great movement which has used no means for its advancement but the power of the truth which it represents. The attack upon the Historic Episcopate has stirred the Church from centre to circumference, in this country, and has united loyal Churchmen, high and low, in the determination to stand by the Apostolic Succession, and to defend the Church from the encroachments of "the spirit of the age," with its infatuated ration-

alism and immeasurable conceit. Lesser issues should be ignored in the presence of this fierce onslaught. The question of changing the name is one which involves considerations of policy as well as of principle. It is a movement that may wait, not because it is opposed by "His Blessed Pecuniariness," but because there are still many loyal, earnest Churchmen who could not now be reconciled to a change, and who would be smitten in the house of their friends if it were forced upon them. Large consideration of charity and forbearing of preference are due to these brethren; but to those who are striving to overthrow the Apostolic Order of the Church, nothing is due but instant and uncompromising antagonism. Such will find that they have miscalculated the spirit of the Church, though they may be ever so much in accord with "the spirit of the age."

IN a pastoral commending the observance of the Eve of St. Andrew's Day for intercession for missions, Bishop Seymour strongly urges upon his people to send their contributions to the Board of Missions, and not "to substitute individualism for obedience to law." We must, he says, "trust our accredited representatives." In this we fully concur. It would be a calamity, indeed, if recent discussions should impair the general work which has been committed by the Church to a duly constituted agency. If the Board does not act in good faith, according to the terms of its charter, let it be called to account. Let us not impatiently visit its sins upon the needy missions and missionaries that by our own appointment are dependent upon it for supplies. At the same time contributors have a recognized right to designate their offerings as "special" for any work in which they are most interested. Without interfering with the general work or diminishing ought from the general fund, it would be a grand thing to make up a thousand dollars for the China Mission, against which discrimination was recently made in a thousand dollar contribution. Whatever is given, let it be given through the appointed agency.

SUNDAY, AND THE SUNDAY SALOON.

No terms more incongruous and incompatible than the above could well be brought together. All that Sunday is and was designated to be, the Sunday saloon is not. All that the Sunday saloon is and is designed to be, Sunday is not. The two are a contradiction, working in opposite directions and largely ending in the extreme of good and bad results.

The case is bad enough when it comes to the week-day and the week-day saloon. If the week-day means

work, the week-day saloon means a grievous absorption of the wages of work. If the week-day means saving and economy, the week-day saloon means idleness and waste. If the week-day means law, the week-day saloon means disorder and lawlessness. If the one means right-doing, the other inevitably means crime and what follows from its commission.

What then of Sunday and the Sunday saloon? The one means, and supremely means, religion, rest from toil as both a duty and a privilege, the worship of Almighty God as the noblest and best of service, the keeping of the commandments as divinely commanded and in themselves as divinely good, the living a life that is inconceivably higher than that of the beasts that perish. On the other hand, the Sunday saloon means no religion; if rest from toil, that which is often worse than the most violent exertion; absolutely no religion, and, for the most part, positive irreligion, the disregard and cursing of Almighty God, the breaking in one way or another, of nearly every commandment which God has enjoined, and the living a life in many respects more ignoble than that of the beasts which perish. In all these ways and more, that which Sunday is doing, the Sunday saloon is undoing. In the sphere of religion, what the Church builds up, the saloon breaks down. In the sphere of the State, everything which makes it a Christian commonwealth the saloon would turn into the making of an un-Christian commonwealth. Sunday makes for Christian character and true social order; the Sunday saloon for un-Christian character and social confusion. The one builds for heaven and immortality; the other as certainly and notoriously for the bottomless pit.

Such being the state of the case, the Personal Liberty League of New York State, which is working to have the saloons open from midday to midnight on Sunday, is to be firmly resisted by every true lover of religious or civil liberty. This personal liberty which is wanted by seventy-five thousand liquor-dealers and brewers, is not liberty, but license. There is not a single element in such personal liberty, if granted, which would work in the interest of Church or State, divine laws or human. On the contrary, it is a personal liberty which in its measure, means the hindering and undoing of both.

It is bad enough that these personal liberty champions are allowed to act the part they do in the making or shaping of civil laws, so as to protect and advance their interests at the expense of interests of infinitely greater moment. It would be insufferable, if they should

be allowed to break down a divine law through a human law, and that a law which would be a disgrace to the statute-book.

It is high time that the liquor-dealers of this country should be made to feel that they must be content to take a back seat, and a very back seat. When it comes to legislation, their qualifications for law-making are of the poorest kind. This being so at the best, they ought not to be allowed to entertain the idea that liquor-selling qualifies them for law-making, and that ideal legislation is to be hoped for only at the hands of pot-house politicians. At any rate, the Personal Liberty League, whose members for the most part can get over Sunday without religion, ought to be able to get over it also without liquor, and on no account should be suffered to put the two on a level, as if both were equally good, if not, indeed, equally commanded.

THE LEAGUE WILL LIVE.

It will be a relief to many who have at heart the welfare of our Foreign Missions, to read the paper of agreement published in this issue, between Bishop Boone and the members of the Chinese Church League. It is an evidence of the fair-mindedness and honest purpose of the Bishop, and a vindication of the loyalty and courage of the brave missionaries who have dared to disregard the "pecuniary" argument in defence of Church principles.

It shows, too, the unwisdom of the policy of dictation by committees or contributors at home, in the work which has been committed to a bishop chosen and consecrated to rule over that work. There is no doubt that the Bishop of Shanghai, unhindered by partisan clamor and misrepresentation, would have had no trouble with his clergy. The lamentable scandal which has stirred the Church, would never have occurred, but for the pernicious tradition that missionary bishops are the paid agents of contributors, and are not entitled to the prerogatives assured to the episcopate by the law of the Catholic Church.

If the agitation of the last few months results in awakening new interest in the China Mission and stimulates to greater liberality, it will not have been in vain. We hope to see something of the fruits of it at once. Messrs. Graves and Partridge are assigned by the Bishop to Wuchang, to carry on services and work on the same lines as heretofore. Churchmen who sympathize with them and their methods will have an opportunity to show *how much* they value the work and admire the workers. These missionaries ought immediately to be cheered by special contributions for the great enlargement of their mission;

and Bishop Boone's inevitable anxiety about a possible failure of supplies, on account of his failure to persecute, should as soon as possible be relieved. Inasmuch as the League has agreed with the Bishop not to enroll native converts (the reason for such a restriction being beyond our comprehension), we would suggest that its extension by the enrollment of associates in this country would be a very proper move.

The following is a copy of the Celestial Eirenikon:

SHANGHAI, Oct. 8, 1887.

Points of agreement between Bishop and clergy who may sign this document:

On the one part, I as Bishop am willing to allow my clergy working up the Yang Tze Valley to carry on their mission work on the lines of the Church and her Prayer Book as now understood and more fully used by those at home who may fairly be termed, outside of all party lines, Catholic-minded Churchmen, whether clerical or lay. To be specific: I allow a reverent Celebration including the use of the plain linen vestments such as you now wear, with a Canterbury cap or zucchetto. Also the use of unleavened bread without stamped figure thereon, and which may be broken, in the terms of my permission by the House of Bishops. Also the use of the mixed chalice and the ablution of the Holy Vessels, so that no distracting ceremonial is thereby introduced. The altar to be vested and adorned only so far as has been locally customary. Provided also that this allowance does not hold in the Province of Kiang Su where local use and necessity enforce narrower limits.

The use of the sign of the cross personally is at your discretion, but the use of it over others is not prudent nor in agreement with my wishes, having regard to our position as a mission general to the whole Church and receiving help from many quarters. This is the case also with the use of the biretta and such other points as are subsidiary and may be mere matters of custom and not of canon; but which may furnish ground for attack and are not to be defended so seriously nor so successfully as our main position of liberty to have Church teaching and a reverent Celebration.

It may be needless to add that I stand by the canons of the Church in all matters and expect my clergy to do the same with glad loyalty to the Church at home which we are here to represent faithfully, so far as our abilities and local difficulties and obstacles permit this to be done.

Faithfully yours in Christ and His Body the Church.

WILLIAM J. BOONE,
Missionary Bishop of Shanghai.

On your part I ask you to promise by signing this paper.

I. To consult me before you introduce any changes, at any place where your work may be, beyond the limits set forth above.

II. Not to write on these matters to Church papers at home without my full knowledge and consent while this agreement holds between us.

III. Not to invite to join, nor to enroll as members of the "Chinese Church League" any of our native Church people.

Signed { F. R. GRAVES.
S. C. PARTRIDGE.

CHURCH MUSIC.

BY A. G. FISHER.

It may safely be asserted that the majority of clergymen are unmusical, and are entirely at the mercy of organists and choirmasters whose tastes and inclinations may not be by any standard Churchly; and on the other hand, they are incapable of appreciating intelligent efforts on the part of those to whom they may safely intrust the music of the Church. This is probably owing to the absence of systematic musical instruction in the training colleges. The amount of time required to learn music by the old notation has always been an obstacle in the way of those not naturally musical. The difficulties and complexities of the staff are responsible for a vast amount of musical ignorance. So much time is required to learn the signs, that the thing signified music, is seldom reached.

But happily it is no longer necessary to employ the staff notation as a means of acquiring the art of music. The tonic sol-fa method, which has done wonders in the Church of England, dispenses with the staff and all its doubtful and changeable signs, and employs a simple notation with an admirable system of teaching that may readily be understood by every one, child or adult; and is unquestionably the one best adapted for the induction of pupils into the art of music. It has made more accurate readers of music than all the other systems combined. The busiest clergyman would not only not find it an extra demand upon his time to acquire a knowledge of the system, but would find it a delightful relief to energies overtaxed in other work. The duty of every minister to give order concerning the tunes to be sung, and to suppress all light and unseemly music, is clearly stated in the canon; and the clergy should properly qualify themselves for the performance of that duty as much as any other.

The increase of vested choirs demands that the subject of music shall be placed before them in the simplest and most effective manner. Boys' voices do not last long enough to employ at least three years in teaching the elements of music through the medium of the staff, and the boys themselves will not trouble to learn music that way; hence are taught by ear. The choir men are generally those who love the Church and are amongst the most faithful and valuable members of the parish; but the deficiency of most of them in the art of music is a source of perplexity and embarrassment to the choirmaster, who has to drill them by ear just as much as the boys. With the tonic sol-fa method of teaching to read at sight, the time now spent in the drudgery of playing and singing tunes over and over could be employed in studying expression, quality of tone, the sentiment of the hymn, etc.; and soon it would be found that higher class music could be learned more readily than simple music can now be.

Let it not be thought that the tonic sol-fa system supersedes the staff. It interprets the difficulties of notation, and leads the pupil to sing from the staff with confidence that he has the true tones, however complex the representation.

A full statement in detail of the method cannot be given in a newspaper article, nor is it necessary, as the system is firmly established in this country and full information and testimonials can be had of Biglow and Main, New York. They publish the neces-

sary readers, and are agents for a large quantity of all the music of the Church, including "Hymns Ancient and Modern" in the sol-fa notation.

In parishes where money is not plentiful, and congregational singing is favored, the new system will be found far superior to the old. Let the rector or some suitable person acquire so much of it as is embraced in the first step, and then organize a class and commence teaching; meanwhile studying the several successive steps, so as to be one step ahead of the class. More can be accomplished in reading music in ten lessons in this way under a teacher of very ordinary musical capacity than in three times that number with the old system and a professional teacher. These are bold assertions, but they can be verified by every person who has used the system sufficiently to understand it.

Dr. John Stainer, organist of St. Paul's cathedral, chief inspector of music in Her Majesty's schools, in a recent address said: "As a result of the life work of John Curwen (the inventor of the system) we shall find music reaching places that we never hoped or expected it would reach, and we shall receive some day the blessings of thousands of those who, by this system, can learn to sing, but who, without it, would be deprived of the enjoyment." This is strong testimony from a competent authority. Let the clergy, musical or not, give Sol-fa a fair trial, and they will be more than gratified at the result.

MAGAZINE NOTICES.

Cassell's Family Magazine for December concludes the serial, "A Man of the Name of John." "Ornamental, or Useful?" a gossip on the domestic education of women, follows, and then we come to a chapter on "Curious Corporation Customs," by J. F. Thistleton Dyer. "Dear Mr. Morton," a short story, is followed by a more practical paper on the "Thrifty of the Working Classes," by Alexander Cargill. "A Russian Wedding" is then described with all its strange customs. The "Family Doctor" this month gives some sound advice to the convalescent on "Getting Up One's Strength After Illness." A Gatherer is filled with news of the inventions of the day. [Cassell & Co., 15 cents a number, \$1.50 a year in advance.]

THE Thanksgiving issue of Harper's Weekly was covered by a tinted engraving of thankful America, represented by a woman kneeling among the fruits of the earth. The contents are interesting and timely, both in text and illustration. There are two full-page engravings, and two double-page pictures. The editorial comments upon "The Lesson of Chicago," are temperate and sound. The column of "Personal" is a valuable feature of every issue.

Woman, a monthly magazine, seems to supply a want of home and society in an admirable way. Besides articles of general interest, with illustrations, it contains papers on etiquette, dress, the table, books, current events, the household, woman's work, etc. This first issue gives promise of usefulness and popularity. [The Woman Publishing Co., 122 Nassau St., New York. Price \$2.75 a year.]

"The Churchman's Centennial Calendar" should have had an earlier notice, as it begins with Advent, following the Christian Year. It is an ornament to the wall or study table, furnishing a leaflet for each day, with proper lessons

and other data of use to pastors, choir-masters, and families. No more appropriate holiday gift could be devised, and it costs only 25 cents. For sale at all Church book-stores. We shall gladly fill orders from our subscribers.

The Church Review for November has for its leading article "Boswell's Life of Johnson," by Appleton Morgan. Dr. Wilson writes on "Some Limit to the Possibility of Revelation." Bishop Perry continues his valuable historical papers on Bishop White, and Mr. Baum gives the seventh chapter on the Law of the Church.

Public Opinion grows in popular estimation among all classes of its numerous subscribers. Busy men find it invaluable, as they may by its aid glean the best of eminent thought. It is conducted with absolute impartiality. Published in Washington and New York, \$3.00.

LUCY C. LILLIE gives some personal reminiscences of Jenny Lind-Goldschmidt in the article which she contributes to the December Lippincott's.

THE annuals and calendars for next year are beginning to make their appearance. The Living Church Annual and Clergy List Quarterly is issued promptly with Advent. This admirable publication gives besides the Calendar, a revised clergy list, and a vast amount of information about the Church, its dioceses, and bishops. A chapter upon "Certain Catholic Usages" carries on a series begun two years ago. This book is of great value to all Church families. Its clergy list is revised and published quarterly. Its use is apparent when we see that in the last quarter 484 important changes, and in the last year 1,591, have been made in the American and Canada lists. It seems absurd to pay only 25 cents for the Annual and the quarterly clergy list. The Young Churchman Co., of Milwaukee, publish it. Wm. Egerton & Co., 10 Spruce St., issue their Calendar for the Christian Year, in its usual handsome and convenient form. It is filled full with useful and instructive reading. Price 50 cts. The Girls' Friendly Society publish an attractive looking Calendar, which may be obtained of E. & J. B. Young, New York, or Danrell & Upham, Boston.

Littell's Living Age for 1888. For forty years Littell's Living Age has kept its readers abreast with the best literature and thought of the time. A weekly magazine, it gives over three and a quarter thousand large and closely printed pages of reading matter—forming four large volumes—every year. Its frequent issue and ample space enable it to present, with a freshness and satisfactory completeness attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature, and from the pens of the most eminent writers. Such authors as Prof. Max Muller, Jas. A. Froude, Prof. Huxley, Richard A. Proctor, Rt. Hon. W. E. Gladstone, Edward A. Freeman, Prof. Goldwin Smith, Prof. Tyndall, Frances Power Cobbe, Francis Galton, The Duke of Argyll, Wm. Black, Mrs. Thackeray-Ritchie, Mrs. Oliphant, Mrs. Alexander, Jean Ingelow, R. D. Blackmore, W. E. Norris, Laurence Oliphant, B. L. Farjeon, W. E. H. Lecky, Alfred Russell Wallace, Matthew Arnold, W. H. Mallock, P. G. Hamerton, W. W. Story, Ruskin, Tennyson, Browning, and many other foremost writers of the age in all departments of literary and scientific work, are represented in its pages. The subscription price (\$8 a year) is cheap for the amount of reading furnished. Littell & Co., Boston, are the publishers.

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 60
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
Church Magazine..... 2 75
Youth's Companion (new subs. only)..... 2 50
The Practical Farmer..... 2 50
Church Review (new subscribers only)..... 4 60
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.

Address the Rev. Roberts Coles at 3914 Locust St. Philadelphia.
The Rev. J. H. H. DeMille has accepted a call to the rectorship of Trinity church, Lowellville, Lewis Co., N. Y. and desires to be addressed accordingly.
The Rev. John O. Ferris has accepted the rectorship of Christ's church, Chippewa Falls, Wis. Please address accordingly.
The Rev. W. S. Sayres, of Morris, Ill., has accepted a call to Grace church, Montevideo, diocese of Minnesota.
The Rev. W. M. Pickslay has accepted the rectorship of St. John's church, Dover, N. J. and entered on his duties there on the first Sunday in Advent.
The Rev. F. R. Holeman of Christ church, Longwood, Fla., having accepted the charge of the mission at Fulton, Fla., desires letters, papers, etc., to be addressed accordingly.
The address of the Rev. John Edgar Johnson is 906 Spruce St., Philadelphia.
The address of the Rev. Percival H. Hickman, rector of St. Martin's, Radnor, is changed from 811 N. 8th St., Phila., to Gen. Wayne, Del. Co., Pa.

ORDINATIONS.

Oct. 18th in St. Luke's church, Lincolnton, N. C., the Rt. Rev. T. B. Lynn advanced to the priesthood, the Rev. Chas. C. Quin. The sermon was preached by the Rev. Jos. B. Cheshire, Jr., of Charlotte, N. C.
At Alpena, Mich., Sunday, Nov. 13, B shop Harris ordained to the diaconate, H. A. Stonex, M.D., presented by the Rev. J. A. Nock. The sermon was preached by the father of the candidate, the Rev. W. G. Stonex, from II. Tim ii: 1, 2. The service was very impressive throughout.
On Sunday, Nov. 20, in St. Paul's church, Evansville, Ind., the Rev. H. F. L. Hynes, formerly a Methodist minister, now rector of St. Luke's, Cannelton, was advanced to the priesthood by the Bishop of the diocese. The sermon was preached by Dean Cole, the Rev. Chas. Morris joining in the imposition of hands.
At Grace church, Indianapolis, Ind., Nov. 6th, the Rev. Walter H. Bamford was advanced to the priesthood, the Rev. George E. Swan preaching the sermon and presenting the candidate. The Rev. George B. Engle joined in the imposition of hands. Mr. Bamford is a graduate of Seabury Divinity School, Faribault, Minn., and is missionary at New Castle, Ind.

TO CORRESPONDENTS.

A LAYMAN.—We have not space for such minute criticisms. There would be no difficulty in multiplying them a thousand-fold.
J. H. Y.—Our columns are always open to the correction of mistakes. No responsible person has denied a single allegation nor has attempted to disprove a single charge that we have made.

OFFICIAL.

THE Provost of the Guild of St. Luke's in the U. S. A. is Jno. H. Packard, M. D., Philadelphia, Penn. All communications should be addressed to the secretary, Robert P. Robins, M. D., 2024 Locust St., Phila.

PROVINCE OF ILLINOIS.

A meeting of the Provincial Synod of the Province of Illinois is appointed to be held in St. Paul's church, Springfield, at ten o'clock A. M., on the seventh day of December, A. D. 1887.

A. H. CANDEE, Sec'y.

Cairo, Ill., Nov. 23, 1887.

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 Faribault, 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.

TWO parishes in North-eastern Ohio, lying adjacent, desire to secure the services of a rector. To a person just suited for this work, this affords a good field of labor. Correspondence solicited. Address WARDEN of Christ church, Geneva, Ohio.

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.

WANTED immediately in a Church school, thorough Churchwoman to teach English, Mathematics and Callisthenics. Address stating compensation, etc., "X", LIVING CHURCH Office.

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

WANTED.—An unmarried clergyman to take missionary work among coal-mining people in Pennsylvania. Very encouraging work. Salary at least \$750. Address "P.", LIVING CHURCH office.

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.

TO RENT.—Unfurnished apartments on West Jackson St., separate or en suite, in a quiet locality. Address W., LIVING CHURCH.

CHURCH BUILDING and things to be considered, done, or avoided in connection therewith. By Francis J. Parker. 1 vol., 12mo., with illustrations. Price, \$1.25. DAMRELL & UPHAM, 283 Washington St., Boston.

GIRL'S FRIENDLY SOCIETY.

"The Girls' Kalendar" for 1888. Twelve illustrated pages with text for every day. Price 15 cts., postage additional. For sale by E. & J. B. YOUNG, New York, and by DAMRELL & UPHAM, Boston.

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. B. & 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 ports.

READY AT ADVENT.

The Living Church Annual AND CLERGY LIST QUARTERLY

for the ensuing year, will maintain its high character, and will be enriched with new departments of value. Accuracy will be the main feature of the Diocesan and General Clergy Lists, and will be maintained at any cost. Thanks to the Bishops and Secretaries of the several Dioceses in the United States and Canada, we are enabled to promise the nearest approach to accuracy possible. In addition to the usual full and complete Table of Contents, which includes detailed information in regard to the several Dioceses in the United States and Canada, we have prepared for the ANNUAL of 1888,

Three Special Articles

of interest and value. These, with their sub-divisions, are as follows:

"Of Certain Catholic Practices." Prefatory. Free and Open Churches. Frequent Celebrations. Eastward Position. Lights. Vestments. Wafer Bread. The Mixed Chalice. Incense. Colors. Altar Crosses. Altar Flowers. Processional Cross. Banners. The Invocation and Ascription. The Sign of the Cross. Bowing.

"American Church Law." General Legislation. Organization of Dioceses. New Bishops. Postulants for Orders. Candidates for Orders. How to Become a Deacon. Powers of Deacons. Marriage and Divorce. Miscellaneous Provisions. How to Become a Priest. Ordination of Ministers from the Denominations. Election of Bishops. Ecclesiastical Discipline.

"Literary Review of the Year." Being a review of the leading Church Works by English and American authors, which have appeared during the year.

We should like, also, to enumerate the many departments of value which enrich the publication. Some were mentioned in the QUARTERLY for September, on the second page of cover. Suffice it to say that the ANNUAL proper, being the December number of THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is a magazine of over 300 pages, and is followed by three QUARTERLY corrected Clergy Lists of the United States and Canada. Subscription for the four numbers, aggregating nearly or quite 500 pages, 25 CENTS. Please send subscriptions at once to insure promptness.

The Young Churchman Co., 434 Milwaukee St., Milwaukee, Wis.

The Household.

CALENDAR—DECEMBER, 1887.

4. 2d Sunday in Advent.	Violet.
11. 3d Sunday in Advent.	Violet.
14. EMBER DAY.	
16. EMBER DAY.	
17. EMBER DAY.	
18. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

THE PRESIDENTS OF THE UNITED STATES.

Come, all ye young folk, learn a rhyme
Writ like the verse of olden time,
Wherein the names in order stand
Of presidents of this great land.
A famous list: George Washington;
John Adams; Thomas Jefferson;
James Madison; and James Monroe;
John Quincy Adams; next below
Comes Andrew Jackson; and in turn
Martin Van Buren next we learn;
Then William Henry Harrison;
Whom soon John Tyler followed on;
Next after him came James K. Polk;
Then Zachary Taylor ruled the folk,
Till death; when Millard Fillmore came;
And Franklin Pierce is our next name;
Then James Buchanan; next appears
Great Abraham Lincoln, through the years
Of war; and when his life was lost
'Twas Andrew Johnson filled the post;
Then U. S. Grant; and R. B. Hayes;
And James A. Garfield; in whose place
Came C. A. Arthur; in our time
With Grover Cleveland ends our rhyme.

--Adapted from *Wide Awake*.

THE word "Nihilist" was introduced into Russia by Turgenev, who used it in his novel, "Fathers and Children."

THERE have recently been discovered in the high Alps, near the summit of the great St. Bernard, five large granite altars, used in the pagan epochs for sacrifices.

THE Railway Service *Gazette* says the way to abolish poverty is by hard work. This has been the honest and manly way since father Adam was expelled from the Garden of Eden.

AT weddings, the Greek Church uses two rings, one of gold, the other of silver. In Spain and Portugal three rings are placed upon the fingers of the bride at the words, "In the name of the Father and of the Son and of the Holy Ghost."

MASPERO announces his belief that "le Jardin d'Italon," the Egyptian paradise, was conceived to be at the absolutely northernmost extremity of the world. Pres. Warren, of Boston, is happy over this confirmation of his own views.

THE following are the dimensions of the most important of the great cathedrals:

	Length.	Breadth.	Height.
	Feet.	Feet.	Feet.
St. Peter's.....	613	450	438
St. Paul's.....	500	248	404
Duomo.....	520	240	375
Notre Dame.....	416	153	298
Cologne.....	544	282	
Toledo.....	395	178	
Rheims.....	480	163	117
Rouen.....	469	146	465
Chartres.....	430	150	373
Antwerp.....	384	171	402
Strasbourg.....	525	195	465
Milan.....	477	186	360
Canterbury.....	530	154	235
York.....	524	261	
Winchester.....	554	208	
Durham.....	411	170	214
Ely.....	517	178	
Salisbury.....	473	229	379

KEIL, the Old Testament commentator, has ceased all literary work. He is about eighty years of age, a small, nervous man, weighing less than a hun-

dred pounds. He is the last representative of Heugstenberg's school, a conservative of the conservatives.

A CLERK in an English parish was told to give out this notice: "On Sunday next, the service in this church will be held in the afternoon and on the following Sunday it will be held in the morning, and so on alternately until further notice." What he actually did give out was as follows: "On Sunday next the morning service in this church will be held in the afternoon and on the following Sunday, the afternoon service will be held in the morning and so on to all eternity."

THE secret of "who wrote Shakespeare's plays" has often been threshed out. It has been left for a commentator to propound the secret of "who wrote Longfellow's poems." According to a correspondent of the *New York Tribune*, who is presently going to publish his analytical statistics, they were chiefly written by John Smith, a professor of mathematics in a small college. It appears that Smith wrote a poem, but he was afraid to publish it under his own name lest it might harm his mathematical reputation. Longfellow consented that the effusion should bear his name. It "struck oil." John Smith was tempted to carry on the deception; but he was cute. He set his seal on all he wrote afterwards. To wit: On page 65 of Osgood's edition of the poems the word "Long" twice repeated and capitalized will be found. Multiplying the number of the page (65) by two twice, gives 260, and in the sixty-fifth line of the two hundred and sixtieth page are the words "strike here." From the letters of the verse in which these words occur can be formed the name John Smith. This is but one of the problems. Another may be found in "The Psalm of Life," in "The Village Blacksmith," and in "Hiawatha," "To a Child," "The Voices of the Night," and "The Courtship of Miles Standish."

A DELICIOUS story reaches us from Germany, the *St. Stephen's Review* says, apropos of Prince Bismarck. During his recent stay at Marienbad the Chancellor was in the habit of taking long walks unattended; and one day, finding himself somewhat far from the town, took the shortest cut back. His way led him across some fields, and the Prince marched vigorously forward, forgetful of the fact that he was trespassing. Suddenly he was hailed in loud stentorian tones, and on looking back saw a stout countrywoman pursuing him. The indignant proprietress of the fields accused him to his face of his offence, and declared that she would follow him and give him in charge. She proved as good as her word, and tramped after the chancellor until the high road was reached and a police officer came in view. The worthy woman formally made her complaint, and the police officer was about to arrest the offender. Struck by the resemblance of the trespasser to a certain high functionary, the police officer cautiously demanded his name. On hearing the name, the policeman was simply paralyzed with fear, and the over-bold countrywoman, gathering up her skirts, fled precipitately. Naturally the police officer was reluctant to take the charge, but Prince Bismarck insisted upon going to the station. When there he charged himself with the offence of trespass, and paid the fine customary in such matters. In addition to this the Prince sent a present by way of consolation to the woman whose land he had invaded.

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.

VI.—CONTINUED.

When I retired to my room that night I found McQuoid quiet and rational, as if her fears about the ghostly chamber had been set to rest. My own frame of mind was very different. Somehow or other a sadness had settled down upon me. I had an inexplicable sense of some trial lying before me, a strange feeling that life was about to become a more serious thing, and into my head there came the words engraved on the antique bedstead: "*Avant Ravensthorpe, jamais derriere*," which my fancy as swiftly paraphrased into "Suffer, but be strong." Thinking of this, I threw myself on my knees to pray. I prayed my usual prayer for those who were dear to me, for my father and my dear dead mother, and for Aunt Miriam and for Walter. He was such an old friend, I had always prayed for him, but somehow to-night it seemed to me as if I must pray for him more than ever; I don't know why, and then I asked God for myself, only to make me strong. "If I suffer," I said, "at least may I be strong."

When I rose from my knees I could not go to bed. I was not frightened exactly, but though I had that sweet satisfaction which comes to us when we cast any care on God, still I had a sense also of unaccountable disturbance, as I have said, more and more upon me—a sense that my life was reaching a time in it more serious than I had ever known before.

The night, too, was not such as to calm one's mind. It was, as my father had said before I left the Gallery, "blowing great guns." The wind indeed was rising higher and higher. Round the old Hall it was rushing, dashing against the window-panes, and moaning in the chimney-stacks, as if legions of angry spirits were lashing themselves into fiercer frenzy because they could not drive all before them. Sprays of ivy and other creeping plants were flung against my window with continual heavy blows of impotent suffering; the wind was whistling through the key-holes and crevices, and moaning and wailing in the empty rooms and passages, and swaying the tapestry with a ghostly sound and motion, and the old house seemed alive with strange sad voices, and when I looked to the darker part of my own chamber, I could have fancied it peopled with dusky phantom forms.

Now and again the tempest rose to a shriek of fury, and the brave old walls seemed to rock and shiver under its scourge, and the rain dashed against the window in fierce deluges of water, apparently of weight enough to smash every pane. Then again the wildest fury of the squall subsided, the rain had ceased, the wind seemed to draw off its forces, and you heard in the distance only the hurtling of the tempest, and along the coast the roar of the breakers, and further out the thunderous music of the lashed and suffering sea.

It was a ghastly night.

For a time I looked out at the torn and tempest-driven clouds as they sped across the moor, and the surge as it was flung up in sheets of spray against the rocks of Kantlin Point, which rises above the hamlet and harbour of Ravensthorpe; then I began to feel chilly; the night was very cold, and wrapping my warmly-padded crimson silk dressing gown round me, I stirred the fire to

a cheery blaze, and threw myself into a great arm-chair to warm my feet and dream of many things, as it seemed somehow out of the question to go to bed and sleep.

However, though I had not gone to bed, I *did* go to sleep, and I *did* dream.

Oddly enough I dreamt about Walter. I thought I was out on the headland, and that it was blowing a furious gale; there was a figure of some one far out—a woman—beckoning to Walter to come; between the place she stood, and where he was walking there was a deep and dreadful chasm, which he could not see. If he went on as she was beckoning him, he would fall down that terrible precipice into the awful abyss below. I tried to make him hear, I cried to him to stop, and rushed wildly on straining to reach him before the fatal fall; but the wind drove me back, and then I saw dark figures trying to close up round him, and sweep him on to destruction. I made one more effort, and he heard me and turned; his face was bright, and full of joy and kindness, and he held out his hand to me to come. Then there came a rush of the tempest, carrying clouds of dark and blinding rain, and a fierce crash, as if the rock had been swept from under me—and I awoke with a cry.

I awoke with a cry and sat bolt upright in my chair. The wind had risen to a real tempest, and was literally yelling round the house. The fire had burned down almost to its last embers, but still it cast a fitful light from its expiring blaze through the sombre room. But whether from the fire or other causes, I know not, I could see before me, and in an instant I saw that the door in the corner, the door locked from the other side, was wide open; perhaps the storm had somehow entered and burst it in, and certainly a blast of deathly air that made me shiver was pouring into the room. But there was more than that. I felt, with a sense I had never had before, a sense of horror, that some one besides myself was there. I sat bolt upright in my chair, and gazed into the strange twilight. Certainly there was some one. I held my breath in something more like a silent fear than I had ever known, and looked. The thin air before me took shape, and facing me at the other side of the fireplace, I saw dimly but certainly a form. It was the form of a woman. Gradually every feature of the face and every curve of the drapery became distinct before me. She was robed in black velvet, which fell in long flowing curves away on the carpet. Round the neck was a ruff of lace, at the bosom the dress was partly open, and at the wrists white folds of lace fell back upon the velvet cuffs. The hands were thin and long and shadowy, and fell down clear against the velvet robe. But the face! It was old, and yet most beautiful, and with oh! such an expression of woe and pleading, that my rush of fear was overwhelmed and swallowed up in a rush of pity. The hair was grey, silver grey, and in great abundance, and the lips moved; I saw them move as if beseeching, but I could hear no sound.

I rose from my chair, impelled to go nearer to her in very pity. "What is it? what is it?" I said. "Who are you? why have you come?"

In a moment the right arm was lifted, pointing towards the opened door, and the figure turned and began to glide noiselessly in the direction in which the hand had pointed; and, moved by an irresistible impulse to follow that pleading look, I followed.

In a moment I found myself on the landing, at the turn of the main staircase, and before me swept on the Duchess—for now I was sure it was she—up the staircase towards the room above. Certainly there was some strange light, for the sinking moonbeams—now that I think of it—could not account for the clearness with which I saw it all. I heard the tempest rave, and it seemed to me, as I cast a glance below at the great entrance hall, as if dim and muffled figures were moving to and fro down there in the darkness, and I fancied I heard cruel laughter, which made me shudder, mingled with sorrow-laden moans, as if of those in pain.

In a moment we were on the upper landing, I and my strange guide. Then she seemed to pause for an instant, and again to point towards a narrow door, which I did not remember, and which stood wide open in the further corner of the upper corridor. Then for an instant I paused, struck with a sudden fear, and when I paused, she seemed to turn and clasp her hands, as if entreating. I could not resist the anguished pleading of the attitude and the melancholy eyes, and a tender voice seemed just then to whisper, "*Avant Ravens-thorpe, jamais derriere.*"

In another moment I was in a small oak-panelled room. From this, one narrow-pointed window looked out into the tempestuous night; round the room, at a glance, I saw high, stiff oaken chairs of the fashion of long-past centuries. Beside the window stood an inlaid cabinet. Following the entreating gesture of my ghostly guide, I approached it and opened it. I don't know why, but her looks and gestures told me to do so as clearly as the plainest speech. It was bare and empty within. Still the raised right hand pointed steadily at the back of the cabinet; I felt along it, and suddenly a spot on which my finger rested gave beneath the pressure, and a drawer sprang out as if moved by a spring. Within it I saw a tiny jewelled casket. I looked to the pale, eager face for further guidance, and again I saw as plainly as words could have spoken it, "Yes, take it, take it."

I drew out the casket and clasped it to my breast; and when I did so the poor worn face burst into a sunshine of joy unutterable, such as I have never seen on any countenance on earth—but one.

I thought I heard a sigh, too, of unspeakable relief, and then my guide was gone. Fading away into the surrounding darkness, the form of my mysterious visitant had passed into the night that hangs round that impenetrable border-land which limits mortal life.

Was it a dream? No, I was certainly standing in the little chamber. The storm was piping round the battlements, the familiar moon-rays were scarcely penetrating the pointed window, and I was alone.

(To be continued.)

THE COLLECTS OF THE COMMUNION OFFICE.

THE CONSTANT COLLECT.

BY E. O. P.

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen.

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullam latet secretum; purifica per infusioem Sancti Spiritus cogitationes cordis nostri; ut te perfecte diligere, et digne laudare mereamur. Per Christum Dominum nostrum. Amen.

We have here a collect of especially English associations—appearing both

in the Sarum Missal and in the Use of York. It has no place in the Liturgy used by the Roman Church, but finding it in a mass of the Holy Ghost (which also is included in the Missal of Sarum) written, it is thought, by St. Gregory, our present collect would surely be of the same ancient date. With hymn and versicle it was appointed in the Sarum Missal for secret use of the priest whilst vesting for the Mass.

Always offered in preparation for the blessed Eucharistic Act, the Constant Collect is emphatically an altar prayer. Between its lines the burdened soul (for who will say his soul is not burdened?) may hear like a refrain the reassuring words: "Approach, my soul, the mercy seat where Jesus answers prayer." But also this is the collect for purity; and in thought of how impure are the temples into which we are inviting the Spirit's "full flood of holiness," our Purification collect for "pure and clean hearts," emphasizes the petition for cleansing. And yet is it not in recalling our Easter tide prayer, "that we may always serve Thee in pureness of living," that we most deeply realize our need of the Spirit's cleansing inspirations, as well as need of the objective help which God wills to give us from His altar?

The constant altar words are a precious paraphrase of the Psalmist's prayer for the Holy Spirit's creative work within the soul, and for His blessed renewals there. But "they had asked for purity and He sent them thrilling anguish," and one cannot know to what discipline the devout offering of this petition will subject him who desires perfectly to love God. Yet we will not be discouraged even in remembering that our hearts are ever open to the eye of God, but shall be comforted since in spite of all our defects and deficiencies, to the Heavenly Father better known than we ourselves can know them, He loves us better than He knows us.

We all have experienced that sometimes there are impurities which do but pass through the mind as it were a whiff of impure air from an outside source, and it is only those wrong thoughts which, knowing them to be such are "endured and then embraced" and which finally we draw into the heart, that become "the thoughts of our hearts" with special need of the Spirit's cleansing. But the world's breath, as we are told, has great rusting power, and it acts upon the best thoughts and holiest intentions until even those of our motives and affections which are purest, need the constant cleansing inspiration of God's Holy Spirit.

And what indeed are we, that our souls may thus have the inspiration of Deity, as often too, as we inhale a breath of air? How must we be ever humbled in reflection that this divine inspiration as we all do know, is the Personal Breath of God. Our collect petition is for His Breath in us, Who, what time by the angels' fall the earth was made dark and void and formless—moved upon the waters with His quickening power. He is the Breath by Whom man became a living soul. He it is Who giveth the frost and Who kindleth coals. He is the Divine Breath by Whom the Word gave His disciples power to remit sins and to retain them.

One while the Divine Breath cometh as the driving north wind, again as the gentle south wind, and all His inspirations are to the end that being cleansed by them, "we may perfectly love" Him. It is to the hushed soul waiting upon

His Words, that God's Breath is a still small voice, and only in silence of all that is earthly do the pulses of the divine whisper touch upon the inward ear. Would we indeed worthily magnify God's Holy Name? Help in doing so has been found in meditating upon her blessed life whose soul doth forever magnify the Lord; in recalling her virtues for personal, practical imitation of them through Jesus Christ our Lord.

REVERENCE.

BY JAMES E. WILKINSON.

A marked characteristic of our American life is its restlessness under authority, and at the beliefs and customs which have come to us from a more or less remote antiquity. Everywhere it is the present, with its gratifications, which is sought. One cause for this undoubtedly is the composite character of our nation. It is made up of representatives from peoples the most diverse. The native-born Americans with their Anglo-Saxon common sense and perseverance do not predominate; and consequently it results that the most extravagant ideas of private judgment, of intellectual freedom, prevail. This questions all authority, does not see why it should reverence or respect any person, any belief, any institution, because of age or any other reason—save that it chooses to do so. So it is that irreverence, lack of respect, is the characteristic of the age. And though we are such a wealthy and prosperous people, this characteristic is most lamentable. It is especially so, because it is widespread, and because it affects our whole life.

Children no longer respect and reverence parents, nor parents their children. Truth and uprightness are laughed at; and the man who reverences and practices these principles so that his money gains are interfered with, is ridiculed as being behind the times. This irreverence extends still further. Everywhere holy things and places are jested upon, and holy names bandied about. It makes one shudder to notice the awful familiarity with which sacred names are used. These names, which have to do with the most momentous, with the eternal concerns of our being, are used with less reverence than is employed in speaking of one's next-door neighbor. Churches—God's houses—are of less account than private dwellings, and behaviour is indulged in in them which would not be tolerated in a private house.

These are so common that they cannot be denied. At the same time they ought to be sufficient to alarm every honest, God-fearing man. For where respect and reverence for right and truth, for holy persons and places, are lost, there danger threatens the nation.

It is easy to see how this principle of irreverence works in our own country. The socialist and nihilist respect nothing, reverence nothing, and in consequence openly avow the most destructive principles. All property shall be confiscated. If the own rs object, they must be put out of the way. Religion is nothing, holiness is nothing; so life is held cheap and marriage defiled. Such certainly is the teaching of Herr Most and his gang. But it does not end simply with this class. It enters into the beliefs of those who are capable of knowing better. A Roman priest—Dr. McGlynn—speaking of the attempt to assassinate the Czar, says practically that such murders are allowable. "Killing for political purposes is to be considered as something totally different

from the crime of murder." Speaking of the would-be murderers, he says: "These heroic men feel that they are doing the noblest and holiest thing they could do for their country in trying to kill the Czar." (New York semi-weekly Post, May 24)

Now certainly Churchmen cannot be parties to such opinions, for the Church is positive both in her teaching and practice. If her children listen to her they will have both respect and reverence for holy places and persons, for religion and law; and they will in consequence be a bulwark against this dreadful tide of irreverence and consequent lawlessness.

If we look into our Prayer Book we find it permeated by this principle of reverence, and in this the Church follows Holy Scripture. "The Lord is in His holy temple, let all the earth keep silence before Him." "Ye shall reverence My sanctuary, I am the Lord." "At the name of Jesus every knee shall bow." "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." Moreover, "holy fear" is one of the "seven-fold gifts" of the Spirit. So the ministers of the Church are to be decently vested when leading His worship, in order to give added dignity and reverence to the worship of the All-glorious God. Both priests and people are bidden to kneel down on their knees to do Him reverence. Her churches are built with these ideas in view. And as we look further into the Prayer Book, we find that they are to be solemnly set apart from "all unhallowed, ordinary, and common uses," and consecrated to the service of God alone. We are taught to reverence them, for they, and all things in them, teach of Christ and God, of right and truth.

Moreover, these two principles;—respect and reverence for holy places, etc., and reverence and fear of God, are closely connected. It is not too much to say that the possession of the first implies the second; and the absence of the second results naturally from the want of the first. We know, to be sure, that outward reverence may cover a bad heart. It is the exception, however, and is not frequent. Excessive reverence is not the tendency of the age. The lack of reverence, however, is a fact, and one full of danger. Archbishop Laud in his History of Troubles uses language which might well have been written for our own times. He says: "All I labored for in this particular was, that the external worship of God in this church might be kept up in uniformity and decency, and in some beauty of holiness. And this the rather, because * * * I found that from the contempt of the outward worship of God, the inward fell away apace, and profaneness began boldly to show itself."

What shall we do therefore to overcome and prevent irreverence with its consequent lawlessness? Is it not to cultivate reverence and to put it in practice? For reverence is a principle which has to do with every relation of life. It is a practical matter and deserving of attention. It insists upon the sacredness of the relation existing between parents and children, and consequently the mutual respect that is due. It accentuates the fact that our bodies are temples of God, and requires that they shall be treated as such. Reverence, the inward principle with its outward manifestations, is necessary for the preservation of right and truth, and the holiness of true religion,

LETTERS TO THE EDITOR.

FROM THE WARDEN OF RACINE COLLEGE.

To the Editor of *The Living Church*:

A prominent paragraph in your recent issue is calculated to give a wrong impression with regard to my attitude in the Anarchist affair, as also, perhaps, to make one think there was a serious difference of opinion in our college on the subject. My good brother, who replied to my brief appeal for "commutation" (as it amounted to really), in the *Chicago Tribune*, would regret as much as I such impression. We had simply looked at the sad episode from different standpoints; he, as he has since remarked, feeling extremely concerned at the misapprehension.

And my appeal, permit me to explain, was not in any degree an excuse for crime, but a simple plea for not executing the criminals. And I base this appeal, this view, on more than one ground.

Legally speaking, this execution was entirely contrary to the first principles of English jurisprudence, which gives the benefit of every doubt to the criminal. (*Vide* the case of "Frost," in England, 1839.) In this case of the Anarchists, the Court admitted error in the records. For this aspect of the subject I would refer any one to the able pamphlet of Gen. Trumbull, of Chicago. We must remember, too, that the crime condemned, atrocious as it was, was political, a case of treason, and as such requiring difference of regard and treatment—confessedly and signally so in our own history.

But let me pass on to a more moral, if not more expedient, view. Socialism or Anarchism may be regarded as a disease, a social disease, developed, growing and increasing, from horrible abuses and neglects, and this not begun yesterday, nor to end to-morrow.

I do not know that I am prepared to agree with my French Savan friend, who prophesied the overthrow of the whole present social constitution, the destruction of all private property rights; but I do believe that without a radical change of feeling and treatment by society, by the State, by the Church, we shall find ourselves sooner or later overwhelmed by the surging masses of ignorance, crime, covetousness and ambition, in every land. In other words, such criminals are not to be swept off the face of the earth as vermin, which seems the attitude (perhaps not altogether unnatural) of the good city of Chicago, but very inconsistent indeed, when we remember the encouragement given to them by its own Mayor, and their own permitted threatenings and armed marchings through its own streets.

These Anarchists are now regarded as martyrs to their cause. I doubt not that, though temporarily repressed, their cause is helped by that execution, or, as was expressed in my appeal, the fruit of it will be a new crop of hatreds and fears. It has been so with Nihilism in Russia and Communism in France.

It would have been wiser, therefore, every way, in my opinion, to have imprisoned these creatures, putting them out of the way of doing further harm, making them, indeed, labor for the State which they sought to destroy; and thus suppressing, sparing us the heart-rending details, the foul sensationalism, the horrible notoriety, which have made up the wide-spread accounts of the execution.

A step further, if you please, in this moral consideration. It is an admitted statistical fact, if I am not very much

mistaken, that the abolition of capital punishment has decreased crime rather than increased it. I will only instance Switzerland and Europe and this great State of Wisconsin, though the number is increasing, of governments feeling so constrained. It is no reply, no argument, to assert that it is almost impossible to secure life-imprisonment. Such political or legal weakness is itself but a step from anarchy.

But enough of all this, perhaps you will say. I have written the above as I wrote my brief, but guarded, plea to the *Chicago Tribune*—as warden of Racine College, custodian of a great educational trust, and hence bounden to treat and to teach great and vital questions of society and the State from the broadest, deepest and fullest light, to endeavor to show what holy justice means, while never forgetting that by no justice can we have any hope ourselves. I want my dear boys to study the causes of Socialism, to be prepared seriously, conscientiously to meet its hydra, hideous head, which is not to be cured or conquered by hanging one neck of it in Chicago. And I wrote, too, as a minister of Jesus Christ, a priest of the Holy Catholic Church, impelled irresistibly, amid the cries of what seemed to me an alarmed, anxious and vindictive, feeling—a spirit not unlike that itself, which was condemned and executed—to utter a word like His Who hung upon the Cross of Calvary for every sin and for every sinner that ever was. The age of "eye for eye and tooth for tooth," thank God, is past! This is the day of Him, the God of love—of love and compassion to the uttermost; yes, of love and compassion even to an Anarchist! And the whole trouble with us, the so-called Church of Christ, is that we are not showing forth this mind and spirit of Christ, but our faith and our practice are largely made up of prejudices and compromises, of fears and favors, of cavillings and cringings—

Profession's smooth hypocrisies
And creeds of iron and lives of ease.

Take the apparently hardest and worst of those poor wretches hung the other day—the one named Ling. If the account of him be true, he was not a common criminal, a vicious murderer, but a victim, more or less, of respectable society's sins, hardened into hate by its neglects, its oppressions, till convinced that the only remedy was utter overthrow—doubtless a demoniacal spirit, but O so strong, that we priests of God, who get perhaps to appreciate more keenly the capabilities and value of a human soul, must realize what a hero—yes, what a saint even might have been made of such a man, had only had the Church of Christ on earth only done her duty! He that is without sin amongst us, let him first cast a stone at such an one! God help us, unprofitable servants that we are, in the terrible aspect and admonition of this Advent time! O let us strive in this day of carnalities, while a whole so-called civilized world around us is seething with its sins—of which these Chicago criminals were but the essential scum—and the Church of Christ is wasting her precious time in divisions and contentions; in considering, what is the least, not the most, she can afford to dole out from her cushioned pews on fashionable avenues to the starving miseries around—let the true child of God remember that Father's name is Love, love only and love everywhere—love meeting hate as it was once met from a Cross—love forgiving, heaping coals of fire upon, parting its very garment with its enemy, with its perse-

utor, never weary, never discouraged, believing that as there was no remedy from Heaven but love, so is there none other for us to render to each other here below. ALBERT Z. GRAY.

PUNCTUATION OF THE APOSTLES' CREED.

To the Editor of *The Living Church*:

Pressure of work has prevented my giving earlier attention to Dr. Bolles' communication on this subject. But there are two or three points in his letter concerning which I must ask leave to say a word. The initials of my venerable friend I must acknowledge I did not recognize in writing my reply to his first warning, "Look out for your Prayer Books."

1. Dr. Bolles has himself quoted Dr. Coit to show that the substitution of the comma for the semi-colon between the two clauses of the ninth Article, ("The Holy Catholic Church, the Communion of Saints") was dictated by no such controversial animus as he seemed in his first letter to attach to the change but (as I said) with a view to presenting the Creed in a more accurately scientific form.

The punctuation "as it has descended to us through the English Prayer Book," for which Dr. Bolles would apparently contend as for the faith once delivered, has I imagine, no Ecumenical authority or sanction.

2. I was perfectly well aware that it had never been the custom of the Church to sing the Apostles' Creed. I used the words "musical recitation" advisedly as descriptive of the "saying" of the Creed by priest, choir, and people on one note or with inflections. For this the heavier pointing or marking the several distinct clauses as distinct would be helpful. For "singing" proper the punctuation would be of little account, as we are, alas, often reminded.

3. 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." (I find no such expression in Bishop Pearson.) If so, the Apostles' Creed is fuller and larger than the Nicene Confession. Dr. Bolles would not surely have us understand that the clause "The Holy Catholic Church" refers only to the Church on earth, and "The Communion of Saints," to those at rest in Paradise.

To maintain (as I did in my former letter) 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. It is because the general consent of the Church is the expression of the Spirit's voice that we value Catholic tradition. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

It is because from Christ the Head the whole Body is fitly framed, and knit together through that which every joint supplieth, that we dare not tamper with the institution of the ministry and sacraments as we have received them. ARTHUR C. A. HALL.

ECCLIASTICAL ANARCHISTS.

To the Editor of *The Living Church*:

I would like to call the attention of some of the speakers at the Louisville Church Congress on the Historic Episcopate to the following report in the

Pittsburgh *Times* of a sermon recently preached in Pittsburgh:

The Rev. Nevin Woodside, of the First Reformed Presbyterian Church, on Grant street, preached yesterday afternoon on "Protection From Ecclesiastical Anarchists." The substance of his discourse was: Christ, who died for the Church, rules as king over it and all things. All that he does is for the Church. She is the most wonderful, blessed and glorious object in this world. No order of men have such influence. The Church has lived on in spite of Satan's efforts to destroy her and will continue to live until the end of the world. The decrees of God are His eternal purpose whereby He has foreordained all that may come to pass. They do not change with the changes that occur among men. The decrees of God are the bulwark of the Church. You don't find Anarchy emanating from churches. It is not taught in them. Yet it is a fact that the principles of anarchy have flowed in with the immigration from England, Germany and Russia. There would be no trouble between capital and labor, however, if all paid strict attention to the word of God. Ecclesiastical Anarchists should not be allowed to come in and change the existing order and laws of the Church. They have undertaken to authoritatively preach the Gospel without being ordained. In this they are impeaching the wisdom of Jesus Christ. They administer the sacrament in direct opposition to divine law. The speaker did not care who these expressions hit. These ecclesiastical Anarchists must be suppressed, for, after all, there is an effort being made on the part of some to destroy the good order that has existed in Christ's Church.

Mr. Woodside certainly out-Herods Herod in preaching the principle of Apostolic Succession. Even the strongest supporter of that principle in the Louisville Congress did not use such warlike words as "these ecclesiastical Anarchists must be suppressed." What his plan is for this suppression does not appear in the report; but as the sermon was preached on the day when the Chicago Anarchists were committed to the ground, his expression, to say the least, was very suggestive. One thing however, is plain. Tactual succession, with our good Presbyterian brother, is no figment. And I surmise that there are many more in the Presbyterian succession who will fight as manfully for the principle of Apostolic succession. The lesson for thoughtful Churchmen is that there is nothing to be gained by the abandonment of an established principle; and that great minds are often led astray by the logic of consequences. But I have learned to read, as the rule of all human conduct, that principles are ours and consequences belong to God. J. D. HERRON.

New Castle, Pa.

METLAKAHTLA.

To the Editor of *The Living Church*:

On no account let any steps be taken by your Church towards the recognition of Mr. Duncan's schismatic congregation in Alaska, without previous communication either with Bishop Ridley or Bishop Hills.

BRITISH COLUMBIA.

November 17, 1887.

To the Editor of *The Living Church*:

The one thought of my heart in asking for a missionary jurisdiction for Alaska was this: There are several hundred Christian Indians who were baptized in our Church, who have removed to Alaska by the consent of the President of the United States. They are souls now committed to our care—we had no missionary jurisdiction there. Among other reasons for establishing this jurisdiction, I spoke of Mr. Duncan's work among these degraded savages, "that he had led them to civilization, that he had established a co-operative store, cannery, saw-mill, etc.,

and that they had become one of the most moral and religious people on the Pacific coast." My authority for this is the testimony of Bishop Hill, in the reports of his visits, the Earl of Dufferin, the publications of the Church Missionary Society, Archdeacon Kirkby, and the Canadian and English bishops and clergy. I supposed it was an undisputed fact. I did not say one word about any differences between the Bishop and Mr. Duncan, or the authorities of the Church Missionary Society. I did say, without entering into the question of the responsibility of any one, that "there are two kingdoms in this world, the Kingdom of Satan and the Kingdom of our King Jesus Christ, that whether at White Earth, Dacotah, China or on the Pacific, the master piece of Satan was to create strife among Christians." Whatever or whoever is the cause of the strife, the fact is the same. I said that I hoped that if we were wise we could not only save this mission but we might use it to leaven the heathenism of other pagan Indians on that coast. I did not think we had any responsibility as to the causes of this removal. The one question before my mind was this: Here are many hundred baptized souls. They are Christians and members of the Church. Mr. Duncan is past middle life, and when he goes to his rest, are these Indians to find a home in a historical Church or are they to be left as a prey to every form of error? I do not know Mr. Duncan personally. His life shows a passionate devotion to these red men. He has done a work which never has been done and never can be done save through the power of the Gospel of Christ. I have hoped that the love of Christ which solves all differences would help us to disentangle whatever difficulties surround this mission. Perhaps you are not aware that the ruling of the Dominion Government in British Columbia as to the Indians' possessory right to the soil has not been as generous to the Indians as that of the English Government in Canada in the past. I believe the law of nations does recognize that the Indians have this possessory right. Not a right in fee simple, but a right of occupancy which can only be extinguished by agreement or treaty. In the case of Metlakahtla, the failure to recognize this right would peril their material interests and the settlement of bad white men, whisky sellers, and others, might corrupt the Indians.

Whatever mistakes may have been made, I do feel a tender sympathy with any man who in this age of worldliness gives up all worldly hopes from love to Jesus Christ and the souls for whom He died, to carry them the gladness of God's love as the gift of a Saviour. All I wished the Church to do was in the Spirit of Christ to provide that we do try to care for our own children in the Lord, our red brothers of the same Christian fellowship—we may fail—we can try—our God hears and answers prayer.

H. B. WHIPPLE,
Bishop of Minnesota.

ANNOUNCEMENT OF HYMNS.

To the Editor of The Living Church:

Was it the intention of the compilers of the hymnal that the scriptural quotations at the head of each hymn should be read when the number of the hymn was given out? I know it is customary among the Anglican clergy to preface the hymn announced with the scriptural quotation. Without this announcement the very key note of the hymn is lost and its beauty greatly marred by the omission.

AN AMERICAN CHURCHMAN.
St. Paul, Minn. Nov. 21.

OPINIONS OF THE PRESS.

The Southern Churchman.

HAWAIIAN CONGREGATIONALISTS.—If there are as stated, one or two things are plain: that native churches of uncivilized and simple folk need long guidance. The weak races of the world will have to be held up by the strong ones; this bearing upon our colored churches in this country and upon the Indian churches as well. Another matter is made plain—viz., the need of episcopal government. Before all the Apostles died they gave heads to the respective churches, and thus formed a church in a city or district, and were wise in so doing. But these simple

Hawaiian Christians were left without a head, had no wise Christian ruler, and so (if the facts be as stated) have deteriorated, and the American Board is asked to take them again under its sheltering wing. "Remember," says the Apostle to the Christians of his day, "remember them who have the rule over you and submit yourselves." The Church is not a democracy; it has rulers, and the rulers are not all of one grade.

The (London) Church Review.

BISHOP LIGHTFOOT'S SERMON.—Unquestionably it is a great ideal which Dr. Lightfoot invites the Church of England to pursue. To be the spiritual centre of the nations of the earth; to be the rallying point of a divided Christendom; to be the source of an influence for the salvation of mankind which shall penetrate into every continent and sweep every sea; to be the chief agent in fertilizing the waste places of the earth over which the powers of heathen darkness and infidelity now reign supreme; that these isles should become veritable "islands of the blest," by reason of the blessings thence dispersed to every corner of the globe, and thence received again with usury; that Canterbury should in the future be the pivot of an evangelizing agency for enlightening the dark places of the earth, as were Rome and Iona in this part of Western Europe in days of old—this is certainly a grand ideal, and its exposition at a Congress of the Anglican Church by one of the most learned of living theologians appears to have already made a deep and salutary impression.

The Banner.

JOHN WESLEY'S TEACHING.—The clergyman whom we mentioned as offering an unconscious satire upon Wesleyanism, by reading within church walls a chapter of John Wesley's distinctive teaching on the Holy Communion, is referred to by *The Methodist*, but the editor professes his inability to see the point of our note. Without desiring to reflect upon the mental power of the Methodist journalist, we imagine that any person gifted with ordinary acumen can see that if Wesley's teaching on the Eucharist squares so exactly with that of a modern High Churchman as to make it suitable for the instruction of a body of communicants, the people called Methodists can scarcely claim him as the creator of a schism from the Church which he loved, and of which he was an ordained minister; while, moreover, the fact that Wesley's teaching was identical with that of his brethren in the Church of the present day, explains the movement from the chapel to the church which is now taking place, and which Mr. Spurgeon ascribes to the growing spirituality of the Church.

The Interior.

CHURCH DISUNITY.—The logical antics of the disunionists North and South are as good as a circus, and also as bad. Here in the *Presbyterian Quarterly* (Atlanta) is a stately and prolix article by Dr. Vaughan, showing that re-union means infidelity! and that it also means sin against the Holy Spirit! "Organic union with the Northern Church is also prohibited by a positive command of the Holy Ghost, until that Church can unite with us in the testimony which we are commanded in 1 Tim. vi: 1-5 to bear on the relations of masters and servants." That is to say, the Holy Spirit forbids the union till the Northern Church pronounces a high doctrinal eulogium on American slavery as it was, and lifts its voice in sweet accord with Dr. Dabney in mourning its untimely end! * * Dr. Vaughan is matched in absurdity by his fellow disunionists of the North—the Evangelist, Independent and others. "No color line in the Churches!" they cry. And how do they propose to effect that object? By making the color-line a line of sectarian division. By dividing the white and black Presbyterians of the South not only into separate churches, as now, but also into separate denominations. Both wings of the disunionists, North and South, unite in this demand.

SHORT sermons stay longest in the mind. They are like the address of Abraham Lincoln at the dedication of the soldier's cemetery at Gettysburg, which has been memorized by thousands of school children, and would not

cover an ordinary page in length. Patrick Henry in a fifteen minutes' speech (March 23, 1775), established his reputation as a great orator. Both of these are good specimens of what effect, brevity in writing may produce.

Mr. J. T. Trowbridge

Has been called the Thackeray of writers for boys. He will not only contribute a serial story to the *Youth's Companion* for 1888, but also a true narrative of his own boyhood and his early struggles for literary distinction. The latter will be supplemented by a similar paper written by Miss Alcott, in which she will give the autobiography of her girlhood. Some of her "Little Women" will appear here without any of the disguises of fiction.

"The Burlington Number One."

The Burlington Route, C. B. & Q. R. R., on and after December 4th, will run a fast train to Denver and Omaha. This train known as "The Burlington's Number One" will leave Chicago Daily at 12.01 noon, arrive at Omaha at 5 o'clock a. m. and at Denver at 10.15 p. m. the day after leaving Chicago. Through sleeping cars and coaches to Denver and dining cars en route.

Delicate Children, Nursing

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest food, or from overwork; should take Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate. It put her in such good health and flesh, that I must say it is the best Emulsion."—L. P. Waddell, M.D., Hugh's Mills, S. C.

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.

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.

A Great Newspaper.

THE AMERICAN RURAL HOME, Rochester, N. Y., is now regarded as the leading farmers' newspaper of America. It covers every state and territory, and is an 8-page, 17-year old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks, for 75c. only! Regular price \$1.00. The reports of over ten thousand correspondents, by mail and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000—the largest of any like weekly in the world. No wide-awake, money-making farmer can afford to be without it. Samples and catalogue of books free. We may also add that it is one of the best all round family papers published. For from \$1.00 to \$1.25 it allows one free choice of over 250 cloth bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—PUB.

WE WANT EVERY

HOUSEKEEPER
TO HAVE A SAMPLE OF



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.

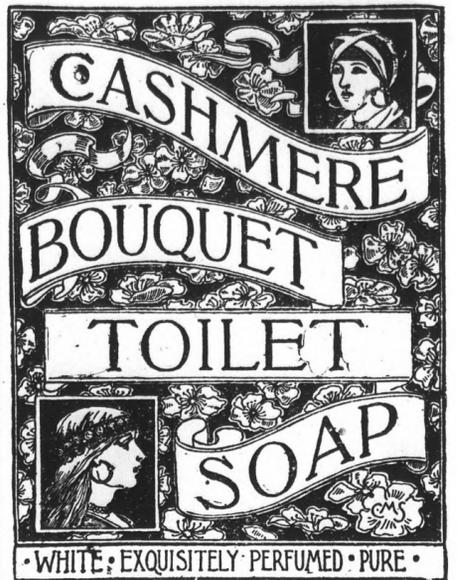
TEMPERANCE.

The Organ of the Church Temperance Society.

REV. L. M. DORMAN, Editor and General Manager.

President of the Society, PRESIDING BISHOP WILLIAMS; Vice-Presidents, fifty-four Bishops of the Church; Chairman, BISHOP H. J. POTTER; Vice Chairmen, DR. W. R. HUNTINGTON, REV. E. OSBORNE; Secretary, ROBERT GRAHAM.

Temperance is issued on the twelfth of each month, at 14 and 16 Fourth Ave., New York. Price, fifty cents a year. Among the many warm commendations *Temperance* has received, Canon Ellison, one of the founders of the Church of England Temperance Society, and now its chairman, speaks of it as "an excellent paper," and says: "I generally find time to read it quite through."



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.

MONEY MAKERS don't let golden opportunities pass unimproved: there are times in the lives of men when more money can be made rapidly and easily, than otherwise can be earned by years of labor. Write Hallett & Co., Portland, Maine, who will send you, free, full particulars about work that you can do, and live at home, wherever you are located, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are started free. Capital not required. Either sex; all ages.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations 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 enriched frame."—*Civil Service Gazette.*

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

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL PARIS EXPOSITION 1878.

Nos. 303-404-170-604.

THE MOST PERFECT OF PENS.

THE GREAT AMERICAN **GOOD NEWS TO LADIES.**

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

PENSIONERS OFFICERS, SOLDIERS, WIDOWS' and CHILDRENS' Claims of all kinds diligently prosecuted. **MILTON B. STEVENS & CO.** Telephone 823. Metropolitan Bk. Chicago, Ill.

RUSSIAN RHEUMATISM. Infallibly cures Rheumatic Pain. Used by Russians for 200 years with wonderful success. Now first introduced in America. Price, 50 cents. By Druggists, or by mail, C. R. COOK, gen. Agt., **PAD RUSSIAN RHEUMATIC** Pad Co., 161 La Salle St., Chicago.

RADWAY'S READY RELIEF.

Is a cure for every pain. Toothache, Headache, Sciatica, 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.

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.

W. L. DOUGLAS'S \$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 laces 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 unexcelled for heavy wear. If not sold by your dealer write W. L. DOUGLAS, Brockton, Mass.

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

233 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.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS
BELLS, CHURCH, SCHOOL, FIRE ALARM

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,
CHIMES AND PEALS FOR CHURCHES, &c.,
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

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

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.

PIANOS.

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.

UNIVERSAL TRIPOD COAT RACK.



IN HALL, PARLOR OR BEDROOM

The Cheapest in the Market. Suitable Everywhere. \$4.00 at retail. If dealer does not keep them, get up a club of 12, buy a dozen for \$36.00, and make \$12.00 a day. Send for sample outfit, cards and circulars. Boxed, Assorted Woods, Antique and Mahog. Rub Finish, Solid Polished Brass Trimmings. Active person can make money.

UNIVERSAL TRIPOD CO., Grand Rapids, Mich.

An Appropriate Xmas Present!

THE REMINGTON TYPE-WRITER, for Pen Paralysis, or Writer's Cramp, is a sure cure. Used at sight, and without fatigue. Three times as rapid as the pen. We occasionally

take a slow machine in exchange, of inferior make, which will do work where speed is not a desideratum. Will sell such at low figure and on time, and will accept them in exchange later at reasonable figure for the REMINGTON, which is always certain to respond to every demand made on it. Correspondence solicited.

WYCKOFF, SEAMANS & BENEDICT,
196 La Salle St., Chicago.

A SOLID 9 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Washington Ter.

The Farnsworth Loan

Minneapolis, 1 & 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.

THE "CORONET" HEALTH CORSET

Possesses the five Cardinal Points of excellence essential to a Perfect Adjustable Corset. Send \$1.00 for sample Corset. Circulars free.

AGENTS WANTED.
CORONET CORSET CO.,
Jackson, Michigan.

MEMORY

Wholly unlike artificial systems. Any book learned in one reading. Recommended by MARK TWAIN, RICHARD PROCTOR, the Scientist, Hons. 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, 287 Fifth Ave., N. Y.

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. B. BUE, Jr., Publisher, 438 S. 4th St., Philadelphia

\$250 EVERY MONTH

1,000 LIVE AGENTS WANTED at once. Our Agents Outfit, a beautiful SATIN-LINED CASKET OF SILVERWARE, sent free. Write for it. Address WALLINGFORD SILVER CO., Wallingford, Conn.

A Splendid Christmas Present

GIVEN AWAY

Five Million Sheets of Choice Music to be Given Away. DAUGHTERS OF AMERICA is, by many thousands of the most intelligent and cultured people of America, regarded as the very best Ladies and Family Journal published in the world monthly, 16 mammoth pages—64 long columns; employs the world's best authors; present circulation over 100,000. In order to secure a great number of new subscribers at once, we will send the paper for one trial year only, as follows:—1 subscriber 25 cents; 2 subscribers, if sent at one time, 50 cents; 5 subscribers, if sent at one time, \$1.25; in a few minutes you can get 4 friends to join you, at 20 cents each. In addition to sending the paper for a full trial year, for almost nothing, we send with it the grandest premium ever known. Every subscriber will receive, absolutely free, 127 pieces of Choice Music. For less than \$1 send 1 cent postage stamps. This is the most wonderful and best offer ever made to the intelligent reading people of America. equal to the profit in the future, through holding our subscribers, year after year, at the regular price, and the paper is known to be actually worth \$2 a year. Such a low price never known for such large value. All should read **Daughters of America**. All should possess this grand collection of 127 pieces of music; act at once; probably you will never see this notice again. Such a sale, slaughter of music, never known in the world before. Through a peculiar combination of circumstances, we have come into full possession of over 5,000,000 sheets of choice music. There is of it a whole car-load. In the assortment there are 127 pieces. This vast and valuable stock will all be given away to those who subscribe as above, for a trial year. Each subscriber will receive the entire collection of 127 pieces. We send the music by mail, postage paid, guaranteeing safe delivery. All the gems that are in the music stores are in this grand collection. At the ordinary sheet music prices, which range from 25 to 40 cents for each sheet, for such as we offer below, the grand collection would cost over \$30; we give it away and also almost give away for a trial year, a paper that is well known to be the best of the best for 12 months. This is full size music, no little 5 by 8 sheets. Among this grand collection will be found all the newest and most popular Waltzes, Quadrilles, Contras, Polkas, Clog Dances, Hornpipes, Reels, etc., etc., arranged for the Piano, Organ or Violin, and with all the Calls and Figures. This brilliant combination of musical gems also contains the choicest selections from the Minuet, with others of Gilbert & Sullivan's music, never before published in America. In addition to the songs and ballads with both music and words will be found in this unequalled collection. Money returned to those who send after all the music is gone. This is unquestionably the greatest bargain ever offered. List of Titles of the 127 Pieces in this Grand Collection:—Ah! me, Am Teard by Lovers Three; Arkansas Traveler; Adieu Dear Home; Ah There! Star Black Eyed Susan; Boston Dip Waltzes; Beau of Oak Hall; Bennett's Favorite Reel; Beaus of Albany; Buckley's Favorite Reel; Believe Me, If All Those Endearing Young Charms; Beautiful Nell; By the Sad Sea Wave; Boston Hop Waltzes; Campbells are Coming; Camptown Reel; Chorus Jig; Camptown Hornpipe; Charley Over the Water; Come Where the Nightingale's Trilling; Dashing White Sergeant; Devil's Dream; The Hornpipe; Douglas's Favorite; Drunken Sailor; Durang's Hornpipe; Dame Babbie; Douglass Tender and True; Eight Hand Reel; Elfin Waltz; Fireman's Dance; First Love Polka Redowa; Fisher's Hornpipe; Flowers of Edinburgh; Falstret Love Thy Face I Greet; Five O'clock in the Morning; Flowers That Bloom in the Spring; First Love; Feast of Roses; Go to the D— and Shake Yourself; Bonnie Lee Thing; Good for the Tongue; Good Bye Sweetheart; Good Bye; Garibaldi's Hymn; Italy; Galway Reel; Hull's Victory; Hey Diddy Walk Around; Home Waltz; Hours There Were; Home So Blest; Home Sweet Home; Irish Trot; I Cannot Sing the Old Songs; I Dream I Dwell in Marble Halls; I've Got 'Em On The List; In Vain I Braid My Raven Hair; Jackie's Hornpipe; Jordan Is A Hard Road; Kendall's Hornpipe; Lucrezia Waltz; Light Artillery; Little Flowers; Lady of the Lake; La Madrilaine; La Tramp; or Kitty's Bambi; Lanchire Clog; Love that Slumbers; Lullaby; Land of Sweet Erin; Lary O'Gady; LaBelle Canadienne; LaCachuca; Lord Lovell and Lady Nancy Bell; Loreley (German Song); Maid In The Pump Room Hornpipe; Money Musk; My Love She's But a Lassie Yet; My Heart Follows Thee; New German Waltz; Old Zip Coon; Oregon Hornpipe; Over The Water to Charlie; Old Countryman's Reel; Over the Plains; On The Water; The Xmas; On In The Silly Night; Parish Hornpipe; Portland Fancy; Pop Goes The Weasel; Ruby; Speak to Me; Soldier a Joy; Sailors Set on Shore; Smash the Window Reel; Spanish Dance; St. Patrick's Day in the Morning; Santa Lucia (Celebrated Neapolitan Song); The Tempest; The Coquette; The Girl I Left Behind Me; The Irishman's Heart to the Ladies Jig; The Judge's Song (Trial by Jury); The Love Sick Boy (Trial by Jury); The Merry Broomstick; The Harp; The Fairies; The Fairy; The Merry Minnie; I Am Thine; The Voice is Near; Turnham Toll; The Exile; The Water Mill; The Childer from Baby Land; The Excursion Party; The Shepherds of Bethlehem; To What Shall I Liken My Fair; The Fisher Girl's Prayer; The Plantation Polka; The Bridge; The Banks of Allan Water; Twickenham Ferry; Then You'll Remember Me; White Cockade; Were I a Bird of Air; We Never Speak As We Pass By; Why That Reaping Time; The Window; When the Fall; Wind that Shakes the Barley; Wide Awake Reel. Remember that all Ballads and Songs contain both Music and Words, and that all dances give the Calls and Figures. To purchase this grand collection, a sheet, or a few sheets at a time, at music stores, would cost you from 25 to 40c for each piece, or upwards of Thirty Dollars for all. We offer the entire collection of 127 Pieces, free, to those who take Daughters of America, for a trial year; all will agree that the paper is worth seven or eight times the amount of money, as soon as they have read one number. This is the Greatest Offer ever made and will be so regarded by all who take advantage of it. Of course it costs us much more than the price we receive, to send as above, but those who read the paper for a year generally want it thereafter, and feel that the regular price is low enough, and that it is actually worth \$2 a year; they therefore remain subscribers year after year, and through that we make a profit. Address: **TRUE & CO., PUBLISHERS, AUGUSTA, MAINE.**

FOR X-MAS.

We desire to call your attention to the most suitable of small X-mas Gifts. Our ribbon Books have been on the market for four years; this season we are making a specialty of Hand Painted Vellum & Ivory bindings, most delicate and beautiful. Among the titles in our new Catalogue are: X-mas Chaplet by F. R. Haverall, X-mas Melodies, A Chime of X-mas Bells, Memories of Bethlehem, Melodies of the 23rd Psalm, The Star Song, by R. Werriock, Unto Him, by John Albro, Daily Stepping Stones, and many others compiled from Tennyson, Shakespeare, Dickens and other favorite writers. They are bound in frosted and floral mounts on white, pink or blue Vellum at 25 cents each. Ivory covers 50 cents, Hand Painted 75 cents and \$1.00. Catalogue free. Address,

IBBOTSON BROS.,

Richfield Springs, N. Y.

CLUBS 65cts.

We mail Skates at less than manufacturers' prices. "Clubs," 65cts. to \$5 per pair. Skate Catalogue free. Do you want a Gun? Write us. **Jenney & Graham Gun Co.,** 53 State St. Dealers in Fire Arms, Cutlery and Sporting Goods.

LEPAGE'S LIQUID GLUE

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.

James M'Creery & Co.

offer the following choice lines:

A Choice Line of Black and Colored SILKS. Superior Quality. Latest Weaves. Lowest Prices.

In DRESS GOODS they offer Fine Diagonal Serge, at 65 cts., worth 85 cents. Camel's Hair Cloth, at 75 cents, good value for \$1.00.

Several thousand pairs of Fine California BLANKETS, at a large reduction per pair from the manufacturer's present wholesale prices.

HOUSEKEEPING LINENS, Table Cloths, Table Damasks, Napkins, Towels, Toweling, etc., at about one half former retail prices.

A special lot of Eider Down Bed Quilts, with handsome Satteen Coverings, in single, double, and extra bed sizes, at \$8.00, \$9.50, and \$11.00 each, being a little over half price.

Satisfaction assured to every purchaser, city or county.

Mail orders receive careful and prompt attention. Mention this paper.

James M'Creery & Co.,

Broadway and 11th St., New York.

Le Boutillier Bros.,

Broadway and 14th St., N. Y.

Established 1840.

DRY GOODS.

We employ a large force of experienced clerks whose sole duty it is to attend with care and promptness to

Mail Orders.

It pays to buy Dry Goods in New York. You get the lowest prices, the latest styles, and the largest stock to select from. New York prices are 20 to 40 per cent. lower than those of any other city in the United States.

Write to us for samples, catalogue, or information. Your letter will be answered, not thrown into the waste-paper basket.

Complete stocks of Silks, Velvets, Dress Goods Cloakings, Hosiery, Underwear, Table Linens, Blankets, Laces, Embroideries, Passementeries, Ladies' Shoes, Upholstery, Suits, Wraps, Gloves, etc., etc.

Cut this out and put it in your scrap-book.

All Mail Matter should bear our Street address.

FANCY EASY CHAIRS

ROCKERS, &c.,

ONLY FULL LINE IN THE CITY.

Choice Presents FOR WEDDINGS, OR FOR THE HOLIDAYS!

Elegantly Upholstered in SILK PLUSH and Illuminated Embossed LEATHER Seatings.

Don't Fail to Get Our Prices.

224 to 228 Wabash-st.

C. C. HOLTON

FOR GAS, 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.

THE WELLS GLASS CO.,

(Formerly the W. H. Wells & Bro. Co.)
STAINED GLASS WORKS
Office and Manufactory,
202 to 208 Randolph Street, Chicago.

Stained Glass.

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