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The Living Church.

SATURDAY, JAN. 19, 1889.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

NEWS AND NOTES.

A GENERAL committee has decided that the most fitting memorial of the late Earl of Devon will be the dedication of the great west window of Exeter cathedral to the purpose, substituting for the present inferior work new stained glass, of appropriate design, worthy of the building and the object. The memorial will cost about £1,000, of which £300 has already been subscribed.

At the parish church of Lambeth, which is close to the Archbishop of Canterbury's Palace, the hymn, "Hark! the herald angels sing," was sung early on Christmas morning from the top of the church tower, in imitation, probably, of the Oxford observance of May Day. This quaint custom was introduced a few years ago by the present rector, the Hon. and Rev. F. G. Pelham.

The death is announced of another daughter of the late Archbishop Tait, Agnes, the youngest of the family, aged only 28. She was married not long ago to the Rev. J. H. Ellison, vicar of St. Gabriel's, Pimlico, and the son of Canon Ellison, of the Church of England Temperance Society. The death of Mrs. Ellison leaves but two members of the Tait family still surviving—Miss Tait and Mrs. Davidson, wife of the Dean of Windsor.

THE consecration of the Rev. J. M. Kendrick, D. D., Bishop-elect of New Mexico and Arizona, has been appointed for Friday, Jan. 18th, at Trinity church, Columbus, Ohio. The Bishop presiding will be the Rt. Rev. the Bishop of Missouri; preacher, the Rt. Rev. the Assistant-Bishop of Central Pennsylvania; presenters, the Rt. Revs. the Bishops of Kentucky and Indiana; robers, the Rev. Peter Tinsley of Cincinnati, and the Rev. Wm. B. Bodine, D. D., of Gambier.

HERE is the way the vicar of Woolwich, England, advertises for a curate: "Wanted—a fellow-helper to work in a poor parish near London, full of tramps, lodging houses, immoral dens, but also a real aristocracy of artisans. Evangelical High Churchman of liberal opinions. A priest that is a man, not a man that is a priest. A brother, not an underling. One who will be on fire himself without wanting to set the Thames on fire at once. £130. Another one who could work without stipend would find plenty of wages."

IN obedience to the Constitutions and Canons Ecclesiastical (No. xxiv.), and in conformity with the judgment of the Judicial Committee of the Privy Coun-

cil, delivered Feb. 23, 1871, the Dean of Rochester wore, at the celebration of the Holy Communion on Christmas Day, in his cathedral, a beautiful and costly cope, presented to him by friends in Liverpool, in remembrance of "Addresses to Business Men," given for several successive years by the Dean to crowded congregations in the parish church of St. Nicholas.

THE *Church of To-day* publishes a letter from the Rev. James S. Bush to Bishop Potter, resigning the ministry of this Church. Mr. Bush says he no longer can use for himself or others certain expressions in the Prayer Book and Creed which affirm the Divinity of our Lord. He therefore takes the only honest course left him—resignation of the ministry. He contents himself with a simple denial of what Christians hold to be the fundamental truths of revealed religion: the Incarnation of God in Christ, His Resurrection from the dead, and His Ascension.

WE publish an account of a meeting in Richmond on behalf of the American Church Missionary Society, sent us by its secretary. It will be noted that Bishop Peterkin in his speech justifies the existence of the society by saying: "There is room for it, room for a society whose aim is to send out the Gospel according to the teachings of our historic Church, as formulated in her Liturgy, her Articles, and her Homilies." In other words, that the Board of Missions does not send out the Gospel of the Church. If it does, why the American Church Missionary Society?

AMONG the deacons ordained by the Bishop of Rochester at the December ordination, was one about whom there is a somewhat romantic story. He is the Rev. Paulus Ashkenazie, and is a Roumanian Jew by birth. On his conversion to Christianity he was subjected to cruel persecutions, his wife being among the bitterest of his opponents, and declining to live any longer with him. With much difficulty he made his escape from Roumania, and coming to England he eventually studied at the London College of Divinity, and has now been ordained for work in Deptford.

IN another column we publish the letter of the Rev. Dr. George W. Smith, declining his election as the Assistant Bishop of Ohio. We do not know how much truth there has been in published rumors of letters from Bishop Bedell declaring his ability and intention to discharge the duties of his office without assistance, but it is only a few days ago that the Bishop telegraphed his intention to place the full administration of the diocese in the hands of the assistant bishop. Hence, other reasons than that involved in the question of jurisdiction have weighed with Dr. Smith. It is quite probable that the claims of Trinity College have proved paramount.

THE famous "Nun of Kenmare," of whom we have spoken, and whose letter to the Pope recently appeared in our columns, has been received back into the Communion which she left thirty years ago to become a "religious" of the Roman Church. In her devotion to duty in that sphere, she has endured many trials and has suffered great injustice. The story is given in her au-

tobiography just published by Messrs. Ticknor and Company, of which we shall soon make further mention. Within the last month Miss M. S. Cusack, Nun of Kenmare, Mother General of the Sisters of Peace, has been received into our Communion by the Rev. W. B. Coleman, Jr., rector of St. George's church, Utica, New York. We bespeak for her a hearty welcome and kind sympathy from our people.

THE *Carnarvon Herald* states that Dr. Gairdner, the Queen's physician in Scotland, has reported to the Archbishop of Canterbury that the Bishop of St. Asaph is incapable of resigning, owing to mental inability to give that attention which would make such an act valid, and that if pressure were exerted, fatal results might follow. The signature of the Bishop of St. Asaph to the commission appointing the Bishop of Bangor to officially act for him in the diocese was made before a recent serious collapse, and even then only a mark was appended and witnessed. Under the peculiar circumstances it is announced that the Archbishop is consulting the law officers of the Crown to endeavor to relieve the deadlock.

THE Rev. Robert G. Hinsdale, D. D., whose death was reported a few days ago, was admitted to our ministry more than twenty years ago, coming from one of the denominations. Dr. Hinsdale spent his probation at Nashotah, where Dr. Thompson (now Bishop of Mississippi), his brother-in-law, was Professor of History. After some years of successful parochial work, he was elected president of Hobart College, Geneva, N. Y. From here he went, in 1884, to Biloxi, Miss., where he remained rector of the church of the Redeemer till the time of his death. Dr. Hinsdale was universally loved, and his record in the Church is one of high duty nobly done. Gentle, genial, and unobtrusive, he was one of the most social and attractive of men, while at the same time he possessed a clear intellect, a ready wit, and keen good sense. He will be remembered with respect and love throughout the three great sections of the country in which he successfully labored.

THERE are indications that we are on the eve of a change in the episcopal habit. We shall thankfully welcome the change if the "magpie" is superseded by a more sightly garb. At the last General Convention a committee of the House of Bishops made a partial report on vestments. As the committee was continued, we may expect something next fall. In the last report the use of the mitre is justified by the fact that it was worn by Bishops Seabury and Claggett, and hence any bishop is free to resume it. Recently, and especially since the Lambeth Conference, straws have been seen which indicate that a gentle wind is blowing in the direction of dress. Thus we have seen an item going the rounds, that the new Bishop of Delaware presents quite a striking figure on the street, wearing the English episcopal habit, knee breeches, silk stockings, apron, loose frock, and shoe-string hat, and having upon his breast a pectoral cross. He is further said in his ministrations to wear a purple cassock. Then, at a recent exhibition of pictures by the

Union League Club, Bishop Potter is represented as having been present in a dress coat, knee breeches, blue silk stockings, and patent leather pumps, or as *The Sun* says, "in the manner and dress of a swell English bishop." Few of our bishops stand more deservedly high than does Bishop Potter, and the influence of his example will be very strong upon his brethren of the episcopate. As the Bishop of New York is a member of the committee above mentioned, this is significant. While we are pondering these portents, comes *The Catholic Champion*, which says that a Low Church layman has invented a capital thing for the sleeves of the magpie. The chief glory of this vestment, as is well known, consists in the huge balloon sleeves in which it encases the episcopal arms. These are to be made of a fine white rubber, and provided with a mouthpiece and key, like a football, so that they can readily be inflated before service. After service the wind can be let out and the sleeves packed in very small compass without their freshness being impaired. We trust that the committee will report against this innovation, for it is of the kind which "disturbs our peace." As the committee expressed an intention to look into the law of the Church of England before completing their task, it may be that their report will recommend the abolition of the present wonderful habit, and a return to the ancient and legal vestments of a Catholic bishop. Perhaps the assumption of the out-door garb of the English bishops is an indication that the study of English law has been begun, and more especially, as two members of the committee above-named have appeared in the street dress of an English bishop.

CHICAGO.

CITY.—On Thursday, January 10, an interesting service was held in the chapel of the Western Theological Seminary by Bishop McLaren, when six probationers were admitted as students in the institution. After the service the Bishop made an impressive address to the new students, mainly devoted to the necessity of deepening the spiritual life. The Bishop remarked that he had no sympathy with the wail of some alarmists that the young men of the Church were not willing to serve at her altars; on the contrary, he believed that the time was near at hand when there would be an abundant supply of candidates for the sacred ministry, and in view of that fact, he felt the necessity of insisting upon the cultivation of personal holiness by those who were looking forward to the priesthood.

HYDE PARK.—St. Paul's church has now a vested choir of 37 men and boys. It has been in training for the last three months, and sang for the first time on the first Sunday in November, but only in the evening. On Christmas Day the choir sang in the morning service to the delight and edification of a crowded congregation. It marks an epoch in the history of this parish, which it is hoped gives promise of spiritual prosperity. The Chancel Guild have recently placed behind the altar a neat reredos of oak, which is a decided improvement on the hanging which it replaces.

SOUTH CHICAGO.—St. John's, organized as St. Paul's church in 1884, with the Rev. Henry G. Perry, priest-in-charge, has secured a fine lot of 50x138 feet, on Exchange Avenue, for building purposes. This property was deeded to the Bishop of Chicago, in trust, Dec. 24th, an excellent site for the new church contemplated, and free of debt. To the material encouragement of both diocesan and deanery officials, much is due to St. John's financial committee, Messrs. Thorp and Clarke, also to Messrs. Staines, Hardy, Berger, Bunnell, and others. At present prices, the realty thus deeded approximates \$1,600. It is commanding situated and central, surrounded by improvements and increasing population.

NEW YORK

CITY.—A petition with 500 signatures, including that of the Bishop, has been presented to the excise commissioners, asking that the number of liquor saloons in the city shall not exceed 8,500. Archdeacon Mackay-Smith represented the Bishop in the committee selected to present this petition. In a short address to the commissioners, he thought the petition so moderate as to astonish the petitioners. By granting it, the commissioners would restore a number of men to respectable and honest vocations, would increase the value of property and to some extent would prevent the sale of drugged and impure liquors. They would also materially do away with the saloon-keepers who robbed the laboring men of their money. The petition was signed by many of the leading citizens of New York.

The new Almshouse church on Blackwell's Island, which has been erected by Mr. George Bliss, the banker, at a cost of \$75,000, will be consecrated St. Paul's Day, Jan. 25th. The material is of brick with stone trimmings, and the structure rises some 40 feet, with a steeple of similar height rising from the apex of the roof. The interior is of buff brick, and a wainscotting of English porcelain brick, the trimmings being in lime stone and terra cotta. The woodwork is of yellow pine trimmed with antique oak. Some of the windows are done in glass imported from France, Biblical scenes being represented on the several panes. The handsome chancel arch takes in the entire end of the building. The church has a seating capacity for 600 people, while the basement is provided with five large rooms, including lecture-room and study. The Rev. J. G. Fawcett is chaplain of the workhouse and penitentiary, and has made himself especially efficient in connection with the church. It should be added that the church will be heated by steam, will be provided with a bell, and that the land and unskilled labor were provided by the city.

On Friday afternoon, Jan. 11th, some 60 delegates from various colleges, etc., in the United States and Canada, assembled at the General Theological Seminary, where they had an informal reception. This was the second annual convention of students preparing for the most part for Holy Orders, and aiming to encourage the missionary spirit in the institutions they represented, and to raise money to aid in missionary work at home and abroad. In the afternoon, the delegates met at the church of the Holy Communion, Mr. Edward H. Eckel presiding. The rector of the church, the Rev. Mr. Mottet, welcomed the delegates in a short address, when the president gave a record of missionary events for the

year. This was followed by reports of work being done in the various institutions. In the evening, a public meeting was held in Calvary church, Dean Hoffman giving an address of welcome. The Rev. Edward Osborne of Boston, said that seminary graduates could do no better at first than to engage in work among the very poor in large cities, doing what might be done to minister to their needs and distresses, and fitting them to become members of the various churches. The Rev. Dr. Kirkus, of Baltimore, said that in view of the various kinds of Christianity extant, the thing to do was to preach to the heathen the simple Gospel. Missionaries should especially preach and bring home the fact that God was an actual being, and that He was a God of love and not a being to be dreaded. The old teaching about everlasting punishment would not avail as a motive, but the teaching that "God so loved the world that He gave His only begotten Son," etc., would become a persuasion. In an elaborate report read by the Rev. Dr. A. Toomer Porter, of Charleston, S. C., on the duty of the Church in the United States to the Negro race, he said that while he had been a slave holder by inheritance, and had suffered from the enfranchisement of the slave, he did not regret his emancipation, nor did he know a former slave-holder who would again subject him to bondage. The speaker had worked diligently for the colored man's education and salvation, and he rather thanked God for the opportunity for missionary work among the people. At the time of the Civil War there were 500,000 colored people belonging to the Christian Church, and but for the work done among them by their former owners, there might have been a war of races. Thousands of educated, intelligent people, had devoted their lives to educating the Negroes, and never in the history were such efforts being concentrated on the civilization of an ignorant race. The two races were mutually dependent upon each other, and never was the field so promising. The colored people were not 8,000,000 of barbarians, but a race civilized and, in part, educated and Christianized. Education and evangelical work had gone hand in hand, and it would be harder to find a colored man who was not a member of some church than to find one who was.

The gift of \$1,000 to the General Theological Seminary, by the Rev. Chas. W. Morrill of the diocese of New York, has been the means of securing a very valuable nucleus for a library of general literature. The expenditure of the money was entrusted to a committee consisting of the Rev. Dr. Richey, and Messrs. Wm. Bispham and L. W. Gorham. They have already purchased over 700 excellent works of history and fiction, and the students have access to them in the library annex. More gifts such as this from Father Morrill, are needed to make the library fit the splendid institution of which it is a part.

PENNSYLVANIA.

An interesting feature of the 61st anniversary of the Sunday schools of Grace church held January 6, were the floral emblem representing "the Day Spring" and miniature gas jets, the sun. The schools are large and active, 748 names of teachers and scholars are on the roll. Addresses were made by the rector, the Rev. James S. Stone, D. D., and the Rev. Edgar Cope.

The Iron Cross Parlor and Gymnasium in connection with St. Clement's

parish was formally opened on Saturday, Jan. 5, by the Bishop who approved of the plans for the benefit of the workingmen and boys and congratulated them upon having such friends who would make such provision for their pleasure. The Rev. C. N. Field to whose efforts the success is largely due, said the desire of his heart for years was at length fulfilled. He hoped that many boys would be kept from idleness and sin by coming to the Parlor and Gymnasium for innocent fun and recreation. Addresses were also made by Furman Shepherd, Esq., and the Rev. A. B. Conger. In the evening the rooms were thrown open to the boys, and all the gymnastic apparatus was soon in use, the boys apparently enjoying it much. The front portion of the room is the parlor or reading-room, and this is separated from the gymnasium by heavy curtains. The following is the weekly arrangement for the rooms: Monday night, free lectures to men and women; Tuesday and Thursday nights, boys' gymnasium; Wednesday night, reading-room; Friday night, beneficial society, employment bureau and reading; Saturday night, general meeting for men and boys.

The contributors to the Episcopal Hospital held their annual meeting on Jan. 1, when the Rev. Dr. Henry J. Morton, the Rev. G. H. Kinsolving, G. Blight, W. R. Lejee, A. H. Miller, Dr. J. H. Ashhurst, Jr., C. D. Clarke and Clement B. Newbold were elected managers to serve for three years. In their report the Board of Managers spoke of the preparations for the erection of a home for incurables, the prosperous condition of the hospital and the satisfactory operation of the school for training nurses. Among the gifts on Thanksgiving Day was \$5,000, by Miss M. S. Miller, to endow a bed in memory of her brother, the late Rev. D. S. Miller, D. D., who for many years was very earnest in his efforts to advance the usefulness of the hospital. During the year, 1,998 patients were under treatment, 1,822 were discharged, 1,162 cured, 293 improved, 36 unimproved, and 156 died, leaving 179 under treatment. There were 19,440 dispensary patients, 1,885 in the eye and ear department. The daily average in the dispensary was 136.

The Rev. James S. Stone, D. D., rector of Grace church, is at the request of the Sunday School Association of this diocese, delivering a course of six popular lectures on Church History at the church of the Holy Apostles, on Wednesday evenings, at 8 o'clock. The topics and dates are: January 9, St. Ignatius the Martyr and His Times; Jan. 16, Echoes from Nicæa; January 23, The Conversion of England; Jan. 30th, The Century of Splendor; Feb. 6, The Reformation; February 13, Archbishop Laud.

A house adjoining the school building of St. Peter's church has been purchased and fitted up for the work of the guild of the parish, in which the girls who are members of it may be instructed in useful arts and such branches as are not taught in the public schools. It was formally opened on Saturday, Jan. 5th, by Bishop Whitaker.

At the annual Commendation Day at the Episcopal Academy, there was a large attendance. After service, the Head Master, the Rev. James W. Robins, D. D., announced the names of those to be commended, they are divided into three classes as follows: I. Commended with the highest honor; II. Commended with honor; III. Commended. The total number com-

mended was 133, and 23 pupils were commended with the highest honor. Addresses were delivered by Bishop Whitaker and the Rev. Bowden Shepherd.

The Rev. W. B. French has been appointed "rector's assistant" by the Rev. Thomas K. Conrad, of St. Mary's church, Wayne.

By the generous gift of Miss Catherine Belt, the St. Mark's Home for Aged and Infirm Women has been opened at 1428 Lombard street. The house has been beautifully fitted up and has its own chapel complete. It will accommodate about 15 inmates.

A gift of \$8,000 has been made by a lady for the erection of a chapel for the Home of St. Michael and All Angels' for colored crippled children, at 43rd and Wallace, as a memorial of her daughter. It is to be of stone and brick, and will seat about 250, and will also be used for the colored people of West Philadelphia. The institution has recently purchased an adjoining house which will allow of the separation of the boys and girls.

Bishop Whitaker has taken charge of the missionary work in Cuba at the request of the Presiding Bishop, and will leave on a visitation at the close of the present month.

The Rev. Gideon T. Burton has resigned the wardenship of the Burd Asylum to accept the chaplaincy of Christ church hospital.

LONG ISLAND.

BROOKLYN.—The Bishop, with the advice of the Standing Committee, has taken the proper canonical steps for the establishment of a new church in the 23rd ward. The ward is in one of the finest residence portions of the city, with a rapidly-growing population, already reaching 35,000 souls. It has but one parish in it, although other wards having a population of similar character and of even smaller size, have, as a rule, three churches each. A considerable number of Church families unconnected with any neighboring parish, desire the new church. Hearing of this movement, the trustees of the Tompkins Avenue Congregational Society have offered the use of the place of worship lately occupied by Dr. Meredith, at Tompkins Ave. and McDonough St., and the offer has been accepted. The nearest parish of the Church is more than half a mile distant. A congregation will be organized in this building by the Archdeacon of Brooklyn, who will be aided by several well-known clergymen of the city.

The Rev. Mr. West, who has entered on his duties as assistant minister at St. Peter's, received his degree at Trinity College, was ordained deacon in 1882, and priest in 1885. For a year he was assistant minister at St. Luke's, New York, when he resigned and became rector of Trinity church, Cranford, New Jersey.

Emmanuel church, on President St., opposite Carroll Park, South Brooklyn, held a joyful Twelfth Night gathering of its parishioners on Jan. 7th, the invitations printed on coarse, dark brown, paper, having been announced as follows:

Emmanuel Ch—Good People All—This is to tell ye that a right joyous XIIth Night gathering of Parishioners will be holden in ye Guild rooms, on ye VIIth day of January, being at Monday, a VIII bye ye clock.

A huge bun (yeleped XIIth Night Cake) will be for such as be faint. Sundry raffins and other indigestible stuffs compose it. This is to warn ye.

IV big singing men will make mufick, and a young woman will play on ye harpichord.

All ye people that will, may indulge in ye ancient sport yeleped Snapdragon.

Victuals will be doled to ye hungry without price.

Put ye children to bed afore ye come.

Ye parsons will be there.

CONNECTICUT.

The first annual meeting of the Ministering Children's League of the Hartford Archdeaconry was held in the chapel of Christ church, Hartford, on Saturday the 29th ult, at 12 M., Miss Huntington of Trinity church, Hartford, presiding. A number of adults with about 250 children were present. This society aims to do a similar kind of work to that of the Woman's Auxiliary. It is the young missionary army of the Church. Reports of the year's work from the various branches were read by the secretary or by some one from each branch. It was most inspiring to listen to the reports which showed an enthusiasm of work which might well be emulated by older Christians, and which gives a glorious promise for the future of the Church. After the business meeting, the children adjourned to the parish room where they were supplied with lunch furnished and served by several members of the Woman's Auxiliary. At 2:30 P. M., Evening Prayer was said in the church, followed by missionary addresses to the children by the rector of St. James' church, Hartford, and by the Archdeacon. In addition to the clergy of Christ church, most of the Hartford clergy were present, and several others from out of town.

OHIO.

The following letter has been received from the Rev. Dr. Smith:

TRINITY COLLEGE, Hartford, Conn. }
January 3, 1889, }

To the Rev. Messrs. A. B. Putnam, Y. P. Morgan, W. B. Bodine D. D. and Messrs. U. L. Marvin, W. J. Boardman, F. B. Swayne. Committee of the Protestant Episcopal Convention of the diocese of Ohio:

GENTLEMEN:—I have received your communication of Dec. 5th, 1888, containing the official record of the vote of the special convention of the diocese of Ohio held in the city of Cleveland, Nov. 1, 1888, informing me that I had been elected Assistant Bishop. Telegrams and letters had already been received from the secretary of the convention and others, making the same announcement. Among these were a cablegram and letter from Bishop Bedell, under date of Geneva, Switzerland, Nov. 3rd, 1888, bidding me welcome to his jurisdiction. After my brief and hurried visit to Cleveland and Gambier in the early part of December, communications were sent me by the rector and vestry of St. Paul's church, Cleveland, guaranteeing a residence, and letters from other sources show that provision has been made for whatever is necessary for a satisfactory settlement and for efficiency in my work, as far as it is within the power of the diocese to provide. The unusual vote by which the election was made, importance of the diocese, the character of the duties and the dignity of the office, make the call almost imperative. While it is natural that one should shrink from the responsibilities of the office of bishop in the Church, and is justified in seeking to prevent his election, yet I recognize it as a wise rule which requires one of the inferior clergy who has been duly called to the holy office, to accept it gratefully, relying upon the divine promise for wisdom and strength to discharge its duties to the glory of God and the benefit of his holy Church. It is in this spirit that with earnest and constant prayer I have deliberated on the question brought before me. The Churchly instinct, the warm letters of Bishop Bedell, the cordial reception met with in the diocese and the noble opportunity for a most blessed work in Ohio, have struggled with considerations which seem to require me to decline. This has caused me to tax your patience and forbearance by a delay, which, on any other ground, would be inexcusable. I beg you to believe that only the difficulties in the way of arriving at a conclusion which should be found in retrospect, have caused this protracted decision. As the result of my deliberations, I have to say with very great reluctance that I have felt

compelled under the circumstances to decline the office of Assistant Bishop to which the convention elected me. Thanking the diocese for its confidence, asking pardon for my delay, and praying that God will guide you to the choice of one more worthy of the high office and more fit for the edifying of his Church, I am faithfully and gratefully your brother in Christ.

GEORGE WILLIAMSON SMITH.

CLEVELAND.—The parishioners of Christ Episcopal church, (German), on Orange Street are in a quandary. Mr. Duer, whose resignation as their rector went into effect on January 1, has only retired to his farm near the city and still exercises an influence in the church policy. The vestry have extended an urgent call to the Rev. A. Lechner, of Chicago, an active and able minister, and he at once signified his acceptance. The new rector has been expected to arrive from day to day, but has failed to appear. A letter asking an explanation for the delay brought back the answer that he had been advised not to come. It is understood that Mr. Lechner's delay is due to his reluctance to administer Confirmation as was expected of him, as in the diocese of which he is a member, it is the custom to present the candidates to a bishop for that sacramental rite. In the meantime the Rev. Mr. Horn, of the Evangelical (German Reformed) Publishing House is "filling the pulpit." No wonder the Church in Ohio languishes.

NORTH CAROLINA.

The Standing Committee at its last meeting, gave unanimous consent to the consecration of the Rev. C. C. Grafton as Bishop of Fond du Lac.

PROVINCE OF ILLINOIS

St. Mary's School re-opened on Tuesday, Jan. 8th, with a full house, more than a hundred pupils being in attendance. On Monday the rector escorted the Chicago pupils, to the number of nearly 50, filling a special Pullman car. Within the year great improvements have been made at St. Mary's, and these are appreciated, as the increased patronage of the school indicates. The observatory was completed last spring, and a Clark telescope with six-inch object glass was mounted, at a cost of \$2,500; new gas works have been provided, extending the system to the chapel and grounds at a cost of nearly \$2,000; and a wing has been built 40x40 feet, costing \$2,500. For these improvements no aid has been asked.

IOWA.

The 46th session of the Northern Convocation convened in St. Andrew's church, Waverly, the Rev. S. R. J. Hoyt, rector, Tuesday evening, the 11th ult. The opening sermon, which was to have been by the rector of Christ church, Waterloo, was, at his request, preached by the Rev. H. W. Robinson, of St. John's, Mason City. At 11 A. M. on the 12th, the Holy Communion was administered by the Dean, assisted by the secretary, who also preached the preparatory sermon. The regular business meeting was held at 2:30 P. M., at which reports were received from the following parishes and missions: The Dean reported with reference to the prospect of securing a general missionary for the district, and the whole amount necessary, \$1,200 per year and expenses, had been nearly secured, and that he was now corresponding with a clergyman from the diocese of Minnesota, for that purpose. The subject of a general missionary had been fully discussed at the meetings held at Christ church, this

city, on the 24th of October last. This is the largest in extent of all the convocations in Iowa, and there are a number of places that cannot be reached with the ministrations of the regularly established clergy—the rectors of the different parishes. In order to secure the services of such a missionary as would not be localized or tied down to one or several places, a generous layman in the convocation, whose name is to us unknown, has pledged for the purpose \$600 per year. The balance is made up from subscriptions from parishes and Sunday schools, and missionary monies not pledged for any other purpose. The Rev. H. W. Robinson, of Mason City, having invited the next session to be held with him, the invitation was accepted, and the date set for Tuesday evening, April 2d. At the evening services, the sermon was preached by the Rev. A. Wetherbee, of Dyersville and Farley, and addresses on practical missionary work were made by the Rev. Messrs. Johnson, Chambers, and Hoyt.

SIBLEY.—Christmas services at St. John's church, the Rev. Philip McKim, rector, were very interesting. At eleven o'clock there was full Christmas service with a celebration of the Holy Eucharist. The sermon by the rector was taken from the text Isaiah vii: 14 and St. Matt. i: 23, and was well delivered. Christmas night the Sunday school had a festival in the Academy of Music, and in every particular it was a perfect success. After prayer by the rector, and a carol, short address, and another carol, the gifts were distributed. Each child received a handsome book and a box of choice candy. On the evening of the Sunday after Christmas a special choral service was rendered by the choir under the supervision of Mrs. Cecil F. Benson, (a relative of the Archbishop of Canterbury), who is organist. "Thou art coming! oh, my Saviour," was the opening hymn, then followed, after prayers, the carol, "Stars all bright are beaming," then Gounod's charming carol, "Cradled all lowly," followed after the Lesson by the same composer's well-known "Nazareth." "Tune your harps [for holy song]" and "Ten thousand times ten thousand" closed the service. The remarks of the rector were confined to the festival and the church decoration, taken from the first Lesson for Christmas-eve, and were very appropriate. Epiphany morning there was a celebration of the Holy Communion, and in the evening the sermon by the rector, entitled "Religious Slumbers," was taken from Ephes. v: 14.

The Rev. Mr. McKim also officiates at Ashton, one Sunday afternoon a month, and at Spirit Lake. Here is a very interesting mission, they own a lot, and the stone for the foundation is on the ground all paid for, the ladies have a sum of \$300 in bank for the furniture, and an effort is being made to collect enough to begin work on the building Mr. McKim also officiates at Spencer and Sheldon.

MINNESOTA.

FARIBAULT.—Monday, Jan. 7th, in the oratory of Seabury Divinity Hall, there was a memorial service for the late Rev. S. P. Chandler. The address was given by the Rev. W. Wilkinson, of St. Andrew's church, Minneapolis, who paid a glowing tribute to the noble service and personal piety of the deceased missionary, who for a quarter of a century never changed or desired to change his place; a man with a small income and a large family, who kept bright, faithful, out of debt, and hon-

orable in every path of life; a man to whom the Bible was a treasure, and the Book of Common Prayer a joy, who loved his Church and served his fellowmen, and who will be held in high esteem as long as self-sacrifice is revered.

MINNEAPOLIS.—A society of "The King's Daughters" has been formed, and is at work to raise funds to help pay the debt at Easter on St. Andrew's church.

MILWAUKEE

The Rev. Dr. Wright, secretary of the Standing Committee, has received the following Letter of Acceptance from the Bishop-elect, which was read at a late meeting of the Standing Committee:

"ST. JAMES' RECTORY, }
LANCASTER, Pa., Jan. 4th, 1889. }
"To the Standing Committee of the Diocese of Milwaukee:

"REVEREND AND DEAR BRETHREN:—I have considered with prayer and much thought, the election with which the Council of your Diocese has honored me. And now I announce to you that should the election be confirmed according to the Canons, I shall, God willing, accept the office of Bishop of Milwaukee. And I will try, by His help, to perform all the duties as in the sight of the Great Bishop of all souls. I remain

Faithfully yours in Christ,
C. F. KNIGHT."

TEXAS.

The Rev. Lucian Holmes, of Columbus, Kentucky, will take charge of Christ church, Matagorda.

The Rev. John Sloan, ordered deacon at Waco, in November, entered on the charge of St. Andrew's church, Bryan, Feast of Epiphany.

Mr. Jas. I. N. Thompson, formerly of Jamaica, and for some time a postulant, will shortly become a candidate for deacon's orders.

The Rev. Thos. W. Cain, colored, in charge of St. Augustine's mission, Galveston, spent the months of November and December at the North and East, under the Bishop's direction, in raising funds to assist in paying the debt incurred in the purchase of the church building for the mission, and reports very encouraging results.

The North-western Convocation, the Rev. W. W. DeHart, dean, will meet, it is expected, at Waco, Jan. 15th or 22nd. Mr. DeHart's health, for months precarious, has been restored.

BRENHAM.—The penitential season of Advent was observed in St. Peter's parish with daily Evensong, with Litany on Wednesdays and Fridays. On the Feast of the Holy Nativity there was a high celebration of the Holy Eucharist with sermon at 10 A. M. There was a good congregation present, and the music was well rendered by the choir. On the three holy days following Christmas there was a Celebration at 10 A. M., and on the night of the Holy Innocents' Day the children of the parish enjoyed their Christmas Tree Festival in a hall hired for the purpose. The parish is being worked strictly on Catholic lines. There is a celebration of the Eucharist on the first Sunday in the month at 10 A. M.; on other Sundays at 8 A. M., and on holy days during the week at 10 A. M. In addition to the morning and evening offices on Sundays, Evensong and Litany are said on Wednesday afternoons, and the Litany only on Friday afternoons. The parish is at present encumbered with a debt on the church building.

St. Stephen's, Huntsville, and St. Andrew's, Bryan, are still without rectors. They are good parishes for young Catholic-minded priests who are will-

ing to start on a small salary and give themselves up to their work. Such men the diocese of Texas is in great need of, and they will find that there is plenty of room here for the display of their zeal and activity.

MASSACHUSETTS.

The Western Convocation held its semi-annual meeting in St. James' church, Great Barrington, on Monday and Tuesday, the 7th and 8th inst. The visiting clergy numbered 15. At the opening service on Monday night, which was read by the rector of the parish, assisted by the Rev. Dr. Danker of Pittsfield, addresses were made on the general topic, "Some Recent Movements in our Branch of the Church Militant." The Rev. P. M. Washburn of Northampton, spoke first, and made a strong appeal for the American Church Building Fund. The Girls' Friendly Society was the topic entrusted to the Rev. Langdon L. Ward of Shelburne Falls, and the work of the Brotherhood of St. Andrew was described by the Rev. John Cotton Brooks of Springfield. The addresses were admirable, and were listened to by the congregation with marked attention. The Dean, the Rev. P. Voorhees Finch, closed the service. At 7:30 o'clock Tuesday morning, there was a celebration of the Holy Eucharist, the rector being the Celebrant. Morning Prayer was said at 9 o'clock. The session of convocation was brought to a close by a business meeting in the Berkshire House parlors, at which the present board of officers was re-elected, and measures looking to the greater usefulness of convocation were fully discussed. The next meeting will be held in Westfield some time in June. The following members were present: The Rev. Messrs. P. V. Finch, J. C. Brooks C. J. Palmer, Arthur Lawrence, Philip M. Washburne, L. L. Ward, W. J. Tilley, E. E. Atkinson, H. H. Smythe, J. E. Lindholm, J. A. Ticknor, J. S. Ellis, A. C. Prescott, Preston Barr, A. Danker, and Theodore B. Foster, rector of the parish.

NEWARK.

HOBOKEN.—Trinity church, the Rev. Geo. C. Houghton, rector, commemorated the ten years of its history under his rectorship, Jan. 6—17. An historical and ecclesiastical sermon was delivered by the rector at the service, Jan. 6. He did not think that tabulated statistics gave any adequate idea of the growth and condition of a parish, but it is interesting to note statistics covering such a long period of time as the history of this parish covers. During the past 35 years there have been 1,296 Baptisms, 660 persons confirmed, 347 marriages, 606 burials, and about \$210,000 expended. The work of the past 10 years has been a building up work. There were less than 100 communicants in Jan. 1879, and now there are more than 550; the regular weekly congregation numbered about 100; now the average congregation is 400; the income of the parish was then less than \$4,000, now it is about \$7,000; the seating capacity was about 400, it is now 600; the Sunday school was then 150, it is now about 400. The Baptisms and Confirmations during the past 10 years have equalled the number during the previous 25 years. Besides all ordinary expenses, the parish has spent \$25,000 in improvements since Jan. 1879, and during the same period various mission works have been organized.

At the evening service the sermon was preached by Canon Knox-Little.

On Tuesday evening, January 8, the

children had their Christmas tree, in the form of a "Jacob's Ladder," in the church, and after that an entertainment was provided for them in the parish building, and presents distributed. Jan. 10, a reception was given in the parish building to the whole congregation and their friends. January 11, the Sewing-school, Housework Class, and the Mother's meeting had their festival and entertainment in the parish building. On Sunday, Jan. 13th, special sermons were preached by clergymen from New York. Jan. 15, the four ex-rectors of the parish delivered addresses in the church, and afterwards met the members of the congregation socially in the parish building. Jan. 17, there will be held in the church a choir festival, which will be given by selected voices from six choirs, men and boys, and "The Heavens are Telling," from the "Creation," will be sung, under the direction of Mr. Ball, assisted by other organists.

Among the beautiful memorial and other gifts by which the church has been enriched on the occasion of this parish commemoration are the following: An elaborate gothic, quartered oak, pulpit, richly and chastely carved, octagonal in shape, and the sides open in tracery, the design of Messrs. Mayer & Co., of Munich; the pulpit is a gift from those who have been confirmed during the rectorship of the Rev. G. C. Houghton. The five remarkable windows over the altar and one in the nave of the church (design of Mayer & Co., of Munich), the grouping and coloring and workmanship of which are very beautiful. On looking at the windows one is specially attracted by the central group of all, the "Crucifixion." To the left of the Crucifixion is the Annunciation, while to the right we see the angel at the tomb, telling the holy women that "He is not here but is risen." Thus the most important events in our Lord's life are given in these three central divisions. In the windows at the sides are depicted the "Nativity," the "Adoration of the Magi," the "Ascension," and the "Walk to Emmaus." Each of these subjects is fully equal in execution to those in the centre, and the series form one harmonious whole. A band running through the three middle windows informs us that they are "in memory of Sarah Merchant Maben, who died 19th of July, 1874." The new window in the nave was also made by Mayer & Co., the subject representing the "Apparition of our Lord to St. Mary Magdalene." It bears the following inscription: "To the Glory of God, and in memory of A. E. Houghton," and is the gift of the rector, in memory of his mother. A beautiful choir banner made by Cox Sons, Buckley & Co., of London, (the embroidered centre piece of "The Good Shepherd" was made in Belgium) was the gift of the Sunday school children.

INDIANA.

The Rev. Thos. B. Kemp writes us as follows:

In your issue of the 5th inst. I find notice of the organization of a mission of the Church, at Hammond, Lake Co., Ind., about which I desire, as the founder thereof, to say a word. The idea which is conveyed to the reader is that I organized the mission and gave two services only. The facts are as follows: late in April (by request from my Bishop) I visited the town and looked up the scattered sheep, in May I made a second visit and preached from house to house. As a result of these visits I found some 30 persons, among them six families who were Churchmen, the balance being favorable to, and longing for, the services. On Sun-

day, June 10th, I held morning and evening service, administering the two sacraments, organizing the mission. The request to do so being signed by 30 persons. I organized Sunday school, ladies' guild, choir, and gave them eight services thereafter, two in a building connected with a hotel, and six in a hall leased for a year and furnished with organ, carpet, and chairs, and lighted by electric lights. This being accomplished, I urged them to make an effort to raise \$500 or \$600 towards the support of a clergyman, feeling confident from an extended experience that by faithful and persistent work, that at the expiration of the first year, they would have no trouble in sustaining the work. On the occasion of my next visit the Ladies' Guild promised to pay the house rent for the missionary, and in a few days thereafter the warden of the mission assured me that they would raise \$500 at least for three Sundays in the month, including residence, and requested me to secure the shepherd for them, which after securing missionary stipend to supplement such praiseworthy efforts, I did; and the selection has proved, from what we see and hear, that we have got the right man in the right place. God speed the blessed work!

MARYLAND.

BALTIMORE.—The Rev. J. B. Harding, of the church of Our Saviour, becomes chaplain of the Church Home and Infirmary in place of the Rev. Mr. Miller.

The Rev. Thos. Gauss, of Tazewell, Va., has accepted a call to Henshaw Memorial church to succeed the Rev. Hobart Smith, who will become rector of St. Thomas' church, Garrison Forest, Baltimore county.

The Rev. Wm. Murphy has taken temporary charge of St. James' colored church, Saratoga and North Sts., to succeed the Rev. Mr. Timothy, who goes to Little Rock, Arkansas.

The Rev. Walter P. Griggs, formerly of Rappahannock County, Va., has accepted the call to St. Peter's church, Poolesville, Montgomery county, Md.

LOUISIANA.

NEW ORLEANS.—St. George's parish was not at all behind her sister parishes in the spirit with which its people entered into the celebration of the glad Christmas-tide. The pretty, Churchly, little edifice was neatly, but unostentatiously, adorned in honor of the Nativity of the heaven-born Prince of Peace, and a large and well selected choir under the direction of its skillful organist, rendered artistically the musical part of the service. A sermon on "The Five Words" from Isa. ix: 6, was delivered by the rector, the Rev. A. J. Tardy. On the Sunday afternoon after Christmas, as is the custom of this parish, there was a children's Christmas service, consisting of a shortened form of Evening Prayer, the singing of carols, and an address by the rector, and on the Thursday in New Year's week a grand Christmas jubilee was given by the children of the Sunday school to the children of the Asylum for Destitute Orphan Boys in the school room of the institution. Although not distinctly a Church institution, yet a majority of the directors are Churchmen, as are the superintendent, matron, and teachers, and all the boys are connected with the Sunday school of this parish and are regular attendants upon its services, which are more largely attended, and the school in a more flourishing condition now than it has been for years. It is under the personal charge and direction of the rector, assisted by an able and faithful corps of teachers. A missionary Sunday school has been organized on the extreme western limits of the parish, which although only in existence six weeks, has 50 scholars, and is

increasing every Sunday. It is mostly composed of Romanists and sectarians, and children who have never had any religious instruction. Besides his immediate parochial duties the rector voluntarily holds service on the second Friday afternoon in every month, and celebrates the Holy Eucharist at the Fink Institute for Widows and Fatherless Children, and on the third Friday evening of each month at the Home for the Homeless. On the first Sunday in Advent the Rev. Mr. Tardy completed the third year of his rectorship of this parish, and although he has had many obstacles to encounter and many discouragements, still his labors have been far from in vain in the Lord.

NORTHERN TEXAS.

DALLAS.—A correspondent sends us some corrections of an item which recently appeared under this head. He says: "Dallas is not represented by two parishes, but has one parish, (St. Matthew's cathedral) and one mission, the church of the Incarnation, which two years and a-half ago had 6 communicants, to-day 70. The cathedral is not a stone edifice, but brick, and very poor brick at that. On Sunday, Oct. 28th, 'the new dean held services,' etc., is entirely, incorrect; the Rev. J. R. Winchester of Macon, Ga., held services, but much to the sorrow of all, positively declined the position. The Rev. Edwin Wickens is not rector of the church of the Incarnation, and does not want to be; he is simply the Bishop's missionary chaplain. The people of the Incarnation do not want to be formed into a parish. The church of the Incarnation is not yet built; we use a very modest chapel, a poor little frame structure. We have no rectory, but a modest cottage of four rooms and kitchen, where the Bishop's chaplain and another gentleman live; it is called the 'Hermitage,' because we have no family. The Incarnation has certainly a fine location, and many earnest workers. The services are hearty, and the outlook encouraging. There is need to-day for a good active man who will take up the work at the Incarnation and the field of South Dallas, so that the present incumbent can more fully fill the office of Bishop's missionary chaplain."

PITTSBURGH.

At Punxsutawney, Jefferson county where services were commenced last September, a small congregation has been gathered, a chapter of the guild of the Good Shepherd established, and regular services held by Mr. Robert Schuyler Van Rennsaler, lay reader, under the direction of the general missionary, who gives occasional services. He also has charge of several other points where he has been serving faithfully during the Christmas season. Giving up his own home pleasure he went to Scottdale and Irwin, and held interesting services for the benefit of those who appreciated and otherwise would have been deprived of them. Wayne Township and Smicksburg are now most successfully worked by the Rev. S. Dimmick, who is most acceptable to the people. The church is crowded every Sunday, the finances in good condition, and all the people have a mind to work. At the Christmas celebration the appreciation of the people was shown by a valuable gift in the shape of a copy of Bishop Wordsworth's Church History, which was presented to Mr. Dimmick. The church of the Epiphany, Bellvue, was opened for service on Epiphany.

On Innocent's Day, Bishop White-

head opened formally with a service of benediction the chapel of the Holy Innocents' at Leechburg, the interesting history of which has already appeared in these columns. The church will seat about 150 people, it has an apsidal end for Sunday school room (with a guild room above), and the chancel at the other, against a bare straight wall with robing and library rooms at the sides. The altar is a memorial of Mary Margaret Weiser, one of the founders of the church, and the altar adornments, consisting of brass cross, candlesticks, and vases, were the gifts of an unknown friend who gave the first contribution to the mission. At 10 A. M., after the service of benediction, Morning Prayer was said by the Rev. S. P. Kelly, formerly general missionary of the diocese, and who held the first service, assisted by the Rev. G. A. McK. Dyess, and the Rev. W. M. White, D. D., the pioneer missionary of Western Pennsylvania. The Bishop then celebrated. The service was simple but complete, the Eucharistic lights were used for the first time. The Bishop made an address. In the afternoon a second service was held. The chapel was crowded, the Bishop told the story of the mission, and the Rev. Wm. White Wilson delivered an excellent address on the day and occasion. The music which was of a high order was furnished by the admirable choir of St. Paul's, Kittanning. In the evening a third service was held at which Messrs. Kelly and Bragdon made addresses.

CENTRAL NEW YORK.

SYRACUSE.—Out of the 64 churches and places of worship within the corporation limits of this city, the Church possesses seven. First and foremost comes the mother church of the parish—St. Paul's cathedral—which was organized in 1825, and for many years stood on the corner of Fayette and Warren Sts., on the site now occupied by the Federal building. In 1885, the new edifice of St. Paul's, on the corner of Fayette and Montgomery Sts., was erected at a cost of \$150,000. It is the finest completed structure of the kind in Central New York. The Rev. H. R. Lockwood, S. T. D., is the rector, and services are held every day in the year. Among the notable features is the male choir under the direction of the Rev. H. R. Fuller. Mr. Fuller has been very successful in his organization and conduct of this choir.

St. James' church, on Lock St., near James St., was organized in 1848, and in 1853 the present red sand-stone structure was erected at a cost of \$30,000. The Rev. Henry L. Teller is the rector.

In 1856 Trinity church on Seymour St. was organized, and in 1869 the present house of worship was erected. During the past five years this edifice has substantially been rebuilt, the latest improvement being a handsome burnished brass corona. The Rev. J. F. Taunt is the rector, and under his able ministrations, the interests of this parish are being vigorously pushed.

The next church to be organized was Grace, which in five years after its organization moved into the handsome stone edifice on the corner of University Ave. and Madison St. The church cost 23,000, and was the gift of a lady of New York City. The Rev. Mr. Rose is rector.

St. John's Mission, corner of Grape and Van Buren Sts., built their present edifice about four years ago, on the ruins of the fire which destroyed their old house of worship.

In the fourth ward, about 1874, a Church mission was established on But-

ternut St., known as Calvary mission, which in 1877 was organized as a church and moved into the present house of worship, on the corner of Beecher and Highland Sts. The Rev. J. E. Johnson is the rector, and here services are held daily.

One of the oldest Church societies in the city is that of St. Mark's of Geddes, which was organized April 15, 1832. It was allowed to lapse, and in 1885 was re-organized and a new house of worship was erected on Bridge St., near School. The Rev. E. W. Mundy is the rector.

These churches and missions have been erected one after the other as the growth of the city demanded, and the most recent effort in this direction has been made on the Colvin tract, where St. Luke's Mission has been organized, under the personal supervision of Bishop Huntington. A private house on Elizabeth St. was rented, and here Sunday school and evening services are held. The Rev. Mr. Molling has charge. Two evenings in the week the house is crowded with young men, who receive instruction in the English branches, besides industrial training. Mr. Molling conducts services in both English and German. This mission has been in operation since last March, and has been eminently successful.

St. John's Mission has just acquired a new and handsome guild house, which adjoins the mission. This was the gift of Mrs. Sabine and Mrs. McGee, and cost upwards of \$2,000. Here are held the meetings of the parishioners, both charitable and social, Sunday school, sewing society, etc. The young ladies of this parish have what is known as the St. Agnes Society, who work for "sweet charity's sake." The young men of Trinity church recently organized a branch or chapter of the St. Andrew's Brotherhood. Calvary church also possesses its guild house, and has two active branches of the Knights of the Silver Cross. There is a chapter for the boys and another for the young men. Three cardinal principles are enunciated by this guild—temperance, purity, and reverence. There is also a guild of the Knights of the Silver Cross connected with St. Paul's cathedral.

The Church has its St. Andrew's School of Divinity at 148 East Jefferson St., of which Dr. Wilson is the Dean. At the present time seven young men are receiving instruction, lectures being given by the Rev. Mr. Johnson, and others. On Sundays these young men act as lay readers, catechists, etc., going out to the country missions, or wherever their services may be needed. There are 12 resident clergymen, including the Bishop, nine presbyters, and two deacons, in this city.

In works of charity for the amelioration of the condition of the sick or fallen, our Church is foremost. The House of the Good Shepherd, while undenominational, is more or less under the sheltering wing of the Episcopal Church, and the same applies to the Shelter for Homeless Women, to which Miss Aria S. Huntington has given so freely of her time and energies. New and handsome quarters for the latter institution have been erected in the south-west portion of the fifth ward. Here are dormitories, school rooms, work rooms, dining-room, matron's room, reception room, etc. Recently a pretty little chapel was dedicated by Bishop Huntington. The chapel was the gift of Mrs. Seth Low, wife of the Ex-Mayor of Brooklyn. Services are conducted by the Rev. Mr. Taunt, rector of Trinity church. Miss Hunting-

ton is now working to secure the erection of another building, to be known as "Honor Cottage," where girls who manifest a desire to choose the better life will be housed.

The local Church clergymen have recently organized a clerical club. Meetings are held once a week in the chapel of St. Paul's cathedral. Its objects are mutual conference and social and literary entertainments.

Among the missions outside of the city which are worthy of mention is that of Immanuel at East Syracuse, which is in charge of the Rev. J. C. Johnson, rector of Calvary church. At the Onondaga Reservation the mission is very successful, under the ministrations of the Rev. John Scott. A Sunday school festival was held one evening recently, the decorations by an Indian boy being very striking, and evincing much ingenuity. The Sunday school of Trinity church celebrated Holy Innocents' Day with a special service. After the singing of the processional hymn, Sullivan's "Onward, Christian Soldiers," the usual evening service followed, which was chorally rendered. The Sunday school of St. Paul's cathedral also celebrated the day with special services. After a short service in which several hymns were sung, the attention of every one was centered upon a heavily-laden Christmas tree. The presents were distributed to the immense enjoyment of the recipients. After the children had received their tokens, the Rev. H. R. Fuller, superintendent of the school, was the recipient of an elegant chair from his friends. At Grace church, services appropriate to the occasion were held the same evening. The scholars were delighted with the beautiful Christmas tree which had been prepared, and still more delighted with the presents they received. The rector, the Rev. J. T. Rose, and several teachers were suitably remembered by the ladies, and all were made happy.

THE AMERICAN CHURCH MISSIONARY SOCIETY.

To the Editor of *The Living Church*:

You have sometimes done us the favor of noticing our society in THE LIVING CHURCH, though not always as favorably as we might wish, and we trust that a spirit of fair play may persuade you to insert the enclosed article which gives a different aspect.

WILLIAM A. NEWBOLD,
General Secretary.

New York, Jan. 10, 1889.

MISSIONARY MEETINGS IN RICHMOND, VA.

On Epiphany, Jan. 6th, large assemblies at St. James' church in the afternoon and at St. Paul's at night, were gathered to meet Bishop Peterkin of West Virginia, the Rev. Wm. A. Newbold, and the Rev. Prof. C. E. Grammer, who visited Richmond to represent the interest and urge the claims of the American Church Missionary Society. The speakers were effective, the audiences were responsive, the offerings were liberal and the occasion was altogether of more than passing interest. The presence of both our Bishops, of almost the entire body of our city clergy, and of a large concourse of our principal laymen, sufficiently indicated the willingness of the Church people of Richmond to accord a ready welcome to the representatives of this society, to which Virginia has been and is now so largely indebted for liberal aid.

At the afternoon meeting the Rev. Prof. Grammer was the principal

speaker, giving a history of this society, explaining its principles and its relation to the Board of Missions, maintaining its expediency as an auxiliary in the mission work of the Church, and pressing its peculiar claims upon Evangelical Churchmen. The American Church Missionary Society, he said, was founded in 1861, by such men as Bishops Lee, Meade, and Johns, and others among the distinguished Evangelical Churchmen of their day. In 1877 it became recognized as an auxiliary of the Board of Missions, and had since prosecuted its work side by side with it in perfect harmony and good-will. It is now supporting in the domestic field 38 missionaries, of whom 15 are in Virginia and West Virginia. It had gone into Hayti and Mexico and is about to go into Brazil, may enter China and Japan. He thought it entitled by its past work, its present undertaking, and by its distinctive position, to the cordial support of all those who desired to see this Church represented at home and abroad, in its Protestant and Evangelical characteristics.

The address of Bishop Peterkin at St. Paul's, delivered in his earnest and incisive manner, was a good-tempered but free discussion of the necessity of a society such as this in the economy of the Church. There is room for it, room for a society whose aim is to send out the Gospel according to the teachings of our historic Church as formulated in her Liturgy, her Articles and her Homilies. This Church is broad, comprehensive, contains divergencies of view, schools of opinion. The Board of Missions represents the whole Church, divergencies and all, and can therefore enter into no enquiry as to the proclivities of its missionaries, with reference to the great questions which divide us. But this society can do that. It undertakes to send out men whom it cannot [can?] approve as conservative in opinion, and true exponents, in its judgment, interpreted by her formularies, of the teachings and practices of this Church. The Bishop made an eloquent plea in conclusion for the cultivation of the missionary spirit among the followers of Jesus Christ our Lord, pointing his thoughts with effective illustrations and seeking to bring his subject up to the high plane of living loyalty and self-sacrificing devotion to the cause of the Lord of the Church.

The Rev. Mr. Newbold, secretary of the society, spoke on both occasions, and made most favorable impression upon his auditors by his easy and courteous address and by his evident enthusiasm for the work. He said that since allusion had been made to the relations existing between the American Church Missionary Society and the Board of Missions, he desired simply to say that those relations were entirely harmonious; there was neither conflict nor rivalry. The missionaries of the society were welcomed by all the bishops and in all the dioceses of the Church. He gave rapid but lucid account of the work done in Cuba and Hayti, and in the domestic field, of the contemplated occupancy of Brazil and of the work in Mexico, the resumption of which was now under consideration. In graceful terms, he thanked the Church people of Richmond for their cordial reception.

We sincerely trust that these meetings, which in some respects were the most notable held in this city in recent years, may bear good fruit in awakened interest in the missionary enterprises of the Church.

(Signed) H. M. JACKSON.

The Living Church.

Chicago, Saturday, Jan. 19, 1889.

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

UNDER the head of "Official," among the agate notices following the editorial pages, we desire to publish announcements of special services, missions, retreats, consecrations, ordinations, laying of cornerstones, etc. These should be sent two or three weeks in advance. For the simple announcement of the object, time, and place, of the services, no charge will be made. For more extended notices, giving programme, speakers, etc., a charge will be made for *extra* words at the rate of three cents for each. The money should be sent with the order as no accounts are opened in such cases.

IN our next issue we shall begin the series on "Sisterhoods in the American Church," by the Rev. Canon Street, of Chicago. There will be eight papers, published in successive numbers, embodying information never before accessible to Churchmen, and relating to nearly every religious order of women in our Communion in this country. Pastors who desire their people to know the facts about this great work of our Sisterhoods, should act promptly in securing subscriptions. Some extra copies of the next issue will be printed and will be sent without charge, as ordered.

DON'T forget, reverend reader, that the Epiphany season is the annual call of the Church to enlighten the world by sending the glorious Gospel of our Lord Jesus Christ to all nations. The Epiphany teaching which makes no mention of missions, and takes no offering for them, is like the play of Hamlet without a Hamlet. Next Sunday is the day designated for an offering for foreign missions. If every congregation does not contribute, it will be because some are not invited to do so. Whose fault will it be? Who are responsible for the fact

that not one-half of our congregations last year gave anything to missions outside of their own dioceses? Yet the record of our work was encouraging. We may make it this year much better. There is restored confidence in our missionary board, there is renewed prosperity in business, there are favorable conditions of all kinds. Reverend reader, you can help.

A CORRESPONDENT writes from an Eastern diocese, "that the Committee on Liturgical Revision have resolved to propose for insertion in the Prayer Book immediately after the Prayer for Christ's Church, a rubric in these words or to this effect: 'Here the Priest shall make a brief pause in order that they who are so minded may withdraw.'" The writer further says: "I know this proposed action to be a fact."

THIS indicates that the committee is undertaking a broader work than seemed to be intrusted to them by the resolutions under which they were appointed, and that we are perhaps destined to see another attempt at a general revision of the Prayer Book throughout. But surely, the action of the last General Convention and the drift of public sentiment throughout the Church is against any further movement in that direction. It seems to us much to be desired that the committee should abide strictly by its instructions, and make it a chief aim of its work to bring this matter to a close at the earliest possible moment. It can hardly be questioned that this is the mind of the great body of Churchmen.

AN unpleasant feature of such a recommendation as that above quoted, is the fact that it violates an "understanding" which has existed all along, with regard to the limits of revision; namely, that it should not "touch doctrine" or affect the sacramental offices of the Prayer Book. That this proposed rubric touches doctrine must be evident to any one who has observed the course of the controversy on this very subject during the last two or three years. Nothing else can account for the persistency with which the matter has been urged or the determination with which it has been opposed. Nothing else, moreover, will explain the fact that from the Reformation down to this day, though various attempts have been made to insert such a provision, none of them have ever been successful. *Such a rubric has never found a place in any authorized Prayer Book of the Anglican Communion.*

NEITHER is it re-assuring to discover that a body of men such as constitute the present revision com-

mittee, several of whom have some reputation for liturgical scholarship, are willing to unite in such a recommendation as this. Apart from all other considerations, to legalize a break in the service at *this particular point*, is contrary to all liturgical precedent. It must be well known to these gentlemen that the precedent appealed to by superficial writers, namely, the "Dismissal of the Catechumens" in the ancient liturgies, is no precedent at all for the vicious practice which so widely prevails among us, of going out after the Prayer for the Church. That "Dismissal" took place in the earlier part of the service, for one of the main principles upon which it was founded, was the rule that the *uninitiated* must not be present at any part of the sacrificial action. But the sacrificial action commences with the Offertory, and the minor oblation, a very important part of it, is represented in our office by the presentation of the alms and oblations, and verbal offering of them in the first part of the so-called Prayer for the Whole State of Christ's Church Militant.

THE position is this: We have for many years been trying to educate our people up to the idea that the presentation of the alms signifies the offering of our gifts to Almighty God, in other words that it is an act of sacrificial worship. We have no hesitation in receiving the alms of the congregation without distinction and offering them. But this rubric would justify the idea that men may make an acceptable offering of their *property* to Almighty God, without going on to offer their "praise and thanksgiving" or "themselves, their souls and bodies;" or worse yet, that they can rightly make any kind of offering to God, which they do not connect with the memorial of the Sacrifice of Christ, through which alone any gift or sacrifice can be made acceptable. Surely this is not simply a lame and contradictory kind of teaching, but it is most unsound and dangerous theology.

THE consent of a majority of the Standing Committees has been given to the consecration of the Rev. C. C. Grafton as Bishop of the diocese of Fond du Lac, and it is probable that when all shall have spoken, the majority will be very large. His case will soon be in the hands of the bishops. But for the fact that there have been influences at work to prejudice the minds of our reverend Fathers, no one would suppose it possible that they would refuse to admit Mr. Grafton to the House of Bishops. We have it, however, upon good authority that almost on the day of his election there was a whispering of detraction in

high places, and ever since there has been a secret opposition to Mr. Grafton's confirmation by some whose interference, says one of our most prominent bishops, should be resented and resisted. It has been the disagreeable duty of THE LIVING CHURCH to bring to light and to frustrate several secret movements which threatened the honor and welfare of the Church. We are watching this one, and if it be deemed necessary for the prevention of a great outrage, we shall give some facts without respect of persons. We shall not stand by and see an innocent man condemned by private gossip and secret charges, made under circumstances which render it impossible for the victim to call his accusers to account. We propose to call out, by name if necessary, those who have made statements impugning the character of the Rev. C. C. Grafton, and require them to sustain their charges openly. We are not going to fight this thing in the dark. The electric light will be turned on when needed.

IN the annual report of the Board of Managers, the Bishop of Arkansas says of his missionary jurisdiction in Indian Territory:

Without an efficient and devoted priest as a director we can hope to reach no results in the most important Indian field in the United States. If such a man cannot be secured for \$1,000—and hitherto we have failed in the attempt—then there remains only one of these three things to be done: First, to increase the appropriation to the necessary sum. Second, to give the entire appropriation, \$1,500, to a priest and sustain the Indian deacons as I best can. Third, to abandon the work in the territory. The second of these alternatives is in my power, but I am very loath to resort to it. Yet as matters now stand I see no other way.

"No results in the most important Indian field in the United States!" This field is not only the most important as to extent and numbers; it is also the most promising, the most advanced in civilization, presenting conditions the most favorable for permanent results. There is the Cherokee nation, a thrifty tribe living in homes and tilling the soil, yet we have not a missionary among them. In the statistics, the Rev. C. M. Campbell is assigned to work there, but the only clergyman of that name that we know of is rector of a parish in Western Virginia. The Cherokees have in operation one hundred common schools, with an aggregate attendance of 4,049 pupils; a high school for boys with an aggregate of 211 students; a seminary, nearing completion, with a capacity for 165 students; an orphan asylum containing 145 children. Our entire clerical force now at work in the Territory, as nearly as we can ascertain, is two Indian deacons. The Board appropriates \$1,500 for the

work there, too small a sum by far, but why pay the half of it unless something more can be done? Three thousand dollars more go for the support of a bishop who is compelled to give most of his time to a poor diocese, and to reside at a distance from his missionary work. By this arrangement we use up \$4,500 of our missionary money, and "no results," so far as doing the work for which missionary funds are contributed. There is compensation in the aid thus rendered to Arkansas where it is sorely needed, but meantime one of the most important missionary fields in the United States has not even a priest as a director.

EASY CONVERSIONS IN FICTION.

Writers of fiction should not make conversions from one faith to another too easy, if they are to have any weight with thoughtful readers. If such conversions are to be deep and genuine, more is needed than a predisposition followed by a gentle push, and a sort of inevitable ending up at the opposite extreme. Not in this way do men who have deep and strong convictions break away from them. On the contrary, these convictions whether in the way of orthodoxy or heresy, faith or faithlessness, strike their roots outward and down into one's inmost nature, and any radical conversion involves a tearing up by the roots, as it were, a part of one's being. Intellectually, and still more morally perhaps, conversion of this sort should amount to a displacement of something which wrenches the entire man and substantially resets him.

We are moved to these remarks by observing the way in which some heroes of modern fiction are made to change positions, the one beginning as a Churchman and ending up as a Unitarian, the other as a Unitarian and fetching up as a Churchman. The two characters are made to cross over by a sort of inverse gravitation, as if a given principle or force could at the same moment attract one body to the earth and another from the earth. Each is to be carried away from an inherited belief, and the same argument, the one from miracles, for instance, which is utterly inconclusive for the one, would be completely conclusive for the other. The two young men are strongly impelled of course, the one, away from the supernatural, the other, towards it, but there is no evidence that either is wrenched and pulled to pieces, as it were, by giving up what the other embraces. In other words, the conversion in either case is quite too easy, and not as against nature, but with it.

Now, this is not the kind of conversion which people are liable to

who thoroughly understand the situation and are strongly committed to a faith of any kind. No more is it the kind which is going to weigh very much with people who understand equally well what is the thing to be converted from and, also, to be converted to. They know that if in the face of inherited tendencies and education men are going either to give up or embrace so much, it must be done in the face of strong intellectual protest, as if the thing were somehow forbidden and it would be doing a violence to nature. To reject the historic Christ would for some men involve an intellectual revolution and could only be resolved upon after deep mental anguish. To accept the Christ of miracle would probably be for others as difficult and painful. For young men to be going through very serious transformations and at the same time indulging in sports, the pleasures of society and travel, may answer for fictitious, superficial, characters, but will hardly do for real life.

Cardinal Newman writes in his "Apologia:" "There are but two alternatives, the way to Rome and the way to Atheism. Anglicanism is the half-way house on the one side and Sabellianism on the other." When the matter becomes so serious and definite as that, a deeply religious man must not stop at any point short of his soul's resting-place. No matter what may have been his home and attachments in any half-way house of Anglicanism, he is bound at whatever cost to find his way out of it. Again, "the question simply is," says Newman, "can I be saved in the English Church? Am I in safety were I to die tonight? Is it a mortal sin in me not joining another Communion?" Well, the answer for him was that it would be a mortal sin. It came to be a case of life or death in which he must join another Communion, no matter what mental struggles attended his conversion, no matter whom or what he left behind, no matter what the inconsistency of going over to that Church from which, as he says, he had done his utmost to keep others.

Now, the world respects conversions of this sort. There is, humanly speaking, no help for it. They are not manufactured and made to order, but force one on in spite of the consequences. As in case of St. Paul, it was a "Woe is me if I preach not the Gospel," so with Dr. Newman it was "a woe is me if I do not become a Roman Catholic." The salvation of his soul was from his point of view involved in his leaving the "half-way house" of the English Church and no longer running the risk of dying in mortal sin.

On the other hand was it to be a

case of mortal sin if Elsmere did not leave the same half-way house and turn up as a sort of Unitarian in the Elsegood Mission? Why, he never got sufficiently deep in his conceptions of sin of any kind to make it of special consequence whether he became one thing or another. In short it was a case of cheap and easy conversion in which the one converted might have turned up at Rome or Atheism or at any half-way house whither circumstances might have led him, being, as he was, such pliable material in the hand of a writer whose fanciful constructions of character will bear the test neither of philosophy nor life.

GOOD WORDS.

FROM LONG ISLAND: "I have great pleasure in remitting one dollar, the modest price of your excellent paper which I am trying to introduce into my parish."

FROM KANSAS: "I wish I could scatter your paper broadcast over the land, as I am convinced by its bold and manly defence of the Faith once delivered to the saints, it would win many to the fold of the Catholic Church, who are now groping in the darkness of doubt and sectarianism."

FROM TRINITY PARISH, NEW YORK CITY: "THE LIVING CHURCH is a welcomed guest among us weekly."

FROM WESTERN NEW YORK: "I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

FROM KENTUCKY: "I cannot forbear adding a word of praise and thanks for your paper, it has been such an inestimable boon to me, a Churchwoman, far removed from all Church privileges. It has taught me what the true Catholic Faith is, and I feel that I have found what I have long wanted—a Church, Catholic, but not Roman."

FROM GEORGIA: "Before closing, I would like to express the pleasure with which THE LIVING CHURCH is read, not only by the members of the family who are supposed to be interested in Church literature, but also by the younger members who treat other Church papers with neglect."

FROM BRITISH GUIANA: "I have ventured to write to you personally, as I wish to acknowledge my indebtedness to THE LIVING CHURCH for many items in the Guiana Diocesan Magazine, which I edit. THE LIVING CHURCH is the most useful paper I receive, THE Church Times not excepted."

FROM COLORADO: "It pleases me very much to be able to send you these new names, and I shall be constantly on the alert for others. If every present subscriber to your excellent paper would do likewise, the circulation of THE LIVING CHURCH would thereby be more than doubled in a short time, and if this course were persisted in for any length of time, who may limit the good that might be accomplished in this

branch of the Kingdom? This paper is undoubtedly the ablest defender and exponent of the Catholic Faith yet published in this country," and as "such it merits a large circulation, worthy of its high endeavor."

FROM NEW YORK: "Your paper is a most welcome visitor in my house and I read it with ever-increasing pleasure. Sometime since there appeared an editorial which ought to be published in tract form and sent broadcast into every parish in our Church—unless perchance there are some Utopian cures which possess the right sort of men. If you should place the article among 'The Living Church Tracts,' it would accomplish an immense amount of good and I doubt not have a large circulation. I would place a copy in every family in my parish."

FROM SOUTH CAROLINA: "It is with much pleasure that I look for THE LIVING CHURCH every week. It not only keeps me instructed in the important subjects before the Church and how the Church should deal with them, but it also strengthens me more and more in my belief of the Church's authority to teach, and encourages Churchmen by the noble work she is doing at home and abroad. Would that THE LIVING CHURCH could be in the homes of more of our laity in this diocese, for then we should see more real Church life and greater efforts to disseminate Church principles."

FROM ONTARIO: "Your valuable paper is all too cheap at a dollar to lose anything by postage. I wish a weekly copy of it found its way into hundreds of Church families in this diocese of Huron. It is badly wanted."

FROM NEW JERSEY: "It is a wonder to me every week how you manage to publish a paper that shows so much ability at its head for so trifling a sum. You have solved the problem of how to make a Church paper interesting without turning it into a secular sheet."

FROM MASSACHUSETTS: "I am still more than pleased with THE LIVING CHURCH. Its spirit and tone are admirable, and the soundness, directness, and sprightliness of its editorials are charming. A glance at "—," or its big, dreary, neighbor, makes one prize the Churchly character of your highly conservative paper."

FROM VIRGINIA: "Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

FROM NEW YORK: "I enclose \$1 for subscription to your paper. The price seems absurdly low for a paper conducted upon so generous and enlightened a basis of opinion and aims."

FROM IOWA: "A number of persons have subscribed for THE LIVING CHURCH from my recommendation, both in New York and Wisconsin. I always speak for it whenever an opportunity occurs. If I were a wealthy man, I would have it sent to a good many at my own expense. I shall "talk it up" in this parish, because it will help my work and improve the Churchmanship of the place."

FROM WESTERN NEW YORK: "Permit me to say to you what I have many times said to others, THE LIVING CHURCH in my judgment, is the best Church paper of America. It is quite indispensable to me. May its readers multiply."

FROM MINNESOTA: "I hope your

appeal for ten thousand new subscribers will be realized. If every reader of THE LIVING CHURCH would undertake to secure you a new subscriber or make some one a present of the paper for a year, your appeal would not be in vain, and pray, why should they not?"

FROM INDIANA: "Enclosed find \$1 for one year's subscription to the liveliest Church paper in the country. Even *The Southern Churchman* testifies by weekly (I came very near putting an 'a' in that first syllable) criticisms to its life."

FROM NORTH CAROLINA: "Your paper has a life, a spirit, a manliness, a fearlessness, which will always commend itself to those who wish to keep abreast with the spirit of the age. I admire your editorial so much that I will make it a part of my sermon on the temperance question, which I will deliver soon to my people. I know a clergyman in this State, who frequently reads from your editorials to his people."

A STORM IN THE REFORMED EPISCOPAL TEACUPS.

From *The Church Review*.

"Notwithstanding the fact that some 200 denominations have already existed in England, yet on Oct. 10, 1888, in what has been called 'the parlor' of Exeter Hall, a brand new denomination was started." This fine old crust-ed contempt for the 200 denominations and for the brand new bantling, which must, we presume, be as yet pretty nearly the latest born, is not ours. It is a quotation from *The Reformed Church Record*, the organ of the "Reformed Church of England." Well may the last-named "Church," which has come down in one unbroken line through all the ages since 1877, pour forth the vials of its scorn upon the mere modern invention of 1888.

We do not profess to know exactly how many editions of the "Church of England," more or less improved and revised, have been brought out from time to time, but there are certainly three. There is the comparatively ancient Church of Bishop Gregg, which calls itself the "Reformed Episcopal Church" in the United Kingdom, *alias* "the Reformed Church of England," *alias* the "Protestant Church of England"; then there is the "Free Church of England"; and now there has sprung into existence the above-named brand new bantling, which has taken the name of the "Free Reformed Episcopal Church of England." It appears to be open to dispute whether this last is really a new Church or not. It claims to be only "a fusion of the Free Church of England and the Reformed Episcopal Church in its American branch." But, as we have already seen, the real old Church of the "Bishop of Verulam" reproaches it with being brand new. And not only so, but the Bishop's organ confidently asserts that it has no right to its existence, or, at any rate, to its name. We are told that "the name 'Free Church of England' is a name fixed by a deed poll enrolled in the court of Chancery, and cannot be altered without the legal consent of that court; and the 'Reformed Episcopal Church'—in its American branch—is a name fixed by its General Council in America." So that the "Free Church of England" is in manifest danger of being committed for contempt of court, and the "Reformed Episcopal Church," in its American branch, in the still more awful peril of being ex-

communicated by a General Council. In fact, it would almost seem that the "Free Reformed Episcopal Church of England" (supposing, for the sake of argument, that it exists at all) is guilty in the eyes of the "Reformed Church of England," of the deadly sin of schism. We cannot but hope, for its own sake, that it will succeed in proving that it is non-existent.

A TESTIMONIAL.

The Clerical Association (diocese of Massachusetts) meets on Monday mornings in the Church rooms, Boston, to hear and discuss an essay read. After the meeting on Dec 31, 1888, the following paper was individually signed, including some names added in the course of the day, by 60 of the Boston and suburban rectors, representing all schools of thought in the Church. Were a few days taken to secure names it is believed that at least 150 signatures could be presented.

We, the undersigned, clergymen of the diocese of Massachusetts, hearing that statements are in circulation affecting the mental vigor and the reputation for veracity of the Rev. C. C. Grafton, Bishop-elect of Fond du Lac, which are calculated to militate against his Confirmation, do hereby affirm:

That we believe such statements to be absolutely without foundation. We believe Mr. Grafton to a pure, upright, truthful, Christian, and we know or believe him to be of vigorous intellectual power which we have no reason to think in the least degree impaired. He has borne always, moreover, in this community where he has lived and worked so long, an unblemished moral and Christian character.

- A. St. John Chambre, St. Anne's, Lowell.
- Wm. C. Winslow, Sec'y Free Church Association, Boston.
- Henry Freeman Allen, church of the Messiah, Boston.
- Waldo Burnett, St. Mark's, Southborough.
- Roland Cotton Smith, Trinity church, Boston.
- George J. Prescott, church of the Good Shepherd, Boston.
- Wm. J. Harris, St. Paul's, Boston.
- Leighton Parks, Emmanuel church, Boston.
- Edmund F. Slafter, Registrar of the diocese of Massachusetts.
- Wm. B. Frisby, church of the Advent, Boston.
- Wm. H. Munroe, Christ church, Boston.
- Henry A. Parker, Ascension, Cambridge.
- Geo. S. Converse, St. John's, Boston Highlands.
- Frederick P. Allen, Supt. Episcopal City Mission, Thos. R. Lambert, Boston.
- Albert E. George, St. Matthew's, South Boston.
- Theo. B. Foster, St. James's, Great Barrington.
- Arthur M. Backus, St. Paul's, Dedham.
- Chas. J. Ketchum, St. John's, Arlington.
- Henry L. Braddon, Christ church, Hyde Park.
- Geo. W. Shinn, Grace church, Newton.
- Reuben Kidder, Asst. Minister, Trinity church, Boston.
- L. H. Merrill, St. Luke's, Linden.
- Philo W. Sprague, St. John's church, Charlestown, Boston.
- John W. Suter, Epiphany, Winchester.
- Julius H. Ward, editorial writer on *Herald*, Boston.
- Edward A. Rand, Good Shepherd, Watertown.
- Andrew Gray, St. Luke's, Chelsea.
- Edward Abbott, St. James', Cambridge.
- Walter E. C. Smith, assistant minister, Emmanuel church, Boston.
- Arthur H. Wright, St. Anne's church, Boston.
- G. W. Porter, Lexington.
- James Field Spalding, Christ church, Cambridge.
- J. H. Van Buren, St. Paul's, Newburyport.
- Reginald H. Howe, church of Our Saviour, Longwood.
- S. H. Hilliard, Organizing Secretary, Church Temperance Society.
- Nathan K. Bishop, Emmanuel church, Somerville.
- Henry M. Torbert, assistant, St. John the Evangelist, Boston.
- William F. Cheney, church of the Good Shepherd, Dedham.
- W. D. P. Bliss, Grace church, South Boston.
- J. R. Pierce, Grace church, Everett.
- S. U. Shearman, St. John's, Jamaica Plain, Boston.
- Chas. L. Hutchins, Secretary of House of Clerical and Lay Deputies.
- Wm. Henry Brooks, Secretary of Diocesan Convention.
- Paul Sterling, church of the Incarnation, Lynn.
- Chas. Arey, St. Peter's, Salem.
- Alfred E. Washburn, church of the Redeemer, Boston.
- John L. Egbert, St. Michael's, Marblehead.
- Gustavus G. Nicholls, church of Our Redeemer, Lexington.
- L. W. Saltonstall, St. Mary's, Boston.
- Nathan H. Chamberlain, St. John's, East Boston.
- Percy Browne, St. James', Boston.
- Augustus Prime, St. Margaret's, Boston.
- Phillips Brooks, Trinity church, Boston.
- And other names.

On November 19th, 1888, the Massachusetts Clerical Union, an association

of the clergy of the diocese, of all views, with a membership of 60 held their monthly meeting at the Thorndike Hotel, Boston. The President, A. St. John Chambre, D. D., of Lowell, in his address, referred to the election of the Rev. C. C. Grafton to the bishopric of Fond du Lac. He paid a glowing tribute to the character and devoted work of Mr. Grafton, and spoke, at length, of the affection and esteem felt for him by all his brethren. The following resolution was passed unanimously:

The Mass. Clerical Union desires to express its satisfaction at the election of the Rev. C. C. Grafton, a member of its Executive Committee to the Episcopate, and to assure him of its warm sympathy and cordial good-will in his new sphere of labor, and of its earnest prayers that God's blessing will ever rest upon him and his diocese.

[Signed] WALDO BURNETT, Secretary.
Rector of St. Mark's church, Southboro.

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Address THE LIVING CHURCH, 153 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. Edwin Wickens, missionary chaplain to the Bishop of Northern Texas, is church of the Incarnation, the Hermitage, corner of McKinney Ave. and Harwood St., Dallas, Texas, instead of Box 158, as formerly.

The address of the Rev. S. S. Lewis is Walpole, Mass., and not Walpole, New Hampshire, as incorrectly given in Whittaker's Almanac.

The Rev. Wyllys Rede has accepted the rectorship of the church of the Ascension, Westminster, Maryland, and should be addressed accordingly after January 20th.

The address of the Rev. N. F. Ludlum is changed from Milburn, N. J., to Highlands, N. J. After 20 years' service he has resigned his position as financial agent of the City Mission.

The address of the Rev. Montgomery M. Goodwin is 421 North College St., Decatur, Ill.

The Rev. Dr. Pettis has resigned St. John's, Lafayette, Ind., and taken charge of Trinity church, Clarksville, Tenn. Address accordingly.

TO CORRESPONDENTS.

A. W.—Thank you. We have acted upon your suggestion.

"CATHOLIQUE."—1. We cannot give you information about the "seven lamps." Write to the church furnishers who advertise in THE LIVING CHURCH. 2. We know of none but the C. B. S., and that hardly can be called a "religious order."

"S. M. T." Sandwich Island.—The condensed milk you complain of may have been damaged by being kept long in the tropics. As sold in our market, when properly diluted, it is a wholesome article. It is made of pure milk, evaporated *in vacuo*, and only sugar is added.

D. G. W.—We cannot give more space at present to the cause you so kindly advocate, unless some new and interesting points are presented.

MRS. R.—We cannot suggest anything to help you. Writing for periodicals, especially for those of a religious character, brings small return in money. Still, there is a market for the best in every department of literary work. You cannot know until you try and try again.

NOTE.—We have said again and again that we cannot reply by private letter to any enquiries. Correspondents will please scan this column and find all that we have to say. Sometimes answers must be delayed for several weeks. We may have to write to the antipodes for information on some points.

"SPRINGFIELD, MASS."—We do not think any good purpose would be served by publishing the letter. The opposition now seems to be on other grounds.

OBITUARY.

TOTTEN.—Jan. 9, 1889, the Rev. Richard Totten rector of St. John's church, at Helena, Arkansas.

OERTEL.—Entered into rest of Paradise from her father's house, 604 Woodland Ave., Nashville, Tenn., Monday noon, January 7th, after a long and painful illness, resultant from a cold taken while doing missionary work in North Carolina, Mary

Magdalena, only daughter of the Rev. Johannes A. and J. Adalste Oertel, aged 36 years.

For so He giveth His beloved sleep.

BISSELL.—Entered into rest, Jan. 11, 1889, Dorothy Vermilye Bissell, daughter of Charles M. and Annie Sloan Bissell, aged 17 months.

PRESCOTT.—Entered into rest in New York, Dec. 31, 1888, Harry Prescott, son of the late Major E. A. Prescott, of New Haven, Conn. Entered into rest in New York, Jan. 9, 1889, Sister Augustine, of the community of St. John Baptist, and daughter (Emily Augusta) of the late Major E. A. Prescott, of New Haven, Conn.

Lord all pitying, Jesu blest,
Gra it them Thine eternal rest.

ACKNOWLEDGEMENTS.

FOR Pere Villatte's Old Catholic Work: The Rev. Chas. E. Taylor, \$17.

OFFERS.

ONE dollar offerings are asked for building much needed (\$1,200) church at Granite Falls, a growing town, R. R. junction, and a missionary centre, in Western Minnesota. \$400 is already raised. The Rev. W. S. Sayres, missionary in charge. Address M. C. SULLIVAN, cashier bank, chairman Building Committee.

A CLERGYMAN who has spent 32 years of his life in the missionary work of the Church, and is now 60 years old, and in feeble health, tired of pulling up and moving from house to house at the beginning of each year, has purchased for himself and wife, a humble home, and lacks \$150 of paying for it. Who of the Church's children that are favored with large means, will help him pay this debt? Contributions to this worthy object may be sent to THE LIVING CHURCH, for "B."

[The writer of this appeal refers to Bishop Watson, Wilmington, N. C., and to the Rev. Dr. Hughes, Chocowinity, N. C. ED. L. C.]

DOMESTIC AND FOREIGN MISSIONS.

ADVENT OFFERINGS.

Contributions for the support of missions for this new fiscal year should be sent to our treasury as early as possible. Generous contributions now will give encouragement. We wish this year to show a marked advance in the number of contributors and in the amount of contributions. The receipts of the first three months will have a strong influence upon the receipts in the months that are to follow. The Advent season ought to be taken advantage of for Domestic Missions in every congregation where it can be.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York. For publications and leaflets, address the REV. WILLIAM S. LANGFORD, D. D., General Secretary.

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James DeKoven began his great work. It is fitting that here there should be a memorial of the "Great Doctor."

Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100.
Rev. Morgan Dix, D. D., \$100.
Rev. Cyrus F. Knight, D. D., \$100.
Address the REV. S. T. SMYTHE, A. M., PROF. ALLAN A. BURRESON, Delafield, Wis.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carms, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

WANTED.—By Churchwoman who has had training and experience in nursing, position as companion to lady; willing to travel. References given. Address H, care THE LIVING CHURCH office.

ALTAR SOCIETY, church of the Transfiguration, 1 East 29th St., New York City. Orders taken for Eucharistic vestments, surplices, altar linen, stoles, chalice veils, and burse. Terms moderate. Address EMBROIDERY CLASS, 1 East 29th St., New York City.

MISS MAY BISHOP, Elocutionist and Impersonator of Children, offers her services to parishes, missions, guilds, etc., wishing to arrange for entertainments. Address MISS MAY BISHOP, 864 West Monroe St., Chicago.

A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—JANUARY, 1889.

- 20. 2d Sunday after Epiphany. Green.
- 25. CONVERSION OF ST. PAUL. White.
- 27. 3d Sunday after Epiphany. Green.

LINES

Suggested by a sonnet of Matthew Arnold's which concludes with the exhortation to "be such men as Christ."

BY M. E. BEAUCHAMP.

Denying the great Fatherhood of God,
Denying the soul's life beyond the grave,
Denying Christ in His Divinity,
His everlasting care and power to save,
Yet men say, "Be ye such as Christ, on earth,"
Be such as Christ! and what, as man, was he?
Were not His daily teachings fully fraught
With thoughts of Judgment and Eternity?
Did He not say, that nothing is too small
For the Omniscient Maker's love and care?
And that our heavenly Father bends His ear
To every voice of deep and earnest prayer?
Take all of God, and all of future life
From out His teachings, and what have we left?

A simple ethic code—a lovely form,
Of all its spirit, all its power, bereft!
Be ye such men as Christ, and ye shall find
That such a life demands an inward light;
Celestial food* and nights of earnest prayer†
Must be his portion, who would live aright.
Skaneateles, December, 1888.

*St. John iv: 32.
†St. Luke vi: 12; St. Matthew xiv: 23.

THE CHILD JESUS AMONG THE DOCTORS.

BY E. O. P.

[With seeming irrelevancy and abruptness the angels of the Nativity and the Bethlehem shepherds were made subjects of the Epiphany paper of this series. The mistake came of inadvertence in dropping out a connecting and explanatory paragraph.—Ed. L. C.]

Art has preserved to us in beautiful ways the flight of the Holy Family and the return to Nazareth, as told by St. Matthew. These and other sacred events which are as past in our present Christian Year may be appropriately considered hereafter, and it is St. Luke whose inspired touch now continues to us the unfolding drama.

It were to lose much in every representation of the day's Gospel story, should we fail to note the happy art with which our evangelist discovers to us successive scenes, each in a way that leads so naturally to the next, while charming bits of portraiture not actually on the Bible page are given in glimpses as through some latticed opening. Thus is disclosed the devotion of the blessed Virgin and of St. Joseph as habitual to them; the quiet action of taking the Holy Child to Jerusalem reveals the daily training; we may know the parents' gracious, social ways in the showing them, not engrossed by domestic cares, but at ease in the returning company, supposing the Child Jesus is among their friends. And how significant, as under a strong light, the placing of their attendance at the Passover feast, whose leaving was not until "they had fulfilled the days," and whose years of exemplary observance in the past are thereby lighted up for us!

Never too long and devoutly may we linger over this oldest work of art which brings the journey before us, and which so puts the historical events as to teach us that having lost the Blessed Jesus we go back as to Jerusalem, there to seek unto finding. It is in the setting of the various parts to the music of His blessed feet that the movement of the whole steadily progresses to the final act—the finding of our Lord Jesus.

His visit to the temple at the age of twelve years is the first recorded manifestation of the Incarnate Wisdom as Teacher. As one of our Lord's epiphanies it has special significance, yet only in some of the later compositions is His manifestation the controlling theme, and these have in them neither the Mother of our Lord nor his foster-father. Always we should expect the heads of the doctors to be expressive of individuality, and this is more or less observed by the different artists, but the scene comes

more definitely before us as we accept the suggestion that Gamaliel and Nicodemus were two of these doctors.

In a picture by Giovanni da Udine, the four fathers of the Church are in the foreground looking at the Child Teacher and pointing towards Him. It is not a chronological error, but is designed to bring vividly before us that our Lord Christ is the Source of all wisdom in all generations.

The earliest representations of Christ among the Doctors are with especial reference to the sorrowing Mother's finding of her Son after her three days' loss of Him. They show her as standing in the foreground, while in the midst of the doctors sits the Christ. St. Joseph always accompanies the Virgin, and it is our own Keble who as touching this "father in God," reminds us that none may

Aright
On Bethlehem or on Nazareth muse
But he is still in sight.

The first who, in treating this subject, shows the mother's sorrow as the ruling thought, was Giotto. Attention has long since been called to his rendering of it as not more original with himself than with his friend Dante in the Purgatorio. As seen in our outline picture, the action of the mother towards her Divine Son Whom she now discovers, is sweet and graceful. The sentiment of tender reproach expressed by it, is made apparent in most of the older paintings, yet it must seem the truer rendering which is given in a composition by Garofalo—the blessed Mother losing all thought of her sorrow and of herself, standing with hands folded across her bosom in quiet awe, looking at the wonderful Child, and listening to Him.



THE FINDING IN THE TEMPLE.—Giotto.

In the chapel Santa Maria Maggiore, at Spello, Christ among the Doctors is one of a series of frescoes painted by Bernardino di Betto, in 1501. Di Betto, known also as Pinturicchio, was of the Umbrian school of artists founded by Niccolo di Liberatore of the preceding—the fifteenth—century. They were men whose works are especially characterized by devout feeling. The valley where St. Francis d'Assisi was born is among old Umbria's wooded solitudes which stretch along the upper Tiber and its tributaries. Here was his monastery, here the little chapel, the *Portinucula*, where so often he retired to pray, and it cannot be a matter of surprise that the artists of the time were deeply imbued with the fervor and devotion which made the very atmosphere of this great religious centre.

A celebrated picture of the Child Jesus among the Doctors, in the Palazzo Barberini at Rome, is by the German artist, Albert Durer, in 1506, and he too has made the sorrowful mystery his subject.

She sought with patient care,
With agony of prayer,
With desolate heart, and yet un murmuring mind;
She sought her God and Son,
To teach the erring one
His Saviour lost how yet again to find.
Sorrowing she sought for Him,
Her eyes with weeping dim,
Yet wept with bitter tears their mournful lot—
More sad and desolate
She wept their mournful fate—
Who never find, because they seek Him not.

After the temple visit, as shown in the day's Gospel, is the return of the Holy Child to Nazareth, conducted by His mother and St. Joseph. One is on either side of Him as seen in a picture by Rubens—a graceful

composition which he made for the college of the Jesuits at Antwerp. Under the painting is the text, "And was subject unto them." The meaning of the picture as it hangs in this college is twofold. A lesson for those under instruction, it is also a symbol of the obedience to which, as one of the three vows of all the religious orders, the Jesuits are pledged.



ST. MARY AND ST. JOSEPH CONDUCTING THE HOLY CHILD TO THEIR HOME IN NAZARETH.—Rubens.

"I must be about my Father's business." This we know would transpire in every word and deed of the Divine Son of Mary, alike in retirement and in activity. It is the hidden life at Nazareth which is pictured by the saint of the Imitation, who in lines aglow with fire of love, portrayed our Lord's life as manifested in those who are called into retreats of cloister or of suffering, or into some isolation which none may suspect is fraught with veriest, sharpest, pain.

The silences of the years of the Right Hand of the Most High, like the pauses in exquisite music, are fullest of sound. To the Church they are golden silences—echoes of "Thy marvelous stillness" in the home above. Their sound is gone out unto all lands, has entered many a secluded chamber, and the beautiful touches in which the devout Kempis has rendered the life where truly, "alone God sufficeth," show him not indeed its sole artist, but as chief. His Imitation makes very plain that the being "subject unto them" is for individual use in every estate of life. The book may be to us an illuminated missal which at every turn of the pages shall prove as out of Nazareth, how wrong may be any judgment of others, whether secluded or in the world, as living idly, or fruitlessly, or on self-chosen lines.

The life at Nazareth in its domestic aspect, has been happily pictured by the poet-priest—the Rev. R. V. Ryan, late of Mobile:

We tread the common path of life, the path by
others trod,
But love should teach us everywhere to serve
and worship God;
As in that old Judean home, whose simple
household ways
Gave holier worship unto Him than an arch-
angel's praise.

The patient, toilsome, lowly, life the mother
Mary led,—
St. Joseph's willing industry that won their
daily bread,
And Joseph's meek obedience—what were they
but what we
Might in our poor humble home each day and
hour see?

That simple home! how calm, how pure, how
still, it must have been,
The love of God all round about—the peace of
God within!
Methinks the humblest creatures felt His mortal
presence there,
And with dumb worship bird and beast shared
in His tender care.

Methinks when little children passed that home
upon their way,
They hushed all rude and angry words, and
paused in noisy play.
While something touched their guileless
hearts, each offered unto each
They knew not why, some kind caress, or lov-
ing, playful, speech.

And maids and matrons dwelling near saw
Mary's daily life,
And only saw in her, perhaps, a poor man's
quiet wife!

Yet in their hearts the love of God and love of man was stirred
By all they saw her do, and by each gently-spoken word.

And Joseph:—on the Gospel page we find not one record
Of words his saintly lips have said; he spake but to the Lord;
Yet by no living man that e'er upon this earth hath dwelt,
Hath tenderer household love or human sympathy been felt,

Oh, that the spirit of this home in every home might live!
Oh, that to God in offering we our daily life would give!
Our daily tasks, our joys and pains, would all be steps to heaven
And for the commonest deed we do, endless reward be given!

It is again the sainted Keble who for his own musings did often "find a home in Nazareth," shall remind us that

More than all music are the soothings dear
Which meet thee at that door, and whisper,
Christ is here,

Dr. Aquinas.—"I am afraid, Deacon, that after all, it would be better for me to resign."

Deacon Cræsus.—"I am sorry, sir; but your interpretation of certain doctrinal points is greatly disapproved by many of our members."

Dr. Aquinas.—"Indeed! I too, am sorry. I hope that your next pastor may be willing to accept instruction from the congregation with docility."

"Miss B—," said a little boy to whom the teacher was showing a picture of a plesiosaurus, "did there any people live in the world when those creatures was in it?" "Oh, no. They lived before man was created." "Then how can we tell what their names were?" Another little boy who had been learning the names of the planets, asked: "Did anybody ever go to Mars, or Jupiter, or any of the planets?" "Not that we know of." "Well, then, how do we know that those are their names?"

DEAN RAMSAY, in his amusing "Reminiscences of Scottish Life and Character," tells a story of an obstinate woman who held very tenaciously certain opinions specially obnoxious to her spiritual pastor (not master.) He had remonstrated with her so frequently without producing the smallest effect, that at last, his patience being quite exhausted, he cried in despair: "It's no use arguing with you any longer; you are not open to conviction!" Whereupon the irate, but triumphant, dame responded: "I am open to conviction, but just show me the man that can convince me!"

It should be the ambition of every young man and woman to have a good library. For youthful readers who are beginning the collection of books a few rules will not be amiss:

1. Set apart a regular weekly or monthly sum for books, and spend that for that only.
2. Devote a portion of your money to books of reference.
3. Never purchase a worthless book, nor an infidel work, nor a poor edition.
4. Buy the best. Plutarch said: "We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest."
5. Where there is a choice, buy small books rather than large ones. "Books that you can carry to the fire and hold readily in the hand are the most useful after all," was the conclusion of Samuel Johnson.
6. Do not buy too many books of one class.
7. Do not buy sets of an author until you have a fair library and plenty of money.
8. Take one monthly magazine and one or two weekly religious papers.
9. Make a catalogue of your books.
10. In each book write your name, the date of the purchase, and the price paid.
11. Have a blank-book in which to put all particulars in reference to loans.
12. "Read what you buy, and buy only what you will read."

BERTRAM BERNARD.

BY A TEXAS MISSIONARY.

XI.

Mr. Riddleton lost no time in bringing forward to his friend, the judge, his plans for the future. Soon after they had settled down to the ordinary routine of daily toil, Mr. Riddleton had an interview with the judge.

"Judge Goodside," said Mr. Riddleton, "I have been for a long time thinking over a most important matter, and, to prove that I am not alone, this morning the mail brought me letters from Greenwood on the very subject. I will delay no longer; I wish you to study for the diaconate. I need not tell you of your fitness, or of how much we have prayed over it. I firmly believe that you are truly called to serve for the rest of your days as a deacon of the Church in Texas."

The judge was not astonished, but seemed pained that such was the thought of his dear friend.

"There seem so many difficulties in my way. I would rather educate my nephews for the ministry. Several times have bishops and clergy urged me, but I have never felt good enough. Take one or both of my nephews, but let me end my days as a layman."

"But, judge, what doth hinder? True, you are not good enough. Your nephews might do grand service for the Church. The call for sacrifice is to you, and you have no right to offer your boys up in your stead. Come, now, tell me, why not?"

After much hesitation, the judge with tears, spoke as follows:

In early life he had received a finished education at one of the great European universities. His intention was to devote himself to scientific labors. He had a large circle of friends, some of whom desired, with all the craftiness of the Evil One, to lead him astray. Among these was a young man (his own familiar friend as he thought), who lost no opportunity of tempting him to the gambling table. Constantly resisting, the judge never entirely fell into the vice. Gradually the eyes of the judge (then young Goodside) were opened to the craftiness of his seeming friend, who had been for a long time forging his name. True, the amounts were small, but that, in young Goodside's eyes, did not by any means condone the sin. He, for a long time, gave way to violent fits of passion, and conceived the horrible thought of meeting his enemy in a duel, and, if not successful in that, to murder him. Our Heavenly Father's ways are not as ours, and all this was frustrated by a sad accident which befel the false friend while riding one day through the streets of Paris. The horse fell and rolled over him, and the young man was carried to the hospital a mass of broken bones and injuries, from which, after three months' terrible suffering, he finally died. Soon after the accident, Goodside was sent for, and there flashed upon him the agonizing thought of his terrible purpose. Tenderly, night and day, did he wait on the patient. He confessed everything to the poor sufferer. He pardoned the young man's sin of forgery; was the means of bringing the dying one to a right frame of mind long before the end came. Still further, Goodside paid all expenses, debts of so-called honor, and provided a small annuity for the young man's mother, which she enjoyed for many years. She never knew her benefactor, and lived and died in happy ignorance of her boy's wrong doing, and only

knew of his happy and peaceful death. To some it may appear strange that the judge should ever reproach himself for this, but he was one of those men who are much harder on self than on others, and he had high thoughts of the sacredness of the ministry—that no one who had ever had revengeful feelings or murderous thoughts should even think about so high a calling. It was this sternness to himself that had given the firm "no!" whenever asked to so delicate his life.

The confidence of the judge only drew Mr. Riddleton more closely to him. He always knew that there was something which had embittered the judge's life.

"How many years ago was this event, judge?"

"Thirty-five years since. I was not quite twenty years of age. I was strong, active, and of a very high temper."

"My dear judge, in the sight of God and man, I can see no obstacle to your devoting the last few years to the permanent diaconate. I do not say the priesthood, for that would be different. Let us look at the matter calmly. Thirty-five years have passed away. You were the injured party. I do not condone your sin of murderous thoughts, but you were not even the indirect cause of the young man's death, plainly do I see the hand of a higher power in it. You did all you could for your friend. You confessed your fault to him and received his free forgiveness; you paid his debts and provided for his mother. What more could you do?"

"The scar is still there, my dear sir. True, to sin and to be forgiven is a great gain, but never to have sinned is great happiness."

"Judge, men only know themselves by having gone astray; to try for perfection is one thing, but to gain it is quite another. Now, I wish you would forever put the matter away, and the best cure that I, as a physician, can prescribe, is for you to spend the rest of your days in ministering about holy things. You have no right to set yourself up against what seems to me and others as plainly a loving call from the great Bishop and Shepherd of souls."

The judge thought long and seriously over the matter, and, on St. Bartholomew's Day, after service, came to his friend and spiritual adviser and stated that he could resist no longer. Following in the example of the blessed Apostle who knew no guile, did this humble and holy man kneel before the venerable priest and ask his blessing before becoming a postulant for the ministry.

This determination somewhat changed the judge's plans, for it was necessary to remain at St. Peter's Home during his probation. The needs and peculiarities of the case were put before the proper authorities by Mr. Riddleton, knowing that so far as mere qualifications were concerned there was no fear. The short probation was a time of great refreshment to the judge.

At length the day for ordination arrived, and this took place in the chapel. Eight others were ordained at the same time—two to work in the foreign mission field, two in the large parishes of a city, four for the cathedral, and, lastly, the judge. It was a very happy time for all. By request, the ordination sermon was preached by Mr. Riddleton. The subject was "Rashness and Irreverence in Modern Religion." Earnestly did the reverend preacher appeal to those about to be admitted to the sacred order of deacons to acquit themselves like men; to make their

ministrations a reality; that every action of theirs would be severely criticised by the world; that the Church expected them to be defenders of the Faith; that there was so much rashness and irreverence in modern religion that it rested on them to rebuke such tendencies; that there are multitudes who look on our blessed Lord in a humanitarian way—they are honest and sober, free from great vices and sins, in many respects deserving of praise, but their speech is human and their thoughts are not the thoughts of God. To many our Blessed Lord is but a man—a great Moralist, a lovely Exemplar—but not God of God, Light of Light, Very God of Very God. They revere Him; they call themselves by His Name; they keep some of His precepts; but He is the Man Jesus Christ, the Demiurge, the Shadow, the Image—not the Substance of God—a glorious, incomparable, specimen of our own race. This is an irreverent age, and that irreverence appears even in good and religious people, their ideas are low, and they hold in reverence no sacraments, no mysteries, no rites, no living and effective symbols of near and present powers of the world to come.

After a few days' rest at St. Peter's Home, Judge (now Rev. Mr. Goodside, a deacon of the American Church), decided to spend the rest of the week at one of the large city parishes, and to return to Greenwood, Texas, soon after Easter. This plan seemed best for all of our friends at Greenwood. The Bernards had resolved to spend Holy Week and Easter with friends in the vicinity of St. Peter's Home, and to enjoy the beautiful services as there rendered, and then all to return to Texas.

The solemnities of the Holy Week opened on Palm Sunday, with a distribution of palm branches, in accordance with an ancient custom. Services were held each day, morning and evening, with short and touching addresses on the events of that holy week by the various fathers of the Home. Mr. Riddleton delivered only two very short addresses—one on Good Friday, "It is finished," one on Holy Saturday on "Thou wilt not leave My soul in Hell, neither wilt Thou suffer Thy Holy One to see corruption." In truth, it was a solemn week to all. The services made a deep impression, and as the sweet voices of the Sisters sang the closing hymn, "Jesus, our Lord, is crucified," each one retired with full hope of meeting early in the morning to spend a joyous Easter—all save one, and that one was Father Riddleton, who, according to his custom, spent some time in silent prayer in his stall. This was so common with him that no one thought his staying behind strange.

Glorious Easter morning! This grand day of the Resurrection was marred with a sad but solemn event. At early dawn, as the sacristan, with his helpers, went out to ring a joyous peal of happy bells, and to prepare the altar for the early Celebration, they found, stretched out in full length in the centre aisle, near the chancel steps, the corpse of good Father Riddleton, so peaceful, so quiet, with the rays of the Easter sun shining full on his sad, careworn, but happy face. His hands were clasped, as if in prayer. He had died just as he desired, and where he wished. Written on a scrap of paper was his favorite Latin motto—"Laus tibi Domine, Rex eternæ gloriæ."

With haste the sacristan summoned the brethren of the Home. Slowly they removed the remains to the study. All

were stunned with the blow. Easter joy at St. Peter's was chastened with sorrow, and, on the next day, all that remained of the loved priest was quietly buried in the cemetery belonging to the Home.

Our friends, the Bernards, could not return for the funeral, but a few days afterwards a sad and sorrowful group stood over the place where their old friend fell asleep. The place was marked with a cross of pure white marble let into the pavement. On it Lillie and Agnes Bernard reverently placed a wreath of pure white roses. All felt that he was not dead, but taken away. True, he was not dead, for God took him. A coped stone, of beautiful design, was soon after placed over his grave, with the words "I am the Resurrection and the Life," carved round the base, the simple name, "Sampson Riddleton, Priest. Entered into rest on Easter Day."

The death of Mr. Riddleton again somewhat delayed the departure of our friends. On opening his will, it was found that he had left his library for the use of St. Peter's Seminary. There were no debts to discharge, for he was a man who had an abhorrence of debt. His gold cross was left to the Rev. Mr. Goodside; his signet ring to Lillie Bernard. What little money he had was given to St. Peter's Home. These matters being settled, our friends bade farewell to the kind inmates and turned their faces towards the land where they still hoped to do their duty in their generation for the Church.

And it was when all was over, and they were on their journey, that they remembered so many of the wise sayings of their friend. Then they could appreciate what he had sacrificed in giving up so much for the Church. Sorrow chastened with joy.

And here we leave our friends to do their work, and, with God's grace, through Christ Jesus, to follow in the steps of all that was true, noble, and good, in the life of Sampson Riddleton.

THE END.

DEBASING LITERATURE.

To the Editor of *The London Times*: Sir:—I have read with much interest the letter of the Rev. Samuel Barnett, dealing with the Whitechapel murders. He suggests several valuable reforms which will commend themselves to all thoughtful persons. But I should like to call your attention to one of the chief causes of crime which moralists too often overlook, but which I believe to be at the bottom of many of the outrages which disgrace our large towns. I allude to the enormous and increasing circulation of vicious and criminal literature. I have come into possession of much information on this painful subject from having brought it before Parliament, and I assert that one of the chief causes of the demoralization of the young in London is the enormous circulation of this vile literature. I have obtained specimens of 40 penny papers, with a circulation of over one million a week, whose contents are chiefly stories of villany. These are the chief mental food of large classes of the population; the street children of London read little else, and their minds are stuffed full of the deeds of successful murderers, pirates, burglars, thieves, &c., and need we wonder that many of them emulate the careers of their favorite heroes? Several of the lower-class newspapers are now competing with the "penny dreadfuls" by issuing weekly stories of vice and crime,

and I have a list of several English newspapers which are now publishing sensational accounts of the life of Charles Peace, and the murders of Burke and Hare, and of William Palmer, the poisoner. It seems as though the latest development of our 19th century civilization is to feed the basest appetites of degraded human beings with the foulest details of crime that history records.

Every year witnesses a lower descent in the scale of garbage, and now a flood of the most bestial works ever written by man is coming over from Paris, and they are being sown broadcast by cheap translations throughout England. It is quite beyond doubt that in this year of grace 1888 there is a larger consumption of putrid filth by the British people than ever since it became a nation. We have taught our children to read in order, apparently, to familiarize them with every form of human wickedness; and I verily believe that there are at this moment in London tens of thousands of children more utterly depraved in mind than you could find in any heathen country in the world. This is the pitch to which we have come with our fine talk of the freedom of the press, the liberty of the subject, &c. Surely much of our liberty is a licence to poison, debauch, and ruin our fellow-men.

It may be difficult now-a-days to prescribe a remedy; but surely something may be done in a professedly Christian country to prevent the very framework of society being undermined by assaults on all that men revere, and to hinder London from becoming a second Sodom. I am, &c., SAMUEL SMITH.

JOHN WESLEY AND THE CHURCH.

The following original letter of John Wesley, on the relationship which the Methodists should bear to the Church, has lately appeared in the *Bristol Times and Mirror*.

"Church people and Methodists will read with equal interest the following original letter from John Wesley, now printed for the first time. We are indebted to the kindness of our fellow-citizen, Mr. Henry J. Mills, for the privilege of being able to publish it. He found it (and also the letter likewise subjoined from the late Bishop Phillpotts) amongst his father's papers. The Miss Bishop, to whom the letter is written, was the second wife of Mr. H. J. Mill's grandfather, who was a member of the Society of Friends, and it would appear that Miss Bishop, who was a Methodist before she married, consulted John Wesley on the step she was about to take. Hence, probably, the religious and doctrinal character of the communication."

LONDON, Oct. 10, 1778.

MY DEAR MISS BISHOP,
I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not?), yet you are willing to give it up to reason.

The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point, both of Doctrine and Discipline. Hence we inserted in the very first rules of our Society, "They that leave the Church leave us." And this we did, not as a point of prudence, but a point of conscience. We believed it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Phillip Henry, and most of the holy men who were contemporary with them.

"But the ministers of it do not preach the Gospel." Neither do the Independent

or Anabaptist ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already, most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists, and from Calvinism—"Go to the church and not to the meeting."

But, to speak freely, I myself find more life in the Church prayers than in the formal extemporary prayers of dissenters. Nay, I find more profit in sermons on either good temper or good works than in what are vulgarly called Gospel sermons. That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient, animal, that has neither sense nor grace, bawl out something about Christ and His Blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon!" Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin. There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church, that "the pure intention of the minister is essential to the validity of the Sacraments." If so, we ought not to attend the ministrations of an unholly man; but in flat opposition to this, our Church teaches in the 28th Article, that "the unworthiness of the minister does not hinder the validity of the Sacraments." Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little leaven may leaven the whole lump.

I wish you would earnestly consider that little tract, "Reasons against a Separation from the Church of England." These reasons were never answered yet, and I believe never will be.

I am glad you have undertaken that labor of love; I trust it will increase both your spiritual and bodily health. I am, my dear Miss Bishop,

Yours very affectionately,

J. WESLEY.

In the year 1840 the late Mr. John Mills, on re-perusing the letter, sent it for perusal to Bishop Phillpotts, Bishop of Exeter. His reply was as follows:

LONDON, July, 13, 1840.

"SIR, Thank you very much for your permission to peruse the singularly interesting letter of Mr. Wesley's which you have transmitted to me. Your prohibition has been strictly observed—and I rejoice on reading the reason on which that prohibition is founded—viz., your intention of publishing a series of letters from the same pen.

I consider the document very singularly valuable. I return it with a strong sense of the favor conferred upon me by the communication.

I am, Sir,

Your obliged and obedient servant,

H. EXETER.

LETTERS TO THE EDITOR.

BISHOPSTOWE.

To the Editor of *The Living Church*:
Under "News and Notes" of a recent issue you print the following:

THE LICHFIELD BISHOPSTOWE.
To call the palace Bishopstowe,
At Lichfield now the mode is,
For as at Rome, so here at home
A bishop's toe has toadies,
and credit it to the *World's* last issue.

(A REPLY.)

The *World* is wrong, the bishop's toes
Belong to Roman palace;
But Lichfield's "stowe" is Saxon "stand"
To turn the world from malice.

W. C. D.

THE PASSING BELL.

To the Editor of *The Living Church*:
Your late correspondent speaks of the ceremony of the ringing of the

"passing bell" as almost unknown to the Church of this country. One parish church in this diocese, Emmanuel church, La Grange, has witnessed to the beauty of the custom, for the past seven years and a half. At the benediction of the church bell, Easter, 1881, the following petition, among others, was offered: "Grant, O Lord, that all they, for whose passing away from this world, this bell shall sound, may be received into the paradise of Thine elect, and find grace, light, and everlasting rest, through Jesus Christ our Lord, to Whom," etc. And in the spirit of this prayer, and by request, the bell has been rung in nearly every case of the departure of the soul of a parishioner. On account of the uncertainty of when the end shall come, the bell is not rung while life lasts, but when the dissolution occurs, a messenger brings the tidings at once to the church, and the "passing bell" * serves the double purpose, of both announcing the (possibly expected) death, and also of calling on the faithful, who believe in the Catholic doctrine of prayers for the dead, to petition that "grace, light, and everlasting rest," be granted to the soul, which we trust, is being transferred, at that time, by the angels of light, to the paradise of God's elect.

May the good and useful custom be revived in the Church of America.

MORTON STONE.

* Tolling according to the number of the years that have been lived.

BOOK NOTICES.

BRITISH LETTERS, Illustrative of Character and Social Life. Edited by Edward T. Mason. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 3 volumes, \$3.75.

These are thoroughly enjoyable books in which are found entertaining selections from the best letter-writers in English literature. Good sense is shown in the editorial work of choosing, cutting down, and arranging to illustrate topics.

THE SONG OF SONGS. Translated from the Hebrew with Occasional Notes by the Rev. Wm. C. Doland A.M., Pastor of the First Seventh-Day Baptist Church, Leonardsville, N.Y. Address the Author.

In this little book the Song of Songs is cast in the form of a drama, upon a theory which is certainly interesting whether it can be substantiated or not. Thus arranged and explained, it is very readable and well worth careful perusal. It is a work of sound scholarship and the rendering evinces true poetic feeling.

WHAT DO REFORMED EPISCOPALIANS BELIEVE? Eight Sermons preached in Christ Church, Chicago, by the Rt. Rev. Chas. Edward Cheney, D. D., Bishop of the Synod of Chicago. Published by Reformed Episcopal Publication Society, Limited, Philadelphia, 1888.

This book might be entitled: "Why I am not a Churchman." This question is very fully answered; but we look in vain here for the answer to another very pertinent question, viz., "Why I am not a Presbyterian or a Methodist?" We find no satisfactory answer to the inquiry why the founders of this body thought themselves justified in assuming the awful responsibility of adding another to the innumerable sects of Christendom.

THE STORY OF THE GOTHES. From the Earliest Times to the End of the Gothic Dominion in Spain. By Henry Bradley. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.50.

Though somewhat out of the order of publication (this volume of "The Story of the Nations" appeared last spring), we desire to say a good word for this, the first, book in our language exclusively treating of the history of the Goths. When it is remembered what a conspicuous part they performed in the disruption of the Roman

Empire and the organization of modern Europe, and how much of heroism and tragedy are associated with the history of the race, the heritage of whose blood and battles is among the foundations of modern progress, the wonder is that the work has not been more fully done before. "In all history there is nothing more romantically marvellous than the swift rise of this people and the tragic completeness of their ruin." The story is here well told.

OMITTED CHAPTERS OF HISTORY disclosed in the Life of Edward Randolph, Governor of Virginia, First Attorney-General United States, and Secretary of State. By Moncure Daniel Conway. New York and London: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Pp. 401. Price, \$3.00.

The name of the first Attorney-General of the United States has been marred by prejudice, and his fame has come down to us disfigured by partisan passion. This book is an attempt to give a calmer and truer portraiture of one who had so much to do with the framing and launching of the Constitution, and, by means of documentary evidence and facts gathered at home and abroad, to rescue the reputation of one of our earliest statesmen from the obloquy under which it has suffered in many quarters. These facts and papers herein presented are also valuable contributions to the early history of the life of our Republic. Mr. Conway plays the part of an advocate exceedingly well, and writes with the vigor of one who is conscious of the effort to undo a great wrong done to a noble man. The book is handsomely printed on heavy paper, furnished with a very full index, and illustrated with a steel engraving of Mr. Randolph.

A HISTORY OF GREECE. By Evelyn Abbott, M. A. L. L. D., fellow and tutor of Balliol College. From the Earliest Times to the Ionian Revolt. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1888. Pp. 549. Price, \$2.25

No period of ancient history is of more perennial interest for mankind than the oft-told story of Greece. The purpose of the author is simply to present in brief compass an intelligible sketch of Greek civilization. The present volume takes us up to the time of the Ionian Revolt, and a second volume will bring the history down to the end of the Peloponnesian Wars. Laying down some common-sense rules for the interpretation of myths, the author guides the student on through the tangled mass of stories in which the early history is involved until we reach the age of historical certainty. The chapter on the nature and value of the Homeric poems evinces a good deal of critical acumen, and presents us with the ideals of character and life, the ambitions and aspirations of the primitive inhabitants of Hellas. Each separate State is treated in detail, and one is presented with its constitution and government, its religion and arts, its wars and its colonies, its strength and its weakness. The old traditions and familiar myths that throw light on the story and add a charm to the telling of it, are skillfully woven in. The style is clear and easy, and the broad and suggestive treatment of the history is marked by critical power and sober conclusions. Many a one who desires to have a comprehensive idea of Greek history, but who is deterred by the voluminous works of Grote or Curtius, will gladly avail himself of this brief, yet complete, account of this most interesting country. It might serve as a manual for Grecian students, and as such, we know none better. Full indexes of the subjects treated, and of the works quoted, add to the high merit and value of this most excellent work by Mr. Abbott.

THE ladies of our family are enthusiastic in their commendations of *Dress*, a magazine which seems to be unique in its position among its contemporaries. Mrs. Miller, its editor, has taken the wise position that in order to make the much-needed reform in the wearing apparel of women, the æsthetic element must be made prominent. That she has succeeded is evident from the "how-perfectly-lovely"s that greet each new robe. *Dress* is published by the Jenness-Miller Publishing Co., 25 W. 125th St. The back numbers, the first year's issue, may be had for 80 cts. by mail.

To those who have not yet selected a calendar for 1889 (and those who have, will not regret having a second when they find so good a one as this) we would recommend "The Rainbow Calendar" by Kate Sanborn, author of "A Year of Sunshine." It contains "783 quotations for Rainy Days, Blue Days, and all kinds of days," and cannot fail to uplift, strengthen, and cheer its readers. It is prettily gotten up, and bound in book form, and will not therefore necessarily end its existence with this year. [Price, illuminated cover, 50 cts.; cloth, \$1. Boston: Ticknor & Co.]

Our *Little Ones* brings to the younger children each month just such pictures, verses, and stories, as suit them best and please them most. We know of no magazine that could supply its place. It gives as fine work in engraving and typography as the largest and best magazines, and this is as it should be for cultivating the taste and training the eye of the little ones. [Subscription price \$1.50 a year. The Russell Publishing Company, 36 Bromfield Street, Boston.]

Vick's Illustrated Monthly for January is a tasteful and seasonable magazine, with a pretty colored plate of fuschias, and a great many good notes about flower and fruit culture. "The Chant of the Seasons" is an illustrated poem by Lilla Price, with engraved text. "A New Year's Wish" is treated in the same manner.

Harper's Weekly for Jan. 12th, has a full page of illustrations of the General Theological Seminary. A descriptive article gives a hopeful outlook, and says: "The days of trial and interrupted developments are over, and its opportunities for better work and more comprehensive instruction were never greater than they are at present."

The Fortnightly, Contemporary, and Nineteenth Century Reviews are received. [Leonard Scott Publication Company, 501 Chestnut St., Philadelphia, Pa.]

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

OPINIONS OF THE PRESS

The Standard of the Cross.

EXTREMES MEET.—It is a curious circumstance that some of the extremely "advanced" school of Churchmen are expressing themselves unfavorably to the confirmation of the Rev. C. C. Grafton as Bishop of Fond du Lac. The animus of such opposition may be better understood when it is remembered that the Rev. Mr. Grafton, in 1882, left a religious society or order to which he belonged, the head and superior of which resided in England, on the express ground that he felt that the allegiance exacted by this order might impair his loyalty to the American Church and its episcopate. His action at that time excited favorable comment. The Standing Committee of Massachusetts, it is said, including the Rev. Dr. Phillips Brooks, all members of Mr. Grafton's own diocese, and therefore fully informed as to his ecclesiastical record and personal character, have unanimously consented to his confirmation, about which there cannot at this time, we suppose, be much doubt. Extremes seem to be meeting in this case.

The Christian Advocate.

POSITIVE TRUTH.—The truth is, the ministry of our day should never wander from the glory and granite strength of positive statement. The truth must be declared. We should trouble ourselves less to account for the truth than to state it in all its robustness and mystery. God created—who can

explain? Let the world know and see and feel that He did create, and evolution from mere cells must die of itself. Jesus rose from the dead—who ever will explain it? But let every hearer in a Christian congregation be made to believe and know that He rose. The explanation is neither possible nor necessary. So let us move on to the more positive declaration of the divine truths. This is what the people crave, and what they expect from the minister of the Word. They do not want apologies, but the aggressive and all-conquering truth. Therefore, we beg, in behalf of our long-suffering congregations, that "Robert Elsmere" be allowed to rest in his African graveyard, and that the Christian hearer have the privilege of visiting all the continents of the Divine Word.

N. Y. Cor. Church Year.

"BROAD" CHURCHMEN.—At the recent Church Congress one of the speakers seems to have felt called upon to deny the doctrine of the Church in regard to the episcopate and to scout it in very strong terms. Bishop Coxe, who was presiding, felt called upon to sit down very heavily upon the young man and to characterize his utterances as utterly abominable, and especially in the presence of such an assemblage. Dr. Phillips Brooks undertook to champion the young man, but, despite his six feet and great fame, found himself no less heavily sat upon. The fact is, the Church Congress has always been largely in the hands of a Broad Church clique. They came pretty near ending the whole business at Louisville with their peculiarities, and in this case we have a touch of the same ailment. It used to be said of the extreme men and the Romanizers that they should go to their own place; that they did harm to the Church only because they were in it. In the last LIVING CHURCH a pretty *tu quoque* retort suggests that these Broad Churchmen, who seem to believe nothing that the Church believes, who on all occasions delight to antagonize her, and who sustain much the same relation to her that Travis did to Hooker, ought also to go to their own place. The Church has never been able to assimilate and digest them, and after so many years they are in but not of her. They do not recognize her divine origin or authority, and have no words for her but words of doubt and disparagement. They are like some small boys who think everybody's gingerbread is better than that they get at home, and Bishop Coxe deserves thanks for taking the conceit out of at least one of them.

Church of To-Day.

SHALLOW MORALS.—There is too much careless writing for the public on too many subjects. In so ably conducted a publication as *Scribner's Magazine* appears an article by Robert Louis Stevenson, a literary gentleman whose name and productions are often favorably mentioned. An extract is copied in the last number of so eminent a teacher of religion and morals as *The Sunday School Times* under the emphatic heading, "A True View of Living." It begins in this way: "It is probable that nearly all who think of conduct at all think of it too much; it is certain we all think too much of sin. We are not damned for doing wrong, but for not doing right; Christ would never hear of negative morality; 'thou shalt' was ever his word, with which he superseded 'thou shalt not.' We are not called upon to say, in different words, what the writer means, or what he writes elsewhere. He is an author of much practice and reputation, and ought not to leave the meaning of any sentence in doubt, even for the sake of a paradox or a surprise. In our judgement what he writes and publishes here is immoral to the extent of viciousness. It certainly is so if it comes of that school of ethical philosophy which holds that sin is not a palpable, substantial, intellectual, and punishable, violation of God's law and affront to God Himself; that it is only a perversion or excess or misplacing of good; that it is any the less a positive mischief or force of iniquity in the world for being a negation of virtue; or that in its manifold, subtle, ever-present, temptations we are in danger of thinking 'too much' about it. That is just what it comports innumerable sinners to hear. It is a fallacy close akin to Antinomianism and to Universalism.

The Common Lot.

There is a place no love can reach,
There is a time no voice can teach,
There is a chain no power can break,
There is a sleep no sound can wake
Sooner or later that time will arrive, that place will wait for your coming, that chain must bind you in helpless death, that sleep must fall on your senses. But thousands every year go untimely to their fate, and thousands more lengthen out their days by heedful, timely, care. For the falling strength, the weakening organs, the wasting blood, Dr. Pierce's Golden Medical Discovery is a wonderful restorative and a prolonger of strength and life. It purifies the blood and invigorates the system, thereby fortifying it against disease. Of druggists.

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Hood's Sarsaparilla is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science as Alteratives, Blood Purifiers, Diuretics, and Tonics, such as Sarsaparilla, Yellow Dock, Stillingia, Dandelion, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs. A medicine, like anything else, can be fairly judged only by its results. We point with satisfaction to the glorious record Hood's Sarsaparilla has entered for itself upon the hearts of thousands of people in New England who have personally or indirectly been relieved of terrible suffering which all other remedies failed to reach. C. I. HOOD & CO., Apothecaries, Lowell, Mass. Price \$1.00, six for \$5.00. Sold by Druggists and Dealers in Medicines.

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It is a perfect Emulsion, does not separate or change.
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THE WOMAN'S JOURNAL.

BOSTON, MASS.
LUCY STONE, H. B. BLACKWELL, ALICE STONE BLACKWELL, Editors.
JULIA WARD HOWE, MARY A. LIVERMORE, ELIZABETH STUART PHELPS, FRANCES E. WILLARD, MARY F. EASTMAN, HARRIET PRESCOTT SPOFFORD, Contributors.
As a special inducement, it is offered one month on trial free. For one year \$1.50 to new subscribers only.

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Druggists, 25c., 50c., and \$1.00.

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A new method of compounding Tar.
SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send 3 2c-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO. 78 Randolph St., Chicago. Price, 50c.

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A BOARDING SCHOOL FOR GIRLS.
Opened Sept. 24. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 50 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge. SISTERS OF ST. MARY.

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The climate of Raleigh is one of the best in the world.—BP. LYMAN.

HOWE GRAMMAR SCHOOL, Lima, Indiana.
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HOLDERNESS SCHOOL For Boys, Plymouth, N. H.
Regular courses of study in preparation for Colleges or Scientific Schools; and elective courses in Latin, Modern Languages, Mathematics, Sciences, Drawing and Commercial and English studies. Charges, \$300.00. For residents of New Hampshire, \$250.00. No extras. Eleventh year begins Sept. 11. For catalogues and full information apply to the REV. F. C. COOLBAUGH, A.M., Board of Trustees.

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A first-class establishment, healthfully located, conducted by the officers who founded it. New buildings, new furniture, new methods, everything up to the times. Industrial, special, and collegiate courses. Address The REV. C. W. LEFFINGWELL, D.D., Rector and Founder.

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A Church School for Boys. Conducted upon the Military System.
WILFRED H. MUNRO, A. M., President.

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Diocesan School for Girls, under the supervision of the Bishop of Western Michigan, will be opened Sept. 12, 1888. Beautiful building, finely located. First class school in every respect. Fees very moderate. For circulars and other information apply to the Principal, MRS. JAMES E. WILKINSON.

ST. JOHN BAPTIST SCHOOL, 231 E. 17th St., New York. A Boarding and Day School for Girls. Under the care of the Sister of St. John Baptist, Resident French and English Teachers—Professors. Terms \$300 to \$400 per school year. Address, SISTER-IN-CHARGE.

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

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The eighteenth school year will begin September 12th, 1888. Apply to MARY J. JACKSON.

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ST. MARY'S SCHOOL, 8 East 46th St., New York. A Boarding and Day School for Girls. Under the care of the Sisters of St. Mary. The twenty-first year will commence Sept. 27, 1888. Address the SISTER-IN-CHARGE.

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MINNEAPOLIS, MINN.
I have two houses well rented in above city, also two very fine lots that I will sell on the most favorable terms. Any parties wanting a home, or to make a paying investment will make money by consulting with J. HOWARD STABLE, 45 Randolph St., Chicago, Ill.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY FOR PROFIT. Tells how she cleared \$149 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DAN'L AMBROSE, 45 Randolph St., Chicago, Ill.

HOW TO ACT IN EMERGENCIES.

If an individual is endowed with common sense and can exercise self-control when necessary, a slight knowledge of physiology will enable him to act in emergency.

A boy is brought home with a severe cut on his arm. The blood spurts out of the wound showing plainly that an artery has been severed. It is fortunate if a member of the family can come forward and bind two pieces of cloth tightly around the limb directly above and below the wound, the blood will cease to flow and even if there should be unavoidable delay in the arrival of the doctor, he will be able to save a life that would certainly have been sacrificed if the prompt treatment mentioned, had not been resorted to.

A whole family were thrown into a state of excitement by the youngest child rushing into the house, and declaring that a big black snake had "bited" him. The mother swooned, the father paced the floor frantically, while the rest of the family embraced the child and cried over him until, between the wound and the excitement, the little fellow came near being thrown into convulsions. A sensible neighbor, hearing the excitement, came into the room and taking the child in her arms, murmured words of encouragement, then turning toward a member of the family she asked for carbonate of soda. Moistening a small portion of the soda with water, she applied it to the wound; when the soda became dry she moistened it again and at the expiration of an hour was overjoyed to see upon the white surface of the application unmistakable evidence of snake virus.--- Good Housekeeping.

AN ANTIDOTE TO SERPENT VENOM.---Dr. H. C. Yarrow, curator of Reptiles in the National Museum, announces that he has discovered the fluid extract of jaborandi to be an efficient antidote to serpent venom. This applies to mammals, but not to birds.

A GOOD REMEDY FOR BURNS.---Many remedies at one time or another have been proposed for the surgical condition following the application of excessive heat to the body, and while some of these are of value, still all are more or less unsatisfactory. The alleviation of the pain and suffering attendant upon burns is one of the most important points in the case toward which the surgeon directs his efforts. The shock from this cause alone is sufficient oftentimes to produce death, and always is great. Accidentally I recently discovered a remedy which is easily applied and exceedingly prompt in its action. I was called in some haste to a little child, about three weeks ago, who was badly burned about the hands and face, from falling on a hot stove. The burns were deep, the pain excessive, and the shock very considerable. I sent to the drug store for a mixture of lime water, olive oil, and carbolic acid. While waiting for this, I prepared to give the child a hypodermic injection of morphine, with which to allay the agony which was so great that convulsions seemed imminent. While I was getting ready to do this, I espied upon the shelf a bottle of pinus canadensis (colorless). Remembering its wonderful soothing influence in acute inflammation, I at once concluded to try it. Taking a corner of a soft handkerchief I rapidly painted the injured parts, when like magic, the pain ceased. You can well imagine my surprise and delight at the result. I directed a camel's hair brush to be purchased, and had the mother make free applications, and the case had no more treatment, save a little iodoform ointment later on. Since this I have tried it in several cases, both slight and severe, and with the same delightful results.

DUBOIS reports in the Jour. de Med. de Nantes that in a series of cases of burns of the first and second degree, he invariably succeeded in immediately bringing relief by slowly and continuously irrigating the injured part with a jet of seltzer water. He tried to substitute a gentle stream of cold pure water, but the pain, which had already been subdued by the seltzer water, recommenced, and disappeared again after another siphon had been procured. The combined action of cold and carbolic acid no doubt produces these anodyne effects.

If every one could but know the healing properties of so simple a thing as a little mutton suet, no housekeeper would ever be without it. Get a little from your butcher, melt it down into small cakes and put away ready for use. For cuts and bruises it is almost indispensable. Many a deep gash that would have frightened most women into sending for a physician at once, I have healed with no other remedies than a little mutton suet and plenty of good castile soap. A wound should always be kept clean, and the bandages changed every day or every other day. A drenching of warm soap suds from the purest soap that can be obtained is not only cleansing but healing; then cover the surface of the wound with a bit of old white muslin dipped into melted mutton suet. Renew the drenching and the suet every time the bandages are changed, and you

will be astonished to see how rapidly the ugliest wound will heal.---Herald of Health.

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

Low rate excursions South, January 15th and 25th and February 12th and 26th, 1889, the Evansville route will sell excursion tickets to Columbia, Tenn.; Florence, Ala.; Sheffield, Ala.; Decatur, Ala.; Cullman, Ala.; Evergreen, Ala.; Chipley, Fla.; Ocean Springs, Miss., and Tennessee City, Tenn., at one fare for the round trip. For further information call upon or address Wm. Hill, General Pass. Agent, Chicago.

We take pleasure in calling the attention of our readers to the advertisement in another column of W. W. Barnard & Co., 6 and 8 North Clark St., Chicago, who at the beginning of this year succeeded the Chicago branch of Hiram Sibley & Co's immense Seed and Implement business. The senior member of the firm is an old employee of the retiring firm, and has in connection with other capitalists ample means to allow them to continue the business on the same scale. Send for their catalogue which is mailed free upon application.

Great Little Men.

Some of the greatest men that ever lived were of small stature and insignificant appearance. The reader will readily recall many instances. Very small a Dr. Pierce's Pleasant Purgative Pellets, but they are far more effective than the huge, old-fashioned pills which are so difficult to swallow and so harsh in their action. The "Pellets" are gentle and never cause constipation. For liver, stomach, and bowel derangements they have no equal.

A Good Reputation.

"Brown's Bronchial Troches" have been before the public many years and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

When the eyes become weak or the lids inflamed and sore, a disordered system or a scrofulous condition of the blood is indicated for which Aker's Sarsaparilla is the best remedy. It invigorates and vitalizes the blood and expels all humors.

If you would have a desirable head of hair, use Hall's Vegetable Sicilian Hair Renewer, the most wonderful discovery of modern times for the hair and scalp.

What is more attractive than a pretty face with a fresh, bright complexion? For it use Pozzoni's Powder.

'The best thing yet!' That is the way a young man put it who made arrangements to work for B. F. Johnson & Co., of Richmond, Va. You can get further information by dropping them a card.

The S. L. Davidson Investment Co.

The advertisement of the S. L. Davidson Investment Company, of Wichita, Kansas, in our columns this week, is that of one of the oldest, most conservative, and in every way reliable mortgage loan companies west of the Missouri river. Our readers casting about for desirable investments would do well to open correspondence with them.

Consumption Surely Cured.

To the Editor:--Please inform your readers that I have a positive remedy for Consumption. By 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. C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

THE FINEST TRAIN IN THE WORLD! Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric lights, baggage cars, barber shop, dining car--a palace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

SOMETHING NOVEL IN CALIFORNIA EXCURSIONS.

Mr. L. M. Walters, the Veteran California Excursion Manager, is creating quite a Revolution in California Travel.

Mr. Walters Guarantees to Save those who Patronize his Excursions between \$25 and \$35.

The Chicago & Alton and Union Pacific Railroads have recently built and placed at Mr. Walters' disposal a number of new and very handsome tourist sleepers. These are modeled after the style of the regular Pullman Sleeping Car and are built by that company. There is no upholstery in the cars, which is the only difference between the Pullman Sleeping Car and the Tourist Sleeping Car. Mr. Walters has overcome this by furnishing the cars with new carpets, cushions for the seats in the daytime, mattresses, pillows, sheets, blankets, and curtains for the berths at night. Each car is provided with separated and commodious toilet rooms for ladies and gentlemen, in which will be found towels, soap, and all the necessaries of a toilet room. A colored porter is in charge of each car. His sole duty is to cater to the wants of passengers and a courteous Excursion Conductor accompanies each party through to the coast.

Only second-class tickets are honored in these cars. Passengers are charged \$3.00 for lower berth and \$2.50 for upper berth from Chicago to Los Angeles and San Francisco. Where two persons occupy a berth together an additional charge of \$1.00 is made for the second person.

Considering that passengers have all the advantages and comforts of a first-class sleeping car, these charges are moderate, and save the passenger everything claimed by Mr. Walters.

These excursion parties leave Chicago every second week, via the Chicago & Alton R.R. For further particulars apply to any ticket agent Chicago & Alton R. R., or to L. M. Walters, General Excursion Manager, Sherman House, Chicago.

\$10,000 IN CASH WILL BE GIVEN AWAY TO THE Subscribers

For Our Pictures of Andersonville and Libby Prisons.

Instead of appointing numbers of agents throughout the country to sell our pictures, and taking the cream of the profit, we have decided on the following mathematical contest, which will enrich many of our subscribers and at the same time save us money.

We have taken twenty three pictures of our Presidents--from Washington to Benj. Harrison--shuffled them as cards, numbered them on backs from 1 to 23, and placed the whole in a securely sealed tin box in a Safety Deposit Vault. The box cannot be opened or examined until April 25, 1889, and nobody knows which picture is numbered 23.

The following 2680 Presents will be Given to the 2680

persons making the best guesses of the picture having No.

23 on back.

Table with 3 columns: Number of presents, Description of guess, and Amount. Includes rows for '1 Present to the Person Guessing the Correct Picture', '3 Persons making next best guess \$200 each', and '2680 Presents Amounting to \$10,000'.

SEND YOUR GUESS with name and address plainly written on a small piece of paper for the guess, but in order to introduce our two elegant pictures of Andersonville and Libby Prisons into new homes we require that each one answering this and sending a guess shall subscribe for at least one of the pictures and send us 60 cents or \$1.00 for the two pictures, which entitles the subscriber to two guesses. The box will be opened April 25, 1889, by a committee chosen by the subscribers. Should no one guess the correct picture, then the one guessing nearest will receive the first present of \$500. Should two or more persons guess the correct number, then the one whose guess is first received will receive the \$500, and the next \$300, and so on.

YOUR PICTURE FREE! If you will work among your acquaintances and form a club subscription to be accompanied with guess opposite name in plain writing to ensure proper award of presents. Our pictures of Andersonville and Libby Prisons are 21x28 in size in two colors and show thirty different scenes of interest in connection with those prisons. They are works of art and of great historical interest. Address, War Publishing Co., Lock Drawer 705 Chicago, Ill. #

THE DINGEE & CONARD CO'S ROSES AND SEEDS. We offer postpaid at your own door, the LARGEST STOCK OF ROSES in America, all varieties, sizes and prices, to suit all wants. ALL THE FINEST NEW ROSES, New Hardy FLOWERING PLANTS, New CLIMBING VINES, New Summer FLOWERING BULBS, and JAPAN LILIES, New CHRYSANTHEMUMS, GLADIOLUS and TUBEROSES, The Wonderful NEW MOON FLOWERS, New GRAPES, New and Rare FLOWER and VEGETABLE SEEDS. Goods sent everywhere by mail or express. Satisfaction Guaranteed. Our NEW GUIDE, 110 pages, handsomely illustrated, FREE TO ALL who write for it. It will pay you to see it before buying. THE DINGEE & CONARD CO., Rose Growers and Importers, West Grove, Pa.

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

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How Men Propose.

THE FATEFUL QUESTION AND ITS ANSWER. Love Scenes from the Classic and the Popular Works of Fiction. Collected by Agnes Stevens. 12mo, \$1.50.

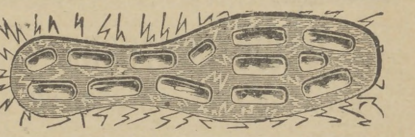
"Since 'all the world loves a lover,' this book ought to find many interested readers. The range of its choice is wide, and includes nearly every modern writer of fiction. These are pleasant pages to turn over when one is in sympathy with humanity, or feels that he fain would be so."--Evangelist, New York.

"The bachelor, the maiden, the widower, the father of a family, the mother of a family, in fact, all classes and conditions of men will enjoy reading 'How Men Propose.' The novelty of the work, no less than the exquisite care shown in the selections, as well as the handsome typography, make it a charming companion for any one."--The American.

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Sold by all booksellers. Mailed, postpaid, on receipt of price by the publishers.

A. C. McClurg & Co., Wabash Ave. and Madison St., Chicago.



Come, come, now! let us be sensible for once in our lives, and have warm feet this winter, and a cool level head. If our feet are warm our blood will circulate freely, and all the processes of nature will go on while we are at work. Don't you know your feet are the two extreme poles of a great Magnetic Battery? Your body is held together and kept in motion, that is life, by MAGNETIC POLARITY. You change the Magnetic Polarities of your being by your thoughts. You intensify the power of your blood by applying MAGNETIC BATTERIES to your feet. This vitalizing substance called magnetism is Life manifest. Without magnetism we could not have Life. Can't you see at once that if you redouble the Life Potency at the extreme poles of your body, that is your feet, you intensify the Life principle just where it is necessary to have it? Why put on an overcoat to hold warmth where it is not needed, when you can get what you desire at once, by applying the life energy to the very point you need to intensify the living, vivifying essence of power. Come be sensible once and let us speak to you through your feet! With all thy getting get, understand 'an'ing'. To begin this work place our genuine Magnetic Foot Batteries under your feet, one pair will convince you. \$1.00 a pair or three pair for \$2.00 any size, by mail postpaid. Order to-day, and be happy all winter.

CHICAGO MAGNETIC SHIELD CO., 6 Central Music Hall, Chicago.

FOR SALE AT A BARGAIN.

The following described farm about five miles from Kerkhoven, Minnesota, Chippewa Co., a 160 acre farm; 65 acres cultivated, the remainder either in Timothy or wild grass; one-story house, granary, machine-house, stable, hog-house, chicken-house, and corn crib on farm; also first-class well and pump. N. E. 1/4 Sec. 18, T. 119, R. 37 west on the 5th principal meridian.

Will sell on the most favorable terms; part cash, and long time for balance. This is a rare opportunity to obtain a farm that is under a high state of cultivation, and good buildings.

Must be sold at once. Address.

J. HOWARD START, 45 Randolph St., Chicago, Ill.

A CHEAP ORGAN.

I have an organ which I must dispose of. The ordinary price for this is over \$200. I will take \$80 cash for same. Absolutely new, and first-class in every respect. A chance for church or Sunday-school to secure a good organ cheap. Address

DANIEL AMBRIDGE, 45 Randolph Street, Chicago.

SHOPPING ORDERS WANTED.--HALEY AND Booth, No. 17 Oxford Street No. 17 Boston, Mass.

SEATTLE No blizzards, heavy snows or cyclones. Average winter temperature 43° above zero. Seattle, largest city in Washington Territory. Population 25,000. Commercial, educational and financial center of Puget Sound Country. Full information of Queen CHAS. H. KITTINGER, CITY. SE-AT-TLE, Seattle, Wash. Territory

