

The Living Church.

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

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CHICAGO, SATURDAY, JANUARY 5, 1889.

Whole No. 531.

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The Living Church.

SATURDAY, JAN. 5, 1889.

1889.

"Here we have no continuing city."—Hebrews xlii: 14.

Oh that the pilgrim years would sometimes stay,
Stay for a little where the palm trees bend
And with the willows in the trembling stream
Their shadows blend.
Alas! they may not stay, for through the sandy plain
And rocky vale life's journey must be pressed
To its true rest.

But as we leave behind our happy days,
Though thought of change may bring the rising fear,
Yet to the future dim we turn our face
And feel no fear,
For He Who through the burning desert guides,
Knows when the weary feet need healing balm
And nights of calm.

No fear that little ones with tender limbs
Should be overdriven by the Love that leads,
Labor and rest are set by One Who knows
All our hearts' needs,
And while our tents are struck or pitched again
At eve, alike, O Lord, our souls can rest
On Thy dear breast.

F. R. W.

NEWS AND NOTES.

ON the 18th of Dec. the Bishop of Pennsylvania pronounced sentence of deposition on Howard T. Widdemer, in the presence of two presbyters as required by the Canon.

THE Standing Committees of 22 dioceses have consented to the consecration of the Rev. C. C. Grafton, as Bishop of Fond du Lac. Five only have acted unfavorably.

THE clergy and laity of the diocese of Guiana presented an address to the Bishop upon his return from the Lambeth Conference. The Bishop is in the 82nd year of his life, and the 47th of his episcopate. He is the Primate of the West Indies.

AT the York Diocesan Conference the Northern Primate stated that Lord Grimthorpe had offered three thousand pounds in Beverly Waterworks stock towards the endowment of a bishopric of Beverley. The value of the stock is just now small, but there are hopes of its rising. Meanwhile, there is pressing need of a suffragan for the diocese of York.

ONE of the best known figures in English university life, the Rev. Richard Okes, D. D., Provost of King's College, Cambridge, has just passed away, at the patriarchal age of 93 years. He was a man of fine scholarship and progressive mind, and the London press is full of tributes to his success, first, as a master at Eton, and afterwards as head of his college, which he raised to proud eminence.

MR HENRY IRVING declares that "English actors would be the first to resist and oppose" the Sunday opening of theatres. As for himself, he says: "When I have been acting in cities where the Sunday performances are the most popular of the week, I have never played on Sunday, and, I need hardly tell you, I never should." From a player so eminent, we cordially welcome that testimony to the good feeling of the English stage.

WE learn that the Rev. Thomas F. Gailor has declined his election as Warden of Racine College, deeming that he cannot well leave his work at the University of the South. Satisfactory arrangements are in progress to fill the vacancy. The college will open for its next term on Jan. 17th, with the usual equipment. Bishop McLaren has been appointed by the Board of Trustees, the executive head of the college until a new warden is on the ground. Patrons need have no cause for concern as to the future.

IT is quite probable that Colorado will not be the only missionary jurisdiction to apply for admission as a diocese at the General Convention this year. Oregon is taking steps in the same direction, after the nursing care of the Board of Missions for thirty-five years. It has now acquired a fund of \$11,000, and real estate valued at \$20,000, toward the endowment of the episcopate. Under the conditions of Mr. Harold Brown's gift, it can claim an appropriation of \$10,000. This will give a very respectable start, which should call forth from the field at least \$20,000 more, to give the Bishop an assured support, and obviate the necessity of paralyzing missionary endeavor and parochial energy, by excessive assessments.

AN interval of five years having passed since the last great Diocesan Choral Festival in Salisbury cathedral, the committee of the Diocesan Choral Association are preparing for a grand festival to be held on June 6th, this year. At the last great festival 3,000 singers were present, as many as could be conveniently accommodated in the cathedral. There will be one service only, and by permission of the Dean, the singers will be allowed to view the cathedral. An anthem has been specially composed by the Oxford University Professor of Music, Sir F. A. G. Ouseley, scored for a grand chorus of 3,000 singers, with a selected chorus of 300 accompanied by band and organ. The sermon—if there is one—will be preached by the Archbishop of Canterbury.

THE Rev. Grant E. Thomas, incumbent of Old St. Marylebone, has written to *The Morning Post* to say that there are two centenaries this year connected with that church, which stands at the top of High street, St. Marylebone, and which was until 1817 the parish church. The first event was the Baptism of Lord Byron, which took place on March 1, 1788. The other was the burial of the Rev. Charles Wesley, who was buried in the little churchyard on April 5 1788. The foundation stone of the church was laid by Robert de Braybrooke, Bishop of London, in 1400. It was rebuilt in the form it now stands in 1741. The interior of the original church may be seen in H. Garth's picture of "The Marriage of the Rake," painted in 1735.

IT is stated that the condition of the Bishop of Durham is much more serious than has up to the present been openly stated. Dr. Lightfoot is fighting against the dropsy, and the disease has shown itself so little amenable to treatment that it may almost at any moment take a fatal turn. For a bishop, Dr. Lightfoot is still comparatively young; that is to say, he was born in

1828, and was appointed to the see of Durham in 1879 and his disablement at sixty is a curious contrast to the green and yet vigorous old age still enjoyed by some of his colleagues. Should his episcopal career end now it would be about co-extensive with that of the late Dr. Fraser, of Manchester, another bishop who was taken at a time when many men are at the maturity of their powers.

GREAT excitement has been produced in Protestant circles in Hungary by a resolution just passed by the convention of the Reformed Churches of Hungary, to the effect that all members of the lower clergy who have married shall henceforth be ineligible to be appointed to any living. Commenting on this, the *Poll Mall Gazette* remarks: "The decision of the Calvinistic Protestants of Hungary to enforce celibacy upon their clergy is one that will naturally excite considerable amazement throughout the Protestant world. The celibacy of the clergy has hitherto been the distinctive note of the Roman Church, and against this both the Protestant and Orthodox Greek Churches have always protested. If the General Assembly of the Church of Scotland were to establish the Mass, they would hardly do more violence to Protestant tradition than has been done by the decision of these extraordinary Calvinists of Hungary. The Magyars seem to be as evil an element in the affairs of the Church as they are in the politics of Europe."

BEFORE leaving England in October, Bishop Crowther received a letter from his son, the Archdeacon of the Upper Niger, informing him of the demolition, by the chiefs of Bonny, of the Juju House, or Temple of Skulls at that place, which was for many years the receptacle of the bones of victims killed and eaten. Bonny has advanced in Christianity and civilization, but no attempts were made to remove this hideous memorial. The Archdeacon having spoken to the king and chiefs of the disgrace brought on the place by the building, they sanctioned its removal. The Archdeacon writes: "Chief Warribo sent for me in the morning to offer prayer and witness the clearing away of the skulls. I went, accompanied by Mr. A. E. Williams, and after reading Psalm cxv., and the Ibo 'prayer for the king and chiefs' in the Prayer Book, the work of clearing up commenced. By six o'clock in the evening there was not one skull to be seen, or a post of the house standing. To God be praise!"

THE Rev. Hugh B. Chapman, vicar of St. Luke's, Camberwell, has just sent a draft for £1,000 to Father Damien. In a private letter which he has sent with the draft, Mr. Chapman says: "Personally I have done nothing in the matter, except receive the funds, and I require no thanks whatever. The honor lies with those who are thus allowed to testify to your respectful love. This money is for your own disposal, entirely as you think fit, and is devoted to the erection of a chapel for your Catholic lepers at Molokai. I hope to send a further draft for £200 or £300 by a later mail. Meanwhile, I humbly ask a place in your prayers, that I may imbibe some of your spirit of sacrifice, of which up till now I knew

so little. I should much like to have come to you myself and to have offered my unworthy services to your flock, but apparently it is the will of God that I should remain at my post among His poor in this place. Many of them are almost starving, and, though I am myself so poor that I cannot help them much, it is not in my heart to leave them. I have also made a promise that, so long as my health holds out, I will give them my life without reserve. Otherwise I should have come to you, and should have tended you until you went home. . . . Once more may the Saviour console you in your martyrdom by the thought that, in being thus 'lifted up' you have drawn many to His Cross. I am well aware that I do not belong to your special branch of the Catholic Church, but, though I be from your point of view outside the fold, nothing can prevent my kneeling at your feet. I respectfully salute you as my superior, because you are eminent—His servant."

COMMENTING upon the opening of the Albany cathedral, the *Church Times* says: "The dedication of the cathedral of Albany marks the rapid progress made in the United States by the American Church. The building is as yet unfinished, and it is not possible to judge of its merits from an architectural point of view. But American architecture of the ecclesiastical sort has not hitherto been worthy of notice, being either extremely ugly or utterly unmeaning in its prettiness, and so overthrowing one of the canons of true art. The present cathedral is of early Gothic design, taking after the Spanish school to some extent, and presents many remarkable features. It approaches nearer the ideal of an English cathedral than is the case elsewhere in the States, and the opening service, described in our columns, was evidently in keeping with the building. The lesson set by Truro was taken to heart, and an imposing function, not marred by the peculiarly American fashion of splitting up the Communion office into portions for several officiants, was the result. Bishop Doane has done good work in his diocese, and were it not for his unfortunate declaration on non-communicating attendance, might be regarded as a model bishop. As it is he officiated on this occasion before a congregation of 3,000 people, all of whom remained until the end; and we may assume, therefore, that Bishop Doane has receded from the position he took up in the letter, now notorious, published by him in the *New York Churchman* last year. If this be the case, we not only congratulate the Churchmen of the diocese upon the possession of a real cathedral, but also upon the return of their bishop to the more Catholic views which he entertained before he was advanced to the episcopate."

CANADA.

IN the diocese of Toronto, the Mission Helpers of the church of the Ascension held their annual Christmas "At Home" on Dec. 13. The first of a series of Sunday morning free break fasts, to be given to the poor and outcasts of this parish during the winter, was inaugurated some weeks ago. The work is done on the lines of similar institutions in London, England, and

other cities, and is carried on by Mr. H. C. Dixon's Cottage Meetings. The poor are gathered together, and during breakfast are entertained by the singing of simple hymns by the choir, numbering some 50 voices. After breakfast a short address is given by the rector, the Rev. H. G. Baldwin, or some one else, and they are dismissed with the benediction.

In the diocese of Ontario, a unique act of sacrilege was perpetrated in the beginning of December. Some vandals displaced the corner-stone of St. Margaret's church at Janesville, on the Montreal road, to obtain possession of the coins deposited underneath it. These were only worth a few dollars. St. Margaret's is under the care of the Rev. E. A. Hannington, who has offered a reward of \$100 for the conviction of the thieves. The stone was laid by Lady Macdonald on the 13th of Oct. last. The church of St. Peter's, Brockville, in the same diocese, was formally re-opened on Dec. 2nd, after being closed for repairs and improvements. About \$1,800 had been spent upon it. The Bishop, who was rector of this church when elected to his present office, confirmed 25 candidates at the morning service. This is the oldest church in Brockville, and was for many years the only Anglican church in the town, though now two others have grown out of it.

The Bishop of Saskatchewan and Calgary is making an appeal for funds to begin a training school for Indian girls on the Piegan and Blood Reserves in his diocese. The Huron Woman's Auxiliary is ready to send, and pay for, a lady teacher, as soon as she can be received.

The meeting of the synod of the diocese of Huron, which has just closed, gives some interesting information as to the progress of that diocese. \$4,500 of the mission fund debt was paid off during the year, and it is hoped that the remainder will be wiped out before the next meeting. The income was larger this year than before, and the Bishop opens three new churches in December and one in January. An ordination will be held in London, Jan. 13th. The annual meeting of the Alumni of Huron College, London, was held on Monday, the 17th, when a large number of members were present. The graduates of the college now compose the majority of the working clergy of the diocese, and the annual meeting is a source of encouragement to the authorities in every way.

The province of Rupert's Land has been holding its diocesan synod. This includes Rupert's Land, Saskatchewan, Moosonee, Mackenzie River, Athabasca, Qu'Appelle, and Calgary.

In the diocese of Niagara, St. Matthew's church, Hamilton, has been re-opened. This church has been lengthened 36 feet at a cost of \$2,000, and the extension will give an additional seating capacity for 200 people. The Bishop preached an eloquent sermon in the morning. The ninth anniversary of the opening of St. Thomas' church, St. Catherine's, was held recently. There were large congregations at both services. The offertory, amounting to \$420, is to go to the reduction of the church debt. The Rev. Septimus Jones, of the church of the Redeemer, Toronto, delivered excellent sermons.

The quarterly meeting of the Prince Edward Island Clerical Association was held in December at Kensington. Many clergy were present and at the opening service in the Kensington church, it was filled to the doors in

spite of the terrible condition of the roads, never known to be worse in the memory of the oldest inhabitant. "Onward, Christian Soldiers," was heartily sung by the large congregation, among which were members of the denominations.

In the diocese of Quebec the annual meeting of the Deanery Board of St. Francis took place in the thriving city of Sherbrooke, in the first week in December. Reports from the various parishes or missions, of which 16 were received out of 20, were read and presented many encouraging features, one being the increased amount contributed in the several parishes towards Church objects outside the parish. The Church income was found to be in excess of \$20,000 for the 16 missions which had sent reports. The report of the Lay Helpers' Association was carefully considered, and much interesting discussion followed upon its constitution. The offertories were for the missionary diocese of Algoma.

In the diocese of Fredericton the Mission Working Party of Trinity church, St. John, had a very successful sale, and a good sum was realized. The guild of St. Monica of Portland, St. John Mission chapel, have sent a beautiful altar cloth, frontal and dossal, to the church of St. James', Pisarino. The sewing guild of Musquash have lately realized by a sale of work, \$130 for painting and repairing the parish church and the rectory. The people have given cheerfully for these good works out of their slender means.

In the diocese of Montreal the meeting of the Church Emigration Society took place the second week in December. The Bishop occupied the chair, and after a few words upon immigration called upon Canon Cooper to speak, saying they would all be glad to hear what he had to propose to improve the present condition of things. Canon W. H. Cooper gave a short history of the founding of the society and explained the principles upon which its work was carried on. The first object the founders had in view was to strengthen the hands of the clergy in the colonies, by sending out Church people of good character to fill openings in their parishes, especially in the rural districts. He spoke from the standpoint of a colonial clergyman of 25 years' experience in mission work, and he felt assured that the missionary work done by the emigrants sent out by the Church Emigration Society was of untold value in building up the Church in outlying districts and newly-settled parishes.

The children of Christ church, Cathedral Sunday school, Montreal, held their annual Christmas celebration on Sunday, the 23rd. The plan which this school has followed for the last three or four years is somewhat novel, the idea being that the children give, instead of receiving, presents. Every child on entering the room walks to the platform and deposits its gift either in money, for which a box stands upon the table, or clothing, toys, books, for the poor of the city. By three o'clock, the hour for commencing, the platform was piled three and four feet high with parcels of all sizes and shapes. Last of all the infant class marched in, and it was a pretty sight to see the tiny tots, each bearing a great parcel, walk gravely up to the platform, much impressed with their responsibility. Most of them were too small, even upon tip-toes to reach, and had to be lifted up to lay their gifts upon the heap above them. Deputations of the teachers and elder

scholars go out on Christmas morning between the services, to distribute these presents among the poorest homes in the city.

CHICAGO.

CITY.—If there is any place on earth where the blessings of the Incarnation are manifested, it is found in the hospitals erected by our love for human sufferers and our sympathy for and with human suffering, because herein we learn the development of that Divine Love which caused Divinity to unite our humanity in Himself. "The Word was made flesh and dwelt among us."

At four o'clock, on Christmas Eve, the Rev. Dr. Locke, president of St. Luke's Hospital, entered the chancel of the newly-decorated chapel, which was ablaze with light, and perfumed with flowers, made ready by the efficient house manager, the Rev. Mr. Baggs. The chapel was well filled by the inmates and their attendants. The service was short, and the music sweetly rendered by a delegation from the choir of Grace church. The short, practical, address of the president was full of sympathy and consolation for the afflicted. After the chapel service, all repaired to the hall where a beautiful Christmas tree, laden with gifts, gladdened the hearts of the poor sufferers and their attendants. The untiring care of Mrs. Locke was evident in the arrangements. Pain and suffering were for the time forgotten. It was a sight to make one joyous and happy. After a recitation by Miss Bishop, the gifts, practical and substantial, as well as beautiful, were distributed, a token for all; and the patients in their wheeled chairs were helped back to their respective rooms and wards, to await the early celebration of the Holy Communion, at an early hour on Christmas Morn.

The Bishop visited the church of the Ascension on the Sunday before Christmas and confirmed a class of 28. As the candidates took their places before the altar, a row of choristers standing immediately before the Bishop, and behind them a line of young girls in white dresses and veils, while still behind stood the older members of the class, the sight was a solemn and beautiful one. The *Veni Creator* was sung, all kneeling, after which each candidate in turn knelt before the Bishop for the laying on of hands. The Bishop preached on the text Heb. xi: 34, "Out of weakness were made strong."

NEW YORK.

CITY.—Christmas Day in New York was one of the most delightful ever known, the sky being unclouded and the weather almost spring-like. Consequently, unusually large congregations filled the churches and enjoyed the inspiring services. Greater pains than ever had been taken in arranging for the music and in many churches nothing was wanting in the selections or rendering. Trinity church, of course, was thronged as usual, its rector officiating. The Rev. Dr. Swope conducted the service at Trinity chapel, at the conclusion of which he was presented with a hood of a doctor of divinity, as worn by the alumni of Racine College. Dr. Walter R. Gilbert was also presented with a case containing many articles in solid silver for the dinner table. The services in many of the charitable institutions were followed by a distribution of gifts. Regular services were held at St. Barnabas' chapel, 304 Mulberry St., and in the afternoon dinner was served to 400 poor

people. The evening before an immense Christmas tree had been provided whose bountiful fruits were distributed among 200 children. On Wednesday, there was a like distribution among the children of the sewing school. The Babies' Shelter connected with the church of the Holy Communion, had their Christmas tree at 118 West 21st St. At Ludlow Street jail the prisoners were entertained by the Eclectic Literary Union of St. Mark's chapel. The Orphan Asylum at 49th Street and Lexington Avenue, had their anniversary on Friday, which consisted of religious services and addresses, followed by gifts of oranges, candies, etc., to the children. The same day the Guild of St. Elizabeth visited the Almshouse at Blackwell's Island and made a like distribution.

A movement in the matter of city evangelization resulted in a meeting at Chickering Hall, at which the Rev. Mr. Mottet, presided. The Rev. Dr. C. H. Parkhurst was chosen president, and Archdeacon Mackay-Smith, secretary. A committee was appointed to draft a constitution and plan of action, and to fix upon days of meeting for the future. The movement is undenominational and is to be in charge of a committee of 25.

The work among the Italians is now being vigorously carried on by the Rev. Mr. Pace, the new rector of the church of San Salvatore. The work as reorganized is controlled by the City Mission and is specially looked after by Archdeacon Mackay-Smith. There was to be a Christmas tree for parents and children on Saturday evening, Dec. 29.

The vestry of the church of the Redeemer are not at all satisfied with the terms of the Sinking Fund Commission which has decided that they must pay \$67,500, although the property was valued at \$1,000 more, as against a little above \$23,000 when the church first took possession. The latter sum, it is understood, they have offered to give. They call attention to the fact that the city had given other property to churches and charitable institutions for purposes of building; that the church of the Redeemer has never been required to pay rent for the property on which they had expended \$40,000; that they had never been warned that their claim on the property was disputed; and that the Roman Catholic institution immediately adjoining, which wanted the property in whole or in part, seems to have had much to do in giving it its appraised value by the commissioners. The vestry were to hold another meeting in which to decide upon their course of action, and were inclined to think that a fair trial would result in the establishment of their claim. In an article on the subject, the *Times* thinks that every impartial person must agree that so far as the Sinking Fund Commission have settled the matter, they have done so in a way unfair to the church. It thinks that "the equities of the case should be fairly met, in view of the undisturbed possession of the property by the church for so long a time, by allowing the occupant to buy it at what was the market value when the license for its use was issued by the Common Council." Referring to the Roman Catholic institution in connection with the matter, the *Times* concludes by saying: "That Ahab desires Naboth's vineyard for a garden of herbs, is not a reason why an impartial tribunal should refuse Naboth the right of building upon it; nor is the case affected in equity by the circumstance that Naboth is a Protestant and Ahab a Roman Catholic."

The senior warden of the church of St. Edward the Martyr, Hon. E. T. Gerry, has presented the church with a set of vestments costing \$2,000.

The Feast of St. John the Evangelist has for some time been observed at St. John's chapel, Trinity parish, with a devout celebration of the Holy Eucharist, but this year a combination of services has made the festival a red letter day, indeed. The Holy Eucharist was duly celebrated at 6:30 A. M. and 9 A. M. After the latter, came the distribution of Christmas gifts to the children of the Industrial and Day schools. The service in the evening was of marked interest, being the first of the kind ever held in St. John's. Soon after 8 P. M., the various guilds, with their proper badges, took the place assigned to them in the church, then followed a large and imposing chapter of the guild of the Iron Cross with the characteristic red ribbon and simple iron cross, at once the token and reminder of the three-fold vow of its members. The two choirs connected with St. John's came next, followed by a number of clergy, among them the mission priests of Trinity, the assistants at St. Paul's and St. John's, and others, the choir procession being closed by the Rev. P. A. H. Brown, master and chaplain of the guilds. The entire procession passed around the aisles of the church, singing the successive processional hymns, "Hail to the Lord's Anointed," "Rejoice, ye pure in heart," and returned to their places to the inspiring strains of Hymn 176, "The Son of God goes forth to war." The appointed service then followed, Mr. Brown, as chaplain, singing the versicles, etc. The Lesson was read by the Rev. J. A. Locke, assistant at St. John's. An address was delivered by the Rev. H. A. Adams, of Trinity church. A large and earnest congregation followed the service with interest and pleasure, joining heartily in the hymns and Psalms, and evidently inspired by the presence of so many organizations, went away rejoicing in the additional evidence of the power for good which St. John has so long exercised.

Trinity church association has begun the publication of a monthly paper, *Trinity Record*, as a bond of union and a means of communication between the several congregations of the parish. It contains a directory of services and an account of all parochial matters of interest, in addition to correspondence, notes, and valuable papers on Church topics. It cannot but prove a great helper to the parish work.

LOUISIANA.

The Rev. Herman C. Duncan, rector of St. James' church, Alexandria, has just issued his compilation of the history of this diocese. The matter in the book is interestingly and accurately compiled. The illustrations consist of photographs of Bishops Polk, Wilmer, and Galleher, and of Christ and Annunciation churches in New Orleans, Grace church, St. Francisville, and St. Stephen's church, Williamsport. There is a biographical sketch of each bishop of the diocese, and a short history of every parish and mission in Louisiana. Every Churchman in this diocese should secure a copy of this valuable book, its cost being only \$1.35.

NEW ORLEANS.—Christ church was most beautifully adorned on Christmas Day. Over the chancel hung the "Star of Bethlehem" made up of many jets of incandescent electric light. Evergreen, mistletoe, holly, and fragrant flowers festooned and garlanded,

adorned font, altar, and chancel. Two priests were in the chancel, the rector, the Rev. Davis Sessums, and the Bishop's missionary, the Rev. E. W. Hunter.

FRANKLIN.—On the second Sunday in Advent the rector of St. Mary's church, the Rev. J. W. Bleker, blessed and placed on the altar, a handsome brass cross and vases, the gift of Mr. and Mrs. G. M. Whitehouse, of New York, as a memorial of their little boy who entered Paradise during their stay in this parish in the spring of 1873. Both cross and vases were made by the Gorham Man'f'g. Co., and are most Churchly. The cross is beautifully finished with settings of topaz and bears the following inscription:

"To the glory of God, and in loving memory of Ferdinand William Whitehouse. "For of such is the Kingdom of Heaven."

PATTERSON.—The Bishop's missionary officiated in Holy Trinity church on Sunday, the 23rd inst. A beautiful altar cross has just been given the church and the missionary blessed it on this occasion. The cross is a memorial gift of Mrs. J. H. Gilman, of Washington, D. C., "to the glory of God and in memory of Marie Katherine Turlay, of Leavenworth, Kansas."

MORGAN CITY.—Trinity chapel received two Christmas gifts; one a handsome pulpit Bible given by Dr. C. S. Peaslee in memory of his mother, the other, a Churchly alms basin, the gift of Mr. W. T. Carrington. This chapel is provided with the proper altar ornaments, cross, lights, and vases, and on the next visit of the missionary, the Bishop J. P. B. Wilmer's Guild proposes to have the altar raised, as is proper, on three steps.

IOWA.

DAVENPORT.—At Trinity church, the Rev. D. C. Garrett, rector, on the evening of St. Thomas' Day, Bishop Perry confirmed a class of 16, all except two being over 20 years of age, and nearly all having been brought up outside of the Church. This is the third class presented this year, making a total of 50 confirmed within 12 months. During December the rector had baptized 25 adults and children. This parish has sent to the Rev. F. W. Clampett, rector of Christ church, Springfield, Ill., a beautiful private Communion service in morocco case, a memorial of the Mission so successfully conducted by Mr. Clampett as missionary. The Woman's Auxiliary has sent a Christmas box valued at nearly \$100, to a missionary in the South. Trinity Club, a young men's organization, numbers now over 70 members. There is great life in every department of parochial activity.

PITTSBURGH.

PITTSBURGH.—On Christmas morning there was placed on the altar of Trinity church, a beautiful brass cross, as a memorial to the beloved wife of the rector of the parish. Rising above a bed of white flowers, it silently proclaimed to the large congregation the Mystery of the Redemption, and the amazing, divine, love of Him Who "came among us in great humility" to be the Saviour of the world. On the back of this emblem of the Holy Faith are engraved the words:

"To the glory of God, and in loving memory of Mary H. G. Maxwell, wife of the Rev. Samuel Maxwell, who entered into rest April 24th, 1888. Presented to Trinity church by the members of St. Mary's Guild."

LONG ISLAND.

BROOKLYN.—The Board of Estimate has apportioned to the Church Charity Foundation out of the excise fund, \$1,858.43; to the Sheltering Arms Nursery, \$1,029.53; St. Phoebe's Mission, \$566.39.

St. Michael's church, among the poor in the eastern district of Brooklyn, is making a real progress. With the aid of several parishes and private individuals, the Archdeacon of Brooklyn early in the year brought its finances up to such a basis as to make possible the support of a settled clergyman to give himself entirely to the work. The Rev. R. W. Cochrane received the appointment, and has served with the Archdeacon very acceptably. A policy of encouraging the people of the mission to depend upon themselves, rather than upon others, was adopted as the best means of promoting healthy growth and stability, and it has succeeded well, infusing a new and stronger life. The envelope system has been introduced; attendance at services has increased; the Sunday school is mainly officered from the mission itself, aided by very kind friends from Christ church, E. D., and is in a flourishing condition. An aid society has been organized for the purpose of bringing in attendants to Church service. An industrial school numbers 10 teachers and 86 scholars. The Sunday school Christmas festival took place on the evening of the feast of St. John the Evangelist. Improvements have been lately made in the edifice itself, including a large reflecting light suspended in the body of the church, an improved arrangement of the chancel, and the putting in of stained glass chancel windows.

The church of the Messiah is arranging to erect a new building on the vacant lot adjoining the church on the east side. The new building will be 35x100 and 65 feet in height. In the basement will be a boiler and rooms for the sexton; on the ground floor a chapel and offices for the clergy, and on the floor above a large hall and Sunday school room, rooms for infant class, committees, library, and Bible class. On Sundays, the chapel will be used by St. Augustine's colored church, and will be open at all times. In the large hall the Sunday and Industrial schools and the children's Sunday school services may be carried on at the same time. The building will have an apse and chancel. The front is to be of brick and terra cotta, to correspond with the church. The structure will be completed in the coming summer, and will cost \$40,000.

The Rev. Edwin Coan, rector of Grace church, E. D., died at his home on Christmas Day, aged 58 years. He was formerly connected with the diocese of Albany, and had been rector of Grace church since 1882. He leaves a widow and two children.

Every Saturday afternoon at 4:30, meetings for giving instructions to Sunday school teachers are held in the chapel of St. Ann's, and include the parishes of the church, together with Grace church and the church of the Holy Trinity.

The church of the Epiphany at Ozone Park, was consecrated on Christmas Day. The Rev. Mr. Jessup, of the Garden City cathedral, is in charge of the new parish. Ozone Park is not far from the junction of the Long Island Railroad, with the road leading to Rockaway.

INDIANA.

HAMMOND.—The Rev. R. C. Wall took charge of St. Paul's mission here, Sept. 22nd. The mission had been organized a couple of months previously by the Rev. Dr. Kemp of Plymouth, and two services held. Before this the Church in this young city, had never been heard of. The missionary has

gathered a large congregation of worshippers in a hall. They have excellent music, and as the people are devoutly learning the use of the Prayer Book, the service is reverent, devout, and inspiring. The Rev. Mr. Wall had a class of 14 persons awaiting the Bishop's visitation, and has in preparation another class, which will be presented to the Bishop after Easter, (D. V.) The mission is now negotiating for lots in an eligible location, with the calculation of building a church in the spring. The missionary has also opened up work in East Chicago, and has the promise of a couple of fine building lots for a new church building from Gen. Torrence. Bishop Knickerbacker is highly pleased with the spirit and character of the Church's work in these new and promising fields of labor, and has pledged himself to do everything in his power to further and advance the material and spiritual interests of these people.

MISSOURI.

SPRINGFIELD.—On Christmas Day, the members of St. Andrew's Brotherhood, of Christ church, presented the Rev. Percy C. Webber, who recently held a Mission in this church, with a beautiful gold cross as a memorial of the Mission.

Christmas Day, although the rain poured down in torrents, was a bright day to those who were present at the early Celebration and the mid-day services, and there was a goodly number present at both. Miss Helen Smith presented the church with a beautiful and useful hymn board from J. & A. Lamb's as a Christmas offering.

ST. LOUIS.—Sunday, the 16th inst, the Rev. Dr. Berkley passed the 50th anniversary of his ordination to the ministry. He came to the West from his native place, in 1835, with the Rt. Rev. B. B. Smith, D. D., the Bishop of Kentucky, to Lexington, where he had established a school for students in theology. After a course of three years in that school he was ordained by Bishop Smith in Christ church, Lexington, on Dec. 16, 1838. Immediately he was called to the rectorship of that church by the vestry, which he accepted, and took charge of the same the first Sunday in January, 1839. After serving that church for 19 years he accepted a second call to St. George's church, in this city, of which he took charge in November, 1857. He resigned the rectorship of St. George's, after 14 years' service; in 1871, organized a new congregation, was elected rector, and founded St. Peter's church, on Grand avenue, between Olive street and Washington avenue, which was opened for service in December, 1872; and after 11 years he resigned the rectorship in 1883, and has since declined all regular pastoral work. The degree of Doctor of Divinity was conferred on him in 1865 by the Missouri State University at Columbia.

PENNSYLVANIA.

PHILADELPHIA.—The Rev. Julius E. Grammer, D. D., of St. Peter's church, Baltimore, preached a special sermon under the auspices of the St. Andrew's Brotherhood, of the church of the Nativity, on Sunday evening, December 16, in which much good counsel was given to the young men.

The William Bacon Stevens' Missionary Society of the Philadelphia Divinity School held a missionary meeting in St. James' church, on the evening of the third Sunday in Advent. Bishops Brewer of Montana, and Talbot of Wyoming, made earnest addresses, and

pointed out what was being done in their jurisdictions as well as their needs.

The same day marked the formal opening of the addition to the parish building of the church of the Holy Apostles. Mr. Geo. C. Thomas, who has been the superintendent since the opening of the school, in 1868, gave a brief history of its beginning and growth. It was opened with two teachers and 37 scholars on Jan. 26, 1868; at present, there are 62 teachers and upwards of 1000 scholars. Addresses were delivered by Bishop Whitaker, the Rev. Chas. D. Cooper, D. D., rector, and the Rev. Henry S. Getz, assistant rector. The addition is three stories in height, built of brown stone, as are the parish building and the church. The first floor is appropriated to the infant school, and will accommodate about 300, and is a memorial to a child of the superintendent. There are toilet and other rooms on this floor; the second floor is divided into ten classrooms by removable glass partitions. The third is for a large Bible class, but forms a gallery to the second floor, and with it comes in the range of the vision of the speaker in the old room, thus with that forming a large lecture hall. A tower on the north gives place for a stairway, and adds much to the appearance of the group of buildings.

A public missionary meeting was held under the auspices of the South-west Convocation in the same church on that evening, at which addresses were made by the Rev. Wm. Neilson McVickar, president of the convocation, and James C. Sellers, Esq., of West Chester. The meeting of the convocation was held on the following day, when much discussion was had in relation to the mission of the church of the Evangelists, after which certain matters were referred to a committee to report to the next meeting. The Rev. C. F. Miel, D. D., rector of the French church of St. Sauveur, reported the services well attended and at times crowded, and that after the payment of the last installment on the church, the congregation purpose erecting a parish building.

A lot 100 by 180 at the south-west corner of 22d and Huntington Streets having been secured by the North-west Convocation for its proposed mission, ground was broken for it by the Rev. T. William Davidson, missionary in charge. The service was said by the Rev. Robert Ritchie and the Rev. Samuel H. Boyer. The Rev. Benjamin Watson, D. D., president of the convocation, pronounced the benediction. At the close of the service, Mr. Samuel R. Marshall, a member of the convocation, took up the spade and dug up some ground, as showing the co-operation of the laity in the work. Owing to the proximity to the Municipal Hospital (commonly called the Small Pox Hospital), and the streets not being yet opened, the growth of the section has been much retarded, but the missionary who has visited every house (445) found 30 Church families having about 130 members. It is proposed to erect at once a neat, Churchly, frame structure 30 by 50 feet. As it is located on a prominent thoroughfare and between two others, with large building operations in the near vicinity, it cannot be long before it is surrounded by a fine class of residences.

The Rev. Charles J. Mason has entered upon his duties as minister in

charge of St. Martin's congregation, Oak Lane, which at present is worshipping in Melrose Hall.

NEWARK.

WINTER AND SPRING VISITATION, 1889.
JANUARY.

6. A. M., House of Prayer, Newark Institution; evening, St. Paul's church, East Orange.
13. Newark: A. M., St. James' chapel; evening, St. Philip's church.
16. Evening, Christ church, Newto.

FEBRUARY.

17. A. M., St. John's church, Roonton.
24. A. M., St. Stephen's church, Milburn; evening, Christ church, Short Hills

MARCH.

3. Jersey City: A. M., St. Paul's church; P. M., Holy Trinity church.
10. A. M., St. John's church, Bayonne; P. M., Calvary church, Pamparo.
17. A. M., St. Barnabas' church, Newark; evening, Christ church, Harrison.
20. Evening, Christ church, Stanhope.
24. A. M., Christ church, Bloomfield; evening, Christ church, Bellville.
25. Monday evening, St. Matthew's church, Newark.
31. Hoboken: A. M., St. Paul's church; evening, Holy Innocents' church.

APRIL.

3. Holy Innocents' church, West Orange.
7. A. M., Grace church, Madison; P. M., church of the Redeemer, Morristown.
10. Evening, St. Paul's church, Newark.
14. A. M., Trinity church, Newark; evening, Grace church, Orange.
15. Evening, Calvary church, Summit.
16. Evening, St. Mark's church, Orange.
17. Evening, St. John's free church, Jersey City Heights.
19. P. M., Christ church, East Orange.
21. A. M., St. Mark's church, Jersey City; evening, St. Stephen's church, Newark.
22. Evening, Trinity church, Bergen Point.
23. Evening, Christ church, Greenville.
25. Evening, St. John's church, Woodside, Newark.
28. Jersey City: A. M., Grace church; evening, St. Matthew's church.

Christ church, East Orange, was destroyed by fire on Sunday morning, the 23d instant. The loss is estimated at \$24,000, but is fully covered by insurance. The church, a wooden structure, was built in 1870, chiefly through the efforts of the present rector, the Rev. Horace S. Bishop. The building of a new church had been long under consideration in order to accommodate the large and growing congregation. A new stone church will at once be erected in place of the one burned, at a cost of about \$50,000. The rectory, at one time in great danger of being destroyed by the fire, was saved.

The House of Prayer at Newark, will receive its new rector, the Rev. Walter Williams, D. D., of Baltimore, on January 1. This church has of late been most unfortunate. On Easter Day last, the Rev. Hannibal Goodwin, its rector for over 25 years, resigned on account of ill health. His successor only remained a few months. It is hoped that the new rector may successfully carry on the good work which has been and is being done in this church among the working people of this city.

The Bishop of the diocese has lately started a new chapel in a new and growing part of Newark. An abandoned Methodist church owned by a layman of the diocese was loaned to the Bishop, and a congregation of some 300 or 400 persons have been worshipping there since Ascension Day, under the charge of the Rev. C. B. Durand. A lot of ground on one of the principal streets has been contracted for, and the congregation expect shortly to begin the erection of a new church, to be called St. James'. The situation chosen is in a part of the city where the denominational bodies have flourishing congregations, and there seems no reason why the Church should not succeed as well as they.

At Christ church, Newark, on Christmas Day, the feast of the Eucharist was held at 7:30 A. M., and at mid-day. Dean W. W. Holley conducted a song service of choristers at 10:30, assisted by Miss H. Van Buskerck. The organ voluntary—*Aria, Bach*—was by Miss

Anna B. Hague. The selections included the processional carol, "Hark! a burst of heavenly music," Schilling; *Venite, Crotch; Te Deum* Stephens; *Benedictus*, Aldrich, Nicene Creed, etc., Gilbert; anthem, "O come all ye faithful;" offertory, "Behold I bring you good tidings," Goss; closing voluntary, "And the glory of the Lord," Handel. During Advent service was held twice each day, with Communion on feast days. The guild of Christ church made \$25 for the church by a winter sale and supper. A mission box containing clerical robes and bedding was sent to Kentucky.

At the request of the Rev. C. B. Perry, a committee was appointed to investigate certain grave charges which had been made against him. That committee has finished its work, and an extract from a letter from the chairman, with a summary of the report, is given herewith:

"Our conclusions were unanimous, and heartily so. There was not a lingering doubt in the mind of one of us. After necessary preamble, we say: Your committee begs leave to report unanimously. 1. The criminal charge made against the Rev. Calbraith B. Perry is not sustained by the evidence. 2. The committee has received positive evidence that the crime charged was not committed. 3. The committee, therefore, does not recommend that the Rev. Calbraith B. Perry be presented for trial.

W. R. JENVEY,
N. BARROWS,
FRED'K E. MORTIMER."

NORTH CAROLINA.

CHARLOTTE. — The corner-stone of the Good Samaritan Hospital for colored people, was laid on Tuesday, Dec. 18th, in the presence of a large number of persons, both white and colored. There were present, assisting at the ceremony, the Rev. Messrs. Osborne, Cheshire, Joyner, and Alston; and the Rev. Dr. Mattoon and two colored ministers from the Presbyterian Church. The colored Free Masons laid the stone with the impressive rites of their order. The Rev. Mr. Osborne then read the church service for such occasions, and solemnly dedicated the corner-stone in the Name of the Holy Trinity. Short addresses were made by the Rev. Mr. Cheshire, Dr. Mattoon, and the colored Presbyterians. The Rev. Mr. Joyner pronounced the benediction. This hospital is being built by Church people, and is to be under the care of the Hospital Board of St. Peter's parish.

SPRINGFIELD.

CAIRO — Bishop Seymour spent the third Sunday in Advent in this city. In the morning he preached at the church of the Redeemer, and at night administered the rite of Confirmation at St. Michael's church, to a class of 11 persons, ten of which were adults. The Bishop's address to the class was in a most paternal spirit, and contained much practical advice. After the Confirmation, the Bishop preached a sermon in his inimitable style, which made a deep impression upon the large congregation present, many of whom were sectarians and strangers to the Church and her ways. His theme was "The Apostles' Creed," and his exposition of it, while so simple that a child could understand it, was grand, sublime, and must be far reaching in its influence upon those who heard it. The pastor of St. Michael's, the Rev. Thomas Hines, has been in charge of the mission about 14 months. Since he came he has baptized 25 persons, and presented to

the Bishop 37 persons for Confirmation. A Church school has been started with about 30 pupils, which will be a great blessing to those who avail themselves of its opportunities. St. Michael's stands as a beacon light in the surrounding darkness, and if supported for a few years will illuminate the surrounding country, and elevate, educate, and Christianize, the immense colored population around.

THE BISHOP OF LINCOLN ON HIS PROSECUTION.

The following very important pastoral letter has been issued by the Right Rev. Edward King, D. D., Bishop of Lincoln, to the clergy and laity of his diocese:

MY DEAR BRETHREN OF THE CLERGY AND OF THE FAITHFUL LAITY: So many kind expressions of sympathy have reached me during the past year from all parts of the diocese, that I feel it would be unnatural to remain any longer silent and not to tell you in a few simple words on what principle I have acted, and, please God, intend to act. Let me begin by first saying how deeply grieved I am that Lincoln should have been made the cause of trouble and anxiety to our Archbishop; we all know his personal love for Lincoln, and Lincoln knows her grateful and loyal love for him. Why then have I felt bound to give this trouble or to allow this trouble to be given about me?

1. Leaving the details to be maintained, if need be, by the lawyers, I believe that the Ornaments Rubric is the law of the Church, and therefore the law of the land also. You will remember what my good and learned predecessor said on the subject in 1875:—"The vestments are permitted, but not required by law." "The vestments are permitted by law and not to be prohibited." "Persons can hardly feel much aggrieved if any other vestment but the surplice is not required of themselves, but allowed to others under sufficient safeguards; but others, clergy and laity, may consider themselves wronged if another vestment (believed by them to be lawful) is forbidden under penalties; and great discontent and dissension would probably ensue from such a prohibition." These are serious words indeed! The contents of the Ornaments Rubric quite sufficiently cover the principle of ritual for which we contend—a principle which cannot be given up without the risk of doing a very great wrong to our people. Hooker saw the need of maintaining this principle; writing in the first days of the Reformation, when defending the use of the sign of the cross in Baptism, he said: "Neither dare we despise, no, not the meanest helps that serve, though it be but in the very lowest degree of furtherance towards the highest service that God doth require at our hands" ("Eccles. Polity," V. 65. s. 10, 11). And again: "Seeing also that our weakness, while we are in this present world, doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions." The great Bishop Butler said the same, writing two hundred years after, when the spiritual power of religion was being endangered in England by the cold deism of the eighteenth century: "Nor does the want of religion in the generality of the common people appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness and the com-

mon temptations of life... The form of religion may indeed be where there is little of the thing itself; but the thing itself cannot be preserved amongst mankind without the form; and again, it is highly reasonable now to instruct the people in the importance of external religion." ("Charge to the Clergy of Durham, 1758." Works. Vol. II, pp. 314-316.)

2. To break any law is, no doubt a serious thing to a thoughtful person, for law ought to be regarded with a special reverence, as there is in truth but one Lawgiver; and yet we do not, and cannot, claim absolute obedience to every detail of human law. It is admitted that it would be unreasonable to enforce absolute obedience to every rubric in our Prayer Book. The rubrics are broken every week in numberless churches by all kinds of clergymen, and yet they are not prosecuted as law-breakers. There is, in fact, an increasing conviction that compulsory uniformity in externals is not the best way to promote real unity; we are not therefore contending for rigidly enforced uniformity, but for reasonable toleration.

3. The true way of dealing with such lesser infractions of law would seem to be (1) to endeavor to estimate the danger of the result of such infractions; and (2) to determine the spirit and intention of the lawbreakers. At first, watchfulness and suspicion would appear to be perfectly natural, but in due time it comes to be an acknowledged verdict of experience that every infraction of law does not necessarily lead to a state of lawlessness. In the particular case before us, as I cannot admit the charge of lawbreaking, so I repudiate with indignation the imputation of disloyalty either to England or to the English Church; and I appeal to a life of almost sixty-two years, and to an unworthy ministry of thirty-four, and I defy the charge of disloyalty either in word or deed. And what I claim for myself individually, I claim for my brethren as a body. We who have been accused of lawbreaking have been long enough before the public to be known as honest and loyal men both towards the Church of England and the Crown; and this contention will approve itself to the law-abiding, but still more to the justice-loving, people of England.

4. While thus professing true loyalty to the Crown, we are compelled to maintain that the experience of history proves the necessity of the Church preserving her own rights and liberties in her relation to the State; and this duty certainly has not become less urgent at the present time, when Parliament, representing equally the people of the three United Kingdoms, whatever their religious belief, is no longer composed only of members of the Church of England, but of Roman Catholics, Presbyterians, and many Nonconformists: nay, when the members of our Parliament are no longer required even to be Christians.

5. Any individual suffering which may arise from this line of thought and action is too insignificant to be mentioned, when our hope is that the people of England may thus be enabled to realize the inestimable blessings which God has provided and preserved for them in the English Church. It was my great hope and prayer in coming among you that God would enable me to bring the blessings of the Gospel to the poor, as our Lord has promised them in His Church. If this be God's way of accomplishing this end, then, at whatever cost, may His will be done.

To help you, my dear brethren, to draw nearer to God through Christ by the power of the Holy Spirit in His Church—this is my simple aim.

Trusting for the continuance of your prayers, I am your faithful friend and Bishop,
EDWARD LINCOLN.
Feast of St. Hugh, 1888.

BOOK NOTICES.

OUR CELESTIAL HOME. An Astronomer's View of Heaven. By Jermaln G. Porter, M. A., Director of the Cincinnati Observatory. New York: A. D. F. Randolph & Co.

This is an attempt to examine in the light of astronomical science a theory that heaven lies within the bounds of the starry universe.

AMERICAN COMMONWEALTHS—OHIO. First Fruits of the Ordinance of 1787. By Rufus King. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

Another volume of this well-written and reliable series which should be added to every well-ordered American library. Ohio, as related to the early history of our country, and as the gateway of the great West, affords an interesting study, and Mr. King has done his work well.

TURGOT. By Leon Say. Translated by Melville B. Anderson. Chicago: A. C. McClurg & Co. Price \$1.

This volume of the series, "The Great French Writers," has more than historical and biographical value. It is a study of great subjects which concern the statesman. Turgot has been compared to our Washington. The life of such a man written by an eminent academician, cannot fail to interest and benefit American readers.

CITY SNOWDROPS; or the House of Flowers. By M. E. Winchester, author of "Witch of the Rocks," etc. New York: Thomas Whittaker. Pp. 416.

A moving picture of the dark side of life in a great northern city, the sufferings of the poor little miserable ones, which come from the wretchedness, evil habits, and neglect of parents. "Snowdrops," is to indicate the white and lovely qualities of natural character to be often discerned in these poor little boys and girls amid all the blackness of surrounding influence. The wise and earnest struggle of a Church clergyman with it all is touchingly depicted, and there is a pathetic form moving through the story, Aunt Dinah, who had been a slave. The whole story, full of strongly individualized life, is wonderfully well written, and young people will read it with warming of the heart, and benefit to their own souls.

WITH SA'DI IN THE GARDEN, or the Rock of Love. Being the "Ishk" or third chapter of the "Bostan" of the Persian poet Sa'di. Embodied in a dialogue held in the garden of the Taj Mahal at Agra, by Sir Edwin Arnold. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. 1888. Pp. 211. Price \$1.

There is a decidedly Eastern atmosphere about this volume of Arnold's. Under the shadow of the "Taj," in the silence of the moonlit night, under the citrons and rose apples, amid the soft plashing of the fountains and the music of the nightingale, the singing girls rehearse in flowing verse the poems of Sa'di, the greatest of the Persian poets. Mr. Arnold weaves in just enough of conversation, story, and comment, to introduce and illustrate the "readings" of Sa'di which are full of the deep philosophies and speculations of Islam, and find the secret of the truest love in sacrifice of self. The contrasts between lust and love are finely brought out in the stories of Lakshmi and Gulbadam, with the skill and charm of a master-poet. The poem is dedicated to the Viceroy of India, to whose wife, Lady Dufferin, a graceful tribute is paid in the narration of her loving sympathy and tenderness to a sick Nautch girl. Those who enjoyed "The Light of Asia," will not rise disappointed from their perusal of the "Book of Love."

THE LETTER AND THE SPIRIT. Bampton Lectures for 1888. By Edward Bartlett, M. A. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co.

An extract from the will of John Bampton, founder of this celebrated lectureship, continues to be printed in the front of each publication of the series. It is here declared that these "sermons shall be preached upon either of the following subjects: to confirm and establish the Christian Faith, and to confute all heretics and schismatics upon the divine authority of the Holy Scriptures; upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord and Saviour Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds." But if the present volume is a fair specimen of what this venerable lectureship is to produce in the "new age," the trustees would seem bound for every shame to omit in future a statement so misleading. For if the lecturer for 1888 had set himself expressly to controvert all the main requirements of the founder he could hardly have done so more effectually. One by one, the holy Scriptures, the Church as a special divine organism, the sacraments, the creeds, are jauntily disposed of, leaving as a thin residuum some so-called spiritual significance, likely to be under this mode of treatment very much what each man "troweth." The orthodox Christian reader who is unfamiliar with the style of the "broad" and "hazy" school may read many pages without quite catching the author's drift, but sooner or later he is sure to come upon that which will surprise and shock him. We repeat that, to put forth such a book under the honored name of Bampton Lectures, is something very like "false pretences."

THE EPISTLE TO THE HEBREWS. By Frederic Rendall, A.M. London and New York: Macmillan & Co.

This volume contains a scholarly translation of the Epistle preceded by a continuous sense, and accompanied by a very clear and useful exposition. The appendix treats of the theology of the Hebrew Christians, the authorship, date, and motive of the Epistle, and the sacrificial language of the New Testament. With many of the particulars of the author's comment we find ourselves heartily in accord, for instance, his discussion of verses 16, 17, 18, Chap. ix. It is certainly unfortunate that in the English version the sense should have been so entirely obscured by giving to the same word a different significance in successive clauses, sometimes causing us to read "testament" and sometimes "covenant." "Covenant" should undoubtedly stand throughout, and the "death of the covenant" be understood of his death as represented by that of the victim slain according to ancient practice in ratifying a covenant. There are, however, other passages, such as Chap. ii: 9 and Chap. vi: 4-6, where we cannot accept the author's conclusions. But it is impossible here to discuss minute details. The discussion in the appendix upon the relation of Christianity to Judaism is worthy the attention of all who would understand the history of the Church and the development of its theology and ritual in the first age. But excellent as this commentary is, we think it comes short of what it might have been had the author entered more deeply into the theory of worship and been somewhat less narrow in his view of sacrifice. It is not precisely true to say (xiii:10) that

while both Christians and Jews have altar, tabernacle, and service, "ours are spiritual, theirs only material," but rather, ours are filled with spiritual efficacy, theirs were not. Both have and must have a material side, so long as man abides in the body. The author fails to see clearly that while the Great Atonement has now taken place once for all, and cannot be repeated because it is of eternal efficacy, and hence all offering of victims is done away, nevertheless the heavenly worship of the Christian Church still corresponds strictly to that side of the Jewish service in which it expressed worship in the proper sense, that is, adoration and thanksgiving, and thus it is that we still have by Christ's own institution the Pure-offering of bread and the Drink-offering of wine as the material elements of that worship. The Jewish "copies of things in the heavens" were cleansed by means of the blood of earthly victims, "the heavenly things themselves," i. e. the Church and its holy places and the visible symbols and acts of its worship, are cleansed by the propitiatory sacrifice of Christ. Thus the gifts of adoring oblation and thanksgiving in the Christian Church, through which are signified the "daily dedication of men's lives," and "the fulness of a joyful heart," are cleansed through the mystical application of the Blood once shed, and offered through mystical identification with His Body; even as of old the Pure-offering and the Drink-offering had as their basis the slain victim and the sprinkled blood.

We are glad to note that the second edition of "Five Last Things," by the Rev. Dr. J. A. Spencer, is announced during its first year. The subjects of which it treats are Death, Intermediate State, Resurrection, Judgment, and Eternity. [T. Whittaker, publisher. Cloth. 75 cents, gilt edges, \$1.00.]

"THE CHRISTIAN FAITH AND THE CHRISTIAN LIFE" a catechism on the doctrines of the Church, by the Rev. R. H. Nelson, is a new and very admirable question book for Sunday schools, issued by Messrs. Jas. Pott & Co., New York.

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PAMPHLETS RECEIVED.
AN INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT. By a Bible Class Teacher.
YEAR BOOK of St. Andrew's church, New York City.
FIFTH ANNUAL REPORT of the Wayside Day Nursery, New York City.
TWENTY-FIFTH ANNUAL REPORT of St. Luke's Hospital, Chicago.
DIOCESE OF WESTERN NEW YORK. Semi-Centennial Celebration.
ADDRESS OF BISHOP POTTER to the Convention of New York, 1888.
ADDRESS OF BISHOP DOANE to the Convention of Albany, 1888.
SEMI-CENTENNIAL ANNIVERSARY of Trinity church, Lowville, N. Y.
THIRTIETH ANNUAL REPORT of the House of Mercy, New York.
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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

Good cheer and Happy New Year to all our readers. As the years go by may the ties that unite us grow stronger, while we stand firm and fearless together in defence of the Faith once delivered. It is not long that we may work together here. Ten years is a large fraction of even the longest journalistic service. Another decade will bring about great changes among both writers and readers of THE LIVING CHURCH. Whether in the Church Militant or in the rest of Paradise, may it be then a Happy New Year!

Lord, our times are in Thy hand;
All our sanguine hopes have planned
To Thy wisdom we resign,
And would mould our wills to Thine;
Thou our daily task shall give;
Day by day to Thee we live;
So shall added years fulfil,
Not our own—Our Father's will.

—Conder.

It will be noticed that while some of the Standing Committees are not confirming Mr. Grafton for Bishop of Fond du Lac, a large majority are doing so, notably that of Massachusetts unanimously, Mr. Grafton's own diocese. The name of the Rev. Phillips Brooks is appended. We like that kind of "broad" Churchmanship!

ADMITTING the solemnity of the situation in which a Standing Committee finds itself when asked to "consent" to the advancement of a priest to the episcopate, we cannot for a moment believe that in the spirit of the law such consent may be capriciously withheld. Refusal must be based upon "information" or knowledge that the bishop-elect is justly liable to evil report. Nor is it conceivable that under the canon committees may act upon prejudice and refuse consent to one whose Church teaching and practice is higher or lower or broader than their own. The law can contemplate no other standard of toleration than that which exists in the Church at large. Committees have no right to deprive a diocese of the bishop of its choice unless he has unmistakably exceeded the limits of the liberty allowed to opinion and ritual in this Church.

HAPPILY, in Mr. Grafton's case there is no difficulty in ascertaining just where he stands. He is held in high estimation both in the East and in the West. He has given proof of his loyalty by leaving a society which was not, from the circumstances of its organization, under the immediate and absolute

control of the American episcopate. In an open letter to Bishop Huntington, published some years ago in THE LIVING CHURCH, he defined satisfactorily his position upon the question of the Holy Eucharist, and that position we believe is held by a large number of our bishops and other clergy. In his "Plain Suggestions for a Reverent Celebration of the Holy Communion" he proposes nothing in ritual or doctrine which is not held and practiced in many of our city churches. His "Churchmanship," as nearly as can be ascertained, is precisely that which was favored by the Bishop whom he succeeds, and that which the diocese that elected him on the whole desires. Standing Committees, it seems to us, assume a good deal in declaring this to be "error in religion."

BUT Standing Committees there are, it seems, who do this very thing. No matter how blameless the life of the bishop-elect may have been; no matter how great his attainments as a scholar and theologian; no matter how successful he has been as a parish priest; no matter that his election has been confirmed by the dioceses where he has lived and worked for many years, known and read of all men; no matter that he is sent for, far and near, to conduct retreats for deepening the spiritual life of clergy and people—there are Standing Committees, to whom nothing is known of his life and character and teaching, who will not consent to his being a bishop. They have heard that somebody has said that in the opinion of somebody he is a "ritualist"! Even Charles Wesley could not "pass" such committees of intolerance and bigotry. Such "Standing" Committees are a standing reproach to the Church.

CANONS AND UNDERSTANDINGS.

In correcting an error, exposing an abuse, pointing out a danger, or agitating for some needed reform, it is difficult to indicate all the limitations or exceptions which must be admitted in modification of general statements. To insert many "saving clauses" and make them sufficiently clear to impress the careless reader, would inevitably weaken the force of the argument. Thus in our remarks upon the subject of assistant-bishops, we supposed that we had sufficiently guarded ourselves 'against misunderstanding; but we have been both surprised and concerned, to find that we have been interpreted in some quarters as intending unpleasant reflections upon the whole body of able and eminent men who have held the office of assistant-bishop, and as having virtually charged them with a certain lack of self-respect.

In fact we never had a doubt that in most of these cases, special circumstances or arrangements or, at least, "understandings," have been such as to assure the assistant that due regard would be paid to his sacred office and that he would find no difficulty in asserting the dignity and authority which are its proper attributes. But what we assert is that, if this be so in any case, it is no thanks to the canon, "Of Assistant Bishops." If we look at that canon it is simply amazing to observe how completely it leaves the office of bishop stripped of all authority, and how defenceless the incumbent is against the whim or neglect of his superior. He is made so far as this canon is concerned, the mere creature of another's will. To make the office consistent with the most ordinary principles of self-respect, this condition of things must be corrected in some way, and we do not believe that to leave it to private or voluntary arrangement is the right way.

While there have been instances, most honorable to both parties and of the highest advantage to the Church, where the relations between the diocesan and the assistant have been managed to the satisfaction of all concerned, it is equally certain that there have been instances of an opposite character, where the assistant has had abundant reason to regret the yoke he has allowed himself to assume. While the number of assistants is comparatively small, cases of this kind will of course be proportionately rare; but the signs of the times indicate a great increase of this class of bishops since the division of dioceses has become less popular. With this increase the defects of the system are sure to become more glaring. The difficulty of obtaining fit men in certain cases is already clearly seen. We are convinced therefore, that the time has fully come for a revision of the law upon the subject, being assured that in so vital a matter good canons are better than precarious understandings.

BRIEF MENTION.

THE *Christian Inquirer* says: "On Thanksgiving Day Dr. Talmage preached on 'a merry heart doeth good like a medicine.' In the course of his discourse he expressed his gratification that Mr. Robert J. Burdette, 'a great humorist,' had been licensed to preach by a Baptist church, and said: 'I should like to be one of his parishioners.' Some people would be willing to go a long distance to hear Mr. Burdette preach to Dr. Talmage. A sermon prepared for the occasion would be worth hearing."—The promised papers on "Sisterhoods in the American Church" is nearly ready. Its

preparation has involved a large correspondence and some letters have been delayed.—The gain of a hundred new subscribers a week might be thought fairly encouraging, and we shall not complain while that continues. Still, we sometimes long for the return of the "good old times" when we recorded a thousand in one month!—Answers to correspondents are given among the agate notices following the editorial pages. These are sometimes delayed as the information desired is not readily obtained. The editor cannot reply by private letter.—Forty-five thousand copies a week is a liberal estimate of the circulation of the five weekly Church newspapers in this country. Counting five readers to each copy (and these are not all communicants), more than one-half our communicants know nothing of the work and thought of the Church outside of their own parish or diocese.—Not only Lord Nelson, but also the two Admirals Hood, (afterwards Lords Hood and Bridport), and in later times, Commodore Goodenough, and Admiral Sir Richard Collinson, the Arctic voyager, were all clergymen's sons. Among seamen, there are the late Hobart Pasha, Lord Charles Beresford, and Sir Evelyn Wood. Among the lawyers, there are Lord Selborne and the late Lord Chancellor Thurlow and Lord Chief Justice Law. These indicate that clergymen's sons have played no inferior part in different callings.—On going through the Vorarlberg country into the Tyrol, the late Dean Burgon was delighted with the frequent recurrence of the crucifix on the journey. "Wherever you turn your eye you see something of the kind, statue or painting, cross or emblem, wayside chapel or figure, in the niche. I wish it were safe to put up such objects in England," he declared.—The late Emperor of Germany, Frederick the Third, through his last illness meditated upon the *Nachfolge Christi* (Imitation of Christ), of Thomas a Kempis.—A correspondent of the Hertfordshire *Express* (England), referring to a paragraph in our columns, says: "Being anxious to substantiate this statement, I submitted it to a gentleman well qualified by personal knowledge to testify as to its truth or falsehood, and subjoin his answer: 'As a total abstainer, and one who knows Palestine thoroughly, I can endorse the statement in THE LIVING CHURCH. I never saw or heard of an unfermented wine. The wine used in the East at the present time is the pure juice of the grape, which in itself contains the necessary ingredient to bring about fermentation. In fact, the moment the wine is bottled, fermentation begins.'"

MEMORIAL SERMON FOR BISHOP WELLES.

PREACHED AT MILWAUKEE

BY THE RT. REV. W. E. MCLAREN,
D. D., D. C. L.

"In quietness and in confidence shall be your strength."—Isaiah xxx: 15.

Hung upon the walls of his library, in letters of gold, these words were very familiar to him who for fourteen years discharged the duties of the Apostolic Office in this diocese. They express the inner realities of his life and point us to the true measure of his greatness.

Some men, when they have finished the course of their earthly life, are canonized for great deeds done, or words fitly spoken, battles won, or empires wisely governed. We are easily deceived by the blare of trumpets, the hosannas of the multitude, and the glitter of monumental brass, but how many of those whose praises they proclaim must be placed by the more discriminating candor of after times on the same roll with him of whom it is said that he was the greatest, wisest, meanest, of mankind. The ultimate test of greatness is character. In our more sober measurements of men, we make a spontaneous tribute to this truth by the distinction we draw between what a man does or says and what he is. Glorious achievements acquire an intensity of lustre when we can say of our heroes that they were all glorious within. Within! in that secret heart where no voice of the trumpets can be heard nor the strife of tongues. Within! where there is silence, thought, pure motive, invincible resolution, conscious and habitual communion with God, "as seeing Him Who is invisible." These are they who are truly great, and of them we may say, as of no others, that in quietness and confidence was their strength.

Edward Randolph Welles was called into being fifty-eight years ago in the fulfillment of a divine decree and for the fulfillment of a divine purpose, as all men are. The evidences of design are nowhere more patent than in ourselves. Indeed, theology scarcely needs to take other data than those which man's nature furnishes. But the design is as apparent as the evidence of its existence. We search in vain for an adequate and exhaustive end for man, with all his marvellous capacities and equally marvellous possibilities of achievement, until we find it in Him Who made him what he is and what he may become. The Author of being is the true and only end of being. The question of particular vocation in life is subordinate. As we are made to vary in endowment, we are meant to expand our energies along various planes of activity. The old German couplet is very true:

"God has His plan
For every man,"

and happy is he who is not found to fight against God, whether he be called to the ordinary walks of life or to higher missions of special service; happy he who "sweeps a room as for Thy cause," or wields the sceptre of kings, or fills the age with the music of his song; happy he who makes the obscure home radiant with virtues, or sanctifies the loftiest station with the beauty of holiness; happy he who goes to dwell among lepers, or sits in the seat of apostolic authority—if all is for God!

In taking a retrospective glance at individual lives, completed as to their earthly chapters, we can make accurate measurement of their success or failure

only as we apply this test to them. It furnishes very distinct results when applied to the life of Bishop Welles. It is not my purpose to repeat the facts and dates which pertain to what is ordinarily known as a biography, as this has been sufficiently done by other hands. I would rather write his life in one inclusive sentence—he fulfilled the end of his creation. Not without manifold infirmities, not without that life-long conflict, common to all, between the old Adamic nature and the nature begotten of the Holy Ghost in Baptism, did he journey from the font to the grave, but as a man and as an ambassador of Christ he was always and everywhere dominated by honest desire and endeavor to do the will of his Maker and Redeemer. Transparently true of him was the language of St. Paul: "for to me to live is Christ." We are enabled to perceive the inner promptings of action, the invisible fountains of motive, by the streams which proceed from them, and surely we must attribute such a life to the only adequate source. His life was hid with Christ in God. His strength was in God, and whatever weakness there was was itself transmuted into strength by that wonderful alchemy of grace whereby divine strength is made perfect in weakness. And when we study his character under the application of the supreme test, we discover that he lived not only in fulfillment of the divine purpose for which he was created, but also in such a remarkable sense of surrender to, and absorption in, the Divine Will, that we at once perceive the appropriateness of these words as applied to him: "In quietness and in confidence shall be your strength."

When I speak of my departed brother as having trained himself to such a relationship to the Divine Will, through long disciplines of frail health, bereavement, and official trials, I would not desire to convey the impression that by severe reaction from abounding evil, he had taken refuge in the dreamy splendors of mysticism. I can imagine that had his lot been cast in that dark epoch at the close of the 14th century when political and ecclesiastical corruption threatened the very foundations of society, his face might have been found among the calm, sweet, faces of the Benedictine monks, in holy retirement from the hopeless disorders of a God-forgetting age; I can imagine him as drinking deep of the spirit of the "Imitatio Christi," and, by an exaggeration of the proper relations of the individual to the Divine Will, seeking to lay his individuality as a whole burnt-offering on the altar of God. But he did not live in such an age. He lived in an age which is characterized by quite the opposite extreme, an age which exalts the individual at the expense of the Divine Will, but also an age in which the highest developments of the spiritual life, more symmetrical than the heroic self-annihilation of the mystic, seek to consecrate the will by surrender rather than to desecrate it by suicide. It is certainly a larger wisdom which would place individuality in the keeping of God without immolating it, and it brings a larger blessing, for the will, instead of being a *cadaver*, a dead thing, can now enter upon that highest form of liberty where it lives and moves and has its being in the Divine Will.

The motto which my departed brother had before his eyes daily in sickness and in health is a revelation of his inner life. It furnishes the key-note of his character as a man and a bishop, or

rather, it is like a theme in music which gives significance to every combination of sound, and coherence to all the unfolding harmonies, furnishing just occasion for the very discords of the movement, keeping glorious control as the strains rise and gather into a burst of melody, whispering itself softly when they die away into almost silence, and strong though softer still in that final moment when note after note faintly fades away, and all is silence absolute. And yet what a halting comparison this is! The melody of the life that has been taken from us has not ceased. The strains that charmed the air are faint only because far away. There is a song which does not conclude with the plaintive refrain, "Dust to dust." If we can no longer hear it, it is only because we have not ears to hear it now.

But the motto of your Father in God leads us beyond his inner life. The calm confidence and quiet assurance of the sainted Bishop teaches us that communion with God tends to reproduce the divine lineaments in man. The perfections of God are His alone as to their degree, which is an infinite degree, but their reproduction in holy souls is a reproduction in kind. Because we can form no conception of any attribute belonging to the Divine Being for which we cannot find at least some analogy in ourselves, we should not be charged with worshipping an idealized humanity. Anthropomorphism in a spiritual sense is simply the reverse of the truth that man was made in the image of God. The holiness of the saint, then, suggests to us that infinite holiness, that ineffable purity, in whose presence the angels charge themselves with folly. That motto seems to become a window through which we may look and see something of the unutterable depths of God. How calm God is! on what serene heights He sits enthroned! how patient! with what infinite repose does He pour forth His incessant and universal energies! His is the *scientia visionis*, the immediate, intuitive, knowledge of all things, simultaneous, or by one act, for He is above time and space Who made both, true for He cannot err, clear, for darkness and light are both alike to Him, certain, because infinite knowledge can neither doubt nor hesitate; and yet "He sitteth between the Cherubin, be the earth never so unquiet." It is inexpressibly wonderful. Over the face of the earth, at this very moment, millions are doing evil, speaking evil, thinking evil. Think of this and then recollect that the Infinitely Holy is witness of the whole; and that since sin entered into the world, not one moment has passed, in which He has not seen every action, and heard every word, and been privy to every thought, every desire, every feeling. Why does He not break up the great deep to roll a second deluge over the guilty race? Why but for His long-suffering patience? Why but that "He sitteth between the Cherubin, be the earth never so unquiet?" and with awful serenity purposeth by succeeding æons of inexhaustible forbearance to defer judgment until mercy's mission is accomplished?

Could daily communion with a Being so inexpressibly calm, so patient, so good, promote other qualities than those which were so strikingly exemplified in your Bishop? Where, if not before the throne, did he learn the lesson of quietness and confidence? Ah, there let us find the secret of his silent fortitude, his loving patience, his incessant activity, his beautiful cheerful

ness, his serenity of soul when storms raged and the strife of tongues was like thunder in the air.

My reverend brethren, and my friends of the representative laity, you are met together here for a purpose so solemn that your hearts must tremble with the sense of your responsibility, the choice of one who shall take the place of him who tried to rule in the Church in the spirit of Him Who governs the world and all worlds. To secure one of like mind, you should yourselves be like-minded. The place is holy ground, the invisible guidance is that of the Holy Ghost, the wills which are to be guided should gain fresh unction by utter self-surrender to that calm Will which only is pure, wise, just, capable of seeing the end from the beginning, and which is pledged to bestow blessed outcome only upon those who interpose no impediment of self-will and unsanctified motive. You are in the presence of God, face to face with supernatural realities and as you must submit yourselves, one day, to the inerrable scrutiny of your Judge, examine now your motives, sift earthly thoughts from your minds, and with all the heroism of honesty, seek in quietness of spirit to know and do that which is the blessed will of your Father.

The motto of your lamented Bishop leads the mind, as it seems to me, to some appropriate lessons.

Thirteen years ago this month in the cathedral at Chicago, he used these words: "In these days of religious unrest and wild speculation, the Church's strength is by deepening her spiritual life." It is evident that his emphasis must have been upon the *deepening* of it. There is an intense activity in all that pertains to external growth. The stream rushes and swells, and even lashes itself into foam; it is too little like the deep-flowing river. In the sphere of the individual Christian life, I fear there is much truth in the remark of the late Bishop of Brechin: "The tear-stained book of private prayer of Lancelot Andrews, the dying meditations of Richard Hooker on the 'number and nature of angels and their blessed obedience and order, without which peace could not be in heaven' are almost as unreal to this age as the rapturous communings of Ignatius in the cave at Mauresa, or the mysterious exhibitions of Divine Love which visited Francis of Assisi on the mountains of Alvernia." We are tempted to plead in extenuation that we live in the age of steam and electricity, and that we must be governed by the spirit of our time. Yes, but steam is an invisible vapor, generated in secret tubes, and electricity, before it flashes, must be begotten in a battery that is hidden away in the darkness. Spiritual development cannot be healthful unless its forces have their genesis in the quiet retreats of prayer. Work is a vain thing, if we do not get away from it very often that we may have time to practice silently that interior self-possession of the heart, through detachment from all created things, which will keep our souls calm, and pure, and right before God, and so enable us to do really effective service in external things. The remark applies with force to our laymen who are serving God in the whirl of great cities, and are not so wholly deafened by the clangor of the age but that they can still hear the Eolian music of the Spirit breathing upon the strings of their hearts, and reminding them of that higher life which is "quietness and assurance forever." It must have great pertinence as addressed to the clergy. Trace, my

brethren, the line of our official descent. Follow it back, step by step, till we reach the first apostles. It brings us to the presence of our Lord. There He stands among His disciples with the dew of the early morning upon His garments, and from their number He chooses out twelve to be His apostles, upon whom He will build the foundations of His Church. But where has He been through the long night that preceded this first ordination? We must go to St. Luke for the answer: "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God; and when it was day He called unto Him His disciples, and of them He chose twelve whom He also named apostles." The voice which commissioned them has gone out into all the world and through all the ages, calling men to the apostolic ministry, but calling them surely to no less lofty ideal of that ministry than He Himself exemplified. What need had He for retracy and recollection, for self-possession and serenity, which they do not more than share? What privileges had He under the shadow of the Almighty which may not in kind if not in degree be theirs?

The current activities of the day, tending to exteriority and material standards of success, demand heroic fidelity in the inner life of the Christian and of the Christian priest. But an excess of external religious zeal is not the only phenomenon of the times. There is also much religious unrest.

This is a new age. To convince ourselves of this, we have only to ascertain what were the dominant ideas of Protestant Christendom in the first half of this century, and then to inquire whether they are dominant now. Does the philosophy of Calvin bind us as it did? Is the unconditional decree of a capricious God the point of departure in theology now? Do we regard human nature as dead rather than sick? Is hell the immediate fate of the non-elect, and heaven the immediate reward of the aristocracy of sovereign grace? Is bald individualism the successful antagonist, as it once was, of institutional and sacramental religion? We have but to ask these among many other questions, to be convinced that this is, indeed, a new age. Other questions would show us that changes have taken place which involve far more than the fate of traditional views that the world may well dismiss to oblivion. Eternal truths, as well as corrupt accretions, are cast into the crucible. The very being of God is being assailed, and the whole structure of supernatural religion is denounced as unworthy to survive. Reactions are always violent, and it is not for every mind to distinguish in a time of upheaval and reconstruction between that which is the corrupt accretion and that which is unchangeable truth. He is the wise man who guides himself, here as elsewhere, by the profound principle that "in quietness and in confidence shall be your strength."

There are two distinct tendencies observable in this new age.

In religious, as in social, science, there is a nihilistic tendency. The old order is wholly false, corrupt, moribund; and dynamite is the cure. The God-idea, the Christ-idea, the Church-idea, the Creed-idea, the Bible-idea, must go. There are, of course, degrees of virulency in the ranks of theological anarchy, but one purpose animates all, and that purpose is the blotting out of the old that the new may be inaugurated.

It must also be noted that all the prophets of this destructive dispensation are not equally conscious of their logical tendency, and often contribute indirectly to a cause which, stated in bald terms, would not secure their adhesion—a fact which admonishes us how cautious, calm, and self-possessed, men ought to be at a time when it is popular to chime in with the absurd notion that our age can really divorce itself wholly from the ages that have preceded it.

Another tendency in this new age is the discriminating tendency. It sees a heaven-wide difference between the accretional and the essential, and is conservative of the latter only. It recognizes the fact, patent to every student of Christian history, that there is in religion a fluctuating element co-existent with that which is fixed and final. In a time of reconstruction, it seeks to become corrective rather than destructive, and urges reform while it will not brook revolution. It accepts the new only as it is the legitimate product of the old, believing truth to be never new because it is eternal. The relation of the immutable factors in theology stands out clearly—only that which bears not the sign-manual of the Author of truth is dismissed to oblivion. Need I say how necessary it is to the exercise of this discriminating faculty that we sit apart from the unthinking thinkers who can only cry: "Down with it! down with it!" and maintain that fine equipoise of perception which discerns truth in the midst of errors?

And is it not the glory of the Anglo-Catholic Communion that she has retained this fine discernment of things as a heritage from the first ages? She will not permit opinions to attain the dignity of propositions strictly *de fide*; individual doctors, however profound, do not speak for her or determine her faith, while formularies which enshrine local beliefs have no final authority in the statement of truth. Refusing to put disproportionate emphasis upon the fluctuating elements of opinion and order, she makes her courts the home of just as many types of men as stand together in the order of nature, if all be loyal to that which is unchangeable; and under the benediction of her outstretched hands, she shelters men who differ in the realm of the non-essential. For the same reason, she recognizes and approves a reverent spirit of inquiry into unadjudicated territory; for Christianity is a revealed system of spiritual recuperation, a method of gaining that spiritual cultivation which is necessary to entrance upon the beatific vision of God; but it is not a perfected philosophy, an exhaustive science of the universe. It is, we think, a part of such a system, in the purview of the Infinite Mind, but its relation thereto is not of its essence as it addresses the human mind. For us it is religion, not philosophy. Beyond the horizon are infinite blue expanses. This side of it, all is definite. The Church lets us dream of the former as we will; her obedient children accept the latter with implicit faith. She has no anathema for the venturesome when they do not trench upon the sacred precinct of the Faith. That limit invaded, toleration ceases. She has no charity for error, though she may have patience with errorists. Her faith, her polity, her spirit, her form, are not the bright but broken lights of a dissolving view, but fixed, final, immutable, things, having their reason in God. She declines to con-

sider that to be a legitimate development which insists that the oak having grown venerable among trees, must, therefore, be pronounced to have served his purpose, be shorn of his foliage, his limbs amputated, his trunk girdled, and his roots, grasping the earth like the fingers of a Titan, grubbed up to make room for some new kind of growth, which at best can have only its little mushroom day, and then die. There is reason at the basis of all true development. We do, no doubt, discover a law of progress in the history of the oak, but it is a law which led on from the acorn to the young tree, and from the young tree to the mature king of the forest, affording shade and shelter for the successive generations of men. The contents of the Catholic Faith are unchangeable—as fixed as that code of morals which is just as fully adapted to the regulation of human conduct, Godward and manward, now, as it was for the nomadic tribes who first heard its statutes while encamped beneath the burning summit of Sinai. Amid all the fluctuations of opinion, in which a merely naturalistic development has sometimes been mistaken for that growth of perception which is by the Holy Ghost unto the mind of the Corporate Whole, the Faith has stood unshaken. The subtlety of rationalistic pride, the fury of opposing religions, the wit and sophistry of genius, and even the sword of persecution, have attacked it, but, as nothing has been so assaulted, nothing has so triumphed.

It is this remarkable equipoise of attitude, this implicit confidence in eternal elements, which imparts a peculiar strength to our Church at the present time. All around us in the Protestant world we see the decadence of opinions which long received the homage due only to essential truth. The theological pencil is busy eliminating human factors from the credos of the 16th century, and many a mind is discovering with a kind of wild surprise that what to them is a new age is nothing other than our old age. This is a state of things of which we are now hearing only the first vespers. The matin-song of the great festival of deliverance is yet to burst in melody on our ears. A body which represents the majesty of things immutable, wholly tolerant in things indifferent, realizing to her sons the consistency of law with liberty, will have decisive influence in the new crystallizations which are to come. Many of the most thoughtful men of our day, neither ultra-protestant nor Roman in their tendencies, begin to perceive that there is a broad pathway of true Catholicity, from which these are deflections. They have grown weary of efforts to identify the novelties of 16th century thought with the gospel, and they discern a refuge from the doctrinal and ecclesiastical anarchy that are consequent upon those novelties, which is also a refuge from the despotism and bondage of Rome.

To the extent that we approve ourselves as faithful exponents of the discriminating tendency and opponents of the nihilistic tendency, we shall carry the treasures of the old age over into the new. But the Church must be true to her own genius, and adhere with Athanasian tenacity, with all the calm dignity of conscious strength, to that which was once for all delivered to the saints and to everything divine whereby that is symbolized, propagated, and expressed in the Christian life. "In quietness and in confidence shall be your strength."

This is a new age, but there have been new ages before, and it is not the first time that Anglo-Catholicity has confronted a time of upheaval and reconstruction. It was the story of the Anglican Reformation that the Church,

in rejecting the presumptuous authority of a foreign bishop, sought not to deprive herself of the heritage of her Catholic life. It was a reformation and not a revolution. That well-balanced sagacity which strongly characterizes her triumphed amidst the tempests of that turbulent period, though for a time they seemed to have well-nigh overwhelmed her. Three distinct lines of tendency are traceable throughout that epoch. There was a hyper-conservative spirit which turned back strongly to the domination which had been rejected, as though this were the only mode of saving the Church from anarchy, and perpetuating what were deemed essential privileges; a spirit which had to contend with the religious instincts of the nation, and with the national pride of an always independent people. On the other hand, a current of influence set in so strongly from other foreign sources, where reformation was distinctly revolution, that it was of the mercy of God that England did not break with antiquity, and by that most false step make the largest possible contribution to the re-establishment of papal authority. To the men of this school, it appeared that a new dispensation had set in at Geneva by virtue of which the former things were done away at the touch of the new dictator and pope. Contrasted with these radical tendencies, at the extreme right and left, was that to which was given of God the sublime task of conserving the true faith and polity, the genius and integrity of the Church of England, carefully guarding every link that united her with the faith and practice of the primitive ages and rejecting all error whether mediæval or modern. The nihilistic spirit which would pluck up everything, root and branch, was sternly met by the policy which discriminated between the tares and the wheat. True, the Church must be reformed but when once the destroying ivy and the parasitic growth of centuries were torn away, it was evident that there were beautiful walls and high arches, and finely-sculptured architraves and white altars, and heaven-pointing towers, which might be saved, and used to the glory of God and the salvation of souls; and they were saved. While gigantic forces were struggling to turn the Church back to error in one direction, or to turn her over to error in another direction, she maintained the integrity of that principle of discrimination upon which her reformation was conducted, and found a sufficient expression of the Faith in the Catholic creeds, and an adequate regimen in the emancipated government of the Catholic episcopate. And thus may it ever be!

Brethren, let us love more intelligently and therefore more deeply the Catholic Church which worships the Lord God in the English tongue. Let us love the Church which wears upon her bosom the jewels of creeds and Scriptures translated into that tongue. Let us love her solemn feasts and fasts, her quiet ways, her strong parental watch and care for souls.

Let us love her more and more for her stately dignity as she bends over our homes to bless us with the grace of God, for her matchless beauty of ministration to soul and body from the font to the tomb, and her remembrance of us beyond, for her sure heritage of offices and functions descended from the Lord, and for the treasures of grace she bears in the golden caskets of her sacraments. When we look with sons' eyes upon her stately walls, when our hearts are solemnized by the mystic silence of her chancels, when we see her upholding ancient truth with no defect of sympathy with the new age, when we see her rising to the majesty of her truest life where sin and suffering offer their boldest challenge, surely we must catch the Psalmist's enthusiasm, and exclaim: "If I forget thee, O Jerusalem, let my right hand forget her cunning!"

That Edward Randolph Welles loved the Church in this spirit no one can doubt. It was a quiet but most earnest love, and as the shadows of life's evening gathered about him, the music that wafted him over into eternal day, was the sublime hymn of Nicea's faith. Gladly through life he gave his strength to the Church of Nicea's faith: it was his strength in death. In quietness and in confidence he lived, in quietness and in confidence he died. May our last and be like his!

The Household.

CALENDAR—JANUARY, 1889.

- 6. THE EPIPHANY. White.
- 13. 1st Sunday after Epiphany. White.
- 20. 2d Sunday after Epiphany. Green.
- 25. CONVERSION OF ST. PAUL. White.
- 27. 3d Sunday after Epiphany. Green.

JANUARY.

O, the beginning of things!
Bright little springs in the mountains, from
which great rivers down flow;
The first pale pink of the roses; the first white
fall of the snow;
Babies, the beautiful darlings, dimpled and
winsome and dear;
The glow of the sky in the morning, and the
first new days of the year!

I love the beginning of things!
For then you feel stronger and braver; more
ready to climb and to try;
The old day of blunders is over, the time for
mistakes is gone by.
And somehow or other the future is fuller of
life and of cheer,
When a little maid peeps at the world through
the first new days of the year!

—Selected.

THE EPIPHANY.

BY E. O. P.

Thou that art the door of heaven,
Living bread in mercy given,
Brightness of the Father's face,
Everlasting Prince of Peace,
Precious pearl beyond all price,
Brightest star in all the skies;
Hail, Lord Jesus!

King and spouse of holy hearts,
Fount of love that ne'er departs,
Sweetest life and brightest day,
Truest faith and surest way
That leads onward to the blest
Sabbath of eternal rest;
Hail, Lord Jesus!

—Dean Alford.

The Feast of the Epiphany brings before us the manifestation of Christ to the Gentiles, who are symbolized in the Three Kings of the East. Their story as it comes from St. Matthew is a picture done in a few strong touches, and it clearly indicates their large faith who follow into a distant country the guidance of a star until at last they see it has stood over where lay the young Child Whom they are come to worship. "The kings of Tarshish and their isles" and they of "Arabia and Saba shall bring gifts," and their offerings are gold, frankincense, and myrrh.

In early art the angelic host attendant upon the Nativity are represented by three of their number, and one of them sings "Gloria be to God on high," another "Peace on earth," while the third has "Good will towards men." Some later pictures show a larger company of angels and these sing together. They may be seen crowned with olive as the symbol of peace, or holding olive branches in their hands. Floating over the heads of the Holy Child and His blessed Mother, or supporting Him, or from above throwing down roses of heavenly birth and covering Him with them, angels are the very atmosphere of the Bethlehem cave.

Legendary art has the saints Simon and Jude among those shepherds whose simple faith and rare promptitude led them at once "even unto Bethlehem," and as having "made known the saying which was told them concerning the Child," it has been well said of all that blessed company, they were "the first Apostles—Apostles of the Sacred Infancy." *La Notte*,* by Correggio, has the adoration of the shepherds, an incident of the Nativity, and to any who may see them kneeling with their humble offerings to the Infant Christ this should be a very helpful part of a picture that has many lessons. Some of these lessons are simply and sweetly rendered in a word picture of C.G. Rosetti's, and it is a favorite with so many that a part may be sure of welcome here.

In the bleak mid-winter,
A stable-place sufficed
The Lord God Almighty
Jesus Christ.

* Dresden Gallery.

Enough for Him Whom cherubim
Worship night and day,
A breastful of milk
And a manger full of hay;
Enough for Him Whom angels
Fall down before,
The ox and ass and camel
Which adore.

Angels and archangels
May have gathered there,
Cherubim and seraphim
Throng'd the air,
But only His Mother
In her maiden bliss
Worshiped her Beloved
With a kiss.

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb,
If I were a wise man
I would do my part,—
Yet what can I give Him?
Give my heart.

It were hard to say whether Correggio's composition be not rather a poem having various parts. Or it is music, and that pictured blaze of light which radiates from the Heavenly Babe uplifting heart and mind to the blessed country "where music is light out of Thee," shall be good help to a practical rendering of our Ascension Day collect. The cave is filled with the glorious shining, and art here makes very real to us as seeing those first worshipers, "they need no candle, neither light of the sun."

Raphael, the Caracci, Titian, all have given the adoration of the shepherds, but mostly their treatment places it in the background of the Nativity. Perhaps the happiest rendering is in compositions which show the Magi on one side approaching the Infant King, and the shepherds advancing from an opposite direction.

An early commentary on St. Matthew's gospel says of the star in its first appearance to the Wise Men, it was in the form of a child holding a cross or sceptre, and it is thus represented in fresco by Taddeo Gaddi.



THE STAR (LIKE A CHILD) APPEARING TO THE WISE MEN.—Taddeo Gaddi.

The earliest representations gave only the Scripture facts concerning the Gentile kings, often omitting even the star, and these were done in bas-relief on the Christian sarcophagi of the third and fourth centuries. Instances are now in the Vatican and at Ravenna. To the fifth and sixth centuries belong certain representations in mosaic.

The Eastern Church—more particularly one branch of it, early accepted the number of the Magi as twelve, but generally they are thought to have been three, and that we have names for them,—Melchior, Jaspas (sometimes it is Caspar), and Balthazar—has been attributed to the Venerable Bede, although the first work of art with which these names appear is some four centuries later, 1166. It is a church door-way sculpture at Pistoia. St. Joseph is not present in the early pictures which treat the adoration of the Magi as a separate event, and this accords with the most ancient tradition concerning it, but more honor is paid to the good foster-father in the fourteenth century,

Simple, patient, pure and good,
Calm of soul and mild of mood,
In his placid solitude
Hidden with God!

All earth's wise, in pride elate
Overlook his meek estate,
Yet was ever king so great?
Hidden with God!

He is rarely omitted in the fifteenth century compositions, nor afterwards. Standing behind the Virgin's chair he is sometimes seen as treasurer of the royal gifts presented to the Holy Child, or he clasps hands with one of the Magi, or is embraced by one of them.



THE ADORATION OF THE THREE KINGS. RELIEF FROM PISANO'S PULPIT IN THE CATHEDRAL OF PISA.

The superb pulpit of the Baptistery at Pisa has in relief upon its sides, five scenes from the life of our Lord, and one of them is the adoration of the Three Kings. The date of these sculptures is 1260, and the artist was the great Nicola Pisano. Their setting in the marble structure is amid seven pillars which rest upon lions and other figures and are united by Gothic trefoil arches. In bold relief on the keystone of the arches are figures of prophets and of evangelists. The same scenes by the same artist, this time assisted by his sons and others, are repeated six years later in bas-relief on the pulpit of the Siena Cathedral, and they are regarded as expressing a still more fervent spirit than is in Pisano's earlier work. Returning to the Baptistery pulpit, the figures as given in the illustration tell their own story.

Jasper and Melchior kneel as offering to our Lord themselves with their respective presents of gold to Him as King, and of frankincense which means prayers to Him as Priest. Balthazar who as an Ethiopian is black, stands waiting with his oblation which is myrrh—its mystic meaning, sacrifice. Different versions of the old legend however, assign the gifts differently, and although usually it is the dusky king whom we see as youngest, it is not always so. St. Joseph here stands contemplatively behind the blessed Mother who is seated, holding her Divine Son, and an angel also is standing in attendance. The Eastern monarchs now—

Have knelt in Bethlehem! The Everlasting Child
They saw upon His mother's lap, earth's Monarch meek and mild;
His little feet, with Mary's leave, they pressed with loving kiss—
Oh what were thrones! oh, what were crowns! to such a joy as this!
One little sight of Jesus was enough for many years,
One look at Him their stay and staff in the dismal vale of tears.

The Virgin's precious gift to the royal sages ere they left Bethlehem, one of the swaddling bands which she had wrapped about her Sacred Babe; again, that forty years after their Bethlehem visit they received Baptism of St. Thomas during his apostolic service in India—these are the only touches of the lovely old legends allowed by the space here. A painting by Taddeo Gaddi, in the Baroncelli chapel at Florence,

gives the Baptism of the Magi.

In the Minster at Berne are tapestries, which should have mention as preserving wonderfully beautiful compositions, among them an especially well executed adoration of the three kings done in the style of the Van Eyck school. A fifteenth century series of tapestries, Flemish productions, are in the Royal Palace at Madrid and include another of these "Adorations."

The very word "Epiphany," the appearing of Him Who is the Light of the world, is full of poetry, and its application extends far beyond the one event of Christ's mani-

festation to the Gentiles, a feast which also is called the Feast of Lights, and again, the Feast of the Kings. We may note how the poetry of this word runs into the day's collect, which in its Latin form (written in the sixth century) uses the original of our *contemplate*. Attention has been called to the fact that in its origin it was an augur's word, one for astrologers or soothsayers. The English translation has indeed lost this word of reference to the stars but the idea is preserved. And shall there be a poem more perfectly adapted to the Epiphany or more truly a picture than is our *Benedictus*, the song of Zacharias, whose own name ("God hath remembered") is poetry? "The day-spring from on high hath visited us; to give light to them which sit in darkness, and in the shadow of death; and to guide our feet into the way of peace."

—Dean Goulburn.

A LITTLE girl's modest request to Santa Claus is embodied in the following letter: *Dear Santa Claus*:—If you will only bring me some things I want very much, I shall be so happy. 1. A lady or baby doll with full wardrobe; 2. A gold bracelet; 3. A ring with any kind of stone in it; 4. A nice little watch that will keep time; 5. Some money; 6. A pretty dress for best; 7. A pony; 8. A collar pin; 9. A pair of kid gloves; 10. A pair of toe slippers; 11. A new winter hat; 12. An autograph album. 13. A glove case; 14. Some pretty ribbon for my neck.

DURING the cold weather every kind-hearted man who owns a horse will provide his animal with a comfortable blanket, both for stable wear and for covering when hitched out of doors. Nor is it a matter of kindness of heart alone, but is really a matter of economy with the owner of the horse. An animal which is kept comfortably blanketed will keep in good condition and come out in the spring in better condition for hard work, on less feed than one that is afforded none but its natural protection. The cost of the blanket will be more than saved in the feed, besides adding to the physical comfort and appearance of the beast. When purchasing blankets it is an object to get the best for your money, and the cheapest are not always those that cost least at the start. A good blanket, which will prove durable and last, is the cheapest in the end.

BERTRAM BERNARD.

BY A TEXAS MISSIONARY.

IX.

Slowly did Miss Dayton recover from her sickness, and here a great work was accomplished. Lillie was the chosen instrument. Often did the invalid ply her with hard questions, but Lillie gave answer with that truthful simplicity which wins. "I cannot understand the existence of God," remarked she one morning. "Neither can I," said Lillie, "but I believe it; there are so many things we cannot comprehend, my dear. Take this rose which I have just plucked; it is very simple, and yet you cannot produce one just like it. Look at the sun, produce one if you can; you cannot make the rain fall, or cease falling; you must confess that they are all mysteries."

"But, Lillie, do you really believe that God created the world in six days?"

"That, my dear, is a very small matter, about which some so called wise men make much ado. It does not matter to me, if the term 'days' means just the same as days with us or a long period of time. I believe that with God all things are possible. It does not concern my salvation. All things had a beginning. 'In the beginning God created.' Accept any theory you please, a cloud, a mist, an atom, yet there must have been a Creator; all things were made by Him."

"Do you believe in Noah's ark, Lillie?"

"Why not?"

"Well, Lillie, you surely don't believe that animals, two of every kind, creeping things, everything, could be gotten into the ark. I can't believe that."

"Why not? It is true some have doubted it. Dr. Colenso, the great mathematician, did not believe it; wrote a book against it; and yet, when the full measure of the ark was taken into account, it was discovered to be of ample size. Other works contain accounts of the ark and the deluge beside the Bible, and there is hardly a debased tribe but has some legendary stories about the ark and the deluge. And, to show the wisdom of the form of the ark, our best shir-builders today are commending that style of vessel for safety and speed."

"Lillie, I fear I shall never have the firm faith you have. But you know that Tom and I are to be married before our dear old friend leaves us. I want to make Tom a good wife. I wish to have some of these doubts of mine put to rest. I ought to be baptized before I am married. My husband must believe as I do, or I must be with him. I have seen enough of mixed marriages. My father was nothing, my mother a 'Free Lighter.' Hardly any of my kin had any settled religion."

"My dear, I am glad to hear you talk so. Certain things do concern our salvation, and certain things do not. When you come to Holy Baptism you will not be asked anything about the flood, the rivers, trees, birds, or animals, mentioned in the Bible; neither will you be asked if you believe in predestination, the witness of the Spirit in conversion, nor in the Thirty-nine Articles. But you will be asked if you believe all the articles of the Christian Faith as contained in the Apostles' Creed. The Church demands no more, and you have no right to believe anything less. The Apostles' Creed is a brief summary of all that a Christian needs to know. Mr. Riddleton, my father,

and the Judge, were conversing last night on the danger of mixed marriages, and said that while there are exceptions to all rules, and some have turned out well, yet at the best they were one-sided affairs, and most dangerous; that next to marrying an ungodly man or one immoral or drunken, came, in their opinion, a mixed marriage—so much unhappiness was caused. The case often is that both settle down indifferent to all Christian training. Children grow up not baptized, not even sent to Sunday school; left to choose for themselves, and finally do not choose at all."

"Lillie," remarked Miss Dayton, "what did Mr. Riddleton mean last Sunday in his sermon about the two natures of Christ?"

"Mr. Riddleton wished to impress on the people that our Blessed Lord has two natures, that of God and that of man. Some deny this, and say that He was only a great and good man. The subject is full of interest to you. It is very easy to understand, and I am sure Mr. Riddleton will gladly instruct you. It concerns the very foundation of our faith. You must remember that Mr. Riddleton stated that all the sectarian bodies were founded upon some neglected, or almost forgotten, truths held by the Catholic Church. He also stated that the Church gave us the Bible, and I oftentimes think when I hear good people say how much they love the Bible, what a pity they don't know that the Church gave them that blessed Book, and learn to love her holy ways."

Miss Dayton had several interviews with Mr. Riddleton. He gave her a course of reading, for being a girl of more than ordinary capacity, it was wise for her not only to pray, which she did, and seek counsel from the good priest, but to read. The books which she studied were the Holy Bible, the Prayer Book, the Trinity Catechism, "First Principles" by Bishop Thompson, Bishop Kip's "Double Witness," "Blunt's Household Theology," "Little's Reasons," and "Which is the Church?" Fully convinced at the last, gradually growing of a more contented mind, taking more interest in the services, joining in the Psalms, responses, and Creed, she felt that her greatest pleasure was to learn more and more, and all that she needed was to have a final interview with Mr. Riddleton, and to be baptized. This occurred on the Saturday evening before the last Sunday Mr. Riddleton was to spend in Greenwood. Earnestly did he counsel her, pray with and for her. In tears she left the room, in tears of joy at the prospect of being enrolled as Christ's soldier and servant. The Baptism was arranged to be on the following morning at the close of Morning Prayer.

A bright sun, a clear sky, a pleasant, southern breeze, fairly describes the weather. The open prairie on the edge of town was a beautiful sight, peculiar to spring in Texas. Looking from his window on his last Sunday morning in Greenwood, the good priest was led to lift up his heart in the Psalm, "Praise the Lord, O my soul, and forget not all his benefits." The old gentleman had so won all hearts in his wanderings from house to house, or store to store, that by common consent it was resolved that on that day no stores should be open, and that all should, if possible, go to church to hear once more one whom they never expected to hear or see again in this life.

The day commenced with an early celebration of the Holy Communion.

Mr. Riddleton had instructed the people that such was the proper way to begin the Lord's Day; that if any in truth wanted Holy Communion they would not be too lazy to get up and go to Church to receive it; that people justly complained of the services being so long; that the three separate services together was not the intention of the Church; lastly, that he himself was physically unable to conduct long services of two or three hours. Such was hardly necessary, for in truth all loved the good man dearly, and whatever he said was law. A devout congregation attended; all the communicants and some strangers. Mrs. Jones was there, but in a far different spirit than before, quiet and humble, ready to worship and to adore her Lord and Master, trustingly offering her whole heart in His loving service.

Lillie and Miss Dayton had prepared the altar. On the retable were placed, for the first time, the proper ornaments—a large silver cross, a memorial to Fred. Johnson from his fellow workmen, a pair of silver candlesticks, with candles lighted, the gift of Mrs. Jones, in affectionate remembrance of Mr. Riddleton's visit; a pair of silver vases, the gift of Tom and Dick Bernard. Mr. Riddleton gave a large altar service book, which had been presented to him on the day of his ordination to the priesthood.

Solemn and grand was this service. All felt that it was good to be there. The music was simple and plain, just as music should be at Holy Communion. As the communicants moved to the altar, Tom, Dick, and Lillie Bernard, aided by other voices, sang softly the beautiful hymn, "Behold the Lamb of God." During the ablutions, the *Nunc Dimittis* was rendered, and, after silent prayer, all retired. The offering was taken by the Judge. It was large, but, strange to say, a packet was slipped in without the Judge discovering who did it. The packet contained a necklace of diamonds.

At the close of Morning Prayer, after the singing of the hymn, "Soldiers of Christ, arise," Miss Dayton came forward for Baptism. Some conversation had taken place between her and Mr. Riddleton as to her name. She had been known as Missouri Dayton. Mr. Riddleton explained that Missouri was not a Christian name. He told her what the real meaning of a Christian name was; that it was wrong for people to name their children after States, rivers, birds, flowers, countries, or even letters. She chose the name Agnes.

The night service was attended by a large number of persons, many of whom had not darkened the doors of a church for years. At this service, if possible, Mr. Riddleton was more devout and earnest than ever before. The chancel steps were crowded. Seats were given to women and children, men standing the whole time. The text for the last sermon was, "Surely I come quickly—even so come, Lord Jesus, amen." Eloquently did he tell of the duty of being duly prepared for not only death, but for judgment; and that our constant prayer should be that, when the sign appeared in the sky, we should be ready to welcome our dear Lord and Master. The hymn, "O, Paradise," was sung, then the blessing, and the crowd slowly retired. Thus passed away a very happy Sunday, a Sunday indeed and in truth; a real Sabbath of rest to all in Greenwood. On returning to Mr. Bernard's residence, plans were matured for the week. The marriage was to take place on Wednesday, and

the bride and groom were to travel with Mr. Riddleton as far as Sunnydale, and then they were to take a trip to Europe. The Judge also decided to journey with them as far as New York.

CHRISTMAS IN A WEST COUNTRY VILLAGE.

BY ALICE KING.

Christmas in a large town is a very old, threadbare, subject indeed. Everyone knows the shop windows full of Christmas cards, and the fat turkeys and geese adorned with sprigs of holly, and the tiny bits of mistletoe for which such vast prices are paid. Every one knows the regulation Christmas party, with its huge store of preparations for tomorrow's indigestion, and its pale jokes, at which we laugh according to custom and rule. Few, however, know what Christmas is like in a retired west country village, where instead of gas there is brilliant, frosty, starlight; where the one little Christmas treat which the simple folk are able to afford themselves is a spoonful of Devonshire cream to eat with their solid slices of not too rich plum pudding; where evergreens are not bought by the bunch, but brought into every house by the armful, and with them, are treasures of soft, velvet-like, moss, verdant as in spring time, and fit to decorate the reception-room of a prince, all gathered from the deep, sheltered, neighboring lane, where the keenest east wind is powerless to touch or blight.

There linger many strange, old-world, Christmas customs and superstitions in our west country village. There is not a farmer who would fail, on Christmas morning, to give every animal on the farm a double share of food. If this were not done, popular belief says that the farmer would have no luck in the coming year. His ewes would all lose their lambs; his crops would all be a failure; all the eggs in the poultry-house would be addled; he would have no success with his cattle at fair or auction.

The festival of the Epiphany is still called Old Christmas Day among our people, and is still observed by them with great reverence. They regard it as little short of a sin to use a horse on that day, and they had rather cut their hands off than do the smallest bit of manual work upon it. They spend it as a grand holiday, going about to one another's houses in their best clothes, and generally making it the period for family gatherings and social meetings. There is a singular, pretty, superstition prevalent in our village concerning the eve of the Epiphany, and firmly believed in by many of our own people; they say that if we could spend that night in the cow-shed of one of the farms on the borders of Exmoor, we should behold the following sight: We should see the "Master Bullock," as the finest and strongest beast of the herd is always called in the west country, precisely as the clock strikes midnight, make three solemn inclinations with his head, uttering each time a soft, low, sound, and then go down prostrate on his knees before the manger.

The people of our west country villages have another curious folly credited among them. They say that on the night of Christmas Eve every animal is endowed with the power of speech, and with a prophetic faculty, which makes them able to foresee and discuss whatever is going to happen to themselves and their owners during the coming

year. It is, however, regarded as very unlucky for any human being to listen to their conversations, or even catch a word of it; if any one tries to do so he is quite certain to meet with some fearful mischance in the course of the twelve months between this Christmas and the next; thus it comes to pass that no west country man or woman will ever enter the cow-shed or stable after dark on Christmas Eve.

On Christmas Day a west country girl will sometimes be seen wearing on her breast the strange ornament of a withered rose. If we stop her, and ask her what this remarkable adornment means, she blushes, and hurries away from us in silent confusion. The next old granny, however, that you meet, will tell you the meaning of the phenomenon quickly enough, if you like to ask her. She will inform you that this girl has a lover who is very bashful, and has not as yet declared his affection; he will be sure, however, to do it to-day, for that rose which the girl wears was gathered on Midsummer Day at noon, and if a maiden plucks a rose on Midsummer Day at noon, and keeps it till Christmas Day, and then wears it to church stuck prominently in her bosom, the man who is to be her future husband is quite sure to come and take it from its resting-place and make her an offer of marriage.

The west country folk have a second extraordinary saying concerning Midsummer Day and Christmas Day, besides that just mentioned about the rose. If any one does not hear the cuckoo in the spring-time before Midsummer Day, he or she proceeds calmly at once to write his or her own epitaph, to make a will, and otherwise to prepare for going out of the world in a decent and orderly fashion. Those who do not hear the note of the cuckoo before Midsummer Day are quite certain, according to west country people, to die before the Christmas bells are chiming in the land.

On Christmas evening we are certain in our west country village, to hear a sound of music outside the window. It is a not inharmonious mixture of instrumental and vocal tones, albeit the instruments are somewhat loud and shrill and the melody has a long, peculiar, indescribable, swing about it, such as has decidedly nothing to do with classical music, or ballad music, or any other music that is spoken of in ordinary society. We look out and see standing in the dimness an indistinct band of figures, faintly lit up by two or three lanterns that they carry. These are the Christmas carol singers, and they are singing one of those old-fashioned west country Christmas carols, the words and tunes of which carry us far back into the middle ages, they are both so quaint and so unlike anything belonging to the nineteenth century.

Not very many years ago the carol singers were always, in our west country village, followed by the Christmas mummers. These did not remain outside, but were invited into the warm, brightly lit, farm kitchen to amuse the company assembled there keeping Christmas holiday. They wore dresses made of the most singularly combined odds and ends of old finery, and were at once a picturesque and a grotesque group. There were always the same characters represented there: St. George, who always got the best of it, and the Turkish knight who always got the worst of it, and the fair princess, inevitably a boy whose legs showed under his petticoats, whose smiles they both desired, and old Father Christmas

and a few supernumeraries, whose exact personalities were generally interpreted according to the fancy of the beholder. These mummers have disappeared of late years almost entirely, though they may still now and then be seen in very remote west country regions.

The brightest day in all the Christmas holidays in our west country village is the day of our grand Christmas party, which embraces, in its voluminous proportions, such a vast variety. There are rough men behaving here like polished gentlemen; there are girls, whose lithe figures, and graceful carriage, and brilliant complexions, painted with no subtle cosmetic, but with the brisk brush of the hill country breeze, would do honor to the Queen's drawing-room, though the normal employment of their hands is churning thick Devonshire cream into yellow butter; there are village grandfathers and grannies whose wrinkled faces during the whole evening are in a ceaseless pucker of delight; there are old Bible class pupils from distant cities where they are in good thriving situations; dresses with many a little bit of new-fashioned finery in the way of brightly tinted male necktie or female collarette, there are little children fitting hither and thither like fairies, but arrayed in very unfairy-like costumes, in the plain print, often faded, frocks, of the little ones of the neat, but hard-worked, hard-living, poor.

At our west country village party there is no grandly spread supper-table, but there is a well provided tea, at which the chief delicacy, and the one in highest favor with all the guests, is a thick slice of bread covered with a still thicker layer of preserve, and crowned with a mass of cream, that indispensable part of all good cheer in West Somerset and in Devon, which truly may be spoken of in the superlative, and called, what it is, the thickest of the three. There is not much talking during the meal, our village folks never do talk much when they are engaged in the serious employment of eating and drinking, but as soon as it is over, tongues begin to move briskly, for now the brightest wonder of the evening is at hand.

What is that flashing and glittering at the further end of the large room, like a Christmas constellation come down to do honor to our Christmas party? It is an immense Christmas tree, laden with presents so numerous and varied that description literally fails when we seek to catalogue them. One instance will suffice to show how different they are from the prizes found on Christmas trees in general. The top of the tree bears up an immense loaf of the most gigantic proportions, the present of the village baker, and decked with many sprigs of glistening holly.

Such are a few of the characteristics of Christmas in a west country village. —The Rock

LETTERS TO THE EDITOR.

"RAYMOND KERSHAW."

To the Editor of The Living Church:

Pray publish far and wide, in your columns, that the book of books for our people to get at this time is "Raymond Kershaw," by Mrs. Maria McIntosh Cox. I have just read it, and feel that I must say this; and many, I am sure, will thank me for it. These are "perilous times," dreadful books are now insidiously and seductively poisoning our young people's minds and souls. The evil spirit of the time, disguised indeed as an angel of light, is in this

wise and novel way endeavoring to undermine Christianity, and to substitute instead, Unitarianism, or Humanitarianism (*pur et simple*), or even outright infidelity. "Raymond Kershaw" is the perfect and sufficient antidote, I think. It does not, it is true, enter the arena of controversial effort to this end, it neither attacks nor defends, it knows and cares naught for these things, indeed; it simply, as a most charming and delightful story of ordinary life, written with exquisite taste and feeling, exhibits the exceeding beauty, truth, and power of our holy religion, and shows its actual necessity in real life. And in this modest, Christ-like, way it thus answers and resolves and silences doubts and questionings as to the great problems, by simply portraying true life, life lived as our Creator evidently intended it to be lived, in order to ensure the highest good and comfort and success here, and to fully and certainly fit us for death, and parting, and the great Beyond. I deem it a duty, Mr. Editor, to earnestly recommend to all Churchmen, this pure, and noble, and Churchly book.

T. H. L.

FROM AN AGED CONVERT.

To the Editor of The Living Church:

In moving to this place from Ohio, I passed through Chicago and called at your place of business in order to see you and take you by the hand, but you were absent. I wanted to express my delight in reading your paper, THE LIVING CHURCH.

I approve of all you say in that paper and believe you are doing a great work for God and His Church. I was 73 years old last September; born in Glasgow, Scotland, in the year 1815, where Presbyterianism rules, I might say, supreme. About five years ago my eyes opened to the beauty of the Episcopal service, my prejudices against the Prayer Book were removed, and I now take great delight in bowing down and kneeling before the Lord in this house, and am happy in this posture in offering up praise and prayer to Almighty God. Such happiness I never had in the Presbyterian Church, sitting in my seat while the minister stood up and made a long prayer. It makes me happy also, the thought that this is God's Church that has come down to us from the holy Apostles, and I can truly say from my heart: "Beyond my highest joys I prize her heavenly ways." It grieves me to see and hear some of her teachers that remain within her walls, speak against her claims. Before they cast stones and dirt, as Shimei did at David when fleeing for his life from his own son, why don't they come out and then shake off the dust of their feet? Sirs, when you revile the Church, come out and take the seat of the scornful and then vent your wrath. Do not do this and at the same time profess to love her.

I am impressed to write these words for these brethren have wounded my spirit in what they said against the Church and her orders at the Louisville Congress, and I hope and pray God will bring them to repentance.

MATT. W. KING.

Santa Rosa, Cal.

"THE PASSING BELL."

To the Editor of The Living Church:

Your edition of December 15th, contains a notice of the custom of the tolling of the bell of St. Sepulchre, Holborn, London, on the occasion of the execution of a person in Newgate. It appears that the question has been raised whether this old custom should be continued.

I presume this is, without doubt, the only instance in London, of the continuous compliance with the ancient usage of "the Passing Bell."

For the edification of those of your young readers who never heard of "the Passing Bell," it may not be amiss to give a short notice of the origin of that Catholic custom. It may perchance lead some of the lay delegates to contemplate, in other matters, the thoughtfulness and beneficence of the Catholic Church in all her customs as well as her ritual, and to be more cautious in the attempt to improve the Book of Common Prayer and Rites and Ceremonies of the Church.

Our Blessed Lord, when His life was passing away, cried out to His Father: "Into Thy hands I commend my spirit." His first martyr, St. Stephen, also, at his death, commended his soul into the hands of his Redeemer. Accordingly, in succeeding ages, the Church has always observed the same religious rite.

For this reason, because there are but few who, at the instant of departure, are able to implore this protection for themselves, therefore the Church, in imitation of the saints of former ages (*Possidon in vita*, August, C. 31), calls in the parish priest, and others who are at hand, to assist their brother in his last extremity. In order to this the Church directs, that when any is passing out of this life, a bell shall be tolled, and the priest shall not then be slack to do his last duty (Canon LXVII). I note that in England, in 1848, the "Passing Bell" was generally disused, and only the short peal continued, which the canon orders to be rung after the person's death.

The "Passing Bell" was certainly of much more use, to give notice to all within the sound of it, to put up their last and most affectionate prayer for their dying neighbor, and to help their friends in those extremities which they themselves must assuredly one day feel. It is requisite that the priest should therefore constantly be sent for, when these agonies approach, that so, by the use of this excellent composure, he may assist the dying soul in its flight to God, and alarm the living by such an example of mortality.

GEORGE C. SCHAEFFER.

Washington City, St. Thomas' Day, '88.

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

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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*.

THE WISE MEN FROM THE EAST.

Of all the legends circling around Christmas time, that which embellishes the New Testament account of the wise men from the East is one of the most curious. In the original Greek of St. Matthew's gospel these wise men are termed magi. They visited the infant Saviour with precious offerings, but the romantic influences fostered in monasteries were not content to leave the unadorned statement alone. The Scriptures, for instance, nowhere inform us that the wise men were kings, or that their number was restricted to three. The legend changes the magi into kings, however; confers names upon them and gives a detailed description of their stature and the nature of their offerings. The shortest of them was Melchior, King of Nubia, who presented a gift of gold. Then came Balthazar, King of Chaldea, a man of ordinary stature, who offered incense. The third was Jaspas, King of Tarshish, a giant Ethiopian, who brought with him some myrrh. They all came "with many rich ornaments belonging to kings' array, and also with mules, camels, and horses, loaded with great treasure, and with a multitude of people," to do homage to the Saviour, who was "then a little child of thirteen dayes olde." The barbaric pomp of this legend made it a great favorite with mediæval artists. Van Eyck, Durer and the German schools were particularly fond of the theme. Rubens especially delighted in it. The bodies of the magi were said to be deposited in the cathedral of Cologne. The citizens of that place therefore distinguished their shield of arms by three crowns only, and designated the magi as the three kings of Cologne. It is said that the Empress Helena, mother of Constantine the Great, discovered the first place of burial of these magi, in the far East. She removed the bodies thence to Constantinople, where they remained in the church of St. Sophia. The Emperor Emanuel subsequently allowed Eustorgius, Bishop of Milan, to transfer them to the cathedral in the latter city. In 1164, when the Emperor Frederick conquered Milan, he gave the relics to Raynuldus, Archbishop of Cologne. Thus, it is said, Cologne became their final resting place. Philip von Heinsberg placed them in a magnificent reliquary, enriched with gems and enamels. This still remains in its marble shrine in the cathedral, one of the chief wonders of the whole pile, and the principal "sight" in Cologne. A heavy fee is exacted for opening the doors of the chapel, which is then lighted with lamps, producing a dazzling effect upon the mass of jewelled and gilded sculpture. In the centre are to be seen three skulls, said to be those of the magi. They are enveloped in velvet and decorated with embroidery and jewels. Unfortunately their authenticity cannot be proved. But faith, like the muscular system, grows by being exercised, and the more faith a man has the more he is likely to have. Of course these skulls themselves became an object of superstition. Any article that touched them became an amulet against sorcery or sudden death. The names of the magi were engraved on girdles, garters, and finger rings, which thus acted like talismans. Other names, however, have been bestowed on the magi besides those mentioned. They were known as Apellius, Amerus, and Damascus; as Megalath, Galgalath, and Sarasin, and again as Ator, Sator, and Peratoras.

OPINIONS OF THE PRESS

The North East.

THE CHURCH CONGRESS - The Church Congress held at Buffalo on Nov. 20th, seems to have differed very little from its predecessors in the American Church. The reports of the speeches and written addresses are not especially interesting, and the attendance was by no means encouraging. It is a pity that such gatherings as these should not have some more definite aim toward the extension of true Church teaching. In many places the Church is judged of by these irresponsible congresses, and the result is not favorable to its catholicity. A remark-

able contrast is noticed in this respect between the Church congresses held in this country and those held in England. In Manchester, in the midst of a busy manufacturing town, vast multitudes attended the meetings, and the largest halls were chosen for the working-men's meetings and were packed, night after night, almost to suffocation. The subjects discussed were those of practical value to the Church, and those who listened must have been more than ever impressed with the Church's power and strength.

Southern Ohio Church Chronicle.

BASIS OF REPRESENTATION. - The Church Review for October has another article from the pen of Prof. Lawrence, in favor of an organic change in the structure of the American Church, by changing the representation from dioceses to the number of communicants. It concludes with the revolutionary cry: "Agitate! agitate! agitate!" If agitation be the end sought after, it will accomplish itself; but if the end be the organic change in the constitution of the Church, it would seem to be ink-wasted. It seems scarcely possible that the numerous though smaller dioceses would ever vote to disfranchise themselves; and besides, whatever of inequality there may be at present, it is constantly changing. At present the seaboard States may have more communicants and more money than the interior or Western States; but every decade marks a change of the relative proportions. The seaboard must become relatively less in Church and State with each succeeding census. A representation founded on numbers of communicants would need a new adjustment at every General Convention.

The Standard of the Cross.

ARCHDEACONS. - The Rev. Elvin K. Smith, in an essay on "Archdeacons," read at a meeting of the Archdeaconry of New Brunswick, N. J., takes the ground that the name must indicate something very different in America from the English title and office; that "Dean" is a title of wide application, and would answer as well; but that America is capable, so to speak, of growing up to the larger or higher-sounding title. To put the fullest possible life and power into the office, the essay commends the measures proposed in the diocese of Chicago: that the archdeacon shall be a general missionary, representing for missionary work the episcopal authority and the Board of Missions, having the right to supervise all missions, and to visit in all parishes as he may arrange with their rectors. Where there are more archdeacons than one in a diocese, they should be united under one missionary board. The archdeacon should be elected for a term of years out of nominations made by the Bishop. The laity should be obliged, as deputies to convention, to assume responsibility for missions. For such important duties as these, the general missionary of a diocese must needs be an able man, and should have a good salary and be liberally supported in every way. This is the plan to which the Church must come if her work is to increase; the plan which would hasten her growth. Our bishops do very well as general missionaries so long as their strength and courage last; but it is not strange that after a few years of such work, they either break down, or get disheartened by the prospect of a life-long journeying.

PERSONAL MENTION.

The Rev. Chas. T. Mason's address is 316 South 21st, Philadelphia. The Rev. Joseph M. Francis, having resigned the rectorship of St. Luke's church, Whitewater, Wis., should be addressed in care of the Rev. A. R. Morris, Tokio, Japan. The Rev. William V. Tunnell is still to be addressed, St. Augustine's Mission, Brooklyn, N. Y. The Rev. John Anketell, A. M., is in charge of Trinity church, Tilton, New Hampshire. The Rev. J. H. Jenkins, for many years rector of Trinity church, Marshall, Texas, has accepted a call to St. Luke's parish, Whitewater, Wis., and desires to be addressed accordingly. The Rev. Wm. Emott Maison has resigned the assistantship of St. John's church, Jersey City Heights. He has accepted the charge of St. James' church, Goshen, Orange Co., N. Y., and will enter upon his duties there Jan. 1st, 1899.

TO CORRESPONDENTS.

EDWIN HUCKINS. - We cannot give you the date of the famine. There was a great earthquake in Zante, 1849. H. - The sign is simply one of abbreviation. It has no significance. THOS SMITH. - The clergyman who came to his

death in a snowdrift in Scotland last winter, was the Rev. A. H. Mackonochie, the former vicar of St. Alban's, Holborn.

OBITUARY.

BATEN. - Entered into eternal rest on December 26, 1888, at his residence in Irving Park, Cook county, Ill. John H. Baten, in the 63rd year of his age. May perpetual light shine upon him.

ACKNOWLEDGEMENTS.

THE Ladies' Guild of St. Paul's church, East Las Vegas, New Mexico, and myself return our hearty thanks to all those ladies who sent us many useful beautiful articles for our recent bazaar, which proved a gratifying success; but we still need several hundred dollars before the new church is finished. REV. F. B. COSSITT, M. A., Priest-in-charge.

FURTHER sums received for Pere Vilatte's church are as follows: Anon. Boston, \$1; W. Newton Mass., \$1; Mrs. Mc L. \$1; Isabel G. Eaton, \$1; Wm. West, \$1.

THE CHINESE CHURCH LEAGUE.

Amount previously acknowledged, \$655.25. E. S. Holloway, Philadelphia, \$1; O. C. Lock Haven, P. \$1; K. \$1; T. \$1; a friend, \$1; the Rev. Dr. Gray, Racine, Wis., \$24.35; "the First Fruits" through the Rev. J. P. Norman, Monongahela, Pa., \$3; John S. Gibbons, Denver, Col., \$1; J. F. Bomes, Knoxville, Ill., \$2; A. C. S. M., \$2; St. Luke's S. S. Scranton Pa., \$5 10; A. G., \$1; church of House of Prayer, Lowell, Mass., \$10; Miss Susie Morse, Benkleman, Neb., \$1; Grace church, Cleveland, O., \$2 60; Mr. and Mrs. B. R. Tenney, Poughkeepsie, 90c; church of the Epiphany, Los Angeles, Cal., \$2; Mrs. E. G. Westervelt, Bridgeboro, N. J., \$10; Julia, Chase, Boston, Mass., \$5; Sarah L. Brewer, Ellenville, N. Y., \$1; stamps for Chinese Churchman, 20c Total \$80.65; Total received to December, 26, 1888, \$735.93. P. S. - Too late for remitting with above, \$1, Mrs. J. S. 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 De Koven 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. SMYTHIE, A. M., PROF. ALLAN A. BIRLSON, Delafield, Wis.

APPEALS GENERAL CLERGY RELIEF.

In discharging the duty assigned them by the General Convention, the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen are again under the necessity of stating to the Church at large the condition of the fund of which they are the appointed almoners. Its general character, including the entire Church, authorizes the appeal to every parish and diocese; and its beneficiaries are from every section of the Church. It responds to these claims so far as its limited means will permit, and the Trustees feel that they cannot emphasize too strongly the need of those who look to this source of relief, because there is no other to which they can apply.

A large number of parishes have made special offerings, and individuals have nobly responded to former appeals. But with a list of one hundred and forty-two beneficiaries, it is difficult to meet even the frugal annuities appropriated to each. The largest sum given to any one person is \$100, and to many of our beneficiaries the annuity is even less than this.

Small as such a sum may seem to those who are blessed with an abundance of this world's goods, it is nevertheless large to the recipients in the partial relief it brings from the pressure of actual want. If the particulars of each case were known to the Church as they are to the almoners of the fund, they would constitute a stronger and more pathetic appeal than any which we can make. But as in deference both to the sensibilities of the recipients and to an obvious law of propriety, the administration of the Fund is necessarily confidential, the Trustees on their behalf turn again to the generous liberality in the Church which has always responded to its need in the past, and by whose kindly help the barrel of meal has not wasted and the cruse of oil has not failed.

At this Christmas season when every household is brightened by the presence of varied and manifold tokens of peace and good will, the Trustees confidently and earnestly ask that a portion of the bounty be appropriated to those whose only legacy is the memory of a saintly life devoted to the service of Christ, but whose limited means scarcely supply the barest necessities of life. To such even the small annuity we are able to give brings a degree of comfort far beyond its apparent amount; and in no way can our offerings to Christ be more sure of a worthy recipient.

The Fund is administered entirely without cost. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York. JOHN WILLIAMS, President. HENRY C. POTTER, Vice-President. MORGAN DIX. WILLIAM A. SNIVELY, STEPHEN P. NASH, WILLIAM ALEXANDER SMITH, ELIHU CHAUNCEY.

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The academical year begins the 1st of September, the second term begins the 1st of April, after a vacation of two months. A full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, THE REV. PROFESSOR CHARLES L. WELLS, Fairbault, Minn.

MISCELLANEOUS.

PRIEST, Catholic, middle-aged, active, married, no children, best references, wishes larger work East or South preferred. Address X, LIVING CHURCH.

By the recent enlargement of St. Mary's School, Knoxville, Ill., several large rooms are gained for recitation and domestic uses, and two or three more pupils can be received after the holidays. Address the RECTOR.

A CLERGYMAN in Priest's Orders, Catholic, married, middle-aged, whose present parish is too small for his energy desires a more active field. Those only who desire active and aggressive work need apply. Address F. W. W., care of THE LIVING CHURCH.

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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.

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Ventilation is of great importance, and is apt to be either neglected or improperly done. There are many sources of impurity in the atmosphere of the sick room.

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COLD food, says the Boston Journal of Health, is more easily kept on a sensitive stomach than hot; so in cases where it is rejected in the ordinary warm or hot form, it had better be tried as nearly frozen as may be taken.

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Sick people are easily deceived with regard to the amount of sleep they have obtained, and their report can seldom be depended upon. The nurse should be able to tell, not only the duration, but the character of the sleep, whether it was quiet and refreshing, or restless and broken by starting and muttering.

When there is delirium it is important to notice whether the sufferer is conscious at times, or can be recalled to himself by speaking to him, if he sees strange shapes and raves of them, or merely talks to himself quietly.

GUARDING AGAINST DIPHTHERIA.—Diphtheria is a contagious disease. Mild cases beget mild or severe cases (tonsillitis is diphtheria in many, perhaps most, instances. This mild variety is that form which adults are apt to suffer.

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Can a Man Swallow a Cannon-ball! "Well, that depends." He can if his throat is large enough and the cannon-ball not too large. The question really seems worthy of some consideration in view of the size of some of the pills that are prescribed for suffering humanity.

Don't You Know that you cannot afford to neglect that catarrh? Don't you know that it may lead to consumption, to insanity, to death? Don't you know that it can be easily cured? Don't you know that while the thousand and one nostrums you have tried have utterly failed, that Dr. Sage's Catarrh Remedy is a certain cure?

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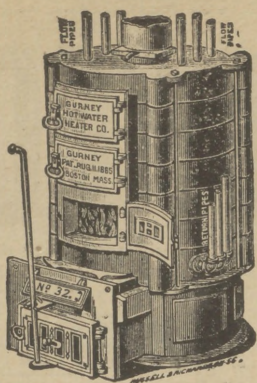
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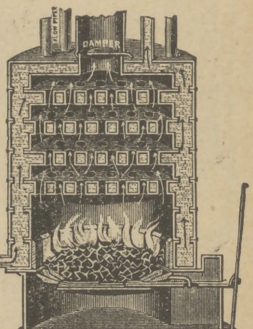
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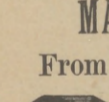
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NO-TO-BAG!

(Registered Trade Mark.)

A Pleasant, Positive and Permanent CURE FOR THE TOBACCO HABIT. 10,000 CURES IN FORTY WEEKS! WHAT IS IT?

NO-TO-BAG is a scientific preparation, and as a cure for the TOBACCO HABIT, SMOKING, CHEWING, SNUFF-DIPPING AND CIGARETTE SMOKING IN EVERY FORM, AND A NERVE TONIC, it stands without a rival in the world. It is purely a vegetable compound, prepared in COMPRESSED TABLET form, and does not contain a particle of Morphine, Opium or any deleterious drug. Notobac is prepared to have a Direct Action on the NERVE CENTERS, and to free the system of all poisonous effects induced by the use of Tobacco. Any of the following symptoms indicate that the system is dangerously impregnated with nicotine involving a

WEAKENED CONDITION OF THE NERVOUS SYSTEM, And if allowed to continue will surely lead to organic diseases of the heart, kidneys, lungs or brain. The Marked Symptoms are that the victim feels worse in the morning, gradually improving as night approaches. Blood circulates improperly, face is easily flushed; irritable temper; languor; sleep less nights; dull, heavy ache in the head; ringing in the ears; irregular action of the heart, etc. **NOTO-BAC** also acts promptly upon the secretive glands of the mouth, Entirely Destroying the Desire for Tobacco, and at the same time eliminating the poisonous nicotine from the system, and exerting its peculiar and beneficial action on the entire nervous system, increasing the flow of nervous fluid, allaying all irritability and restoring to health and activity the diseased and partially destroyed nerves caused by the long and excessive use of Tobacco.

It is the Only Positive Cure for the Tobacco Habit ever formulated and successfully prescribed. It possesses medicinal virtues as a Nerve Tonic and Natural Stimulant not to be found in any other remedy. It has absolutely no depressing influence, but produces healthful and refreshing sleep and leaves no injurious results behind.

Thousands Have Voluntarily Written Us, Testifying to the Great Merits of NOTOBAC; We Publish Several; Read Them, for They Are a Truthful Reproduction, Word for Word, of the Originals:

A Wonderful Medicine. M. W. JORY, MANUFACTURER OF WAGONS, CARRIAGES, BUGGIES AND SLEIGHS, HOBART, Ind., May 24, 1888.

Universal Remedy Co., LaFayette, Ind. Gentlemen—I received yours of 23d yesterday. In reply will say, I intended to write you a few days ago, thanking you for being public benefactors. I have been a constant chewer of tobacco thirty-three years; when I saw your ad. I thought it another of those catch-penny articles we so often see in newspapers. I suffered so much from indigestion and nervousness, caused, as I believe, from the excessive use of the dirty weed called tobacco, that I decided to send for a box of the Notobac. I received it May 6, 1888, and took it according to directions; now I have no desire for tobacco, and permit me to say to all persons who have contracted the bad habit of chewing tobacco, if they make up their minds to stop they can do so by obtaining your Notobac medicine. Previous to my taking your medicine my appetite was poor; now I can eat anything without any bad effect. Yours respectfully M. W. JORY.

Permanently Cured. PENNELL, Jay Co., Ind., April 20, 1888. The Universal Remedy Co., LaFayette, Ind. Gentlemen—After using tobacco forty years I am permanently cured of the habit by the use of Notobac. When I first saw the ad. I had little faith in its effecting a cure, but after I used a box I felt the effects, and I used another, with the above result. It is now about four months, and I have no more desire for tobacco than if I had never used it, and I am now prepared to say there is no case but what I think Notobac will cure, and I consider it one of the greatest discoveries of the age. E. D. PIERCE.

Cured. EDITORIAL ROOMS LAFAYETTE DAILY JOURNAL, LAFAYETTE, Ind., March 6, 1888.

Universal Remedy Co. Gentlemen—For six years prior to January 30, 1888, I was an inveterate smoker. On that date I gave up my cigar for Notobac. The effect was surprising and almost magical. Whenever I felt a desire to smoke I would place one of those tablets in my mouth and the desire would vanish instantly. I continued this method until the contents of two boxes of Notobac were used. I have no desire to smoke now, and do not use this wonderful remedy. Notobac has done me an immensity of good, and I consider it one of the greatest productions and blessings ever presented to the public. Yours truly, CHAS. A. SMITH, City Editor LaFayette Journal.

Notobac Did Just What You Claim—One-half a Box Cured Me, and I Gave a Portion of the Balance to a Friend of Mine, and He is Cured Also. LYELL, Hickman Co., Tenn., Aug. 1, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen—I take pleasure in writing a few lines to say that your Notobac did just what you claimed for it. I only used one-half box and it entirely cured me, and I gave the balance of the box to a friend of mine, who had been using tobacco for ten years, and he used about half and reported himself entirely cured. I still have a small portion of the box, which I will preserve as a memento. Yours truly, T. J. BRADY.

Cured of the Tobacco Habit, and My General Health Has Been Greatly Improved. DONNELLSVILLE, Clark Co., O. Universal Remedy Co., LaFayette, Ind. Gentlemen—I take pleasure in advising you that I have used Notobac with the best result. It has not only cured me of the tobacco habit, but greatly improved my health. I also think your pills, the "Universal," the best I have ever taken. S. B. KINGORE.

Chewed and Smoked for Fifty Years—Notobac Cured Me and Greatly Improved My Health. EAST CHARLESTON, Tioga Co., Pa. Universal Remedy Co., LaFayette, Ind. Gentlemen—Your Notobac will do just exactly what it is recommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the past six months. Since I quit the use of tobacco with the assistance of your antidote, I have greatly improved in health, and am feeling better than I have for many years.

The only medicine in the world that will effectually destroy the appetite for Tobacco and eliminate the poisonous effect of the nicotine from the system. PRICE, \$1 a Box, or 3 Boxes for \$2.50. Three boxes guaranteed to cure when used according to the simple directions. For sale by druggists generally or sent by mail, prepaid, upon receipt of price, stamps or postal note. Address THE UNIVERSAL REMEDY CO., Box C La Fayette, Indiana.

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.

I have used your Universal Pills, and would recommend them as the best I have ever taken. Yours truly, DENTON GEROW.

Used Tobacco Forty-five Years—The Desire Completely Eradicated With Two Boxes of Notobac—Would Not Be Back in the Habit Again for Hundreds of Dollars. SILVER SPRING, Ark., Aug. 16, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen—Some three months ago I ordered two boxes of your Notobac, which I at once used, and since that time have not used tobacco in any shape or form, nor have I any desire for it. Previous to that time I have used tobacco for about forty-five years to excess, and would say that I would not be back in the habit of using tobacco again and not know of your cure for hundreds of dollars. I am now sixty-six years of age, and during the past twenty years have tried every antidote I have heard of. I also think Notobac an excellent constitutional treatment. Enclosed please find \$5.00, for which you can send me by mail one-half dozen boxes, as I wish to give them away to some of my friends. Yours truly, D. SHAFOR.

Notobac in My Case Was Almost Miraculous—I Would Advise All Who Want to Be Cured of the Tobacco Habit to Try It. OREGON, Ill., July 27, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen—It is with great pleasure that I write to you concerning the use of your Notobac, and I wish to say, in the start, I have used tobacco for many, many years. I have tried many times to stop the use of it; I failed every time until I procured and used some of your Notobac, and now it has been six months since I desired to use tobacco in any form. I do not intend to ever use it again. The desire for tobacco, and its unpleasant effects upon the nervous system, has been entirely destroyed. I recommend it to one and all who are slaves to the tobacco habit. Notobac surpassed my most sanguine expectations. In fact, its action in my case was almost miraculous, and I would say to one and all, who are addicted to the tobacco habit and want to be cured—try it. Yours truly, AMOS SALLSBURY.

One Box Notobac Cured Me of the Habit of Many Years' Standing. EGYPT, Monroe Co., N. Y. Universal Remedy Co., LaFayette, Ind. Gentlemen—Enclosed please find \$1.00 for which please send one box of Notobac to a friend of mine. One box of your Notobac cured me of the tobacco habit of many years' standing. Yours truly, J. O. LEOPOLD.

One and Half Boxes Notobac Cured Me of the Tobacco Habit of Ten Years' Standing—I Also Have Two Friends Who Used Notobac Upon My Recommendation and They Are Cured. PLEASANT VALLEY, Tex., July 27, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen—I write to you concerning your cure for the tobacco habit, and would say that I was addicted to the use of the terrible weed, and noticing your advertisement I thought I would try it and ordered a box, not expecting to reap any benefit. I thought it would be like all the other remedies I had heretofore tried, a humbug. I had used tobacco for ten years and made many ineffectual attempts to quit the habit, but could not do it until I used your Notobac. One and one-half boxes cured me and now, after six months, I am able to say that the desire for tobacco was entirely destroyed within ten days after I commenced the use of Notobac, and I have never had the least desire for it since. I have two friends who, upon my recommendation, ordered Notobac, and they have been cured. They say they have no desire for tobacco at all. Very truly, your friend, J. J. MCCALLUR.

Cigarette Habit Cured. GIDDINGS, Tex., March 7, 1887. Gentlemen—I received a box of your Notobac a few weeks ago and commenced to use it according to directions, and I am glad to inform you that it completely destroyed the desire for tobacco. I have been a slave to the cigarette habit for over five years. It was injuring my health and tried a hundred times to break myself, but failed until I used one box of your Notobac and it cured me. Wishing you the great success you deserve, I am yours truly, JNO. M. RINICK.

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Unrivalled for its SINGING QUALITIES. Its tone most nearly approaching the HUMAN VOICE. The model of all excellence. Sold for cash or on easy terms. Pianos Rented and Exchanged. Descriptive Catalogue Mailed Free. Address FREEBORN G. SMITH, Manufacturer 210 State Street, Chicago.

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OVERSEERS WANTED Every where, at home or to travel. A reliable person in each County to take up advertisements and show cards of Electric Goods on trees, fences and turpikes, in conspicuous places in town and country, in all parts of the United States and Canada. Steady employment; wages, \$2.50 per day; expenses advanced; no talking required. Local work for all or part of time. No attention paid to postal cards. ADDRESS: WITH STAMP, J. C. EMORY & CO., 614 1/2 Pine St., Cincinnati, O.