ANTE-MORTEM KINDNESS.

By David Claiborne Garrett.

"She is come aforehand to anoint my body to the burying."—Mark xiv:8.

The anointing the body of Jesus by Mary, the sister of Martha and Lazarus, was one of those acts that have frequently created criticism and objections. Judas, who had a gift for management, had also the unfortunate habit that gift so often imparts of finding fault with unfruitful expenditure. Judas played the demagogue in his plea for economy on behalf of the poor, while the real friend of the poor permitted the waste. Much that is called waste in the way, for example, of art expenditure or public parks or galleries is no waste at all. The building of a beautiful church, when people through love really give the money to do it; the adornment of home; the erection of harmonious public buildings; the foundation and maintenance of fine public libraries—these things are not unfruitful in their ultimate uses, unless one measures life by the bread and butter standard. A man, by a little sacrifice, buys a bunch of roses to take home to his wife. One sends flowers to a sick friend. Is it unprofitable? Such things keep up the romance of life. Seldom one grudges gifts for the dead. Why so often are they denied the living? Call not the little courtesies and offices of friendship a waste. Even Christmas, with its exchange of gifts, is said to be overdone and therefore decried by the cynic. Surely it is a poor world we are living in when people are too poor in a simple way to keep Christmas.

It is to one special phase of this anointing of Jesus that our attention is directed. The doing of kindnesses, the manifestation of love to our friends before they die. Jesus said of Mary's act: "She is come aforehand to anoint my body to the burying." It was this that touched his heart the most. He contrasted the two; Judas, who was leading on to his death, objecting, and Mary who would honor the dead, performing. It was a trait of human nature in that day as this to put off the anointing till after death. Costly sepulchres and gorgeous funeral trappings were perhaps as fashionable in that age as in the present. Much money was spent in embalming and enriching the lifeless body. After the death of Jesus, Nicodemus, the secret disciple, the night caller, came and "brought a mixture of myrrh and aloes, about an hundred pound weight." How significant the mention of the weight. Alas, it often takes in modern life many hundred pounds of funeral spices to offset past neglects. Timidity vanished at the foot of the cross, but in one sense the anointing was too late. Mary, the type of the self-sacrificing woman, wife or mother, had the honor of doing it aforehand. Chrysostom said that this act "had outlived the deeds of mighty conquerors," but fourteen centuries after Chrysostom the economic Judas is despised and the wasteful Mary is canonized. It often happens in the course of a strange world that many illustrious men and women, heroes and saints are not appreciated till after death. It was so with Savonarola, Luther, Huss, Frederick Robertson and hosts of others. Not many years ago the first statue ever erected in England to a woman save to Queen Anne and Queen Victoria was raised in the town of Walsall in the Black country to "Sister Dora"—Dorothy Pattison, who in 1864 went to Walsall during a fearful outbreak of smallpox and nursed the sick and dying and with her own hands laid out and buried the dead. She was not well received, however, and so strong was the prejudice against the sister's garb that she was actually stoned in the streets, and in one attack was struck on the head and knocked to the earth. When she finally fell a victim to the disease and died, the rough men mourned for her bitterly. Eighteen laboring men carried her to the grave and afterwards the statue was erected by the offerings of the masses. One of the men said: "We want her cut in marble, with her cap an' goon and blessed face. It's not that we'll forget her—no danger o' that; but we want her to be there, so that when strangers come and see her standing up there, they'll say, 'Who's that?' An' we'll say, 'Who's that? That's our Sister Dora.'" Such a statue was a fitting memorial to a brave life. No one deprecates the act, but it was a postmortem anointing. People as a rule are willing to lay out money for costly burials and headstones. The motive is frequently a good one, but not infrequently such expenditures are thought to atone for a lack of love for the living. Memorials for the dead may express a beautiful sentiment, but there is often a woeful want of taste in the choice of the monument. Better than a huge piece of marble in the graveyard is the truly artistic window in the sanctuary or even better still the free cot in the hospital. It is not the memorial that is objectionable, but the memorial that is not a worthy expression of art, and the postponement of the act of love till love can speak no longer. Better is the anointing such as Mary's, aforehand. Let us not say, "I praised the dead much are already dead more than the living which are yet alive." It is kindness to the living that is most needed. Life teems with opportunities for such ministrations. In the home let there be antemortem anointing. Many homes are dreary abodes from lack of appreciation. Too much criticism and too little credit given. Lives degenerate into mere machines and from dearth of love people only exist, not live. The family circle should have the golden cincture of love to hold it together. Blessed the household that breathes the air surcharged with good will and good nature. Recognize the good offices and unselfish deeds and be not afraid to speak of them. Many a heart is weary for a want of a little praise. Nothing is more pathetic than the realization, when too late, of the mistake of not anointing aforehand. I heard not long since the story of a mother outgrown by her children who had cultivated themselves, as they thought, beyond the simple tastes and provincial ways of their "old fashioned mother," and actually betrayed that they were a little ashamed of her. She was kept in the background and suffered as many an aged person suffers the pangs of loneliness. But when it came for her to die, the memories of childhood, and the mother's devotion and self-sacrifice, the mother-love, more precious than all culture and other gifts bore in like a flood upon the callous hearts, softening them and calling forth feelings that had not found vent for years. One by one they put their arms around her and spoke their love, protesting that she was "the best mother in all the world." Just like a mother she accepted the anointing with joy, but could not refrain, amid the tears of gladness, the heart-searching question, "Oh, why did you not tell me this before?"

A young man leaves home and goes to some far-off country. His own needs, and the experience of his own success or failure gradually dispels the thought of home and parents far away. He forgets to write. He postpones the promise oft made to himself to go back and see father and mother once more in this world. Aching hearts wait and wait for tidings. He is still the little boy to the aged couple as they sit by the fireside dreaming of their first baby, his childish prattle and tender ways. They live in the past. He lives in the present. Perhaps it is in his power to soften their old age with a few comforts denied them. Even at Christmas he forgets to write or send a token. At last, however, the tardy spirit moves him to return. The heart grows more responsive as he nears the scenes of his boyhood. He actually rejoices in the prospect of the welcome he will receive and the good things he will do. But, alas, he finds the old house closed and dark and cold, but not darker or colder than his own poor heart as he stands alone in the rain over the two mounds in the village graveyard. It is too late except, perhaps, for the erection of the tombstones, the post-mortem anointing. It may be that there is a husband and wife who become alienated through the stress of care or selfish living. The sweet romance of the early wedded years rounds off into the humdrum and often unpleasant routine of daily work and worry. Things are taken too much for granted by one or both. It is hard to say where the fault lies. Life is simply too material and neither has the courage or strength to bring back the spiritual. Then one grows ill and dies. Swiftly the consciousness of the real love buried so long and deeply through the by-gone years awakens with fierce regrets. The lifeless body is venerated with almost superstitious devotion. Too much cannot now be done to attest the love, but it is not the anointing aforehand to the burying. That which is most human in us is the craving for sympathy. Christ asked for it and gave it. Many a life is carrying to the grave the burden that some spoken word of love or appreciation might relieve. What a pity that the heart's best gifts are so often held back till after death. "Oh, do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down with illness or threatened with death. Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love. Make haste to be kind."

"She is come aforehand to anoint my body." The church, the visible, organized company of Christian people is called the body of Christ. There is a sense in which this body may be anointed aforehand. While Christ has promised to be with his church to the end of the world, its growth or decay; its life or death in any community depends upon the service and sacrifice of its members. Of what avail after the local struggle and failure to wish that one had done his part better? The kingdom of Christ is marching onward over all the world and the day is not far distant when all the nations of the earth shall become a part of this great spiritual kingdom, but the shame and the sorrow for not sharing in the conquest will rest on those who anointed not this body aforehand. The heart that loves the kingdom of God will sacrifice according to the measure of that love. The missionary spirit that is sending so many of the best young men and women of Europe and America into lands where the light of God's truth is feeble is a part of this same principle of anointing the body of Christ while there is time and opportunity.

In another sense, the whole body of humanity is the body of Christ and all the love and pity the human heart can put forth in action ere any part of this humanity dies is the anointing aforehand. Many who have the means to mitigate human suffering or to uplift some sunken portion of the human race prefer to await their own death before making the gift. It is customary to leave it after death by one's will. In this respect how much better to anoint the broken body of humanity aforehand. The value of the gift is largely destroyed by the failure of one to have a personal part in the anointing. It is not a real gift to let it go when one can no longer hold or use it. In every community there is a dying Christ. On all sides are opportunities of anointing the body of Jesus aforehand. Christ himself says that he is to be found in the bodies of the poor and friendless, sick and imprisoned. "Inasmuch as ye did it unto the least of these, ye did it unto me." He who serves humanity serves Christ. He who brings his gifts of love and lays them down at the foot of the cross, the cross that symbolizes sacrifice for human lives, is serving Christ. Let us anoint this Christ aforehand.

LIVES ON 87 1-2 CENTS A WEEK.

Evangelist Grant, of Boston, Solves the Problem of Cheap Living.

New York Journal.

There is one man at least for whom the present hard times have no terrors, for he knows how to live on 87½ cents a week. This up-to-date professor of economics is the Rev. Miles Grant, of Boston, an active, hard-working evangelist, who does not spare himself in his work, and yet, though keeping strictly within the limit of the expenditure named, suffers neither physically nor mentally as a result of his unique system.

While at the first glance it would seem impossible that a full grown healthy being could live well on such a sum per week, an examination of the Rev. Mr. Grant's account of good things will convince one to the contrary. Here is his list of articles, many of which can be easily varied and still keep within the fixed limit:

MENU.

1 pound Irish oatmeal	.05
2 quarts flour at 5 cents quart (for unleavened bread.)	.10
Beans, 2-3 quart	.05
Peas, ½ quart	.04
Figs, ¼ pound	.04½
Dates, ½ pound	.05
New cheese, ½ pound	.10
Raw eggs, 1 dozen	.20
Milk, 3 quarts, at 8 cents	.24
Total	.87½

Great saving may be made in some of the articles, as, for insance, when he tires of oatmeal porridge, the Rev. Mr. Grant varies it with cakes of Indian meal, a 10-pound bag of which costs but 10 cents; or 2 cents a single pound. Grapes may be substituted for figs and prunes for dates without increasing the total output. For the unleavened bread all that is necessary is flour and water.

The Rev. Mr. Grant has made the question of proper and economical eating a study for years, and his rules of diet have therefore an expert value. On this subject he says:

"In relation to the 'healthy quantity' of food, I became satisfied that most people at too much. When I came to decide on the quantity that my system needed I first let my appetite decide; but it soon occurred to my mind that my appetite had neither reason nor judgment, and therefore was not competent to direct in the matter. The late Dr. Dio Lewis, of Boston, gave me a very valuable rule on this subject, which was to decide on the quantity before a mouthful is taken. After weighing and measuring my food, and noting the effect on my stomach, I arrived at the quantity and quality of food adapted to a healthy system. I found that when I followed that my stomach made no more complaint about its work than did my eyes when seeing, ears when hearing, or heart or lungs when breathing. I have not had the sick headache once in 45 years.

"Concerning the manner of eating, I soon found that fast eating was a common bad habit of the American people, and one special cause of indigestion. I had been in the habit of eating a meal in five or ten minutes. Instead of moistening my food with saliva I washed it down with tea and coffee. My rule is not to eat a meal in less than half an hour, but I am usually much longer. All the food should be converted into a complete pulp in the mouth before it enters the stomach. I drink nothing when eating.

"As to the times of eating. In my early life I ate whenever I felt an appetite for food, which might be a dozen times a day. I became satisfied that this habit would lead to the ruin of my health. For 35 years I have eaten but two meals a day, and nothing between meals. I take breakfast at 8 o'clock and dinner about 3 o'clock. I have no desire for food except at these hours.

"As I grow older I feel younger. I can preach every evening and three times on Sunday, and feel as fresh at the close of the day as in the morning."

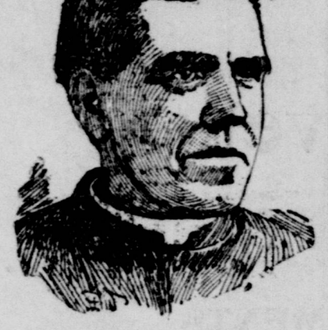
THE NEW RECTOR.

A Man of Sound Learning for the Catholic University.

The pope has appointed Rev. Dr. Thomas J. Conaty, rector of the Church of the Sacred Heart of Worcester, to succeed Bishop John J. Keane as rector of the Catholic university at Washington City. Dr. Conaty is about 49 years of age. He was born in Ireland, but was reared and educated in America and is an American citizen. He first attended the college of the Holy Cross and received instruction from the Jesuits and subsequently spent eight years at the Troy seminary of the archdiocese of New York. Since then he has been rector of the Sacred Heart church in Worcester. For several years he has also been the head of the Catholic summer school at Plattsburg, N. Y. He is the publisher of a weekly paper, the Catholic School Gazette, and is regarded as a firm supporter of the parochial school. In 1889 he was given the degree of doctor of divinity by the Jesuit university of Georgetown.

Dr. Conaty is identified with what is called the executive conservative school, although he has not taken such active part in the discussion as to render himself obnoxious to the other party. As a man of sound learning and philosophy and schooled in the theology of St. Thomas Aquinas, he was recommended to Cardinal Satolli two years ago, and the latter visited his summer school at Plattsburg last year. He was charmed with Dr. Conaty and said that he was the very man to be at the head of the Catholic university.

When the directors of the university made up their list of recommendations Dr. Conaty's name was the first on the list.



REV. DR. THOMAS J. CONATY.

The other names submitted to the pope by the directors at the meeting of October 20 for the position were Rev. D. J. Riordan, of St. Elizabeth's church, Chicago, and Very Rev. Joseph F. Mooney, vicar general of New York. While Dr. Conaty represents the conservative party, he has always been a friend of Bishop Keane, and the latter has frequently lectured at his school. Dr. Conaty is also well known as a strong temperance man, and has frequently lectured throughout the country on that subject.

TO STUDY THE HEAVENS.

Lowell Observatory to Go to Mexico From Arizona.

New York Tribune.

The Lowell astronomical observatory, which was established at Flagstaff, Ariz., in 1894 for the study of planets, especially Mars, is in process of removal to the City of Mexico. The lenses of the great telescope have been removed and the machine is being taken down to be shipped in a few days. The object in going south is to secure good views during the winter months, and the experts who have studied the question say this can be obtained in the Mexican plateau, which lies within the tropics and has an elevation of about 8,000 feet over the sea level.

The observatory was in active operation at Flagstaff during 1894 and 1895, and many hundreds of fine drawings were made of Mars, the results showing that our neighboring planet is covered with an extensive system of canals, arranged in artificial manner, as if the work of intelligent beings. These researches were made by Professors Lowell, Pickering and Douglas, and have attained world-wide fame. Professor Lowell's discoveries induced him to order a new 24-inch telescope from Alvan Clark & Sons, with a view of prosecuting these studies still further. The new telescope has been in use since August, 1896, and many new discoveries have been made. The work has been centered upon the planets and southern stars. Professors Lowell and Douglas have continued their observations of Mars, while Professor Lowell and Mr. Drew have worked on Mercury and Venus during the daytime. In the clear air of the afternoon these planets have shown conspicuous markings and the astronomers have been able not merely to make maps of their surfaces, but to prove conclusively that the bodies rotate only once in the course of a revolution about the sun. One face of the planet is, therefore, turned toward the sun and heated to an immense temperature, while the other is wrapped in everlasting night. The markings down by Lowell have settled the question of the rotation of Mercury and Venus, which had been partially studied by Schiaparelli some years ago.

Professor Lowell finds that Mercury has an appreciable atmosphere, while Venus has an abundance of it, but, for some reason, she possesses only a few clouds. Drawings of her markings have been forwarded to the Royal Astronomical Society in London. Dr. T. J. See and Mr. Cogshall have used the new telescope on the southern double stars, and it is announced that since August 1 they have discovered fifty new stellar systems, besides measuring 100 stars recognized by previous observers.

MRS. WILSON, THE NOVELIST.

Home Life of the Author of "St. Elmo" and "Beulah."

A writer in the November Ladies' Home Companion gives an insight into the home life of Mrs. Augusta Evans Wilson, the author of "St. Elmo" and other popular novels. This writer says of Mrs. Wilson, among other things:

"Unlike many very literary people, she is quite domestic in her tastes, and is indeed a model housekeeper. The rich, golden cream and butter and delicious beaten biscuit are the admiration of all who are favored with an invitation to her daintily appointed table, in the center of which is always an exquisite arrangement of fresh flowers. God gave Mrs. Wilson so many other noble duties in life that he sent her no children to occupy her time and attention, and in every sphere she has discharged those duties most conscientiously. In all the relations of life, as daughter, sister, wife and friend, she has been most tender, considerate and loving, always forgetful of self, but never tiring in her efforts to contribute to the comfort or happiness of others. 'A perfect woman, nobly planned.'

"Literature has been to some extent the embellishment of her life. She constantly refuses what most authors would consider munificent offers for contributions to newspapers, magazines, etc. She declines to write the short stories now so popular, though requested to name her own price for the work. A publishing-house offered $25,000 for the privilege of issuing a cheap edition of her books, the same not to interfere with the regular bound edition published by G. W. Dillingham.

"The manuscript of 'Vashti' sold for $15,000 cash, and several years later the publisher generously restored her the copyright on that book, saying he could well afford to do so, because the novel had sold so well. 'Infelice' was her sixth book, and was accorded the same cordial welcome extended to its predecessors. Ten years intervened between the publication of this book and the appearance of her latest work, 'At the Mercy of Tiberius.' This last volume, I am told, she considers the best effort of her literary life. A visitor once asked her to which of her heroines she was most partial. She laughingly replied, 'Oh, you must know that even though the youngest should be a little, red-headed, freckle-faced, cross-eyed thing, it is still the baby! So I believe I love "Beryl" in "Tiberius" the best of all my brain brood.'"

$17—To San Francisco—$17

From Seattle, including berth in tourist sleeper; $24 first class, including berth in Pullman Standard sleeper, for train leaving 12:30 p. m., noon, December 8. Rates to points East through California via Sunset route—same as via Northern lines. Southern Pacific ticket office, 612 First avenue.

AT THE CHURCHES.

Hereafter notices in the church directory will be confined to announcements of church services only and subjects of sermons. Extended musical programmes for Sunday services and announcements of church entertainments will only be published at advertising rates. Notices for this department should be received at this office not later than 1 p. m. Saturday, in order to insure publication on Sunday morning.

Methodist Episcopal Churches.

German—Stewart street and Summit avenue. Rev. Joseph Hepp, rector; residence, 1911 Summit avenue. Services at 11 a. m. and 7:30 p. m.

Haven—Corner East Newton and East John. Sunday school, 10 a. m. Class meeting, 12 m. Preaching morning and evening by the pastor.

Gilman Park, Ballard—Rev. W. H. Johnstone, pastor. Services at 11 a. m. and 8 p. m. Class meeting, 12 m. Epworth League, 7:30 p. m.

Norwegian-Danish—Fifth avenue and Olive street. Rev. E. J. Lundegaard, pastor; residence, 508 Olive. Services at 11 a. m. and 7:30 p. m.

Madison street—Madison street and Twenty-third avenue. Rev. W. T. Ford, pastor; residence, 1623 Cloverdale. Sunday school, 2:30 p. m., Dr. Rufus Willard, superintendent. Epworth League, 7 p. m.

Trinity M. E. church—W. S. Harrington, D. D., pastor. Preaching at 11 a. m. and 7:30 p. m. Morning class at 10:15 a. m. Junior League at 3:30 p. m. Epworth League at 6:30 p. m. Prayer meeting Thursday night at 7:30.

African M. E. church—1320 Jones street. Rev. George A. Bailey, pastor. Services at 11 a. m. and 8 p. m. Class, 12 m. Sunday school, 2:30 p. m. Services of song every Wednesday at 8 p. m. Holy Communion first Sunday in each month.

Grace—Thirtieth avenue south and King street. Church class at 10 a. m. Sabbath school at 12:15 p. m. Epworth League at 6:30 p. m. Rev. J. W. Bushong will preach both morning and evening. All are cordially invited. Seats free. Good music.

First—Corner Third avenue and Marion street. Rev. E. M. Randall, jr., pastor. street. Rev. E. M. Randall, jr., pastor; residence, 622 Union street; telephone Green 391. Reception day, Wednesday afternoon and evening. General class, 10 a. m. Preaching at 11 a. m. Sunday school at 12:30 p. m. Song service at 6 p. m. Epworth League at 6:15 p. m. The pastor will occupy the pulpit morning and evening. Morning subject, "Resources of Power." Evening, "The Social Vampire."

Lutheran Churches.

German Lutheran—Duwamish Mission, Sander's hall, below Sweeney's brewery. Services at 2:30 every other Sunday.

Norwegian-Danish—Fourth avenue and Pine street. S. R. Tollefson, pastor. Study in basement. Services at 11 a. m. and 8 p. m.

German Lutheran—Services in hall, corner Main street and Minor avenue. Services every second and fourth Sunday of the month, at 7:45 p. m. by the Rev. W. H. Behrens, pastor.

Holy Trinity, English—Corner Seventh avenue and Union street. Rev. James F. Beates, pastor; residence, 1422 Fifth avenue. Services at 11 a. m. and 7:30 p. m. Sunday school at 12:30 p. m.

German South Seattle Mission—In hall near postoffice. Sunday services every second and third Sunday of the month at 3 p. m. Sunday school every Sunday at 2 p. m. Pastors, E. Knappe, 1016 Howell street; W. H. Kurtz, 1020 Howell street.

German Evangelical, Lutheran Zion's—Corner Tenth avenue and Stewart street. Sunday school, 9:30 a. m. Sunday services at 10:30 a. m. and 7:30 p. m. Bibelstunde, 7:30, and Jugendverein, 8:30. Thursday evening. Choir practice, Tuesday, 7:30 p. m.

German Evangelical, Lutheran, St. John's Congregation—Sunday services, corner Market and Main, in Rainier Heights Baptist church, every first and third Sunday of the month at 3 p. m. Sunday school, every Sunday at 2 p. m. Children's singing practice every Friday at 7:30 p. m.

Swedish Evangelical—Third avenue, near Pike. Rev. Martin L. Larson, pastor; residence, 1421 Fifth avenue. On Sunday, services at 10:30 a. m. and 8 p. m. Sunday school, 12 m., and Bible class or prayer meeting at 7 p. m. On Thursday, services at 8 p. m. The Cent Society meet at 8 p. m. the first and third Tuesdays of the month.

Congregational Churches.

First—Columbia City. Rev. B. F. Rattray, pastor. Preaching at 11:30 a. m. and 7:30 p. m.

Taylor—Birch street. Rev. George H. Lee, pastor; residence, 226 Birch street. Services Sunday at 11 a. m. and 7:30 p. m.

German Congregational—Seventh avenue, between Pine and Olive. Services at 11 a. m. and 7:30 p. m. John G. Biegett, pastor.

Kirkland—Kirkland. Rev. D. H. Bicknell, pastor. Sunday services at 11 a. m. and 8 p. m. Y. P. S. C. E., 7 p. m. Sunday school at 12 noon.

Brooklyn—Preaching at 11 a. m. and 8 p. m. Sunday school at 12 o'clock. Y. P. S. C. E., 7:15 p. m. Prayer meeting Thursday evening at 8 o'clock. Amos A. Doyle, pastor.

Edgewater—Rev. J. T. Nichols, pastor. Services at 11 a. m. and 8 p. m. Sunday school, 12:15 p. m. Y. P. S. C. E., 7 p. m. Junior Y. P. S. C. E., Friday afternoon at 3:30. Prayer services Thursday evening of each week.

Congregational church, Ballard—Post street and Second avenue. Gottfried Graedel, pastor. German Sunday school at 10 a. m. Pilgrim Sunday school at 12 m. German service at 11 a. m. English preaching at 7:30 p. m. Prayer meeting, Wednesday at 8 p. m.

Plymouth—Corner Third avenue and University street. Rev. W. H. G. Temple, pastor; 1307 Seneca street; telephone, Green 391. Study at house. Home usually each day until 2 p. m. Sunday services at 11 a. m. and 7:30 p. m. Morning subject, "The Dew, the Lily, the Cedar." Evening, "Two Sons." Male quartette at evening service.

Episcopal Churches.

St. Mary's—Woodland Park. Sunday school at 3 p. m. Evening service at 4 p.m.

West Seattle Mission—Service and sermon every Sunday at 2:30 p. m. by Rev. George Buzzelle, rector of St. Clement's.

St. Paul's Chapel—Warren avenue and Republican street. Rev. D. C. Garrett, rector. Sunday school, 3 p. m. Service and sermon by the rector, Rev. D. C. Garrett, at 4 p. m.

St. Stephen's—Ballard. Rev. P. E. Hyland, rector. Services at 11 a. m. and 7:30 p. m. Y. P. S. C. E., 6:30 p. m. Bible class, 3 p. m. Holy Communion, first Sunday in the month, 11 a. m.; third Sunday in the month at 8:30 p. m.

Trinity Parish Church—Corner Eighth avenue and James street. First Sunday in Advent. Rev. R. D. Nevins officiating. Early celebration, 7:30 a. m. Sunday school, 9:45. Morning prayer and sermon at 11. Evensong at 7:30.

St. Mark's—Fifth avenue and Olive street. Rev. D. C. Garrett, rector. Second Sunday in Advent. Sunday school, 9:45 a. m. Litany, sermon and Holy Communion, 11 a. m. Subject of sermon, "What the Bible Is." Confirmation class after service. Young people's service, 6:15 p. m. Evening prayer, 7:30 p. m. Second lecture in course. Subject: "The Soul."

St. Clement's—Twenty-fourth avenue south, near Yesler way. Rev. George Buzzelle, rector. Sunday school, 10 a. m. Morning service and sermon at 11 a. m. Evening service and sermon at 7:30 o'clock. Celebration of the Holy Communion on the first Sunday of every month at 11 a. m. and on the third Sunday of every month at 8 a. m. Service every Friday at 7:30 p. m.

Catholic Churches.

Our Lady of Good Help—Third avenue south and Washington street. Rev. F. X. Prefontaine, pastor. Low mass, 8 a. m.; high mass, 10:30 a. m.; benediction, 7:30 p. m.

Sacred Heart—Sixth avenue and Bell street. Conducted by the Redemptorists. Rev. Joseph A. Kautz, C. SS. R., pastor. Low mass with sermon, 8 a. m.; high mass with sermon, 10:30 a. m.; Sunday school, 2:30 p. m.; vespers, sermon and benediction, 7:30 p. m.

Church of the Immaculate—Broadway and Madison street. Rev. Victor Garrand, pastor; Rev. A. Trivelli and Rev. J. Nicholson, assistants. Conducted by the Jesuits. Low masses at 6 a. m. and 8:15 a. m. High mass at 10:30 a. m. Sunday school at 2:30 p. m. and evening service at 7:30.

Baptist Churches.

Market street—Twenty-fourth avenue south and Main street. Preaching at 11 a. m. and 8 p. m. by Rev. G. A. Bale. Young people's meeting, 7 p. m.

First Baptist—Fourth avenue, between James and Cherry. Rev. Louis S. Bowerman, pastor. Preaching services at 11 a. m. and 7:30 p. m. Morning theme, "Faithful Unto Death." In the evening the Rev. J. M. Foster, of Swatou, China, will deliver an address on "The Parliament of Religions and China." This will be of great interest to all. Bible school at 12:15 p. m. Young People's meeting, 6:30 p. m. All cordially invited.

North Seattle—Third avenue and Cedar street. Services at 11 a. m. and 7:30 p. m. In the morning Rev. J. M. Foster, a returned missionary from China, will preach. Subject, "From Faith to Faith." Preaching at 7:30 p. m. by Rev. Louis F. Bowerman, of First Baptist church.

Swedish—Eighth avenue and Bell street. Rev. Andrew Swartz, pastor; residence, 323 Dexter street. Services at 10:30 a. m. and 7:30 p. m. Sunday school, noon. Young People's meeting, 7 p. m. Thursday prayer meeting, 8 p. m. Saturday Young People's meeting at 8 p. m.

Presbyterian Churches.

First Mission—In Ward's hall, Georgetown, South Seattle. Preaching at 7 p. m.

Renton church—Rev. George F. Whitworth, D. D., pastor. Services at 3 and 7:30 p. m. Union Sunday school at 11 a. m.

Westminster Presbyterian—Services today at 11 a. m. and 7:45 p. m. Sunday school, 12:30. Christian Endeavorers, 6:30 p. m. Hugh W. Gilchrist, pastor.

Calvary—Services today at 11 a. m. and 8 p. m. Sunday school at 12:15. Prayer meeting Thursday at 8 p. m. Rev. Donald Ross, pastor; residence, 131 Market street.

Welsh—Seventh avenue and Olive street. Rev. William Davis, pastor. Services at 10:30 a. m. and 7:30 p. m. Sunday school at 2 p. m. Class meeting Wednesday at 7:30 p. m.

Second, North Seattle—Third avenue north and Harrison street. Rev. W. A. Major, pastor. Services at 11 a. m. and 7:30 p. m. by the pastor. Y. P. S. C. E. at 6:45 p. m. Midweek meeting Thursday at 7:30 p. m.

First Presbyterian—Corner Fourth avenue and Spring street. Rev. A. L. Hutchison, D. D., pastor; residence, 1013 Marion street. In the morning the third in the Topic, "Presbyterianism in History." In the evening the subject will be, "An Appeal to Facts." Sunday school, 12:30. Y. P. S. C. E., 6:15.

Methodist Protestant Churches.

Yesler Junction Church—Preaching on Sunday at 11 a. m.

Duwamish Church—Daniel Bagley, pastor. Sunday school at 10 a. m. Preaching at 7:30 p. m.

First—Pine street and Third avenue. Preaching at 11 a. m. and 7:30 p. m. by Rev. Wilford M. Kellogg, of Chapin, Ill. Class meeting at 10 a. m. Sunday school, 12:20 p. m. Y. P. S. C. E. at 6:15 p. m.

Free Methodist Churches.

Ross—E. L. Smith, pastor. Sunday school, 10 a. m. Preaching, 11 a. m. Class meeting, 12 m. Young People's meeting, 4 p. m. Prayer meeting, 7:30 p. m. Preaching, 8 p. m. Prayer meeting, Thursday, 8 p. m.

First—Pine street, between Ninth and Terry avenues. Rev. Alexander Beers, pastor. Services: Sunday school, 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; prayer meeting Wednesday at 7:30 p. m. Class meeting following morning sermon.

Cumberland Presbyterian.

Ravenna Park—Rev. L. D. Beck, pastor. Services at 11 a. m. and 8 p. m. Sunday school, 10 a. m.

Third Cumberland Presbyterian—Corner of Twenty-second avenue and East Cherry street. Rev. R. F. Powell, pastor; residence, 701 Twenty-second avenue. Sunday school at 12:20. Junior Endeavor at 3:30 p. m. Y. P. S. C. E. at 6:30 p. m.

Theosophy.

Theosophical Society, Ananda Lodge—Meets Sunday at 7:30 p.m. in room 207 new Yesler block. Subject, "The Self and Its Sheaths."

Seattle Theosophical Society, 612 Third avenue. Sunday, simple talk on "Theosophy" at 1 p. m. Lecture at 8 p. m. by Dr. Allen Griffiths, of San Francisco. Subject, "Adepts and the Mysteries of Antiquities."

Christian Church.

First—Seneca street, between Third and Fourth avenues. Rev. J. N. Smith, pastor; residence, 613 Fifth avenue north. Services at 11 a. m. and 7:30 p. m. Sunday school, 9:45. Y. P. S. C. E., 6:15 p. m. Morning subject, "An Amazing Contrast." Evening, "Remission of Sins." Prayer meeting Thursday evening.

Church of Christ.

Olympia Avenue Church of Christ—814 Olympia place (end of North Seattle car line). Rev. A. C. Vail, pastor. Morning services at 11; evening, 8 o'clock. Sunday school at 10.

United Presbyterian Church.

Sixth avenue and Seneca street—Rev. W. M. Howie, pastor; residence, 1922 Terry avenue. Services, 11 a. m. and 7:30 p. m. Sunday school, 12:15 p. m. Y. P. S. C. E., 6:30 p. m.

Christian Mission and Seamen's Bethel

In basement of Seattle National Bank building, Occidental avenue and Yesler way—Services, Sunday at 3 and 7:45 p. m. Week day services every day at 12 o'clock.

Restitution.

Bible reading every Sunday, 3 p. m., and Friday, 7:30 p. m., at 2308 First avenue. Restitution will occasionally be the theme. A cordial invitation is extended to all.

Unitarian Church.

First—Seventh avenue, between Pike and Union streets. J. H. Acton, minister; residence, 909 Eighth avenue. Preaching at 7 p. m. by Rev. Alfred W. Martin, of Tacoma. Subject, "Spiritual Conflict and Peace."

Mount Carmel Mission.

Mount Carmel Mission—Corner Third and Madison. Meeting every evening at 8 p. m. Sunday morning at 11 o'clock. Friday, Divine healing at 3 p. m. Con Johnson, superintendent. Christian Alliance meets every Sunday at 3 p. m. and Thursday at 2 p. m. in same hall.

Evangelical Association.

German—Harrison street and Taylor avenue. Rev. August Ernst, pastor, 820 Harrison street. Services morning and evening.

Adventists.

Advent Christian meetings in Masonic building—Dr. William Chapman, pastor. Social and prayer meeting at 10:15 a. m.

Salvation Army.

Barracks, corner of Yesler way and Second avenue south.

First Church of Christ—Scientist.

Russell hall, corner Third avenue and Cherry street. Services Sunday at 11 a. m. and Thursday at 2:15 p. m. Sunday school immediately after the Sunday service. Reading room open during the week.

First Spiritual Society.

First Spiritual Society meets every Sunday at Rialto, on Madison street, between First and Second avenues. Children's lyceum meets at 11 a. m. Judge Lewis Williams will deliver a course of lectures for the society. The subject for today will be, "Symbolism of Man and Nature."

Spiritual Meeting.

Services will be held in Masonic temple, Pike street entrance, this evening at 7:30, under the auspices of the Seattle Spiritual League.

Mental Science.

Mental science class meet every Sunday at 2:30 p. m. at the banquet hall, Masonic block, entrance on Pike street. All are cordially invited. Mr. Lewis Williams, of Port Angeles, will deliver an address on mental science today.

Spiritualists.

Spiritual meeting. Tests. Pettis' hall. Mr. Perrin.

Grand Sale of Holiday Goods This Week.

If you are in a quandary concerning your Christmas presents, just consider for a moment what we offer.

Ladies' Embroidered Silk Gown, $10.

Gents' Embroidered Silk Smoking Jackets, $5.

Gents' Hemstitched Silk Handkerchiefs, 25c.

Decorated China Cups and Saucers, 10c up.

And many other bargains too numerous to mention, at the

Japan Bazaar,

916 FIRST AVENUE.

Gilman Coal

Washed Nut

$2.00 a Ton.

Only washed Coal on the coast. Positively free from dirt, shale or rocks.

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Mothers! Mothers!! Mothers!!!

Mrs. Winslow's Soothing Syrup has been used for over 50 years by millions of mothers for their children while teething with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. 25 cents a bottle.

Births, Marriages, Deaths.

In order to secure correct insertion of notices under these headings, the same should be left at the business office of this paper. No charge is made for such notices.

Funeral notices, resolutions or other special announcements will be charged at the rate of 10 cents per line each insertion.

POST-INTELLIGENCER CO.

BIRTHS.

BULL—In Seattle, Friday, December 4, 1896, to Mr. and Mrs. Harvey E. Bull, a daughter.

HOPKINS—In Seattle, Saturday, December 5, 1896, to Mr. and Mrs. John Hopkins, a daughter.

JONES—In Seattle, Saturday, December 5, 1896, to Mr. and Mrs. J. Paul Jones, a son.

DEATHS AND FUNERALS.

OLESON—The funeral of Olaf Oleson will be held this afternoon at 1 o'clock, at 914 Dearborn street.

NOTICE TO THE PUBLIC.

The public is hereby warned not to pay any money to parties representing to be agents of the Seattle Post-Intelligencer, except the following, who are the only authorized traveling agents of the Post-Intelligencer, viz: J. A. McClellan, J. I. Hawley, L. A. Harrison, Will H. Hanna and C. R. Peck. This does not apply to resident agents of this paper who are located in various cities and towns in the Northwest, nor to postmasters, who are in all cases authorized to take subscriptions for the Daily, Sunday and Weekly Post-Intelligencer. City collectors: J. A. Cathcart, R. T. Hawley, W. W. Ewing and Wm. Beatty.

REWARD.

A reward of $10 will be paid for information leading to the arrest and conviction of any one stealing copies of the Post-Intelligencer delivered to subscribers throughout the city.

ADVERTISERS' NOTICE.

Advertisers desiring display advertisements changed for the Sunday issue must hand in copy by 1 o'clock Saturday to insure change.

Advertisements under the head of Lost, Found, For Sale, For Rent and Situations Wanted will be inserted at the rate of 1 cent a word each insertion. Payment always in advance. No advertisement received for less than 25 cents.

NOTICE—The business office of the Post-Intelligencer is open until 11 p. m.; Sunday hours, 9 a. m. to 12:30 p. m. and 7 to 9 p. m. Classified advertisements will be received up to this time.

Advertisements will be received at branch offices of the Post-Intelligencer.

TACOMA BUREAU—No. 1123 Pacific avenue.

PORT TOWNSEND—William J. Jones.

BELLINGHAM BAY—New Whatcom, O. H. Culver, Manager.

OLYMPIA—417½ Main street. Charles Watson, Agent

The following letters await advertisers at this office:

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