

# The Living Church.

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

VOL. VI. No. 5.

CHICAGO, SATURDAY, DECEMBER 1, 1883.

WHOLE No. 265.

READY DECEMBER 3.  
For sale by all Booksellers.

## Living Church Annual for 1884.

Calendar Begins with Advent.

This popular Almanac and Calendar prepared by the Editors and Proprietors of the LIVING CHURCH begins with the Christian year. The following are some of its important features:

1. A beautiful Calendar, printed in red and black, beginning with Advent, and giving both the old and the new Lectornaries, the latter as revised by the General Convention.
  2. Notes and tables, ecclesiastical, political and scientific.
  3. A full History of the Holy Catholic Church.
  4. Complete historical, geographical, and statistical accounts of every country in the world, revised to date.
  5. Biographical Sketches of all the American Bishops.
  6. Complete Diocesan and General Clergy Lists, with statistics of every Diocese in the U. S.
- In every case these Lists and statistics have been corrected by the Bishops or the Secretaries of the several Dioceses.
7. A Table of the American Succession, showing the line of consecrators of each Bishop.
  8. A Summary of the Proceedings of General Convention, including the revised report of the Committee on Revision of the Prayer Book.

Price, 25 Cents, Postpaid.

S. A. MAXWELL & CO.  
134 & 136 WABASH AV., CHICAGO.

A remittance must accompany all orders for single copies.

## Our New York Letter.

Things ecclesiastical in New York are dull—decidedly dull. And no wonder; after action comes reaction. Has not New York passed the great crisis to which she has been for years looking forward? The election of her next bishop, the one point to which all conversation gossip ecclesiastical for so long a time inevitably drifted, is over and gone like a dream—and she sinks back in a kind of lethargy waiting for the next question for speculation.

The wandering bishops who blessed us with their presence and outstretched hands are gradually melting away into the shadowy distance whence the General Convention called them forth; and, under any circumstances, bishops are too much given to wandering (and of course when a bishop wanders he inevitably wanders to New York) for New York Churchmen to gaze with either awe or excitement upon the gorgeous Episcopal Vestments. The great trial for heresy that kept us all agog with anticipation is nearly forgotten and very problematical as it slumbers serenely in the Episcopal pigeon-hole. (*Requiescat in pace.*) Amen. Yes, things are quite dull in the ecclesiastical world, and apparently we must wait patiently until the committee of editors divulge the composition of the very large pill that the General Convention so meekly swallowed at its closing scene, before we shall have anything to talk about. And, by the way, what a wonderful example of meekness and lamb-like docility was given to our admiring Church in the swallowing of that large pill, sugar-coated as it was? The staunch Churchman who felt that the Catholic world would be shaken to its centre if any day other than the 6th of August should be fixed for the Feast of the Transfiguration, meekly voted "Aye" without any idea whether or not; the Committee of Conference had yielded to those dreadful bishops who wanted to keep it on the 18th of January; while on the other hand the sweet gentlemen who could not bear to think of brethren deprived of the liberty (that nobody wants), of omitting a clause of the Creed, do not know to this day whether or not they voted, in accepting that report, to shackle the whole American Church with the awful fetters of an unutilized Apostles' Creed! Well, well! It was charming, that sweet confidence, and expressed in a more dignified form than the sentiment of the House of clerical and lay Deputies could have been put by a resolution, that, "I want to go home!"

However—this is but a reflection in the past—and the reflections of the future may prove that it is an excellent precedent for a degenerated body to accept an important report without any knowledge of its content! But as yet the question does not stir New York.

The fact is, we have for the present to import a little excitement from abroad in this lethargic and exhausted condition of the ecclesiastical mind; and the mind seems too exhausted even for excitement from a foreign source; and that's a good sign of a healthy condition, too, Mgr. Capel is here—and so is M. Loysen, better known as Père Hyacinthe; and the impression produced by these two men does not appear to be profound. Mgr. Capel is delivering a course of lectures, and M. Loysen essayed his first lecture on Tuesday, November 20th; and both are engaged in an attempt to draw useful dollars from the American pocket by imparting what they deem useful ideas to the American mind. Of Mgr. Capel's success your correspondent at present knows nothing. M. Loysen's first attempt certainly has not proved very productive, and if he is well-advised he will not make a second in New York or elsewhere in America, unless it be in New Orleans. The American audience will not flock to hear a lecture in

the French language, and M. Loysen cannot speak a word of English. The day is passed when Americans deified foreigners; we take them now on their merits rather than on their foreign birth or notoriety.

M. Loysen is undoubtedly an orator; but he is a French orator. Yet his language does not account for the sparseness of the audience that met in Steinway Hall on Tuesday evening, because it was not mentioned in the advertisement that the lecture was to be in French, and the anticipation that it would not be in a language understood of the people probably was not wide-spread. Indeed, after he had spoken a few sentences an exodus began. Sad and thoughtful looking individuals silently arose and departed, wishing that their French education had not been neglected, or else that they had not come to that lecture. The audience that was left was composed entirely of our French citizens. It is to be hoped that M. Loysen's failure to attract is a straw that shows the direction of the ecclesiastical wind, and that the minds of American Churchmen have been moved by the exposure of the Mexican abomination to question whether all that is vital in religion really consists in warring against Rome. Certainly the absence of all prominent ecclesiastics from the lecture appears to indicate a lack of burning desire to take M. Loysen to our throbbing bosoms merely because he has abandoned the Gallican Church and started one of his own.

But my desultory chat grows long. I have introduced M. Loysen's failure only as a hopeful sign that the time has come when the American Church looks for more than the renunciation of Roman rule as a claim to her sympathy and recognition.

But no doubt the readers of the LIVING CHURCH will thank me for giving, before I close, a description of the personal appearance of this man who used to draw crowds to Notre Dame in Paris, years ago: It can be given briefly and effectively. "De-materialize" the late B. F. Butler, somewhat, add to his height a little of what you take from his girth; straighten out his eyes (if you can imagine such a thing!) and dress him in the ordinary garb of an American priest, and you have the famous Père Hyacinthe. *New York, November 24, 1883.*

## News and Notes.

THE Parnell party in Ireland has received its death-blow. Oscar Wilde has announced his adherence to it and his intention of seeking election to Parliament in its interests. Sunflowers, mixed metaphor, bathos, vulgarity; these are all that the Green Island has to hope in.

SERGEANT MASON, who was sentenced to eight years imprisonment for a murderous attack on the assassin of President Garfield, has just been pardoned by the President. Millions will rejoice; but a few thoughtful men will mourn that sentiment should be allowed to over-rule discipline and the letter of the law.

THE Bishop of Rochester, large-minded though he be, has some queer ideas. A few weeks ago he refused to co-operate with the Bishop of Bedford in the great "Mission" which is to be held throughout London, and which will doubtless effect an incalculable amount of good on Church lines. Now, in a pastoral letter, he welcomes Messrs. Moody and Sankey, and expresses his belief in the very great value of their help; and invites his clergy to assist them.

THE Deanery of Exeter, which has been vacant for some months has been accepted by the Very Rev. R. M. Cowie, D. D., dean of Manchester, who gains \$2,500 a year in money by the change, and very much more in peace of mind by separation from Bishop Fraser. The "translation" of a dean is rather extraordinary. Dean Cowie, who is a pronounced High Churchman, is Prolocutor of the Lower House of the York Convocation, which office he now of course, relinquishes.

THE election of Mr. J. Russell Lowell, our minister to England, to the honorable, (and honorary) position of Lord Rector of St. Andrew's University, is an unexampled compliment. Never before has a foreigner been even nominated for such an office. The rector's principal duties are to wear a very magnificent costume, and to deliver a scholarly address; for these Mr. Lowell is eminently qualified. His immediate predecessor was Sir Theodore Martin, a great favorite of the Queen, author of the celebrated life of the Prince Consort.

In a speech made at a breakfast of the Alumni of the Virginia Seminary, Bishop Henry C. Potter told a curious and instructive anecdote. "The old chapel," he said, "had the pews finished with crochets and finials, which slightly resembled a cross. Bishop Meade fearing Romanism might thereby be countenanced, had them sawn off, and he well remembered the Wednesday evening sermon delivered there amid the débris, and that the Psalter for the fourteenth evening was most appropriately read." Truly the world moves! Even the present Bishop of Virginia, it is said, regards a cross with almost untroubled composure.

THE Right Rev. William Fitzgerald, D. D., Bishop of the united dioceses of Killaloe, Killfenora, Clontarf, and Kilmacduagh, in Ireland died on Saturday of last week, in the sixty-ninth year of his age. The deceased prelate first brought himself into public notice by a violent attack on the "Tracts for the Times" and their authors. He gained, however, a better reputation by editing with much skill, Constables' "Ethics" and Butler's "Analogy." In 1840 he was appointed Professor of Moral Philosophy in Trinity College, Dublin, and in 1853 he accepted the chair of Ecclesiastical History in the same University. He was consecrated Bishop of Cork in 1857, and translated to Killaloe in 1862.

THE Bishop of Lichfield has founded a Clerical Union in his diocese, under the title, "The Pastoral Order of the Holy Ghost, for the higher fulfillment of the office and work of a priest in the Church of God." The Bishop says, in a letter just issued by him to his clergy: "The conditions of membership will be very simple, and the rules to be regarded rather as recommendations for the guidance of those who desire to strive after this higher fulfillment of their ministry. They are not to be observed in a spirit of bondage. We are, indeed, already bound by the vows of our ordination. All we need is to be reminded of them, and help to fulfil them. It is in this spirit that the rules have been framed. It is, of course, expected that every member will conscientiously endeavor to follow the guidance which is thus given, or if he finds himself unable to do so, will withdraw from the association. May our Lord and Master bless this, our humble endeavor to promote His glory in the ministry of His Body, the Church."

## St. Luke's Hospital, Chicago.

The annual meeting for receiving the report of the president and trustees of St. Luke's Hospital, Chicago, was held in St. James' Church, at 4 P. M., on the 26th Sunday after Trinity, the Bishop of the diocese presiding. Besides the Bishop and the rector of the parish, there were but five priests in the chancel. This must by no means however, be supposed to indicate any diminished interest in the aims and work of the hospital, on the part of the city clergy; it simply illustrates the importance of selecting for this purpose, in future, a week-day evening in preference to a Sunday, when the clergy generally have their hands full in their respective parishes. After a shortened Evening Office, the bishop called upon the Rev. Dr. Locke, president of the hospital, to read the twentieth annual report, covering the period of time between October 1, 1882, and October 1, 1883. It appeared from this document that the new hospital building, now in course of construction will probably not be ready for occupation before the first of June, 1884, and that the cost will be greater than was at first estimated, since, without reckoning furniture, it will reach not far if at all short of \$130,000. Of this amount, \$70,000 has been collected and expended. The amount now on hand towards the furnishing of the new hospital is \$837.65. The report concluded with a high tribute to the untiring services of the acting chaplain, the Rev. George S. Todd; to the long-tried fidelity of the matron, Miss Miles; and to the gratuitous and cheerfully-rendered services of the able medical staff. Nor were the many friends who have so generously aided in the work of charity, forgotten in this hearty recognition of services rendered.

The report of the trustees was followed by that of the acting chaplain, from which it appeared that there had been twenty baptisms in the hospital, during the last year; fifty three celebrations of the Holy Communion; fifty services of Evening Prayer said on Sunday afternoons in the chapel; and daily Morning and Evening Prayer, except during the month of July and part of August. A class of five persons had also been presented for Confirmation. The funerals at which the acting chaplain had officiated numbered seventeen.

Dr. Owens read the report of the Medical Board, which went to show that the admissions to the Hospital, during the year, had been 403; that 300 patients had been discharged; that there had been 35 deaths; that, on the first of last month, there were 44 persons in hospital, and that the whole number treated during the year was 1,844.

Mr. N. K. Fairbank, the Treasurer, read his report, which was highly satisfactory and encouraging. The receipts from all sources amounted to \$17,094.75, and the disbursements to \$15,413.49, leaving a balance in hand on the first of October, 1883, of \$1,681.08. The unpaid bills for September, however, amounted to \$876.24, leaving a net balance of \$804.84.

The securities and loans are valued at \$32,281.77, and the real estate at \$91,281.77.

After the presentation of the various reports, the Rev. Dr. Locke made a short address, in which he expressed his expectation of the speedy completion of the new building, and his gratification at the substantial progress which the entire enterprise had made. No one, indeed, whose memory can carry him back to the

first feeble beginnings of St. Luke's Hospital, and on through all the fears and struggles of many succeeding years, could fail to sympathize very deeply with the respected President, now that at last he is in full view of the realization of his aspirations for the success of his great work of mercy.

In the course of his remarks, Dr. Locke referred in glowing terms to the unselfish and tireless efforts of the Treasurer, Mr. N. K. Fairbank, to raise funds for the Hospital.

The Bishop followed, in an eloquent and very earnest address, with reference to the prime motive, which alone can give value to our deeds of charity, namely, the love of God. The collection was then made, and the congregation dismissed with the Episcopal Benediction.

## Canadian Church Affairs.

From our Special Correspondent.

The Bishop-elect of Huron has lately been starting among the nonconformists and is at present probably the most popular clergyman of the Church of England in the Dominion, at least among that class of religionists. At the opening of the Wesleyan Theological College the other day, he delivered a long address, in the course of which he paid a high compliment to the zeal and devotion of the Methodists, and acknowledged that their influence for good upon the Anglican Church had been tremendous and permanent. He gave some very excellent general advice to the students, and concluded in these words: "I rejoice in the well being of Methodism. I am no enemy of any Church. We have one Shepherd, one King, one Father. I trust my heart beats in unison with all who love the Lord Jesus Christ. This I place as the first article of my creed—that just where Christ is exalted there I must be to sympathize with and to strengthen, and to say Amen to all holy spirits who are fighting for a noble cause, and doing it in humble reliance on the Father's blessing."

No one can quarrel with these sentiments, and it is to be hoped they will be carried out in their integrity. Unfortunately, however, the liberality of many such persons is "jug handled," and only extends on one side. Like a one-armed man, they can only embrace in one particular direction, or like a one-eyed man, they can only see one half of the horizon. A good genuine "all round" comprehensive "two-fisted" liberality is rare and it costs an effort to live up to it. It is comparatively easy for an extreme low church Puritan whose hobby is Protestantism of the boldest and most arid type to sympathize with those who though calling themselves by different names follow the same leaders, and do homage to the same ideals. It is comparatively easy on the other hand, for a certain class of high Churchmen, to see considerable amount of good in the Roman Catholics, and speak very charitably of them. The only difference between these two classes is this; viz., that while the first are held up to popular worship, as the incarnation of charity, brotherly love and every other Christian virtue, the second are denounced as being treacherous bigots, and in secret league with the author of all evil, while in point of fact, there is but a particle of difference between them, and neither of them is liberal in the strict sense, he is only human. Such a liberality as that described, is what we want, a liberality that can see both ways at once, and perceive good in all sorts and conditions of men, Roman Catholics included. Such liberality as that of Dr. Benson's, the present Head of Anglo-Catholicism, who has a warm place in his heart for Ritualist and Methodist is to my mind the very best and highest type of catholicity.

It is to be devoutly hoped that Dean Baldwin's "liberality" is of this stamp, and that while extending the left hand of fellowship to the Protestant denominations, he will stretch out the right hand to the High Churchmen of whom he will find a goodly number in his diocese. Then he will in good truth, deserve the name of liberal, and live up to the brave words I have just quoted.

A most extraordinary occurrence is said to have taken place in Kingston, Ontario. A few days ago two of the officers of the Salvation Army were united in marriage. The ceremony was performed by the now somewhat notorious Dr. Wilson, in St. George's cathedral, and afterwards a mock marriage was celebrated in the barracks, at which the aforesaid Doctor gave away the bride. This comes on apparently undeniable authority, and there is no reason to disbelieve it, in fact, it is probably only too true. It seems almost incredible that any minister of religion, let alone a clergyman of the Church, would lend himself in any way to the deliberate burlesquing of the sacramental rite. No language can be too strong to denounce such an outrageous proceeding, and I am sure that the whole Canadian Church will be thrilled with a shudder of abhorrence at this totally unprecedented outrage upon all decency. Such acts as these alienate the sympathy of all respectable people and mar the possible good that might be accomplished with their co-operation.

Before leaving for England the Bishop of Saskatchewan assembled his Synod for the second time since its formation. Seven clergy-

men and nine lay delegates were present. His lordship read a very interesting address, in the course of which he referred to the formation of the two new dioceses of Assiniboia and Southern Athabasca. He spoke of the addition lately made to his own diocese, which now extends from Lake Winnipeg in the east to the Rocky Mountains in the west. He urged upon the Synod the necessity of unity and co-operation with the bishop of the diocese, and central and combined diocesan action with the Provincial Synod. Alluding to Emmanuel College, he said there were now thirty-four students all told, among them being representatives of the Cree, Blackfoot and Chippewa tribes, who are studying for the ministry. His lordship has since sailed for England.

A "Canadian Inter-Collegiate Missionary Alliance" has been recently formed in Toronto, composed of representatives from two Presbyterian, one Baptist, and two Anglican Divinity Colleges. The movement is to be extended, so as to embrace Methodist and other Anglican Colleges. There were present at this meeting delegates from Trinity College, Toronto, hitherto considered the exponent of the stiff unbending type of Churchmanship. An association of this kind is certain to redound to the gain of the Church, because in the eyes of all intelligent men she always shows to advantage when compared with other systems. The comparing of notes between these students will bear its own fruit in due course of time.

Four new churches are at present being erected in the diocese of Rupert's Land. The clergymen referred to in my last letter, have arrived, and are now at work, two of them being graduates of Trinity College, Dublin. More clergymen are expected, and we may hope that before long most of the waste places will be filled. At Regina is the head quarters of the Mounted Police, nearly all of whom belong to the Church, and an endeavor will be made to appoint a chaplain towards whose salary a grant is expected from the Dominion Government.

Ontario, November 26th, 1883.

Saint Ethelreda.  
630—679 A. D.

BY CAROLINE F. LITTLE.

From Church history we learn that the Gospel was early preached to the natives of Great Britain, and that although several centuries after, the country seemed to be wholly pagan, yet in the strong mountain fastnesses of Wales and Cornwall the Church was still alive, but feeble. Britain was for centuries a prey to the piratical incursions of all the barbarous tribes of the North; and so numerous were the attacks and so strong the conquering power of the Saxons that they finally established themselves, and naming the island Angle-Land, called their people Angles, having driven the natives to take refuge among the mountains. Under the Saxon rule England, being divided into seven small kingdoms each with a separate ruler, was in a constant state of petty warfare between the reigning princes, who frequently captured each other's subjects and sold them as slaves. Before Gregory the Great became Bishop of Rome, he manifested a great interest in some of the fair haired English slaves whom he had seen exposed for sale in the Roman market, and resolved to send missionaries to convert the inhabitants of the island. About the time he ascended the Pontifical throne, Ethelbert, King of Kent, married the daughter of the King of Paris, Bertha, an earnest Christian princess who had taken a priest of the Church with her to her new home in Kent. St. Gregory, deeming this event an opening, sent Augustine with a band of followers who were to present a letter from him to Ethelbert requesting the privilege of preaching the Gospel in his dominion. This was granted, and in the next hundred years the Church made rapid progress. Bishops and priests were consecrated, dioceses marked off, places of worship built, and the island nominally converted.

Long before this the Church had been founded in Ireland under Bishop Celestine, and it was before even the birth of Gregory to whom the credit of converting Great Britain is so often ascribed, that St. Patrick had preached in Ireland, established monasteries and schools for boys, and done much to further the cause of Christianity. But so much did the native Britons stand in awe of their Saxon conquerors that they made no attempt to convert them, nor to suppress the worship of Thor and Woden which had been imported from across the Northern Sea.

At the time of the birth of St. Ethelreda, 630 A. D., the Church was in a prosperous condition. Many of the kings of the Saxon Heptarchy were Christians, and among these was Ina, king of the East Angles, and father of the Saint. Erewitha, her mother, a truly religious woman who, late in life, retired to a convent near Paris, was the sister of the notable St. Hilda of Whitby, whose fame for learning and power had even during her lifetime spread throughout the Western Church. Ethelreda was born at Eryyng, a town of Suffolk, and was brought up in the Christian faith. At an early age she was given



in marriage to Tonbert, Prince of the Girvii, a tribe who lived in the low marshes north of Cambridge. Among these fens were many beautiful and fertile islands, and the Isle of Ely one of the largest. Tonbert bestowed upon Ethelreda as a bridal dowry. Their union was short, for he died soon after, and Ethelreda retired to Ely where she gave herself up to devotion to God. The fame of her piety could not remain hidden and ere long she received an offer of marriage from Egfrid, the eldest son of Osry, king of Northumbria. He was as devoted to his saintly wife as was possible in one of his rough nature, and granted her all she desired; but Ethelreda longed for a retired life where she could live wholly for religion, devoting herself to the poor and sick. She looked forward with no pleasure to the future when she would become Queen, and she felt no desire for the regal crown which ere long it might be her right to wear. A crown of martyrdom would have been dearer to her by far. Soon after Egfrid's accession to his father's throne, Ethelreda obtained his consent to withdraw from the regal duties in which she had no interest, and leaving his gay court she withdrew to the convent of Coludi, not far from York. How very appropriate to her are these lines of Mrs. Browning:

"God bless thee, weeping Queen  
With blessing more divine!  
And fill with happier love than earth's  
That tender heart of thine!  
That when the thrones of earth shall be  
As low as graves brought down;  
A pierced hand may give to thee  
The crown which angel's shout to see!  
Thou wilt not weep  
To wear that heavenly crown!"

Wilfred, Archbishop of York, urged Egfrid to follow his wife's example and enter a Monastery, but he was not so inclined. Ethelreda received the veil at the hands of Wilfred, and remained a year at Coludi, and then her husband repenting of the permission he had given her, attempted to persuade her to return to his Court. Naught could make the pious Ethelreda resign the peace and comfort of the life she had chosen, and fearing that Egfrid might compel her to return, she fled with two devoted nuns to her own Isle of Ely. As they rested by the way she dreamed that her staff was planted in the ground, and taking root grew into a noble tree. The circumstances of this dream are exquisitely wrought in marble in the cathedral at Ely; the sleeping Queen-nun, with her two attendants watching beside her, and above the tree, whose branches laden with fruit hang over them, form a beautiful subject for art, to which the sculptor did full justice.

At Ely, with the assistance of her brother, she built a convent for nuns, and also established a religious house for monks. Ethelreda was happy in the glorious life which now opened up before her; she nursed the sick and cheered the dying, and instructed the nuns under her charge in all the needful lessons of life in which she was so well versed. Among them was her own sister, Lexaburga, and her niece, Werburga, who afterward founded many religious houses, and in whose name the cathedral of Chester was dedicated in 800.

The importance of retreats, for maidens who preferred to follow a religious life, such as in the condition of the times, could not be carried out in the domestic or public arena, and for world-weary widows whose tasks were nearly over, was becoming more and more apparent. In these calm abodes women could, aside from their acts of charity and devotion, pursue studies such as were not then deemed a part of woman's work in the world. For they were not encouraged by the masculine element of society to learn anything but the management of their houses and the care of their children. Even as late as the thirteenth century, a writer upon education lays down, as a plain rule, that women should learn nothing but spinning and sewing, not reading or writing, unless they were destined for the cloister.

It has been said, that in the Middle Ages, nuns, princesses, and queens were the only female characters of whom we have any record, and it seems most certainly true. The lives of other women in the quiet walks of life were unwritten and unremembered, though they doubtless were as virtuous and worthy, but the remembrance of them passed away like the solitary flower in a desert land whose beauty is unmarked by any, and whose fragrance is never wafted beyond the little oasis where it blossoms.

From the condition then of the age these convents, it must be seen, were necessary for the growth and development of the Christian women who had now learned that the intellectual faculties given by God were not meant to lie dormant like the buried talent of Gospel record. To all those religious houses they thronged with ever increasing interest. And throughout England they were as popular as in France. And the sick and poor who were cared for by these holy women could well testify to the value of these institutions of peace, whose rules were only to carry out the precepts of our Blessed Lord Himself, who said, "Inasmuch as ye have done it unto one of the least of these My little ones, ye have done it unto Me."

In the year 679 a fearful pestilence visited the Convent at Ely, and St. Ethelreda, as well as many of her nuns, fell a prey to its violence. She suffered greatly and particularly with severe pain in her neck, which she said was a just punishment: since it had been her delight in younger days to wear necklaces of rich jewels of which she feared she had been too vain. She passed away calmly and without a struggle, and was buried in a plain wooden coffin, in the midst of the other nuns who died with her. Sixteen years after, her remains were placed in an elegant marble sarcophagus, which was doubtless a relic of Roman antiquity, but many of the nuns in their simplicity thought that it had been made by the angels for St. Ethelreda.

During the primacy of St. Anselm her convent was converted into a cathedral priory. The foundations of the present cathedral in Ely were laid in the eleventh century, but not completed until the latter part of the twelfth, when it was consecrated in the names of SS. Mary, Peter, and Ethelreda, her sarcophagus being placed in the east end of the church. In the fourteenth century the tower and choir, which can now be seen were finished; but in years afterward this great church was neglected and was not restored to its pristine glory until this present age.

There are many other dedications to Saint Ethelreda for she has ever been a favorite English saint, and her name is one of the few preserved in the calendar of the Church to-day.

#### The Coming.

BY JENNIE HARRISON.

We say, ordinarily, that Advent means Coming. The closer defining will bring it to each one, personally—*Ad Venire*—to come to. The Advent is a coming to. He Who comes, comes to each one of us. Regarded in this way, the Holy Season becomes a different thing entirely;—not a mere abstract good, a general joy and expectation;—but a deep and solemn personal blessing.

He comes to you;—He comes to me. He comes to your need, and to mine. Yes, though a million souls are waiting and yearning for Him, He comes to each one, as completely, as separately, as tenderly, as if that one were all His care. Nineteen hundred years ago, while the sin-weary world watched and waited,—while the cry rang through the starry spheres—"He is coming," this great Saviour-Heart enfolded each soul, of all that were, and were to be, from the least even unto the greatest, and said unto it—"I come to you." And again, as the Church brings us, each year, to this glad and sacred commemoration time, that Voice from the far Home which He has prepared, speaks low, to one heart and to another—missing none—"I come to you."

Let us arise and prepare us for this Holy Guest. He comes for a purpose. His way is marked. The red prints of a Love which loved unto Death and Salvation, track the path—to you—to me. Let us make ready. Here are the sins. He comes to these. The burden is great; but once He has entered in, how light it becomes! Here are the needs. He comes to these. Such depths of want! Such barren wastes! But once His Breath has gone over them, how blossoming verdure and glad abundance fill them all! Here are the works. He comes to these poor, paltry doings! We drop our tears upon them, and cry, "Come in, dear Lord, and let Thy righteous Presence cover them!" And once those Holy Footsteps have passed over them, how they vanish, and we cease to regard them, because greater things have come to us.

Yes, it is the time of His Coming. We need not look abroad to see "the signs" upon the face of a long-weary world; let us rather each one stand at the door of his own heart, and say unto the Coming One: "My Lord and my God!"

#### Père Hyacinthe's Home Life.

N. Y. Herald.

Père Hyacinthe was out driving with the Rev. Morgan Dix when a *Herald* reporter called at his rooms yesterday afternoon, at the Fifth Avenue Hotel. Mrs. Loyson, however, was at home, and to a question regarding the Père's domestic life, said:

"My husband is exceedingly fond of children, and the education of my little boy Paul has been to him a source of great comfort."

Little Paul, a bright, large-eyed and well built youngster of ten years, had occasion to make his appearance frequently during the reporter's visit, and justified the feelings of pride which Mrs. Loyson exhibited in referring to him.

"The problem of educating children in Paris," said Mrs. Loyson, "is a serious one to those who are not French. And even we were at a loss to know what to do with our little Paul. I could not send him to the public schools, and concluded, therefore, to engage a tutor from Oxford who combined with scholarship a taste for athletic amusements. This tutor was, of course, a good Churchman. No sooner had I secured this gentleman than I was besieged with applications from parents who wished their children educated with Paul. From these I selected nine and founded "La Petite Université" in connection with our home at Neuilly, out of Paris.

"What attention is paid to the religious training of the children?" asked the reporter.

"Chapel is held twice a day, morning and evening, and the church training is very similar to that in the Episcopal Church. But we are primarily concerned with giving our children a thorough and liberal education in every department of science and the languages. We have, of course, the best of masters in each branch. English is the language of the school, and French that of the house. Père Hyacinthe is devoted to his little students, and in return they repay him with their affection."

Speaking of the retreat at Père Hyacinthe's, near Paris, Mrs. Loyson said:

"We have a great many visitors who come from all parts of Europe, many from Rome, and we entertain them all, of course. For this purpose we have a retreat in one wing of our house, where clergymen come and visit Father Hyacinthe for days and weeks at a time. The scene at our table is sometimes a strange one, including, as it often does, persons who speak every language of Europe. The entertainment of a large number of clergymen is, of course, sometimes a burden, but compared to most of those we bear, a light one. For instance, I have just learned that Father Hyacinthe's uncle, Paul Bernier, the proprietor of the chateau Bernier, in Savoy, has cut him off with a shilling because of his religious views."

#### The Church in Richmond.

BY THE LORD BISHOP OF ROCHESTER.

A journey of about seven hours takes the traveller from the capital of Maryland to that of Virginia. The grand dome and majestic proportions of the Capitol at Washington agreeably break the somewhat monotonous tranquility of the route. Then, by placid stretches of the sleepy Potomac and cool reaches of already-tinted woodland, the train approaches the lovely but unfortunate city, which rivals its western sisters in Surrey and Yorkshire for its romantic situation, and which bore the main brunt of that terrible civil war, from which it is now only beginning to recover. It is on the James River (just now very tawny indeed in flood), with beautiful distant stretches of scenery, abrupt in its sudden hills, singularly pathetic in its vast cemetery, where sleep thousands of the brave soldiers of the South, not shameful, but only unfortunate in their discomfiture, and of whose valor their Northern kinsmen may be generously and reasonably proud. On Sunday I had plenty of work cut out for me; and how I enjoyed it! In the morning I preached in St. Paul's church, the building where Jefferson Davis was worshipping at the moment when the telegram announcing General Lee's surrender was put into his hands. His changing face as he read it, and then his abrupt departure explained its meaning to the congregation, who instantly followed his example. The pulpit is within the communion rails, behind, and slightly elevated above, the holy table. In too many of the Episcopal churches over here the choir consists of a quartette of professional singers, and this church proved no exception. The arrangement does not commend itself to an English Churchman. The result, of course, is, that the congregation prefer listening to joining in the sacred song. In the afternoon there was a children's service. The boys here have a frank and charming way of coming to shake hands with the preacher (if a stranger) after service. Some were accompanied by their sisters, equally welcome to one who loves children as dearly as his own soul. Almost best of all, some quite little ones were lifted up to be kissed; and had their way. It was an admirable opportunity for gently, tenderly, hinting to American parents, who love and treat their children with an almost passionate tenderness, the need of wisdom, firmness, and self-restraint; also of pressing on the children, who have every encouragement given them to suppose that the world, and their parents, and society generally, simply exist for their delectation and welfare, that their first thought should be to requite their parents for all their exquisite love.

At night the wish of many years was gratified—of preaching to a colored congregation in their own church. May it be confessed that (possibly through the preacher's own unreasonableness) the service was somewhat of a disappointment. Not, indeed, it may be hoped, in results, of which we can know nothing on this side of the grave, but in the surroundings and circumstances. Three things I had been led to expect—I must not say altogether wish for—that my colored friends would be like a flower-bed in their garments glowing with all the hues of the rainbow. They were mostly attired in black. Also that we should have characteristic hymns, which the enthusiastic songmen would sing with a passionate fervor that would crack the beams in the roof. But instead of hymns of a type that Uncle Tom might have sung in a Carolina rice-field, we had "The Church's one foundation" (which I occasionally hear in cathedrals at home), and the entire congregation listened, with a demure and almost silent approval, to a trio of colored artists. So far from there being any need for restraining their emotionalism, the congregation at Rochester Cathedral could hardly exceed them for decorous quietness. A valued and acute friend sometimes speaks to me of "tame" working men, as not being the real class the Church needs to get hold of. How he would have called these good people tame had he had the good fortune of seeing them! Yet, in all serious honesty, I cannot describe the deep, affectionate, and joyful sympathy with which I gladly used the privilege of preaching Christ to them; and the face of one gray-headed man, who seemed in bygone days to have passed through deep waters, and was now free in Christ, and free before men, made an impression on me I shall never forget. This, too, I heard, that they were deeply touched by an Englishman asking leave to preach to them, by themselves, and in their own sacred building.

—Church Bells.

#### Great Distress in Haiti.

At the meeting of the Foreign Committee of the Board of Managers, held in New York, November 13th, an extra appropriation was made, of four hundred and fifty (\$450) dollars, to Missionaries in Haiti, as an immediate provision for the existing emergency; and Bishop Holly was requested to draw on the Treasurer for one hundred and fifty (\$150) dollars, for the relief of the Rev. Pierre E. Jones; and to draw, in like sum and manner, for the relief of the Rev. C. E. Benedict and the Rev. S. Kerr. The Secretary of the Committee was also instructed to insert, in the several Church papers, an appeal for contributions designated to meet the payments under this appropriation and for the further and efficient relief of the clergymen above named, and other sufferers by the civil war in Haiti. In obedience to these instructions, the Secretary begs leave to lay before the Church, in the fewest possible words, the following facts:

The civil war in Haiti began last spring and has raged ever since. Its causes may be briefly described as the effort of demagogues to ride into imperial power, on the shoulders of the poor and ignorant country-folk. The government at Port-au-Prince met this emergency

with a strong hand, and shut the insurgents up in three towns; but not before they had ravaged and pillaged the country to the extent of their ability. In April last, Bishop Holly, who has had twenty years experience of Haitian politics, foreseeing what was coming, issued a pastoral letter, based on Romans xiii; counselling subordination and allegiance, to the powers that be. He thus placed himself and his clergy right in the impending struggle. But that very act perhaps provoked the malignity which the insurgents have shown toward his clergy. The principal sufferers, among these, so far as is yet known, are the Rev. Messrs. Pierre E. Jones, C. E. Benedict, S. Kerr and their families. Of these Messrs. Jones and Benedict were missionaries of this Church to Haiti, before ever the Haitian Episcopate was thought of. They are both graduates of the Philadelphia Divinity School, and are sons of the Church. Their distress is our own. Mr. Kerr is a convert from Wesleyanism, ordained and commissioned by Bishop Holly and appointed by him to missionary work and, therefore, in a sense, an adopted son of this Church.

Mr. Jones and Mr. Kerr took refuge in Kingston, Jamaica. Mr. Jones writes: "I am in Kingston, with five children, having fled from fire, sword, famine and pestilence. I cannot get to Port-au-Prince. I am penniless. Jeremie is in an awful state; deprived of water, food and money, with fighting from morning to night. Flying for life, I left everything in Jeremie." Mr. Kerr writes that he is in Kingston, at the Divinity College, and is delivering lectures, in hope of raising some money; that he is \$225 behindhand on his church and house payments, and sees no earthly prospect of paying.

Mr. Benedict (Aux Cayes) was threatened with imprisonment, and was put under surveillance, for standing by the Bishop's pastoral.

The Schools which Bishop Holly, in his report to the Board of Missions, says are the chief hope of the Church in Haiti, and which furnish the missionaries with their principal income, to eke out their stipends, have been broken up since May last. The gardens from which the missionaries drew half their living, have been made camping-grounds by the insurgents, in sheer malice; and probably the half has not been yet told.

Bishop Holly confirms all these statements, and adds, (October 15th), that "the civil war reached its crisis, at the Capital (Port-au-Prince), on the 22d and 23d September, when fire and sword ran riot in the city, and its fairest portion was reduced to ashes. A merciful Providence saved all clergy, but many friends and parishioners suffered, and some were slain." As respects his general work, Bishop Holly writes, that if he could only have again the \$7,500, which was his appropriation from the Foreign Committee in 1874, he could do all that is needful. It was a part of the "Concordat," at his consecration, that the appropriations from the Foreign Committee's funds, to Haiti, should be gradually reduced. It is now \$5,400 per annum.

But the civil war makes a special demand which must be met at once. The Foreign Committee, already embarrassed for means, have adventured an appropriation of four hundred and fifty dollars, out of an empty treasury, and look to the Church for reimbursement. But the committee hope for more than that: They earnestly ask the Church to make contributions for the Church in Haiti, to succor the distressed and innocent victims of the civil war.

JOSHUA KIMBER, Secretary.

#### The Vitality of the Church.

BY THE REV. CANON ASHWELL.

A human association decays, breaks up, vanishes. You have seen nations grow corrupt and perish; schools of philosophy become outworn and effete, but the Church—never. Again and again she looks dead; faith and love grow cold, her high places are filled with those who care not for her principles; in the lower walks of life iniquity abounds, and men say: "The Church is very sick, her end is near!" Were the Church human, they would be right; but wait a little! There is a throb at the heart, a movement in the limbs; warmth and health come back, and before men have left off scoffing at our hopes, and saying—"She is dead"—the touch of Christ has come to her as to the daughter of Jairus in the Gospel, and the re-animated Church is up and doing, before the world outside knows that anything has happened. She is witnessing to the truth, she is rebuking an ungodly age, she is winning back the fallen, she is saving the lost, she is sending missionaries to the heathen; she is adding fresh names to the grand roll above of martyrs and confessors; and all this and more, before the careless and noisy world have left off saying that her end had come.

You do not know how it happens; the men who seem to work the change come, you know not whence, you know not how; but they come. You don't know where they get their power; it is not wealth, it is not station, it is not human intellect, it is not even mere force of mind or learning; but the power is there. In quiet hours, in lonely studies, or it may be in the dusty walks of common life, God has found those men, and God has said to them: "Go, speak in the ears of this degenerate age the words of a spiritual life," and they have done it. Again and again in the Church's history, the words of such men have roused a generation and have revived a Church, have quelled and startled an ungodly world. Their words did I say? No, not their words at all; but the words which God hath given them; words which they themselves would have been powerless to invent or think. Perhaps I am even wrong in saying it was the words at all; rather it was the Word itself, Christ in them, a force from on high, with which the SPIRIT in all moments of need re-animates the Church.

It is this perpetual, ever-repeated, continuous revival, the power of revival within—you know not whence, or how, or why excepting that it comes—it is this revival from within, revival without revolution; which is, as I say, the one standing miracle of the Church's life. Whenever I shall see this fail, then I may begin to think of despairing of God's Church, or of any part of it; but till then, No!—The Holy Catholic Church.

## The Household.

A very good idea for the brightening up of a nursery or play-room consists in decorating the panels of the doors by the insertion of brightly-colored lithographs, fitting them into the panels and framing them, if necessary, with a narrow banding of gilding.

As American mothers, let us, while considering the division of time and the apportionment of income, not forget, in the maintenance of health and comfort in our households, the equally important claims of intellectual life, religion, social development, human helpfulness, and the high ideals of a pure pursuit of truth and beauty.

Rococo embroidery is a variety of Roman work much used now for table borderings, fire-screens, and cushion covers. It is made upon a foundation of éton linen and carried out in filloes. A pattern is drawn upon the linen, and filloes of bright color selected and each thread split into four. With one of these the needle is threaded and the outline of the pattern is worked over with fine, even buttonhole stitch, the outer edges of the rows being carefully turned so that they always form the outside of any section of the pattern. When the whole design is thus worked the linen not inclosed on the lines of button-hole is cut away and the pattern will then assume the appearance of open work.

If obliged to bear up under the infliction of cold white walls in parlor or sitting-room it must be the effort of the housewife to give color to the room in some way, and to make the colorless ornaments of use also. There is one way by which a corner may be brightened. Get a plain bracket of white wood, with a back; cover it entirely with crimson plush. A marble bust or vase will be very pretty on this. Common Japanese paper fans may be covered with bright colored satin, silk or plush. A round jar covered with crimson plush, with two small pipes gilded and tied on with crimson ribbons, makes a bright ornament and bit of color, and may be utilized as a match safe. Over the mantel may be placed a piece of the heavy self-colored paper used for decoration; it should be the length of the mantel, and should be higher than any vase or ornament you place upon that.

"My baby always wakes up peevish or crying, and always has," a mother said a few days ago. Her baby is now three years old, and has never once waked up in that happy mood which causes many a well-regulated child to lie and play with hands or feet, attracting his mother's attention by that wonderful accomplishment which we call "pat-a-cake." A mother may be sure that there is something wrong about her baby or its environment when it wakes up with discontent manifesting itself so plainly. Sometimes it is because its food is not digested, and often because the air in the sleeping room is impure, and if baby could speak he would tell of a dull, troubled head and disturbed stomach. The cause ought to be diligently sought for by every mother, and be remedied, so that poor baby be no longer defrauded and kept from his legitimate rest and pleasure.

TO YOUNG HOUSEKEEPERS.—Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with. Adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step further, and visit the homes of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinements of social life, and then return to your own with a cheerful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil of self-denial which he has endured in the business world, to surround you with the delights of home; and you will co-operate cheerfully with him, in so arranging your expenses that his mind will not be constantly harassed lest his family expenditures may encroach upon public payments.

It may well be the aim of mothers and fathers to see that their children have a large vocabulary to choose from. It should not satisfy them to have their children simply refrain from using improper language, but they should be helped to see that there is large opportunity for choice in the use of proper words. We are, of course, all in the dark as to the future of our children, but a firm faith that no wise counsel or valuable instruction is ever lost will be of help, and will serve to encourage us often; so, though your son or mine may not need great range of language to express his thoughts, still it can do no harm for him to be well provided with good words. I once knew a mother who, though affectionate and thoughtful, lacked some of the fine attributes which make up the ideal mother's character. She said she did not think she should get the children new spring hats. There was a great deal of sickness about, and perhaps they would not need them. Precisely this attitude is taken by many parents in regard to the intellectual needs of their children. Logically followed out in the one case, it leads directly to absurdity, and in the other it simply takes a roundabout way there.

When you have procured your food in the market, don't slight those for whom you provide by putting it ill-cooked upon an untidy table. Don't say that you haven't time to do better. Have the linen clean. See that the glassware is not only clean but that it shines. The same of the cutlery. Dirt is never necessary nor economical. If you can afford it, set the table daily as if you expected company. I knew of a family who always had an extra place at the table for any one who might come. If in the country, cut flowers or even potted plants are a beautiful and costless ornament. In the summer time keep the dining-room cool and free from flies. To this tidy table bring your own tidy presence. Too many housekeepers, worried and tired with the preparation of the meal, often approach the table in a costume and arrangement of hair that is not always an incentive to the appetites of the other members of the family. The example to the rising members of the family isn't good. As far as possible discuss nothing at the table that may lead to disagreements or require much thought. Introduce no subject of conversation that may lead to a heated discussion. Fret and worry are foes to digestion. "Laugh and be fat" means "Laugh and be healthy." This is true. The want of proper cheerfulness leads to unhealthiness and leanness.



Stories about the Wonderful Kingdom

And Some of its Soldiers and Servants.

BY G. A. JONES.

CHAPTER XIII.—THE SEED OF THE CHURCH. (Continued.)

You will read for yourselves when you are older, in the great histories of the Church that have been written, that there were ten different persecutions of the Christians, that is, that ten different Emperors of Rome harassed the followers of the Lord more or less.

I cannot tell you all about these persecutions in this book, dear children; after the death of Severus, the Christians had peace for twenty years, and even began to build churches in which they might worship God, and at last an emperor, named Decius, sat on the imperial throne, and he ordered that all Christians should sacrifice to the heathen gods, but Decius was killed in battle after a short reign of two years, and a fearful plague broke out in all parts of the known world, and the Christians, by the love and kindness they showed to the sick, won many a soul to Jesus.

I will tell you about a holy Bishop of Carthage, named Cyprian, who used to walk through the streets of the city, and nurse the poor things who were struck down by that terrible plague; he did not mind whether they were heathens or Christians, he was just as merciful and as tender to one as to the other.

But notwithstanding this he was called to appear before the Proconsul, or representative of the Emperor, and he spoke these brave words, "I am a Christian and a Bishop. I know no other god than the true God alone, Who made heaven and earth, and the sea, and all that they contain. He is the God Whom we serve, and to Whom we pray, day and night, for ourselves, and for other men, even for emperors."

He was sent into banishment, and whilst there he had a vision, he was told by an angel that he should die a martyr's death.

His friends entreated him to hide himself, he did so for a little time, but he longed to see his own people once more, and so he went back to Carthage, to wait until God should will that he should lay down his life for his faith; he had not to wait very long, the officers appeared before his house, to carry him to the governor, and St. Cyprian went with them cheerfully, for he knew that the troubles of his life were nearly at an end now.

The governor sent him back to his house for the night, and all through the long dark hours the people who loved him so well watched before the doors, and prayed for him; he always unselfish, sent word to the crowd to take especial care of the young children who were amongst the watchers.

When the morning dawned St. Cyprian once more stood before his judges, and after boldly confessing his faith was condemned to die.

"Thanks be to God," he said, when he heard his sentence.

He was led out into the country, and there put to death; the cruel sword sent the good Archbishop to join the noble army of martyrs.

There were two Bishops of Rome, one named St. Stephen, and the other St. Sixtus, who were martyrs at this time.

It was on a bright August day, that St. Sixtus was led to his death, and by his side walked a young deacon named Laurence, praying that he might die with his master. Sixtus bade him be patient, and told him that in three days he should follow him. So for three days St. Laurence waited. I will tell you how he spent his time, how he got ready to follow the master who had won the martyr's crown. He assembled the poor, and divided amongst them the riches and treasures of the Church which had been given to him to take care of, and when the Prefect of Rome sent for him and bade him give up these things, he asked him to come with him to the church door, and pointing to the poor, and the widows, and the orphans who stood there, he said, "Take these; these are the treasures of the Church." The Prefect was so angry at this, that he ordered that St. Laurence should die at once.

It was a dreadful death, by which the young deacon glorified God. He was placed upon an iron frame, in shape like a gridiron, and on this he was roasted alive. We could hardly bear to think of such sufferings, dear children, could we, if we did not remember the glory to which they led? Valerian was the Emperor of Rome at this time.

CHAPTER XIV.—A BRAVE BOY AND GIRL.

There lived in Cappadocia, in Asia Minor, in these troubled days a little boy whose name was Cyril.

The child's father and mother were heathens, but the boy had heard of the holy Child Jesus, and God put it into his heart to ask those Christians of Cappadocia to teach him all that a little child of the Good Shepherd ought to know.

His father and mother and all his friends were very angry when they heard what the boy had done, and they tried hard to make him say that he did not believe in God, but Cyril would not tell a lie; he

was dutiful and obedient, but he knew that he must confess his faith, even at the risk of his parents' anger. His father turned him out of his house, and he was taken before the judge, who was sorry for him, because he was such a little boy, so young and bright, and innocent. "My child," he said, "I will forgive you, and so will your father, if you will only say that you are not a Christian; but if you persist in confessing God your father will turn you out of his house."

Then Cyril said his prayers, and looking fearlessly at the judge, he answered, "If my father turns me out of his house, God will open another house for me, one all ceiled and studded with gold and precious stones; I do not mind being poor here, that I may be rich in my heavenly Father's Home." They showed him a fire into which they told him he should be thrown if he would not do what the judge required of him, and then they led him back to the hall of judgment.

"Now, said the judge, 'be a good boy, and go back to your father's house.'"

And Cyril answered, "Oh why did you bring me away from the fire? I wanted to be thrown into it, and to go to God."

Those who stood round the child, even the hard stern soldiers, could not help crying at his words; he bade them dry their tears, he told them they did not know the glory to which he was going, and then the boy martyr ran to the stake and died, because he loved Jesus better than anything else on earth.

It is a wonderful story, is it not, dear children, this story of St. Cyril? It makes us all, grown up people and little boys and girls, ashamed of our impatience at a little pain, at the prick of a pin perhaps, or some such thing. I think if we would sometimes think of the brave St. Cyril, we should learn to be patient, and patience is one of the ways which lead to Heaven.

And now I will tell you about a little girl who was every bit as brave as St. Cyril, and you know girls are sometimes supposed to be cowards, so that it seems almost more wonderful to hear a story of a girl-martyr, than of a boy-martyr, but if you think of it, dear children, it is not wonderful at all, because both prayed the same prayers, and both received the same help, the help of Jesus, the Spirit of Strength from the Holy Ghost, and old and young, and men and women, and little children, can do all things, even the things that seem most impossible, when they trust in God, and ask Him to send His angels to succor and defend them through whatever trials they may pass.

St. Agnes was a little Roman maiden, twelve years old, who had learned to love God, and she was brought before the judge and ordered to burn incense to the idols.

Those about her thought that they saw her stretch out her hand to the incense upon the flames, but they were mistaken; she did move her hand, do you know what for, dear children? It was to make the sign of the Cross, it was to bring before her mind Jesus' sufferings for her, and to ask Him to help her to bear all that might come upon her for His sake.

And He did help her, she went forth to die, brave and fearless as a soldier would have been, and her head was struck off at a blow, and she too went to wait with the young St. Cyril, and many another Child-Martyr before the Golden Altar.

All Kinds of Crabs.

If I should tell you about all the kinds of crabs in the world, there would be no space left to tell of their curious habits and ways of life. So I will mention only a few.

The great red crab frightens one when he suddenly pops his head out of a hole under the sea-weed. There are some smaller crabs you might not notice. Did you ever see the Hermit Crab? He lives alone in a shell belonging to some other shell-fish. It has been cast off, like an old shoe, and he steps in. He is very brave in his borrowed shell, but a great coward when out of it. He is one of the few that can leave his house when it is too small for him and seek another. The Spirit Crab glides over the sand so fast that you can't catch him, run as hard as you please. The funniest of all crabs is the Fiddler. He lives in a little hole in the sand. He does not fiddle; oh no; but there is music when he gets hold of your toes! He has two front claws, a big one and a little one. He shakes them at you, as much as to say, "You dare not trouble me!" Then he dives into his hole in the sand, peeping out now and then to shake his fist.

See that crab on the beach! Do you wish to know whether or not he is a "regular fighter?" Don't try to find out by sticking your finger between his claws. Try him first with a stick. If he bites hard at the stick, you may (if you please) tempt him with your finger. A crab will bite at almost anything; but a toe or a finger is what he likes best to get hold of. You don't need a hook to catch him when he is in the water. A piece of meat or fish tied to the end of a string will do. This crab does not know enough to let go, when he once takes hold. He will allow himself to be pulled out of the water first.

Perhaps the best of the crab family is the one that is good to eat. This is called

the Soft-shell Crab. He is juicy and tender only when he has shed his hard covering, and before another shell is formed. If you will go with me to the West Indies I will show you the land crabs. They live in holes in the mountains. Every year they travel down to the sea. They take this long journey in order to lay their eggs. The eggs can be hatched only on the seashore. Thousands of land crabs travel together. They are like the sea crab. In the Spice Islands we may find a crab that climbs trees. It is said that he does this to get the fruit of the coconut-trees.—Our Little Ones.

A FORT SCOTT, Kansas, paper tells of a great dog-fight in that town which lasted all night, a large number of dogs being engaged. Many were badly injured; only one was killed. In the morning upon the snow and frozen stiff lay the only victim of the fray, a beautiful "spitz." Hugging close to his side and occasionally licking his face lay his only friend and mourner, a common cur. And there all day long he lay, trying as best he might to infuse some of the warmth of his body into the cold and lifeless one of his friend. And perilous it was for either pitying man or mischievous boy, or belligerent dog to approach too near. He attacked all such with the fury of despair. Animals have often shown great affection for their young, for their mates, and for their masters, but we have never known before of one grown dog mourning over the dead body of another.

Much distress and sickness attributed to dyspepsia and chronic diarrhoea is occasioned by humor in the stomach. Hood's Sarsaparilla is the remedy.

Prepare Your Xmas Music "Silver Carol," with S.S. Service. By popular authors. 4c. each. \$3. per 100. 1 Sample copy 3c. Bethlehem Songs. 20 carols, 20c. 1 sample 10c. Gifted Choir Gems. Quets, Solos, etc. 1c. each. 75c Standard Royal Anthem Book. By Clara Scott. \$1. each. 75c. to clubs. Immanuel. Xmas Cantata for S.S. 25c. each. 1c. to clubs, and all the Canticles in each variety. Christmas carols, etc. 1c. each. GEO. D. NEWHALL CO., Cincinnati, O.

AYER'S HAIR VIGOR restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair can be darkened, thin hair thickened, and baldness often, though not always, cured.

It checks falling of the hair, and stimulates a weak and sickly growth of vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, it is unrivaled; it keeps the hair neither oil nor dye, renders the hair soft, glossy, and sleek in appearance, and imparts a delicate, agreeable, and lasting perfume. J. W. BOWEN, proprietor of the McArthur (Ohio) Enquirer, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it with confidence, because I have used it, and it has restored my hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Notwithstanding my knowledge of the preparation over failed to give entire satisfaction. Mrs. O. A. PRESCOTT, writing from 18 Elm Street, Charleston, Mass., April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before. I feel regularly used one bottle of the VIGOR, but now use it occasionally as a dressing." We have hundreds of similar testimonials of the value of AYER'S HAIR VIGOR, but a trial to convince the most skeptical of its value. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

AYER'S SARSAPARILLA

AYER'S SARSAPARILLA cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a impure or impoverished or corrupted condition of the blood; expelling the blood poisons from the system, enriching and renewing the blood, and restoring its vitalizing power. During the long period of unparalleled usefulness, AYER'S SARSAPARILLA has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakness of vitality. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable and most economical blood purifier and blood-food that can be used. Inflammatory Rheumatism Cured. AYER'S SARSAPARILLA has cured me of Inflammatory Rheumatism, with which I had suffered many years. W. M. MOORE. Durham, Va., March 2, 1882. "Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking AYER'S SARSAPARILLA, and before I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world. JAMES MAYNARD. 240 W. 4th St., New York, July 10, 1882. AYER'S SARSAPARILLA cures Scrofula, and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Itch, Sores, Boils, Tumors, and Eruptions of the Skin. It also cures the Headache, and Purities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

JAMES PYLE'S

PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations which do not contain the PEARLINE. It is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

\$5 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Me. SALESMEN WANTED! Ladies or Gentlemen J. Austin Shaw, Nurseman, Rochester, N.Y.

Catarrh

At this season of the year everybody has a cold, and some very bad ones. By frequent exposure the membranes of the nose become very sensitive, and catarrh and influenza are epidemic. Relief may be obtained by the use of Hood's Sarsaparilla. For many years in succession, beginning so far back I don't remember when, I had the catarrh in my head. It consisted of an excessive flow from my nose.

Ring and Bursting Noises

In my head. Sometimes the hearing in my left ear was affected. Five years ago, about this season of the year, I began to use Hood's Sarsaparilla. I was helped right away, but I continued to use it until I felt myself cured.—Mrs. Eliza H. Caulfield, Lowell, Mass.

Jerome Brownell, merchant and extensive miller at Waton, Ontario county, N. Y., writes: "I have used Hood's Sarsaparilla for my catarrh, and it has helped me. I consider Hood's Sarsaparilla one of the best remedies for blood disease to be obtained."

100 Doses One Dollar

"I have been troubled with that distressing complaint, Catarrh, and have been using Hood's Sarsaparilla, and find it one of the best remedies I have ever taken. My trouble has lasted ten years, and never could get any relief until I commenced to use Hood's Sarsaparilla."—Martin Shield, Chicago, Ill.

Danger from Catarrh

Depends upon the amount and extent of the Scrofulous infection. Unquestionably many deaths from consumption can be traced to neglected catarrh. There is a violent distress, prostrated and coughing spells, the eyes weep the nose discharges copiously, and the head seems about to split.

In such cases Hood's Sarsaparilla corrects the catarrh by its direct action in discharging the poison from the blood through nature's great outlets, so that healthy, sound blood rears the membranes and is wholesome.

Hood's Sarsaparilla

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

SUBSTITUTES.

The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists, for instance, when asked for a bottle of

Allen's Lung Balsam,

Which is the leading remedy for all Throat and Lung Diseases, and is frequently recommended by Physicians who know of its true merits. The Druggist suddenly discovers that they are "sold out," of this article, but he has another remedy of his own manufacture just as good, if not better, which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Balsam and are compounded of cheap Drugs, which enables him to realize a few cents more profit. Allen's Lung Balsam is a purely vegetable compound and contains no opium in any form. You who are troubled with a Cough or Cold or that dread disease Consumption will consult your best interests by purchasing Allen's Lung Balsam and beware of substitutes.

Ministers and Public Speakers

Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM.

As an Expectorant It Has No Equal.

It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

CAUTION:

Call for ALLEN'S LUNG BALSAM.

SILURIAN,

The Famous Waukesha Water.

Good for all Kidney and Stomach troubles. Sold in barrels, 10-gallon cans, siphons, quart and pint bottles. LEONARD LUGNEN, M. D. Office, 75 State Street, Chicago.

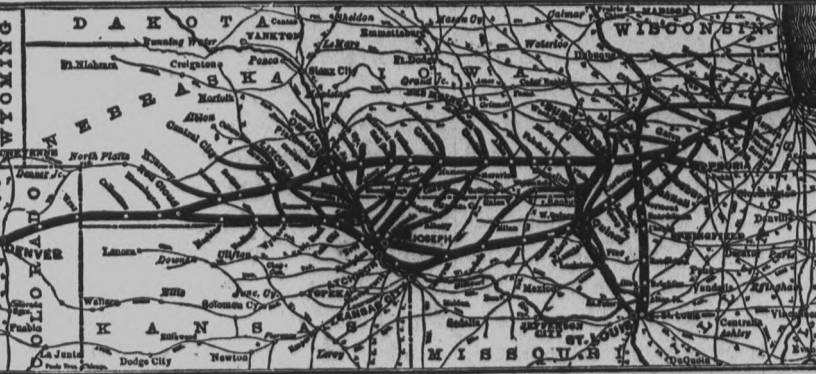


Instantly heated by putting a silk cord and fastened with a next side. No buttons or hooks are used. Over 50 dozen sold in London in one month. Where not for sale by local dealer, sample pairs sent by mail. Any size or color, on receipt of this price. 6 Lace \$1.50 8 Lace \$1.75. Mousqueton quality \$2.50 a pair. A. C. MATHER & CO., Chicago, Ill.

Safe Investments.

8 to 10 per cent. secured on large or small sums. 3 to 5 years' first mortgage on improved farms. Absolutely safe. Send for references and circular of information to MULCHAPEY & LOUGH, Fargo, Dakota.

"BURLINGTON ROUTE" (Chicago, Burlington & Quincy Railroad.)



GOING EAST AND WEST. • Elegant Day Coaches, Parlor Cars, with Reclining Chairs (seats free), Smoking Cars, with Reclining Chairs, Pullman Palace Sleeping Cars and the famous C. B. & Q. Dining Cars run daily to and from Chicago & Kansas City, Chicago & Council Bluffs, Chicago & Des Moines, Chicago, St. Joseph, Atchison & Topeka. Only through line between Chicago, Lincoln & Denver. Through cars between Indianapolis & Council Bluffs via Peoria. All connections made in Union Depots. It is known as the great THROUGH CAR LINE. GOING NORTH AND SOUTH. • Solid Trains of Elegant Day Coaches and Pullman Palace Sleeping Cars are run daily to and from St. Louis, via Hannibal, Quincy, Keokuk, Burlington, Cedar Rapids and Albert Lea to St. Paul and Minneapolis. Parlor Cars with Reclining Chairs to and from St. Louis and Peoria and to and from St. Louis and Ottumwa. Only one change of cars between St. Louis and Des Moines, Iowa, Lincoln, Nebraska, and Denver, Colorado. It is universally admitted to be the

• Finest equipped Railroad in the World for all Classes of Travel. T. J. POTTER, 3d Vice-President and Gen'l Manager. PERCEVAL LOWELL, Gen. Pass. Ag't, Chicago.

Jas. Armstrong & Co.

138 & 140 State St., S. of Madison, Chicago.

Great Bargains.

Our entire stock of READY-MADE SUITS, consisting of CASHMERE, CAMELETTES, CLOTH, SILK and SATIN, will be sold at a bona fide REDUCTION OF 50 PER CENT. Bargains in LADIES' WRAPS.

Handkerchiefs.

Special bargains in Tatten Handkerchiefs. Price 60c; worth \$1.00. Ladies' Plain and Fancy Bordered Handkerchiefs at 6c; to \$3.00. Ladies' and Gent's Silk Handkerchiefs and Mufflers in great variety.

THE PHILOSOPHY OF HEADACHE.

THE STOMACH, THE BOWELS AND THE LIVER ARE RESPONSIBLE FOR EVERY PANG THAT RACKS THE HEAD. REGULATE TONE AND HARMONIZE THE ACTION OF THESE ALLIED ORGANS WITH TARRANT'S SELTZER APERIENT, AND YOU CURE THE COMPLAINT AT ITS SOURCE. SOLD BY ALL DRUGGISTS.

6 Cts. SHEET MUSIC Full Size (11x14) best paper, sold everywhere at 30c. to \$1 each, sold by us at only 6c. per copy for any piece on list, largest list to select from. Send 6c (stamp) for Sample Copy. Catalogue sent free. W. GREEN, 55 WASHINGTON ST., CHICAGO, ILL.

Sawing Made Easy



A boy 15 years old can saw logs FAST and EASY. Mrs. MURRAY, Portage, Mich., writes: "Am much pleased with the MONARCH LIGHTNING SAWING MACHINE. It is a 30-inch machine for sawing logs into suitable lengths for family use—wood and all sorts of log-cutting. It is perfectly safe and unvaried. Illustrated Catalogue, Free. AGENTS WANTED. Mention this paper. Address MONARCH MANUFACTURING CO., 163 E. Randolph St., Chicago, Ill.

Shopping in New York.

Miss EDITH LITTLEFIELD, No. 47 Lafayette Place, New York, makes purchases of every description for ladies and gentlemen, with discrimination and taste. Orders by mail from all parts of the country promptly executed. Samples sent free. Best of references.

WHITE and DECORATED French China and Fine Porcelain at Low Prices.

Fine White French China Dinner Sets, 149 pcs \$30.00 Fine White French China Tea Sets, 44 pieces... 7.50 Fine Gold band French China Tea Sets, 44 pcs. 8.50 Richly Decorated Fr'h China Tea Sets, 44 pcs. 12.00 Chamber Sets, 11 pieces, \$4.00, White... 3.00 Fine White Porcelain Dinner Sets, 100 pieces... 14.00 Decorated Parlor Lamps, Brass M't'd, complete 5.00 Also all House Furnishing Goods. Illustrated Catalogue and Price List mailed free on application. Estimates furnished. Hadley's 3-17 Cooper Institute, N. Y. City. Order securely packed and Steam-tr free of charge. Sent C.O.D. or P.O. Money Order.

McShane Bell Foundry

Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free. Address H. McSHANE & Co., Baltimore, Md

MENEELY BELL FOUNDRY

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals. Meneely & Co., West Troy, N.Y.

THE TROY MENEELY BELL FOUNDRY, Clinton H. Meneely Bell Company, Troy, N.Y.

Manufactured a superior quality of Bells. Oldels Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

\$72 a week. \$12 a day at home easily made. Costly outfit free. Address True & Co., Augusta Maine.



## The Living Church.

Chicago, December 1, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.

**SUBSCRIPTION, ONE DOLLAR A YEAR**  
Advertising Rates, per agate line, 15 cts.  
Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.  
Rev. C. W. LEFFINGWELL. ARTHUR P. SEYMOUR.  
Address THE LIVING CHURCH CO.  
182 Washington St.

Rev. C. W. LEFFINGWELL D. D., Editor.

Subscribers wishing receipts should forward one cent in addition to the price of subscription.

### "I Will Come To You."

The first great fact and factor in the Christian religion is the Incarnation. We commemorate this at the beginning of the Christian year; we celebrate with solemn joy the Advent of the Son of God. As an event in the world's history, apart from all relation to the welfare of the race, it is worthy of the prominence that has been given it by the Church. That God did, at one time, so relate Himself to man, so condescend to meet him in this world, in this human nature, that He did tabernacle with us, and dwell with us in bodily form like ours, is a fact so wonderful that the world could not possibly pass it by unnoticed for a single year. The historic events that men hold in memory are utterly insignificant when compared with this. Nothing that has happened or that could be conceived of as happening in this world or in any other world, could exceed this in magnitude of mystery and wonder. Considered in its relation to the present condition and future destiny of man, the Advent of the Son of God is more than a mere fact to be wondered at from year to year. Its prominence as an event in the world's history, is not to be compared with the importance of its application to individual souls. He that came, still comes, and the Advent is to culminate in the Judgment Day. It is not a public recognition of the historic fact, but a personal participation in the mystery of the Incarnate Word, that satisfies the Christian soul. It is as a factor in the spiritual life of man that the Advent of the Only Begotten Son is celebrated in the Church.

Throughout this season and through all the seasons, we keep this steadily in view. Christ came that we might be made partakers of the Divine Nature, that we might receive of His fullness, that we might sit with Him in Heavenly places. He humbled Himself that we might be exalted with Him; that we might be sons of God and heirs with Him; that we might put off the works of darkness and put on the armor of light; that we might not be comfortless, outcast, lost, but that we might return to the Father by a new and living way that He hath consecrated for us.

"I will come to you." The Advent of humiliation is past, the Advent of glory is to come, the Advent of gracious influence is now. If there is any one thing sure, past controversy, in the teaching of Christ, it is that he proposed and promised a personal relation and impartation of His Divine Nature, to His disciples. We need not quote His words; the gospels are full of it. Christ came to be the light of the world, the food of the world; not merely by example, not merely by precept, but by an inner illumination, by a spiritual union and communion. He came to be a second but a sinless Adam, through whom the image of God, lost in the first Adam, might be restored.

The Advent celebration formulates and expresses the supreme faith of the Church in the present power of the Supernatural. It expresses not only a belief in the general guidance and control of an Almighty Power, not only a belief in the personal presence of God in all His works; it witnesses also to a belief in His personal relation to man through the Incarnation. It testifies to the world that He makes His abode in faithful hearts, that He comes to devout souls. It proclaims Emmanuel, God with us, Christ in us the hope of glory.

If we could realize the fact, at this Advent time, that Christ does really come to us, as He promised, not in a mere figure, but verily and indeed; if we had faith and faithfulness to receive and to use the spiritual gifts that attend His coming, what manner of persons might we be! How

the kingdom of God would be manifested with power. But, alas, too often there is no room for Him in the inn.

Christ does really come to us as He said. It is a kind of Incarnation, still going on in His Body, the Church. Through the agency of the Holy Spirit His sacramental presence and power are realized to sinful men; their sinful bodies are made clean by His Body, and their souls are washed with His precious Blood, as by engrafting, the Divine Word takes root in human souls. The breath of life which God breathed into us at first, returns, and we again become alive unto God through Jesus Christ our Lord.

The present Advent of Christ; His life-giving, personal abiding in the hearts of His disciples; the transforming, cleansing, sanctifying of this divine indwelling, are the grand themes of the Advent time. It is these that give to the first and final Advents a meaning and value to perishing souls.

### "Not To Their Mind."

Hardly is there so sad a thing to think of in all this world—where there is so much and so grand work to be done, and so few who see it or care to do it—as the undeveloped resources of the Church. The conversion of the world to Christ would not long be delayed, if Christians appreciated how much they might do for its conversion. Means, sufficient means, lie in their own hands, and would not lie unused if a sufficient desire to promote God's glory filled their hearts. There are thousands, too, who will admit it, who yet hold back and excuse their lack of interest and effort, because, they say, "things are not to their mind." They have their opinion as to what ought to be done and how it ought to be done—and other people have theirs. The unfaithful servant excuses himself—or at least pretends to—because "things are not to his mind." And they never will be. It was never intended that they should be. But is that any excuse for a man's not doing what he can? Will the world ever be to your mind? Will the Church of God in this world ever be to your mind? Will you deny duty and shirk work on that score? Why should everything be to your mind? Who made you the ruler and director of other men's minds. And yet, because "things are not to their mind," Christian men and women will practically withdraw themselves from their brethren—and so withdraw themselves from Christ. If they were only in such and such a parish, where things are to their mind as they suppose, (but it is a mere supposition) then they would work and do so much. God has put them where they are and given them a work to do where they are, but it does not suit them and they will not do it. They presume to know better than God does where they ought to be and what they would do in that case. When, as children, they repeated the Catechism, they confessed that it was their part to do their duty in that state of life unto which it should please God to call them. And God has called them to a certain work, at a certain time, and in a certain place. But they turn their back upon that work, and think it a small matter to leave their duty undone. They would do so much in some other place and amid other circumstances where "things were to their mind." But there is no such place under the sun. They never have found, they never will find a place where things will be just to their mind. They think there is such a place, they have been in such a place, worshipped in such a church. There things would be to their mind—so they imagine. But the chances are, ten to one, that if they were in that parish for six months they would find themselves mistaken. It is certain they would find there the same poor, human nature, and that same imperfection which exist in their present surroundings. No, neither in the Kingdom of God within or without, are things "just to their mind." If those who insist on having things just to their mind would only look within, and really see what is in their own sad souls, they would find a vast deal, not to their mind—certainly a vast deal which is not in accordance with the mind of God.

If any one denies his work and duty in that place where God has put him and called him, he is of those to whom it shall be said, "Thou wicked and slothful servant."

### "Finding the Places."

The *Christian at Work* has some good natured remarks upon the efforts of the General Convention to "enrich" the Prayer Book. It says that to the outside mind the amendments proposed seem like exceedingly small tinkering. "What the Prayer Book needs is something to adapt it to the wants of the multitude who have not been brought up to its use." The complaint is made that strangers cannot find the places, that they are confused and annoyed by the frequent changes from the order of the book. It is suggested that a page or two of explanations be added to enable strangers to find and group the various services.

To this it may be replied that to study out such explanations during the progress of the service would be distracting, and few casual attendants would ever take the trouble to do so at any time. Outsiders do not attend our services in "multitudes," as a rule, and there are generally members of the congregation at hand to guide strangers who are disposed to use the Prayer Book. At the same time, the difficulty pointed out does undoubtedly affect some unfavorably, and we should receive thankfully any suggestions that may aid in removing it. Instead of encumbering the book with explanations, might not the end be reached by a printed card in every pew, or to be handed to strangers by the ushers, giving the desired information? In missionary fields the clergyman often explains to the congregation the plan of the services. A printed explanation would be more convenient and interfere less with the dignity of the worship.

The fact is, the difficulty referred to is generally exaggerated. People who are accustomed to sit still in the pews and do nothing, while the minister worships for them, are not willing to make any exertion to adapt themselves to a liturgical service. They are not at home and do not try to be. They are irritated because they do not find things as they are accustomed, and they make foolish remarks about not knowing when to stand up and when to sit down, and not being able to find the places.

This reminds the writer of an incident illustrating the point. An aged friend of his had recently left the Dutch Reformed society, and had become a regular attendant at our services. One day his former pastor met him, and after a kindly greeting began to rally him on going over to the "Episcopalians." "And how do you like it?" said the minister. "Oh, first rate!" replied the old gentleman. "But what do you do when you can't find the places?" "I follow the parson, dominie, just as I did when I went to your church!"

The *Church News* (St. Louis) calls attention to the importance of making a will with precision and conscientious forethought. As illustrating the contingencies which may frustrate the intentions of a testator, the *News* cites the case of the late Judge Ferguson, who was a devoted Churchman and a man of legal learning, exact and considerate in all his ways. Some years ago he made his will, leaving all to his wife, with an understanding on her part as to what his wishes were. She was to make provision for their two adopted children, and to devote a large portion of the estate to various diocesan objects in which he was interested. Mrs. Ferguson died two days before her husband, at a time when he lay in great weakness, wandering in thought, and unable to make any codicil. He died intestate and his estate must be administered by the court, without reference to the design of the testator. Not a dollar may be used as he purposed.

The Clergymen's Retiring Fund Society has a paid in capital of about \$10,000, and a membership of over 300. Of these, six have reached the age of 60 years, and this year the Society divides among them the sum of \$541. This is more than six per cent. interest on all they have paid in. Each year a division is made of all interest on the capital, among those who have passed their sixtieth birthday. A member who has been ten years a contributor to the funds of the Society, gets twice as much as one who has been a contributor for five years, and so with all in proportion. The assessment for the first year is \$22, and for each year afterwards

\$12. The plan seems to be a good one, and the affairs of the Society to be well managed. The Rev. W. W. Holly, D.D., Hackensack, N. J., is the secretary.

The increase of divorce in this country of late years has filled the minds of many with grave apprehensions concerning the future of the Republic. What is to be done about it? is a question of interest to every patriot. The evil is one against which not only the law of the Church is opposed, but also the welfare of the nation. Families are the foundation stones of the state. The tendency to divorce is a disintegrating force which is undermining the whole structure. It is time for the Nation to deal with it. It can no longer be left to the conflicting and careless legislation of the several States. By the present system, or lack of system, divorce is made easy in one locality and re-marriage is made easy in another. A uniform law, even not a perfect one, would do much to check the growing evil.

MORE than once in the hearing of the editors the opinion has been expressed that because the *LIVING CHURCH* is making such rapid gain in circulation, other papers must be losing. This does not necessarily follow. There are still Church families who never see a Church paper; enough to sustain five more with a circulation of ten thousand each. We are finding out these families, and the clergy are helping us. In some parishes the *LIVING CHURCH* reaches almost every family.

WHEN the *LIVING CHURCH*, less than five years ago, came under its present management, a case was made for the "mailing galleys" large enough for twelve thousand names. It was thought, at that time, to be the maximum circulation which the paper would ever reach. The day when it should be full seemed to be far, far away; but it has come, and another case of the same size will be provided. Now let us see how soon we can fill that case!

THE *LIVING CHURCH* will publish next week the last sermon of the Rev. Dr. Ewer, delivered in the church of St. John the Evangelist, Montreal, on Sunday, October 7th, 1883, specially transcribed for the *LIVING CHURCH* by an eminent Journalist of Montreal.

### Brief Mention.

This from the *Presbyterian Scotsman* over the water, as an explanation of why the people do not come to church: "Between the pulpit and the pew there is a 'great gulf fixed,' and until preachers learn more of human nature, and adapt their addresses to the real life and every-day experiences of the masses, the crowds will not follow, neither will the common people hear them gladly."

—There was a curious error in the *New York Herald* the other day. The religious editor had quoted a well known line, and was amazed to see the line appear. "Hark the *HERALD* angels sing." The typographer had rigidly adhered to the rule of the office to place the name of the paper in large type.—In a letter to the *Scottish Guardian*, the incumbent of St. Margaret's, Lochee, states that no member of his congregation receives more than £1 (\$5) a week's wages, and yet last year their offerings amounted to more than £120 (\$600).—The laws of New York State in reference to marriage seem to admit of very extraordinary interpretations. The other day a woman obtained \$5,000 damage in an action for breach of promise, upon the ground that she was already married to the defendant!—In a letter to an English contemporary, the Bishop of Rochester says: "Virginia is the England of America." Not in Churchmanship at least, good my lord.—The Synod of an Irish diocese has passed the following unprecedented but very sensible and much needed resolution: "That no person shall be capable of acting as a vestryman for a parish, who shall decline, or, after due and sufficient notice, neglect to subscribe to the parochial and sustentation funds of the said parish for which he may be registered."—An English Church paper speaks editorially of Vincennes, (Cincinnati).—The *Kentucky Church Chronicle* has this well deserved notice of Bishop Schereschewsky, who has been forced by failing health to relinquish his

work: "Dr. Schereschewsky has done a noble work in China as priest and bishop, and has achieved an immortality of renown in Chinese ecclesiastical annals by the translation of the Bible into the Mandarin language. That was his work as priest. As bishop he has left behind him another monument in St. John's College, Shanghai, which he founded and put in successful working order during his brief episcopate of six years."—To what extent discipline and control of the mental faculties can be carried, is illustrated in the case of Anthony Trollope. In his Autobiography he says: "It is my custom to write with my watch before me, and to require from myself 250 words every quarter of an hour. I have found that the 250 words have been forthcoming as regularly as my watch went." Mr. Trollope boasted that his "literary performances were more in amount than the works of any other English author."—The *Interior*, though a grim Calvinist, occasionally smiles. It has the following good story: "A subscriber tells us about a sermon he heard preached at the funeral of Brother Watkins. It so happened that Brother Watkins died on the 22d of February. The eloquent preacher reached his climax thus: Raising both hands, and with a voice tremulous with emotion, he exclaimed, 'O think, my brethren, what a wonderful—what a wonderful providence! How wisely God chose the day for our friend's departure! How sweet, how glorious the thought, that the same day in the year which gave a Washington to our country gave a Watkins to Heaven!'"—There has been a choir quarrel, so it is reported, in a New Jersey village, which ended in the tarring and feathering of the organ!

Such harmony is in immortal souls,  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it."  
—Advent is at hand, and there is a great work to be done in every parish. The *LIVING CHURCH* is desirous to help in this work. It asks for the co-operation of the clergy that it may co-operate with them.—In reply to several enquirers about Dr. Warring's series of papers on Gen. I and Science, we are able to state that a few copies can be had by addressing the author, C. B. Warring, Ph. D., Poughkeepsie, N. Y., enclosing fifty cents in postage stamps. It was reprinted for the author in pamphlet form, by the *LIVING CHURCH COMPANY*.—It is reported in the papers that of the 24 candidates for aldermen in New York, 17 are active or retired liquor dealers. The millennium has not yet dawned in the metropolis. It has cast out the Tweed devil, but seven other devils of whiskey have entered in, and the last state is worse than the first.—An exchange reports the case of a Methodist minister who has applied for Orders, having resigned his charge to escape from itineracy. He will be no acquisition to us, if that is his motive, and he should not be received. He would only "jump from the frying pan into the fire," if he were received. If a clergyman must move every three or four years, he had better be sent out by the proper authority than be driven out by disaffected parishioners.

### LETTERS TO THE EDITOR.

#### Confirmation Statistics.

To the Editor of the *Living Church*.

In the admirable report made to the late General Convention, by the Committee on the State of the Church, there is this suggestion, viz.: that in the reports from the various dioceses and missionary jurisdictions, Church membership should be computed on the basis of the baptized, rather than on that of the communicants, as "this basis would be more Churchly and less misleading." I am very glad to see this suggestion, and earnestly hope it will be acted on as soon as practicable in every diocese. As to the spiritual condition of the Church, there is probably nothing more "misleading" than any computation based on the reported number of communicants, unless it be the statistics of the number confirmed, and on this latter point I beg to say a few words.

Take for example on this latter subject, the state of the Church in the parish from which I am writing: Here I count and report as communicants none but those who come to the Holy Communion at least three times a year (the divine number, Deut. xvi. 16), and suppose I report 300 communicants. Now I know that there are at least 50 more within the limits of my parish, who have confirmed their baptismal vows, but who have not communicated for years; and these have never been reported to the Church in any form. The Church in her statistics as to the "state of the Church" knows nothing of them! And it is fair to presume that in all our



land there are tens of thousands who are alike ignored. Yet all these are members of the Church by baptism, and they acknowledge it. They attend church occasionally, some of them regularly. Their children are presented for Holy Baptism. Many of them have sittings in and aid in supporting the church; but in our computations of the religious condition of the church they are left out, statistically treated as heathen. But to the contrary of this, I find in this class, that personal visitation with kindly instruction, awakens many a slumbering conscience, removes difficulties, clears away misunderstandings of religious responsibilities, and brings many a one gladly back, as a number of the above 300 have been brought back. If it were generally the duty of ministers to report the number of unconfirmed adults baptized in the Church who are within their cure, the number of regular communicants, the number of negligent, the number of lapsed, and the number of restored communicants, we should begin to get at the apparent spiritual condition of the Church. And I think that some of us would be confounded at the sight presented. But these reports should never be made to the world at all! They should be presented to the Bishop and not to the diocese; to the House of Bishops and not to the General Convention and the public. Why should we forever publish every rent or stain on the Church's garments to all the world?

At the present day the number presented for Confirmation in a parish or diocese is generally regarded by the Church as an evidence of the faithful work of that parish or diocese. It has been publicly said that the test of a clergyman's faithfulness, was the number presented for Confirmation. And this doctrine is generally accepted. I know of a city parish where within a twelve months' time, nearly 100 of the negligent and lapsed were sought out and restored to the communion, but that was not particularly noticed, on earth, while a class of 50 confirmed in the same parish, was noised all abroad. Hence it is that some of the clergy, who desire to stand well before the Church are tempted to gather large classes without so much regard to the material, at all events we see instances of large classes confirmed, most of whom soon disappear from the chancel rail, and add an additional number to our great army of negligent communicants, whose influence is so positively injurious against any pastor's efforts to bring the young and others to the Communion of Christ. The numbers confirmed are no true test of a Pastor's faithfulness. The Apostle's warning "lay hands suddenly on no man," is as binding in Confirmation as in Ordination. And there is more faithfulness to Christ in weeding down a large class for Confirmation to the smaller number of those who are "fit to be presented" than there is in getting the Church's acclamation for large numbers.

I pray, that the time may speedily come when our mother, the Church, in her parishes, instead of fixing the eyes of her ministry almost wholly upon outsiders will act more closely upon her own charge in the Ordering of priests, "to seek for Christ's sheep that are dispersed abroad" and our Lord's own words to the Apostles, to go (first) "to the lost sheep of the House of Israel."

Our Name.

To the Editor of the Living Church. It is indeed desirable to make our Catholic position sufficiently plain, but the more earnestly one believes in the Holy Catholic Church the more absurd it seems to call our small portion of it the Holy Catholic or American Catholic Church. To call ourselves the Church in a way which ignores all the other Christian bodies in the country has always seemed to the writer of this, an unwarrantable thing. The Roman Catholic Church was first on this continent, if not first within the boundaries of what are now the United States. We always admit this great body to be an erring Church, and yet our writers will sometimes speak of them as if quite out off. For instance, some one in one of our Church papers says of St. Louis: "The Romanists are so strong there, the Church has made little headway."

And how are we to regard the Protestant bodies about us who often call themselves sects or societies? While we must consider them schismatical and to a greater or less degree heretical, those who come to us from them are not required to be re-baptized. We thus show that we regard baptism with water in the Name of the Trinity as baptism into the Catholic Church. It is a grand idea that while they consider the person baptized as made the member of a sect, he is in some real sense engrafted into that Mystical Body which is one in spite of all apparent divisions. We may call it lay-baptism, but layman means a lay member of the Church. If a change of name were possible, that name which describes our position as belonging to an ancient historical branch of the Catholic Church, and which we so often use, the Anglican Church, would seem the least liable to objection on every account. It is unfortunate that we did not start out with this title after the revolution. The prejudices on account of it would soon have died away. In fact, on many accounts it would have been an advantage to us from the first.

To say, as a late editorial in the Churchman does, that a change is no longer of importance because "the fact is everywhere recognized that the Protestant Episcopal Church in the United States of America is the American branch of that Holy Catholic Church which is the mystical body of Christ," is so strange and rash a statement it ought not to go unchallenged. As for the name Catholic, it is almost universally given by members of the sects to the Roman Catholic Church, few of them being aware that in so doing they own themselves in schism. Very many of our own people do the same thing. No one pretends that the Church of Rome acknowledges these

lofty claims of ours. Certainly the various Protestant bodies do not, and neither does the great half-heathen population which does not call itself Christian in any sense.

Dr. Warring's Articles on Genesis. I. To the Editor of the Living Church.

I sincerely hope that you will urge Prof. Warring to continue his articles. Their absence and perhaps consequent loss to the readers of the LIVING CHURCH, will, I feel sure, cause disappointment to many.

Such a method of considering the Holy Scriptures is one that is much needed in these days of looseness in teaching and carelessness of exposition. I need only write that one person at least eagerly looked for the articles by Prof. Warring and as eagerly read and studied them word by word. The clergy particularly need such things to help them in meeting the ideas of the German critics as well as those of the sceptics of the day. Every new discovery in geology and biology proves that the first chapter of Genesis, was, critically speaking just 2,500 years ahead of human knowledge at the time it was written.

The Mexican Scandal.

Christian at Work.

At the hour of our going to press, our Philadelphia correspondent at the General Convention of the Episcopal Church, was unable to furnish the exact status of what is mildly termed "the Mexican muddle." That omission it is our purpose now to supply, after which we hope to dismiss the subject and the bishop who has so unhappily figured in the matter—not to be brought up again unless the bishop himself shall by some act of his own invite renewed attention to his delinquencies, or unless the good of the whole Church shall call for further comment. The long-promised report of the Mexican Commission, read to the Convention by Bishop Doane, presented these salient points: On the 12th of last December, the Mexican Commission and Dr. Riley, with the Rev. Messrs. Hernandez and Butler, met. The next day, the 13th, the Commission resolved that the Bishop "stands unimpeached before the Church, that nothing more serious than questions of wisdom in organization, and prudence in administration... have deserved notice." Later, an investigating committee, prudently sent by the Commission to Mexico, made their report, and the Commission declared it a "subject of deep regret... that they have been obliged to modify the favorable opinion expressed." On the 10th of last July, Bishop Lee sent the following letter to Bishop Riley, which, in justice to all concerned, we give in full:

WILMINGTON, Del., July 10, 1883.

Right Rev. H. C. Riley, D. D. MY DEAR BISHOP RILEY: The report made to the Mexican Commission by the Committee of Investigation, Bishop Elliott and the Rev. G. F. Flichtner, has occasioned no little pain and anxiety. As things appear at present, I fear that the House of Bishops will consider that the covenant between the two Churches has not been adhered to and carried out by the Mexican, and is therefore annulled, and if the work is still to be carried on in Mexico, the Bishops may decide to place it on the footing of a foreign mission. With your own course there is great dissatisfaction, especially in the following particulars:

1st. Apparent want of open and ingenuous dealing in regard to the Liturgy. We have seen such statements as would seem to indicate that while professing to be desirous of presenting a Liturgy that would be satisfactory, you were actually hindering its completion. Also, such offices as were approved by the Commission had not been put into use.

2d. Apparent misappropriation of funds. Against the withholding of the stipends of certain missionaries and laborers, you will remember that I strongly remonstrated. It now appears that the "Protect," or promise of obedience to the Acts of the General Synod (so called) of September, 1882, could not lawfully be required, the Synod itself being illegal, and the acts thereof as well as the election of Gonzalez invalid. The recusants were therefore justified in declining to subscribe to it. But we are especially pained to learn that the stipends thus wrongly withheld have been distributed among persons mostly attached to the cathedral, who were already receiving salaries. These appropriations seem to us for the most part extravagant. Few of our own large city congregations lavish more on music, etc., than the amount thus expended. The means to sustain the Mexican work are obtained from our poor churches as well as from the affluent by urgent appeals, and ought to be applied with the strictest economy. We cannot, with a quiet conscience, come before the Church and ask for contributions, unless satisfied there is no waste or partiality in the disbursal.

3d. We were surprised and grieved to learn that several of your congregations in the diocese of the Valley of Mexico have never had an Episcopal visitation. So far as we can judge, the number of worshippers in the city churches, exclusive of schools, scarcely equals the number attending in 1875. Has there been systematic and faithful pastoral visiting?

4th. We do not perceive the necessity of establishing a new orphanage for girls, and learn that the manner of conducting it gives occasion, we do not say justly, to scandal. Also we learn that some of those on the list of stipendiaries are not persons of unblemished character, to the great detriment of the work. The report speaks very favorably of Mrs. Hooker's orphanage, the work at Nopala and vicinity, and especially among the Indians, and the influence of the Society for the Protection of Children.

In regard to the points above specified, I shall be happy to receive from you any explanations you may wish to present. No one would rejoice more than I if your conduct and the Mexican work can be relieved from such imputations as are likely to be cast upon it. But we must deal plainly and truthfully with the whole matter. If it gives you pain to read this letter, it gives me no less to write it. Your friends here have had to bear no small amount of blame and reproach for their share in this work, and they owe it to themselves and to the Church, to be outspoken and candid.

What a sweeping indictment—that a letter is this for one bishop of the Protestant Episcopal Church to write to another!—and, what will strike the reader, is that Bishop Lee's letter

contains some of the very charges preferred in the columns of the Christian at Work by the Rev. J. Milton Green, but whose truthfulness some enthusiastic brethren prematurely rushed into print to deny! Now note the significant fact that to this letter Dr. Riley made no reply whatever. He was telegraphed in September last to be present at the Convention, but declined doing so, on the plea that his duties required his presence in Mexico. Meantime, the Commission decided to extend him no more aid, and the resignation of his diocesan jurisdiction was requested after conference with several of the bishops and laity of the Convention. To this very proper request a vague reply was received—but it did not include the tender of resignation so much desired. The matter then coming before the Convention, that body evasively laid the whole subject on the table, so that now the spectacle is presented of a Mexican Church with a bishop against whom most serious charges are laid—charges of misappropriation of funds, of diverting money from poor, deserving clergymen to people employed in the girls' orphanage "not of unblemished character, giving occasion to scandal"—of neglecting his duties;—yet the bishop refuses to answer the charges, and the Convention follows the course of extreme timidity and lays the whole matter on the table;—when a Convention can do nothing else, it can lay an unsavory matter on the table, and put a cover over it!

Of course there is but one inference: Dr. Riley stands before the public self-condemned, and the charges preferred by the Rev. J. Milton Green and the course of this journal upon the unhappy matter are both justified. The Convention has adjourned, and its members have gone back to their parishes. What was left undone cannot now be undone. Now let the Board of Missions of the Protestant Episcopal Church resolutely take hold of this Mexican matter and straighten it out, not by attempting to carry on an ambitious "Mexican Church"—under the circumstances a misnomer and a solecism—but by sustaining a mission work in Mexico—for doing which Bishop Hernandez is admirably fitted—and for which work only is there any field whatever. If the Board of Missions will do this, we can promise nearly as much good will come to the Church by this means, as it has received harm from Bishop Riley—and that is promising a good deal.

Answers to Correspondents.

A CHRISTMAS HYMN.—Jubilate Deo. Accepted with thanks.

VERITAS.—We never publish communications without knowing the writer's name.

A SUBSCRIBER.—It is our intention to give, each week, such an article as you ask for, and also something suitable for reading to more advanced classes. You will generally find the story on page 2 suited to young scholars, and elsewhere something for older ones.

Personal Mention.

Pittsburgh. Please address after December 1st, at the latter place.

The address of the Rev. J. H. Babcock, is Big Rapids, Western Michigan.

The Rev. K. M. Van Deusen, D. D., has resigned the charge of Grace church, Utica, C. N. Y.

The address of Rev. Stephen H. Green, after Dec 1, will be 1308 Dillon St., St. Louis, Missouri.

The address of the Rev. Reese F. Alsop, D. D., Rector of Grace Church, Philadelphia, is No. 1127 Girard St., Philadelphia.

The present address of the General Secretary of the Girls' Friendly Society for America, is Mrs. Alfred Evan Johnson, Salmon Falls, N. H.

The Rev. William Lawrence, has been appointed to the chair of Homiletics and Pastoral Care at the Theological School, in Cambridge, Mass.

The Rev. A. W. Ryan, has resigned the missionary work at Howell and Brighton, and has accepted the rectorship of Trinity church at Warren, Pa., diocese of the Rev. Alfred Evan Johnson, has undertaken mission work temporarily in the diocese of New Hampshire. He should be addressed at Salmon Falls, N. H.

Obituary.

BOYD.—At the Good Samaritan Hospital, Portland, Or., on November 21st, the Rev. George Wells Boyd, Deacon, the faithful and devoted superintendent of the hospital from its first foundation.

BOSS.—Entered into rest on the 17th of November, 1883, at her residence in Ballston Spa, N. Y., Sarah Ann, widow of Hiram Boss, and daughter of the Rev. Amos Rogers, in the 83th year of age. "So He giveth his beloved sleep."

Miscellaneous.

WANTED.—A working housekeeper in a Church School for girls. For particulars apply to Z. LIVING CHURCH, 162 Washington St., Chicago.

A great change is taking place in the education of young women. Many of the best families in Chicago are now represented in the classes at H. B. Bryant's Chicago Business College. The daughters are preparing for work as well as the sons.

A presbyter of the church wishes to obtain a parish or mission work in one of the southern dioceses. References: The Bishop of Tennessee, Address, Presbyter, care of Mr. James Hammond, 1224 Chestnut Street, Philadelphia, Pa.

The new American Minister to Persia, Mr. S. G. W. Benjamin, is writing articles descriptive of that country for the Youth's Companion. That paper is represented at the seat of war at Constantinople by the famous correspondent of the New York Herald, Col. W. H. Gilder.

WANTED.—In a clergyman's family with five little boys, an efficient assistant for the mother in all household and nursery duties. Tact in managing children and imparting primary instruction, as well as in other household duties, desired. Address, with references, The Rev. J. Macbride Sterrett, Catholic Divinity School, Fairbairn, Minn.

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2038 Sanson Street, Philadelphia, Pa.

FOR ADOPTION.

The Cleveland Protestant Orphan Asylum has several attractive, healthy infants, (boys and girls) for whom good homes are desired. Correspondence cordially invited. Address A. H. Shunk, 940 St. Clare Street, Cleveland, Ohio.

Scrofula.—A medicine that destroys the germs of Scrofula and has the power to root it out is appreciated by the afflicted. The remarkable cures of men, women and children as described by testimonials prove Hood's Sarsaparilla is a reliable medicine containing remedial agents which eradicate scrofula from the blood. 100 doses \$1.00. Sold by all dealers. C. I. Hood & Co., Lowell, Mass.

Replies to an "Humble Petitioner" will be received and forwarded, if addressed care of Lord & Thomas, Adv. Agts., McCormick Block, Chicago, Illinois.

A FACT WORTH REMEMBERING.

A severe cold or cough can be soonest cured by taking, according to directions, Allen's Lung Balsam. It can be procured at any drug store. It is the most delicate person, and can be given to children without fear of injury. Try it if you have a cold or cough.

I have been free from Catarrh and cold in head the past year. I used Ely's Cream Balm. Have recommended it to many. It worked like a charm.—J. D. Wolfe, Insurance Agent, Princeton, N. J.

NOW READY. The Best Tract. WHAT IS The Anglican Church? TO WHICH IS ADDED AN OPEN LETTER on the CATHOLIC MOVEMENT To the Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York.

By the late Rev. F. C. EWER, S.T.D. (Copyright Secured.) THIRD EDITION. Corrected and Revised. WITH A MEMORIAL PREFACE By the Rt. Rev. the Bishop of Springfield. Price 15 cents, free by mail.

For sale in New York, by James Pott, 12 Astor Place; Keble Ward, St. Ignatius Church, 152 W. 4th St., E. & J. B. Young & Co., Cooper Union, and Thomas Whittaker, Bible House; in Boston, by Cupples, Upham & Co., 224 Washington St.; in Philadelphia, by James McCauley, 108 South 12th St., and James Hammond, 1283 Chestnut St., and by THE LIVING CHURCH CO., 162 Washington St., Chic. ago Ill.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868. This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

THE Annotated Book of Common Prayer. Revised and Enlarged Edition. Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by the REV. JOHN HENRY BLUNT, D. D. With an Introductory Notice on the American Book of Common Prayer. By the REV. FREDERICK GIBSON, M. A. Large 8vo., cloth, \$7.50.

"Whether as, historically, showing how the Prayer Book came to be what it is, or, ritually, how it designs itself to be rendered from word into act, or, theologically, as exhibiting the relation between doctrine and worship on which it is framed, the book amasses a world of information carefully digested."—Guardian. "The book is a mine of information and research—able to give an answer almost on anything we wish to know about our present Prayer Book, its antecedents and originals—and ought to be in the library of every intelligent Churchman. Nothing like it has as yet been seen."—Church Review (London).

E. P. DUTTON & CO., PUBLISHERS, 39 WEST 23d ST., NEW YORK. CATARRH, BRONCHITIS, ASTHMA & CONSUMPTION promptly relieved and cured. Send for circular blanks. Jason Parker, M. D., Clyde, New York.

NEW TACOMA, Washington Territory. Western Terminus on Puget Sound of the great Trans-continental Northern Pacific Railroad, and the future Metropolis of the Pacific Northwest. Property will double its value here in the near future. Investments judiciously made for non-residents. Money loaned at 1 per cent. and 1/2 per cent. per month on good real estate security. "Any rate of interest agreed upon by parties to a contract specifying the same in writing, shall be valid and legal." Correspondence solicited. Enclose stamp for reply. Information cheerfully given by ALLEN C. MASON, Real Estate Broker, New Tacoma, Wash. Ter. Box 249.

FOR PIANO. New England Conservatory Method, \$3.25, or in 3 parts, \$1.50 each, has been thoroughly tested in the great Conservatory, and its fame is established as one of the greatest and best instructors.

FOR ORGAN. Parlor organ instruction Book, \$1.50, is the book for beginners, teaches light and sacred music, and is highly commended by successful, practical teachers. As a grand book for beginners and advanced students, covering the entire ground and furnishing a large quantity of delightful organ music, we commend the Emerson Method for Reed Organs, \$2.50, by Emerson and Matthews; and for Voluntary and generally advanced practice on the Church Organ, Reed or Pipe, nothing can surpass CLARKE'S HARMONIC SCHOOL FOR THE ORGAN \$3.00

THE SOL-FA SINGER Part 1. By E. P. ANDREWS. Price 35 cts. Teachers of the common method of note singing will find in this book a large and very useful quantity of soluble practice. A note reader can learn in 15 minutes to sing d, r, m, f, s, l, and all the rest, and it need not be in the way of a regular course. Tonic Sol-Faists will find this "singer" equal to any other

LYON & HEALY, Chicago, Ill. OLIVER DITSON & CO., Boston.

Cut This Out & Return to us with TEN CTS. & you'll get by mail A GOLDEN BOX OF GOODS that will bring you in MORE MONEY, in One Month, than any thing else in America. One Absolute Certainty. Need no capital. E. Young, 175 Greenwich St. N. York.

RIDGE'S FOOD FOR INFANTS AND INVALIDS. For sale by GALE & BLOOM, Druggists and Importers of Artificial Eyes, Chicago, Ill.

BOOKS. S. A. Maxwell & Co.,

Call attention to a few of the many choice books suitable for gifts which may be found in their stock.

Fifty Perfect Poems. 50 Choice Poems, selected by Chas. A. Dana, and Rosseter Johnson. With 70 illustrations on Japanese silk paper, inlaid in the page. \$9.00. The Raven. By Edgar A. Poe. Illustrated by Gustave Doré. Folio. \$10.00. Michael Angelo. A Dramatic Poem, by Henry W. Longfellow. Superbly illustrated by American Artists. Quarto. \$7.50. A Score of Etchings. 20 Examples from the most celebrated English Etchers, such as Haden, Herkomer, Haunter and others. Folio. \$15.00. Art Catalogue. Catalogue of the Art Department of the "New England Manufacturers' and Mechanics' Institute, lately held in Boston. Illustrated with 17 beautiful etchings by American Artists. Numerous Albertypes. Wood Engravings, etc. Small quarto, cloth. \$5.00.

Red-Letter Days Abroad. By J. L. Stoddard, author of the Stoddard Lectures. Fully illustrated. 8vo. \$5.00. Merry Adventures of Robin Hood. Of great Runn in Nottinghamshire. Newly written and illustrated by Howard Pyle. Perhaps the most original book ever produced by an American Artist. Small quarto, full leather. \$4.50.

Lead Kindly Light. By John Henry Newman. Beautifully illustrated by Harper and Halen. Edition de Luxe, 8vo. \$3.00. Golden Floral Series.

Consisting of the following Poems, illustrated and bound in unique style with illustrated covers in Gold and Colors, heavily fringed. The most unique original and appropriate holiday souvenirs ever published. Among them, we mention:

Lead Kindly Light.....\$1.75 The Laven..... 1.75 Song of Seven..... 1.75 It Was in the Calm and Silent Night..... 1.75 The Lord is My Shepherd..... 1.75 Rock of Ages..... 1.75 Abide With Me..... 1.75 Nearer My God to Thee..... 1.75 Come into the Garden Maude..... 1.75 Curfew Must Not Ring To-night..... 1.75 There was a Little Girl..... 1.50

We especially call attention to the fact that we carry a carefully selected stock of

BIBLES, PRAYER BOOKS AND HYMNALS, Embracing the latest, richest, and most chaste designs in Japanese, Russian, Seal and Morocco Bindings, in all sizes and styles. CHRISTMAS CARDS, NEW YEAR'S CARDS, BIRTHDAY CARDS.

REMEMBER That we carry a Full and Complete Stock of Miscellaneous Books of every description fully representing the catalogue of every leading publisher in the United States. Any book mailed prepaid on receipt of price.

S. A. Maxwell & Co., BOOKSELLERS AND STATIONERS, 134 & 136 Wabash Ave., CHICAGO.

CHRISTMAS CARDS. As in past years Mr. WHITTAKER will take pleasure in carefully filling all orders for CHRISTMAS CARDS. His stock this season is composed almost exclusively of New Designs, the prices ranging from 18 cts. per dozen to \$5.00 for a single card. Special attention is directed to the Dollar Sample Lot, comprising two handsome silk fringed cards, and eight others of artistic beauty.

Early orders are solicited. Small sums may be remitted in postage stamps.

NEW JUVENILE BOOKS. Suitable for Gifts.

A Loving Sister. A Story for Bg Girls. By Mrs. W. J. Hays. 12mo. \$1.00. Grace Darling; The Heroine of the Farne-Isles. By Eva Hope. 12mo. 1.00. "Not My Way;" or, Good out of Evil. A Story. By T. M. Browne. 12mo. 1.00. Stories from English History. By Louisa Creighton. With numerous illustrations. 12mo. 1.25. The Three Chums. By M. L. Ridley, author of "Our Captain," 12mo. 1.00. Getting to be a Woman. By George Klinge. 12mo. 1.50. A Domestic Heroine. A Story for Girls. By Mrs. W. J. Hays. 12mo. 1.00. Miss Dewberry's Scholars and What They Did. By Margaret E. Sangster. 12mo. 1.00.

Any of the above or any books reviewed or advertised in the LIVING CHURCH will be mailed postpaid on receipt of price. Our Holiday Catalogue free on application. Special terms to Sunday School Festivals.

THOMAS WHITTAKER, 2 & 3 Bible House, - - New York.



BOOK REVIEWS.

ENGLISH VERSE. Edited by W. J. Linton and R. H. Stoddard. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co.; Five Volumes. Price per volume, \$1.00.

A new volume of selections of English poetry should have some good reason to be when there are already in the field so many excellent compilations of the kind. Such reasons, the publishers claim are to be found in the completeness, and in the literary as well as popular value of their "English Verse." They claim for these volumes "absolute accuracy of text," no poem having been admitted without careful search through various editions. One of the editors has devoted a year to minute study and verification in the British Museum. To secure a cyclopaedia of English verse the text of which should be an authority is the high aim of the editors and publishers. We are not prophets enough to predict whether their book shall reach so high a position in the realm of letters. We are sure, however, it will be well received, and will be deservedly popular. The convenient size of the volumes, and the clear, fair print will recommend them; and the book buyer as he turns over the comely volumes, and sees there many a well-known and well-beloved poem will say as we did, How delightful! And perhaps he will do, what we have not done—forgive the editors for devoting but two pages to Chaucer.

CAPITAL LETTERS IN HOLY SCRIPTURE. A plea for their further and corrected use. By the Rev. Edward Thomas Cardale, late rector of Uckfield, Sussex. Dedicated by permission to the Lord Bishop of Chichester. London: Rivingtons; 1888. pp. 18.

We have read this brief and pointed little essay with great interest. The facts alleged by its author are very suggestive. It is undoubtedly true that the form in which a truth is printed has its effect upon the mind. The author contends for consistency in printing the text of the Holy Scriptures, so that the name of God may always be in capitals, as is sometimes the case at present in the Authorized Version, and that the pronouns referring to any of the Three Persons of the Adorable Trinity begin with a capital. A great deal of teaching depends upon attention to these details. We heartily commend this pamphlet to the attention of Churchmen.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By George P. Fisher, D. D., LL. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$2.50.

The dedication of this book is unique; "To the son who was my household companion while I was preparing this volume." Happy the son and father who are companions! Dr. Fisher, Professor of Ecclesiastical History in Yale College, is one of the foremost scholars of the country and (perhaps it is not too much to say) of the age. He has written upon a great variety of subjects, always forcibly, clearly, and thoughtfully. This volume discusses the evidences both of natural and revealed religion. Modern theories and difficulties are stated fairly and discussed with candid and convincing argument. The doctrine of Final Cause is vindicated, allowing all possible weight to every theory of evolution which has a show of scientific warrant. In dealing with agnosticism the author goes to the heart of this moral heresy. "Ethics," he says, "must share the fate of religion. How can self-seeking breed benevolence, or self-sacrifice and the sense of duty spring out of the struggle for existence?"

In dealing with evidences of Revelation the author meets the skeptic on the lines of investigation rather than patristic authority. It is a demonstration from internal evidence, and the record is found to carry in it a self-verifying character. The strongest proof of Christianity is afforded by Christianity itself, and by Christendom as an existing fact. It is much to be regretted that Dr. Fisher could not from a Churchman's standpoint adduce the historic Church as the living witness, the pillar and ground of the supernatural, in defence of which he so eloquently argues. The concluding chapters give the bearing of the natural sciences upon the Christian faith and the authority of the Scriptures.

GOLDEN TREASURES. Counsels for the Happiness of Daily Life. Translated from the French, by Theo; New York: Thomas Whitaker, 1888. Pp. 88. Price 35 cts.

A tiny book, bound in white cloth gilded, with red edging, that would fit into the waistcoat pocket. It contains spiritual, counsels and meditations, drawn from the same sources as the valuable French work which appeared some time since in an English translation under the title of "Gold Dust," and will meet with the same favor as its predecessor.

A DAILY TEXT BOOK, containing a brief selection for every day in the year; from the IMITATION OF CHRIST by Thomas à Kempis, New York: Thomas Whitaker; Price \$1.25.

The editor has taken pains in selecting from this great work of the pious monk to leave behind all such utterances of devotion as befit the best self-discipline and spiritual culture of the ascetic life spent in retirement from the world, culling those alone which will be found helpful in promoting deep reverence for the things of God and an impassioned devotion to a personal Saviour, which should be common to all men who would lead the religious life in the world.

A LOVING SISTER. A story for big girls. By Mrs. W. J. Hayes; New York: Thomas Whitaker; Pp. 204, cloth, Price \$1.00.

Those who read Mrs. Hayes' pleasing story of "A Domestic Heroine," will be glad to greet this, its sequel. Elizabeth and Euphemia Langdon (Lil and Nixie) are here again, but young woman now. Mr. Langdon, père, figures, once more in the continued story, and brother Nick and the sweet and thoughtful young step-mother, Isabella, as well. Aunt Ellen and Effie are found too in the beginning, though the close is without them. But the "big girls" will read for themselves all about their old friends. It is a good, wholesome story for them.

THE GREAT DILEMMA: CHRIST HIS OWN WITNESS OR HIS OWN ACCUSER. Selections by Henry Bickersteth Otley, M. A., Vicar of St. Margaret's, Ilkley. Second edition. London: Kegan Paul, Trench & Co., New York: James Pott. Price \$1.25.

The dilemma which the author of these able lectures places before his readers is a "great" dilemma indeed, one of terrible significance. And he states it with rare force. The alternative which it presents to the thoughtful, reverent mind, is simply tremendous: "Christ His own witness, or His own accuser."

It is undeniable that there is a very large class among professing Christian people, who entirely fail to apprehend the real meaning of the great cardinal doctrine of the Incarnation; and who, if called upon to reply distinctly to the question—"What think ye of Christ?"—would in their answer fall very far short of the full measure of Catholic Truth.

This fact makes the publication of Mr. Otley's lectures very timely, with special reference to the needs of "non-theological" laymen, for whose thoughtful consideration they appear to have been primarily intended. It can hardly be questioned, however, that to the great body of the clergy also they will be most suggestive and helpful.

A CASTLE IN SPAIN. A Novel. By James De Mille. Illustrated by E. A. Abbey. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price 50 cents.

This work of the late Mr. De Mille's attracted much attention as it came out in Harper's Magazine. It has all the rollicking and innocent humor of the "Dodge Club" and the "American Baron" by the same versatile author.

THE LOVE POEMS OF LOUIS BARNAVAL. Edited with an introduction, by Charles De Kay. New York: D. Appleton & Co. 1888.

It is to be more than suspected that "Louis Barnaval" is only another name for Mr. De Kay himself. The poems, if occasionally rough, betray an intense reality of feeling lifting them above the ordinary level.

The North American Review for December has several timely and valuable articles. "Government Control of the Telegraph," by Gardiner G. Hubbard, and "Railroad and Public Time," by Prof. L. Waldo, will probably attract much attention. New York: 30 Lafayette Place. Price 50 cents; \$5 per year.

The editor of the Manhattan Magazine, which is published in New York, announces in his December number that his January number will contain the first of a series of articles by George Ticknor Curtis, on the Theories of Creation and Evolution, in which the writer, treating his readers as a jury, will test those contrasted theories by the application of the rules of evidence and the principles of rational belief, without reference to revealed religion. We understand that Mr. Curtis holds that the weight of evidence, aside from the teachings of Scripture, is entirely against both Darwin and Spencer.

T. NELSON & SONS, New York, have on sale a superb edition of Prayer Book and Hymnal "annexed," printed by the University Press, Oxford. The books are very small, weighing together about four ounces; the print is remarkably clear and the paper of the finest quality; the binding is unique and beautiful, the symbols of the four evangelists being embossed on the covers. It is the prettiest, daintiest edition of our service books that has been issued.

The Magazine of Art for December (Price 35 cents) published by Cassell & Co., limited, 739 and 741 Broadway, New York, is an especially rich issue, having 35 engravings, five of which are full-page; the frontispiece, "Lady Bountiful," with the sweet strong face of the principal figure, and the effective contrast of her velvet and furs against the snow, if tastefully framed, would make a pretty bit for hanging on the walls. There is an abundance of text in this number. The article on "Some Portraits of Martin Luther," with five copies, is very well done.

The Catholic World for December is an interesting number. The article on Hendrik Conscience is a capital sketch of the Dutch Dickens, who is too little known in this country. New York: The Catholic Publication Society. Price 35 cents; \$4 per year.

Repeated calls having been made for extra copies of the "Report of the Committee on the State of the Church," made at the late General Convention, an edition has been printed in pamphlet, and may be had gratuitously, on application to the Rev. Dr. Hills, Burlington, N. J.

The Century Magazine. A portrait of Peter Cooper is the frontispiece of the December number. Mrs. Susan N. Carter, who is at the head of the Woman's Art School of the Cooper Institute, contributes an anecdotal paper on Mr. Cooper's ideas and his generous aims in promoting the education of young women for skilled occupations.

An entertaining paper on Devonshire, entitled, "The Fairest County in England," by Francis George Heath, is the opening illustrated article, and contains nine charming sketches by Harry Fenn. In a profusely illustrated paper on Los Angeles, entitled, "Echoes from the City of the Angels," H. H. closes her series of picturesque articles on Southern California. Professor J. Rendel Harris, of John Hopkins' University, writes of "The Original Documents of the New Testament," and gives an interesting illustrated account of a discovery which the author believes that he has made with regard to the text of the Bible and other ancient manuscripts. In fiction the December Century is uncommonly interesting. It offers parts of three serial stories.

The University of the South was never before in so good a condition. It has a larger number of students present than at any time during its present administration. But its tuition fees are entirely absorbed in the salaries of its thoroughly organized corps of Academic Professors. Its only endowment is the offerings of Church people, and these go to support the Theological Professors, who are entirely dependent upon this source for support. These offerings are now asked for. Rev. Telfair Hodgson, D.D., Vice Chancellor, Sevanee, Tennessee.

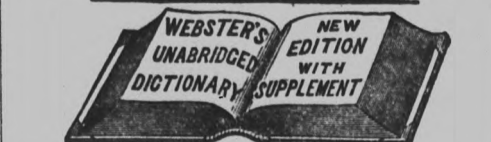
McCULLY & MILES, ARTISTIC STAINED GLASS, 1, 3, 5, 7 & 9 MADISON ST. Corner Michigan Ave., Chicago.

JAPANESE WARES. Unique, Antique & Modern Bric a Brac Wholesale and Retail.

Inspection invited of the finest collection in the West. Special terms to Church Fairs; write for Catalogue. Curio Dept.

FORMOSA TEA IMPORTING CO. Opposite Marshall Field's, 88 STATE STREET, CHICAGO.

WEBSTER'S UNABRIDGED IN SHEEP, RUSSIA AND TURKEY BINDINGS.



THE STANDARD. Webster—it has 118,000 Words, a New Biographical Dictionary and 3000 Engravings. Standard in the Gov't Printing Office. 32,000 copies in Public Schools. Sale 20 to 1 of any other series.

BEST HOLIDAY GIFT. Always acceptable to Pastor, Parent, Teacher, Child or Friend; for Holiday, Birthday, Wedding, or any other occasion. "A LIBRARY IN ITSELF." The latest edition, in the quantity of matter it contains, is believed to be the largest volume published. It has 3000 more words in its vocabulary than are found in any other Am. Dicty, and nearly 3 times the number of Engravings. G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

ALL-NIGHT INHALATION! A Positive Revolution in the Treatment of Diseases of the Respiratory Organs.

THE PILLOW-INHALER!



It applies Medicated Air to the mucous lining of the Nose, Throat and Lungs ALL NIGHT—right hours out of the twenty-four—while sleeping as usual. It is a mechanical PILLOW containing reservoirs for volatile medicinal oils and valves to control the action. No pipes or tubes. The medicine and balsams used in these reservoirs are the most healing and curative in medical science. Perfectly safe, comfortable and pleasant.

Sufferers from CATARRH, BRONCHITIS, ASTHMA, and WELL-ADVANCED CONSUMPTION, can be CURED BY THE PILLOW-INHALER.

HANNAH J. BAKER, Weidrop, Me. says: "Having been cured of CATARRH of the PILLOW-INHALER, I heartily recommend it to all who suffer from this disease." MISS MARGARET MARSH, 21 North Tenth St., Philad., says: "I have used the PILLOW-INHALER, and can speak positively of its merits as a cure for CATARRH."

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt.

The Rt. Rev. W. H. A. Bissell, Rector-in-chief. Faculty boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college, or business. Daily military drill. Extensive improvements have been made in school building during the past year. 24th year begins Aug. 30, 1888. For catalogue, address H. H. ROSS, A. M., Principal.

SHATUCK SCHOOL, Fairbault, Minnesota. Fits boys thoroughly for all eastern colleges. Send for Illustrated Catalogue. Rev. J. Dobbin, A. M. Rector.

A thorough French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes's School, Albany, N. Y., and Miss Marion L. Cook, a graduate and teacher of St. Agnes's School. French is warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. CLERC, 4315 Walnut Street, Philadelphia, Pa.

SHORT HAND—The standard American system taught by a series of easy and progressive lesson sheets by which any one can learn to write rapidly in a few weeks. Exercises corrected and lessons thoroughly explained by mail. Terms: \$5.00. F. G. Odenheimer, 723 South 23rd St., Philadelphia, Pa.

RACINE COLLEGE, Racine, Wisconsin. First Warden, Dr. James De Koven. Complete course of study in Grammar and Scientific, with Church Worship and instruction as the heart of the whole work. Family life and strict discipline throughout. Christmas Term opens Sept. 13, 1888. For Catalogue and further information, address Rev. A. Z. GRAY, S.T.D., Principal.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open during Summer. 6th year opens Sept. 13, 1888. Address MISS JULIA ROSS, Principal.

School of Music, Art and Languages, 338 Jarvis St., Toronto, Canada. Directors:—School of Music, W. Waugh Lauder, (pupil of the Abbe Liszt, full course graduate of the Leipzig Conservatory). School of Art, Arthur I. Graham, B. A., Oxon, (Sen. Kensington, London). School of Languages, Rev. A. Lampman, B. A., Trinity College. Full two and three years course in each department. Terms, including Room, Board, and Sundry, \$300 per year. Apply Mrs. S. C. LAMPMAN, Principal.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c. address THE SISTER IN CHARGE.

Best College for Young Men and WOMEN is the Grand Rapids Commercial College. A practical training-school. Acknowledged the most complete, thorough, economical and truly popular school of the kind in the Northwest. Demand for its graduates constantly greater than the supply. Send for Circular. C. G. Swensberg, Proprietor, Grand Rapids, Mich.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24th. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Mother Superior, Sisters of St. Mary.

THE YOUTH'S COMPANION FOR 1884.

THE COMPANION presents below the Announcement of its Fifty-Seventh Volume. Its unusual character, both in the range of its topics, and its remarkably brilliant list of Contributors, will, we trust, be accepted as a grateful recognition of the favor with which the paper has been received by more than 300,000 subscribers.

Illustrated Serial Stories.

- A Story of English Rustic Life, by Thomas Hardy.
The Foundling of Paris, by Alphonse Daudet.
A Boys' Story, by J. T. Trowbridge.
The Covenanter's Daughter, by Mrs. Oliphant.
A Story of Adventure, by C. A. Stephens.
My School at Orange Grove, a Story of the South, by Marie B. Williams.

Science and Natural History.

- Eccentricities of Insanity, by Dr. W. A. Butler.
Common Adulterations of Food, by Dr. J. C. Draper.
The Home Life of Oysters, and Other Natural History Papers, by Arabella B. Buckley.
Wonders in Ourselves; or the Curiosities of the Human Body, by Dr. Austin Flint, Jr.
Insect Enemies of the Garden, the Orchard and the Wheat-Field, by A. S. Packard, Jr.
Demons of the Air and Water. A fascinating Series of Papers on Sanitary Science, by R. Ogden Doremus.
The Youth of the Brain, "Speech in Man," "Animal Poisons and their Effects," and Other Papers, by Dr. W. A. Hammond.
Strange Ways of Curing People. A Description of Curious Sanatoria,—the Peat, Mud, Sand, Whey, and Grape Cures, by William H. Rideing.

Encouragement and Advice.

- Hints for Poor Farmers, by C. E. Winder.
The Failures of Great Men, by James Parton.
A Dietary for Nervous People, by Dr. W. A. Hammond.
Hints for Country House-Builders, by Calvert Vaux.
The Gift of Memory, and Other Papers, giving Instances of Self-Help, by Samuel Smiles.
A New Profession for Young Men. The Opportunities for Young Men as Electrical Engineers, by Thomas A. Edison.
Thrift Lessons Learned from the European Peasantry. Novel Papers on Household Economies, by Helen S. Conant.
At the Age of Twenty-One. A Series of Papers showing what Great Men had accomplished, and what they proposed doing, at that period of their lives, by Edwin P. Whipple.

Original Poems.

BY ALFRED TENNYSON, VICTOR HUGO, THE EARL OF LYTTON, J. C. WHITTIER, T. B. ALDRICH, DR. CHARLES MACKAY, And Many Others.

Illustrated Adventure and Travel.

- Shark-Hunting, by T. B. Luce.
Four Amusing Stories, by C. A. Stephens.
Among the Moonshiners, by J. Chandler Harris.
Outwitted. An Indian Adventure, by Lieut. A. Chapin.
A Honeymoon in the Jungle, by Phil. Robinson.
Wrecked Upon a Volcanic Island, by Richard Heath.
Stories of the Cabins in the West, by E. J. Marston.
Adventures in the Mining Districts, by H. Fillmore.
The Capture of Some Infernal Machines, by William Howson.
Perils and Escapes of a Volunteer, during the late War in Cuba, by Juan Romero.
Breaking in the Reindeer, and Other Sketches of Polar Adventure, by W. H. Gilder.
An American in Persia, by the American Minister Resident, Teheran, China as Seen by a Chinaman, by the Editor of the Chinese American, S. G. W. Benjamin.
Stories of Menageries. Incidents connected with Menagerie Life, and the Capture and Taming of Wild Beasts for Exhibition, by Wong Chin Foo.
Boys Afoot in Italy and Switzerland. The Adventures of two English boys travelling abroad at an expense of one dollar a day, by S. S. Cairns.
Nugent Robinson.

Reminiscences and Anecdotes.

- Stage-Driver Stories, by Rose Terry Cooke.
Stories of Saddle-Bag Preachers, by H. L. Winkley.
The Last Days of Women of Fashion, by James Parton.
My First Visit to a Newspaper Office, by Murat Halstead.
Banker Peers. Stories of the English nobility, by Edward Walford.
Nights at the Boston Club. Reminiscences, by Dr. Charles Mackay.
Queen Victoria's Household and Drawing-Rooms, by H. W. Lucy.
Child Friendships of Charles Dickens, by his Daughter, Mamie Dickens.
Our Herbariums; Adventures in Collecting Them, by A Young Lady.
My Pine-Apple Farm, with Incidents of Florida Life, by C. H. Pattee.
Bigwigs of the English Bench and Bar, by a London Barrister, W. L. Woodroffe.
At School with Sir Garnet Wolseley, and the Life of a Page of Honor in the Vice-Royal Court of Dublin, by Nugent Robinson.
Student Waiters. Some Humorous Incidents of a Summer Vacation in the White Mountains, by Child McPherson.

The Editorials of the Companion, without having any bias, will give clear views of current events at home and abroad. THE CHILDREN'S PAGE will sustain its reputation for charming pictures, poems, and stories for the little ones.

Subscription Price, \$1.75. Specimen Copies Free.

SPECIAL OFFER.—To any one who subscribes now, and sends us \$1.75, we will send the Companion free to January 1st, 1884, and a full year's subscription from that date.

Address, PERRY MASON & CO., use mention where you read this Advertisement. 41 TEMPLE PLACE, BOSTON, MASS.

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

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

St. John's School. Founded by the Rev. Theodore Irving, LL.D. Eleventh year—Oct. 3, 1888—21 and 23 West 32nd St. New York City, between Broadway and Fifth Ave. Boarding and Day School for Young Ladies and Children. Mrs. THEODORE IRVING. Miss L. I. HOWE.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Monday, September 24th, 1888. Address the SISTER SUPERIOR as above.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$360.00 per annum. WILFRED H. MUNRO, A. M., Pres't.

ST. MARY'S HALL, FAIRBAULT, MINNESOTA. Bishop Whipple, Rector. Miss G. B. Burohan, Principal. Assisted by twelve Professors and Teachers. There are four vacancies which can be had by application to Rev. Geo. B. Whipple, Chaplain, or to the Rector.



Calendar.

December, 1883.

Table with 2 columns: Date and Day/Color. Includes entries for Advent, Christmas, and Epiphany.

A Hymn: for Heavenly Guidance.

By E. M.

To Thee, Redeemer, Heavenly Friend, A heart of hearts is crying; O hear the prayer of faith unfeigned, My lips to Thee are sighing.

CHURCH OPINION.

N. Y. Churchman.

TEMPERANCE AND MUNICIPAL REFORM.—That temperance and municipal reform must go hand in hand is as certain as that rum-selling and intemperance have played a conspicuous part in municipal corruption.

Church Times.

PRESBYTERS AND PRIESTS.—The sacerdotal function was originally the prerogative of eldership. Every head of a family was its priest. After the Exodus, the tribe of Levi was substituted for all the first-born—that is to say, for all the heads of families in posse—and so thoroughly was it a matter of substitution that as there were more first-born than Levites, the surplus of the former were redeemed at the rate of five shekels each.

London Guardian.

LUTHER.—Direct influence on English Church history Luther had little or none. Indeed, those persons who are fond of speculating on what would have happened if something else had not happened, may plausibly argue that the English Reformation might have taken substantially the form it did if Luther had never lived.

least to remember that, in all human probability, if Germany had not been distracted by the Lutheran schism, the Roman Catholic Emperor Charles must have come forward as the champion of the Papacy, and the avenger of the wrongs of his injured aunt, and England might by force of arms have been brought again under the Papal yoke.

Church Work.

Southern Ohio.—The event of the week, in the inland Church, at any rate, was the consecration of Christ church, Dayton. After twelve years, in which that parish has been made to drink deeply of the bitter stream of varying financial experience from which the whole country has suffered during that period, the first goal of perfect health and strength is reached.

On Friday, November 16th, the Rev. Mr. Mann conducted a service for deaf-mutes in the ladies room of Christ church, Dayton, baptizing an infant child of deaf-mute parents. On the Sunday following, at 3 o'clock P. M., he conducted a similar service at Christ church, Cincinnati.

Another combined service was held at St. James church, Zanesville, the Rev. Mr. Pittenger reading the service and address, and Mr. Mann interpreting.

The first church building consecrated west of the Alleghenies, is still standing in Chillicothe, and is in a good state of preservation, but it is no longer used as a place of worship.

Tennessee.—The convocation of Nashville assembled in Gallatin, on Tuesday, November 13, and continued four days. Eleven of the fifteen clergy resident in Middle Tennessee took their seats during the session, viz., the Rev. Drs. W. C. Gray, (dean) Geo. Beckett, H. R. Howard, and the Rev. Messrs. W. G. G. Thompson, Richard Totten, J. P. Lytton, Cabell Martin and Alfred Anderson; also, of the laity, Messrs. Walter Parker, of Mount Pleasant, P. M. Radford, of Nashville, and J. T. E. O'Jorn of Gallatin.

The Holy Communion was celebrated daily. The convocation opened Tuesday morning with an address by the dean, and the same evening, the Rev. Dr. Howard preached the convocation-sermon on the "Faith once delivered unto the saints." The other preachers were the Rev. Messrs. Totten, Pitts, Lytton, T. F. Martin, Thompson and Cabell Martin, who took for their subjects, respectively, the Mediation of Christ; the Sacrifice of Righteousness; the Corporate witness to the Faith; the grace of Christ in becoming poor for our sakes; the dwelling of God here on earth; and the test of true friendship for Christ.

The dean gave a graphic and interesting account of the meeting of the General Convention. Gallatin, where the convocation met, a town of some 4,000 inhabitants, is one of the Dean's missions, 26 miles from his own parish of the Advent in Nashville. The little band of faithful ones are strong, zealous, and united, and hope soon to have a church of their own.

The Dean announced the following appointments: Preacher, the Rev. T. F. Martin; alternate, the Rev. C. M. Gray; Essayist, the Rev. Geo. Beckett, S. T. D.; alternate, the Rev. J. P. Lytton.

Northern California.—The corner-stone of the new Grace church, St. Helena, was laid on Thursday, November 15, by the Bishop of the Jurisdiction. An address was delivered by the Rev. A. Tolhunter. This building will be one of the prettiest in this part of the State, and it will be the only stone church in the Jurisdiction.

New Jersey.—The annual festival of the choir guild of the diocese took place at Christ church, New Brunswick, on Tuesday, November 13th. This guild, which is now entering upon the fourth year of its existence, is the only one of the kind in this country.

ard of Church music and the establishment of a certain amount of uniformity in the selection and execution of music throughout the diocese, and also the formation of a bond of mutual interest among the members of the choirs. At the annual meeting of the choirs, two services are held, and a sermon is preached. A business meeting is also held.

At 10:45 the ancient Christ church, New Brunswick, was well filled with an interested congregation. The procession of over one hundred men and boys was preceded by a Cross-bearer, and the Rev. R. B. Post, of South Amboy, as master of ceremonies. After the choirs came the visiting clergy, the clerical members of the guild, the officiating clergy, the Bishop's chaplains, and the Bishop. The service was held at 10:45 the ancient Christ church, New Brunswick, was well filled with an interested congregation.

Maryland.—On November 11, Père Hyacinthe preached in the church of the Holy Cross, Washington, D. C., the Rev. Dr. Harold, rector, before an enormous congregation. The church was beautifully decorated and the altar was ablaze with lights. The sermon was, of course, very eloquent and impressive.

New York.—The attendance at the funeral of Rear Admiral Stephen Decatur Trenchard, which took place from St. Stephen's church, W. Forty-eighth street, on Monday, the 19th inst., was an expression of the high estimation in which that truly noble man was held by his associates, and numerous Christian friends. The church was crowded with persons of high standing, socially and professionally.

The Assistant Bishop and several prominent clergymen were present at the anniversary of our "City Mission Society" which was held in St. Thomas' Church, on Sunday the 18th inst.

On Thursday November 22, the assistant-bishop visited the Alms-House for the purpose of laying Episcopal hands on the large class who had been carefully prepared by the faithful chaplain, the Rev. Mr. French. Most of the clergy engaged in the work of our City Mission Society, and ladies also who minister to the suffering in our public institutions, were present, and the chapel was well filled by those who are patiently waiting to enter into their long rest.

The altar and its burnished cross was tastefully decorated with flowers, and the service with the addition of good music and a feeling address by the Bishop, was a most touching one. As the white-robed priests passed down the aisle, the Bishop lingered to shake hands with all the newly confirmed. After he had gone from the building, one poor bent woman stood at the entrance moaning piteously because the Bishop had not shaken hands with her, and the kind-hearted wife of the chaplain was doing her best to comfort her.

The sidewalk in front of Trinity Church, New York, was crowded early on Thursday evening of last week by an eager throng, who wished to enjoy the eleventh annual choral festival of the choir of Trinity Parish. When the doors were opened at 7:30 there was a lively rush for seats, and in a very short time the church was packed and there was not even standing room left.

Colorado.—The San Louis Valley has a circumference of 400 miles and resembles a large basin inclosed by a circle of snow-capped peaks of the Sangre de Christo (Blood of Christ) range, which tower into the clouds to the height of over 14,000 feet. In this lovely valley are four missionary stations in charge of but one clergyman, the Rev. Melvin Honeyman. That his labors are arduous is evinced by the distances, across the prairie, to be travelled over by horse and buggy, two hundred miles per month being a fair average.

Trinity Church, Trinity Chapel, St. John's Chapel, St. Paul's Chapel, and St. Chrysostom's Chapel. The processional hymn, "Rejoice, ye pure in heart," was sung by the surplised choir of nearly 200 voices, marching from the vestry down the side aisle, and thence up the central aisle to the chancel, each choir bearing aloft the banner of its parish.

After a brief devotional service, the hymn, "Brightest and Best of the Sons of the Morning," was sung with vigor and spirit, and then the Rev. Dr. Morgan Dix made a few remarks on the subject of Church Music. This was the first time, he said, that the festival of the choirs had been held in Trinity Church, and he extended a welcome to the organists, choir-masters and singers, and to members of other churches who were present. He congratulated the parishes on their efficient choir-masters and organists, who had done honest and satisfactory work.

Albany.—The Convocation of Albany met at St. Anne's church, Amsterdam, on the 18th and 14th of November. Twenty-one of the clergy were in attendance and also some lay delegates from the different parishes. While this meeting was not unlike other meetings of a similar nature, it was nevertheless characterized by a feeling which we are sincerely glad to notice among the clergy that the Church's work is becoming more and more serious in consequence of the frightful indifference that now prevails.

The world is very evil, The times are waxing late, Be sober and keep vigil, The Judge is at the gate.

seemed to be the prevailing sentiment among the members of the Convocation. What can we do to further the work of Christ's Kingdom, was the question asked, in different ways, from the opening to the close of the session? It was proposed by some of the clergy to meet in each other's parishes, and hold missions or series of services for three or four days at which the sacraments and the great doctrines of salvation should be especially dwelt upon, and a deeper spirit of devotion created. An uninterrupted series of services and meetings characterized the Convocation from first to last, and all who took part felt that they were spiritually benefited and therefore better prepared to act their part well in the name of Christ.

Through the kindness of the Rev. Wm. N. Irish, (rector of St. Anne's) and the hospitable spirit of his parishioners, the members were entertained and an unusual amount of business transacted.

Grace church, Canton, has lately been the recipient of two exquisite gifts which effectively complete the furniture of its pretty chancel. On All Saints' Day there was solemnly offered, to the greater glory of Almighty God, a handsome brass eagle lectern of rich and grand design and skilful workmanship, from the warerooms of Mr. R. Geissler, New York. On it base is engraved the following inscription: "Grace Church, Canton. In loving memory of Richard Nicholls Harrison, first Warden of this church, died 8th February, 1846, and Phoebe Champlin, his wife, died 19th March, 1848. Grant them eternal rest and let Light perpetual shine upon them. Amen." Accompanying the lectern was a large Bible bound in red morocco, and of which all that need be said is that it is the handsomest to be had. It has embroidered crimson book-marks, and is modestly inscribed on the cover, "Grace Church, Canton.—A Thank-offering."

A regular meeting of the Troy Convocation was held in the church of the Messiah, Glens Falls, on Tuesday, November 20th, at which the Bishop of the diocese was present accompanied by twenty of his clergy. The sermon (ad Clerum) was delivered by the Bishop, from St. John vi:1-14, after which the Holy Eucharist was celebrated, a large number of communicants receiving. The business meeting of the Convocation was held at 2:30 P. M., Archbishop Carey presiding, when the old officers were re-elected for the ensuing year, and the Rev. F. M. Cookson (the rector of the parish) and Mr. W. A. Thompson, of Troy, were nominated to the diocesan Convention as the clerical and lay members from the Convocation on the Board of Missions. A very thoughtful review on "Dissent in its Relation to the Church of England" (Blampton Lecture for 1871), and "The Comprehensive Church, by Bishop Vail," was read by the Rev. O. C. Edmunds, Jr., rector of St. James' church, Fort Edward.

At the evening services stirring missionary addresses were made by the Rev. Dr. Pelham Williams, of Troy, and the Rev. G. D. Silliman, of Hoosac Falls. The Rev. Mr. Woodbridge, of Port Henry, secretary of the Diocesan Board of Missions, presented the financial question very forcibly.

On Monday evening missionary meetings were held in the adjoining parishes of Sandy Hill and Fort Edward. The Rev. Messrs. Sully, Delafeld, Silliman, and the rector, Mr. Edmunds, being at the latter place, while the Archdeacon, and Messrs. Hamilton, Hooper, Horsfield and Neide were in Sandy Hill. The Rev. clergy deeply regretted the absence of some of their brethren who, since their last meeting, have been called to other fields of labor in this and other dioceses.

Colorado.—The San Louis Valley has a circumference of 400 miles and resembles a large basin inclosed by a circle of snow-capped peaks of the Sangre de Christo (Blood of Christ) range, which tower into the clouds to the height of over 14,000 feet. In this lovely valley are four missionary stations in charge of but one clergyman, the Rev. Melvin Honeyman. That his labors are arduous is evinced by the distances, across the prairie, to be travelled over by horse and buggy, two hundred miles per month being a fair average.

The corner-stone of St. James' church, at Villa Grove was laid October 21st, while that of St. Thomas' church, Alamosa, was laid a few weeks later, November 13th. Here are two neat church edifices, of gothic structure, being built at the same time. Another is very much needed at Saguache (Spanish for blue-water). Still another, a log-church, should be built at Wagon Wheel Gap, a popular summer resort, with surrounding scenery the grandest imaginable. It



has been determined to complete the various church buildings only as we have the means to do so. A few hundred dollars from generous friends of the Church at large would greatly accelerate the work of the Church in the San Luis Valley. Here is a wide and promising field of labor. New ground is being broken, the seed sown, in due time abundantly to bring forth fruit.

**Pennsylvania.**—The Secretary of St. Andrew's Guild of St. Mark's, Philadelphia, writes: "Our second anniversary service will be held in St. Mark's church, Locust near 16th, on the evening of Advent Sunday, at eight o'clock. The sermon this year will be preached by the Rector, the Rev. Isaac Lea Nicholson, D. D., at least the talk will be by him, he says he does not preach, but talks—and delightful talks we find them. Other guilds have been invited and we hope to have a very delightful service."

"The guild was organized in February, 1882 and so is almost two years old, in that time its membership has increased from 14 to 44, a goodly increase, don't you think so? Again I am rather proud to say that the members have 'held on' to it pretty well. Our rules (a copy of which I send you), which I think are among the best to be found anywhere, and were gotten together from here and abroad by our former director, now rector of St. Peter's, Peekskill on Hudson, New York. The guild owes a great deal to him for his indefatigable labors in bringing it up in its infancy, and for making it what it is. Its influence is certainly visible."

"The guild meets three times a month, on the Monday before the third Sunday, when we hold a short service (generally the Compline Office from the Treasury of Devotion, which is the manual the guild uses), and receive an instruction from one of the priests of the parish, and transact our business. On the third Sunday in every month as many as are communicants are expected to attend one of the early Celebrations, and on the last Monday in the month we hold a recreation meeting, when we have music, recitations, play games, etc., etc."

The Year Book of the church of the Ascension, Philadelphia, the Rev. G. W. Hodge, rector, gives a good record of work accomplished. The average attendance at the Sunday services was 231, and on week days 24. The church is entirely free.

**Indiana.**—A special missionary meeting of the diocese was held in Goshen, November 13th, 14th and 15th. There were present the Bishop, the Revs. E. Bradley, E. A. Bradley, Brewster, Dunham, Farrar, Faude, Jenckes, Martin, Orpen, Raymond, Roosevelt, of Indiana, and Chapin, Tate, and Whitmarsh, of West Michigan.

The first service was on Tuesday evening, with sermon by the Rev. E. Bradley, of Madison, on the "Missionary Character of the Church."

On Wednesday morning the Holy Communion was administered, and the Bishop preached, his subject being the "Past, Present and Future of Indiana." In the afternoon there was an animated discussion of the "Needs of the Diocese," in which all the clergy took part. At night, after a bright and inspiring service, reports of the General Convention of '83 was presented by the Bishop, the Rev. Mr. Faude and others.

The programme for Thursday began with a Celebration at 7. At 10 a paper on the "Order of Divine Worship," by the Rev. Mr. Dunham, of South Bend, was read, followed by a vigorous debate. In the afternoon "Sunday School" was the topic. Discussion opened by the Rev. Mr. Orpen, of Lima. During the afternoon a resolution was offered asking the Northern Convocation to endorse the action of the Middle and Southern Convocations in making the *Church Advocate* of Indianapolis a diocesan paper. A spirited debate showed that the North was emphatically opposed to it, and the resolution was withdrawn. It was suggested that the LIVING CHURCH supplied a long-felt want, and that if the same diligence were used in circulating that as would be with a diocesan paper, much greater good would be accomplished. The services ended on Thursday evening with a sermon by the Rev. E. A. Bradley, of Indianapolis, subject, the "Holy Catholic Church;" followed by a brief and stirring address from the Bishop. After service a brilliant reception was given the Bishop and Mrs. Knickerbacker at the residence of Dr. M. M. Latta.

If the Missionary Conference at Goshen is any indication, the diocese of Indiana has taken a new lease of life, and a great onward movement may be confidently looked for under the wise leadership of Bishop Knickerbacker. He evidently knows no such word as "fail." All were drawn to him, and felt that Indiana had indeed chosen well. Large congregations were present at services and discussions. Too much cannot be said in praise of rector and congregation for their admirable arrangements and abundant hospitality.

The Bishop preached a powerful sermon on "Christian Manliness," Monday eve, the 19th inst., in St. Andrew's church, Warsaw. There was a very large congregation. He received a very hearty welcome. One young lady was baptized by the missionary laboring there, the Rev. Jas. Farrar. Gas fixtures have just been put into the church, which was brightly lighted. A new furnace has also just been secured, which adds much to the comfort of the church. The inside of the church has been painted. A class of nine (9) has been confirmed during the year. Another class is in preparation for the Bishop's next visit in January, 1884, when Convocation will meet in Warsaw. Offering for diocesan missions at the above services, \$5.19.

Bishop Knickerbacker spent Sunday, November, 18th, in Fort Wayne. On Saturday evening he was tendered a reception which was largely attended. On Sunday he preached morning and evening in Trinity church to large congregations, and made a most favorable impression upon all who heard him. Sunday afternoon the Bishop visited the Sunday School connected with Trinity Church and catechized and addressed the children. A children's missionary society has been organized by the parish. It is called the Sunday School Missionary Post, and includes nearly all the members of the Sunday School pupils and teachers.

Bishop Knickerbacker on Sunday last made a visit of inspection to Trinity church, Michigan City. On Saturday evening a reception was given him at the rectory, which was largely attended by all classes of citizens. On Sunday morning the Bishop, accompanied by the rector of the parish, went to the prison and preached. At eleven o'clock the first service was held in the parish church. The Sunday School followed immediately after, at which the Bishop catechized the school, and evening service at seven o'clock, concluded a busy day. The congregations were large, of course, and the offerings for diocesan missions amounted to \$47.00. At the morning service the rector delivered an address of welcome to the Bishop, to which the Bishop responded.

**Northern New Jersey.**—On the morning of the 20th of November, Mr. Cyrus B. Durand for many years the esteemed pastor of the reformed Dutch congregation in Hackensack, N. J. was admitted to the sacred order of deacons in

Trinity church, Newark, by the Bishop of the diocese. Morning Prayer having been said at an earlier hour, at half past ten o'clock the procession of the candidate and his presenter, the clergy and the bishop entered the chancel. The clergy were the Rev. Dr. Eccleston, Rev. Dr. Boggs, Rev. Dr. Stansbury, Rev. Dr. Holley, Rev. Dr. Bishop, Rev. Messrs. Van Buren, Chapman, Russell, Greaves and Richardson.

A very concise, excellent, and brief sermon on Apostolical orders was preached by the Rev. E. B. Boggs, D. D., of Newark. The candidate was presented by the Rev. W. Welles Holley, D. D., of Hackensack, and being commended to the prayers of the congregation by the bishop, the Litany was said by the Rev. J. H. Stansbury, D. D., of Newark. The Communion office was then begun by Bishop Starkey, the Rev. E. B. Russell, of Paterson, reading the Epistle. The questions in the Ordinal were then put and answered, and the act of Ordination was then impressively performed by the Bishop, after which the newly ordained Deacon read the gospel. At the Holy Communion, the Bishop was assisted in the administration by the Rev. Horace S. Bishop, D. D., of Orange.

The Rev. Mr. Durand brings to our ministry the practical experience of many years of active service in the respected religious body with which he was connected. He is a gentleman of sound scholarship and admirable attainments. The Church is fortunate in acquiring such men who come to her fold through thoughtful, careful conviction, and are thoroughly furnished unto all good works.

One of the most interesting missionary meetings of the season was recently held in Grace church, Orange. The Women's Missionary League assembled from all parts of the diocese and after a brief service, Bishop Morris of Oregon, Bishop Brown of Fond du Lac Bishops Garrett and Elliott of Texas, were each introduced by Bishop Starkey. Their addresses were very graphic and stirring, and very just and appreciative of all missionary work, and were heard with great interest. After lunch, a business meeting of the League followed, and a special vote of thanks was given to Miss Julia Emery for her invaluable help.

**Ohio.**—The flourishing mission in East Toledo, under the care of the Revs. E. R. Atwill, D. D., and S. W. Welton, of Trinity Church, has just removed into a new and more commodious hall, and have an organ, wall mottoes, and picture reward cards. A thorough organization has been perfected, and short extempore sermons are given by both the clergy each Sunday afternoon after Sunday School. A full and increasing attendance are the cheering elements in this noble effort.

On Wednesday evening, November 21, a combined service for deaf-mutes and the regular congregation was held in St. Paul's church, Steubenville, by the rector, and the Rev. Mr. Mann. Deaf-mutes from the adjoining States of Pennsylvania and West Virginia were present.

**Pittsburg.**—On a recent Sunday, Rev. Mr. Mann conducted a service at Trinity church, Pittsburg, baptizing three infant children of deaf-mute parents.

**Washington Territory.**—As several of the readers of the LIVING CHURCH will receive within the coming month, collecting cards for Grace Hospital, Seattle, it may not be amiss to explain that from the East this institution must receive aid to the extent of \$5000 almost immediately. Will the friends of the hospital please not confound it with the Fanny Paddock memorial Hospital in Tacoma. That institution is well established having been at work for more than two years and a half. It has a capacity of twenty beds, and has had at times as high as thirteen patients in its wards. Seattle is distant from Tacoma thirty three miles; its population is between nine and ten thousand. When the hospital was felt to be a necessity, a member of the Trinity Guild committee on "The care of the Sick" offered a cottage, rent free, for two years, and a subscription was set on foot to make some needed repairs, but the citizens with true western spirit refused aid, unless the institution were made permanent. Upon such promise \$4000 were raised, lots bought for \$2,300, leaving \$1700 toward the building fund. Ten thousand dollars are needed, pledges of money and gifts of lumber from several saw-mills on the Sound to the amount of five thousand dollars are secured if a like sum can be raised in the East. Seattle is the only city in the jurisdiction that has, thus far, carried on its Church work without outside help, and even in this, the object is so far-reaching, with the flood of Eastern people pouring in (not the wealthy, but those of your families who are struggling to better their condition) that it is almost divested of mere local interest. The collecting cards, the first of the kind issued in this country may be obtained by addressing Geo. Herbert Watson, rector of Trinity Church, Seattle, W. T. They contain space for ten names only, the amount of subscription entirely *ad libitum*. Subscriptions may also be sent to the LIVING CHURCH.

**Springfield.**—We are in receipt of the following card: "Through the medium of your paper the friends of St. Paul's Orphanage, Springfield, desire to return thanks to the many donors who have contributed to the support of this good work—not only our generous treasurer and parish friends but the several valuable boxes from all parts of the State. The far off States of Delaware and Maryland have sent us valuable boxes; still further has our good work become known—Dallas, Texas. We all know what our own diocese has been gaining, both money and gifts from Jacksonville, Deatur, Danville, Bloomington, Cairo, Sycamore, Vincennes. We intend to reach these good friends and neighbors in sending our annual report, which will be in print the beginning of Advent. Meantime through your columns we thank you one and all, and hope to continue in favor with all those who have the Lord's work at heart, and remember what He will say on that day: 'For inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.'"

A pretty way to hide the panel of an old door, and at the same time to make use of a quantity of Christmas cards, is to arrange them on the panel in an unconventional manner as possible. If you distrust your ability to do this, you may get hints from the arrangement of pictures in almost any illustrated paper and from the art-journals.

A lovely gift for grandma is of a shawl made thus: Choose a square of drap d'été or of cashmere, and it may be black or white, or a soft fawn color; featherstitch a narrow hem and then crochet a border with zephyr of the same shade. These shawls are so soft and light, and so much prettier than a plain square or one with fringe, that they are really graceful.

**5 Cts. PER COPY!** SHEET MUSIC Full Size best paper, sold elsewhere at 10c to \$1.00 each, sold by us at Only 5c per copy for any piece on list, large quantities to select from. Send 5c (stamp) for Sample Copy. Catalogue sent free. W. O. GREEN, 55 WASHINGTON ST., CHICAGO, ILL.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co. Portland, Maine.

**Chas. Gossage & Co.**

State and Washington Streets.

**CARPETS!**

We offer to-day, and until sold, a large line of

**Body Brussels**

At a LOWER price than same quality of goods and designs can be obtained for elsewhere, advertisements to the contrary notwithstanding.

**35 ROLLS MORE OF Tapestry Brussels**

At less than manufacturers' prices. 60c and 70c per yard.

Special Reductions in Other Grades of Carpeting.

**"OXFORD"**



**Teachers' Bibles.**

In various Sizes and Styles of Binding.

**"OXFORD"**

Revised New Testaments,

Authorized by the American Committee of Revision.

**THOMAS NELSON & SONS,** 42 Bleecker St., New York.

**NEW CHRISTMAS CAROLS.**

"The Christmas Star," "Glory to God, Our God on High." These Carols are printed from ENGRAVED PLATES, no type being used. 25 cents each; 40 cents for both; (37 cents if Postal Note be sent.) Orders received for ALL MUSIC, Foreign or American, 25 per cent discount to Teachers, Organists and the Clergy. Address THE CLAYTON MUSIC ENGRAVING CO., 16 East 13th St., New York City.

**Our Little Ones and The Nursery.**



The most beautiful Magazine in the World for the Youngest Readers.

The Literary and Artistic success of the Age! Every Article written expressly for its pages! Every Picture made expressly for this work, by the best Artists.

The most valuable Premium! A Premium for every subscription and renewal! Clubs with all Periodicals! Send Postal for our New Premium List!

Send Postal for a Free Specimen.

All Newsdealers sell it. Agents wanted.

One Year, \$1.50. Single Copies, 15 cts.

Puss Publishing Co., 36 Bromfield St., Boston, Mass.

**CHRISTMAS DECORATIONS.**



Illustrated Catalogue, 16 pages, Sent Free.

**C. A. WARREN, Watertown, Conn.**

**New England Subscription Agency.**

Meriden, Conn.

**Combination offers for 1884:**

Living Church.....	\$1.00	
Manhattan.....	3.00	
Tribune, N. Y. (Weekly).....	2.00	
Four Awake.....	2.50	
Baby Land.....	50	
Living Church.....	\$1.00	
Harpers' Weekly or Monthly.....	4.00	
St. Nicholas.....	3.00	
Our Little Men & Women.....	1.00	
Fanny.....	75	
Living Church.....	\$1.00	
Century.....	4.00	
Youths' Companion (New Subscribers).....	1.75	
Godley or Peterson.....	2.00	
N. Y. Witness.....	1.00	

ALL BY MAIL POSTPAID. Special figures on any combination. Send for 32 page Catalogue containing list of 1,500 selected Periodicals, with club rates to single subscribers. Mailed free to any address.

**THEO. F. LANE,**

Meriden, Conn.

Mention LIVING CHURCH.

EVERY clergyman ought to have THE IMPERIAL DICTIONARY, "the most useful book in the English language." If your pastor has not got it, give it to him at Christmas. Inquire of your dealer, or send for specimen pages. THE CENTURY Co., N. Y.

**THEOLOGICAL BOOKSTORE** H. B. GARNER, 710 ARCH ST., Philadelphia. SEND FOR CATALOGUE

**MARSHALL FIELD & Co.**

State and Washington Sts.

**Bedding**

Dept., Fourth Floor.

**Special Bargains IN White Blankets.**

A large invoice at the following

Low Prices:

10-4, \$1.25, \$2.25, \$3.75, \$6.50 and \$7.50.

11-4,

\$3.00, \$4.90, \$5.75, \$7.75, and \$8.50

Per pair.

**Horse Blankets.**

\$1.40 to \$18.00

Per pair.

Imported and Domestic

**Lap Rugs,**

Late Designs.

We have also just received for

**Holiday Trade**

A choice importation of the celebrated

**BIRMINGHAM BRASS BEDSTEADS.**

**CLARIONA.**



Do you want music in your home? Buy or rent, March or June? Do you want an instrument on which every member of the family can play all the new and popular music as soon as it is published? Then buy The Clariona, the best of the Automatic Instruments. Not a toy, but a genuine music instrument, already added to the employment of thousands of homes. We warrant better than any similar instrument ever sold for \$15. Buy of the nearest agent or of the general agent, J. HOWARD SCOTT, wholesale dealer in all kinds of Musical and Orchestral Instruments and Music Merchandise, 252-252 Wabash Ave., CHICAGO, ILL.



We have on exhibition the largest stock of Ladies' and Misses' Cloaks to be found. We call attention to a few desirable goods, with prices: Plush Dolmans, extra quality, \$40; Plush Sacks, \$40; Imported Cloth Dolmans, New markets, and Russian Circulars, \$12, \$15, \$18, and upwards. We call special attention to our celebrated ALASKA SEAL PLUSH, made on hand-loom; looks as well, and will wear better than seal-skin. Price, \$10 a yard, 24-in. wide. Cannot be found elsewhere. Send for sample. Have all styles of this plush made in stock, or will make to order by cloak tailors at same price.

**HOTCHKIN, PALMER & CO.,** 137 & 139 State St. P. S.—Wholesale 160 & 162 Market St.

**KNABE PIANOFORTES.**

UNRIVALLED IN Tonic, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street Baltimore. No. 112 Fifth Avenue N. Y.

Altar Linens, Vestments, Stoles, etc. Made to order and sent to any part of the United States. Information and directions for self-measurement, by addressing G. L. THORPE, 49 Elizabeth St., Chicago. (Formerly New York City.)

**RARE INVESTMENTS.**

EIGHT to TEN per Cent. Interest. On long time loans, with best security in the world. viz.:

**DAKOTA WHEAT LANDS,** In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest." Loans negotiated without charge by the Farmers and Merchants National Bank of Valley City, Dakota. Choice lands are also offered for sale at from \$4 to \$12 per acre. Selections made from official survey notes and confirmed examinations. Write for reference and particulars. HERBERT ROOT, President.

The Rev. C. F. A. BIELBY, Will make and care for ORANGE AND LEMON GROVES. Correspondence Solicited. De Land, Volusia County, Florida.

**LUCIUS C. PARDEE,** Fine Groceries, PURE WINES For Sacramental and Family Use. 54 & 56 Madison St., Chicago.

Investigation has shown that the consumers of Ivory Soap are almost entirely of the most intelligent class of the people; this, with the fact that nearly ten millions of cakes of Ivory Soap have been used the past year, confirms what Prof. Silliman, of Yale College, said: "The Ivory Soap is of remarkable purity and superior excellence."

**J. & R. LAMB,** 59 Carmine Street, New York. Sixth Avenue Cars pass the Door.

In Church Red, In Violet, In White, Double Width, Price \$5.00 per yd.

**Heavy Serge** For hangings of Doors, Walls, Dressing, &c., in Red, Violet, Green, 6-4 width. \$2.50 per yard.

Superior all Wool TWILLED GOODS, in Church Red, Violet, Green and White, 70 in. wide, \$4. per yd.

HEAVY THREAD 36 in., \$1.00 per yard. 40 in., 1.25 "

HAND-MADE LINEN FRINGES, 1.25 "

CHALICE VEILS, RICHLY EMBROIDERED, 12x12 2.50 to 3.00 20x20 3.00 to 4.00

Send for New Illustrated Catalogue, free.

**COX SONS, BUCKLEY & CO.** LATE COX & SONS. 253 Fifth Ave., N. Y. Southampton St., London.

**ECCLESIASTICAL ART FURNISHERS.**

Wood, Stone, Marble, Fabrics, Metals, Stained Glass, Memorial Tablets and Brasses.

"ART OF GARNISHING CHURCHES." Rev. E. Geldart, \$1.50. Designs and Estimates on Application.

**Mitchell, Vance & Co.** 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical

Gas Fixtures & Metal Work. Clocks & Bronzes, Metal & Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

**R. CEISSLER, CHURCH FURNISHER.** 127 Clinton Place, New York, (W. 8th St.) MEMORIAL BRASS ENGRAVER. Send for Circular.

**CHARLES BOOTH, MEMORIAL WINDOWS.** Ecclesiastical & Domestic Stained Glass. Send for Circular.

**CHAS. F. HOGEMAN, Church Metal Worker.** Hand Books on application. Communication Services a Specialty.

**FOR CHURCHES,** Manufactured by Geo. A. Misch, 517 East Washington Street, Chicago, Ill.

**ANTI-STYLOGRAPH.** A Self-feeding Fountain Pen, with real pen points. Price \$11 sent by mail on receipt of price. Brown, Pettibone & Kelly, Stationers, Printers and Blank Book Makers, 194 & 196 Dearborn Street, Chicago Sole, Western Agents.

**W. H. WELLS & BRO. CO.,** 48 & 50 Franklin St., Chicago

**F. M. ELLIS,** Architect and Building Superintendent, Architect for the New St. Mary's School, OPERA HOUSE and CHURCH WORK A SPECIALTY. Correspondence Solicited. Marshalltown Iowa.

**SLAYMAKER & DOUGLAS** Furnaces, Stoves, Ranges AND HOUSE FURNISHING GOODS. 88 North Clark Street, Chicago. Send for Catalogue.