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NEWS AND NOTES.

THINGS have taken a curious turn in Ireland. The Orangemen have become openly disloyal, and now the Government spies are all occupied in taking notes of the seditious utterances of the lovers of "the pious, glorious and immortal memory." If this state of matters continues, we shall have Parnell and his followers eager for "the defence of law and order."

So far has the official enmity to religion gone in France that the government organ in officially reporting parliamentary speeches actually changes sentences of speakers, which seem to imply the existence of a God. In reporting to the Senate the death of the celebrated historian, Henri Martin, the President used the expression, "he has given up his pure soul to God." The official report changed this to, "his pure soul has entered into rest." Such littleness would have been below the dignity of even the Convention which murdered the priests and declared religion "an infamy."

FIFTY years ago an enthusiastic English clergyman collected a sum of \$30,000 to build an English church in Paris, in which our liturgy should be used in the French language. The money has been lying idle all this time, and lately the trustees applied to the English Supreme Court for orders as to its disposal, it being conclusively shown that such a church was not needed, and would have no congregation. The Court, however, did not feel at liberty to sanction any other use of the funds than the one contemplated by the donors, and so the sum, which would be of the greatest use to either of the English churches in Paris, or to Father Hyacinthe, has to be absolutely thrown away.

ALTHOUGH under existing laws no new diocese can be formed in England, except that of Wakefield, there is nothing to prevent the separation of united sees, like those of Gloucester and Bristol, or Bath and Wells, and their constitution into independent dioceses. A committee of energetic Churchmen is already at work to effect the re-erection of Bristol into a separate see as it was until 1837. The Government have announced their willingness to accede to the proposal, provided: 1. That the division should not take effect till the next vacancy in the see, or until such earlier date as the present Bishop may desire. 2. That the proposed diocese of Bristol should be the deaneries of Bristol and the three deaneries of North Wilts, the ancient diocese of Gloucester being left in its integrity to Gloucester. 3. That for the endowment of the see of Bristol a sum sufficient to produce at the least £2,000 a year shall be raised to meet the £500 a year, which the present Bishop has liberally offered to relinquish whenever the proposed division shall take effect.

THE Postal arrangements are good in this country, but they might be better; they are better in Europe. For example, in Chicago if you wish to send a newspaper to a friend you must either take it to the Post Office, or leave it on top of a letter-box a prey to the rain or to the street Arabs. In London, at almost every corner, there is a local office, where you can mail the largest parcel, obtain stamps, register letters, or procure Post Office orders. The shop-keepers are very glad to take the office at an almost nominal percentage, for the sake of the increased

custom it is certain to bring them. In Belgium they are still more accommodating. Every Post Office in a large city has a writing room, where citizens find blotting paper, pens and ink, and an official to help them in any way. Why not?

THE REV. DR. NEVIN, rector of St. Paul's American Church at Rome, is at last forced to take some rest from the long strain of his single-handed work at Rome, and will spend the winter in India. He delayed his departure from Rome in order to receive to the communion of the Church Mgr. Savarese, a domestic prelate of the Pope, who, as already announced in this column, on the 8th of December last, renounced the Papal additions to the Catholic faith. During Dr. Nevin's absence his duty at Rome will be taken by the Rev. T. W. Payne, of New York, and the Rev. F. A. Gregory, of Madagascar.

LAST week was a week of fires. Each day was marked by disastrous conflagrations, and the series culminated at an early hour on Sunday morning, by the destruction of the convent of the Immaculate Conception at Belleville, Illinois, a large boarding school for young ladies, in which, unhappily, twenty-seven lives were lost. The good sisters did everything possible to save the pupils committed to their care, the mother superior and four others losing their own lives in attempting to save others.

This terrible event naturally recalls to mind the burning of St. Mary's, Knoxville, just one year before, which, but for the presence of mind of the rector, would have been a still more awful calamity. The new building of the latter school is now completed, and a beautiful building it is, and the rector was able the other day, with hearty gratitude to God, to announce that the two young ladies who were injured at the fire, were both back as inmates of the new St. Mary's.

How you can make figures say anything you please! The following truly wonderful table appears in the "Protestant Episcopal Almanac" for 1884.

Relative Growth of the Roman Catholic, Greek and Protestant Populations.

VARIOUS GOVERNMENTS.	Year 1790.	Year 1870.
Pop. under Roman Catholic Gov.	30,000,000	180,757,305
Greek Church	33,000,000	90,101,884
Protestant	32,000,000	408,589,611

This recalls to mind Sir Robert Walpole's celebrated saying that, "nothing is more misleading than facts, except figures." What does the compiler of the above statement mean by "Population under Protestant Governments." He doubtless includes in his statistics the British Empire, but he seems to be ignorant of the fact that the government of India, which has under its control 250,000,000 of the Queen's subjects, is anything but a Protestant government, even though Queen Victoria is at the head of it. In many parts of British India, it is penal to preach Christianity at all; the Mahometan and Buddhist religions are the only ones recognized by law. Outside of England and Scotland, the Empire has no religion, and encourages and protects all forms of belief. If France should conquer and annex China, would our ingenious compiler add 400,000,000 to the table of "Population under R. C. Governments?" Such absurd statements can only bring ridicule on the cause which it is sought to bolster up with them.

BISHOP WHIPPLE AND THE INDIANS.

To the Editor of the Living Church:

May I tell your readers a sad story of the poor Indians for whom I have pleaded so many years. The daily press announces that a bill has been introduced into congress, to take from the Chippewa Indians a part of their reservation at White Earth.

The Chippewas or Ojibways are a part of the great Algonquin family which once reached from the Atlantic to beyond the Mississippi. The Pilgrim Fathers heard their speech when they landed at Plymouth. The Ojibways of Minnesota have always been our friends. They have suffered untold wrongs at our hands, and by evil influences have been dragged down to a depth of sorrow their fathers never knew. For 24 years I have worked for them. At first all was black as midnight; missions established among them had been broken up. They were sullen, discontented, despairing. They hated the name of a white man, which was a synonym for liar. I often wonder why we did not give up in despair. It was God Who inclined us to work on, nothing doubting. The harvest did come—we have seen men whom we once met as savage men of blood, changed into gentle, civilized Christian men—we have seen poor, abject, degraded woman lifted by the Gospel to her rightful place as the honored wife of a Christian husband. There are many faces printed on our hearts, who have gone before us to Paradise. In 1868, the friends of the Indians secured for them in their own country thirty-six townships of land, to be forever set

apart as a home for them and their children. Before this the Indians had no abiding place; their camp was here to-day and gone to-morrow; a brave handful went to the new reserve; they began to live by cultivation of the soil. Our Indian minister, Emmegah-bowh, held service in his own log house. Everything which heathen men, bad white men and the malice of the devil could do, has been done to hinder the work. There are to-day over fifteen hundred civilized Indians at White Earth, about equally divided between our own Church and the Roman Catholics, they having many more of mixed bloods.

The other Indians who are living at Leech Lake, Cap Lake, Lake Winnebago, &c., feel the influence of the example of their brethren. The only land which the Indians have which is fitted for agriculture, is at White Earth.

The recent action of the United States in building dams on the Indian reservations at the mouth of Leech Lake and Lake Winnebago, has destroyed the Indians' means of support as wild men. The plea was for the improvement of the navigation of the Mississippi river. These dams will cause the overflow of fifty square miles of Indian land. It destroys their wild rice fields, from which they have gathered ten thousand dollars worth of rice each year. It destroys their principal fisheries—a species of white fish known as Tu-li-be, came on certain shoals in immense schools in November, and are taken by the Indians for winter use. Their sugar camps are also destroyed. There has been cut between two and three millions of feet of pine to build these dams. There is no pretence that any treaty has been made for these dams. Our only right is might. The late Attorney General, General Devens, was asked his opinion by the War Department as to our right to enter on this work without the consent of the Indians. In his opinion, he says, August 12, 1880, "we have no right whatever to overflow any part of the Indian reserve, or take from it any timber or materials for the dams." Although the government has expended several hundred thousand dollars in building the dams, they have never paid the Indians one dollar for their damages. They did offer them less than ten thousand dollars for their whole damages, less than one half of their yearly loss. No wonder that the Indians voted in council, that if any Indian received one dollar of this unjust award, he should die.

After nearly three year's delay a commission made up of Honorable Messrs. Marshall, Blakely and Gillilan, have (without compensation) at the request of the Secretary of the Interior, made up an award. It takes no account of overflow of many thousands of acres of land, and gives to the Indians a moderate compensation for their other losses. The day must soon come when all these Indians must abandon their wild life or perish. The only country which they can ever obtain fitted for agricultural pursuits is White Earth, and it is ample for the home of all the Ojibways and their children forever. Their title is as strong as title can be.

1. All civilized nations, England, France, Holland and Spain, have recognized that the Indian nations have a possessory right to the soil.

2. This right is expressly guaranteed by the ordinance of 1787, which has the force of the Constitution.

3. In the Louisiana purchase Napoleon expressly reserved the rights of the Indians.

4. The legislative, judicial and executive departments of the government of the United States, have affirmed this right in treaties which have the force of constitutional law.

5. Added to this the government has given to these Indians its guarantee to their title; this reserve was a part of the consideration received for the surrender of large tracts of lands. I cannot believe that these poor, red men will be robbed of this their last inheritance. Their friends have built them a beautiful stone church, which is always full of worshippers. The Roman Catholics have a beautiful brick church. They are beginning to see a haven of rest at White Earth for all their people. All they ask is justice. They own millions of feet of valuable pine, the avails of which will educate and civilize every Indian in Minnesota. What is the plea to rob them of their inheritance? The white man needs it. Ahab's plea when he converted Naboth's vineyard. And as surely as God visited Ahab, so surely He will visit us if we trample justice under our feet. God is not blind. It is true of nations as of men, "whatsoever a man soweth, that, nothing but that, shall he reap." Pardon my long letter. If you had looked as long as I have on these upturned faces; if you had heard as I have their sad plea; if they had clung to you as they have to me with the cry, "my father, you will help us," you could

not resist; with me it is towards evening. I shall be deeply grateful if any of your readers will use his influence with Congress, that our rulers may deal righteously with scattered remnants of the Indian nations in their charge.

H. B. WHIPPLE,
Bishop of Minnesota.

On my way South, Chicago, Jan. 5, 1884.

[From the Reformed Episcopal Recorder.]
BISHOP RILEY AND THE R. E. C.

BY R. B. LEACOCK.

Sundry notices of Bishop Riley and his present disturbed relations with the Protestant Episcopal Church, recall to mind the early days in our movement, when we were only hoping for the R. E. C., and Bishop (then the Rev. Mr.) Riley's connection with it. It was told to me by one, who at the time was in a position to know, that Mr. Riley had more to do than anyone else in urging and influencing Bishop Cummins to withdraw from the P. E. C. at the time that he did.

The Evangelical Conferences of 1873, were held in Philadelphia during the latter part of October. It was at the meeting of one of these societies that Bishop Cummins made his last platform utterance in the P. E. C., and it was worthy of the occasion. It was a bold, eloquent protest against the Romish errors that were corrupting the Church. Mr. Riley and the bishop were guests—so I was told—at the same house. Anyone who knows Bishop Riley, will not be surprised to learn that under the circumstances, he was able at that time to exert a powerful influence on Bishop Cummins. He is a man of most excitable temperament, and unless you understand him well, you may be easily carried away by one of his enthusiastic outbursts. At the time I speak of—I know nothing of him now—he was the most radical and independent of Low Churchmen. He had been laboring for several years in the City of Mexico with some success, and had organized a congregation that he called "The Church of Jesus." Rejecting the Prayer Book of the P. E. C., he had prepared one better adapted as he thought for the wants of his Church, and a part of his mission to the States was to have this book printed. When circumstances brought him in contact with Bishop Cummins, and he learned his state of mind, he at once saw an opening for a new and independent Episcopal Church organization in Mexico. And I can readily imagine the almost wild vehemence with which he urged the scheme upon Bishop Cummins.

In the Bishop's already disturbed and excited state of mind, Mr. Riley's enthusiastic pleadings for Mexico and its future evangelization, must have awakened strong sympathy. How far the idea of going to Mexico took possession of his mind, and influenced his action at the moment, I am not able to say, as he never spoke to me on the subject.

A few days before the appearance of Bishop Cummins' letter of withdrawal from the P. E. C., a number of invited friends met him at the residence of Mr. John A. Dake. He then made known his intention of resigning his position in the P. E. C., and asked the opinion of those present as to the disposition he should make of himself as regards his future ministry. He stated that Mr. Riley was desirous that he should go to Mexico, and become the bishop and the head of the Church of Jesus, and he asked which we would advise, his going to Mexico, or remaining where he was and exercising his office and ministry in the United States. In other words, organize the R. E. C. Mr. Riley was one of the gentlemen present, and acquiesced in all that the Bishop said in regard to the proposed Mexican movement.

The evening after this meeting, Dr. Tyng, Jr. and myself called on the Bishop, and while in conversation, a telegram was handed to him, which he read to us. It was from Mr. Riley, and dated from Boston. It was to this effect: "Decide nothing till you see me. Something very important. Will leave for New York to-night." The Bishop was much disturbed and greatly excited on the receipt of the telegram. It was so unpleasantly perceptible to Dr. Tyng and myself that we left immediately after. What the important something was I never learned, nor did I ever hear anything more of the Mexican proposition, nor of Mr. Riley himself. He slipped away from the Bishop's side, and never to my knowledge, did he evince the slightest interest in the organization and the development of the R. E. C. I met him about ten months after our organization, when he criticised our Prayer Book as incomplete and defective in its Protestantism. He extolled the book he had prepared for "The Church of Jesus," and promised to send me a copy, but never did. He was then busy with the P. E. C., working up a bishopric for himself.

Barbados, November, 1883.

A NINETEENTH CENTURY WOMAN.

BY ANNA S. KING.

In these days of rapidly multiplying books, few people can find the time to read the two large volumes which are filled by the life of the Baroness Bunsen, and yet it is a pity that because we cannot read twelve hundred pages about her, we must lose the help and inspiration afforded by the book.

Phillips Brooks says that what is needed to refute the scepticism of the age is not books but lives. We know that beautiful lives are all about us and yet we cannot afford to lose this picture of a noble Christian life of great simplicity, lived amid every temptation to worldliness.

It is a prepossessing fact in her favor that the Baroness Bunsen was the grand-niece of that delightful old lady, Mrs. Delany. Whoever has met Mrs. Delany's name in reading of the court life in the time of the Georges has not forgotten its delightful associations.

Mrs. Delany possessed in her own noble nature a magic spell by which she brought to light all that was best in those around her, and it may be said of her, as of Cowper, that "men and women became, beside her, true and loving." With no endowments of rank or fortune, all the best people of her time sought her society, and there are left to us charming little pictures of her intimacy with royalty. The Queen came, unannounced, to dine with her upon "veal cutlets and orange pudding," or dropped in with the King to spend a social evening, bringing such little presents as a "golden knotting needle." One night her gracious majesty was pleased to take of her old friend a lesson upon the spinning-wheel, while the royal children played around.

Amid such scenes as these the mother of the Baroness passed her girlhood. Upon Mrs. Delany's death, circumstances forced her to a somewhat uncongenial marriage. Her daughter Frances, Mme. Bunsen, was born in 1791.

The family home was at Llanover, a lonely little Welsh village, where the daughters were brought up in great simplicity. In all-day rambles upon the mountain side, was laid the foundation of that marvellous health which Mme. Bunsen enjoyed through life. Their mother was the only governess her daughters had, and she early implanted within them her own high standard of excellence. Nature taught the little Frances to draw, and there still exist many little sketches made by her, before she was six years old. Occasionally, the family went to London and while there always mingled in the best society; royalty was ever gracious to Mrs. Waddington and her daughters. At Bath, they met the brilliant Brinsley Sheridan and his beautiful daughters; in London, the young Frances attended ball and rout, was presented at court, and describes for us her sensations when she saw Mrs. Siddons for the first time. The happy Llanover life was now drawing to a close forever, and with it the girlhood days of the future Baroness; and indeed, this earlier part of her life is the least interesting, for as a woman she is far more attractive than as a girl in whom there was apparently a lack of girliness; and yet she was no ascetic for even after she became a matron, she tells us how she "waltzed" for hours with evident enjoyment.

In Rome, whither the Waddingtons repaired in 1816 for the winter, the beauty and intellectual ability of Mrs. Waddington attracted to her all that was best in the English and German society of the city. And there came to read his native tongue with the "beautiful Miss Waddington," the penniless young German, Christian Bunsen, who soon discovered in her a better lesson than any the books held for him. Although poor, the descendant of a family who had never risen above the rank of agriculturists, though enjoying universal respect in their native town, Bunsen was a man of great promise. He was the son of his father's old age, and that father's loving industry and care provided him with the means of continuing the studies which he dearly loved at the University of Gottingen. There he became the centre of a circle of young men, with aims similar to his own; it is said that at one of their meetings they solemnly pledged themselves to effect some good in the world, each in his own way. As patriot, poet and statesman those vows were religiously kept. Bunsen's unusual attainments attracted the notice of Heyne, the leading classical scholar of Germany, who procured his appointment as the tutor of the young William Astor, son of the American merchant.

In pursuance of the duties belonging to this position, Bunsen came to Rome and upon the return of Mr. Astor to America, became the private secretary of Niebuhr, the Prussian envoy to Rome and great

historian. To resign her beloved daughter to a man without definite prospects, was hard to Mrs. Waddington, but she gave her consent, and at the foot of the cross which marks in the Coliseum the spot where many faithful souls met martyrdom, Bunsen and his future wife were betrothed. Their marriage speedily followed, and it is quaintly suggestive of the hospitality which characterized their home-through life, her biographer remarks, that it should have begun the day after the marriage, in their welcoming for a long visit an old school-mate of Bunsen's. For many months, their home life was charming, in the freedom it allowed the happy young wife to follow her husband's studies. Their evenings were passed in moonlight rambles among those Roman scenes, fraught with imperishable memories of poetry and art. Sometimes they listened to the grandest music the world has ever heard—the *Misereere* of Palestrina, as sung in the Sistine chapel; at other times they gathered together at their home, with true German love for music, those who cared for it, as they did, and studied the works of the old composers. They counted among their dearest friends the musician Neukoum, whose blindness in after years they did much to alleviate. It was early in their married life that Bunsen compiled for the use of the German Protestants his *Gebetbuch* and *Gesangbuch*. The Bunsen home was the centre of an artist coterie with whom Mrs. Bunsen had every sympathy and delight. They welcomed Cornelius and Overbeck at a time when the world had not recognized their genius, and delighted to honor Thorwaldsen with loving appreciation. The Bunsens included among their friends all in whom they recognized noble aims; high living and high thinking was ever the motto of their home.

Children began to come into the family circle, for Mrs. Bunsen was twelve times a mother, and ten of her children lived to grow up. Many mothers have loved their children as well, but few have loved them as wisely as Mrs. Bunsen. In speaking of them, she says: "My children were not given to me for myself, but I am allowed to have the care and enjoyment of a child of God to help him on his way to the best of my power." This was her understanding of the relation between parent and child; a link only, though how beautiful she made the link it were impossible to tell, in the chain which leads to God.

There are charming descriptions of how the pretty young mother would pack on the backs of donkeys, her babies asleep in the arms of their nurses, while she herself would lead the way to some lovely Roman hillside, covered with the wealth of anemone and sweet-scented iris, where beneath the blue Italian sky and glittering sunshine, the little forms could expand in rare loveliness.

She was soon called upon to give back to the angels her first little daughter, and her grief—more excessive than any shown in after afflictions when the discipline of life had schooled her to self-control—is most touching.

To leave her baby, whom she "had never left"—what depth of meaning in those simple words—seemed at first impossible, but she came to say, with that other mother whose "Lily" lies beneath the "blue Tuscan skies."

"Well done of God, to halve the lot,
And give her all the sweetness;
To us, the empty room and cot,
To her, the Heaven's completeness."

The Bunsen children, bound together by the tenderest ties and those exalted ideas of God and Right—their parents' heritage, lived to fill with joy the hearts of father and mother. The letters of the Baroness to her sons when they left home to enter college, show well the simplicity and directness with which she always dealt with her children.

"I was thinking of you," she writes to her son George, "especially on the 15th, which I supposed to have been your critical day; and most assuredly my wish floated between two points, the one, that you might do yourself credit, the other that your entry might not be a brilliant one. Therefore, my dear boy, though I sympathize in your disappointment (her son, though passing the examination creditably, had failed of admittance to the higher class), I most cordially rejoice in the result which had the effect of detaining you in that lower class in which it is so necessary for you to feel yourself to be always a standard of intrinsic worth."

How capable she was of understanding and appreciating many of the temptations to which young men are exposed, is shown in these words to her son George:

The time may come, nay, may have been, already, when you may be tempted to scepticism, for it is a trial that many have to go through. In itself, there is nothing sinful in any inclination to weigh testimony and taking nothing upon trust; on the contrary it is praiseworthy. * * * Doubts or difficulties can never offend the God of light and truth, if accompanied by a sigh after that truth and a prayer for more of that light.

This son George, as well as the eldest son Ernest, afterwards became clergymen; the youngest daughter, Matilda, entered a Protestant Sisterhood and devoted her life to the care of idiot children, but was soon removed by death from the scene of her labors.

As a wife, the character of the Baroness

is equally as beautiful as in the relation of mother. Through the perplexities of her husband's political life (for though he received honor after honor from the King of Prussia, he also had to experience the fickleness of Princes' favor, and at one time, the royal patronage was temporarily withdrawn from him), she was his faithful support. After twenty-three years of Roman life, the family returned to Prussia, from which after a brief interval Bunsen was sent as minister to the court of St. James. A few years afterwards, the family, now broken by the marriages of several of the children, settled at Heidelberg. The health of the Baron began to fail, and after a long illness, attended throughout by the tenderest ministrations from wife and children, he died. In most touching accents he bade farewell to his faithful wife—"his first, his only love," in whom he had loved "that which is eternal." The night before his death, he said to her: "We have loved each other, love cannot cease—love is eternal—those who live in the love of God must find each other again, though we know not how—we cannot be parted—we shall find each other again." Bunsen was buried in the cemetery at Bonn, where rest Niebuhr and his wife, and the widow and son of Schiller. At the death of the Baroness, her husband's grave was opened and her body interred by his; and then the words upon the monument, beneath the medallion of Bunsen, assumed a new meaning: "*Lasst uns Wandeln im Lichte des Ewigens.*"

The widowed Baroness survived her husband fourteen years, and underwent two severe afflictions in the death of loved daughters. To her motherless grandchildren she became a mother. Her life was passed with her children at their various homes; she maintained up to her eighty-fifth year, the year of her death, a vivid interest in all social and political questions, and received numberless attentions from those who stood highest in the English and Prussian life. From the battle-field of Sedan the Crown Prince sent her a special telegram announcing the victory of the German arms.

The future of the Church, for which her whole life had but deepened her love, occasioned her much anxious thought, as she realized with wonderful vividness the peculiar dangers with which it was threatened.

Her death, an almost painless and singularly beautiful one, called forth the deepest regret in all those countries with which her life had been associated.

The Emperor of Germany expressed in a letter his "deep reverence for her who had fallen asleep," while the Bunsen brothers were summoned to Baden, that they might hear from the lips of the Grand Duchess her personal share in their loss. Those who gazed upon the beautiful smile upon the face of the dead Baroness, could not but realize that it was to her indeed.

"Port after stormy seas,
Rest after toyle."

QUEENS WITH GLORIOUS REIGNS.

England has been fond of Queens, and has usually given them a good name. Of Matilda we know very little. But the faults of Mary were attributed in great part to her husband, while both Elizabeth and Anne have, perhaps with equal reason, been decorated with the name of "Good." It certainly has so happened that the reigns of the last three Queens who have occupied the English throne have been both happy and glorious. In all alike we see great developments of the national energy, the flowering of a brilliant and characteristic literature, and the growth of new political and social ideas inaugurating new stages of progress. If we carry our minds back to the accession of Queen Elizabeth, we find ourselves in a world which has, indeed, little resemblance to our own, but which was an entirely new departure from the world of the Plantagenets. Similarly, in the reign of Anne, we are face to face with a political and social regime wholly different in kind from that of the seventeenth century, the departing footsteps of which we look back upon through the reign of William. In our own time it is unnecessary to say that we live in a transition period from the stereotyped thoughts and habits of the reformers to some unknown and un conjectured destiny. Thus all three reigns have been signalized by the same distinctive features, have each in some measure ushered in a new age, and have been distinguished by the same literary and intellectual activity. To which of them history will assign the supremacy is a question which we shall not touch. The Elizabethan, the Augustan, and the Victorian eras have each their special glories to boast of, and their comparative greatness must depend to a great extent on the character of the mind which contemplated them.—*London Standard.*

MISSIONARIES FOR THE AMERICANS IN MEXICO.—The Presiding Bishop has placed the American work along the railways in the northern States of the Republic of Mexico under the charge of the Bishop of Western Texas; and the Foreign Committee have made an appropriation to place two Missionaries under Bishop Elliott's jurisdiction on the line of the Mexican Central and Mexican National railways. The object of this mission is to care for the Americans who are at this time entering the states of Coahuila, Neuva Leona, and Chihuahua.

THE STAR OF BETHLEHEM.

BY REV. J. PHILIP B. PENDLETON.

The Epiphany symbol is represented by the five-pointed and seven-pointed star, although the former is more generally used, and has the greatest amount of historical and symbolical authority.

In this article, therefore, we refer only to the five-pointed emblem, and will try to give the readers of THE LIVING CHURCH a short account of its history and symbolism, and of the manner in which it should always be placed, namely, with only one of its rays elevated as pointing directly to the one source of all light.

The five-pointed star, called the Pentalfa, because it contains five Alphas, is also known by the name of the Pentagram, and is familiar to all Free Masons under this title. It was called by Bishop Kennett, the Pentangle of Solomon, was used on the banner of Antiochus Soter, and was employed all over Asia in ancient times as a charm against witchcraft.

From very early times this symbol has been regarded as a sacred and mysterious sign, always having a good signification whenever one of its rays was elevated. It was employed by Pythagoras as an emblem of health. The Jews frequently used it as expressing safety and security. Bishop Kennett remarks, that in his time a popular opinion prevailed, that if this figure be placed against the body, the angles will point to the places where our Blessed Lord was wounded; and so there arose an old superstitious conceit that the figure was a *Fuga Demoni*, a sign that would put the devils to flight. This mark was used as the sign of the cross is now, at the beginning of letters and books, for good luck's sake; and the women among the Jews made this mark on the children's clothes. Now, the only way in which the angles of the star, when placed upon the human body, could point to the wounds of our Saviour, would be with the one point erect. Through the kindness of a friend, I was able some time ago to obtain a few notes on this subject from a very rare book, which was published in the 18th century. The work is entitled "*De la Haute Magique*" and was written by Louis Constant Alphonse, otherwise known as Eliphaz Levi. Speaking of the Pentagram, he says: "It is called in the Gnostic schools the Blazing Star, and is the sign of intellectual omnipotence and autocracy. It is the star of the Magi; it is the sign of the Word made Flesh, and according to the direction of its rays, this absolute symbol represents good or evil, order or disorder, the blessed Lamb of Ormuzd, or the accursed Goat of Mendes. It is victory or death, light or night. When the Pentagram elevates two of its points, it represents satan, or the Goat of Mendes; and when it elevates one only of the points or rays, it represents the Saviour." "The Pentagram is the figure of the human body with four limbs and a single point which should represent the head. A human figure with the head downwards naturally represents a demon, that is to say, intellectual overturning, disorder, or insanity."

The ancient magicians drew the sign of the Pentagram on their door steps to prevent evil spirits from entering and good ones from going out. This constraint resulted from the direction of the rays of the star. Two points directed outwardly repelled the evil spirits, two directed inwardly retained them prisoners; a single point within captivated the good spirits." When the Star represents the Goat of Mendes, the two ascending rays stand for his horns, the horizontal rays are for his ears, and the descending ray is for his beard. These ideas seem to have prevailed extensively, and have been generally observed in church architecture as well as in the armorial bearings of nations and individuals. In the west window, south aisle, of Westminster Abbey, the magical Pentalfa is placed with the one point elevated. In all standard works on Church Architecture, or Church Decoration, the proper position of this emblem is maintained. I have also noted as an interesting fact and in conformation of the views here expressed, that whenever the five-pointed star occurs on the arms or flags of nations, it appears with the one point raised. We find it thus on the arms of Chili, Finland, Japan, and the United States, and also on the flags of Liberia, Venezuela, and the United States of Columbia. Among Freemasons this same rule holds good, and the Pentalfa with one point raised has always a good import.

General usage and a due regard for the symbolic meaning would thus seem to determine the correct position of the Epiphany Star.

RELIGIOUS ORDERS.

The idea of community life for men and for women who shall, for the love of God, take up the three vows of poverty, chastity and obedience, and thus give their whole being to work in the Church, is daily attracting more and more attention. Various successful attempts have been made to realize this life among us, chiefly however among women; and expression comes to us from many quarters of a desire, either to have such workers to employ, or from seekers of such work, who cry out for organization and direction.

To these latter we would say that all truly earnest souls desirous of entering on such work, will find a way or make one. If they feebly wait until they are formally set to work by the Bishops, they may wait a long time. With us, of course, everything

must have Episcopal recognition to have a proper status in the Church, but it is perfectly free and open to any one to undertake any kind of Christian work anywhere, and win for it by zeal and sacrifice, the endorsement of the Bishop. It is a mistake to suppose that the Bishops of the Church are to be the hearts and centres of life in the Church. It never was so; it never will be so. They are the heads, to guide, direct, control, not the hands and feet and hearts to do, endure and love. Whenever they try to be everything they fail all along the line. To those then, whether men or women, who cry, "will not some one set us to work!" we would say: "Go to work yourselves. If you cannot influence two or three to think with you, or if you cannot induce some one to take the lead for you, then you have not the stuff in you to be a religious. It would not do, of course, to go to work in any diocese against the Bishop's will, but it will be perfectly proper to put the responsibility of stopping your effort upon such a Bishop.

There is ample work for men and women in the Church, in such community life, but there may be a grave question as to whether we are ready for it. We have not yet recognized willing poverty as a merit. We are too apt to regard celibacy as an economical arrangement, recommending itself because of fancied cheapness of living, when in fact it is the most costly sacrifice that mortal creature can make, and requiring distinguished consideration, not social slight.

We have but the dimmest notions of Catholic obedience; self-pleasing, self-will and self-satisfaction being often the only Ecclesiastical Councils which are acknowledged.

It is pardonable to suspect sentimental or morose impulse in persons seeking what is called technically, "the Religious Life." It is not right, then, or wise that the ruler of the Church should be entangled by experiments, which may fail. Go to work, and do not wait or wish for more than the Bishop's cold and formal toleration; and by earnest self-sacrifice, win your useful, honored place in the Church.

A PASTOR'S ADVICE.

BY THE REV. S. H. BATTIN.

1. Be not a cowardly Christian, shrink from no declaration, no duty, no sacrifice that your profession demands of you. A timid, vacillating course is the hardest, most unsatisfactory, most barren, most dangerous to your Christian life. The brave, outspoken, faithful Christian is the happiest and most effective.

2. Be regular, be constant with your morning and evening private prayer and self-examination, always preceded by some portion of Holy Scripture.

3. Never be absent from the Sunday morning service except from real necessity, and strive to keep your heart and mind deeply reverent and attentive to the prayers and praises, that you may worship God in spirit and in truth.

4. Never, except for the most urgent reasons, stay away from Holy Communion. Be as regular at this weekly spiritual feast as you are at your daily meals, that your soul may be constantly nourished by the former as your body is by the latter.

5. Practice self-denial in ways known only to God and yourself.

6. You will find many things in the Bible which you do not understand as yet. Let no doubts or uncertainties prevent you from acting on what you do know. There are plenty of Christian duties plain enough—act immediately on them. Do faithfully all you know you ought to do, and larger knowledge will follow in due time. Go to your pastor with all questions that perplex you.

7. It is easy to be religious by fits and starts. It is not easy to be devout and heavenly-minded every day and hour. Some have a religious fever in the winter, and a religious ague in the summer. Let your daily life shine before men, clearly, brightly, continuously.

8. Keep your heart warm by doing good. Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity.

9. Be conscientious in little things, letting the Master's spirit shine through every hour of your life. In school, in business, in society, the Christian ought to be most cautious, most cheerful, most forgiving, most truthful, most honest, most noble, most courteous, most pure, most discreet, most reverent, most conscientious toward God and man, most consistent, most prayerful, most Christ-like. Keep your Saviour's example before you. Try to reproduce His traits in your daily deportment. Do always as you would do if he were present with you, and you will thus have a joyful Christian career. Use earnestly every means that will enlarge and strengthen your Christian character.

WAITED AWAY.—One sometimes comes across some curious things in newspapers; but it is some time since we saw anything more curious than the following passage which we quote from a local paper's report of the funeral of the mayor of a small town in the south of England. Describing the service at the graveside, the reporter wrote in his most pathetic and touching style: "The service was continued by the rector, many tears falling during the solemn ceremony, as it were, waited heavenwards, the wind blowing very strong at the time." It is a pity the wind did not blow hard enough to wait away this scribe somewhere in the opposite direction.

THE HOUSEHOLD.

RESPECT for parents is what can never be taught too early. Disobedient boys seldom make good men, and the child that has no regard for its parents, will have, when grown up, but little for the laws of its country.

BLACK kid gloves are sometimes a source of annoyance on account of little white streaks at the seams. This trouble may be diminished by coloring a little salad oil with black ink, then rub this over the white places with a feather; dry quickly outside the window.

A MEDICAL authority recommends a little common sugar as a remedy for a dry hacking cough. If troubled at night or on first waking in the morning, have a little cup on a stand close to the bed, and take half a teaspoonful; this will be of benefit when cough-syrups fail.

A WRITER in the *London Lancet* asserts that dark clothes are preferable to light ones in hot weather. He says that while campaigning in a tropical country under the hottest of suns, he became aware that a black coat was cooler than a light one, both being of the same weight, texture and thickness—in short, alike in all things save the color.

WHEN you wish to serve apple sauce with meat prepare it in this way: Cook the apples until they are very tender, then stir them thoroughly so that there will be no lumps at all; add the sugar and a little gelatine dissolved in warm water, a tablespoonful to a pint of sauce; pour the sauce into bowls and when cold it will be stiff like jelly, and can be turned out on a plate. Cranberry sauce can be treated in the same way.

A JAPANESE umbrella of flowered paper makes a pretty and inexpensive decoration for a summer cottage. Spread one fully open, hang its handle upon a stout nook in the middle of the ceiling, and then fill it with feathery grasses, æsthetic cat-tails, golden-rod, balls of thistle-down, sprigs of crimson maple leaves and sumach leaves, bunches of immortels, and perhaps a bird's nest. For a modest apartment, this bit of domestic beautifying is by no means ineffective.

PURE water, fresh air, and sunlit homes, kept free from dampness, will save you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well established fact that the people who live most in the sun, are usually stronger and more healthy than those whose occupation deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature.—*Builder and Woodworker.*

EVERY good housekeeper's system is presumably the best for her own family; for housekeeping, above all other practical arts, must be flexible, and fitted immediately to the needs of the individual. But none is perfect. We can all find something desirable to incorporate with our own. It is one of the delightful peculiarities of a home that it takes in everything. Nothing is more universal. Simple though it seems, nothing is more complex. In our home arrangements we subtly express the most intangible parts of ourselves. We turn ourselves into life.

Economy should be a woman's forte—not a penny-wise and stingy faculty, but the perfect adjustment of means to ends. It should be, not only because this distribution naturally falls to her share, but because she has by nature a gift for details. It is by a wise organization that the home will express the higher nature, and subordinate the physical without degrading it. Do we put our best wisdom into our housekeeping? Do we, as a rule, order our household arrangements with deliberate purpose, or do we, by the force of habit, submit to being dragged along from day to day, seeking to satisfy the daily demands, but without much regard to any comprehensive plan? Do we enough insist upon the higher ends of existence, in this division of time and money which virtually decides the actual outcome of our lives?

GREENHOUSE AND WINDOW PLANTS.

Those who keep plants during the winter will find their success to depend upon supplying them with the needed water, heat, and air, and in preserving them from insects and dust. These matters are easily regulated in a greenhouse, but it is more difficult with plants in window culture.

Watering requires judgment. To saturate the earth in a pot by a daily soaking is a slow but sure way of killing a plant. The roots need air, which they cannot get if they are surrounded by mud. It is better to allow the plant to flag a little than to over-water it. Carefully watch the plants and only give water when they show that they need it.

Hanging baskets are best watered by plunging them in a pail or tub of water until the ball of earth is well soaked. Allow the excess to drip, and when this ceases, return the basket to its place.

Heat for House Plants.—Living rooms are often kept too hot for plants, as well as for the inmates. The nearer the temperature can be kept at seventy degrees, with a fall of ten or fifteen degrees during the night, the better for both.

Cold nights in some localities may injure plants at the windows. Remove them when severe cold is expected, to the middle of the room, and if necessary cover them with a sheet or with newspapers.

Give fresh air, whenever the outside temperature will allow, if only for a few minutes at a time, avoiding a cold draft directly upon the plants.

Dust is a great obstacle to successful window gardening. Ivies and all other smooth-leaved plants may be kept clean by washing the leaves with a sponge or soft cloth. Plants with downy leaves should be set in a bath-tub or sink, and freely showered with water from a pot with a fine nose, held high above them. When the room is swept the plants should be covered with a thin cloth or with newspapers, kept from resting on them; these are to remain over them until the dust settles.

Insects.—Those who carefully watch their plants can observe the first appearance of insects, and will rarely need anything more than the thumb and finger, or a brush, to remove the pests. Where plant-lice are numerous, showering with tobacco, and afterwards with clear water, will kill them. Scale insects and mealy bugs are easily removed by hand, using a small pointed stick.

Chrysanthemums that have bloomed in pots should have the stems cut off as soon as they are out of flower, and the pots containing the roots removed to the cellar, where they should be looked to and not ever allowed to get so dry as to kill the roots.—*American Agriculturist.*

THE NEW YEAR.

BY THE REV. B. E. WHIPPLE.

'Tis Eighty-Four!
The sun has passed his round once more.
And now has gone, as oft before.

CHARLIE'S CHRISTMAS DAY.

BY KATHERINE A. MATTHEW.

PART II.

Charlie and his father reached the church in good time and took their places. Charlie had often been there before but to-day he scarcely knew the church, and his round blue eyes grew rounder as they wandered from the white marble font wreathed with glossy holly and feathery moss.

"Papa! are those the Angels?"
A fair-faced young lady who sat in front looked round with a sweet smile at Charlie, and his father quieted him by whispering:

"No, no, Charlie; you must not talk till we are out of church." After that Charlie sat very still listening to the beautiful music, and bending his fair little head and clasping his hands when he saw others do so.

When the service was over and the congregation began to leave the church, Charlie and his father went out with the rest. But just as they came to the gate of the churchyard, Mr. Atherton found that he had left Charlie's comforter in church. So, telling Charlie to stay there for a minute he ran back to fetch it, and was kept for some time before he could make his way back to the place where they had been sitting.

Charlie stood very still for a few minutes, looking at a fine large carriage with two prancing horses, which was standing close by the gate. There was a grand coachman in fine livery sitting in front, and a tall footman standing behind, the carriage door was open and the steps down. The thought came into Charlie's mind, what if he should jump into the carriage and hide and jump out again when he saw his father coming.

Another moment and Charlie was in the carriage, nestling under the front seat which was amply large enough to hide such a small person as Charlie. But now something happened of which Charlie had not thought. He had not been hiding there two minutes, when a young lady stepped into the carriage, followed by an old gentleman, and before Charlie could think what to do, the door was shut, the steps rattled into their places, and the carriage was rolling away as fast as the eight feet of two horses could take it.

Then he burst out crying to the great terror of the young lady, and the great astonishment of the old gentleman, who pulled him out from under the seat rather roughly, exclaiming as he did so, "Hullo! you young monkey! who are you? how did you get there?"

"O Papa!" said the young lady, "he is only a baby; there, don't cry little one, how did you get in our carriage? what's your name?" But Charlie could only cry louder than ever that he wanted his Papa. The gentleman was about to stop the carriage when the young lady said:

"Let us take him home with us Papa, and then Willis can step round and tell the sexton about the child, I dare say he knows who the father is."

So it was settled in that way, and Charlie, after a little more soothing from the young lady, became quiet, and sat by her side while she questioned him.

"What is your name, dear?" she asked. "Charlie," was the answer.

"Charlie what?" asked the old gentleman. "Charlie," said the little boy again.

"Well, but you have another name, have you not?" Charlie nodded his head.

"What is it?" said the gentleman. "I can't say it," said Charlie. "What is your papa's name, dear?" said the young lady.

Just then the carriage drew up in front of a large handsome house and another tall footman opened the door. The young lady took Charlie's hand and led him in.

"Here, Willis," said the gentleman, "here's a stray child that was hiding in the carriage, I want you to step round to the sexton and tell him there's a child called Charlie here, he does not know his other name, but Miss Agnes says she saw him in church, so perhaps Antony can tell whom he belongs to."

"I'll keep him here until you come back, Willis," said Miss Agnes.

"Shall I take him to the housekeeper's room, Miss?" said the footman, looking down at Charlie.

"Oh no!" said Miss Agnes, "I want to talk to him, come along Charlie! Willis will go and find papa for you and bring him here perhaps."

So Miss Agnes led Charlie into a large front parlor where several children were gathered around a blazing fire. She told them how she had found Charlie, and they drew near and looked at Charlie as if he had been some foreign curiosity. Miss Agnes handed her hat and furs to a maid, and then sat down and took Charlie on her lap. Then she took off his little cap and coat, bringing to view a very white little apron, over a much worn but neatly mended dress of red merino. Charlie seemed quite at home, and although he did not say a word he looked about him fearlessly. The large warm room, the beautiful paintings in gold frames on the walls, the pretty birds in bright cages hanging near the curtained windows, the gay-covered books and wonderful toys strewn over the large centre-table; the soft carpet and lounges and chairs, all came in for a share of Charlie's attention. He had never seen so many pretty things together before and at last he said looking up into Miss Agnes' face, "Is you the Queen, and is this your palace?" "He thinks we are awfully rich," said Edgar, a schoolboy of ten.

"No, dear," said Miss Agnes, "I am not the Queen, tell me where you have seen the Queen's palace." "In my picture book," said Charlie.

"Santa Claus brought all those," said little Ethel, Edgar's sister, pointing to the books and toys.

"I know about Santa Claus," said Charlie, "he came to my house when we was fast asleep and brought me dese new stockings," and Charlie held out his feet that his stockings might be admired. Miss Agnes kissed the rosy little face while her eyes filled with tears at the thought of his childish contentment.

"Didn't Santa Claus bring you anything else," said Maude, another little girl older than Ethel. "No," said Charlie, "he didn't bring me nuffin, but he brought our Baby new stockings like dese, only little ones."

"I call that a poor Christmas," said Edgar.

Charlie looked at him wonderingly and then in his grave little voice said, "No, big boy, merry Christmas."

"Charlie is right, Edgar dear," said aunt Agnes, "and so you have a baby at your house?"

"Yes," said Charlie, "he is very little, he can't talk like me."

"How old is he," said Miss Agnes. "He is one year old," said Charlie, "mamma said this is his birthday."

"And what is Baby's name?" said Agnes.

"I can't say it," said Charlie, "we all call him Baby."

"And what is mamma's name?" Charlie thought a minute and then said "mamma, and dear and darlin'."

Just then he way interrupted by the entrance of the old gentleman, and hid his face shyly for he had not yet forgotten the rough way in which he had been spoken to. The children however all flew to meet their grandpa, all talking together about Charlie.

"And oh! grandpa," said little Ethel, "he says Santa Claus brought him and their baby new stockings for a Christmas present, only new socks, grandpa! nothing else! Just think!"

"And grandpa!" said Maude, "he thought our house was the Queen's palace and that aunt Agnes was the Queen."

Grandpa laughed as he came to the fire and sat down.

"It is not every child" he said, "that has so much money spent on them as you have; it seems to me, Agnes, I have seen that child somewhere, I suppose it was at church. I wonder who he is?"

"I is Charlie," said the little boy gravely.

"Oh, grandpa!" said Ethel, "isn't he a funny little fellow?"

"I've got a grandpa too," said Charlie, "I has never seen my grandpa, but I says my prayers for him every night; I says 'Bless my dear grandpa Paul, and auntie and uncle and all my dear cousins and fends.'"

"Oh Papa!" said Miss Agnes "perhaps this is!"

"Hush!" said the old gentleman, for at that very minute the parlor door opened and Willis announced, "The gentleman for the little boy, Miss."

tated while the new-comer seemed equally so, and said hastily: "I understand that you have my little boy, here Mr. Paul, I regret that he should have caused you trouble and I am much obliged to you for your care of him. Come Charlie, come home now."

Charlie ran to his father, and the other children were full of wonder to see their aunt Agnes sink down in a chair and hide her face in her handkerchief, while grandpa looked very pale and agitated. Mr. Atherton put Charlie's coat and cap on and then said, "Now Charlie say good bye to this lady and gentleman."

Charlie went to the old gentleman and lifted up his face for a kiss. Mr. Paul looked for a moment into the sweet blue eyes and then folded Charlie in his arms, saying, "Charlie, I'm your grandpa Paul."

Then he turned and said to Mr. Atherton, "Henry, let us be friends. I have been in the wrong. Bring Susie back and let bygones be bygones. Come, all of you; don't take Charlie away from his grandpa, come, and spend Christmas with us."

Mr. Atherton grasped the hand that was held out to him. "I was wrong too," he said, "but forgive me, for Susie's sake, Mr. Paul."

Then the father and the son-in-law grasped hands and the long estrangement was over.

Many were the questions and answers on both sides, but remembering that all this time Susie would be anxiously expecting them home to dinner, Mr. Atherton said he must go, but promised to return with Susie and the baby.

So with many warm hand-clasps and many kisses from the children, Charlie and his father said goodbye. How Charlie's tongue did go to be sure when they were once more at home! And how his mother kissed him and cried over him when she heard from her husband of Charlie's unconscious mission of peacemaker! And Baby laughed and shouted when Charlie told him of all the wonderful things he had seen at "grandpa Paul's." And how happy they all were over the happy news! Not long after, grandpa Paul himself came, and Susie was folded once more to her father's heart. Then they all went back to grandpa's house in his carriage and there were kind aunt Agnes and her brothers waiting to welcome Susie and her husband and children. And how delighted the children were! Ethel could hardly let Baby out of her sight, and they found that Baby's name which Charlie could not say was Marmaduke Paul, the same as grandpa's. That was indeed a happy Christmas.

Charlie was quite bewildered by the wonderful Christmas dinner on his grandpa's table. Such a turkey, such mince-pie, such rosy apples and lovely white grapes! Then there was a splendid Christmas tree, loaded with the most beautiful toys and dolls and woolly sheep, and more than I can possibly remember.

"Dis is a merry Christmas," shouted Charlie when a music-cart and a tin horn fell to his share. Yes they were all happy now. It was a happy day to Susie with the sweet joy of reconciliation, and of glad thanksgiving that she was with her good husband and dear children in her old home. Happy was this Christmas day to Henry Atherton who with renewed health and at peace with all the world could see his sweet wife enjoying all the comforts of that pleasant home. Happiest of all for grandpa Paul, who, by laying aside his pride and resentment and showing the blessed spirit of forgiveness, had made every one else happy.

But at last it grew late and little eyes grew sleepy and little feet tired of trotting around. Then Charlie and Baby were wrapped up and the carriage took them home once more to the little rooms that looked on the narrow street. Perhaps both Charlie and his parents would have thought their happy Christmas was a dream, but no, there was aunt Agnes' shawl that had been wrapped round Baby and there were the beautiful toys. No, the Christmas peace was a blessed reality dwelling in all their hearts.

Now, dear children, I have not much more to tell you, except that Charlie's parents left the poor little house, and soon had a very comfortable home of their own. Charlie's mother has money enough now to buy many nice things for her two boys at Christmas. Charlie is a big boy, now and he and Marmaduke sing in the choir at church. Many happy Christmas-tides have come and gone; and now, when grandpa Paul and his sons and daughters gather around the Christmas fire and talk of old times, there is one day they always call "Charlie's Christmas Day."

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THE OLDEST MEDICINE IN THE WORLD. Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits.

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DR. SCHENCK'S

PULMONIC SYRUP,

SEAWEED TONIC,

and MANDRAKE PILL.

As the proprietor of these medicines I conscientiously offer them to the public as safe, reliable and certain remedies for the CURE of Consumption, and with equal confidence as almost a specific for those morbid conditions of the body, which, if neglected, are apt to terminate in fatal diseases of the lungs. I claim that the use of my remedies will cure Consumption.

I do not claim that the disease can be cured after the lungs are destroyed, for no medicine can create new ones; but I maintain that the first stages of Consumption are curable, even when the lungs are partially decayed. When one lung is sound I am almost certain of making a cure if the patient will take proper care of himself and follow my directions.

It may be asked, "How is it that you can know so much about this disease, and pretend to cure it, when so many educated physicians, who have made a study of it for

years, pronounce it incurable?"

The question is a fair one, and shall be fairly answered. I do not claim to know more than other physicians about the causes, nature and history of Consumption. I suppose that my views on these points would be found to agree with those of most educated and intelligent physicians. We should agree that while the final cause is obscure—in other words, while it is not possible to say why Consumption selects this or that person as a victim—yet the predisposing causes are:

1st, Inheritance. Consumption is hereditary in a wonderful degree. One parent very often entails it upon the offspring, and both still more frequently, so that whole families are often swept away, and hand the predisposition down to their children.

2d, Cold. By this we do not mean those changes of weather which often produce inflammation; but long-continued and steady cold, so that a condition of debility is produced. Indeed, whatever tends to produce long-continued debility will, in some persons, generate Pulmonary Consumption. Prominent among these influences are insufficient diet, living in an unwholesome air, sedentary habits, grief, anxiety, disappointment, whether of the affections or in business, and all depressing emotions; the abuse of mercury and the influence of weakening diseases. I also agree with the best doctors as to the manner in which the lungs become affected. Pulmonary Consumption is also called Tuberculous Consumption, by which we mean a disease of the lungs caused by tubercles. A tubercle is a small, roundish body, which is deposited in the substance of the lungs by the blood. This is the beginning and first act of the disease. Many of these are often deposited at once. Each one undergoes several changes. After producing inflammation of the parts of the lung next to it, it ends in ulceration, opens a passage into the bronchial tubes, and passes out at the mouth by spitting. The place where the tubercle grew and ripened now becomes a cavity, and where there are a great many tubercles, of course they make a great many of these little cavities, which gradually unite and leave great holes in the lungs. Unless a stop can be put to this process, it will go on until the substance of the lungs is consumed and death ensues.

Of course I agree with the faculty upon the symptoms and course of the disease; the short, dry, hacking cough, so slight at first, but gradually increasing; then shortness of breath, a quickening pulse, then feverish sensations, flushing of the cheeks and heat in the palms of the hands and soles of the feet; the slight but growing emaciation, with feeble appetite, hemorrhages, increasing cough, disturbed sleep, fevered tongue, then loss of appetite, expectoration of softened tubercles, and finally, the appearance of yellowish, cheesy, or curdy matter; hectic fever, brilliant eye, chills, night sweats, sharp pains in the sides increasing emaciation and debility, disordered stomach and bowels, diarrhoea, nausea, swollen extremities, hollow cheeks, sunken eye, weakness so great that expectoration is impossible; then death, bringing welcome relief from the tortures of this horrid monster.

Now, as I have said, I mainly agree with the medical faculty on these points. But when we come to the treatment of the disease I differ from it totally. The doctors believe Pulmonary Consumption cannot be cured. Therefore they do not try to do anything more than to smooth the patient's path to the grave, and seem quite reckless of the medicines they give, so that the patient is kept coughing and dying, even if this life is shortened. As soon as tubercles begin to appear in the lungs of a patient, it is a common practice with many leading physicians to begin dosing with whisky in increasing quantities, until the ravages of excessive dram-drinking are added to the ravages of the disease; and I have yet to hear of a single case of Consumption which was cured by stimulants. I can say the same of Cod Liver Oil. Many physicians send their patients away from home on distant voyages, to Minnesota or Florida—anything or anywhere so that they may die easy, for they do not pretend to cure, and they have no remedies which will do so. Now I say not only that diseases of the lungs can be cured, but that my medicines do cure them. The proof is, that by their use thousands of Consumptives have been and are now being cured by them.

The whole science of medicine is based on experiments. We cannot, by any process of reasoning, decide that any particular medicine will help or cure any particular disease. How was it found that Quinine will cure Chills and Fevers? Why, by trying one thing after another, until experience demonstrated that it was a specific for that disease. In just that way the knowledge was gained of my remedies, which are almost a specific in diseases of the lungs.

Pulmonary Consumption is hereditary in my father's family. His father, mother, brothers and sisters died of it, and he had reached almost the last stages of the disease when he was providentially led to experiment with the articles which are incorporated in these medicines. He was cured by them, and lived a strong, healthy man for over forty years after his recovery. What cured him has cured thousands of others all over the country.

The results are not identical. There is no such thing as an accident in nature.

Whatever may be the cause of the origin of Pulmonary Consumption is in the blood. Whenever, from any predisposing cause which I have just now mentioned, the blood becomes degenerated, it begins to make tuberculous deposits in the lungs. This must be stopped or death will surely follow. It will not be enough to get rid of the tubercles already deposited and heal up the sores already made, but something must be done to stop further deposits. What shall that be? The regular faculty say nothing can be done. I say purify, enrich and tone up the blood until it becomes so healthy as no longer to make tubercles. Can this be done? Yes. How? By the easiest and most natural way in the world. Take a man who shows to the experienced eye, by many infallible signs, that Consumption has set in. He is feeble and without appetite. Now, see what I intend to do.

First I propose to cleanse my stomach and bowels of their dead, stinky, clogging matter. This I shall do with my Mandrake Pills, which are the best cathartic pills in the world. They contain no colomel or other minerals, only vegetable matter. They evacuate the stomach and bowels gently and thoroughly, and do not weaken or gripe. They act like magic on the liver, rousing it out of its dull, torpid state, and promoting a full, free flow of healthy bile, without which there can be no perfect digestion. Now that the stomach and bowels are cleansed and ready—what next? Create an appetite. This I do by my Sea Weed Tonic. The effect of this medicine is wonderful. Unlike a temporary stimulant, which by reaction lets the organs affected sink lower than before, this not only tones up the stomach, but keeps it toned up. The natural craving for food returns in all its force, so that we have now a stomach hungry for food, and a digestive apparatus ready to make way with it. What next? Any one can answer that question. Put into the hungry stomach an abundant supply of nutritious food to be converted by the strange chemistry of digestion into rich red blood. This will stimulate the heart into stronger action, and it will pump a fuller current out through the arteries; healthy blood will take the place of thin, blue, stannated fluid in the veins, and soon a circulation will be established which will flow through the lungs without making any unhealthy deposits: strength and flesh will increase, and the bad symptoms steadily diminish. At the same time use my Pulmonic Syrup; it is the best expectorant known. It blends with the food, and through the blood goes directly to the lungs, attacks and loosens up the yellow, foul stuff left there by the ripened tubercles, and strengthens and stimulates the bronchial tubes and coatings of the air-passages until they get strong enough to lift it out and expel it by expectoration. Then the lungs get over their soreness and have a chance to rest and heal.

So you see that I have not only shown that my medicines do actually cure consumption by experiment, but it also seems plain that they, or something like them, could result from the nature of the case, do so. J. H. SCHENCK, M. D.

For a full description of consumption in all its various forms, and also Liver Complaint and Dyspepsia those great forerunners of Consumption, see my book on "Consumption and its Cure." This book also contains the history of hundreds of cases that have been cured in all parts of the country. I send it free, post-paid, to all applicants. Address DR. J. H. SCHENCK & SON, Philadelphia, Pa.

DR. SCHENCK'S MEDICINES:

MANDRAKE PILLS.

SEAWEED TONIC,

& PULMONIC SYRUP

Are sold by all Druggists, and full directions for their use are printed on the wrappers of every package.

The Living Church.

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

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THE second edition of THE LIVING CHURCH ANNUAL, as announced elsewhere, is now ready. The cover is of a different tint, and all the clerical changes which have been brought to the Editors' notice have been duly noted. That the first edition, large though it were, should have been exhausted in ten days, is a very gratifying mark of popular appreciation.

"HONOR BRIGHT," friend *Christian at Work*, a Presbyterian paper *did* say exactly what we quoted, about Calvinism. True, too, was it not? It makes no difference if we have forgotten the name, we do not invent quotations for the sake of making good points. It may not be modest in us to say it, but we can fairly score a point any day on Calvinism.

It is a marvellous picture that the *Kalendar* (W. N. Y.) presents its readers in its Christmas number. The anatomy of the angel and the shepherds is fearful and wonderful, and the expression on the face of the angel, who can describe it? No child could be induced to sing "I want to be an angel" after seeing that representation of the angelic species. We congratulate the *Kalendar* on its grand success as an illustrated journal.

A CONTEMPORARY is in favor of celebrating Christmas "while carefully rejecting the idea that Christ was born on Christmas Day, of which there is no evidence in favor, but much against." Now we venture to say that the evidence in favor of December 25th, as the exact date of the Nativity, is considerable, though perhaps not conclusive. But suppose we have no evidence one way or the other, why should we "carefully reject the idea?"

THERE appeared some time ago in our columns a letter complaining of the extortion of an English clergyman. An esteemed correspondent writes us that he has had occasion to deal in a similar manner with "at least a dozen" clergy of the sister Church, and that he has always found them courteous and painstaking to a degree, and that in no case has he ever received a bill, as did our correspondent "B." We can easily believe that the latter's experience was an exceptional one.

THE powerful and affecting letter of the Bishop of Minnesota, which appears in another column, deserves the careful consideration of all our readers. "Do as we would be done by" is not only a fundamental principle of our Holy Faith; it is also the basis of all wise policy. Venerable in years, Apostolic in character, loved by the people for whom he pleads as perhaps never was white man loved before, the Bishop speaks out of the fulness of his heart, and his words are words of wisdom and of truth. It is his request that our exchanges should kindly copy this letter.

At the sessions of the General Convention, of late years, great interest has been manifested in missions. A good deal of the time, and strength of both Houses have been given to this cause; none too much, but yet with results much below what might have been anticipated. With so much effort and influence brought to bear upon a single cause, which is of general interest to all Christian people, it would seem as though our missionary work might be doubled every three years. It is evident that we are not

passed the period of "P. E. C. in the U. S. A."

WE are "protestant episcopal;" there is no doubt about that. So is the Greek Church, the Church of England; indeed all branches of the Church not Roman are Protestant, and all are Episcopal. But are these the characteristics by which the Church should put first and exalt into prominence? Is it her chief excellence and strong point that she differs from Rome in many particulars more or less important? Protesting is not likely to impress the world as the occupation most becoming and needful in a world full of sin and misery.

"Go ye into all the world and disciple all nations." This was the Master's last word and this was the Apostles' first work. Missionary zeal was the characteristic of that first age when men and women laid down their lives for the faith "neither said any of them that ought of the things which he possessed was his own." The Church was the Epiphany of Christ. Her mission was to manifest the salvation of her Lord to a perishing world. This is still her work. In proportion as she fulfils it is her growth and prosperity. In proportion as she neglects it she loses the confidence of men and the blessing of God.

THE decision of the Supreme Court of the United States whereby the Sioux Indian, Crow Dog, who murdered Spotted Tail, is declared to be amenable neither to State nor to Federal law, brings the Indian question to the real point. There is a class of people in this country who are not under the law of the country. The courts are powerless to restrain or to protect them. They are without responsibilities as they are without safeguards. They are savages after a hundred years of American "progress," and they will remain savages as long as this law stands.

THE Epiphany star lights up the eastern sky and the Gentiles rejoice in its brightness. The *Manifestation* of Christ to the Gentiles is still continued by the missions of His Church. As angels were moved by holy sympathy to announce great joy to the world when Bethlehem received the Infant Saviour, so does every loving disciple long to be a bearer of the light-giving Gospel to all who sit in darkness. They who thus serve in making known (in their own persons or by sending others) the good news of Emmanuel, resemble the angels: they are messengers of God.

AMONG the good things which are likely to be restored to the Prayer Book is the beautiful petition of the English evensong, "Lighten our darkness, we beseech thee, O Lord." It breathes the spirit of Epiphany throughout the year. There are few sentences in the English language, we venture to say, which are so expressive and suggestive of devotional feeling, and there are none more faultless, from a rhetorical point of view. Yet this petition, dear to our forefathers and consecrated by centuries of use, has been laid aside for a hundred years by the American Church. Conservatism, thy name is the "P. E. C. in the U. S. A.!"

THE kissing and fondling games which have taken the place of healthy quadrille dancing among the young people of Puritan neighborhoods, are a disgrace to society. But the state of things in some places is even worse than this. Mock-marriages are performed and young people call each other husband and wife in the parlor and on the street. The revelations in the New Utrecht Court were enough to shock the decent people of the whole country. Some words of the Judge are very significant: "If parents would not neglect the discharge of their parental functions, mock-marriages and indiscriminate kissing would not be so frequent."

LIGHT is the condition of all order and life in nature. As soon as the spirit of God had set in motion the mass of chaos, there was light. And the beneficent work of God's sunlight is not accomplished by the direct rays of the great luminary. There could not be a world of life and beauty without reflected light. Terrestrial objects not only receive light, they also give back a portion of the light

received. Even the impalpable air assists in the dissemination of this life-giving element. Light is a primary condition of all organic life in nature, and the reflection of light, in greater or less degree, is characteristic of all matter.

So it is in the realm of spiritual things. The soul must have the light of God's truth and love or it will die. That light is a condition of its birth, of its continuance, of its growth. This spiritual light is like the material light. It must be reflected or its work will not be accomplished. It must be diffused by its recipients. That is the law of Light, natural and supernatural. The Epiphany reminds us of this Light that was given to the world. It also reminds us of our duty to reflect this Light. By our life and character and ministry it must be diffused for the illumination of those upon whom the direct rays of the Sun of Righteousness have not shone. This is the law, in nature and grace. What are we doing to fulfill this law?

MORALITY AND RELIGION.

THE *North American Review* for December has a symposium on the relation of Morality to Religion. Mr. Kidder argues that religion is declining, and that upon the basis of scientific progress morality is established, and will survive the failure of religion. Dr. Hodge, of Princeton, shows by statistics that Christianity was never more flourishing than now, and that as a fact of history, morality has risen and declined with the religion of the race.

The question at issue, if it be a question at all, is momentous. The fact that there is any show of argument on the side of morality without religion, leads to the conviction that the religion of the day is not what it ought to be. It is too much the religion of Luther, or Calvin, or some other man who has strongly impressed his individual opinions upon the age, and too little the religion of Christ. There is too much of speculation and sentiment in it, and too little of the Sermon on the Mount. It is cultivated too much as a means of escaping future punishment, and not enough as a means of conquering present temptation and elevating character in this present life. The doctrine of justification by faith is perverted to the denial of the necessity of good works and a life of unimpeachable morality.

But we must judge the religion of Christ not by its perversions but by its legitimate tendencies. With all its perversions, with all the follies of its disciples, who can deny that it does make for righteousness? Its influence is on the side of morality, and all other influences combined do not compare with it. The man who is called a Christian is, as a rule, a moral man. If ever "exceptions prove the rule" they do in this case. Departures from morality by those who are called by this name, are conspicuous, and attract attention by their singularity. The world wonders and weeps at the fall of such. But no one wonders at the evil life of an infidel. There is nothing inconsistent or surprising in it. While, on the one hand, the great mass of those who profess to be guided by Christian principle are men of irreproachable lives; it may be safely asserted that the great mass of men who have no religious faith are evil livers. There are conspicuous exceptions in both classes, and the world recognizes them as exceptions. Argue as we may about science and culture, the conviction has taken root in the heart of humanity that the tendency of the Christian religion is towards the highest morality, and that the tendency of unbelief is to selfishness and vice.

In the very nature of things it must be so. The fundamental idea of a religion that is worthy of the name, is man's relation to the supernatural; that there is in humanity more than matter and intellect, that there is in the "environment" of humanity more than matter and force. The fundamental principle of unbelief is that there is no supernatural knowable, nothing beyond matter and force with which we can possibly have anything to do. We venture to assert that upon this latter principle, apart from influences of tradition and association, it is impossible to construct a system of morality that will, to any great degree, influence mankind. There is no basis for it. The very

idea of morality implies the fact of the supernatural, the spiritual, the eternal. If these are denied, wherein do we differ from animals? Does any one argue that morality is possible to mere animals? The existence of the word "morality" is an evidence that we are more than animal, that we are spiritual. The power of an endless life is in the souls of men, and it demands surrender of present gratification, sacrifice of self, devotion to duty. Has an animal any idea of duty? Has the beast that perisheth any "compunctious visitings of conscience?"

In that one word "conscience" lies the whole argument. Morality is based on conscience, and conscience is a blind guide without religion. But conscience is a universal attribute of humanity. It has nothing to do with matter and force. It can no more be evolved from them than the perception of the beautiful can be evolved from the axioms of mathematics. The basic principle of scepticism is a denial of a universal attribute of souls. There is no room for conscience in any system of atheistic philosophy. Hence there is no room for morality in any such system.

But many skeptics are moral men. Yes, and many maniacs are moral men. That proves nothing. The question is, does belief in the supernatural tend to morality, in the nature of things, and as a fact in experience? Does a denial of the supernatural, and the consequent denial of the authority of conscience tend to obliterate moral distinctions and to make man a mere animal? Submit the question to the whole world as a jury, and the verdict would be, by an overwhelming majority, "Yes," and we venture to say, further, that there has never been a time in the world's history when the verdict would have been otherwise.

THE FOREIGN COMMITTEE AND MEXICO.

THE following action by the Foreign Committee was taken December 11th, and by it the Committee entirely withdraws from all relations with Bishop Riley. This action was unknown to the Editor of this journal at the time of the insertion of Mr. Butler's last communication, as it was probably unknown to Mr. Butler: The following preamble and resolutions were adopted:

WHEREAS, The Mexican Commission in a report made to the Board of Missions in Philadelphia, on the 23rd of October, 1883, expressed its dissatisfaction with the conduct of affairs under the charge of the Bishop of the Valley of Mexico, with whom they are associated for the government of said Mexican Church under a covenant; therefore, be it

Resolved, That the resolution of the Foreign Committee, of November 13th, 1883, asking "for special contributions to sustain for the time being what has been adjudged to be really valuable work" in Mexico, be so far modified as to request that contributions for the work under Bishop Riley be sent to the Mexican League, as the proper channel through which to transmit such contributions, until further action by this Committee; and that the Foreign Committee withdraw from official connection with the work under the charge of the Bishop of the Valley of Mexico until such time as the said Committee receive satisfactory evidence from the Mexican Commission of the House of Bishops that a proper adjustment of the differences between the said Bishop and the Mexican Commission has been made; and

That this resolution take effect on the 20th of December, 1883, and that the Treasurer be requested to transmit funds now in hand or received to that date, direct to Mr. A. E. McIntosh, the Business Agent of the Mexican Church.

Resolved, That the Secretary be directed to send a copy of these resolutions to the Chairman of the Mexican Commission of the House of Bishops, to the Chairman of the Mexican League, and to Mr. A. E. Mackintosh, the Business Agent of the Mexican Church.

Resolved, That these resolutions be laid before the Board of Managers for their approval.

The Board at a later hour the same day formally approved the foregoing action.

"An ill-assorted marriage is the grave of the heart, the funeral of hope." It was Plutarch who said that it availed little for a man to be born to fortune if he is married to misfortune. And yet there is scarcely any important event of life which in so many cases occurs at hap-hazard. In nine cases out of ten, it may be affirmed, the holy estate of matrimony is entered into unadvisedly and lightly. Married in haste and repenting at leisure, is the unhappy condition of thousands. Indeed, considering the rashness of most "matches" it is a wonder that even a small percentage of marriages are happy. The social customs of the country favor this state of things and open the way to marital misery. Girls and boys are allowed perfectly free and unrestrained intercourse at all hours of

day and night, in many neighborhoods. Misses of sixteen are in society, though they cannot figure the cost of a dress if there is a fraction in the multiplier. They talk and walk in by-ways, visit public houses, restaurants, and places of amusement in the company of beaux, and drive with them at late hours of the night. It is not the "lower classes" especially of which this is true. Many girls belonging to families of wealth and education and social position, are allowed this degree of liberty, or call it license and you have come nearer the fact. It is expected that girls, under such circumstances, will marry young and marry foolishly, if they do not go to the bad altogether. If the American people expect to retain their civilization, to say nothing of religion, they will need to reform the social life of the young.

THE 263d anniversary of the Landing of the Pilgrims was celebrated a few days ago with a good deal of zest by some people "down East," and was doubtless noted with interest by many in less favored portions of the globe. As we have not yet much history to celebrate, perhaps Plymouth Rock may continue to attract attention for some time to come. But it seems a little unfair to give all the glory to the immigrants on the Mayflower. There were a great many other people at that day who left England for the purpose of bettering their condition, just as the Plymouth Rock Puritans did. They prayed and fought and struggled just as long and well, and their descendants to-day are just as good citizens as those whose ancestors came ashore from the Mayflower. Why not give the Dutch a little credit, now and then, when we sum up the extraordinary progress and incomparable excellence, etc., of this "glorious country?" There were some Churchmen down in Virginia long before Plymouth Rock was sighted. Their descendants have borne a conspicuous part in our national affairs and their record will bear looking into. While we are dividing the honors, it would be well to remember our Roman Catholic countrymen in Maryland. They are said to have been well behaved, it is the popular thing to abuse the papists, but we can afford to be generous, and to allow that once in the history of the world they deserve a little credit.

THE evil of intemperance receives a great deal of attention from philanthropists and legislators. Press and platform are arrayed against it, teachers and parents co-operate in the effort to guard the young from its destructive influence. Probably it is not possible to say and do too much to resist this monster evil, though if some sayings and doings were not so fanatical the effort would be greater. Not desiring to distract attention from that enemy, we may venture to call attention to the existence of another enemy which is by no means contemptible and by no means appreciated; that is, gambling. There is a worse danger threatening the community than either drunkenness or gambling, but it is a shame to speak in public of that evil. But gambling is bad enough and prevalent enough to alarm us. People generally have no idea of the wide-spread, pernicious influence that this sin is wielding in every city. It is a pestilence that walketh in darkness, it is a flame that is set on fire of hell. Young man, beware!

LETTERS TO THE EDITOR.

CHRISTMAS GREENS.

To the Editor of the Living Church: "When do you take down your Christmas greens?" I have had to answer the question not a few times, and now I would like to have an answer from somebody in whose authority I have more confidence. For "when" means "why." I once heard it given as a definition of High and Low Church—"the high Churchman takes down his Christmas greens at the Purification, the Low Churchman leaves his up till Ash Wednesday." Others I have known who made the point at Septuagesima, and perhaps these are not all the varieties of custom. Bishop Southgate was once quoted to me as authority for the custom in the Greek Church, which is to remove Christmas decorations at the Purification. I met a Roman priest of my acquaintance this morning and put the question to him, expecting a very positive answer. And he said, "my own custom is to take them down at Epiphany, unless I leave them up till the octave.

What is the custom elsewhere I don't know. If there is any rule on the subject I don't know what it is. One would suppose that some uniformity would be desirable. For myself, I have always removed the greens on the 2d of February for the reasons suggested above—reasons sufficient perhaps, but not altogether satisfactory. L. W. G.

THE CHURCH OF ENGLAND YEAR BOOK.

To the Editor of the Living Church: I am specially requested by the editor of the "Official Year Book of the Church of England," to call the attention of American Churchmen to the great value of this official record of Church work throughout our communion.

The action of the two houses of the late General Convention, instructing their secretaries to furnish an annual statement of the work and progress of the Church in this country, has given the book an additional value, which is recognized in England as completing the record.

It may be obtained through any of our Church booksellers.

W. TATLOCK, Secretary of the House of Bishops, Stamford, Dec. 20th, 1883.

CANADIAN CHURCH AFFAIRS.

The observance of Christmas was general and hearty throughout the Dominion, and was participated in by many of the Dissenters, especially in the larger towns and cities. In one Congregational church in Toronto, elaborate music was rendered and responsive service held. There has been a vast improvement in Canada in the matter of keeping Christmas within the last ten years, especially in the rural districts, not only among Dissenters but among Churchmen. A few years ago the day in many localities was scarcely observed, and our own services very scantily attended. Now a great change has taken place and the Christmas services are probably with Easter Sunday the most crowded of any throughout the year. Church decorating is now all but universal, and choral services are rapidly becoming the rule instead of the exception. Probably within the next twenty-five years the day will be sacred to nine-tenths of all who call themselves Christians, and people will look back with wonder to the time when they allowed an antiquated and senseless prejudice to rule them.

The efforts of the Rev. J. O. Ruggles, who has been appointed as special canvasser on behalf of the fund of King's college, Windsor, diocese of Nova Scotia, have so far met with the most encouraging results, and promises to be still more successful. He has also been instrumental in arousing a very warm and general interest among Church people throughout the Province who have hitherto been in a great deal of ignorance on the subject.

Canon Carmichael, it is definitely understood, will be offered Christ Church cathedral, Montreal, Bishop Baldwin's late charge. Failing him, the Bishop of Algoma, who is at present in England, will be asked to select some one. It is considered likely that Canon Carmichael will accept. The position of Dean goes with this preferment. In case of this arrangement being carried out, the Rev. Mr. Rainsford will be asked to accept Canon Carmichael's parish.

The Anglican mission at Sabrevois in the Province of Quebec, which is specially devoted to work among the French-speaking population, is, from latest accounts, in a very flourishing condition. A fine parsonage has been erected at a cost of \$1,200 during the past year, and a large amount of money raised for miscellaneous objects. A steady proselytizing work seems to be going on upon a small scale.

Very remarked beneficial results have been the outcome of the Halifax mission services about which there has been such a furor in the secular and religious press; large numbers have presented themselves for confirmation, and there has been a substantial increase in the number of communicants and in the general congregations. The Sunday Schools have also benefited, and have received larger accessions of children and teachers. Three churches, viz.: St. George's, St. Matthew's and St. Luke's, have participated in the mission and unite in reaping these happy results. A new mission is talked of. After all is said and done, it is well to remember that "the proof of the pudding is in the eating," and that a clean thing cannot come out of an unclean thing. When God has so signally blessed the work of these priests it is not for man to scoff.

In connection with this subject a piece of inconsistency on the part of many Protestants, good and true, has often struck me. How many are there who, for the doubtful good accomplished by the Salvation Army, will readily forgive them their glaring irregularities and outrageous vagaries, and who, when some unfortunate Ritualist happens in the heat of the moment to step, in word or deed, a few inches beyond the boundary line of prudence, will raise an indignant howl of execration and resolutely refuse to see one redeeming point in their character or work. There are none so blind as those who won't see, especially those who are blind in one eye.

The various committee meetings of the diocese of Ontario were lately held in Kingston. All the reports show satisfactory bal-

ances in hand. The increase in mission receipts is \$388 over the previous year.

A Protestant crank has been writing to a Canadian Church paper deeply lamenting the fact that the recently formed diocesan Church of England Temperance Society in Toronto, has seen fit to adopt the English badge which contains—horrible to relate—an engraving of that detestable symbol, the cross. This ancient disease (cruciphobia) is, however, beginning to die out in Canada, and though still frequently met with in more or less virulent stages, is by no means as universal as it used to be even ten years ago.

The General Board of Missions, of which I spoke in my last letter, has issued its appeal to the members of the Church of England in the Ecclesiastical Province of Canada, which was read in lieu of a sermon in every pulpit on December 23rd. This manifesto, which is somewhat lengthy, goes into details and appeals in the most outspoken and inspiring way to Canadian Churchmen to retrieve themselves from the disgraceful stigma of indifference and apathy which has only too justly attached to them in the past, and appoints the first Sunday after the Epiphany for taking up a general collection for foreign missions. The liberality of the Presbyterians and Methodists is alluded to as also the pressing needs of the North-West and Algoma, and \$50,000 is asked for this year's work. This is perhaps the most important move that has been made in the Canadian Church since the establishment of Synodical government, and momentous results it is to be hoped will accrue. It is a blessed sign at all events that the Church is awake and not afraid to speak out. It is significant that this appeal is very strongly endorsed by The Toronto Mail which alludes with great point to the vast wealth in our communion and the great sum raised by other religious bodies for mission purposes.

Appropos of this, it was stated by the Rev. R. H. Starr, in a sermon recently in Toronto on behalf of the extension fund of Trinity college, that the Presbyterians have raised within the last two years \$300,000 for educational purposes, while the Church till recently, had contributed nothing. These are stinging facts and it is folly to conceal them, Ontario, January 7, 1884.

THE MONARCH LIGHTNING SAWING MACHINE. On our 28th page appears the advertisement of the New Improved Monarch Lightning Sawing Machine, manufactured by the Monarch Mfg. Co., 181 Randolph street, Chicago. This machine is so constructed as to manufacture of impurities for cutting up wood is the superior and valuable machine which is advertised in our paper. Such of our readers who live in a timbered district, and who need such a machine, should send for their large illustrated free catalogue. This company is the largest and most successful enterprise in this country engaged in manufacturing one man power drive saws. The Monarch Lightning Sawing Machine has been sold all over the Western States, and always gives satisfaction. It is a first class machine, thoroughly reliable, and their machine of superior excellence. Price, Free and Freight, Chicago, January 1884.

See their advertisement on another page of this issue.

Humor. In the stomach. Much of the distress and sickness attributed to dyspepsia, chronic diarrhoea and other causes is occasioned by humor in the stomach. Several cases, with all the characteristics of these complaints, have been cured by Hood's Sarsaparilla. Other cures effected by this medicine are so wonderful that the simple statement of them affords the best proof that it combines rare curative agents, when once used, secures the confidence of the people.

We can safely recommend H. B. Bryant's Chicago Business College as the highest type of business school in the United States. It is the leader in this department of education.

The world-wide reputation of Ayer's Hair Vigor is due to its healthy action on the hair and scalp, through which it restores gray hair to its original color and imparts a gloss and freshness which makes it so much desired by all classes and conditions of people.

My son aged nine years, was afflicted with catarrh; the use of Dr. Croghan's Balm effected a complete cure. W. E. Hamman, Druggist, Easton, Pa.

Jones, of Birmingham, N. Y., is making a new scale called "Stop Thief," it will weigh from one ounce to ten pounds, it will cost only \$1.00. Every family should have one of these scales.

A sound lady, desirous of a change of climate, would accept a situation in Florida, or near the Gulf Shore, as governess, or companion to an elderly lady; is competent to take charge of children and their education, and sufficiently accomplished to make a pleasant companion. Best references given and required. Address Miss P. E. M., P. O. Box 254, Greenville, Mississippi.

DISEASED LINGS are greatly on the increase in this country. It is estimated that one out of every six is afflicted with this disease. Many fall victims through their own imprudence. A better remedy than Allen's Lung Balm for effecting a perfect cure cannot be found. Physicians are recommending it.

17th Avenue is a monthly. The only French Episcopa paper. Yearly subscription \$1.50. The fourth year began October 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2089 Sanson St., Philadelphia, Pa.

The Rev. Frederick Gibson, having resigned the position of Assistant in St. Luke's Church, Baltimore, is now open to an engagement.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

Trinity Church, Broadway and Wall Street, New York. Night Service at 8 P.M. Beginning with the 2d Sunday after Epiphany, Jan. 20th, until Easter, there will be a short Mission Service and sermon in Trinity Church every Sunday at 8 P.M. SEATS FREE. All persons are cordially invited.

ACKNOWLEDGEMENTS.

THE EXCAVATION OF ZOAN. The following subscriptions are recorded to date: Mrs. Garet Sparks, \$25; S. C. Bartlett, D. D., LL. D., \$5; Charles S. Ginton, \$5; Thomas C. Hand, \$10; Howard Osagood, \$5; Hopeful, \$5; Peter E. Vose, \$5; Hope, \$5. But a portion of the amount required is expected to be raised in the United States. Subscribers of \$5 and upwards are entitled to receive a copy of the Memoirs of Plinios, \$5. No excavation of modern times equals the proposed unearthing of this chief city of the Delta for two or three thousand years, where lie buried the records invaluable to the Mosiac record as collateral proof, and of the greatest importance to archaeological history. Let all contribute to the object in hand, by charitable contributions, and some of the most honorable men in England. Wm. C. WINNSLOW, January 1, 1884.

(Communications and subscriptions should be sent to the Rev. W. C. Winslow, 423 Beacon street, Boston.) For the completion of the chapel of St. Mary's School, Knoxville, Ill. Miss Louisa B. Allen, St. Louis, \$10.00; Christ Church, Waukegan, \$5.25; Calvary Church, Chicago, \$4.00; St. Paul's, \$4.38. About \$2,000 will be required for the completion of the chapel. The school buildings finished and arrangements have been made to borrow what is needed to make the last payment. C. W. LEPPINGWELL, Rector.

MARRIED. LANGDON-BOLLES.—Miss Stephen's church, Olean, N. Y., on Wednesday, January 2, 1884, by the Rev. Dr. Langdon, assisted by the Rev. J. W. Ashton, rector of the church, Courtney Langdon, oldest son of the officiating minister to Julia H. Bolles, daughter of the Hon. D. H. Bolles of Olean.

OBITUARY. EASTMAN.—On Christmas Day, in La Porte, Ind., of malignant fever, Charlotte Metcalfe Eastman, aged 23 years, 2 months, 23 days, child of Rev. and Mrs. R. S. Eastman of St. Paul's parish, La Porte.

MISCELLANEOUS. ST. JOHN'S CLERGY HOUSE. Two rooms elegantly furnished for aged or invalid clergymen in the Episcopal "Bishop Doane" Hall, the central building on the globe of St. John's Clergy House, East Line, The Hoffman Room and "All Saints" Cathedral Room.

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AN HONEST OFFER. We trust none of our readers will overlook the astonishing offer made in this issue by The Iowa Farmer company, of Cedar Rapids, Iowa. Their journal is of the very best quality, and a handsome one for every farmer. All for one dollar. They also give over \$500 worth of articles to club raisers and agents. Send for sample copies and premium lists when you send us \$1.00.

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DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$25 per annum. WILFRED H. MURDO, A. M., President.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Wadsworth, Conn. The ninth year will open (D.V.) on Wednesday, Sept. 19, 1883. Instrumental music under charge of J. Baier, Jr., private pupil of Pléyde, of Leipzig Conservatory. French and German taught by native teachers. REV. FRANCIS T. RUSSELL, M. A., Rector.

SEA SIDE HOME BOARDING SCHOOL, Asbury Park, N. J. For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 14, 1883. Address the SISTER SUPERIOR as above.

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

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. REV. J. BRECKENRIDGE GIBSON, D. D., Rector.

ST. GABRIEL'S SCHOOL, Peckskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The school is distant from New York about forty 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 SISTER SUPERIOR, Sisters of St. Mary.

ST. JOHN BAPTIST SCHOOL, East 17th St., New York. Under the care of the Sisters of St. John Baptist. Address the Sister in Charge as above. Ecclesiastical Employment. Address THE SISTER IN CHARGE, Church Workroom, 233 East 17th St.

SHORTHAND.—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. ODENSEN, 723 South 23d St., Philadelphia, Pa.

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No plainer statement of facts could be made, and the neighbors would secure a grasp of current events which could not be obtained from any other source.

WHAT IS THE ANGLICAN CHURCH? AND An Open Letter on the Catholic Movement. To the Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York. With the author's latest corrections. By the late REV. F. C. EWER, S. T. D. (COPYRIGHT SECURED.) For sale by the LIVING CHURCH COMPANY, 162 Washington St., Chicago.

The Church Eclectic, MONTHLY, Utica; Diocese of Central N. Y. REV. W. T. GIBSON, D. D., (formerly of the Gospel Messenger), \$3 per annum; to Missionaries and Candidates for Orders, \$2.

Contains both original contributions and reprints of the best English periodicals on all important subjects of the day, in Theology, Science and Ecclesiastical development. Each No. has a department of Correspondence and Church Work, besides 12 pages of Editorial Summaries and Notes on Literature, foreign and home news, &c.

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The American Church alone in Christendom, calls upon its laity to legislate on doctrine, discipline and worship. Ought the laity to neglect the Church literature, and confine their reading to secular papers?

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

NOTICE.—The publication of this book is unavoidably postponed to January. Advance orders will have prompt attention.

THE PRIEST'S BOOK.

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ALSO IN FINE BINDINGS. The table of contents, beside the Prayer Book Offices, include such occasional offices as those for visits to the sick, Devotions for Funerals, Opening a College Commencement, Divinity School, Law and Medical Schools, State Legislatures, Parish Schools, Guilds and Missionary Societies, Bible and Confirmation Classes, Laying of a Corner Stone, Reopening a Church injured by fire, Receiving of Holy Vessels presented to a church, etc., etc. The "Hymns and Meditations for the Sick and Sorrowing" are those that have been found helpful and comforting to thousands in two parishes. The editor, after a long and careful selection from various sources, The Creed and Prayers for Funerals in Churches, preclude the turning over of leaves and looking for scattered articles; and many prayers are fresh translations from Ancient Liturgies. The Book has rounded edges, covered leaves, a pocket, and blank leaves at the end for memoranda. It would seem as if everything had been thought of to make it a perfect "Vale Mecum."

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It is the most popular book of its kind extant. \$6.00 per 100, postage paid. S. W. BROWN, Pub., Rochester, N. Y. JAMES POTT, 12 Astor Place, New York. GEO. LYCETT, 44 Lexington St., Baltimore, and Church Bookstores generally.

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

BOOK REVIEWS.

THE ETERNAL PRIESTHOOD. By Henry Edward, Cardinal, Archbishop of Westminster. Baltimore: John Murphy & Co., 1883.

The prejudice which Protestants have been educated to feel against everything connected with the Church of Rome, would forbid many to read this volume. But no intelligent Anglican priest can read it without great profit.

The first chapter on the nature of priesthood opens with the theory of Albertus Magnus with regard to the relation between the Episcopate and the Presbyterate, a subject which has been discussed somewhat among ourselves.

Dr. Wace's design in these lectures is to exhibit the real character and results of modern criticism in respect to the authenticity of the Gospels, and at the same time to illustrate the credibility and spiritual significance of the main facts in the Evangelical narratives.

The author of these sermons, nineteen in number, was a clergyman of the Church of England, noted for his burning earnestness and devotion to duty as a preacher and parish priest.

These volumes complete the "English Verse" of which notice has been already made in our columns. Further examination but increases our admiration of the plan of the compilers.

YOLANDE. A novel by William Black. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 462. Price \$1.25.

William Black is a prolific but unequal writer. Yolande will not take even third rank among his many delightful novels.

BIBLICAL STUDY. Its principles, methods and history together with a catalogue of Books of Reference. By Charles Augustus Briggs, D.D., Davenport Professor of Hebrew and the Cognate Languages, in the Union Theological Seminary.

In this right valuable book Dr. Briggs has sought so to shape his work that it may be of avail to the layman of ordinary education only a little less than to the clergyman or the theological student.

THE DOCTRINE OF SACRED SCRIPTURE. A Critical Historical and Dogmatic Inquiry into the origin and nature of the Old and New Testaments. By George T. Laid, D.D., Professor of Mental and Moral Philosophy in Yale College.

The particular scope and method of this book exhibit the ripe learning, unembarrassed investigation, and impartial judgments of a true scholar.

There is a large and happily growing class of reading people to whom this book will prove very acceptable, and in most instances satisfactory; earnest and candid men and women already convinced of the partial untenableness at all points of the popular views that have governed in the past two and a half centuries.

THE GOSPEL AND ITS WITNESSES. Some of the chief facts in the life of our Lord, and the authority of the Evangelical Narratives. Considered in lectures chiefly preached at St. James', Westminster.

Dr. Wace's design in these lectures is to exhibit the real character and results of modern criticism in respect to the authenticity of the Gospels, and at the same time to illustrate the credibility and spiritual significance of the main facts in the Evangelical narratives.

SERMONS BY THE LATE REV. RICHARD TWIGG, Rector of St. James's, Westminster, with a preface by the Right Rev. the Lord Bishop of Lichfield.

The author of these sermons, nineteen in number, was a clergyman of the Church of England, noted for his burning earnestness and devotion to duty as a preacher and parish priest.

HOME AND SCHOOL. A story for girls. Illustrated. London: S. P. C. K. New York: E. & J. B. Young & Co. Chicago: S. A. Maxwell & Co. Pp. 256. Price 75 cents.

A portrayal of the influences of a wise mother whom children can call "blessed." The book is natural in style, and wholesome in its teachings; qualities which must recommend it to every one who has at heart the instruction of the young.

THE ENGLISH BODLEY FAMILY. By Horace E. Scudder, author of the Bodley books. Boston: Houghton Mifflin & Co. (1883.) Price \$1.50.

A new volume in the Bodley series will be hailed by young readers far and wide. The present is one of the best that has yet appeared.

CONTRARY WINDS AND OTHER SERMONS. By Wm. M. Taylor, D.D., LL.D., Pastor of the Broadway Tabernacle New York City. New York: A. C. Armstrong & Son, 1883.

Dr. Taylor is one of the best known preachers in the metropolitan pulpit. His sermons are practical and sympathetic, and will repay reading outside the limits of his own "fold."

The Church Eclectic for January is a good number. It has the following table of contents: 1. Liturgy and Ritual of the Celtic Church—by the Rev. L. N. Booth. 2. Autonomy of National Churches and the Unity of Christendom—By the Rev. F. E. Warren. 3. The Beginnings of Christianity among the Slavs (concluded)—By D. G. Hubbard. 4. Memorials of the Tractarians—Cor. Church Times. 5. Dr. Breck, the Missionary—By the Rev. Dr. Van Rensselaer. 6. The Bishop of Lincoln on Martin Luther—Before the S. P. G. 7. Monuments and Inscriptions for the Departed—By E. J. Wells. 8. Pessimism and Materialism—The Church Review. Miscellany: "Bethlehem" at St. Peter's, London Docks; Attributes of God—Dr. Wilson; Bishop Tyrrell; Allocation of the Archbishop of Paris to the Bench and Bar of France; Secessions to Rome—Church Times; Hon. C. L. Wood on Church Principles; Dissenters on the Value of Endowments. 10. Correspondence: The Filioque—By S. Corning Judd, Esq.; Liturgical Enrichment, No. III.—By the Rev. W. C. Bishop. 11. Church Work: Conditions of Permanency in the Pastoral Relation—By the Rev. D. D. Chapin; Christian Marriage and un-Christian Defamation—By J. G. B.

Appeal for Woman's Work—By a Lady; Pire Hyacinthe's Services in Paris; Sisterhood of St. John. 12. Bishop McLaren's Lectures; Arius the Lybian; Agnostics and Mr. Seward's Letter. 13. Summaries; Foreign, 959; Home, Dr. Fulton's Book. &c. (Utica; price \$3.00 a year.)

Little's Living Age begins its one hundred and sixtieth volume in January. Foreign periodical literature, and especially that of England, continues to grow both in extent and importance; and The Living Age, which presents with satisfactory freshness and completeness the best of this literature, cannot fail to become more and more valuable to its readers. (Boston; price \$8.00 a year.)

A Week Spent in a Glass Pond, by Juliana Horatia Ewing, very finely illustrated in colors by R. Andre, is in New York by R. Worthington. It is the story of an Aquarium, or an attempt to make one, by a little boy and girl, and it purports to be told by one of the most interesting of the specimens collected, namely, the Great Water Beetle. Nothing is surer to interest children than studies in Natural History, if properly presented, and this one is certainly presented in the most charming manner in the text, and is made still more attractive by the beautifully colored illustrations.

OTHER BOOKS RECEIVED.

TWO LITTLE WADES. By Mrs. Moleworth. Illustrated by Walter Crane. London: Macmillan & Co. Chicago: Jansen, McClurg & Co. Price \$1.25.

THE UPLANDS OF GOD, and other religious poems. Selected and edited by the compiler of "The Changed Cross," &c. New York: Anson D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price \$1.25.

TITUS ANDRONICUS. A tragedy of Shakespeare. Edited with notes, by William J. Rolfe, A. M. With engravings. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents; paper, 40 cents.

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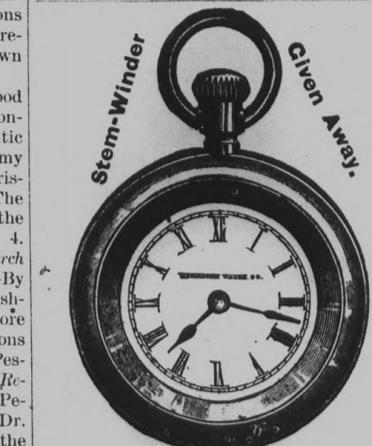
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when applied by the finger into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores, restores taste and smell. A few applications relieve. A thorough treatment will positively cure. Agreeable to use. Send for circular. Price 50 cents, by mail or at druggists. ELY BROS., Owego, N. Y.

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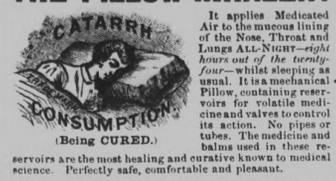


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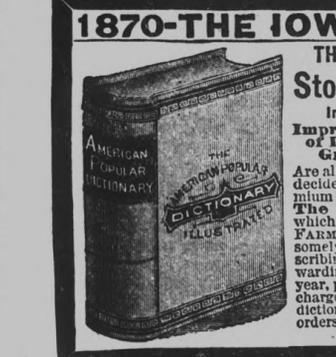


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THE GREAT NERVE CONQUEROR.

Calendar—January, 1884.

- 1. Circumcision. 6. THE EPIPHANY. 13. First Sunday after Epiphany. 20. Second Sunday after Epiphany. 25. CONVERSION OF ST. PAUL. 27. Third Sunday after Epiphany.

- White. White. White. Green. White. Green.

AN EPIPHANY LESSON.

BY MRS. S. L. HOWELL.

We may not travel through the dewy night O'er starlit plains to greet the Holy One. But if we guide our feet with constant care Toward His lovelight, may that joy be won.

We may not bear our sweet and precious gifts To that low manger far across the sea. But we may bring them to His little ones. And hear the words, "Ye did it unto Me."

No heart so poor but it may give to Him Himself—the gifts all other gifts above; No child so weak but its frail hands may place Upon His brow the perfect gem of love.

Not ours to sigh with vain and sad regrets For the lost star and bright angelic sight; Ours to rejoice that over rich and poor A living Saviour smiles in love to-night.

CURRENT THOUGHT AND THEOLOGICAL TRAINING.

BY THE REV. B. FRANKLIN, D.D.

II.

Into the seething current of popular and practical philosophy now sweeping our generation onward, with America on the crest of the foremost wave, our clergy are thrown, with the armor and the weapons of a past warfare. Many sink out of sight. What does, or need this age care about the mediæval controversy? How is it also interested in the well rounded argument from authority? How much does the history of the Church attract the attention of those who are without the first principle of understanding as to what the Church is, and the least conceivable desire to be taught?

The fact is that the world has moved—turned over, indeed—since our theological curriculum was arranged. It was practical and timely a long time ago in England to fight against Rome; while the argument from authority which has some weight yet there, and will have so long as the English social constitution continues, was, and to some extent is, a good working argument. England however is not America; and an English method of training will not suit the field of the American Church. Some of our old conservative parishes provide, and will some time longer continue to provide, places for clergy trained in all the learning of the mediæval controversy, and taught to start out with the authoritative claims of the Church. They will continue to grow in respectability, conservatism, and religious culture. They will keep on gathering from "the denominations" those who prefer the denomination of the Protestant Episcopal Church. They will lose more and more the baldness of the "severely protestant" modes of worship, and cultivate ritual, some with deepened devotion, some from æsthetic taste, and some from fashion. But the multitudes of souls around will know nothing of them, except that they see with their eyes, or hear in deadened echoes through walls and doors as they pass by.

Not leaving undone what we now do, in teaching past controversies; and enlarging even the historic instruction which is the best kind of "teaching by example;" why may not our theological students be trained as living men to-day, who will have to plunge into modern thought, and can only win souls on the plane of present progress. The age cannot be carried backward. Whether happily or unhappily, we have passed out of mere conservatism. Authority as such is not recognized. If our age and people ever again recognize it, the recognition will stand out prominently upon its reasonableness. We may not approve this present condition of the popular mind, but we must recognize it. Never before was there a more imperative and more general necessity to give a reason for the hope which is in us.

The one Faith cannot of course be changed. He, who even desires it, is losing his anchorage. The one Faith however came not to a new world, but to an old. Philosophy had been born, and grown to a maturity; not since far, if at all, overpast. The chief difference, between the philosophy that met the Primitive Church, and that which surrounds the Church now, is rather in its diffusion than in radical character as to either principle or method. The early Fathers had the learned in philosophy to deal with; and they showed themselves equal to the occasion. Around us, philosophy is diffused, popular, and in everybody's mouth. Not learned men only, write learned and plausible treatises; but most of the reading and all the thinking men and women, are even the very young youth of both sexes, are imbued with the principles, and skillful in the methods of modern sceptical philosophy.

For example, take the Creed. We begin, "I believe." Immediately modern thought raises a preceding question, "How is it known that there is in us a primary and persistent personality called 'I'?" we use the term as a convenient one, but what proof is there that the personality it expresses, is not a compound product of energy and matter in evolution; which, having started with simple elements, has at this stage of progress produced an aggregation, called "I," which may again be resolved back into its elements, and come forth in some other evanescent compound, that shall be another person, or not a person at all?

If it should be claimed that not many can or do formulate this objection, it might be answered that more do it than we think. Leaving, however, that point, it is clear, to any careful observer of this age, that the practical consequence of the objection is working through all grades of intellect. Even those who do not put the objection into form, act upon it; as appears by the almost universal prevalence of the idea that we are irresponsible subjects of resistless forces, which are bearing us we know not where, without any power of our own to direct our course. No one will venture to deny that this fairly describes the underlying spirit of this age. Nor can any philosophic mind fail to see that this spirit would be impossible if the sense of personality were a fundamental principle and at the basis of thought and character.

One need not ask that our clergy leave their testimony out of their sermons, and resort to philosophic disquisitions upon this or any other abstruse, primary elucidation of first principles. They ought however at least to know the minds they are addressing, and the hearts they would move. If we get off the ground on which the people are standing, we may beat the air forever with great truth's sweetest or grandest revelations, and not a vibration would reach the ears of the souls nor touch the springs of conscience, in our hearers.

I have adduced only one example of the aberration of the thought of our age. It is tempting to adduce others, but that would overburthen these articles. The very next word of the Creed suggests one—"Believe." It is useless to put the primary duty of "faith" before our people, in this land and age, if we begin with its religious character and position. All they would understand is, that human reasonableness, by act of will, be placed in enforced subserviency to what they will persist in calling mere credulity. In fact, however, "belief" is as truly the primary factor of every process of reasoning, as it is the ground of knowledge in religion. This point is a point in philosophy. Revelation accords with it, but did not originate it; confirms it, but is not its author. Christ is both "the author and finisher of our faith;" but Christ is the basal "Truth" in philosophy, as also in revelation. One need be none the less, but only the more a Christian, when walking on philosophic ground. It is a ground distinct from that of authoritative revelation; though it can be shown that they both meet at a common centre, and are respectively complements to each other. Indeed, they are as surely united, as the Divine and human natures are one in the personality of the God-Man.

Refraining from further multiplication of instances, we may rest here with the general postulate, that the habits and methods of modern thought, those that characterize our age and are diffused every where in America, are not such as our present theological training prepares our clergy to meet. One or the other must change, before the Church in America can become the American Church. She may continue to be a highly respectable, very conservative, cultured, comparatively exalted and serene "Christian denomination;" but she cannot make herself felt as the Body commissioned by Christ to uphold the honor of His name, and treat with men for their souls in this progressive America; she cannot make herself felt as a kingdom in this rushing commonwealth; as a Divine household whose priestly servants spread a board that men must eat from, if they would be "nourished up unto everlasting life;" as an embassy from Him, whose right it is to rule, "before Whom every knee shall bow."

An instinctive sense of this position and this mission is not only felt, but the feeling is rapidly growing. The yearnings after a better name than our present official one, show this feeling. Before changing our name, however, it would be perhaps better to change our ways. If we can show forth the Church in America, as she is indeed, Christ's Living Body, then the title of the American Church would grow of itself.

By what steps should we proceed? Train our theological students as living not in the past but in the present; as about to work, not in the winter of a dead period, but in the spring light of life and thought in this new era.

CHURCH OPINION.

American Literary Churchman.

THE BOOK ANNEXED.—Before criticising some of the suggestions and noting omissions, we should say that in general the recommendations are to our mind good, and contain real improvements. We confess that the description of the Church in the United States on the title-page as "Protestant Episcopal" is an eye-sore which ought to be removed. Both the negative and the positive term is unnecessary and undignified. Whilst Americans retain this objectionable appellation, they appear to avoid the word "Catholic," for in the Prayer for all Conditions of Men we observe that "Holy Church universal" still figures, instead of "Catholic Church," as in our own Prayer Book. We suppose that it is more than we ought to expect to find the *Quicumque Vall* restored to its place, and the rubric inserted in the Visitation Office which runs "Here shall the sick man be moved to make a special confession of his sins," together with the accompanying Absolution, the omission of which is a grave defect in the American Prayer Book. Dr. Adams was quite wrong in say-

ing an indicative form of absolution could not be found "prior to the twelfth century. However, because we cannot get all we want we must not be unthankful for small mercies.

Southern Churchman.

CHRISTMAS IN RICHMOND.—We need hardly wish "happy Christmas" to people in the South. They have always made it happy after a fashion; and part of it a very good fashion. But we would like to wish citizens of Richmond "happy Christmas;" for of all the places in the world, this blessed season here is more like pandemonium than any place of which we have knowledge. What with horns four feet long tooting unearthly sounds; what with fire crackers of various calibres, from modest Chinese to those the size of small cannon, known among the boys as "baby wakers;" we have had times of it. Is there no hope that our city fathers will take the matter in hand? For unless they do, this city will have to pay heavy bills some of these days. No physician dare drive his carriage through our streets on Christmas; and if some more venturesome should have horses run off and break things into "smithereens," they would, without doubt, make the city foot the bill. We shall hope, that if not all at once, yet little by little the day may be observed in Richmond with some approach to the manner in which it was designed to be kept; as the day which gave the world the Prince of Peace, by Whom goodness and salvation came.

London Guardian.

HELPING THE POOR.—The fact that confronts all world betterers is just this, that the desire and taste for better things have to be created in the objects of our benevolence. A desire for luxuries is one thing in the moral system of the Christian preacher; it is quite another in the eyes of the political economist and the social reformer. A taste for luxuries is a healthy symptom of the growth of civilization; a desire for comforts is a leap from barbarism. In the same way a care for leisure to give to refining studies, be they fishes or snails or centipedes; appreciation of a book as a domestic treasure; joy in a hedgerow of primroses and ground-ivy; delight in the liberty of a garden, bright with posies of children's faces, and bordered with riband beds of mothers and infants—all such deviations from the bald thoroughfare of—

"The long mechanic pacing to and fro, The set grey life, and apathetic end."

give evidence of a sensibility and receptiveness which justify cheerful hope of a real elevation to a higher level of life. But the difficulty is to create this sensibility; and the philanthropist is beaten by the hard fact that evidence of such a desire for luxuries cannot be had. Even such diversions as fishing all Sunday with a can for bait and a pot of beer on the bank, coursing rabbits with mongrel terriers or Italian greyhounds, or sucking bunches of artificial flowers of flagrant colors into the female head-gear as a relief to the eye from the monochrome of smoke and soot, though they may be less questionable than the public-house, are not so popular nor so universal.

CHURCH WORK.

NEW YORK.

Grace Church.—On the last Sunday of the old year, the Assistant Bishop of New York took leave of his old congregation, preaching on the text, "Peace be within thy walls, and plenteousness within thy palaces." It was a masterly expression of the elements of peace and plenty in the Church. At the close Dr. Potter said: "Looking back to-day, over fifteen years and more upon the history of this parish and congregation, such a house of peace and plenteousness, I rejoice to remember this Church, at least, has striven to be. May God keep it so, and more and more make it so through all the years to come. For these my brethren, and for my companions in the common faith, and companions in common service, I will wish thee prosperity. Peace be within thy walls and plenteousness within thy palaces." In making a statement respecting the new rector, the bishop alleviated the mutual sorrow of parting, saying, "Though my pastoral care will terminate with the dying hour of the Old Year, it will be succeeded by my oversight paternal."

VIRGINIA.

Death of the Rev. Horace Stringfellow.—This venerable priest died on December 26, at Ashland, in his 85th year. His first charge was at Millwood, Clarke county, Va., and so he was a neighbor of Bishop Meade. In 1840 he removed to Maryland and took charge of Trinity church, Washington. In 1841, his name, among other ministers, is signed to a letter addressed to Daniel Webster, requesting the publication of his speech before the Supreme Court of the United States made in the celebrated Girard Will case; in which Mr. Webster had spoken of the Christian ministry and the religious education of the young. In 1847 he was in charge of St. Paul's church, Petersburg; and after some years removed to St. Martin's parish, Hanover. He was parish minister in this county until a few years ago, when by the infirmities of age he was forced to resign, and two years ago removed to Ashland.

The Southern Churchman says of him: "A faithful minister he was. Though over seventy years of age, he would mount his horse for a ride of thirty miles to hold service in one of his churches in Goochland. A man, too, of indomitable will. Some thirty years ago he met with a terrible accident, in driving across a railroad track, the train ran over his carriage, throwing him out and breaking bones in twenty-two places! Surgeons visited him; thought it was useless to put him to the pain of having his wounds and fractures dressed—that die he must. But though speechless he was conscious; and while they said he must die, he said to himself he would not die; and die he did not; but lived all these years, doing faithful duty almost to the last. He not only had a son in the ministry, but a grandson as well; and a sight not often witnessed, was that of

this venerable man in the chancel and son and grandson with him. This son is the Rev. Horace Stringfellow, D. D., of Montgomery, Ala., and the grandson, the Rev. James H. Stringfellow of the same diocese."

MASSACHUSETTS.

Waltham.—Some of those who read the account of the consecration of the church of the Good Shepherd in this town, may be interested in hearing of the first Christmas service. The church was appropriately and prettily trimmed with evergreen, the chancel decorations being, of course, the most elaborate. Evening Prayer was said on Christmas Eve, and on Christmas Day the usual service, with the celebration of the Holy Eucharist was held at 10:30 A. M., the Rev. B. R. Gifford of Wood's Hall, officiating at both services, and preaching an eloquent sermon. The parish is as yet without a rector, and with only the services of a devoted lay man, but provision is made at least once a month, and on all high festivals, for priestly ministrations. This being the first Christmas service ever held in the place, or for many miles around, there was of course great gladness and thankfulness in the hearts of all who had been engaged for the past ten months in the good work in this part of the world. On the evening of the feast of St. John the Evangelist the children's festival was held in the Sunday school room, when the little folks were made very happy over a heavily laden Christmas tree. The feast of the Holy Innocents falling on Friday this year prevented the children's festival taking place on that day.

IOWA.

Cedar Falls.—The Christmas-tide in St. Luke's church has been one of beautiful interest. The church was handsomely decorated. The services on the "Great Feast" were of high order. The music was of the best, full choral, Processional, "Glory to God," hymn, "Hark! the herald Angels, &c.," anthem, "Noel." All the Canticles were excellent, Kyrie, Gloria, Te Deum, and instead of *Gloria in Excelsis*, a very beautiful anthem, "Glory to God in the Highest." The sermon was on "The Babe of Bethlehem."

On St. John's Day, a very fine Christmas tree and Sunday School festival, far exceeding any former Christmas festival. The Blessed Feast was kept for the "Twelve Days."

Marshfield.—Under the able and efficient ministrations of the faithful rector, the Rev. E. E. Judd, St. Paul's parish has awakened to a new life. Many have been its reverses and discouragements during the past few years. But a brighter day has come at last, and hopes have been awakened which must ere long be fully realized. Seldom has it been the privilege of the writer to come into contact with a more united and zealous people. There are tokens of a growing interest and an increasing activity on every hand; very pleasing to the sojourner, but more pleasing to the rector himself, nerving him for his arduous work, and inspiring him with the hope that his labors will not be in vain.

A word with respect to the Sunday School gathering on the evening of Holy Innocents' Day will not be out of place, when a goodly congregation assembled to witness the Christmas festivities, and to listen to the play entitled "Among the Pines;" and published in the November number of the magazine known as the *St. Nicholas*. The performers were all members of the Sunday School, were masters of their several parts, and were rewarded for their efforts by the hearty commendations of their friends and neighbors. One of their number is deserving of special praise, viz.: Archie Cox, who led in the musical portions, and whose clear and sweet voice thrilled every heart and awakened a response in every soul.

The play was followed by a distribution of suitable Christmas presents, some of which were very choice and very appropriate to the season, to all the members of the school. Children, parents and friends were highly pleased, and will long cherish the sweet memories of that hallowed season.

The Sunday School is very prosperous, and its members are constantly increasing. The parish is united and prosperous, and we have every reason to believe that the future will be such as to satisfy the ardent longings of every true friend of Christ and the Church.

There are fifty-five new subscribers to THE LIVING CHURCH in this parish, and this fact speaks volumes in praise of its earnest people.

SPRINGFIELD.

Cairo.—Many and varied kind remembrances of the loving hearts both in and out of the parish of the Redeemer came to the rector and his wife. At the late Celebration of the Holy Eucharist came the deepest joy of the day—the gifts for the altar, all memorials. Often priest and people have hoped for the fairer adorning of the altar—to-day it is a reality. The first offering was the carved brass altar cross, given by Mr. Henry W. Candee and Mrs. Anna Safford, in memory of their mother, Mrs. Eunetia Candee, an earnest, devoted, life-long child of the Church by whom the church was named, out of her love to the Master. Then the altar candlesticks, beautifully carved in brass, were the offering of Hon. D. J. Baker, Judge of the Appellate Court, and Mrs. D. J. Baker, in memory of Mrs. Baker's father, Mr. John C. White, for many years a vestryman of this parish—a man of deep and real Christian life and devoted to his duty. The two other offerings were both in memory of children—the brass vases with carved Chi Rho, cross and vines, were the offering of Mr. and Mrs. M. F. Gilbert in memory of little Frederick, their infant son who "fell asleep" two years ago. The beautiful carved brass book rest was the offering of Mr. and Mrs. W. B. Gilbert, of whose daughter Katie it makes a memorial.

Deanery of Chester.—The Bishop visited this Deanery in December. The present work of Bishop Seymour is the most extensive and fully-planned work yet done in Southern Illinois. This shows the advantage of a diocese small enough to allow the bishop to reach every point. The head of this Deanery is at Carbondale, where the Rev. J. B. Harrison, the Dean, resides. His work is worthy of a more extended notice, but it may be summed up in these few words: "He is a man of apostolic mind and heart, does his work faithfully and knows how to do it"—so the highest authority in the diocese said to your correspondent lately. The Bishop first visited Carbondale, where he held several services and took the town by storm with his glowing eloquence and deep hearted thought. During the business meetings of the Chapter, lunch was served at the rectory by the ladies of the parish, under the lead of the rector's earnest-working and accomplished wife, in a

way that would do credit to any parish in the diocese. The Bishop visited Mound City, Anna, Du Quoin, and Murphysboro. There are now thirty-one communicants at St. Andrews church, Carbondale, where there were only four two years ago—or rather a year and a half ago. The Dean of Chester, the Rev. Mr. Harrison, needs a church very much, and will gladly receive any subscriptions that willing, loyal Churchmen may kindly send. The people here are doing all they can and making sacrifices to do it and deserve help from those who can, and I trust that some may be found who will help this grand work for Christ and the Church. The Deanery of Chester is doing a good work and the clergy trust to long have with them its energetic and worthy Dean. Men, too, are needed. Is there not some young priest who, when he sees these words of the need of clergy will come and give himself to the work of the Church in this Deanery?

KENTUCKY.

Louisville, Ordination.—At an ordination held in Calvary church on the Sunday before Advent, the Assistant Bishop admitted to the sacred order of deacons, Mr. S. S. Pentz, lately a Methodist minister, who for some months has been doing excellent work as a lay reader at Uniontown. Mr. Pentz had an enviable reputation among the Methodists as an earnest Christian workman, and will prove an acquisition to the ministry of the Church. He has taken charge of Christ church, Richmond, Ky.

Louisville, Christ church.—A Pre-Lenten mission will be held in this church in February next. The Rev. Dr. Courtney, of Boston, will be the preacher, and the Bishop and clergy have promised every assistance.

QUINCY.

St. John's Cathedral.—The Cathedral Sunday School Festival passed off very pleasantly. It consisted of choral service conducted by Dean Irvine. After singing the hymn which followed the prayers the prizes were given to those who had earned them. They were for a perfect knowledge of the Church Catechism. There were three first-prizes, two second, and four third. The first were beautiful gold medals, the second silver medals, and the third books. Mr. Chas. Williamson, assistant superintendent of the Sunday School, who is also a worthy lay reader and helper in the cathedral assisted in the distribution of the prizes he being one of the examiners.

The Bishop delivered the Benediction. After service the children, teachers and others from the congregation marched into the chapel where a Christmas tree and luncheon were in readiness. Through the very great exertion of Mrs. R. F. Newcomb, a large sum of money has been raised to purchase a Sunday School Library. The whole celebration has been counted the most successful for years past, the congregation having taken very deep interest in the work.

Keweenaw.—The new rectory of St. John's church, was occupied by the rector and his family on January 1, 1884. It is a nice, comfortable house, two stories, eight rooms, cellar and halls, neat porch, with necessary out-houses. It stands just in rear of the church on same lot, faces south, and almost forms a transept. It is churchly, cost \$1500. The vestry—one in good will and labor—did noble work in the interest of the parish. The parishioners and friends reciprocated in generous aid.

The Church work is quiet and in order. The bishop of the diocese will visit the parish on a Sunday this month. There is a class for Confirmation.

WISCONSIN.

A Christmas Tour.—An esteemed correspondent writes: "Christmas spent in the beautiful region of Lake St. Croix embracing the missionary jurisdiction of the Rev. Henry Langlois gives one a somewhat different experience from one spent in a well ordered parish, which is the kind usually written about. The writer landed in Prescott Saturday before Christmas, and found the missionaries just ready to start for Basswood Grove, a country parish across the lake in Minnesota six miles off. The thermometer was not much above zero and not enough snow for sleighing, so we had rather a cold ride. At the church were several persons arranging the decorations and putting presents on the tree. At 7 evening service began, the church being filled with an orderly, attentive congregation. After the service the presents were distributed and the people scattered to their homes, all except the warden, Mr. John Wright and his wife, who remained to sweep and arrange the church for service next Sunday morning. This showed a devotion to the order of the Lord's House, that is quite rare now, at least in this part of the country. Sunday morning came with a snow storm, and a strong south-east wind. The church was about half filled however for morning service. There being service at Point Douglas at 2:30 P. M., five miles off, made an early start needful as we were on wheels. Service over at Point Douglas we were off for another at Prescott, at 4 P. M., and then made our way back to the missionaries farm one and a quarter mile distant.

Christmas morning breakfast at 6:30. The chores done, we went to Prescott for Holy Communion. At 9 to Basswood Grove for morning service, at 11 right off for Holy Communion at Point Douglas, and then to the missionaries home for dinner at 5, for which the days trip and low temperature, 4 to 10, made an aching void. After dinner Mr. Langlois went to Prescott and held evening service.

In spite of the long rides necessary, truth compels the admission that Brother Langlois has an enviable field. Basswood Grove contains excellent material for a pleasant country parish, where one is free from the ills that make city parish life so often a sore burden. A substantial common sense and a willingness to receive and an absence of the hypercritical, seem to characterize the people. And at Point Douglas and Prescott is a small but harmonious element, making the whole field a very pleasant one to work in, even if it is scattered, and making long drives necessary.

At each of these points there is a neat comfortable church, the one at Prescott is a recent acquirement, having been bought from the Presbyterians. It is well situated, and has been overhauled and made as presentable as that style of architecture can be, without much outlay. It can however without much expense be made into a very neat churchly building. As it is, it is a very profitable investment, the property having been bought at a sum far below its original cost.

Mr. Langlois has solved the question of support. He has bought a small farm near Prescott, where he can raise the most of his living; of course such a course supposes

taste for country life, and some experience in it; Mr. Langlois having been brought up on a farm on the Island of Guernsey has a practical knowledge of farm life that most clergymen lack. Still it would seem from the wholesomeness and independence of such a life, it would be a good thing if it were generally adopted. It certainly would thin the ranks of premature, ay, exhausted clergymen, furnish more desirable homes for their children, and enable them to live more easily and economically. It is an often seen misery—a man with a large family cooped up in narrow quarters in a town, barely able to get the necessities of life, and yet expected to have the appearance of health and respectability. While if he had a "glebe" and the taste and sense to manage it, the mere abundance of fresh air alone—not to mention other advantages—would remove many a harassing burden.

Kenosha.—St. Matthew's church, of which the Rev. S. J. French is rector, has lately received some valuable additions to its chancel furniture and altar ornaments, all of which represent self-denial on the part of the donors. Choir-desks have been given by the Sunday School, the result of two years' saving. The new brass pulpit is a thank offering from Mr. and Mrs. Iselin, of New York; it is of very handsome design. The brass offertory basin is a memorial of Mr. Jacob Sleight, late Senior Warden to the parish, the gift of his children. The brass altar desk is the gift of some Sunday school children, chiefly of the late Dr. Lance's class, and is inscribed as a memorial of that holy priest. The beautiful white altar cloth is the gift of Miss Hinsdale and the work of her own hands. All these various ornaments to the House of God, were solemnly offered to Him in a brief service of Benediction at the Offertory at the second celebration on Christmas Day, when they were used for the first time.

FOND DU LAC.

Progress of the diocese.—Bishop Brown says in his diocesan journal: "These eighty years have been passed mainly in securing and strengthening the work begun, in welding the parishes into diocesan unity and in knitting the ties of brotherly interest and love. Some progress has been made. God has given the diocese ministers sound in the faith, lovers of peace, self-sacrificing and diligent. Twenty-seven are now on our diocesan list, of whom only four are not actively employed. We have to-day twenty-one parishes served, or ready to be served, by earnest pastors, and forty points of missionary labor, twenty-four of which are duly organized. During these eight years we have built seven new churches and two rectories, and have repaired and freed from debt fourteen churches. The communicants meanwhile have increased to about twenty-four hundred. We have lost many earnest persons by death and by removal to other dioceses. The tide of immigration has not brought us many Churchmen from the East or from England. In some cases foreigners for the while have taken the places of our native population to so great a degree as to change the character of the communities. The wealth that is gathered here is expended elsewhere. But difficulties of this sort are only transient. The people in time will be accessible to our missionaries. Climate, geographical situation, and material resources, and God's blessing, must render Wisconsin a very great and favored state. In no portion of our country will earnest missionary work in the end bring larger results."

MARYLAND.

Washington.—St. John's church.—The congregation in this church of which the Rev. Dr. John S. Lindsay is rector, was greatly surprised Tuesday morning of last week by a transformation which was found to have taken place in the chancel. Three large paintings had been placed in appropriate niches, and were plainly seen from every part of the church. They were painted by Rev. Johannes A. Oertel, and had been presented by him to the church as a tribute of his regard for the cause of true religion.

Havre de Grace.—The Rev. H. Baldwin Dean, at present rector of St. John's church, finding himself seriously threatened with consumption, has been obliged, very much to the regret of his people, to resign his charge with a view to a settlement in a more healthful locality. He has received a unanimous call from the vestry of St. Ann's church, Middletown, Del., to become rector of that parish, but fearing to remain in the East, Mr. Dean has decided to accept the invitation of Bishop Brown of the diocese of Fond du Lac, and the members of Trinity church, Waupun, Wisconsin, to take charge of that church, hoping in that bracing climate to regain his health, and carry on a vigorous work for the Master.

LONG ISLAND.

Brooklyn, Emmanuel church.—The Christmas services of this parish, of which the Rev. H. B. Walbridge, D. D., is rector, were more than usually joyous. The church was beautifully decorated, and filled with worshippers. The sermon, by the Rev. Dr. Cushman, the assistant minister, was appropriate and full of eloquent thoughts. The attendance at Holy Communion was large, especially when it is remembered that weekly Communion has long been the rule here. But the musical service was the feature of the day. There is a surplised choir of twenty boys and ten men, under the direction of Professor S. Lasar, long known in Brooklyn as a musician of the first class. He is both organist and choir-master, and with a perfect devotion to the Church and to his art, and at a merely nominal salary, he has given his time and labor to the perfection of the musical services of the parish. He has infused his own enthusiastic spirit into the choir and nothing is supposed to come between them and duty. At rehearsal and in the sanctuary they are always present. By hard work they have become proficient, and will compare favorably with any choir we ever listened to. On Christmas day they went through John Baptiste Calkin's Morning and Communion service in B flat, *opus* 40, with a precision of harmony, and a spirit of devotion worthy of all praise.

It was a glorious service, and the delighted congregation showed by their manner that they fully appreciated its character. The Emmanuel choir has come to have a reputation, and the large congregations tell the story of its influence, largely due to the untiring exertions of its Churchly choir-master.

On the night of Holy Innocents' Day the children of the Sunday School—a large one—had their Christmas tree. The church was overflowing with gifts were distributed, the carols were joyously sung, there was a short address, and, altogether, it

was a good time. The rector, who is always at his post, is to be congratulated at such indications of prosperity. Work tells upon choir and Sunday School, and has a reflex influence upon priest and people.

Brooklyn, Death of Newton S. Otis.—This gentleman, a poet of no mean ability and a frequent contributor to the columns of THE LIVING CHURCH died on Monday of last week in the 46th year of his age. He was a fervent communicant, and an attached parishioner of St. Mary's church, Clarkson Avenue. He leaves a widow and five children.

OHIO.

Toledo.—The Christmas festivities in Trinity, Grace, St. John's and Calvary gave the Sunday School scholars their usual treat. Many pupils also made presents to their teachers.

On Christmas, the new boy choir which had been drilling for a month, sang at service for the first time, and gave general satisfaction. The Rev. Dr. Atwill has been prevented from officiating December 30th and January 1st by sickness, but hopes soon to be out again.

One of the clergy received a barrel of flour from an anonymous friend.

The Church people have ordered a quantity of Annuals and Almanacs for 1884.

MINNESOTA.

Northfield.—In the first week in Advent, the Bishop of the diocese made his second visitation to All Saints' church, and administered the rite of Confirmation to eight persons, making nineteen persons confirmed during the year. The rector has administered the Sacrament of Baptism to about thirty adults and infants during the year.

The Christmas festival has been unusually pleasant. On Christmas morning there was the service and a sermon by the rector, followed by the Holy Communion. In the afternoon the rector performed a marriage ceremony at the church.

The children's Christmas festival was held on Holy Innocents' Day evening, and the church was literally packed with the Sunday School children, their teachers, parents and friends. The Christmas tree bore the pleasant fruits of loving thoughts for the happiness of the little ones of the Church, and the decorations were such as to keep in their minds the reason why every Christian child should love the blessed Christmas time. The rector was not forgotten in the distribution of gifts, but was made the recipient of an elegant pair of fur gloves from his parishioners, greatly to his surprise and pleasure. To use his own words, the gift was "gratefully appreciated."

The rector, the Rev. E. Jay Cooke, came here about a year and a half ago. He is a faithful laborer, and "gratitude and appreciation" are due him from his parishioners.

NORTH DAKOTA.

Fargo.—The Rev. B. F. Cooley, Dean of Convocation, and rector of Gethsemane church, would be thankful for any information, published or otherwise, from the clergy upon the management and work of guilds.

INDIANA.

Vincennes.—The new Bishop, the Rt. Rev. D. B. Knickerbacker, is rapidly getting acquainted with his clergy and people and the condition of his field of labor which is his part of the Master's vineyard.

The Bishop visited Vincennes on the fourth Sunday in Advent, and although the day was a most inclement one, large congregations greeted him both morning and evening. After morning service he baptized two infants, one being the son of the rector of the parish. In the afternoon he visited the Sunday School and charmed the children by his beautiful remarks on the seasons of the Church and their application in their teaching to children.

In the evening after Evening Prayer and sermon the Bishop confirmed a class of ten, by far the largest class that has as yet been presented to him; this is the second class in this parish within a year—the other class numbered nine.

On Wednesday morning, before bidding farewell for a season to the parish, the Bishop, accompanied by the rector, the Rev. William Morrill, visited the sick and aged and sorrowful who could not attend service, and gave them his fatherly blessing.

What a spirit of affection will such actions of interest cause to spring in the hearts of the Churchmen of Indiana.

La Fayette, St. John's church.—The Bishop of the diocese visited this parish, of which the Rev. W. M. Pettis is rector, on the Sunday after Christmas and spent several days with them. *The Home Journal* thus speaks of him: "On Monday evening Bishop Knickerbacker, the new bishop of Indiana of the Episcopal Church, held a reception in the parlors of the Lahr House, the object being to make the acquaintance of the members of the Church in La Fayette, and also of the members of the other churches and citizens generally. The invitation was general and the tasteful parlors of the Lahr were thronged from half past seven until eleven o'clock with the culture and good citizenship of the Star City. The Bishop deeply impressed those whom he met as a man of learning, good common sense and genial manners. He is slightly above medium height, well rounded without being portly, a broad, full forehead indicative of mental strength."

"The new bishop is counted among the best workers and organizers, and has already done much to revivify the Church in this diocese. He is in the full possession of the office executive ability that will thoroughly reorganize and build up the Church throughout the State."

PITTSBURGH.

Deaf-mute services.—The first service for deaf-mutes in Mercer county was held at St. John's church, Sharon, on Friday evening, December 28. One of the deaf-mutes present came nearly forty miles to enjoy the privilege of worshipping in a familiar language. Most of the rest were from outside of Sharon. Many of the regular congregation and others turned out so that the church was full, despite the cold weather and slippery streets. The rector, the Rev. H. G. Wood, read the evening service and address, both of which the Rev. A. W. Mann interpreted.

From Sharon the Rev. Mr. Mann went to Pittsburgh, and on the following Sunday, at 3 P. M., conducted a service for deaf-mutes only, at Trinity church. In the evening, at 7 o'clock, a combined service was held, the Rev. Mr. Maxwell reading and Mr. Mann interpreting. A large congregation turned out.

NEVADA.

Eureka.—There were most delightful and profitable services Christmas morning in St. James' church. There was a large congrega-

tion, a good number of communicants, and the singing was soul inspiring. The church decorations were tastefully arranged, and are pronounced never to have looked more beautiful. The members of the little church—in what is now spoken of as a dying mining camp—worked most faithfully, and the pastor for over six years was kindly remembered. During the past two or three years some of the most valuable members have left here to make their homes elsewhere. There are many left who, with hand and heart, work as zealously for the Church here, as are to be found anywhere. The few unfortunate lukewarm ones—which are not here alone—it is hoped will soon enroll themselves among the faithful. But oh, those backsliders! do they not make every priest's heart sad?

The Sunday School had a merry time on Thursday in Christmas week. The exercises were opened with a play—"The awful toothache"—given by a number of the older boys of the school; after which over a hundred scholars sat down to a sumptuous feast, spread for them by their interested teachers. There was plenty of fun: every tooth ached until satisfied with the good things—which were not hid from the bright eyes of the little ones—and both old and young enjoyed themselves. The joyful Christmas season will long be remembered by all, and there is reason to hope that the little Babe of Bethlehem has found his way into many hearts, and will be worshipped by many more as a Saviour.

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