

The Living Church.

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

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NEW YEAR'S HYMN.

BY WILLIAM AUGUSTUS WHITE.

Written at the suggestion of the Committee on the Hymnal, appointed by the Bishop of Pennsylvania, 1883.

O Thou whose days shall never end,
Creator, Father, Guide, and Friend,
Accept our prayers—our praises hear:
And bless us with the opening year.

As pilgrims mark the way they go,
We number our short days below;
But Thine eternal years unknown,
Are measured by Thyself alone.

Thy throne ere yet the worlds were made,
On everlasting base was laid;
Eternity, Thine own before,
Eternity forevermore!

To Thee, O God, our lives we give,
Since grace and mercy bid us live;
Nor fear to die—since death shall be
The gate of immortality.

As days and years their course fulfil,
O grant us strength to do Thy will;
Till all Thy saints in light appear,
To welcome an Eternal Year.

NEWS AND NOTES.

To all readers of this column the compiler extends the best wishes of this holy, happy Christmas-tide.

The Bishop of Ohio has been appointed by the House of Bishops, at the invitation of the Archbishop of Canterbury, to preach the anniversary sermon in St. Paul's cathedral, London, before the Venerable Society for the Propagation of the Gospel. A worthy occasion and a worthy representative.

M. HYACINTHE LOYSON will not need to pursue his begging tour in this country. The French government has issued a *decret d'autorisation* to the "Gallican Catholic Church" by which that somewhat insignificant body is granted State aid in the same proportion as the other established churches. In France the clergy of the Roman, Jewish and Protestant faiths are alike pensioners of the government. M. Loyson and his three assistants will henceforward have their due share of the loaves and fishes.

The importance of the visit of the Prince Imperial of Germany to the Bishop of Rome has probably been much exaggerated. It was natural that "Our Fritz," being in Rome, should pay a visit to the Prelate who is looked up to with veneration by a very large number of his future subjects, and who besides is personally well worthy of the greatest veneration and respect. The Prince of Wales, when in the Eternal City, always goes to the Vatican, and for that matter, so do Russian and Swedish and Turkish and even Persian royalties.

The Hohenlohe family seem destined to keep their names prominently before the world. It was one of their members, who having been nominated for the throne of Spain, indirectly brought about the war which resulted in the downfall of the French Empire and the unification of Germany. Now the brother of the ambitious princeling, a Cardinal Bishop, has caused much excitement by his open rupture with the Vatican, his resignation of his see, and his retirement to his own country, after an ostentatious visit to some of the old Catholic leaders.

The virtual secularization of the English Universities which has been brought about recently, has just received a signal illustration, by the nomination to the post of Examiner in Faith and Morals to the University of Oxford, of a dissenting minister. Now part of his duties will be to examine candidates as to their knowledge, of the thirty-nine articles, such knowledge being still, rather inconsistently, required of all matriculants. The appointment has given rise to wide spread dissatisfaction, and certainly it seems manifestly unfair.

It may not be a very dignified subject for comment, but the public would like to know how many sleeping-car beds are usually made out of a pound of hair. Many a one would be greatly relieved during the long watches of night-travel to hear this question settled. Then one would like to know how many years these attenuated mattresses are pressed by the uneasy bones of a long-suffering people, before they are shaken up and made over. The best use for these antique pads is for roofing. They are not thick enough for pavement, but for roofing they would beat corrugated iron, and they ought to be much cheaper.

The Luther celebrations have brought to light some curious statistics. The aggregate population of France, Italy, Spain and Portugal amounts to 90,000,000. Of these only 680,000 are Protestant. In France the proportion is largest, the Protestant population amounting to 630,000. In Spain the Protestant population is 30,000; in Belgium 15,000; in Italy, 14,000, while in Portugal the entire native Protestant population amounts only to 500. It is claimed that but for the decrees of Napoleon I., who endowed all religious bodies with a membership roll of 100,000, Protestantism would have been stronger in France. But that Protestantism has still some vitality in France is proved by the fact that some of her most prominent men belong to that side of the Christian

Church. Guizot was a Protestant. The Ferrys are Protestants. Haussman is a Protestant. Waddington is a Protestant. Senators Wallon, Hebrard, and Pressense are Protestants. One of MacMahon's cabinets contained three Protestant Ministers.

AMBITIOUS Englishmen will no longer be able to say like Nelson, "Westminster Abbey, or a Peerage." The latter they may get if they live, but the former is to be closed against their dead bodies. It has been officially announced that there is no more room for interments in the ancient abbey. It is said of the last two interments, those of Darwin and Spottiswoode, that the coffins were only a very few feet below the surface. For a long time there have been ghastly stories of the disturbance necessary to the finding of room for a new arrival. This has been the case, indeed, for a century and a half, or more. Chaucer's grave was molested to make way for Dryden's, Ben Johnson's bones fell out one by one into the grave prepared for Sir Robert Wilson, and came in sight again when a grave was dug for John Hunter. Addison lies upon the Duchess of Albermarle, and upon him James Craggs. Henceforward in all probability, the monuments to departed greatness will be erected in the Abbey, but the dust will be deposited elsewhere.

The memoirs of the Princess Alice of Great Britain, Grand Duchess of Hesse, give an interesting insight into the home life of royalty. Many of her letters are touchingly simple and devout. Read this one to the Queen:

My own sweet Mamma, you know I would give my life for you if I could only change what you have to bear. "Trust in God! In my life I ever steadfastly feel that this is my support and strength, and it increases as the days pass by; my thoughts into the future are bright, and this contributes to make the little trials and troubles of the present disappear before the warm rays of the light, which is our guide.

And yet there is a dark shadow on this beautiful life. She was permitted by weak-minded friends to form an intimate acquaintance with Strauss, and even allowed the great infidel to dedicate to her his life of Voltaire. Still she died the death of a fervent Christian. One of her last utterances was the following disavowal of philosophy "falsely so-called."

The whole construction of philosophical conclusions which I had formerly built up I now find to be based on nothing; nothing has remained, and what should we be in life if we had no faith and no conviction that there is a God who governs the world and each single one of us. I feel the necessity of prayer: I like to sing hymns with my children, and each has its favorite hymn.

We trust that the "Memoirs" will be republished in this country.

MORE TROUBLE IN MEXICO.

To the Editor of the Living Church:

It is the general impression that the Protestant Episcopal Church, sitting as a Board of Missions, in October last, laid the "Mexican Muddle" on the table, not because it felt itself incompetent to deal with the question, but in order to express its disapproval and condemnation of a complication for which it was in no way responsible. For nothing can be more evident than the fact that the Protestant Episcopal Church, in General Convention assembled, has never been asked, and of course has never given its consent to the adoption of a Church in Mexico, consecration for it of bishops, pecuniary support, etc.

And yet, notwithstanding all this, here comes the Foreign Committee of the Board of Managers of the Board of Missions with the assertion, in a printed sheet entitled "Our Church's Work in Mexico," lately circulated, that, "In view of the plain duty of the Church in Mexico" we ought to make "special contributions to sustain" the work there to the extent of \$1,457 per month, \$17,484 per annum! Who has made it "the plain duty of this Church" to give another penny for Mexico? Not the General Convention; not the representatives of the dioceses sitting as a Board of Missions. On the contrary, the conviction of the overwhelming majority of the representatives of this Church at the last General Convention was, that it is the duty of the members of this Church not to contribute to the work in Mexico until it becomes a Mission of this Church.

And now let us look at the items of this "plain duty" as set forth on the third page of the aforesaid sheet, dated "New York, November, 1883:"

"SCHEDULE OF APPROPRIATIONS FOR MISSIONARY WORK IN MEXICO."	
	Per month.
(1.) Church of San Francisco (including salaries) \$ 230.00	
(2.) Teacher of singing..... 20.00	
(3.) Four candidates for Holy Orders..... 60.00	
(4.) Mrs. Hooker's Orphanage..... 414.00	
(5.) Boys' Orphanage..... 230.00	
(6.) Diocese of the Valley of Mexico..... 200.00	
(7.) Mission at Nopala..... 145.00	
(8.) Collector..... 50.00	
(9.) Contingent fund at discretion of Bishop Riley..... 50.00	
(10.) Fiscal Agent of the Foreign Committee for disbursing the above sums..... 40.00	
Total.....	\$1,457.00

1. What is the work which we are asked to support in this schedule? The same thing on which, under various names, our people have been wasting so many thousands for years, minus that part of it which went off with the bishop-elect and several

other duly ordained presbyters, whom Dr. Wilson was allowed, with perfect impunity, to cast out solely because they could not work in harmony with him. Whosoever contributes to carry out this schedule, directly and indefinitely prolongs the existence of the same old "Mexican Muddle" which has brought the Protestant Episcopal Church into contempt in Mexico and has lowered it in the estimation of other Christian bodies in the United States.

2. The work which the Commissioners especially recommend, as per page 1 of the printed sheet now before me, (since their report has been withheld from the Church) is that "among the Indians outside of the city," and yet, out of \$1,457 appropriated in this schedule the sum of \$1,103 is for work in the city, leaving the poor Indians about one-fourth of the whole amount. It is the poor Indian everywhere.

3. Considerable might be said on every item of this schedule. But the writer will confine himself at present to a few of the points. He hopes that our Right Rev. Fathers, lately appointed by the House of Bishops, will give every item such a thorough investigation as if no previous report had been made thereon. He would also respectfully recommend that they look into the election of Bishops in the Mexican Branch, not excepting any. Item (1.) "Church of San Francisco (including salaries) \$230." This church has always been famous for including salaries, and other things which make it an undesirable centre for religious influence. Item (6.) "Diocese of the Valley of Mexico \$200." Why not also Diocese of Mexico and of Cuernavaca? Because Mexico is included in the Church of San Francisco, and Cuernavaca has been illegally wiped out, and the organization of the Mexican Church ruthlessly destroyed. There is no diocese of the Valley of Mexico; item (6.) is a myth, to say the least. Item (7.) "Mission at Nopala \$145." This is the vigorous and affluent so called "diocese of Hidalgo" which could raise \$500 per month for its six stations; why should it apply to the "Yankees" for this pittance? Item (8.) "Collector," of what? Not of the money called for in this schedule. This is probably an officer of the famous "Society for the Protection of Childhood." The writer well remembers that at a time when this Society was said to have pledged to the amount of \$80 per month, it employed three collectors at an aggregate salary of \$75.

But abandoning this unpleasant subject, which is only touched from a sense of duty, let the writer beg that the following question be carefully considered: Bringing items six and nine into the light of the unanimous action of the House of Bishops in October last, "requesting the resignation of his jurisdiction by the Bishop of the Valley of Mexico," does it not appear that every contribution for the carrying out of a schedule on which such items are found is an act of disrespect towards the entire Episcopate of the Protestant Episcopal Church?

The House of Bishops did also on October 23rd earnestly recommend to the Board of Missions that "mission work in Mexico be carried forward." This means, of course, a mission distinctively of our Church. Whosoever supports the schedule carries such backward. The fragments of the late Mexican Branch cannot be utilized for churchly purposes. So long as the schedule is supported, a mission of our Church in Mexico will continue an impossibility.

Dr. Riley has not resigned. According to very late advices from Mexico he exercises just as supreme control over the work there as he ever did.

The writer is amazed, and so must be every one who is really acquainted with the condition of things in Mexico, especially after what transpired at the last General Convention, and the confession of ignorance then made by very prominent persons, that the sheet now before him should have been printed and circulated with the endorsements which it bears upon its face.

C. ENRIQUE BUTLER.
Worthington, Ohio, December 22, 1883.

CANADIAN CHURCH AFFAIRS.

[SPECIAL CORRESPONDENCE.]

It is now proposed in several quarters to form a Church Army, with Dr. Wilson as General. There is no doubt a good deal in this. The doctor seems to be naturally cut out for evangelistic work, and might in this capacity render very valuable assistance to the Church. Whatever may have been his errors of judgment—and they no doubt have been serious enough—his zeal and sincerity are unquestioned, and should be utilized. As head of such an organization, shorn of all the extravagancies of the Salvation Army, and under episcopal supervision, he might do a noble work and inaugurate a new era in the history of the Canadian Church. Each diocese might possess a branch association which would soon become more than self-

supporting. In temperament and taste, Dr. Wilson seems eminently fitted for some such work, and it will be a pity if he does not get it to do.

The proposed sisterhood for Toronto, will, it is to be hoped, receive shortly a fresh impetus. The Rev. Mr. Ford is about to proceed to England to plead for it. Just prior to his departure, he held a meeting of its supporters in St. Luke's Church, where he delivered a farewell address. An early celebration of Holy Communion was held the following morning. It is understood that the bishop favors the project, and the great majority of the clergy and laity, including many Low Churchmen.

The Bishop of Toronto, intends to devote a good deal of attention to the proposed new Cathedral of St. Alban the Martyr, during the winter and hopes to accomplish something definite before the spring.

The Church is penetrating into new and "outlandish" regions in the diocese of Ontario, and is now about to occupy a post on the shores of Lake Nipissing. The Rev. Mr. Bliss, of Mattawa, on the Ottawa River, whose splendid achievements I have previously alluded to, is about to undertake—on the petition of resident Churchmen—the erection of a church at North Bay. Till very lately this district was almost a *terra incognita*, but it is now being traversed by the Canadian Pacific Railway, and will possibly become eventually a rich and well settled country.

The Bishop of Huron preached for the first time in his diocese last Sunday, to vast and overflowing congregations. His sermons were much admired and were eloquent and churchly in tone. His lordship has already got to work and held a confirmation this week in the western town of Chatham.

The Christian Marriage Law Defence Association has issued a circular asking for the assistance and co-operation of the Canadian clergy. One of its objects is the promotion of an agitation for the repeal of the Act legalizing the marriage with a deceased wife's sister. This association which was formed during the late session of the Provincial Synod, has its headquarters in Montreal and is under the presidency of the Metropolitan. Mr. L. H. Davidson, a prominent lawyer and chancellor of the diocese of Montreal, is secretary and treasurer.

St. Mathias' church, in Toronto, has just been re-opened after having been considerably enlarged and beautified. This church, which is the most "advanced" in the city is probably the most flourishing, and will, according to present indications, have to be again shortly enlarged to accommodate the rapidly increasing congregation. The Rev. Mr. Harrison, the rector, assisted by his curate, the Rev. Mr. Darling, is doing a noble work and has apparently a grand future before him.

A meeting of clergymen of all denominations, and of the Church was held last week in Toronto, for the purpose of urging upon the Dominion government the more rigid enforcement of the law relating to the desecration of the Lord's Day. Ven. Archdeacon Boddy presided. It was resolved to petition the proper authorities to form an act forbidding Sunday excursions, which it appears, are not at present illegal in Canada. As a whole the Canadians are remarkably scrupulous in their observance of the Lord's Day, and can only be compared to the Scotch in this respect, being according to my personal observation a great way ahead even of the English. In all our cities and towns an air of perfect rest pervades everything, and in the rural districts and small villages public opinion is almost fanatically extreme on the subject. It is quite a common occurrence for delinquents to be arrested and fined. This extreme is a good safe one, however, and it is to be hoped will never give way to an opposite one.

The celebrated case of Langtry vs Dumoulin, to which frequent reference has been previously made by me, came up again for a hearing a few days ago and was again adjourned for hearing to January 23d. The Toronto rectors many of whom are actually suffering for want of adequate support, will have the sympathy of all their brethren in this fresh deferring of their hopes.

At a meeting of the Corporation of Trinity College, Toronto, it was decided to grant the request for the affiliation of the Toronto Woman's Medical College. The new college chapel will contain twenty-five stained glass windows, illustrative of the life of our Lord and the twelve apostles, arranged in chronological order. It is expected that they will all be presented by friends. The chapel when completed will probably be one of the finest of its kind in the Dominion.

It is a fact well worth noticing that during the recent session of the Provincial Synod of Canada, there was a daily celebration of the Holy Communion in the Cathedral. Ontario, Dec. 24th, 1883.

MARYLAND CHURCH AFFAIRS.

[FROM OUR CORRESPONDENT.]

I think I remarked at the close of my last letter that there were indications of a cessation of the rather foolish periodical disturbances about "Ritualism," which have given our diocese an unhappy notoriety. Ritualism creates no more excitement than the "Sweet Bye and Bye" when a hand-organ stops at your door and regales you with that far-famed melody.

Several reasons may be assigned. Perhaps the President of our Standing Committee, himself an ex-ritualist, or something very like it, might say: "This is all very natural; people get used to things. It doesn't prove that ritualism is a good thing. Don't you know what Pope (not the Pope) says of vice itself?"

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The clergy and laity of Maryland are certainly not "embracing" ritualism, but I can assure you they are getting dreadfully tired of Dr. Lewin's policy of persecution.

Moreover there has been a change in the personnel of the diocese. Mr. Montgomery Blair (God rest his soul! I say, and I hope Mr. B. will forgive this "prayer for the dead") is now in paradise, wondering perhaps that he can associate there so amicably with many whose "damnable heresies" disturbed his peace on this planet. The Rev. Dr. Randolph, the Rev. Mr. Peterkin, of the Henry Johns Memorial church, Baltimore, have both retired to the earthly paradise of Virginia. There, we know, the lilies blush and the roses turn pale when the episcopal robes sweep by, and as for the poor ritualist, when his foot touches Virginia soil the fetters of his vestments at once drop off and he stands bare and cold in his protestant simplicity.

Another reason may be found in that old saying of Artemas Ward, "there is so much human nature in man." Now one of these irrepressible traits is a dislike of dictation, both the reality and the semblance of it. People love to have their own way, or at least to imagine that they have it. Good Dr. Lewin is rather too fond of telling everybody what they ought to do, and is thought to be somewhat overbearing. At last the Standing Committee itself has kicked against the goads. Of course he is seeking our interest, and it may be that he knows what is good for us better than we do ourselves, but I fear the diocese is not as grateful to him as it ought to be. He is a divine of vast activity; and by no means confines himself to his little parish of Upper Marlboro. What St. Paul found a burden, "the care of all the churches," is to Dr. Lewin a recreation, and he does not strenuously object to holding as many offices in his single person, as the convention chooses to bestow. While the bishop lived, Dr. Lewin was thought to have a preponderating influence as his counsellor. But Dr. Lewin plus the bishop, who was universally respected and beloved, is one thing; the same gentleman minus the bishop is found to be quite another part of speech. Juvenal tells us of an imperious wife, who, when her husband pleaded for a little delay in the execution of an innocent slave, cried out, *Hoc volo, sic jubeo, sit pro ratione voluntas*. "This is my wish; thus I give orders, and if you want a reason, let my will be sufficient." And so of late years, if a candidate for orders, suspected of ritualism was to be recapitulated, all that was necessary was for Dr. Lewin to call out "Off with his head! so much for Mr. Bishop" and the Standing Committee (that is a majority of it) replied, "My lord, to hear is to obey."

But there are indications of a change. The Standing Committee at present consists of Dr. Lewin, President; Rev. Drs. Leeds, Stryker, Chew, Elliott, Hutton, and W. W. Williams. Dr. Hutton is one of our oldest and best presbyters, and Dr. Williams is the popular rector of Christ church, Baltimore. The latter gentleman has lived long in New York, and there is nothing like residence in cities like New York and Chicago for broadening a man's views in a good sense. He has seen so many ghosts that he is not afraid of them, and he is not alarmed by a white or even a red stole, though he does not prefer to wear anything of the kind. In a committee of seven, four of course is a majority. It is believed that there are now four, some think five, and some go so far as to say six (and this is your correspondent's opinion) of our present Standing Committee who will not consent to meet merely for the purpose of voting as Dr. Lewin dictates. They will act as men, and do what they personally believe to be for the good of the Church and the diocese.

But more than this. I can tell you something of the old Standing Committee which goes to show that Dr. Lewin himself had some months ago discovered that his policy was failing.

About a year and a half since, if my memory is correct, when excitement ran high about the treatment which the Standing Committee of Maryland had extended to an excellent colored candidate, Mr. (now the Rev.) H. C. Bishop, THE LIVING CHURCH called attention to the quite novel interpretation which our Standing Committee had put upon the language of the Canons. They refused to consent to Mr. Bishop's ordination as we were told, not on account of his race, (for that was in his favor); not because of his character (for it was beyond reproach), not because of imperfect intellectual attainments (for these were above the average of white candidates), and finally not because of his theological views (for the committee did not know much about them, and what they did know was favorable to him). Mr. Bishop was rejected simply because a majority of the Standing Committee could not conscientiously sign that part of his papers which declared that he had laid before them "satisfactory" testimonials. And why not satisfactory in the case of a candidate admitted to be so good? Because they were signed by ritualists, or by clergymen supposed to be such! The personal testimonial was signed by Prof. Thomas Richey and the Rev. Dr. Hodges, and the other certificate by the rector and vestry of Mt. Calvary church. "Gentlemen," said Dr. Lewin, no doubt with tears in his eyes, "this is a sad case. Of course we should all be only too glad to pass this excellent candidate if the canons allowed it. But, gentlemen, as a canonist, I must point to a difficulty which you probably never heard of for it is a very recent discovery, perhaps I ought to say invention. Can we conscientiously say that Mr. Bishop has laid before us satisfactory testimonials that he is attached to the doctrine, etc., of the P. E. Church? Just think for a moment! One of these documents is signed by Prof. Richey—a divine entrusted by the whole Church with the duty of teaching and training her theological students in the General Seminary. Are you not morally certain that you would dissent from some of Prof. Richey's theological opinions? How on earth then can you take his testimony? A few years ago, I confess, I agreed myself very largely with the views that Prof. Richey is said to hold, but now it seems to me that his name of itself makes any testimonial to which it is appended not satisfactory.

"And there is another consideration, gentlemen, which I hardly like to mention too plainly, but which must not be wholly left out of sight. Our majority in the convention is very precarious. Every vote tells, and by making proper use of this blessed word 'satisfactory' we can keep out of our diocese every one who is not likely to vote with our party. *Hoc volo, sic jubeo.*"

By some such powerful argumentation, so far as we can learn these cabinet secrets, the result was reached. But the end was not yet. This objection as we all know, was generally laughed at, and the opposition came to nought. The Bishop of Albany ordained Mr. Bishop, the Bishop of Maine, Mr. Martin, and the first official act of Bishop Henry Potter of New York, was to ordain Mr. Webb our last rejected candidate. Dr. Lewin's committee thus check-mated chess-players will pardon me if I say *fools-mate!* under the very canons they had invoked, then quietly abandoned their ground, as I shall proceed to show.

At our last Convention when the annual report of the Standing Committee was read, it appeared that four candidates were recommended for deacons' orders. Now it happened that one of these young gentlemen was unable, owing to a peculiar combination of circumstances, to get the personal testimonial for the required time from any presbyter except the Rev. C. B. Perry of Mt. Calvary. Consistency of course demanded that this gentleman should be rejected, and this was expected. Mr. Perry is not less ritualistic now than he was two years ago and his signature ought to make a testimonial just as satisfactory as ever. Great was the surprise of the few who were behind the scenes to hear the entire list, including the unsatisfactory man, read out as passed, just the same as if it had been a report of the Standing Committee of New York or of Chicago, where I believe this troublesome nonsense never occurs. And this shifting back into the old track was so gently and smoothly done that the Convention did not even perceive it! The train moved quietly on, and the passengers changed cars without even knowing it! I am no advocate of ritualism let me say, nor is the rector of the church which I attend. Perhaps I like it less than THE LIVING CHURCH does, but I advocate as you do, toleration of all whom the Prayer Book tolerates, and if Keble, Pusey, and Liddon were rectors in Baltimore, so far from joining in any outcry or alarm, I should rejoice and welcome them to the diocese, and frequently go to hear them.

A Clerical Association which meets every Monday in Baltimore, has been formed, with Dr. J. E. Grammer as President. Churchmen of all schools have joined it and it promises to be a success. I will write to you of it very soon.

In another letter I may have something to say of the eight days mission, which was very well managed. All kinds of Churchmen and churches took part—another proof of harmony and that a better understanding of men and things is now prevailing, as compared with four years ago. May nothing be done on any side to disturb it!

Baltimore, December 22.

OUR CHURCH.*

BY THE BISHOP OF MINNESOTA.

No branch of Christ's Church has such a field committed to her care. A continent everywhere overflowing with the bounty of God; peopled by a new race fused out of the stocks of the Old World. I believe God has committed this trust to the Anglo-Saxon Church because the Anglo-Saxon race represents the truths which are necessary to protect and elevate men. First, that government is a delegated trust from God, who alone has the right to govern; second, the sanctity of the individual who has been endowed by his Creator with the right of liberty and the pursuit of happiness. I see a higher mission in the Anglo-Saxon Church which carries in her hand an open Bible and an Apostolic Creed, which asks as a condition of Christian fellowship, faith in the Incarnate Saviour, and which recognizes brotherhood of all who by Baptism have been made "members of Christ, children of God and inheritors of the Kingdom of Heaven." I believe that God designs her to lead on in the work which is to be done in the eventide of the world. None can do more to lead sin-sick wandering souls to Jesus Christ; none can do as much to reunite Christendom.

Our prosperity is our danger. The Church is no longer despised. She has attracted to her fold many who are foremost in wealth, in culture and in social position. Few of her children are home-borne sons. They have come from widely separated folds. Thousands who attend upon her services know little, and care less for her Divine character. They admire the beauty of her ritual; they love the order of her services; they enjoy the rest of a haven from the strife of tongues. They have not imbibed her missionary spirit, or grasped the truth of her Catholic history, or learned her Apostolic Faith.

This is an age of unbelief. Men are impatient of a definite faith. Religion is to them an opinion—all certainty is lost. To thousands God is a name, Jesus Christ is a myth, the Bible a tradition and Heaven and Hell fables. There is but one remedy. It is in the Person of Jesus Christ. Sin and death are not the inventions of a Priest. They are the facts of every human life. The only answer which unbelief gives to these questions is that which would thrust a witness out of every court in Christendom: "I do not know." The Gospel of Jesus Christ is the revelation of a Person. It offers a real hand to grasp, a Saviour to pity and a God to save. Jesus Christ is the only Being in this world's history who has cured sin, conquered death and brought life and immortality to light. His words upon any other lips would be the ravings of a madman. Place them on the lips of the greatest man who has lived on earth and you would turn from them with disgust.

"I, Socrates, and the God you worship are one." "I, Socrates, am the bread which came down from Heaven; the bread which I will give is my flesh, which I will give for the life of the world." "I, Socrates, am the Resurrection and the life—whosoever believeth in me shall never die." "I, I, Socrates, be lifted up I will draw all men unto me." And yet these words, when spoken by the Lord Jesus, are the very words which have always and everywhere satisfied hungering souls. They are the words which have led unnumbered millions out of darkness and doubt and despair to the life and light and liberty of sons of God. These are no days for platitudes or half truths. The Church must in the spirit and power of Her Divine Master tell these men who sin and suffer, of a present-living Almighty Saviour. The key-note of the Catholic Church will always be the words of our Lord in the synagogue at Nazareth: "The spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, and to set at liberty them that are bruised." The Church perplexes none by theories. She preaches the fact of an Atonement, but has no philosophy about an Atonement. She does not explain what God has not explained. She receives men into the Kingdom of God and celebrates the Blessed Sacraments as they were administered for one thousand years after our Blessed Lord ascended into Heaven. To her the path of duty lies straight on for obedient feet. The answer to every question is: "Thus saith the Lord."

OUR OCCASIONAL SERVICES.

Under the above head a "West Indian Parson" gives, in an English contemporary, some amusing instances of the ignorance of the poorer classes in regard to the Church services:

"On one occasion one 'John Thomas,' was married to 'Sally Ann,' and all went well till he was called by name, at which he answered sharply, 'Yes, sir!' I said 'John Thomas!' He said again, 'Yes, sir!' I said, 'Wait—say after me.' He answered, 'Yes, sir!' 'Say I, John Thomas,' I again said. Then he replied, 'I am John Thomas!' I said, 'No! Say, I, John Thomas.' At this stage, the bride anxious to help him on, said to the man, 'Oh! say what the minister tells you;' at which he replied very mildly, 'Yes, mam.' Then the poor fellow seemed to understand a little better, and the service

*From a sermon preached at the consecration of the Rt. Rev. D. B. Knickerbocker, D. D., Bishop of Indiana, in St. Mar's church, Philadelphia, on Sunday, October 14, 1883.

was proceeded with, till the bridal party had to advance to the altar. The woman got up from the kneeling position, but the man, not understanding what was to be done with him next, was unwilling to move till I heard from the woman some words like these, "You ain't coming!" "Come!"

At another time, all went well till the ring was wanted. The man fumbled for it in the vest pocket, and mumbled, "I told Catherine to put it in *this* pocket!" "I wonder where Catherine put the ring?" "Catherine, where's the ring?" I recommended the poor fellow to search the other pocket, and there the missing ring was found.

The most difficult parts of the service for the people to repeat are these: "To have and to hold," and "I thee endow." Many of them say, "To have and behold!" "I thee and now;" or "I thee and thou;" and you can sometimes hear the bride saying for "and to obey," "and go gay," or "and hurrah!" The Baptismal service, too, is not understood by many of our people. The question about "renouncing the devil," &c., being often answered by "All this I steadfastly believe," and "I demand therefore," often given as a response to what went before; and Reception of Children privately baptized, is often spoken of as "crossing," or "christening." We want shorter and simpler services, and we trust that this will be one point well considered by our Fathers-in-God met together in Synod this month in our island (Jamaica), and recommendations adopted for something more suitable for our poorer people, who, on the whole, mean well, but know little."

CHRISTMAS IN LITERATURE.

BY FRANCES A. COXANE.

Were statistics available it would be interesting to see how much we owe, that is most charming in song and story to the inspiration of Christmas. There was a time not many years since, when we anticipated a new story of Dickens with other holiday pleasures. Now the devoted admirers of the great Christmas writer read the old sketches for consolation. There are classic hymns, carols in many languages, narratives distinct with the good cheer of the time; in which all the actors are left at the height of bliss, for the popular demand that a story end well is more exacting in this kind of literature than any other. The favorite climax of these delineations embody the reconciliation of those long estranged, the return of the lost, or the sudden awakening of dormant emotions of generosity, in those who have been leading lives of selfishness and luxury, by which a great transformation is wrought that redeems their future lives.

These stories are so charming that we cannot help wishing they were true; perhaps some of them are, for if anything could soften feelings of enmity or arouse the higher attributes of one's nature it ought to be the world's great festival—the natal day of the Church's Founder.

There seems to be magnetism in the very air. The people in the streets look happy with anticipations of the mysterious pleasures projected for the loved ones at home. Then it is a blessed time for those who provide for the poor and outcast—those who "think of the homes whose Christmas guests are only want and care." The day has comfort in store for the inmates of prisons, asylums and all the charitable institutions of the land; few people are so wretched as to miss all share in the Christmas benediction.

One of the most weird and charming contributions to Christmas literature is furnished by W. D. O'Connor, author of "The Ghost." A supernatural element is interwoven in the narrative, still its earnest purpose is apparent—an appeal to the rich and prosperous to help those less fortunate than themselves.

The story involves a sad element in the history of a man who had exceptional talent, but not the gift for making it available. He cherished dreams of doing grand work for the elevation of humanity, but poverty and misfortune baffled him, and he died early leaving as a sort of legacy to a friend the obligation to undertake the task in which he had failed. The bequest is embodied in a farewell letter, written on his death-bed, with some incoherence due to the partial delirium of fever. It naturally contains railing against established forms and customs and is tinged with a dismal view of the condition of the human race, nevertheless it is a powerful appeal for the unfortunate.

The hero of the story is a physician, to whom the letter was written; he has disregarded its injunctions and the missive has lain unheeded through the passing years, but on this night—Christmas eve—the doctor is restless, his conscience ill at ease. This sentence recurs to him upbraiding him for neglected duty. "I charge you in the Name of the Saviour to be true and tender to mankind." But he ignores the accusing words, and harshly denies the petition of a tenant who comes to beg a little leniency—meantime the ghost is pictured as standing in a corner of the room regarding his friend with dim reproachful eyes. Afterwards the physician rushes into the street, and walks for miles with the idea that some one is pursuing him, and he summons his scientific requirements to dispel the illusion. This flight brings him to the dwelling of the poor woman whom he has treated so unmercifully, and there his better nature asserts itself and he enters the house to repair the wrong and overwhelm the sufferer with benefits. The grand transformation in his new character is achieved and he goes

out into the night again with a great burden lifted from his conscience, free from the haunting presence of the ghost.

After reaching home he asks his little daughter to read to him the closing lines of this letter which seem to have wrought the great change in his life, for he says: "In the spirit of this let me strive to live. Let it be to me the lesson of the day. Let it also be the lesson of my life." Then the girl's sweet voice is heard repeating these words: "Farewell, farewell, but, oh! take my counsel into memory on Christmas day and forever. Once again the ancient prophecy of peace and good will shines on a world of wars, and wrongs, and woes. Its soft rays shine into the darkness of a land wherein swarm slaves, poor laborers, social pariahs, weeping women, homeless exiles, hunted fugitives, despised aliens, drunkards, convicts, wicked children, and Magdalens unredeemed. These are but the ghastliest figures in the sad army of humanity, which advances by a dreadful road to the golden age of the poets' dream. These are your sisters and your brothers, love them all, beware of wronging one of them by word or deed. O friend! strong in wealth to do much good, take my last counsel, in the Name of the Saviour I charge you to be true and tender to mankind."

A FULFILMENT OF PROPHECY

BY THE LATE REV. DR. EWELL.

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together to beautify the place of My sanctuary, and I will make the place of My feet glorious. Isaiah lx. 13.

How many of those were there, whose fingers were busy in twining the wreaths and hanging these garlands that realized as they were seated in unarranged harmony, bending over their fragrant tasks, heedless of the stains of aromatic balsams, linked together with the mystic Christmas bond of low-spoken plannings and joyous quiet intercourse of thought, one or another perchance silent for a moment amid the general converse as an idea of the Child God stole over the soul, too holy and hushed for utterance, or a memory of His Virgin Mother ever blessed, led the mind a musing; how many, I say, were there of all these wreathers and binders of garlands who realized that at that time they were quietly and gaily out-weaving with busy fingers a literal fulfilment of ancient prophecy?

And they who wandered o'er yonder hillside to load their laboring wains with the branches, had they a thought as they marked with their finger this tree and that, that they should come together to beautify the place of God's sanctuary, that the earth on which they stood and the sunshine and breezes that bathed their brow, and the rains of many a winter, in slowly and subtly constructing the graceful forms and penciling their green tracery, had risen up together and worked with man unto a literal fulfilment of ancient prophecy.

Did they who conceived the plans of these decorations, did they who cut the twigs and bunched and tied them, remember that memorable address to the Church uttered by the rapt Isaiah, upon which the dust of two thousand six hundred years is resting: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together to beautify the place of My sanctuary."

Brethren, we cannot help fulfilling prophecy to its minutest letter. The world goes on satisfying its tastes, acting in accordance with its interests, and lo! unconsciously it hath wrought daily miracles.—From an unpublished sermon.

A CONTRAST.

An extraordinary scene presented itself one night last October, in the city of New York, a scene which would be possible in no other country than our own. It was the opening of a magnificent place of amusement, built expressly for the accommodation of the millionaires of that city. The stockholders were, almost without exception, men of enormous fortune, and men who had made their fortunes by their own efforts. On the opening night they filled the boxes. The dresses of the women were of imperial splendor. The diamonds surpassed those in the regalia of many European dynasties. Over six hundred millions of dollars, it was estimated, were represented in one tier. None of the men who had amassed these fabulous riches had any ancestry to boast of, in fact their pride was that they had carved out their own fortunes by shrewdness and energy. It was a superb success. In no other country are the chances for such unlimited triumph open to shrewdness and energy; and in no other country would the possession of huge wealth be able to constitute a distinctive society apart from any consideration of education or birth.

On the same night, in the neighboring city of Philadelphia, was assembled a great council of ministers of one of the Christian churches. There were men of every age; white men, negroes and Indians. They came from all quarters of this country, from Alaska to Mexico, from China, Japan and Africa. Many of them with the refined faces of scholars and gentlemen bore marks of extreme poverty. They were ill-fed and scantily clothed. These were the missionaries who traversed the wilder parts of the country, and supported their wives and children on less than the wages of a day-laborer. Their yearly income would not have bought one of the fans which finished the dress of the money-queens in the New York opera-

house. To this council there entered a man bent with age, from one of the Southern States, who for more than half a century had gone up and down its waste places, in want and sickness, preaching the gospel of Christ to the poor. He was known as one of those holy and humble men of heart, for whom we are bidden to thank God that they are among us. The whole assembly rose and stood while he bade them farewell. "I shall never be present at another General Convention," he said; "I was one of the council of 1823. Of all the members of that council, clergymen, bishops and laymen, there is but one man living, and I am he. The others are all dead. Since that council met we have carried the message of Christ into every hill and valley of the Union. We have had hardships to bear, poverty, want and discouragement. But brethren, ours has been a great success—a great success! Farewell." Then, while the majestic music of the opera was sounding for the successful speculators, these other men, red, black, and white, sang a hymn together; rejoicing that they could yet go on with their lives of work and deprivation and self-sacrifice, and achieve the great success of lifting human souls nearer to God.—*Youth's Companion.*

THE HOUSEHOLD.

Two Japanese fans joined together at the edges with narrow satin ribbon, make a pretty wall pocket for a small parlor or bedroom.

TO WIPE the dust from papered walls take a clean, soft piece of flannel. Of course, it must not be damp, but the dry flannel will remove the dust.

PRETTY table-covers and covers for shelves and lambrequins, also, are made of the new shades of flannel, which come in double widths. For some uses it is even preferable to felt, and is found to be very serviceable.

HALL WAYS may be made cheerful and pretty by the aid of corner brackets or side shelves. With pretty drapery and ornaments, plants or bric-a-brac, these would do away with the dreary, gloomy aspect of many of our modern halls.

HANDSOME stockings which are of "many colors" like Joseph's coat, may be dried without streaks or stains if you take the trouble to have pieces of board cut out the exact shape and size of the stockings; thin board will do. On these draw the damp stockings and set them behind the stove to dry.

HOME decorators are achieving great things by the aid of common pottery paint, which, applied to white wood, gives it an ebonized appearance. Carved figures and bracket supports can be bought very cheap in common wood, and with their aid mantels and cabinets can be made at home, which will prove highly decorative.

LIGHT and cheer are almost as conducive to health as is pure air. We should bear in mind that light is one of the most important elements in the preservation of life, both animal and vegetable, and the attempt to exclude it from our rooms or avoid its healing influence, from foolish scruples or more foolish fashion, is unwise in the extreme.

A PRETTY way to finish the ends of crash spreads or tidies is to fringe them to the depth of several inches, fasten the threads where you stop fringing with small and even stitches, overcasting the edge; use the colored silk or cotton that is the principal color in the other ornamentation. To make the process of fringing easy, first draw out one thread where you wish to make the place to stop, then slash the edge, and with a stiff needle or large pin you can draw the threads out rapidly and easily.

A HANDSOME square spread for a table is made precisely as if it were one block of a crazy quilt. To make it and have the parts all join in together and harmonize as they should, take the lining of cotton and cut it the exact size of the spread, and begin to put the work on at one corner. This is tastefully finished by putting a band of velvet around the edge and trimming that with lace or fringe, or of tassels put on at an equal distance from each other.

AN exchange tells us that doors should be discarded from the interior of houses, except for bed-rooms or other private apartments. All reception rooms, dining and drawing-rooms, libraries, picture galleries, etc., should have their entrances graced by portieres, though in some cases a door might be used in addition to the curtains. Portieres cut off all draughts much more effectually than doors. But it is some trouble to keep them free from dust. The beauty of a portiere consists in its suitability to the furniture, carpets and other decorations of the apartment it is to adorn, and it must not be imagined that the most fashionable is the most effective in all cases.

ALL people have not learned the art of leaving a place in an appropriate manner. When you are ready to depart, do so at once, gracefully and politely, and with no dallying. Some people have such a tiresome habit. They will rise and stand about the room in various attitudes, keeping their host standing, and then, by an effort, succeed in getting as far as the hall, when a new thought strikes them. They then brighten up visibly, and stand for some minutes longer, saying nothing of importance, but keeping everybody in a restless, nervous state. * * * There is no need of being offensively abrupt, but when you are ready to go, "stand not upon the order of your going, but go at once."

CARE for the extremely small concerns of the household marks the difference between the truly excellent housekeeper and the poor one; and while I have no patience with those people who hold the opinion that the prosperity of the family depends exclusively upon the wife's economy, still there is a side of truth in it, and all women would do well to consider it. A good many pence if not pounds are saved in the course of a year if the clothes-line is brought in and kept dry, instead of being allowed to remain out in all kinds of weather. If you have a strip of board, with a notch in each end to wind the rope, it will be a convenience. Another careful practice is to have a basket or bag to keep the clothes-pins in, and a place for the basket or bag. Still another is to see that the wall paper is not spoiled by water being allowed to spatter it. The light-colored oil-cloth made to cover wash-stands is useful, also, to tack up back of the sink and behind the water-tank on the range.

KATEY'S CHRISTMAS—A TRUE STORY.

BY CALLIE L. BONNEY.

At earth's portal Christmas calling,
While the snowflakes softly falling,
Seemed almost to say—
All earth's darkness we would cover,
As near the angels hover
On this Christmas Day.

Streets were filled with happy people,
While the joy-bells from the steeple
Rang their sweet refrain:
"Come ye weary, heavy laden,"
Tired and joyous maiden,
Christ has come again.

And, amid these people thronging,
Filled with wistful, woe-rung longing,
Stood a little girl that day,
At a window where Kris Kringle
Seemed all fairy land to mingle,
In such beautiful array.

An old gentleman came slowly,
From the Christmas service holy,
Full of kindly thoughts intent,
Saw the little one's sad dreaming,
O'er the wondrous fairy seeming,
Eyes on hidden treasures bent.

As he paused, the poor child hearing,
Came in kind tones, bright and cheering,
"What you doing, Katey, there?"
"Only looking at the Christmas,
Such a lovely, lovely Christmas,
And—would anybody care?"

"Poor little wail, so cold and homeless,"
Spoke the listener then with kindness,
"Would you like some nice things too?"
"Come," the wee one's brown hand taking,
And old Santa Claus o'er-taking,
"You shall have a Christmas, too!"

So the little one forsaken,
Seemed almost to Heaven taken,
Uttered not a single word:
As they went, and feet and clothed her,
Wrapt in speechless, childish wonder,
At the kindness seen and heard.

Till were given in generous measure,
Varied gifts from toy-land treasure,
Doll, and books, and mittens red;
Then, sweet, tearful eyes were lifted,
By the little one so gifted,
"Is you Doll?" she softly said.

And I heard an angel calling,
Answer sweet as music falling
O'er the Jasper Sea:
Thus saith Bethlehem's King most holy,
"As unto the least so lowly,
"Ye have done it unto Me."

KARL KLESMER'S CHRISTMAS.

BY CAROLINE E. LITTLE.

In the little village of Kehl, situated on the Rhine and connected with Strasburg by the great bridge, lived Herr Klesmer and his family. They were not in the depths of poverty, nor yet did they belong to the middle class, but by the close economy of the prudent Frau Klesmer, her husband's weekly wages kept them moderately comfortable. They lived in the upper part of a large old house four stories high, with a peaked roof of such size as to contain three attics, one above the other. These rooms they hired for a small sum, and they were cozy and comfortable save the upper one, which was too hot in summer and too cold in winter.

Some weeks before Christmas Karl Klesmer, a chubby faced boy of ten or twelve, set his wits to work to try and earn some money to buy little gifts for his parents and Gretchen who was a frail child of six years. Karl was too young to work very much, and most of his time was spent in school, for this was to be his last year there. After school hours he was however at liberty to try and earn something.

In Germany, during Advent, small boys are often seen going from house to house, singing carols and displaying an image or a picture of the Madonna and Child. Karl had often seen them stop at the doors of the rich people, and he wished he could earn some money in that way. So this year his mother, who had quite an ear for music, taught him a beautiful carol, which they had heard the choir boys sing in church. It began:

"Stille nacht, heilige nacht!
Alles schlaf, ein sanft wach!"

On Monday, two weeks before Christmas, Karl was to start for his first attempt at street singing. He was up bright and early, but instead of the sunlight he expected to see, the sky was dark and grey, and by afternoon a driving snow storm had set in. His mother said that it would be useless to go, and that even could any one hear his song above the howling wind, no one would wish to come to the door to give him even a *sohl*. Poor Karl! it was a bitter disappointment to be obliged to wait till another day, and he sat down moodily by the window. The high peaked roofs of the houses opposite were covered with snow, and there were but few passers by. In the main part of the house below where Karl lived was a well-to-do widow with three daughters, who, although above the Klesmers in rank, were very kind to them. As Karl sat gloomily drumming on the window pane, a knock at the door brought him from his seat, and there stood the servant of the widow, who said that if master Karl would go out and do an important errand for her mistress he would receive good pay, for it was too stormy for them to venture out.

Frau Klesmer consented to his going, and he hurried on his winter coat which was not really warm, being made of an outgrown and faded one of his father's. His errand was soon accomplished, and to his great surprise the kind widow gave him a *mark*, for said she you may want some pennies for Christmas. O, thought Karl, how glad I am that I did not go against mother's will. His mother shared in Karl's enthusiasm over the generous gift, and gave him a little box to keep it in.

When the father came home that night he had a troubled expression on his face, and told them in sad tones that his wages had been cut down, and he added with a sigh, "we can do nothing

whatever for our Christmas this year, it will be all I can do to get through the winter."

More than ever did Karl feel that he must earn some money or little Gretchen would not have a merry Christmas. The next day dawned bright and clear, and as soon as school was out Karl started for the long talked of walk. He bore in his arms a plaster image of the Madonna and Child. After some minutes' walk he came to a street where there were several fine houses, so he sang his carol before the first two houses, but no notice was taken of him. Not discouraged he stopped before the third house, and before he had finished the first stanza a servant appeared at the door and said her mistress would like to see him. Not a little frightened he complied with the request, and was ushered into a large parlor, where sat a motherly old lady in a snowy cap, and a kerchief over a black satin gown. She was not the only occupant of the room, for near the window in a chair on wheels sat a frail cripple boy of about sixteen years of age. "My grandson," said the lady, "always wants to see the little boys who sing, and none have been on this street this year."

Karl was asked many questions about himself and family. He told them of the death of his younger brother, and of Gretchen's delicate health, and of his intention to try and earn something to help along. When he had finished his story the crippled boy gave him a piece of money and told him to come on Christmas morning and he would have something for him. There was no happier boy than Karl as he went down the steps from the great house. No further notice was taken of him in that block, and he turned down a narrow by-way that brought him out by a large and elegant house; here, thought Karl, I shall get some money certainly, and he stepped upon the massive stone porch and sang his clear voice ringing out distinctly. Not long did he wait before the door was opened, and an angry looking man appeared: "Away, you beggar! I have been bothered enough by the choir boys persisting in frequenting my house, and I won't have it—away with you this minute!" he cried. Karl beat a hasty retreat, and as the darkness was beginning to fall he hurried home. He related to his mother all that had happened to him, and of the great kindness of the cripple.

It would take too long to tell of the many houses where Karl sang during the next week; at some he was offered a few sou, or a piece of pie or an apple; and I am sorry to say that at others the people were hard hearted enough to order him off the steps. The whole plan of Karl's earning money for Christmas had been kept a profound secret from the father and Gretchen. Two days before Christmas Karl and his mother counted over his money, which seemed a little fortune to him, although it only amounted to eleven marks (\$2.50). "Mother," said Karl, if you would let me go over the long bridge to Strasburg, I could buy the things much cheaper." But she said she could not think of it, for he would surely lose his way. A tap at the door made Karl gather up his money and slip it into his box, and hurry to the door. It was the servant from the lower apartments who had knocked, and she said her mistress was about to drive over to the city, and if Karl and Gretchen would like to sit on the box with the driver they might go. Frau Klesmer hesitated—"You have nothing to wear," said she, "and I am afraid the kind Frau would be ashamed of you, and I also fear that Gretchen might take cold." "I think," said the serving maid, "that my mistress would feel very sorry if they did not go, and as there will be a vacant seat coming home, the little girl might sit inside." So the patient mother consented, and over Gretchen's faded grey sack she put her own thick but homely shawl, tying the long ends behind, so that the child looked like a little old woman. The children had never been to Strasburg in a carriage, and it seemed very strange to them to roll over the great bridge, and through the park called Rupert's Meadow, and in through the Fisherman's Gate to the great thoroughfares which were lined with shops, the windows filled with toys and greens. Here the carriage stopped, and going into one of the stores with her daughters, the widow told Karl that if he wished he might go into any of the adjoining shops. Leaving Gretchen with the driver he hurried into one where he was fairly bewildered by the profusion of toys. Finally he settled on a good sized Noah's ark, filled with animals of all kinds. He longed to buy a sled on which he could draw his little sister, but the price was beyond his means, and he left the shop and crossed into one where were displayed shawls and hoods. For his mother he selected a warm quilted bonnet with a cape attached; and for Gretchen he chose a red worsted hood with tassels, which took his fancy. He saw mittens of various sizes, and finding them within his means he purchased four pairs, one of which he thought would answer as a Christmas present for himself. He had but a little change left, and as the ladies had not

returned to the carriage, he stepped to a little booth and bought an orange and a sou's worth of candy. "I did hope," said he to himself, "to have had enough to buy a chicken, but we must get along with our black bread and cheese, and I must save a little for our Christmas bough." For what German family could feel that it was Christmas without some kind of a tree!

And now as they were all in the carriage they drove on past the Cathedral which held the wonderful clock, to a great house where one of the daughters was left. As that made more room inside, Gretchen was allowed to ride home in the closed carriage.

O! how much they had to tell when they were again with their dear mother; she really feared they would not get to sleep that night. The next day Karl bought a large evergreen bough, which, with his mother's help, he nailed into a wooden pail, the homely surface of which he hid by some greens. Then after Gretchen was asleep and before the father had returned, the little gifts were fastened on; he still keeping the hood and mittens for his mother wrapped in a paper, so she might not see them. After Karl went to bed she tied on the tree a cloth cap she had made for him, and a pair of stockings she had knit for Gretchen.

Early Christmas morning Karl and his mother moved the little tree into the centre of the floor, and when the father and Gretchen came in they were taken completely by surprise. "O mother!" cried Gretchen, "did the Christ Child send us this tree?" Never before had she seen an ark of wooden animals, and the warm hood and mittens were tried on and pronounced perfect. Very grateful were Karl's parents for the gifts he had for them, and for the generous spirit he had shown.

They all started for church in good time, and after service Karl went as he promised to the great house. His new friend was very glad to see him, and Karl told of their little Christmas tree at home. In the parlor stood a strong sled, and on it a large basket which the boy told Karl contained some little useful gifts, and the sled was for him. Karl hurried home as fast as he could draw the sled, and carrying the basket up stairs first, he ran back for the sled. The astonished family helped him to unpack the basket, and wonderful were the things it contained. First there came out an overcoat for Karl; not wholly new but good and warm; then a pair of boots; then a woolen dress for the mother, which Karl said he knew the grandmother gave; then some plaid dress goods to be made up for Gretchen, and a man's coat in good condition, a knife, a doll; and then a fine chicken all ready roasted, and the finest little plum-pudding. In the whole town of Kehl I doubt if a happier family sat down to their Christmas dinner than the Klesmers, and all was owing to the efforts of the manly little fellow, Karl.

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SUBSTITUTES.

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

Allen's Lung Balsam,

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

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Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure.

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GLORY TO GOD IN THE HIGHEST.

And the Word was made Flesh and dwelt amongst us.

THE Incarnation is the one essential fact of Christianity. Through it alone comes union with God. On it depend all our dogmas, all our hopes.

By a typographical error in last week's paper, it was stated in our advertising columns, that the charge per annum at De Veaux College, Suspension Bridge, N. Y., was \$500. It should have read \$350.

THE Christian at Work thinks the marriage service ought to be amended. Instead of requiring the newly wedded pair to promise to keep together "so long as ye both shall live," the clause ought to be amended to read "or until ye are duly divorced." That would have saved 1,789 lies in New England alone last year.

A CANADIAN paper says: The Methodists in the States have been counting up their numbers, and one of their organs breathes forth a woful tune and says that "a cloud is hanging over our Zion." They have found out that nearly 300,000 souls annually drift away from Methodism, and most of them find a home in the fold of our Mother Church.

THE London Church Guardian thus speaks of the Reformed Episcopal denomination: "The organization—a strange and inharmonious medley, has not at any time attracted more than a very small following either from within or from without the Church, nor has it ever had any appreciable effect upon the Church's prosperity. Indeed, except to its own members, its existence even is now hardly evident."

"DOUBLE, double, toil and trouble!" The letter of the Rev. C. Enrique Butler, in another column, brings to light the fact that the Foreign Committee, after all the exposures and in face of the general opinion of the Church, is trying to sustain Bishop Riley. The appeal for money to put into the hands of a man whose administration has been proven to be a failure, and whose resignation has been demanded, is simply amazing.

It seems to be the very general opinion, that Mr. Matthew Arnold has not proved a success in this country. Some attribute his failure to the fact that so little which he says can be heard; others think that if he could not be heard so well he would be more popular. His way of looking at things does not awaken enthusiasm in the American heart, and his way of putting things does awaken antagonism.

THE first edition of THE LIVING CHURCH ANNUAL was exhausted in ten days after publication. The Editors and Proprietors cannot but feel encouraged at this evidence that their work is appreciated. A second edition is now in press, and will be ready in a very few days. In it will be noted all clerical changes which have taken place since the issue of the first edition, and as far as possible, all errors will be corrected. This second edition will be, as was the first, entirely in the hands of that enterprising firm, Messrs. S. A. Maxwell & Co.

A NEW year, happy in its hopes and promises, is dawning. May these hopes and promises, dear reader, be fulfilled to thy utmost anticipations. Yet if thy purposes and plans are not accomplished, think not that God hath forgotten to be gracious, or that He hath shut up His loving kindness in displeasure. He knoweth all thy needs and numbereth thy necessities. His ear is open to thy

prayer, and His answer is certain to be for thy soul's health. Thou knowest not what is best for thee and thine. Pray now for what seemeth best to make the new year happy, but at the same time say, "not my will but Thine be done."

In correcting a typographical error in the final proof of a news paragraph in The Standard two weeks ago the carelessness of a compositor transposed two lines, making a muddle of the item too thick for those not used to such things to see through it, and giving occasion for THE LIVING CHURCH to poke a little innocent fun at us. And now in return, it is in order for THE LIVING CHURCH to rise and explain its statement that one of its Chicago churches had been transformed from a frame structure into a handsome brick of the Queen Anne style, with all the latest improvements, at an expense of "something like \$10."—Standard of the Cross.

WE are fairly caught. The roller of the press dragged out the 000. Mistakes will happen, brother, and any way you have an admirable paper.

A RENEGADE puritan by the name of Robert Ingersoll, has declared that most of those who believe the Bible have never read it. Perhaps his father never read it, the son ought to know; but an unlettered laborer lately said to a friend of the writer, "Look here! The next time Bob Ingersoll comes to this town, you tell him to talk with the men who work for a living and worship Almighty God—not with them that worship the almighty dollar. I and my wife are reading the Bible through now for the ninth time, and every time we read it we got more interested in it, and we believe every word of it."

THE Pacific Churchman gives a description of a Book of Common Prayer in Greek, now in possession of a gentleman in California. It is a complete version of the English Prayer Book in classic Greek, including Preface, Table of Lessons and all, from beginning to end. The Psalter seems to be the Septuagint version. Not a word or letter anywhere in English except the name of the publishers, on the title page: Samuel Bagster, London, 1820. It is a little odd to trace the cumbersome language of our "Dearly beloved brethren" in a Greek dress, but it is all there, by the help of a parenthesis or two.

A subscriber writes: "My hostler, who was brought up a Methodist, is now a communicant of the Church. He is an old soldier and fond of discussion, and I have talked with him while he was at work about the barn and driving the carriage. A friend recently rallied him on joining the 'Piscopals.' 'Well,' said he, 'the reason why I joined the 'Piscopal church, was because I wanted to go to headquarters and not be marchin' around with an awkward squad, not knowin' where I was goin' nor what I had to do. Now I've got my orders and know what I'm about.' Though nearly blind he has read his Bible and Prayer Book through several times."

A CANADIAN contemporary complains that educational efforts in the Dominion are scattered and desultory, and that, under the present system, or lack of system, nothing really great can ever be accomplished. Canada has more so-called universities than England has. Great endowments and great men are needed to make a great university. A gentleman in Toronto has lately given a million dollars to found a Methodist University. It is a munificent sum, but it will not make a University. There is a good deal of this scattering in our Church education. We have a multitude of small schools and colleges, and several seminaries of theology, but not one has the means to rise to a high rank. We are young, it is true, but still old enough to begin to act rationally.

WE frequently read complaints in parish papers that the people do not sustain them, and that they are published at a loss. Every good parish paper represents a large amount of labor and care by the rector, and to this ought not to be added the cost of publishing. The advantages of such local organs are many and worth all the cost, but if the people will not sustain them, would it not be better for the rectors to give some time and effort to the introduction of a regular weekly paper into all the families in the parish? Compare the amount of

Church teaching and Church influence furnished by THE LIVING CHURCH, for one dollar a year, with the amount given in a parish leaflet for one half that price. We make the above suggestion from no feeling of hostility to our kind contemporaries.

To the Churchman, whose Calendar begins with Advent, and whose seasons are marked by the course of the Sun of Righteousness, the secular New Year does not come with such impressive significance as to those who take no other note of passing time. Still, it should be a solemn hour for him when the midnight bell rings out the old and rings in the new. The changing of the world's date impresses on the mind even of the careless, the march of time, and the certain termination of all mundane affairs. The fact that our new year begins first in the Church, that our souls are stirred to new life and zeal by the the Advent call, should make us all the more ready to profit by the influences of the secular New Year. Have the spiritual exercises of Advent been sincere and earnest? Does not our repentance need renewing? May we not hear and heed to-day the echo of the Advent trumpet, warning us that the day is at hand, that another year of life and duty has dawned, that eternity is nearer than when we last paused in putting down a new number to name the year? The secular New Year is an opportunity for the Christian to review and renew the good resolutions and spiritual aims awakened by the solemn season of Advent.

CLERICAL SUPPORT.

A correspondent argues very earnestly that if the salaries of our Bishops in missionary fields are provided out of the general treasury, so should be the salaries of all the clergy. If the clergy can safely trust to their limited fields for payment of salary, he thinks that the bishops with greater advantage of position and influence might get their salaries out of the entire territory over which they are placed. He thinks that the bishops ought to be on the same footing as the other clergy, in the matter of support. A priest has to give the same time and expense for his preparation, and pass the same examinations as a bishop, and he has the same need of daily bread. As an officer of lower grade in the army, the priest might be content with less pay than the bishop has, but he ought to be no less sure of getting it. Our correspondent thinks that all salaries should be paid from a common fund, and a retiring allowance provided for disabled veterans. There would then be no difficulty in securing men enough, and of ability, too, to fill the ranks of the ministry.

True, it would be just the thing to do, if we could do it. Theoretically the position is good, but practically the plan is visionary. The "common fund" (if this plan is to include all parishes as well as missions, which in theory it must) would be quite inadequate to support the clergy. Take away the motive of local pride and responsibility, and contributions would dwindle; take away from the clergy the need of personal effort to maintain themselves in their respective fields, and their efficiency would be largely diminished. Both clergy and laity need this stimulus of personal and local interest to insure the best work, and the largest results. It is no disparagement of them to say this, for they are human. The principle runs through all human enterprises, afflicting some more, some less. While it is least felt where spiritual interests are involved, it is still a factor which must not be disregarded.

This, however, does not affect the argument that the salaries of bishops and priests should be on the same footing of security. But are they not so, theoretically? In most of the dioceses the bishops have no security for their salary beyond the pledge of the parishes which compose the diocese. The other clergy have the pledge of their respective parishes. A diocese may provide an endowment for the episcopate; the parish may provide an endowment for the presbyterate. There seems to be no reason why it should be done or not be done, in one case more than in another. If it is not practicable to endow the parishes,

we do not see how the endowment of the diocese affects unfavorably the interests of the parochial clergy. The greater the endowment of the diocese, the less will be the assessment upon the parish for general work, and the more easy will it be for the parish to pay the rector's salary.

This may not be a full vindication of the plan of paying the salaries of our missionary bishops out of the general fund, but it is one reason, and a good one for doing so. It is not supposed that a missionary field will be self-supporting. A portion of expense must be paid by the Church at large. The payment of the bishop's salary is an equalization of aid to all the field. The missions are left free to devote everything to the support of the local clergy. For the most part, these clergy receive something from the general fund.

For all this, there is and probably will continue to be a feeling that the present system is one-sided, and discouraging to missionaries; and the subject deserves careful consideration. It is true, the bishop has only the pledge of the Church, and its fulfillment cannot be enforced any more than the pledge of a parish or mission. But we all know that the pledge of the Church is better than the pledge of any local organization, far better than the pledge of scattered congregations in missionary fields. Can anything be done to lessen the risks, losses, and financial distresses of our faithful officers on the frontier? We would not rob the bishops to pay the clergy, but we would pay the clergy out of an increased missionary revenue. Perhaps we cannot do it. Perhaps the offerings of our people must continue to be diverted to sustain wild enterprises like that in Mexico, while our loyal brethren at home are straightened for the comforts of life. It is high time that we awake out of sleep in our missionary work.

There is the same need of relief for the parochial clergy, as well as for the missionary clergy. Dioceses ought to devise some method of enforcing or making good the payment of salaries pledged. The bishops do what they can, in most cases, to secure the payment of salaries to their clergy. But often they are powerless. Parishes ought to be called to strict account in this matter, and the payment of the rector's salary should be as much a matter of canonical obligation as the payment of diocesan dues. There should be a general fund for the payment of arrears, to be appropriated by a Board commissioned to examine into all cases of complaint. This matter of clerical salaries is a "burning question" and something must be done to settle it.

We have received letters from the clergy, thanking us for a late editorial entitled "An important matter." A prominent clergyman read it to his people from the chancel, on a recent Sunday morning, and announced the change suggested. The rector of another important parish, says, "you hit the nail square on the head. I shall at once adopt the plan." It may perhaps be carried into effect in many other parishes. Where it is tried it should be understood that it is not designed to be a children's service; that it is intended for adults as well as for the young. The hymns sung should be such as the congregation can join in. It will be well to have the children practice them at Sunday School. When the leader of the church choir is furnished the hymns, it should be understood that those sung at the afternoon service, at least, are to be sung to certain tunes. This is necessary not only to secure congregational singing of the hymns, but to enable the children and young people to practise them in the Sunday School. The congregation present ought to occupy the front pews. This is of far more importance than might be supposed. It is impossible to interest a congregation over rows of vacant pews. Whether written or extemporaneous, the sermon ought to be suited to a mixed congregation, and if possible not only in a language understood of adults, but of children as well. And then the men of the parish, particularly the wardens and vestrymen, ought to make it a point to be present at this service. A few leading men can be of very great influ-

ence for good or evil, in such a matter. And let the preacher look to it that he does not weary the people by his "much preaching."

THE AMERICAN LITERARY CHURCHMAN AS A LITERARY CRITIC.

When one undertakes the work of literary criticism, as a speciality, under the pretense of criticising what he manifestly has not taken the trouble to make himself familiar with, he forfeits all claim to respect as a critic. We say this advisedly. The editor of the Literary Churchman is an old hand at the business of literary criticism and knows some of its peculiar arts. He proves this by his criticism of "Catholic Dogma the Antidote of Doubt." He makes the writer of the book at the outset seem to say what he never did say. He ridicules a position which is wholly of his own invention, and then quietly tells us that he had been misled by the title of the book, and upon further examination finds that instead of saying these utterly absurd things, the writer has said a number of lesser and far more inferior things which are not less absurd and preposterous. The truth is that "Catholic Dogma the Antidote of Doubt" is a book that requires to be read; and that too, more than once, by anybody who proposes to criticize it. The trouble about it is that it requires reading and not skimming, and is consequently an offence to that class of persons whose business it is to criticize by skimming not by reading. The opening statement of the reviewer is sufficient to show that he is one of that class of persons, who take books by their titles, run their eye over the contents, and then sit down and write for the general public, the fine-spun theories of their own brain. There are doubts and there are doubts; and there are doubters and doubters. The writer of "Catholic Dogma the Antidote of Doubt" tells us exactly and in so many words (p. 3.) for what class of doubters it is he writes. His book, then, is to be judged, not by what he has not done for persons he never expected or hoped to influence, but by what he has done for the particular class of persons to whom he more especially addresses himself. We have no doubt Dr. Kirkus may be qualified to write a volume which would deal in his off-hand way, with universal doubt, a kind of Bayle's Dictionary; but the writer of "Catholic Dogma" is content to deal with the aspect of the subject which he thinks he is qualified to deal with, since it has been more or less a matter of personal experience with himself. Our Encyclopedist is disappointed. One class of doubts? Pooh! If you have not doubted everything, and are not prepared to deal with every kind of doubt as equally trifling and important, there is no use in writing. We speak again advisedly. The conclusion to which any intelligent person must come after reading the criticism of "Dogma and Doubt" is that there is no infallible standard of truth anywhere, but truth is what each one troweth. This indeed is no novelty among free thinkers; it is not, happily, what we have yet become accustomed to hear from men who give themselves out as the representatives of Him Who claimed to be "The Truth."

We do not know where this critic received his theological training; we are very sure it was not at any theological school where "Catholic Dogma" was taught, or he would not have ventured to take exception to "so amazing an expression as 'the wonderful expedient of the Incarnation'." It is a phrase which, as everybody knows, the Greek and Latin fathers were accustomed to make use of continually when speaking of the Incarnation. The words *oikonomia*, *oikonomiein* *oikonomiken* are the pet phrases, so to speak, of St. Athanasius and of St. Cyril in their discussions with Arians and Nestorians. But our critic's logic is quite as faulty as his theology. He wants to persuade us that there is not and can never be any such thing as infallible truth, and tells us that "on Bishop McLaren's hypothesis, if our Lord were now living in human form in Jerusalem, or New York, or Chicago, any body who came to Him for instruction might receive an answer to his question which would be infallibly true. We should, however, need more than infallible truth. We should need not only truth without error, but truth that could by no possibility be mistaken for error—

in other words, perfectly unambiguous truth. Now, it is not very difficult for any one of ordinary acuteness to see the attempt here made to throw dust in our eyes. We have a pyrotechnic display of words, and, as the fusilade is fired off, we have the position changed by the substitution of phrases which are used as equivalents, but are not really equivalents of each other. When we attempt to find out what it is that our critic is really after we find that it is not infallible truth he calls in question, but, by the substitution of the subjective for the objective, by putting our apprehension of the truth for the truth itself, he denies that there is or can be any such thing as truth at all. In other words, he comes back to his old position—truth is what each man troweth. Things are as we think them to be. How can there be truth without possibility of error? If there be error or misconception, how does such error or misconception invalidate the truth? When a man denies that there is any such thing as truth, he is ready to deny that there is any test of truth of any kind or of any value whatsoever. The Vincentian Canon is of no value in the eyes of such a man. The author of "Catholic Dogma" takes the ground that as in the affairs of ordinary and common life there is a *communis sensus* which tests all philosophical speculation and all philosophical theories, let Malebranche, and Berkeley, and Fichte say what they will to the contrary; so, in the Church, there is a *communis sensus* which tests all things, and which gives us the Canon and the Creeds. It is possible for men to build up systems which, will ignore it and set it aside, but, after all, it will assert itself and in the end prove all things. Now here again, as in dealing with "infallible truth," the critic shifts his ground, and tries to throw dust in our eyes. His church is no church, and his bible is no bible. He does not believe in the indwelling and ever present influence of the Holy Ghost, notwithstanding the infirmities and weaknesses of men. He does not believe in the inspiration of Holy Scriptures in any true sense of the word, but quibbles and evades, and, at last, ends with complete denial. He will have so much Church as he thinks to be Church; so much Bible as he thinks to be Bible. The up-shot of the whole is, not that man is the measure of all things, but that each particular individual, Dr. Kirkus for instance, is the measure of all things. It is, as is always the case, a great profession of breadth, which, when tested, turns out to be neither more nor less than the writer's own standpoint, as the Germans say.

We reiterate again the opinion expressed in our notice of "Catholic Dogma the Antidote of Doubt," some weeks ago. It is a treatise which places the writer in the front rank of theologians in America. Nothing up to this time, has appeared in Anglican theology where the doctrine of the Holy Spirit and the nature of His Economy, is so ably and so clearly stated. It is a book which does honor to the American Episcopate, and will be read by theologians at home and abroad with eagerness and gratitude.

A TYPOGRAPHICAL ERROR.
To the Editor of the Living Church:
In the review of "The Life of Bishop Whittingham" in your last issue, at the end of the last column on the first page, for *harm read norm*. The sentence should have read: "I am bound to oversee and direct your public ministrations according to what I know and can prove to be the *norm* of the church to which you minister."

December 17. THE WRITER.
A CORRECTION.
To the Editor of the Living Church:
In a circular just received from the American Church Review Association the statement is made that the form of the Proposed Amendments contained in the November number of that magazine is the only one we shall have for several months, and its accuracy is guaranteed. For the benefit of those who are depending on this form I wish to point out the following error.
Section (f) of Resolution III of the report of the Joint Committee was agreed to by both houses in the General Convention, but it does not appear in the Review. It should be inserted on page 468, between the alternative abolition and the words "Alter the rubric before the Venite."
Section (f) Resolution III, reads as follows: "Alter the rubric before the Lord's Prayer so that it shall read—
"Then the minister shall kneel and say the Lord's Prayer; the people still kneeling and repeating it with him, both here and wherever else it is appointed to be used, save at the beginning of the Communion Office."
I. D. S.

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RECENT ACTS OF THE MISSIONARY BOARD.
HATIL.
The attention of the Foreign Committee having been called to the fact that rumors of charges were in circulation against Bishop Holly, and that by reason of these rumors contributions were being withheld, they, at their meeting of November 13th, adopted a resolution that the Haitian Commission of the House of Bishops be respectfully asked for a statement of the results of their investigation of the charges against the Rt. Rev. Dr. Holly, for publication. In response to this action the Bishops of the Haitian Commission furnished the following letter, which, by resolution adopted at the meeting of the 11th ult., was ordered to be published:

WILMINGTON DEL., Nov. 19th, 1883.
REV. J. KIMBER, Sec. of For. Miss. Com.
Rev. and dear Sir:—We attach no weight to the unfavorable reports put in circulation by the enemies of Bishop Holly. The Rev. Mr. Love attempted to injure the Bishop by sending aspersions upon his character and administration to the public press in this country, without giving us any previous intimation. His conduct as represented to us by the Bishop, was very unbecoming, but that we advised a trial. Mr. Love was found guilty. Of the court by which he was tried were members, the Rev. St. Denis Baudry, is personally known to us as a clergyman of irreproachable character, and we know nothing to give cause for lack of confidence in the other members of the court. Our belief is that this is one of those cases in which an unworthy minister, having been subjected to discipline, seeks to revenge himself by assailing the character and course of his Bishop (Signed) ALFRED LEE,
A. CLEVELAND COXE,
Haitian Commission.

COLLECTIONS.
At the stated meeting of the Board of Managers held on the 11th ultimo, the following action was taken:
Resolved, That it be recommended by the Board of Managers to all the churches of the United States, to make two collections every year in the behalf of Missions, and that the subject of Domestic Missions and that of Foreign Missions be presented separately.
Resolved, That this action be published in the periodicals of the Board, and in the Church press generally.

A COXTERMINAL EXERCISE.
At the stated meeting of the Committee for Foreign Missions held at the Mission Rooms on Tuesday, December 11th, the following action was taken:
That, acting for the Missionary Bishop of Yedo, if the Mission can be obtained, Frank H. Harrell, M. D., be appointed a Medical Missionary to Japan, to be stationed at Tokyo, with the usual personal outfit and salary, and that funds be appropriated in the amount of \$200, for his medical and surgical outfit, and that the approval of this appointment and of these appropriations be recommended to the Board of Managers.
At a later hour the same day the Board of Managers expressed its canonical approval. As is well known, Bishop Williams has long been desiring such an appointment. It is earnestly hoped that the means may soon be provided to make this appointment effective.

PERSONAL MENTION.
The Rev. I. N. W. Irvine, Bishop Burgess' assistant in St. John's Cathedral, Quincy, had the degree of D. D., conferred upon him by Chadwell College.
The Rev. J. Booth, of Canada, had accepted a call to Grace Church Detroit. Mr. Booth has declined the call.
The Rev. W. G. Thompson has accepted the nomination of Priest-in-charge of St. Mary Magdalen's, Fayetteville, Tenn., under the direction of St. Barnabas' Associate Mission, and will enter upon his duties from January 1st, 1884. Address, till April 1st, Columbia, Tenn.

TO CORRESPONDENTS.
J. D. E.—Your lines on the Nativity, while very classical in diction, seem too didactic to be cast in the mould of rhyme.
MRS. H. S. B.—Your valuable letter was received too late for the Christmas number, and later publication would not accomplish any good.
ACKNOWLEDGMENTS.
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ST. PAUL'S, PALMYRA.
Although in each case private acknowledgment was made for monies received from abroad for the building of St. Paul's Church, Palmyra, Mo., the same also, perhaps, ought to have been made before this time publicly. Special thanks are due to Bishop Williams for the interest manifested by him in that work. The clergy of Connecticut, who were invited to contribute, are: J. S. B. Hodges, 10; F. Nichols, 10; Watson, 10; W. Lines, 15; Harriman, 5; Haferty, 10; New York: The Rev. J. E. Swinney, 10; H. Nichols, 10; Rob't H. Payne, 10; Maryland: The Rev. Drs. Ledes, 10; J. S. B. Hodges, 5; Pennsylvania: The Rev. Dr. Vibbert, 10; Missouri: Bishop Robertson, 50; Rev. Dr. Fulton, 20; Dr. Schuyler, 10; Benj. Reed, 5; Woodruff, 5; Judge Porter, 10; Judge Ferguson, 25; J. Franklin, 10.
REV. J. G. WAINWRIGHT.
MARRIED.
McBRIDE RE-ST.—In Homewood Falls, New York, December 18th, by the Rev. B. F. Miller, Miss Julia A. Rust to Mr. George B. McBride, first ward of St. John's church in the same place.
OBITUARY.
WEBBE.—Entered into Rest, Wednesday, December 19th, at Ft. Wayne, Ind., Edith Belle, daughter of the Rev. and Mrs. W. N. Webbe, in the 9th year of her age. "Of such is the kingdom of heaven."
MISCELLANEOUS.
The Rev. Frederick Gibson, having resigned the position of Assistant in St. Luke's Church, Baltimore, is now open to an engagement.
A young 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 is sufficiently accomplished to make a pleasant companion. Best references given and required. Address Miss P. E. M., P. O. Box 254, Greenville, Mississippi.
Did you read how Josiah Pitkin, of Chelsea, Vt., was cured of a terrible sore leg, by Hood's Sarsaparilla, the blood purifier?
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THE THEORY OF MORALS. By Paul Janet, Member of the Institute; Author of "Final Causes," etc. Translated from the latest French edition. New York: Charles Scribner's Sons [1883]. Chicago: S. A. Maxwell & Co. Pp. 485. Price \$2.50.

This translation of Professor Janet's *La Morale* (Paris, 1874) has been done by Miss Mary Chapman, under the supervision of President Noah Porter, of Yale College, and it is thus published under the authority of the author.

Paul Janet's fundamental principle is, that *moral good* presupposes a *natural good*, which is anterior to it and serves as its foundation. These *natural goods*, anterior to moral good as objects of our choice, are not to be estimated according to the *pleasure* which they procure for us, but according to an intrinsic character, which he calls their *excellence*, and which is independent of our way of feeling. He adheres to the three-fold division of goods, made by the ancients—*exterior goods*, *corporeal goods*, and the goods of the soul. The most excellent thing in man is the excellence of the soul, of the highest and best part of his nature—his personality, or as Janet defines it, his reasonable will. The ideal excellence of the human person is what is called perfection; and he says, with Wolf, that good is perfection. Yet although Paul Janet makes the distinction between good and pleasure, he is far from insisting that pleasure is not a good. On the contrary he follows with Aristotle in the proposition, that pleasure is inseparable from action, that the noblest action gives the noblest pleasure, and that perfection in itself is a source of happiness. It is in this sense that good is *happiness*. Nevertheless, he would utterly dispute Bentham, who makes happiness—a calculation, a choice, a combination of pleasures. It is the highest joy, the purest pleasure, adequate to the highest excellence. The doctrine of *perfection*, and the doctrine of *happiness*, which are at base identical, do not exclude the doctrine of *duty*. Duty is the law which requires us to strive for our perfection—that is to say, our true happiness—and in this region he admits with Kant, the *autonomy of the will*, as the legislative principle of morality.

He remarks of the law, that although it is obligatory in itself, "it is so for us only in so far as we know it, and to the extent to which we know it." In this he accepts the principle of Fichte's morality: "Obey that conviction of your duty which you actually have," which is equivalent to saying: *Obey your conscience*. Of this rule, he immediately states as a postulate, the obligation of each personality to bring actual conscience into the state of an absolute conscience, which would be identical with the law itself.

He rejects the commonly received distinction between *definite* and *indefinite* duties; for in his opinion, no duty can be indefinite in the sense that one may fulfil it or not as he pleases. He also disagrees with Kant that virtue is merely the *force of resolution*, and adopts the saying of Aristotle that "the virtuous man is he who finds pleasure in performing virtuous acts."

One further teaching of Paul Janet is well worthy of adding: "The future life should not be considered a recompense, but the peaceable enjoyment of the only thing which has any value—perfection. Properly speaking, it is not a *recompense*, but a *delirium*." And this one also, should not be lost, in order to show the character of Janet's instructions: "Morality leads to religion, which is simply belief in the Divine Goodness. If the world is not derived from good, and does not go to good, virtue is a powerless chimera. *Pedagogical faith* in the existence of God is, then, what Kant has called it, the *postulate of the moral law*."

This is a fair exhibition, if only in part, of the spirit and conclusions of Paul Janet's *Magna Moralia*.

THE PHILOSOPHICAL BASIS OF THEISM. By Samuel Harris, D. D., LL. D., Professor of Systematic Theology in Yale College, New York; Charles Scribner's Sons, Chicago; S. A. Maxwell & Co.

The great religious problems of the day have been finally solved in many minds which have been compelled by the attitude of unbelief, to go back and retrace the steps by which they arrived at a knowledge of the truth. Thus the foe of truth becomes its friend. A sceptical literature produces an apologetic literature. The keen scimitar of the intellectual Saracen, meets its match in the staunch sabre of the Christian defender of the Faith. This is the thought that first strikes us in a cursory perusal of this portly volume, whose 563 pages are laden with the choicest fruits of a mind which has gone down to the depths of things and demonstrated the existence of a personal God.

Atheism is the denial that man can know God. But the fallacy of this agnostic position lies in the adoption of false theories of knowledge. "Such are the various forms of phenomenalism; the theories of the relativity of knowledge; the physiological psychologies, which, crediting man's lower powers to the discredit of the higher, regard the senses as the only source of knowledge; the denial of the validity of rational intuition and of metaphysics; the patronizing recognition of religion as legitimate in the feelings and the imagination, but excluded from knowledge." Dr. Harris undertakes, and with distinguished success, to demonstrate that every one of these theories, when followed out to its logical conclusion, leads to universal scepticism; that is to say, the grounds upon

which the existence of God as a knowable fact is denied, are equally grounds upon which it may be denied that any fact is knowable. If man cannot know God, he cannot know anything.

As a philosophical treatment of the subject, Dr. Harris' book is clear, fresh, readable, incisive, and convincing. There is an occasional trace of Puritanic theology, but nothing offensive. It is a book for the priest to put on his study-table so as to have it at hand whenever a leisure moment arrives. Its perusal will curb the alarming tendency to indulge in doubts respecting fundamentals which a certain class of superficial thinkers among us are encouraging. No man is fit for the ministry who does not keep his vow of faith, and of all men who doubt, he is the most inexcusable who prostitutes his privilege in the pulpit by airing his doubts or criticisms before the minds of the faithful laity who look to him as a teacher of the faith, and do not think to the contrary until they discover that he has undermined their own faith. Self-will in ritual is venial offence as contrasted with the self-will of that class of preachers who in our days are surrendering all the distinctive features of Christianity as a supernatural revelation. This is not lawlessness, it is *crime*.

THE TREE, AND HOW TO PAINT THEM IN WATER-COLORS. By W. H. J. Boot. With 12 colored plates and numerous wood engravings. New York: Cassell & Co. Limited; Chicago: S. A. Maxwell & Co. Price \$2.50.

This will be found a serviceable book to the many who study Art without a teacher. The plates are remarkably clear and the coloring good. By carefully following the instructions given, the difficulties of foliage will become a delight, and amateurs will no longer groan over their inability "to do trees." The frequent occurrence of "of course" is a blemish.

PLANS FOR THE GOVERNOR GENERAL OF CANADA. We see by the *Ontario Citizen* that two plans, of the celebrated Factory of Wm. Knabe & Co. have just been selected for his Excellency, the Marquis of Lansdowne. One was a magnificent grand "Knabe" in elegant Rosewood Case, and the other one of their "Bright Cabinet Grand." The Tone, Touch, and Workmanship of these Instruments are described as being perfect. The most thorough judges were employed to make the selection, one of them being Mr. E. Harris, who previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

MOLEY. Prose Passages from the Works of John Lethrop Motley. For Homes, Libraries, and Schools. Compiled by Josephine E. Hodgdon. Illustrated. New York: Harper & Brothers, Chicago: Jansen, McClurg & Co. Price 75 cents.

This is one of the Series of "Leaflets from Standard Authors." The form is a convenient one, and the leaflets may well be used for what is known as "supplemental reading"—the reading at sight with a view to secure the naturalness of reading that comes from reading with interest. Motley's writings furnish a good field for selection, containing, as his volumes do, so many scenes of dramatic completeness. From these have been selected for the Leaflets such sketches as: The Death of John of Barneveldt; The Siege of Leyden; The Fire-Ships; The Abdication of Charles the Fifth; William the Silent; Sir Phillip Sydney. Passages such as these must surely create a taste for reading history.

MISS JULY. By the Author of "Una Creighton," "Fortunes of Hassan," etc. New York: E. J. & J. B. Young & Co. [1883]. Pp. 320. Price 75 cents.

This is one of the most refreshing and lovely stories we have seen in a long time. Simple and pure, with unstrained incidents running naturally through the unfolding tale, it sustains the reader's interest evenly to the end. "July," is the familiar diminutive for Juliet Nevil, of Glenarva.

CHURCH MUSIC. Messrs. Charles H. Ditson & Co., of New York, the Agents of Novello's English publications, have lately issued a *T. Deum* in the key of C, written by Carl Florio, of New York, which is designed for unison-singing and thus specially fitted for congregational use, or the rendering of a strong choir of young melodists. The motive is simple and churchly, and the accompanying harmonies for the organ are varied and rich. It is dedicated to the Rev. W. B. Morrow, Mus. Bac. Octavo, 8 pages. Price 20 cents.

The same firm has also issued an Anthem composed by Charles H. Lloyd expressly for the Gloucester Musical Festival of last September—"Blessed is He that Considereth the Poor and Needy." It is suitable for a choir of large and well-trained vocal resources, and is constructed for soprano or tenor solo, and chorus, with accompaniment for orchestra or organ. Pages 23, price eighteenpence. Another recent composition is by A. H. Mann, Mus. Doc., to the words, "O Taste and See how Precious the Lord is," etc. Pages 7; price threepence.

To choirmasters who are looking for sterling musical settings to the *Magnificat* and *Nunc Dimittis*, we can commend the following: one by B. Luard Selby, for male voices in the key of D, composed for the choir of Keble College, Oxford. Almost throughout, the musical setting is for two voices only, tenor and bass. It is majestic and even. Pages 10, price sixpence. Three other settings of the same Canticles, of about 18 pages each, and selling for sixpence are, respectively, by Sir George Elvey (late organist of St. George's chapel, Windsor); by Dr. Henry Smart in the key of B flat, composed for the Festival of the Sons of the Clergy which, it is almost superfluous to say, is as grand in its musical structure as are all the compositions of this eminent Church writer; and another *Magnificat* and *Nunc Dimittis* in D, composed for the Festival of the London Church Choir Association, which was held last month in St. Paul's Ca-

thedral, by C. E. Miller, organist and choirmaster of the church of SS. Augustine-and-Faith. In this last, a striking and solemn effect is produced in the verse of *Magnificat*, "For He that is Mighty hath magnified me, and Holy is His Name," by a long-sustained *triple holy (pianissimo)* with accompaniment on the great organ, and with the swell left-hand.

The *English Illustrated Magazine* for December contains the inevitable article on Luther, with a fine portrait, and several other beautifully illustrated and interesting articles. The new magazine deserves to be a success. (New York: Macmillan & Co., 112, 4th Avenue. Price per year \$1.50.)

The *North American Review* for January, 1884, contains, as usual, many interesting and valuable contributions to topics of the day.

Harper's Magazine for January is in every respect a worthy sequel to the brilliant Christmas number. A large number of our subscribers are taking advantage of our special combination offer, to procure a year's subscription to this admirable periodical at a reduced rate.

St. Nicholas for 1883 makes two handsome volumes issued by The Century Co., New York, and for sale by Jansen, McClurg & Co., Chicago. Price \$2.50 each volume. No praise can exceed the deservings of this prince of children's magazines.

The *Biblical Expositor and People's Commentary* by Mr. Jacob M. Hirschfelder Toronto, Canada, has completed its first year, and the editor hopes for prompt renewals of subscriptions and many new ones. His work is most interesting, and instructive, combining a vast amount of general information with scholarly exegesis.

PIANOS FOR THE GOVERNOR GENERAL OF CANADA. We see by the *Ontario Citizen* that two plans, of the celebrated Factory of Wm. Knabe & Co. have just been selected for his Excellency, the Marquis of Lansdowne. One was a magnificent grand "Knabe" in elegant Rosewood Case, and the other one of their "Bright Cabinet Grand." The Tone, Touch, and Workmanship of these Instruments are described as being perfect. The most thorough judges were employed to make the selection, one of them being Mr. E. Harris, who previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

DYSPEPSIA

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Mrs. Bosworth, of Amherst, N. H., after trying many "sure cures" without benefit, found that

Hood's Sarsaparilla

hit the nail on the head and restored her to health. Among the ailments experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularity of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, &c., causing mental depression, nervous irritability and sleeplessness. If you are discouraged by the failure of other remedies, try Hood's Sarsaparilla. It has cured hundreds, it will cure you if you give it a fair chance. Messrs. C. I. Hood & Co., Gentlemen—I was persuaded to try Hood's Sarsaparilla for my wife, who has been troubled with indigestion and debility for several years, which had really rendered her feeble. Before she had taken the first bottle her health commenced to improve. She is now taking the fourth bottle, and her health has steadily and permanently improved, and I firmly believe Hood's Sarsaparilla is entitled to the credit. GEO. W. BOSWORTH, Amherst, N. H. Prepared by C. I. HOOD & Co., Lowell, Mass. Price \$1.00, six for \$5.00. Sold by druggists.

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REGULAR PRICE, \$115.00

If you are in want of an ORGAN order **QUICKLY** and **WINTER MONTHS** is fast approaching, when I sell thousands at the regular price for Holiday Presents. Read the following brief description and let me hear from you anyway, whether you buy or not—

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- 3—Double Octave Coupler.—Doubles the power of the Organ. Couples octaves right and left.
- 4—Piccolo.—Variety of music which makes the Piccolo the most difficult and expensive Stop to build in this class.
- 5—Saxophone.—The beautiful effect.
- 6—Eolian.—13-Clarinet, 13-Cello, 14-Violina, 15-Clarinella, 16-Grand Forte, 17-Mellon, 18-Bourdon, 19-Viol di Gamba, 20-Viola Dolce, 21-Grand Expression, 22-Harp, Eolian, 23-Echo, 24-Aerostatic Expression Indicator.
- 7—Grand Organ.—The last fifteen (15) Stops are operated in direct conjunction with above ten (10), bringing forth, at command of the performer, most charming music, with beautiful orchestral effect, from a mere whisper, as well as full and bold harmony. Its MELODIOUS TONES, while using the full Organ, must be heard to be appreciated. Height, 70 inches. Length, 46 inches. Depth, 42 inches.
- 8—MELLODIOUS TONES.—The following are—1st, Five (5) Octave Set Golden Tongue Reeds; 2d, Five (5) Full Set "Paris" Reeds; 3d, Sweet Octave Celeste Reeds of Three Full Octaves; 4th, One (1) Full Octave of powerful Manual Boxed Sub-Bass Reeds; 5th, Octave of Piccolo; 6th, Piccolo and Saxophone Reeds combined; 8th, Set Soft Cello Reeds; 7th, Set Violina Reeds; 8th, Set Jubilante Reeds; 9th, Set Clarinet Reeds. Above Nine Sets of Reeds are original, and covered by United States Patents.
- 9—Five Full Octaves, Manual of Keyboard, Handsome Walnut Case, with Illuminating Pipe, Receipts for Book and Sheet Music, Lamp Stand, Handles, Rollers, Treble Upright Bellows of Immense Power, Steel Springs, &c. High Knee Swell, also Left Grand Organ Knee Swell, by which the full power of this Organ may be obtained at pleasure, by use of the hands from the keyboard.

IMPORTANT NOTICE.—This Special Limited Offer is positively good on and after the limited time has expired, and to secure this Special Price the following NOTICE must accompany your order:—
 Given under my Hand and Seal, this
 Dec. 29th, 1883.

Daniel F. Beatty, 1883.

This notice, if sent by any reader of the LIVING CHURCHMAN, together with only \$45, or \$49.75 CASH, or Bank Draft, mailed within five (5) or thirteen (13) days, specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 990, &c. Money refunded, with interest at 4 per cent, from date of your remittance, if not as represented after my use. Signed, DANIEL F. BEATTY, 124 & 126 DEARBORN ST., CHICAGO, ILL.

My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to offer first-class organs at a sacrifice, as every one sold sells same. All I ask in return of you is to send me the instrument to your friends, who are sure to order as fast as I can supply them. **RECALL THE FACT, \$115.00**—The instrument speaks for itself. It sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER NOW, call attention to this advertisement. If they are from home mail this offer to them. If you can conveniently help any of these FORTUNATE DISTRESSERS, had certainly appreciate your efforts.

If you should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be accepted for less than the regular price, \$115, after the limited time has expired, and after the 15th of January, 1884. Your order within 5 days costs \$47.75, within 15 days, \$49.75. For that date, \$115 each.

MANUFACTURER: DANIEL F. BEATTY, Washington, New Jersey.

RACINE COLLEGE, Racine, Wis.

First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees meeting. "Racine Grammar School and College are in admirably order, and are justly entitled to the confidence and support of the church and public at large." Special attention paid to smaller boys. Inspection cordially invited. Easter term opens January 17. For further information, address REV. ALBERT ZABUSKIE GRAY, S. T. D.

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Fits boys thoroughly for all Eastern colleges. Send for Illustrated Catalogue. REV. J. DOBBIN, A. M., Rector.

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The Rt. Rev. W. H. A. Bissell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age. Location unsurpassed. Thorough preparation for college or business. Daily military drill. Excellent improvements have been made in school building during the past year. 24th year begins Aug. 30, 1883. For catalogue, address H. H. ROSS, A. M., Principal.

A THOROUGH FRENCH AND ENGLISH HOME School for 15 Girls, under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School, French is warranted to be spoken and read. Terms \$300 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

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ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y.

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ST. JOHN BAPTIST SCHOOL, East 17th St., New York.

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ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., apply THE SISTER IN CHARGE.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$50 per annum. WILFRED H. MURPHY, A. M., President.

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A clergyman, (Episcopal), of large experience in the tuition and training of youth, can receive a limited number of boys to be boarded and educated with his own sons. Inclusive terms \$200 per annum. Address ZION RECTORY, Avon, N. Y.

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Hellmuth Ladies' College, London, Ontario. Next term will commence January 20.

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of Scripture and Church History, resumes work, (D. V.), of the former. New Divisions, Divine Worship and the Offices of the Church. Address MISS I. WHITE, Stamford, Conn.

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The Sisters of St. Mary will reopen their school on Monday, Sept. 24, 1883. Address the SISTER SUPERIOR as above.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Waderbury, Conn.

The ninth year will open (D. V.) on Wednesday, Sept. 19, 1883. Instructional music under charge of J. Baier, Jr., a private pupil of Plimby, of Leipzig Conservatory. French and German taught by native teachers. REV. FRANCIS T. RUSSELL, M. A., Rector.

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 Given under my Hand and Seal, this
 Dec. 29th, 1883.

Daniel F. Beatty, 1883.

This notice, if sent by any reader of the LIVING CHURCHMAN, together with only \$45, or \$49.75 CASH, or Bank Draft, mailed within five (5) or thirteen (13) days, specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 990, &c. Money refunded, with interest at 4 per cent, from date of your remittance, if not as represented after my use. Signed, DANIEL F. BEATTY, 124 & 126 DEARBORN ST., CHICAGO, ILL.

My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to offer first-class organs at a sacrifice, as every one sold sells same. All I ask in return of you is to send me the instrument to your friends, who are sure to order as fast as I can supply them. **RECALL THE FACT, \$115.00**—The instrument speaks for itself. It sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER NOW, call attention to this advertisement. If they are from home mail this offer to them. If you can conveniently help any of these FORTUNATE DISTRESSERS, had certainly appreciate your efforts.

If you should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be accepted for less than the regular price, \$115, after the limited time has expired, and after the 15th of January, 1884. Your order within 5 days costs \$47.75, within 15 days, \$49.75. For that date, \$115 each.

MANUFACTURER: DANIEL F. BEATTY, Washington, New Jersey.

Calendar—December, 1883.

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

CHRISTMAS GREETING TO MY FELLOW TRAVELLERS ON THE ATLANTIC.

BY THE REV. J. H. KNOWLES.

We still are sailing day by day. The speed we make is always sure. The hours are measured on the way...

CHURCH OPINION.

London Guardian.

AN APPEAL FOR A "BOOK ANNEXED."

The sight of this American Prayer Book, enlarged, enriched, and rendered more elastic, as we have described, suggests some thoughts about a similar enterprise amongst ourselves.

Standard of the Cross.

A KINDLY TRIBUTE.—Chicago is to have a theological seminary of our Church. In addition to the strength which liberal endowment can give it, it is natural to hope that such an institution will be re-enforced by drawing to itself some school or schools already existing...

Dominion Churchman.

LUTHERAN ROMANISM.—The doctrinal system of the religious body named after Luther embodies teaching much nearer to that of Rome than the most elevated views tolerated in the Church of England...

these good people to gush over their Lutheran neighbors as though they were utterly free from all taint or suspicion of Sacramentalism? The Luther celebration will, we hope, cause men to read and reflect upon this ludicrous inconsistency.

The North-East.

"SAINT MARTIN."—The late commemoration of the four hundredth anniversary of Luther's birthday has called forth leading articles in nearly every paper of importance, whether secular or religious.

OUR NEW YORK LETTER.

The Assistant Bishop's movements in the direction of the encouragement of special and systematic cultivation of the spiritual life, to which reference has been made in a previous letter to THE LIVING CHURCH, appear to be meeting with the instant and glad co-operation of the clergy.

The quiet day in question was held on Wednesday, December 12th, an invitation having been issued in the form of a circular giving the purpose of the retreat and offering suggestions to those expecting to avail themselves. This circular was headed as follows: "The rector of the church of the Holy Communion cordially invites all Churchwomen interested in any branch of Christian work to avail themselves of the privileges of the quiet day."

This quiet day has been mentioned at length in the hope of stimulating others of the clergy to offer similar privileges in their own parishes.

Would it not be well for the clergy to move more decidedly in the direction of retreats, not only for their people, but also for themselves? Hitherto most of the clergy-retreats have been, like the retreats for women in New York, by private invitations;

but the bishops might well call their clergy together before Lent for diocesan retreats, of which there have been few, at least in the East. Last year the bishop of Northern New Jersey affectionately summoned his clergy to a mid-winter retreat of one day, securing the services of the Rev. A. C. A. Hall as conductor.

CHURCH WORK.

TENNESSEE.

St. Barnabas' Associate Mission.—The Bishop of the diocese has appointed the Rev. W. G. G. Thompson to the position of Associate Priest in this mission which has under his jurisdiction, Tullahoma, Shelbyville, Murfreesboro, McMinnville, Manchester, and Fayetteville, all flourishing cities.

Mr. Thompson leaves behind him at Mount Pleasant a record which deserves something more than a passing notice. Going there in June, 1882, he found only three communicants, and no place to hold service in, but the Female Academy kindly loaned him for that purpose. He soon saw that the only way to growth and permanent success, was to build some sort of a temporary church, and to take up his residence in Mount Pleasant, a town of about 700 inhabitants.

Mr. Thompson began the work in Mount Pleasant with but three communicants; there are now 18, and six persons to be confirmed before he leaves for Fayetteville. This marked growth is due, under God, in great measure, to a "mission" held within the year, at Mount Pleasant, and conducted by the Priest in charge, with the assistance of several of his brethren.

Mount Eagle.—The commencement exercises of Fairmount Church School for girls took place on December 12, before a large and interested audience. The Commencement is always an event for the Faculty and the students of the University of the South, which is only twelve miles from Mount Eagle.

MAINE.

Augusta.—The vestry of St. Mark's church, have passed a very cordial minute of regret at the resignation of the Rev. S. Upjohn.

MASSACHUSETTS.

Conversion.—The Churchman announces that "Mr. Charles E. Barnes, of Salem, an Adventist preacher, has recently signified to the Bishop of this diocese his desire to become a candidate for Holy Orders, and has been informally accepted. He began to preach about fifteen years ago, and has been highly esteemed by the Adventists. He was for some years the editor of their Sunday School paper, secretary of their publishing society, one of the managers of their largest camp-meetings, besides which he filled many other responsible positions.

MICHIGAN.

Detroit, Christ Church.—Mr. A. H. Adams, Junior Warden of this parish, one of its founders and its treasurer from the beginning, died suddenly December 1st. It is a great loss to the parish, which, in April, was bereaved of its venerable father, Mr. C. C. Trowbridge. In memory of the latter a brass tablet, a tribute from his grand children, has been placed in the church, and other memorials are contemplated.

bored with characteristic energy, and on the last Sunday he was in church he had the satisfaction of hearing the announcement that the debt was removed from the parish.

The rector also added reports from various parochial societies and the statistics of the last year: Baptized—infants, 80; adults, 12; total 92. Confirmed, 52; marriages, 35; burials, 31; communicants, 450. In the Sunday School 393 scholars; officers, 40. The rector alluded to the zeal and success of the Rev. E. H. Cleveland, who in September entered upon the duties of assistant minister of the parish. Mr. Cleveland has especial charge of the mission work recently undertaken by the parish at St. Stephen's Church, which was this fall re-opened for service. The members of the Sunday School have largely increased, being now 110. Improvements of the building are projected, and the whole work is promising.

Two Churches consecrated.—On December 3 the new church at Caro was consecrated by Bishop Harris. It is a neat frame structure costing about \$3,000, and has a seating capacity of 200. The windows are of stained glass. The inside finish is of black ash, handsomely carved, the work being that of the Rev. Mr. Todd, a former rector of the parish. The present Rector is the Rev. Mr. Beaulieu, under whose management the edifice has been cleared from debt. The consecration sermon was preached by the Rev. Rufus Clark, of St. Paul's church, Detroit. The clergymen present besides the Bishop, were the Rev. Messrs. Clark, Beaulieu and Matrau, of Saginaw City.

At 10 o'clock Wednesday morning the new church at Vassar was consecrated. This is a small wooden structure costing about \$1,000. The work here was commenced by Mrs. C. H. Richman, formerly of Detroit city, and now of East Saginaw, who organized a Sunday School in Vassar during her residence there. The work was successfully carried on by Mrs. Barnum, who met with many discouragements, and at one time was tempted to give up entirely. The rector of Grace church at Lapeer, advised her there was no use. She wrote to the Rev. Mr. Matrau, then of Owosso, for advice, who sent her word by return mail "never to give up the ship." He at once collected from his Owosso congregation the books, papers, lesson leaves, &c., that were so much needed in the Sunday School work and forwarded them to Mrs. B. He also interested others in the mission, and now they have the neat little chapel and a Sunday School of fifty scholars, and enjoy regular week day services, which are held by the Rev. Mr. Beaulieu. This mission is indebted to the Rev. B. F. Matrau for a handsome subscription and the carpet of the chancel.

At Vassar the same clergymen were present as at the consecration in Caro, and they were re-informed by the Rev. Messrs. Masker, of East Saginaw, Butler, of Bay City, and Rhames, of Midland.

Columbus, Consecration.—St. Andrews church in this flourishing town, of which the Rev. R. W. Rhames is rector; was consecrated on December 15, by Bishop Harris. The building is but one part of the structure contemplated and planned, but it is ample for the wants of the parish for the present, and is free from debt. It cost about \$700. The ground was very generously donated by the Flint & Pere Marquette R. R. Co.

SOUTH CAROLINA.

Charleston, a Working Charity.—The House of Rest, is a home for the convalescent, the stranger, the aged, the waif, the orphan, and the children of sick or bread-winning parents all inadmissible elsewhere, and received irrespective of creed; and a successful and the only reformatory in the South for the sinner. It is earnestly desired to make it self-sustaining by the introduction of steam, a mangle, wringer, &c., into its laundry, which, at present paying its expenses, could then have its capacity for work increased at reduced prices, the work being done by the inmates, so as, it is believed, to defray the necessary expenses of the house. It is felt that the \$1,000 needed to thus help this charity effectually help itself will be freely given.

While its founders, with consecrated talents, for nine years have resigned luxury ably to perform the most difficult work of re-forming the fallen; and control its large household (of at present more than thirty inmates) comprising all ages and diverse origins, so that its life is one of peace, it is fervently hoped that the response to this appeal will thus relieve them of the care of its uncertain support by voluntary offerings.

Contributions for thus making this Church charity self-supporting may be addressed: House of Rest, Charleston, South Carolina, where they will be received, and all necessary inquiries answered, by the founders, who are also the Executive Committee: Mrs. J. Bellinger, Miss E. J. Wagner, Miss Celia Campbell; the latter being besides, the Secretary and Treasurer, and Miss E. J. Wagner, the Head of the house.

WESTERN NEW YORK.

The Bishop's unlucky day.—The Genesee Republic says in a recent issue: "Last week Wednesday was an unlucky day for Bishop Cox. He had an appointment in Genesee to confirm a class of communicants in the evening, and on his way to this village was given at Avon a seat in the last car of the 5:15 train coming from Rochester. He stepped off to attend to his baggage, but on his return boarded the next to the last car and fell into conversation with a friend. He did not realize that he was speeding away in the wrong direction till almost to Livonia station, where he left the train, secured a conveyance and started for Genesee. When he reached here he found that his baggage, containing his surplice, was at the railroad station, and the agent had to be found to unlock the station before the necessary article of apparel could be secured for the service. In the meantime the exercises in St. Michael's church were under way. The Bishop, in the basement, ready to go up stairs, wished some drinking water to dilute a few drops of ammonia, which he takes as a preventive against colds. No one but the organ pumper could be found. This individual was busy, and left his post for the water only by the voluntary substitution of the Bishop's work at the handle. But no water could be found. At the conclusion of the services, through some misunderstanding, the carriage to convey the Bishop to the house of Mrs. William Wadsworth did not appear, and the only conveyance procurable was a fish wagon. After starting from the church the horse broke into a rapid run, turned in at the Globe Hotel and stopped. It was afterwards discovered that the bridle was broken, so that had the horse chosen, nothing could have prevented a runaway. We trust that the Bishop will not have any hesitation in coming to Genesee in the future."

COLORADO.

Denver, Ordination.—The Rev. C. J. Knapp, D. D., of Ouray, Colorado, and the Rev. Amos Bannister, of Rawlins, Wyoming, were advanced to the Holy Priesthood by Bishop Spalding, in St. John's cathedral on Sunday, December 16th, in the presence of an immense congregation. The services opened with a processional hymn, "Onward Christian Soldiers," which was followed by an anthem. Dean Hart then preached the sermon, which was a charge to the priests upon the duties and responsibilities of the Orders which they were about to take. The sermon was followed by a hymn, the offertory was made, and then the Ordination service proper began. In the course of the ceremony the Bishop addressed the newly-ordained priests upon the requirements of their new position. The Bishop was assisted by Dean Hart, the Rev. A. R. Harrison, and the Rev. Mr. Miller, of Wolfe Hall.

The music was excellently rendered and the service was a most interesting one from beginning to end. The new priests will receive charge of the parishes which they assisted so materially in building up, better equipped than before to foster their growth and influence.

NEBRASKA.

Omaha, Dedication of the Child's Hospital.—On Thursday night, December 13, the new Child's Hospital was dedicated with appropriate religious services by Bishop Clarkson. A large number of persons interested in the hospital were present. Addresses were made by the Rev. Mr. Sherrell, Judge Savage, and the Bishop. The hospital is a very commodious and well-arranged building, and admirably adapted to its holy purpose. Mrs. Clarkson's bazaar for the benefit of the hospital yielded \$2,500, and elicited great interest in Omaha in behalf of the institution. The head of the hospital is "Sister Sarah," a devoted Christian worker who is deaconess of the diocese of Nebraska.

VERMONT.

Persons.—The Rev. Alva E. Carpenter, of Rhode Island, is officiating at St. Stephen's church, Middlebury.

The travelling missionary of the diocese, the Rev. E. H. Randall, of Poultney, has been seriously ill but is improving. His parish is in charge of the Rev. J. Rice Taylor, of New York.

The Rev. E. P. Lee, of Grace church, West Rutland, is also very ill in New York City.

The Rev. William Westover, lately at East Berkshire and Montgomery, has assumed charge of Christ church, Island Pond.

RHODE ISLAND.

Providence, A forty years' pastorate.—On the afternoon of December 14, the usually quiet study of the Rev. Hobart Williams, rector of St. Mary's church, witnessed a scene as rare as desirable. Words of love and full of reminiscences of the past were uttered, when his wardens and vestry unexpectedly appeared before him, and reminded him, how forty years ago he came into this neighborhood, a young man, not over strong, but with an earnest heart, and finding them without a church or church services, began worship in an humble school house. Two churches, one of stone and one of wood, both beautiful and surrounded by pleasant grounds, with their regular congregations, are the visible material out-growth of his forty years of labor.

They assured him (through Mr. Albert Chase), that such long extended labors patiently given, with apparently small returns in a scattered community, deserved more public recognition, which his feeble health would hardly allow. But that they could not let the day pass without testifying to his patient endurance, his manifold labors, his exemplary conduct, his consuming zeal, which they all had known, and they wished here and now to assure him and his worthy wife of their love, their high esteem, their hearty appreciation. Quite overcome by this, and the beautifully engrossed testimonial they handed him with their own signatures, he disclaimed any desire to be thus honored, expressed himself willing for the Church's sake to spend and be spent, declared himself unworthy of such commendation and continued regretting that he had not done more for the Church. This did not end in words, nor was it all on paper. A purse of \$35 in gold was handed him and his excellent wife as a token.

CONNECTICUT.

Stratford.—The semi-annual meeting of Fairfield County Clerical Association, was held on December 11th in Christ church. The Rev. G. R. Warner read a paper on Sunday-schools, a subject which drew out a general discussion. The exegesis was St. James v: 14, 15. The following officers were elected: The Rev. J. R. Williams, President; the Rev. Louis French, Secretary; the Rev. Samuel Hall, Treasurer.

MARYLAND.

Laurel, St. Phillips church.—The mission announced as to take place in this church, in Advent, proved very successful. Seven services were held with attendance varying from 100 to 300, the average being 168. Inasmuch as prior to the beginning of the present year, a congregation of fifty was called large, this fact is very gratifying. The last service of the mission was on Friday, December 14, the subject "Missions." The attendance was the smallest, the number being only 100. Yet an offertory for Domestic Missions yielded \$17.14. The parish is however, the better enabled to contribute liberally to such objects, as (all statements to the contrary notwithstanding), it has not a dollar of debt.

The ladies of the parish raised funds and made a beautiful set of Sunday-school banners. These were formally presented to the Sunday-school, Sunday the 16th, by the rector, with a beautiful short service which was as follows: 1. Lord's Prayer, Creed and appropriate collects. 2. The banner bearers were then called up to the chancel, and the rector placed each banner in the hands of the bearer with some well-chosen remarks on its color and legends, and an invocation to God, asking His blessing on the act. All were delighted with the beauty of the service. The Christmas celebration was a glorious one.

FLORIDA.

Orlando.—The progress of the Church in this thriving town of Orange county which is a part of the important and extensive charge of the Rev. Charles W. Ward, is most encouraging. On the first Sunday of the present Advent season, Mr. Ward presented an informal report to the members of his congregation at that point, of his work among them during the ecclesiastical year that had just come to a close. In illustration of the growth of the mission, he mentioned the suggestive fact, that in the course of the pre-

vious month he had made just about three times as many strictly parochial visits as he had paid in the corresponding period a year ago. He has started a Sunday-school and a class for the religious instruction of the younger members of the mission, and is exerting himself to make the church there so strong in the course of the coming year, that it may become self-supporting, and assume its proper position as a regularly organized parish. The church building at Orlando is free seated, and on the occasion referred to above, was filled to its utmost capacity, from two hundred and fifty to three hundred people being present. As might be expected in the "Land of Flowers," those most beautiful creations of the Divine Hand are to be found in abundance on the altars of our churches generally, and especially:

How red their petals glow!
Red as the blood of Jesus,
Which heals our sin and woe."

And the church at Orlando on Advent Sunday was no exception; a correspondent who was present upon the occasion says: "I wish you could have seen the flowers on the altar; two capacious vases filled with large pink and crimson roses, so that the air was laden with the perfume of them."

The Church people of Orlando seem to be in thorough earnest, and work with a will."

PENNSYLVANIA.
Philadelphia, Theatre Services.—This year, as in past winters, the religious mass meetings for non-church goers are attended with success. There are usually enough people blocking the sidewalk and street when the doors open to fill the theatre, and the weather never affects anything but the number turned away. The lower floor is generally occupied by people of the middle class, among whom are many ladies, but the young men and boys who fill the galleries are evidently unused to religious services of any sort. On the Sunday next before Advent at the opening service, when the sermon was by the Rev. Dr. McVickar, who is of the prime movers in the undertaking, it is said a thousand people went away, unable to gain admission.

The sermon on Advent Sunday was preached by the Rev. J. E. Johnson, rector of the church of St. John the Evangelist and the originator of these services, who took for his text, "Render, therefore, unto Caesar the things which are Caesar's and unto God the things that are God's." His subject was "Politics and religion," and his discourse set forth the ground of duty to society and to the Church.

ILLINOIS.
Chicago's Christmas.—The day of the great festival was as bright and cheerful as could be wished for. All the churches were tastefully decorated and all were attended by a large congregation, including in most instances many not of our Faith.

IOWA.
Griswold college.—The trustees at their semi-annual meeting unanimously elected to the Presidency of the college in place, and on the nomination of the Bishop of Iowa, of the Rev. Eliphalet Nott Potter, D.D., LL.D., of Union College, Schenectady, New York. Should Dr. Potter accept the post thus tendered him, he will find with abundant work the greatest possibilities and the promise of distinguished success.

Dubuque, St. John's church.—The bequest of the late Mr. J. M. Griffith, of Dubuque, provided for the extinguishment of the debt incurred by the parish in the construction of their noble church edifice and for the adornment of the fabric, besides, by memorial glass, and the erection of a bronze eagle to be cast abroad. The parish, which will realize from the Griffith estate about \$27,500, has purchased the Griffith mansion for a rectory at a cost of \$10,000.

Decorah, Grace church.—This church has been freed from a debt of nearly \$1,300 by the liberal gifts of the parishioners incited thereto by the Rev. Dr. Kemp, the rural dean of the North Western Convocation. The church property is deeded to the diocesan trustees.

Greenwood.—The new church here is under contract to be completed by Christmas. New churches have been opened for service since Advent came on at Mason City, Sac City and Ida Grove.

The Rev. James Trimble, of Clinton, has been elected a member of the Standing Committee in place of the Rev. Mr. Sprague resigned.

Grinnell Convocation.—The clergy of the central deanery met in convocation at Grinnell December 12, 13, and 14th. The following members were present: the Revs. Dean Ryan, Newton; F. E. Judd, Marshalltown; Wm. Wright, Marengo; W. H. Van Antwerp, Des Moines; and the Secretary, W. P. Law of Grinnell.

The dean preached the convocation sermon Wednesday evening, from the text: "Thy Kingdom Come." Thursday morning Holy Communion was celebrated, and an address to communicants delivered by the Rev. F. E. Judd.

On Thursday evening, the Rev. W. H. Van Antwerp, preached, Subject, "The Church's Year." On Friday morning the Rev. Wm. Wright gave an address on the "Need of Lay Co-operation."

The Rev. Allen Judd being unable to attend, the Rev. F. E. Judd preached Friday evening, Subject, "Permanence of God's Word." The dean closed the service after speaking a few words of encouragement to the members of St. Paul's Mission.

The sermons throughout were followed by short addresses, and all the discourses were listened to with interest by the Church people of Grinnell and others, who attended. At a meeting held Thursday afternoon at the residence of L. H. Barnes, Dean Ryan read an essay on a subject chosen at the last meeting, "How much time shall a clergyman spend in the reading of general literature." Those present requested the essay for publication in the *Iowa Churchman*. At this convocation the clergy showed their interest in the work by pledging thirty dollars towards the erection of a church building at Grinnell. It is hoped that a chapel can be built next summer at this mission station.

QUINCY.
Knowville.—Bishop Burgess spent last Sunday (the 16th) in a visitation of St. Mary's school and St. John's parish. A violent snow storm prevented the opening of the church in the morning. The early celebration and the morning service were conducted at the school, the Bishop preaching. In the afternoon the services at the church and sermon by the Bishop were enjoyed by a good congregation. Though the weather was very cold the Bishop drove to Galesburg in the evening for service there. The new building of St. Mary's school is now completed and the workmen are gone. The trustees have borrowed \$11,000 for the last

payment, but will need more to meet certain necessary "extras" for needs which could not be foreseen. The rector has used his resources to the utmost to provide furniture, gas works, laundry and other machinery.

The Church Guardian thus speaks of the Bishop's recent visit: "Bishop Burgess was a welcome visitor to Omaha to those who already knew him, and when he returns, which we trust will be soon, he will find the number vastly increased. He is every inch a gentleman and a Bishop, and made many warm friends in the short time he was among us. The only regret was that he did not wait long enough to preach to us in his usual happy, telling and vigorous style."

Macomb, St. George's church.—The Bishop preached an able sermon and administered confirmation on the evening of the 18th inst. The class consisted of one gentleman and five ladies, and was presented by the Rev. J. M. D. Davidson. There was a good congregation in attendance.

Warsaw, St. Paul's Parish.—On Wednesday of last week, St. Agnes Guild opened a bazaar for which they have been preparing for several months. Their wares, of great variety, were elegant in texture and exquisite in construction.

Cathedral of St. John.—Christmas was welcomed in at the cathedral by Evensong on Christmas Eve. The early celebration was at 6:30 A. M. The music was chaste and appropriate to the early hour. A large number of communicants received. The mid-day service consisted of Matins and the Holy Eucharist.

All parts were rendered well. Mr. P. C. Hayden was the choir director. The former precentor Mr. Wm. Harvey, now residing in Kansas, who has spent so much labor in elevating the musical standard of the cathedral was present in the choir.

Professor Pennington who is a genius at the organ gave full play to his power over the key-board. He was supported by the Rackett Family's Orchestra. This remarkable family, all communicants, were under the leadership of the elder Mr. Rackett who had all the selections arranged which could be rendered well with orchestral aid. The harmony was perfect throughout.

The Bishop, immediately after the processional hymn, consecrated the new and very beautiful solid silver Communion Service. It consists of flagon, chalice and paten. This latter is without a stand and rests on the top of the chalice. It is a great improvement on the old service, and is the more precious since it is made from the free will offerings of the communicants for this purpose on the occasion of the Bishop and Mrs. Burgess' silver wedding.

Bushnell, St. Thomas mission.—A surprised choir of boys has been introduced and rendered their first services on Sunday last. This mission is only seven months old, and yet there are 30 communicants, the church work is fully organized and actively prosecuted by the members of the congregation, and the services are churchly and beautiful.

Sudden Death of a Clergyman.—The Rev. Dr. Joshua Morsell, while conducting the services in Grace church, City Island, on Sunday of last week, motioned for a window to be opened and sank down in the pulpit as though in a faint. He was found, however, to have died from heart disease.

Springfield.
Fairfield.—The Bishop, with the Rev. R. B. Hoyt, Dean of McLeansboro, and the Rev. W. H. Tomlins, visited this place on December 11. Services were held in the evening in the Presbyterian place of worship, kindly loaned for the purpose. So far as we are able to learn this is the first Church service ever held in this growing town of nearly 2,000 inhabitants. It is estimated that 300 people were present at the service. They all seemed to appreciate the eloquent sermon of the Bishop, so full of thought and instruction.

The ground in this new field has been well broken; and the rector at Albion (18 miles east) hopes soon to take up the work.

Albion.—The Bishop found it possible to give the next three evenings to this place, where crowds filled the church, the aisles, and about the chancel, and listened with deep attention to the clear presentation of the Word of Life. The faithful Rector Emeritus, the Rev. B. Hutchins, now 80 years old, was in the chancel, and assisted in the services. Nearly all his ministerial life has been devoted to the Church here. For 40 years or more he and the good people, in spite of the hardships and difficulties, have kept the Church going. Here he and his most excellent wife had to mourn the loss of ten of their children—all except one—within a very short time, by scarlet fever; here, one Sunday, when at church, their house burned down with all—library, etc.—that was in it.

The people here, of St. John's church, are working earnestly with their new rector, the Rev. W. H. Tomlins, who took charge October 1st last. He says he never met kinder people. There is a celebration of the Holy Eucharist every Sunday and holy day, begun by the late rector, the Rev. H. Humphries, now in charge of the Cathedral Grammar school at Springfield.

The Dean of McLeansboro, the Rev. R. B. Hoyt, is well worthy of his office. He is doing most excellent work in many new places for the Church. Southern Illinois is a great mission field. So far as our observation goes the people are very favorable to the Church. Oh that a few young priests, with a fair share of common sense and not afraid of some hardships, would offer themselves to one of the noblest bishops in the Church, to help in this great work for Christ!

MINNESOTA.
Winona, St. Paul's church.—This parish is now 27 years old, one of the "eldest daughters" of the diocese. Organized in 1856, by the late Dr. Van Ingen, then rector of Christ church, St. Paul; served in turn by the Rev. E. P. Gray, for about 18 months; by the Rev. B. Evans now deceased, from 1857 to 1861; by the Rev. Mr. Waterbury, now also departed, from 1861 to 1864; by the Rev. T. I. Holcombe, from 1864 to 1869; by the Rev. T. M. Riley, from 1869 to 1872; by the Rev. W. Ward, to '79; and by the present rector, Rev. J. E. Purdy since the last date, the parish has had a varied career, but now stands \$5,000 further out of debt than it did in '79, when Mr. Purdy accepted the charge. The organ debt, \$500 has been cleared off and a water motor for blowing the instrument has been attached at a cost of \$200. The grounds have been graded and sidewalked at an expense of some \$150. The ladies have raised some \$625 during the year past towards these objects. A guild has been formed and a room properly fitted up for its use and for

the weekly services. The rector is active and of more than ordinary business talent, and his efficiency is evinced in all the financial affairs of the parish, and his vestry gladly co-operate. Of the eight rectors two are dead; the Rev. Mr. Riley has been for now some two years Professor at Nashotah; and, December 20, the Rev. R. W. Lowrie celebrated the twentieth anniversary of his ordination to the diaconate. During his charge the present church was erected at a cost of some \$25,000; the Rev. Mr. Riley, however, having taken some steps in the matter prior to his resignation of the parish in 1872. The debt in 1879, was \$9,500. The memorial gifts that adorn the church amount to some \$3,000 at least.

INDIANA.
Jeffersonville, St. Paul's church.—The Bishop made his first visitation to this parish, of which the Rev. Jesse R. Bicknell is rector, on December 8 and 9. The Louisville clergy called on him Saturday afternoon. Saturday evening a reception was held for him, by the ladies' guild, at which there was a general attendance of the best citizens, including a majority of the Protestant ministers of the city, and the mayor and some of the councilmen. There were also some from St. Paul's, New Albany, with the Rev. Walter Nott of that parish. The ladies had prepared a nice collation, and altogether the evening passed off delightfully. The Bishop charmed every one. On Sunday morning he catechised the children in a happy manner. At the morning service he preached a forcible sermon, plain, direct, convincing. Four persons were confirmed. The offertory for Diocesan Missions amounted to \$29.00. The congregation was the largest that had ever assembled in St. Paul's. They are proud of their Bishop.

Angola.—The missionary at Warsaw, the Rev. J. A. Farrar, held services on Wednesday of last week at Angola, which is an active business city of 2,000 people, 40 miles north of Fort Wayne, on a branch of the Lake Shore railroad. The services were held in the Methodist church, a large congregation of between 200 and 300 people being present. There are seven communicants here who are earnest and devoted and anxious to have regular services. One young lady is already prepared to be confirmed. At the request of the communicants, Holy Communion was administered at the close of the service in one of their houses. This is only the third or fourth time that Church services have been held in the place. Not for twelve months had services been held there before last Wednesday.

CONNECTICUT.
Ordination.—In Trinity church, Collinsville, on Friday, December 21st, Mr. Ralph H. Bowles was ordained to the diaconate by the Rt. Rev. the Bishop of the diocese. Mr. Bowles was for more than thirty years a minister in the Baptist denomination. He was at Trinity College at the same time with Bishop Williams and the Bishop noted this fact in his sermon. From St. John xvii, 15, 16, 17 and 18. He said: "I recall the time, many years ago, when we knew each other during our academic course; since that time I have followed your life, and this day, on which I am to ordain you to the lowest order of the ministry, I mark with a white stone."

Mr. Bowles has been officiating at Trinity church as lay-reader and will continue in charge for the coming year.

CAN'T COOK AS MOTHER DID.
How many a young wife's heart is saddened and happiness scattered because she cannot "cook as mother did." It is strange, sadly strange, and yet we all know it is true. How many a time has the tender-hearted reporter felt his soul bursting with grief as he told the harrowing story of some poor suffering woman, whose cheerful sunshine had turned to dismal darkness just because she could not "cook as mother did." And how it delights the heart of the reporter when he chances to hear of one devoted young wife who is rescued from the gloomy fate of so many, in a manner so simple and easy that the only wonder is that all are not saved. This one to whom he now refers was led a blushing and blooming bride, but a few short weeks ago, to the altar by one of our most promising and prominent young men. He promised to do everything in his power to make her happy, but in an evil hour he made the dangerous discovery that she could not "cook as mother did." He told her so, and from that hour the life-light of happiness began to die out in her once radiant eyes. The bloom that put to shame the fancied perfection of the rose departed from her cheek, the voice that welcomed him to a happy heart and home grew silent as the grave, and the young husband saw that something must be done soon. He asked the sorrowful wife why she was so sad, and she told him because she could not "cook as his mother did," but if she had *Royal Baking Powder* he could say so no longer. Like a sensible fellow, he ordered a dozen boxes at once, and now he says he is afraid that his wife will raise the roof off the house some day, but he don't care, for she is happy.

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