# Livin The A Weekly Record of its New

VOL. III. No. 6.

A Christmas Ode.

Written for the Living Church. "Glory to God on high!" Hear ye the Heavenly Choir? Their music, down the sky, From hearts and tongues of fire-From hearts and tongues of fire— Seems pouring now. For, on this Blessed morn, "The Prince of Peace," the virgin-born, From yon blest clime, In earthly tabernacle was in-veiled; And man—as God's Eternal Son—beheld His glory, had before the circling spheres Began their lofty harmony of years; The Registry of Time: And now amid old Winter's cheerless scene, The Church hath donned her sacred vesture green.

green, The emblem bright, Of Gospel Grace and Truth. When stern decay Sweeps o'er all things, and sin's o'ershadowing

Sweeps o or and day Wanes down to night, She wakes her glorious anthem, "Christ is born!" And all is light!

Through ages passed away, We hear the distant chime

Of this illustrious Day, Travelling upward like the rising dawn, With music sweet and low, each Sabbath morn: While these, the types of Everlasting Rest, Forth-shadowed Salem's King, the Pure, the Blest,

The Perfect One! Melchisedeck the chapting heard; Old Abraham's strong and faithful heart it stirred With mightler tone; O'er Isaac's son It gently poured its sweet, entrancing spell; In strains triumphal, loftily did swell

Round Judah's throne. Yet loftier rose the lay On Zion's hill,

When David's conquering Day

Shone peacefully and still; And, from his harp, such strains were flung. As never mortal man had sung! He told of Him

Whose Advent bright, expected long, The radiant Star of prophet's song, Would cheer the fainting heart of nations old, With tidings heretofore but dimly told;

Whom cherubim And golden ranks of seraphim adore: The "Mighty God"! for Whom the worlds do pour Unceasing praise; And holy seers, in Israel's weal and woe, With this fond Hope still bade their numbers

From England's Temples gray A stirring strain doth sweep; The Ancient Church's lay. The gathered voice of olden time, In one vast changeless, ceaseless chime, In Her doth meet. Her hoary fanes, and cloistered aisles, From age to age, have drest in smiles The Birth-day of the Christ, our King! Thus nature's winter, and the spring Of hopes sublime, sweet To yon effulgent Clime, beyond the sky, Behold Her Sun Of Righteousness: so to Her children true, The past and present, in one Anthem new, On earth begun, She sings: a soul-enchanting strain, A prelude sweet, renewed in Heaven again. And hark! This gathering song, Chanted thro' Time's far way, Pours its full tide along The rosy path of day. From farthest East, across the Indian main, From Europe's hosts, and Afric's burning plain, Its surges sweep And murmuring, o'er the Atlantic wave, "Good will and peace," to freeman and to slav And them that weep. A rapturous song of high and holy mirth-A girdle vast around the awakeing Earth— It lifts to Heaven. Long centuries' gathered barach's heart. As originating this obstinacy and persistence in disobedience, Pharvoice! The hoary East bids the young West rejoice! Do ye not hear it now? That high and glorious strain In never-ceasing flow? Worthy the Lamb once slain!" Above, around, the cold blue sky Grows warm with Heavenly harmony. For earth too deep. An air celestial breathes o'er earth and ocean; And, on its wings, the seraphim's devotion, That never sleep. The strain I hear, So sweet and clear! "The mystery concealed since Time began His course, is now unveiled by GOD in man; Salvation freely given. Throngs numberless, like many waters' roar. Peal back the Anthem to th' etetnal shore,

## CHICAGO, THURSDAY

The Lakeside Letters. NUMBER III.

Written for the Living Church. My Dear Fabiola:

Do you not think that there is a spice of cruelty in putting so hard a question at this festive season, when the mind as well as the body welcomes the mid-winter relaxation from toil, and the soul prepares for acts of praise and grateful joy? But difficult problems will protrude themselves most inopportunely, and, as you are in disquietude about the Lord's hardening the heart of Pharaoh, I ought to be willing, even now, while Christmas bells are ringing, to do what I can to untie the knot.

Whatever escape from the dilemma we may discover, we must first fix firmly in mind the primary truth that God can tempt no man to evil. To concede the opposite would be to make atheism a pleasant alternative.

The narrative in Exodus clearly shows that the Almighty was mercifully disposed toward the wicked monarch of Egypt. He sent ambassadors to warn him of his evil conduct and its consequences, but Pharaoh grew harder under measures that were designed to melt his heart. Then followed plagues to chasten his proud spirit. But the severe measures of divine love were as abortive as the pleadings of mercy. Plague succeeded plague, only to find the king more defiant and obstinate; or if, under stress of discomfort, he declared to Moses, "I will let thy people go," the respite which was granted met the ungrateful return of promises defiantly broken. His spirit sprang back, like a bent bow, to its quondam obstinacy. The whole story seems to illustrate God's patience and Pharaoh's folly, and reminds one of the proverb-"Though thou bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

But if God can tempt no man to evil, what nean these strange words, "the Lord hardened Pharaoh's heart"? They mean that the Divine Will had a relation to the condition of Pharaoh's heart, as to all conditions and events. But this

which the artificer has to a machine, which he has built and manipulates according to his own volition. Man is consciously free in originating action. We know that we freely make choices and reach determinations by the independent activity of our own wills. But this capacity of creation does not displace God from His throne

or deprive Him of His rightful authority in the universe. You sway a mighty sceptre in that will of your's, but it is the sceptre of a vicegerent, and when you make a wrong choice you She joins; and pointing on with Faith's clear eye, do so freely, in a sphere over which infinite er's sympathy, His mercy endureth forever. Power and Wisdom still presides. God's relation is permissive; He does not approve of sin, nor encourage it, nor connive at it, nor cease to abhor it, but He does not prevent it, and since He does not prevent it, we infer that he permits it. him alone!" In other words, having created a being endowed with freedom. He permits this created capacity of creation to create within its own sphere. But in the death of the wicked, but there is an inex-He who walks in unsullied purity in the depths of eternity displays the holiness of His nature in restraining, controlling and overruling permitted creations of evil. He makes the wrath of man to praise Him, and the remainder He restrains. It was only in this permissive sense that the Lord hardened Pharaoh's heart. As originating this aoh alone was responsible. It is this side of the case to which the Scripture refers (Exodus viii:15) when it says that after the plague of frogs Divine patience and mercy! May all hard hearts had been stayed, "Pharaoh hardened his heart." In the exercise of his choice between alternatives of action and rejecting the command and entreaty of God, he hardened his heart, and was permitted to do as he chose to do. The same law of relation is taught in the eighty-first Psalm:

"My people would not hearken to my voice, and

Israel would none of me. So I gave them up to

their own lusts; and they walked in their own

counsels." With this reasonable interpretation

of the language which has caused you so much

disquietude of mind, it seems to me, my dear

Fabiola, that it ought to be evident that Jehovah

of Israel held precisely the relation to the Egyp-

There seems to be a law or method of the Di-

vine government visible here. Obdurate Phar-

ach, mercifully plied with motives for obedience,

persisted in retaining the Israelites in cruel servi-

I think you must have seen many illustrations

some opiate. Then it a him at his word, and flood. Men said, everyth gold, and they beheld with magnificence of his succ that wealth could not a powerless to help him. In he had extirpated the c had nothing to lean on b riches. He fell into mel erable death, surrounde money could buy, but no It has been said that a pied in ferocious wars gro keen as beasts of prey in of death when it can be cannot, equally stoical in

the faculty of putting h

these talents of blood are ably, they lose utterly th instinct of prudence, all the finer powers of though savage race. Having lost ture, and sunk below the p we, for that reason, call th It is by precisely this pr that many people, in our itualy inert and indiffere the wind; they must reap

And this law holds with ity in the sphere of opinio gations and pride themsell of "the effete dogmas." pel and make an idol its originality they go on this cause God shall send that they should believe a ii:11.) They preferred the God permits the lie to be The Holy One did not de nor did He have any n Their blood was upon t dear friend, when we see

sad to see in our times, religion of their fathers pels that are proclaimed archs with so much ardo ing themselves in the pi

of its fascination; we may whold the repetition of that ancient process which Solomon saw when he said, "For that they hated knowledge and did not choose the fear of the Lord, therefore shall they eat of the fruit of their own way and be filled with their own devices."

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The love of God is inexhaustible. Seventy and seven times will He forgive men their trespasses. There are no limitations in Him. Broader than the expanse of the sky, deeper

## s Work, and its Thought.

## CEMBER 23, 1880.

p sgain with teeth. Mr. Gladstone had done something reas if God took markable in bringing shout the concert of flowed in like a Europe; but Epirus and Thessaly must be set iches turns to

Church

der and envy the The terrible internecine war still goes on be ween Ohili and Peru. The most bitter hatred and dire vengeance seems to be the rule. The Chilians are not generous in their victories, and His idol wa g his reli will listen to terms only after Lima is taken by force of arms. The destruction of their warople at war, means to have created in Chili, g the people and the legislature, a spirit of among the people and the legislature, a spirit or destruction that nothing will abate save dictation to the enemy on the very ramparts of Lima. The Chilian ministry would be a little more huill, sensitively shy led, and when it to it; but while ident" have been heard in the very Senate. The Government had listened to some peace negotians; when it was found out, the storm of popcharities, all ular indignation was furions. It is an unjust, unfounded war. No great principles are at stake; and other countries look mournfully on,

with no sympathy for either side. A very interesting paper was read lately before the Royal Arctic Society, by Prof. Williams, on ambject but little understood, the progress of religious reform among Hindoos, outside the work of the Evangelical Churches. The first fonotheistic sect was founded by Ramm oy, half a century ago. The doctrine to heistic non-half a contury ago. This maintain, her, something like modern Unitarianian. Her, ever, remained a Brahmin, and a slave to be, until his death: After tim came Debrender to walked simply in his footsteps. Then one number Sen, who broke away entirely from bro-trundar Sen, who broke away entirely from bro-minism and caste. His Theistic Oburch, de-the Brahma Samaj of India, was founded be Brahma Samaj of India, was founded ago. His great ability and cloghenos at his numerous atherents.

al force in the life and dismote of the ity Prophet, to conquer and hold this with

an advanced phase of Hine cently given great offence by abandoning his own principles of social reform, and allowing his daughter, before she was fourteen, to marry the young Maharaja of Kuch Behar. Hence a schism has taken place in his society, and a new Theistic Church has been founded, called the Sadharana Brahma Samaj, or the Catholic Church of the one God.

It seems that the Pope, just like other brethen of the cloth, has to submit the young him the very "sweetest thing out" in slippers; abandoned by all, so do these in their affection ings are based. towards me, whom they see suffering on this Calvary, and who, however unworthy, am still that he would wear the shoes at the Celebration next Easter."

## WHOLE No. 112.

## **Our English Letter.**

Mr. Enraght's Arrest-Riotous Demonstration at St. Paul's, Lorrimore Square-John Wes-ley, and the Methodist Society.

From our English Correspondent. LONDON, Dec. 2,

Since I wrote, last week, events have m eral steps in advance. In the first place, the tion Society plucked up courage last Saturday, to arrest Mr. Enraght; and gentleman was carried off from his chur mingham, to Warwick gaol. Mr. Enrag leave-taking of his people was singularly dign fied. Notice of his inpending arrest having reached him in the morning, a number of his nane, but the people and the legislature will private friends met at the vicarage, while a lar sten to nothing. Cries of "down with the pres-crowd gathered outside. The sheriff's offic crowd gathered outside. The sheriff's officient of the seriff's officient of the series of the serie and shown into the drawing-room. After ha an-hour's social intercourse with his friends, Enraght left the room; and, having assumed l cassock, soon returned, ready to accompany the officer; to whom, however, before leaving the house, he delivered the following protect, in writing: "I solemnly protect, in the name of God and of the Church of arresting me in any way under the ar ceeding from the Court of Lord Pen ceeding from the Court of Lord Pennance, wh jurisdiction in spiritual matters I do not knowledge." A formal protest spainst the arr was also made by the vicas's warden. At churchyard gate, Mr. Enrapht addressed the sembled multitude; and at his request, Doxology was sung. By three o shock in afternoon, he resched Warwick, and walked the gaol. Before entering, flowerer, he is down upon the stones; and received a sole Benediction at the hands of the Rev. Dr. Ni olson, of Christ Church, Leamington. olson, of Christ Church, Leamington. About this case there are two noticeable dents. One is, that, while Mr. Enreght is treated as a felon, nothing is done to his p cutor, Perkins, the baker, though he broke the law, by purloining, or precuring to be pur-toined, the Blessed Sacramabi, which, the rubric decimes, shall not

> modus vivendi had actually been arrived at. M Enraght had submitted to his Bishop, and reduced his ritual; but the right reverend prelate (Dr. Philpott, of Worcester) who had distinguished himself by his patronage of Dr. Colenso and his new Archdeacon, Dean Colley, thought fit, at the solicitation of Perkins, to augment his demands. The arrest of Mr. Green, the Rector of Miles Platting, hangs fire. The Company has ot its significavit: and there is Mr. Gree

Earth's antiphone; "The Lord shall reign? All worlds the Son adore On His uplifted Throne, forevermore!

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incline them to do.

Beautifully does Bossuet remind us that when Mary only found a stable for her shelter, it was to show how slight was the value which the Redeemer set upon all that had been grand and imposing in human rule. "Not only does He seek no human splendors, but to show how little He tude, until at length (Divine patience spurned), potism, and Islam? The interests of the sultan accounts of such, He places Himself at the he is left to himself, without restraint, without and of the people were utterly at variance. They farthest extreme from them all. Hardly can He protest, and pursues the infamous policy which talked of the Government of Turkey, but there find a spot lowly enough to be His birth-place; He meets with a half-fallen stable, and into this ruin and death. "Ephraim is joined to his idols: meant that which would protect the property, He descends. He accepts all that men shun, all let him alone!" that they fear, all that they despise, all which

repels their senses, in order to show how vain of this law. Do you not remember our friend or less extent, but Turkey did not. There never and immaterial to Him are all the glories of the C----? how he laughed at your faith, and sur- | was a greater sin against God and man, than the world."

The Christian's peace is as great in times of the glitter of dollars. Disasters only rendered blacker crime. The hatred was not that of Russtorm as in times of calm. When the tempest of him more inexorable in his determination to get sia, but that of human freedom; like that of the sorrow or of opposition rages on every side, then he who is one with Jesus realizes "The peace of God, which passeth all understanding.

Pharaoh's heart would never have been hardened had not Pharaoh hardened it. Ephraim must say, "let me alone," before the awful sentence

The limitations put upon God are not assumed, but are imposed upon Him. He has no pleasure orability of law in the moral sphere more stern and dreadful than is to be found in the natural world. Job seemed to perceive it when he exclaimed, "Who hath hardened himself against God and hath prospered?"

In this blessed Christmas-Tide, how pleasant it is, dear friend, to consider the singular manifestation of God's love in the Incarnation-that act of condescension which was at once the measure of our wretched estate and the token of be melted to penitence and love! +

## News from other Lands.

The "Eastern Question"—Chili and Peru—Re-ligion in India-Pope Leo on Slippers-Irrepressible Erin.

Mr. E. A. Freeman, who knows as much about European History as any man living, lately gave a lecture on the Eastern question; as he said, 'the oldest and the newest question in the world." The fact is that the Eastern question troubled the old Greek Emperors as much as it does the tian Monarch which He holds towards men whom modern Russian czar; and there has never been He now permits to do what their perverse hearts a time when there did not loom sharply up the struggle between Christianity and Islam. Mr. Freeman said that the question was simply this: "Should freedom, civilization, and Christianity

prevail in those parts of Europe now held in bondage, or were they to be left to slavery, des-

life, and honor of their families. The Governments of Western Europe did that to a greater

rendered himself to making a fortune? That handing back of free Bulgaria to the authority man's eyes seemed to be blind to everything but of the sultan; in all recorded history he knew no

rich. Once in a while, conscience would awake tyrants of old, rejoicing that they had handed in his soul and utter a cry of alarm; but he had over Christian flesh to be devoured by Pagan school is to open with the New Year.

No change in Ireland. The English red-coats are pouring over. It is whispered that 5,000 more troops are to be sent. Anarchy is spreading; though the London Times says it can hardly be called "anarchy," for the Land League is really a very distinct and potent government. which is rapidly superseding the Imperial Government, and obtaining the ascendency. It rules enforces instant obedience. Its code is clear; its executive resolute; its machinery complete, and ality of power. The former is a terror to welland to a large extent suspended, the new law is administered cheaply and conveniently. League courts are springing up in various places; and the people are instructed to have their disputes decided by such courts, and to go no more to Sessions.

women of the congregation making him slippers. ready to be taken, but somehow they do not The San Francisco ladies have just sent over to venture to lay hands upon him. It is believed that, as Manchester is in the Northern Province, white velvet, embroidered in gold; and the Pope to which nobody pretends to say that the mythgoes forth, "Ephraim is joined to his idols: let said: "These ladies are inspired by sentiments ical "Advertisements" ever extended, they fear like unto those of the women of the Gospel. In that a motion for a writ of habeas corpus in his like manner as they followed the Saviour at the case would afford an opportunity of reviewing time of the Passion on Calvary, when he was the Ridsdale judgment, upon which the proceed-

Yesterday, the Court of Queen's Bench granted a rule nisi, for a habeas corpus in Mr. Dale's His representative and vicar. The Pope added case; but the application was made on almost purely technical grounds. The rule will be argued on Monday next.

A great misfortune befel the Church of South London, a few days ago, in the premature death of Mr. Cay-Adams, who had succeeded Mr. Going, at St. Paul's, Lorrimore Square. The patronage being in the hands of Dr. Thorold, the "Low Church" Bishop of Rochester, that prelate has appointed a young gentleman who is understood to be a strong partizan of his own. In fact, with an iron hand, and with a promptitude which it has been the "Bournemouth case" over again. The congregation had made the most earnest appeal to his Lordship, to have some regard to its action uniform. There is a Government de their feelings, and to their unbroken usage of facto, and a Government de jure,-the former two and twenty years. But the way in which he wielding a power which is felt and feared, and answered them, was-to go down to the church the latter exhibiting only pomp, and but little re- on Sunday evening, and announce that everything that they specially prized would have to be doers; the latter no terror to evil-doers. The given up. This extorted from the crowded aslaw of the Land League is becoming the law of sembly something like an involuntary groan. the land; and while the law of the State is costly After the Service, a very remarkable incident occurred. A number of "roughs"-as we call them, I suppose that in America they would be "loafers"-hearing that something was, likely to happen, had collected; and, for once mistaking their side (for, with us, "roughs" are always sound "Protestants"), they hooted the Bishop, as he drove away in his carriage, smashed his windows, knocked off his coachman's hat, and went near to assault the right reverend prelate! Of course, these men were not members of the congregation, by whom all knowledge of them is vehemently repudiated.

I have been looking over "The Churchman's Life of Wesley," which Mr. Denny Urlin has just written for the S. P. C. K., and I have also been comparing it with an Essay of Dr. Rigg (an ex-President of the Methodist Conference), on "The Churchmanship of John Wesley, and the Relationship of Wesleyan Methodism to the Church of England." What those relations are, is pretty clear, I think; but I cannot help remarking upon lowed by parishes in other parts of the city. The the cruel treatment which John Wesley gets at the hands of his successors.

ILLINOIS.—Among the many signs of Church life in Chicago, we are glad to notice the proposed establishment, in the parish of the Ascension, of a Parish School, intended for girls, and he persisted in until it culminated in his own was no Government in Turkey. Government for boys under ten years of age. It will be under the charge of Miss Holmes, a lady of great experience and success as a teacher; and will have the supervision of the Rector-the Rev. Arthur Ritchie.

The object of the school is-to impart a good secular education, under the influence of the Church; and the lowness of the charges will bring it within general reach.

We trust that this example will be soon fol-

Dr. Rigg begins by defaming Wesley's father, of Principle, and firmly follow its direction. the rector of Epworth, whom he represents as a "strict but time-serving Churchman;" a phrase, which-I should think-would be hard to interpret, but which is meant to imply more or less likeness to the famous Vicar of Bray. Then, Wesley himself, at the beginning and the end of his days, is held as cheap as possible. His early labors are almost scoffed at; and, so far from his parting admonitions being regarded as of special weight, Dr. Rigg treats them as the utterances of one who was already in his dotage.

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The last indignity that has been paid to his memory, is-to sketch him as a Broad Churchman! Mr. Urlin is surely right in rejecting that hypothesis as absurd. The truth is, Wesley's character was marred by a not uncommon weakness. He was prone to take his color from the last book he had read; and, when in difficulties, he was a little apt to think well of any argument which promised him help. It is perfectly true, that, in 1737, he fell under the influence of Peter Bohler; but it is equally true, that his influence did not last long. It is also true, that, in middle life, he inclined to Presbyterian views; chiefly, because the words "Presbyter" and "Bishop" are used in the New Testament synonymously. Of course, the answer is, that the members of the First Order, in those days, were the Apostles themselves, and their envoys. Whether or not, Wesley did not act upon these views, unless indeed he may be supposed to have done so in the case of the unfortunate "Ordination" of Dr. Coke; as to which, he appears to have been completely, taken in. And, certain it is, that, in 1789, when he preached his famous "Korah Sermon," he had no idea of justifying the creation of a Weslevan sect.

The Methodist body has suffered a severe penalty for its unfaithfulness to the dying commands of its spiritual father. In the first place, Wesleyanism has generated a dissent of its own, which is rapidly outstripping it. In 1870, the Wesleyans proper had 367,306 members, as against 290,491 members belonging to the five separate bodies. In 1878, the numbers were 380,876 and 326,847. The Conference is now getting up a huge Special Fund. The amount-1,500,000 dollars-is to be raised in three years; but I am assured that it will do little more than clear off existing financial embarrassments, and that, notwithstanding this remarkable effort of liberality, the prospects of the body are very gloomy.

How much better it would have been for everybody, if the idea of John Wesley had been adhered to; and if his Society had been content to remain as a Religious Order within the Church, instead of becoming a schism, and therefore a hindrance!

It seems to me, that the coming Pan-Methodist Conference (the "Æcumenical Council" they are calling it!) will have a good deal to be ashamed of.

#### The Rev. Knox-Little. Correspondence of the Living Church.

The remarkable popularity of the Rev. W. J. Knox-Little, is well deserved. His intense earnestness is of a kind which goes right to the hearts of those with whom he is pleading; so that, in listening to him, one is impelled, inlife-one of greater self denial and activity in the cause of Christ. His voice is musical; and

## THE LIVING CHURCH.

And, when traversing a way where temptations Principle.

## In Memoriam: Samuel Osgood. Written for the Living Church.

The grounds of Waldstein, the summer residence of the late Rev. Dr. Samuel Osgood, at Fairfield, Conn., have probably more attractions to the cultivated eye, than those of any private residence in all this beautiful region. Dr. Osgood impressed his own sympathetic and fertile mind upon the tractable natural features of the place; and one cannot wander through its walks and shades, without thoughts and feelings that arise, in memory

"Of the great of old -The dead but sceptered sovereigns, who shall rule Our spirits from their urns.'

But this eminent man was not merely regardful of the tasteful treatment of his own property: his interest in this particular extended to the whole neighborhood. He was the President of an active Village-Improvement Society; and Fairfield and Southport have felt the impulse of his wise counsels and stimulating example. In to its place, as our first and only Divine Office the embellishment of Oak Lawn Cemetery, he of Worship; and withal committed to the steadwas particularly interested. Here, before his fast maintenance of the system in my Parish death, he had secured a large and eligible lot, and yet by the hocus-pocus of dropping a pinch and erected a unique monument, which is as of Church discussion-powder on my innocent harmonious with its sylvan surroundings, as it is article, only designed to correct a local defect, expressive of his characteristic originality. "Oak behold! what a perfect hodge-podge is made of Lawn" lies on a natural terrace of a lovely val- it all. I think it is written in the Veda, or one ley, on the west side of Mill river, about midway of the Shasters; "O ye whose hearts are pure, between the shore of Long Island Sound and

partially improved, it is a charming spot; quietly not entangled thyself in a Church newspaper ecluded, easily accessible, sheltered by uplands of orchards and groves, and fringed, along its eastern border, where flows the beautiful stream, with noble forest trees. In the loveliest place in all this inclosure, Dr. Osgood is buried. The spacious burial lot, which in shape is almost an in plain English, "A Free Church Faux Pas" equilateral triangle, is situated on the high bank does not necessarily mean a fault in the Free of the river, that in a gentle curve comes gliding over the rocks, with a musical cadence, beneath treatment of the monthly Offerings at the Holy wide embowering branches; and then, lapses | Eucharist may be criticised, without condemning into a deeper and stiller current below. One the Free Church System, as though it were in side of the lot, for some seventy-five feet, is bounded by the stream; and, along another side, And one may object to the practical obliteration, which might be called the base of the figure, on that monthly occasion, of the plain Prayer runs the sylvan drive. From the middle of this Book distinction between "The Alms for the base line to the apex of the lot-the perpendicbase line to the apex of the lot—the perpendic-ular of the triangle—the distance is at least 60 ft. poor, and other devotions of the people;" or be-tween those "Alms" or the poor, and the obla-All about, above the velvet turf, stand tall oaks tions" for the Altar, and the Offerings for curand chestnuts, with beech and hickory of rent expenses, (which are not so much as named

as I have stated, under Dr. Osgood's personal distinct heading of our Parish Reports-"Comdirections, is a great symmetrical, granite boulder. from Greenfield Hill, surmounted by a plain scribed with the legend deeply cut, "God is our of Holy Worship, and of the Holy Eucharist as limits." Rock." Its effect, in this beautiful nook, is ex- the highest act of Divine Worship.

ceedingly pleasing, and far more impressive than the most ornate conventional monument could centre of the lot, is Dr. Osgood's grave. The

self, "how beautiful is the earth, and how precious is life, when love, and health, and honor and dangers unseen would precipitate you to are its portion! But how soon come frost and the ruin, stop short, held back by the iron bar of withered leaf! It is the old story; high hope, noble ambition, unselfish pursuit, and then-the

> still heart and the grave." But let us rejoice that this is not all. The exalted life has inspired and replenished other souls, and lives on with ennobled powers, in an unfettered career and with grander attainment. H. N. POWERS.

## BRIDGEPORT, CONN., Oct. 1880.

### A Correspondent's Faux Pas. To the Editor of the Living Church:

The article in your issue of December 9th, under the heading of "Free Churches Vindicated," is a masterly one, in its way. It beats the metamorphosing of the prestidigitateur, altogether. Its transformation of my positions are so startling, that I even forget to be indignant at finding myself misrepresented.

Only think of it! Here I am, a Catholic Churchman; a firm believer in a Free Church System, thorough; insisting ... Offerings as dues to Al-mighty God, and as a necessary part of Holy Worship; intent on restoring the Holy Eucharist how can something come out of nothing!" To historic Greenfield Hill. Though, as yet, only which I reply,-"O venerable Bramin! thou hast controversy, or thou wouldst have been found to exclaim,--'Now can something both come out of nothing, and become everything otherwise!""

But to be a little serious over the matter; I respectfully submit to your correspondent, that, Church System per se. A local defect in our conflict with the teachings of the Holy Eucharist. principle, that all Offerings are Offerings of dues

Beyond this, I cannot follow the article in question. It is too full of misapprehension and possibly be. Somewhat removed, and in the misrepresenting implication. One cannot hope to do much with a writer, who-instead of quotaccord with the place and the taste of the Uhris-tian scholar whom it commemorates. It is a thick slab of granite—I shall not attempt to de-this of Dec. 9th, will easily see his mistake. I only beg him, in conclusion, to accept my assurance, that by a "Correspondent's Faux Pas" I do not mean a blunder of the Free Church Association. A mis-measured degree is not a false FRED S. JEWELL. Great Circle.

Action in the Dioceses. To the Editor of the Living Church:

It is, I think, one of the encouraging indications of the passing time, and one that is justly calculated to cheer any who may have been a little too much disposed to take a desponding view of the present condition of the Church, that the subject of our Diocesan obligations and authority, is attracting much attention in various quarters. Several of our Conventions have appointed special committees to investige it; expecting, doubtless, that well considered Reports, thus drawn out by authority, from men specially chosen for the work, would light up an obscure subject, and give a wise direction to the Church's thought respecting it. In one instance (that of Virginia), this expectation was fully realized; and the Convention, after full discussion, was enabled to reach a satisfactory, and, I think, unanimous conclusion. The inquiry was one, around which it was feared that certain rather combustible elements (borrowed from the political surroundings), might have gathered. But it was not so; and that Report, the joint production of Dr. Norton, Dr. Hanckell and the Hon. Hugh Sheffey, will be everywhere recognized as a standard document. As such, it will doubtless be deposited by the Diocesan Historiographer, and other custodians of our current literature, in the

archives of the Church: and thus, perhaps, be

useful to those who shall come after us. The Pennsylvania "Committee of Inquiry on Diocesan relations" was not quite so happy in the result of its deliberations. Some difference of opinion manifested itself in the Committee, which elicited a Minority Report, and thus gave greater variety to the discussion. But unfortunately the time and attention of the Convention was so entirely engrossed by a more exciting, though far less important subject, that the Report of the Majority, though presented, could people arrive at Shiloh; i. e., Judah shall lead ity was not presented at all. My object in alluding to it here, is to present the following para- tribes will settle in their several districts." graph which, I think, shows clearly the ground on which the Diocese of Pennsylvania has taken her stand. The Committee says: "In answer to the question-'What powers, not only executlve and judicial, but also legislative, did the Diocese retain as the basis of its Diocesan administration?'" The response may run thus:-"It retained jurisdiction over all such matters occurring within, or touching the internal arrangements of the Diocese, as do not relate to the Orders of its Clergy, the Constitution of the Book of Common Prayer and Administration of inscription. the Sacraments, and other Rites and Ceremonies of the Church, and the Articles of Religion; and younger growth. The family monument erected, in the Rubric) on which is evidently based the also the power of legislating, in the absence of legislation on the part of the General Convenmunion Alms,"--without assailing the essential tion, for the purpose of providing for the interests or carrying out the principles of the Protestmassive Cross of the same material, and in- to Almighty God, and are a necessary part both ant Episcopal Church, within the Diocesan 7th.

The last clause of that sentence is the one which I desire to point out; and, while doing so, I would ask-"If this voice from Pennsylvania speaks the truth (and I think none will deny it), what right has any Diocese to complain of nonhead-stone (cut after Mr. Lamb's exquisite de- ing your real words-jumps at what seems to be action on the part of the General Convention, as sign) has the simplicity and suggestiveness that their burden, and then drives a tilt at his own some are so prone to do, if itself may legislate eighteen-pence a word. voluntarily, to new resolutions to lead a holier accord with the place and the taste of the Chris- inferences. The majority of your readers, who (at least ad interim), as decidedly as it pleases?

Thus are secured, at once, fidelity to the Prayer Book, and flexibility in the Services. No sane man can believe that the experimental Services, tortured into birth by the travail of the English Reformation, were ever divinely empowered to stop and stamp out, all others of a special order.

Enriched regular Services are what we need. Some such enrichments have been so frequently suggested, as to be well understood. Such are the Benedictus in its entirety: the introduction of the Magnificat and the Nunc Dimittis; more alternative Canticles; more of the old-time Versicles; the second form of the Lord's Prayer; more of the Ancient Collects, and more special Prayers and Thanksgivings; more special Prefaces to the Ter-Sanctus; with distinct Services (and those, more affluent in beauty and devotion), for Special Prayer. Some notiou of what might be done and gained, any one may see, who will-for instance-examine even the Irvingite Prayer Book. Rightly expanded and enriched Services would lead to a better observance of Daily Prayer, and could not but greatly enhance the beauty and power of Holy Worship. F.

To the Editor of the Living Church:

All the works I have ever read or consulted, make Genesis xlix:10 a Messianic prophecy, and I have always quoted it as such. To-day, however, in reading Baring-Gould's little work called "The Preacher's Pocket," I was struck with the following passage, with reference- to the words of Jacob, p. 25. "It has been supposed that the words of Jacob, the Sceptre, shall not depart from Judah \* \* \* till Shiloh come,' was a Messianic prophecy. This is a mistake. The sentence properly runs, 'The Sceptre shall not depart from Judah, nor the staff of office from between his feet, till the be read only by its title; and that of the Minor- the tribes in their wanderings till they reach the place Shiloh, in the promised land, when the

Will you or some other learned brother give your readers the true meaning of the passage? Which is correct-the old oft-quoted meaning, or the Baring-Gould explanation? E. P. W.

Our attention is called to a mistake that was recently made in the account of an inscription by Mrs. Dickie, on a memorial to her brother, the late Dr. DeKoven. The report was taken from the Parish News; and by an oversight, the comments of the editor were made a part of the

#### Foreign Notes.

Parliament will meet for the despatch of business on Thursday, January 8th.

The Convocations of the Provinces of Canterbury and York are prorogued to Friday, January

The London Rock understands that "while vestments," that is, alb and chasuble of white linen, were about to be adopted in various rural churches in England.

It is said that the amount received by Lord Beaconsfield for the copyright of his Endymion is 10.0001. Some one with a taste for details has worked this out, and finds that it comes to about

Lord Coleridge has been appointed Lord

scribe its graceful outline-having on its face, in so clear and distinct, that each letter in every relief, these words: word he utters, has its full sound. The absence

of gesticulation is noticeable in so effective a preacher.

In a short address made recently to the students in the Chapel of the General Theological Seminary, he took for his text verse 9, of the 119th Psalm. He said that it was written in a time of great apostacy and darkness. He called attention to three prominent ideas, that occur in this Psalm, 1st, the Majesty of the Law; 2d. the Mystery of Life; 3d, the Beauty and Glory and Vigor of Life-particularly in the young. If Satan can mar or vitiate this life in the young, especially in the young clergyman, he does a one must be guided by Principle.

enthusiasm and inclination are gone. It is true skirted the river were a blaze of autumnal splenthey move us to do great and good things, but we dor. A few native sparrows twittered in the cannot always depend on enthusiasm and in- thickets. Now and then, a crimson-crested goldclination; and when these fail, we must have en-mottled flicker shot, with undulatory flight, something substantial on which to rest for to a distant perch. Songless robins fed in the guidance. This something, which can be safely hedge, and sunned themselves along old mossy trusted at all times and under all circumstances, walls. The sky was tenderly blue, and the melfrom childhood to the end of life's journey, is low sunshine was warm and golden on the slop-Principle. He gave, in substance, the following ing lawns and the splendid woods. It shimillustration of what a safe-guard Principle is, in mered down on the tawny chestnuts, and the the trials and temptations which meet us on great green oaks blotched with madder red, and every hand. There is a valley in Germany, touched, here and there the ripples of the river where many pathways cross each other, and with a lustrous gleam, and brooded like a benelead in different directions. Sign-posts are diction on this secluded grave. How tranquil, frequently met with, placed there to guide the and sweet, and sacred it seemed, there, under traveller. Sometimes, a thick mist hangs over the colored canopies, with the bright stream lapthe valley, and obscures all the landscape. The sing past in music, and the odor of ripe apples traveller comes suddenly to a point, where and changing leaf on the air, and the memory of diverging paths lead in entirely different direc- this noble friend in my heart. I did not try to tions. He cannot distinguish between them. suppress the sorrow of a bereavement whose One will lead him far astray and into trouble; the other will take him safely in the right ing pictures that rose on my recollection. The direction. He stands in doubt. Which shall he choose? He looks above, and there, the crossboards on the sign post are clearly pointing out blended with this latter affliction. And yet it the way he should go. That is Principle. Again was sweet and consoling, to feel that my own. -as one descends to the sea, on the southern life was something more to me because he had coast of England, some miles beyond Dover, lived. But, ah! this very consciousness of obliwhere steep cliffs hang over the angry waters gation, this gladness in the possession of what below, he comes suddenly against an iron bar. great and true souls give us, makes us cling to This has been stretched across an opening in them, and long for their continued companionthe rocks, through which the traveller, ignorant ship. Within a little space (how brief it seems!) of the danger, would have gone down to certain I had stood by the open grave of Bryant, Bayard destruction. That is Principle. In all the Taylor, and Osgood. Who next, of those I love, journey of life, where many paths are open be- shall pass on to the larger life? The sunshine fore you, and the mist of doubt obscures the quivered, and the river sang low, and a quail the wrong one, look up at once to the guide-board the orchard was wafted to me; and I said to my- others.

"SAMUEL OSGOOD, Born Charlestown, Mass., Aug. 30, 1812; Died New York City, April 14, 1880. Peace I leave with you." ..... .....

Over the name is a branch of palm (denoting

victory), and an olive (meaning peace); and directly above these symbols is the ancient Greek To the Editor of the Living Church: monogram for Christ-The Chi-Ro. The low stone, at the foot of the grave, bears "Sursum Corda;" with the Greek Cross above, and Dr. Osgood's monogram below. I have seen many resting places of scholars, statesmen, and poets. great thing for his own kingdom. To resist him, but never one that seemed so entirely in accord with my feelings, as this. As I stood there, on The advantages of Principle are great, when one of those rare October days, the woods that shadow extends so far, or shut away the affectendearments of other friendships were linked very tenderly with his; and grief at other deaths fore you, and the mist of doubt obscures the quivered, and the river sang low, and a quail min. C. Charlen, and the river sang low, and a quail Rice, Ed. N. A. Review; Dr. Clouston, Sup't afternoon may have a special Litany Service, indeed, offering their wealth for the right and the wealth for the right and the orchard was wafted to me; and I said to my- others. A. A. CHEVAILLIER, Sec'y.

## **Protection of the Insane.**

BOSTON, 10 Marble St., Nov. 18, 1880.

At a Business Meeting of the members of the Council, held on Thursday afternoon, Nov. 11th, at 13 W. 27th St., New York City, the following Resolutions were adopted:

1. Resolved, That Mary Putnam Jacobi, M.D. Mary A. Cleaves, M. D., E. C. Seguin, M. D. and J. C. Shaw, M. D., be a Committee to take such steps as shall be best calculated to induce Medical Colleges, Medical Journals, and Asylum Authorities, to do all in their power to diffuse a better knowledge of Psychiatry among the profession, and to specially educate physicians who may desire a thorough knowledge of the subject. Chairman of which shall be the President of our Association-be appointed by the President, to obtain facts and statistics relating to the methods and use of restraint and the use of labor, in the Asylums of this country.

N. B. The Secretary has just received the list and it tendeth to poverty. of Committee from the President, which is herewith given: The Chairman, Dr. Wilbur; Judge Andrews, of Ohio; Dr. Reynolds, of Iowa; Dr. Corson, of Penn.; Hon. F. B. Sanborn, of Mass. (Mr. Sanborn has expressed his willingness to serve, in response to the Secretary's inquiry.)

3. Resolved, That a Committee of five be ap-pointed to assist in the investigation that the New York Senate Committee (said Senate Committee was appointed last winter, by the N.Y. Senate to investigate the condition of the Insane, and management of the State Lunatic Hospitals, County Insane Asylums, &c., of the State, and report to the next Legislature) is now making, in such manner as shall be deemed advisable.

[The President has just sent the following list of this Committee, to the Secretary: Dr. E. C. Seguin, Dr. H. B. Wilbur, Dr. M. P. Jacobi, Dr. George M. Beard, and Miss A. A. Chevaillier.] The meeting adjourned at 6:15 P. M., in order to give time to prepare for the evening reception given to the members of the Council, at 8 P. M., in Parlor D. R., of the Fifth Avenue Hotel.

Letters of regret at unexpected inability to attend were received from Mr. James Sturgis, Chairman Trustees Danvers Asylum, Mass.; Dr. Cowles, Sup't McLean Asylum, Mass.; Mr. San-Col. Wm. C. Church; Mr. Allen Thorndike

may be, by to-morrow. Let the Dioceses, then, mind their own business. If they blunder in doing it, their mistakes may, perhaps, be hereafter constitutionally corrected in a higher quar-G. W. R.

### "Shortened Services."

To the Editor of the Living Church: Much has been said about the need of "Shortened Services," with something concerning the "Enrichment of the Prayer Book." The General Convention has had it under consideration, and has put it within reach of a meditative incubation, in which we see the prospective hatching of a possibilitg; nothing more.

But what of it? Without subjecting the question to the test of our tri-ennial expediency, we think one may safely say, "Shortened Services" are inexpedient. We do not need them 2. Resolved, That a Committee of five-the for the saving of time. Save time from Holy Worship! In how many cases do we save sixsevenths of the time, by coolly making the Daily Service hebdomadal! A wasteful saving, this; for "there is a witholding more than is need,

ter.

"Shortened Services" are not what we need. If any one will note the time required for the Daily Services, he will find them shorter than most of the religious exercises current among Christian people. The average length of Morning Prayer proper, is under thirty minutes; and Evening Prayer sometimes falls as low as twenty minutes. The former is the chief stumbling block, as to length; but only because two other Services are piled upon it. Keep each Service by itself, and they require no more time than a devout person needs for the concentration of his thoughts on Holy Worship. The length of the Service, is the length of something else. "Shortened Services" for special adaptation are not what we need. If they are given they will prove a snare, for they will supplant the others. The Services are the fixed rule and standard for Holy Worship. To them, all other religious exercises are required to lead; and in them, they are to be perfected. But they are not all that is permitted us, under the varying needs and exigencies of Church life and of Mission effort. Other simpler forms of Service Mission effort. Other simpler forms of Service by offering as guarantees all the resources, even may be superadded to, though not substituted the funds of the rich convents. M. Coumounborn, Mass.; Dr. Grundy, Sup't State Asylum, Md.; Mr. Geo. Wm. Curtis; Hon. D. B. Eston; for, the regular Service. Let Daily Prayer be said, according to the Prayer Book; and the

These are subjects on which the Church is not and was called to the Bar at the Middle Temple prepared for general legislation to-day; but, in 1847. He was Solicitor-General from 1868 to 1871, and then Attorney-General until he was raised to the Bench in 1873.

"Holloway's Pills" is a famous medicine in England, well advertised in the newspapers. This accounts for an amusing mistake that found its way into some of the German papers, in connection with the recent imprisonment of the Rev. Mr. Dale in Holloway prison, the news of which had duly reached Germany. The information volunteered by the papers in question was to the effect that "Holloway is a town near London, famous for its pills!"

The Archbishop of Canterbury spoke on a recent occasion, as follows, of the vastly improved condition of things, within the last few years, of St. Paul's Cathedral: "Let us look. therefore, if we can find any other cathedral which, under very difficult circumstances, is endeavoring to fulfil this great duty of being the centre of light and of worship where God has placed it. Of all the cathedrals which have a difficult position in this respect I should say St. Paul's has the most difficult. In the very centre of modern civilization, surrounded by four millions of people, a vast number of whom have no connection with the Church which St. Paul's typifies, yet I am bound to say that during late years a great work has been done in that cathedral. No one can enter it on a week-day or on Sunday without seeing that it has laid hold of the hearts of the people of the great metropolis. No one can doubt that there is life and energy within it, and that it is becoming, as much as the altered circumstances of the times allow, very much the centre of religious life in that great, overwhelming metropolis. Now this is the sort of ideal which ought to be present to the minds of all who would improve every one of our cathedrals."

Little Greece is full of fight. She has me Turks before, and does not feel much afraid of them. Then, too, she is pretty certain of a strong moral support from the rest of Europe; and, if the worst comes to the worst, of something more than a moral support-guns and money. The prime minister, who rejoices in the name of Coumoundouros, says-"Greece has but one course to pursue. It is the course which will conduct her into her natural rank and position in the East. At this moment there are 50,000 soldiers. There remain just as many more yet to be mobilised with the reserves. As the means to do this are wanting, the Government reckons to keep 60,000 men permanently in the army, while the rest will only be summoned for drill. Greece will be able to put in the field 80,000 men. The will be able to put in the held ob,000 men. The materiel got ready by M. Tricoupis is so abun-dant, that it will be necessary, before the new year, to pay forty millions of drachmas expenses. The Government is projecting a loan of 150 millions, and hopes to succeed in raising that sum, M. Coumounof the country, and the liberal patriotism of the

## Church Calendar.

#### DECEMBER, 1880.

- Fast. Ember-Day.
  Fast. Ember-Day.
  Fast. Ember-Day.
  4th Sunday in Advent.
  St. Thomas' Day.
  Friday. Fast.
  Feast of the Nativity and St. Stephen's Day.
  Ist Sunday after Christmas, and St. Stephen's Day.
  Ist Sunday after Christmas, and St. Stephen's Day.
  St. John the Evangelist.
  Holy Innocents' Day.
  Friday. Fast.

For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Al-mighty Word leaped down from heaven out of Thy royal throne. WISDOM xviii 14, 15.

The sun sets on the twenty-fourth of December on the low roofs of Bethlehem, and gleams with wan gold on the steep of its'stony ridge. The stars come out one by one. Time itself, as if sentient, seems to get eager, as though the hand of its angel shook as it draws on towards midnight. Bethlehem is at that moment the veritable centre of God's creation. How silently the stars drift down the steep of the midnight sky! Yet a few moments and the Eternal Word will come. F. W. FARER.

Like silver lamps in a distant shrine, The stars are sparkling bright; The bells of the city of God ring out, For the Son of Mary was born to-night; The gloom is past, and the morn at last Is coming with orient light.

Never fell melodies half so sweet As those which are filling the skies; And never a palace shone half so fair As the manger bed where our Saviour lies; No night in the year is half so dear As this which has ended our sighs.

## CHRISTMAS CAROL.

CONCIONES AD CLERUM. By A. N. Littlejohn, D.D., Bishop of Long Island: Thomas Whittaker, 253 Bible House, New York; pp. 339; Price \$1.50.

Current Literature.

We have this book as one of the results of the Conferences which were held between the Bishop of Long Island, and his Clergy, on four occasions in the seasons of Lent, 1879-1880. The Clergy who listened to Bishop Littlejohn's counsels, esteemed them so highly that they requested the present publication. The book is in four parts: 1. Clergy and People, [the pastoral relation of the Parish Clergy to their people]; 2. The Cure of Souls; 3. The Grace of Ordination, how to quicken and develop it. These sections comprise the addresses actually delivered by the Bishop at the Conferences. The fourth part of the book consists of seventy-five pages of ap-pendices, adding much clearness and force to various points raised in the addresses. The pages of the first three parts are greatly enriched by notes subsequently drawn by the Bishop's pen, to make the work more complete for the purpose of private reading and study. On pp. sixteen and seventeen, there is a golden passage from Chrysostom on the Priesthood, which it were well that every priest might so commit to heart that it should never leave his memory, or fail to guide his walk among the people for a single day. None can fail to perceive that Bishop Littlejohn has been himself a careful student of the Catholic Fathers. At the foot of many pages and in the text of the Appendices, his own teaching is re-inforced by passages from and exact references to their works. The Bishop's mind has been prepared for the present work, not only by a Chrysostom, but also by Tertullian, Jerome, Cyprian, Ambrose, Augustine, and Pe-ter Lombard, and, last of all, by the goodly fel-lowship of Anglo-Catholic doctors. To his pre-

Bible-Class Questions. A series of very valua-ble questions, both for class-work and for private study, has been begun by a communicant in Chicago, and will be sold by Jansen, McClurg & Co., in the Church Book department of their immense establishment. The first number, just issued, extends over the book of Genesis, and contains sizteen octavo pages, which would procontains sixteen octavo pages, which would pro-vide study enough for about the same number of Sundays. We commend the series very highly. Sundays. We commend the series very highly. The questions are thoughtful and suggestive, and worthy to occupy the mind of the mature scholar. Nothing better on Bible-study, could be had for classes of young men and young women who are minded to study. The only aids required are a marginal reference Bible and a small Bible dictionary, which can be had now for a dollar or two.

Bible Lessons for Children. By Emilie C. New York: James Pott, 27 Cooper A suggestive little book for Sunday Curtis. Union. School teachers, in instructing young children. It has appropriate references to Scripture, and to some of the hymns in the Hymnal.

Lesson Calendar. Published by the Sunday School Times, 725 Chestnut St., Philadelphia. Price, by mail, postage paid, 25 cts. Every day of the year has a corresponding Scripture text.

## Current Ebents.

Seventeen Chilian transports, carrying nine thousand men, have sailed to attack Lima.

The total number of deaths in India, caused by wild beasts, last year, was 20,000. The fall storms in England were unusually de-

structive to crops. The American subscriptions to the Panama

canal project have reached \$6,300,000. There are in the city of Paris 6,000 children

who are either illegitimate of orphans. No less than 1,430 English farmers went into bankruptcy last year. The wine crop of California is estimated this year at 11,500,000 gallons; about double the reported crop of last year.

The Emperor Francis Joseph, of Austria, is said to give in charity a third of his annual income of \$4,650,000, distributing it without regard to race or creed.

The New York Board of Health has prohibited public funerals, in the case of persons dying of cholera, yellow fever, small-pox, scarlet fever. or diphtheria.

A large number of destitute families have arrived at Castle Garden, this season, from Ger-The expense of caring for them makes many. serious inroads on the appropriations; and the Commissioners are growing alarmed.

It is thought that a building for the Congressional Library will be erected on Judiciary Square, in the rear of the Washington City Hall.

The number of telephones in the United States is estimated to have increased from 12,000, last year, to 200,000, now.

Father Gavazzi, 71 years old, is again in this country, for aid in behalf of the Italian "Protestant" Church.

The Cremation Company, of Rome, has secured a site in the public cemetery, despite the opposition of the clerical members of the city government.

Vermont produces from 8,000,000 to 10,000,000 pounds of maple sugar annually. The Governor of Albania is taking steps to

disarm the people, and has compelled most of the leaders to pledge obedience to the Sultan.

Col. Frederick Morley, of Detroit, has the original manuscript of President Harrison's in-augural address, delivered on the 4th of March, 1841.

The Major Generals of the Army, in the order lowship of Anglo-Catholic doctors. To his pre-paration by study of Patristic Antiquities, we ought to add his conversant knowledge of the greater Scottish and Continental reformers, and Miles

The Great Eastern fresh meat company (lim-ited), with a capital of \$1,500,000, has been formed in London. It proposes to bring car-casses from both North and South America; and, for this purpose, the steamship Great Eastern has been fitted up with refrigerating appliances. The public is offered \$750,000 of the company's stock for subscription.

The death of Mr. Sameshima removes a man of great wisdom and integrity from the councils of Japan. Coming so soon upon the premature deaths of Kido and Okubo, it cripples, in no small degreee, the efficiency of the government. Mr. Sameshima was one of the most enlightened statesmen of the empire; a patriot, a scholar, and an accomplished man of affairs. The members of the Japanese legation in Washington express their sorrow at his loss.

The Czar's railway journeys are not the most agreeable ones in the world. As he is about to leave Livadia for St. Petersburg, hundreds of menacing letters are daily received by members of the Imperial family and other distinguished personages, threatening murder on the road. As on former occasions, the entire line of the rail will be watched by soldiers and peasants, and lighted up by torches at night. There will be several trains on parallel lines, the one carrying the emperor being unknown; and Count Meli-koff will himself go from the capital to the Crimea, to return with his sovereign.

Since 1821, it is calculated, in some lately published and carefully prepared statistics, that at least 3,500,000 Germans have emigrated; and of these 3,000,000 have gone to the United States. Between 1821 and 1830, both inclusive, the total number of emigrants was only 8,000; between 1831 and 1840, the number reached 177,000; between 1841 and 1850, 485,000; between 1851 and 1860, 1,130,000; and between 1861 and 1870, 970,000. From 1870 to 1872, inclusive again of both years, 270,000 emigrants left Germany; but in the seven years which followed, from 1873 to 1879, the whole number only amounted to 350,000.

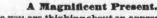
"Go where there is the most sin, sir," said the old clergyman's coachman, when asked which of two calls ought to be accepted. The good man thought over it, and concluded that where was most money there would be most sin. So he accepted the call which offered the most sub-stantial salary.

Dr. Woods, of Andover, was once giv ing his class some instructions about preaching in such a manner as to gain at tention and applause. "Young gentlemen," said he, "it's all contained in a nutshell. When you go to preach in the city, take your best coat; but when you go to preach in the country, take your best sermon."

No amount af talent will go far unbacked by work. Work is the key to eloquence and knowledge, as well as virtue. Without labor, without application, nothing can be done, either in this world cr in the next. Application alone makes great men, great saints, heroes, and men of genius.

The only cure for indolence is work; the only cure for settishness is sacrifice ; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.-Rutherford.

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles;



While you are thinking about an appropriate "pres-ent" to obtain for the "old gentleman," call in at 147 and 149 Dearborn street and look at those elegant little "Dwelling-house Safes" made by Hall's Safe & Lock Co., for pretection of papers and money from fire and thieves.



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A DISCOVERY BY ACCIDENT, which supplies a want men of eminent ability have devoted years of study and experiment to find-a Specific for diseases of the Kidneys, Bladder, Urinary Organs and Nervous System-and from the time of its discovery has rapidly increased in favor, gaining the approval and confidence of medical men and those who have used it; it has become a favorite with all classes, and wherever introduced has superseded all other treatments. In short, such is its intrinsic merit and superiority, that it is now the only recog-nized reliable remedy. DISEASES OF THE KIDNEYS

DISEASES OF THE KIDNEYS

are the most prevalent, dangerous and fatal affections that afflict mankind, and so varied and insid tions that afflict mankind, and so varied and insid-ious in their character, that persons often suffer for a long time before knowing what ails them. The most characteristic symptoms are gradual wasting away of the whole body; pain in the back, side or loins; a weak, feeble, exhausted feeling; loss of ap-petite and dread ef exercise; scanty and painful dis-charge of variously colored urine; inability to retain or expel the urine; minute shreds or casts in the urine; aad, when the disease is of long duration, there is much emaciation and general nervous pros-tration. THE ONLY CURE.

#### THE ONLY CURE.

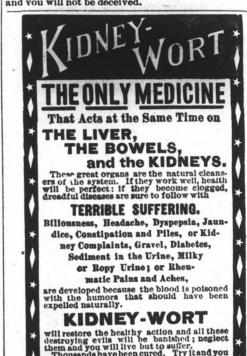
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CAUTION, Owing to the many worthless Kid-reputation, we deem it due the afflicted to warn them. Ask for DAY'S KIDNEY PAD, and take no other, and row will not be decented. and you will not be deceived.





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greater Scottish and Continental reformers, and Miles. his intimate acquaintance with the writings of Huxley, Herbert Spencer, and all the little host of scientists, sociologists and free-thinkers who are errant from divine revelation and the Church.

Dr. Littlejohn's Conciones ad Clerum is a most valuable contribution to the closet-study and personal religious exercise, by which every priest should stir up his pure mind by way of remembrance of those supreme duties and sacrifices of self which lie at his door, daily, as a man of God. Truly, a father in Christ speaks to us, everyone, in these pages, and for such counsels we all owe him love, gratitude and reverence, for by them we shall all be the better furnished unto every good work. We feel like adding a transcription of the ded-

affectionateness:—"To Rev. John Williams, D. D. LL.D., Bishop of Connecticut, from whom, during a period of more than thirty years, I have received many kindnesses that I can never hope to repay, and by whom I have been honored with a friendship which, I pray, may be contin-ued to the end."

DIVINELY LED; or Robert Owen's Grand-daughter. New York: James Pott, 27 Cooper Union, 1880.

We have here a little book of only 36 pages, but containing a deeply interesting biography of so remarkable a character, as to afford one of the best illustrations possible of the familiar saying, that "Truth is stranger than Fiction." It is the story, from her own pen, of a lady who grew up in the retirement of a refined and highly cultured home, but destitute of religious knowledge of even the most elementary nature; so that, until she reached the age of twenty-two years, she had never so much as bent her knees in prayer. Then, however, God's marvellous loving kindness drew her gradually out of her spiritual dark. ness, and placed her feet securely in "the old paths." She has now been, for a great many years, the wife of a faithful priest of the American Church.

AMERICAN NEWSPAPER ANNUAL. A list of all newspapers of the United States and Canada. N. W. Ayres & Son, Philadelphia.

This is a handsome book of 616 pages extra large octavo, a fine specimen of typography, and well bound. The enterprise of this advertising firm is marvellous. We have here a complete and tabulated statement of every paper in Amerand tabulated statement of every paper in Amer-ica, giving the facts that advertisers need to know; such as circulation, religious or political character, size of the city where they are pub-lished, and much other valuable information. Ayres & Son are thoroughly reliable, not only for fair dealing, but also for being up with the times and thorough in their being are pub-times and thorough in their being are pub-times and thorough in their being are pub-times and thorough in the being are public and the state in the state is a set to be and the state is a state in the state is a set to be a state in the state is a set to be a state in the state is a state in the state is a state in the state is a state in the state is a state i times and thorough in their business.

Electricity is now used to light up the railway, on Mt. Vesuvius. The sides and crater of the volcano are in the same way. The next thing will be an artificial volcano altogether.

Krupp has lately designed a new gun-boat for the German navy, to have a speed of twenty miles an hour, and to carry a fifty-ton gun mounted on a pivot and on the non-recoil system.

Paul Morphy is still an expert chess-player, and often takes a hand at his home in New Orleans, giving a knight successfully to the strong-est players of the chess-club in that city.

Mr. Bancroft, the historian, is passionately fond of flowers. His garden, at Washington, contains the largest variety of rare roses to be found in that city.

Three "window telephones" are being put up in the General Delivery department in the New York Post Office. The speaking part of a tele-phone, with a funnel six inches long, is set in the centre of a pane of glass, and a person speaking through it can be heard at a considerable distance.

Cotton raising, in the Salt river valley of Ari-zona, has proved so successful, and the South-ern Pacific railroad affords such good facilities for marketing, that the valley will probably be added to the cotton belt of the United States.

Prof. Graham Bell has been endeavoring to apply the telephone to the study of such sounds as may occur at the surface of the sun. This extension of the use of his late invention was suggested by M. Janssen. As yet Prof. Bell has not secured very striking results, but he has obtained enough to warrant further efforts.

When potatoes are frozen, the amount of sugar they contain is doubled, the starch undergoing a corresponding diminution, while part of the protein passes from the coagulable into the sol-uble form. During the process of rotting, the potato loses half its nitrogenous constituents and the whole of the sugar.

On the eighty-fifth day from its landing at the foot of Ninety-eighth street, New York, the ob-elisk crept under the third arch over the third transverse road in Central Park, and was in full view of Fifth avenue at Eighty-fifth street. Its advance has been snall-paced indeed—up ac-clivity and down declivity, through the serpent-ine transverse road; more time having nec-essarily been spent in jack-screwing the enorsouthward.

Prejudices get into the mind as easily as rats and mice get into a trap; and once in

the mind, like rats and mice in traps, they seldom get out. Troubles are in God's catalogue of mer-

cies.



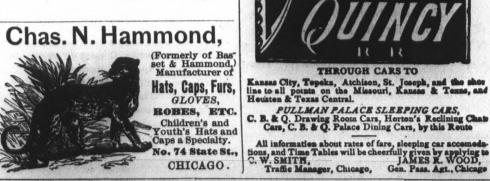
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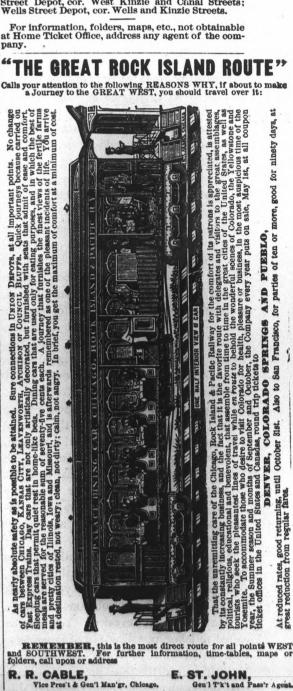
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## The Libing Church. December 23, 1880. Entered at the Chicago P.O. as 2nd class mail matter Subscription, To the Clergy, \$2.00 a Year ADVERTISING RATES. Per Agate Line, each insertion, Reading Notice, per Line count), Remittances by P. O. Orders or Drafts on Chicago payable to the undersigned. C. W. LEFFINGWELL ment. 162 Washington Street, Chicago.

During December and January the Living Church will receive new clerical subscriptions for ONE DOLLAR for the first year. This and that is this: Since it must be admitted offer is made to give all an opportunity to try that the general work of the Church, and the paper.

subscribe for the Living Church, are entitled to a Teacher's Assistant. This offer holds good till further notice. Send request by postal card.

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#### **Christmas Greeting!**

A Merry Christmas! To you, Stewards they worship the golden calf, the thunders of the Mysteries of the Kingdom, the of Sinai are sounding in their ears. Gold LIVING CHURCH speaks first, as sharing cannot feed the soul, nor even the body. with you the responsibility of declaring the During the gold fever of 1865, when the counsel of God. We may rejoice in this gold mines of Montana were opened; there Day of the Nativity, that brings such was a scarcity of food in that region. world-wide recognition of the Incarnation. Gold was plenty. The story is told by a Our message of peace and good will is re- personal friend of the writer, who had ceived to day, as on no other day of the made a wise provision for his family, newly year, in the homes and hearts of all the arrived in that country. It became known born. Let us rejoice to day, that the found- comes down from Heaven. ation fact of the Gospel that we preach is accepted as the basis of the home-life of the civilized world.

nothing else in the world; and you may well bear the loss of all other things, for the excellency of the knowledge of Christ Jesus our Lord. A joyful Christmas, then, to all ! What ever our earthly state, we have an interest n eternity that dates from Bethlehem. Let us rejoice and be glad, to-day, though our earthly sky be clouded by care, and our earthly horizon be closed around by mountains of difficulty and discourage-

to the Clergy, if they will bear with us, All Teachers in our Sunday Schools, who depends for success upon the Church Press, and as even local interests are to a great while for the Clergy to make an effort to

> Church extension and Church teaching cannot be done through them. We speak

> comparatively feeble as it is, still is a power for good that is scarcely appreciated,

Why will men continue to give their lives for that which is not bread? While

world. On this one day at least, Mammon that he had stores of food-bread and salt. shall be dethroned, and the witness of Em- Men came long distances, on foot, with manuel, God with us, shall be borne even bags of gold, and laid them down, saying: by those who refuse to be called by His "Help yourself! I must have flour or Name. To-day, as on no other day, the die." Their gold was worthless without world accepts our message, and does bread. It is a parable of life. Our gold homage at the cradle of the Bethlehem- is but dross, without the Bread which

> The kind assistance of the clergy is respectfully solicited, in extending the cir-

To you, O faithful Brethren of the culation and influence of the LIVING Paper." Now don't put on airs. If you think Laity, that have listened with serious CHURCH. It is offered to them, for the we have done well and "express the sentiment thought to the lessons of the Advent time, first year, at the low price of one dollar, felt at the East," don't be afraid to call us by the day should bring rejoicing. Those the bare cost of paper and postage. The name. When you get to be as bigas the Church-

## THE LIVING CHURCH.

## Brief Mentlon,

It is reported that Bishop Quintard will build a residence at Rugby, on the grounds of the English Colony recently settled there under the leadership of Mr. Thomas Hughes.----Ritualism seems to be rampant in Ohio! At a marriage recently celebrated at Emmanuel Church, east end, Cincinnati, so the papers say, two flower hearts were suspended over the happy pair. During the service, the two hearts were loosened from their fastening, as the words were pronounced making them man and wife, and the two came together so as to form but one, and so

"fitly symbolized the union which had been per-We should like to make one suggestion formed beneath them." How sweet!-A correspondent of the Southern Churchman, makes the following mention of the Cathedral, Chicago, and of the priest in charge: "An unusually good sermon would suffer in comparison with especially its missionary work, largely the simple directness and felicity of expression which belongs to the Canon's discourses. In no church in the United States is the singing more extent fostered by this agency, it is worth churchly, except perhaps Trinity of New York, than in this cathedral. The choir consists of men and boys, and the training-no easy task, build up and sustain the Church papers as all know who have ever instructed boy choirs that give promise of helpfulness. Of -is due to Canon Knowles himself. Success course, the little parish and diocesan or here has surely followed constant effort, for the gans have their use, but the great work of chorus singing is certainly better than that of St. Clement's, or St. Mark's, or St. Alban's."----We have received a handsome programme of a Christmas Eve festival for the children of St. not for the LIVING CHURCH alone. We Thomas' Church, Battle Creek, Mich., Rev. Dr. speak for the general Church Press, which, Corbett, Rector and Superintendent of the school.-The Church League Tracts, advertized in another column, well deserve the attention of the clergy, and many of them will be found most desirable for distribution by those

who do not approve the advanced views advocated in other issues. They are practical and earnest appeals for a deeper spiritual life and greater reverence for sacred things .---- Richard Grant White has an article in the last North American Review, in which he calls the public schools a failure. It is a subject which will bear discussion. Bishop Littlejohn, in his Cambridge lectures, has spoken with no uncertain voice against secular education, and predicts that the impartation of power without precepts of duty and responsibility to God, will have a baneful effect upon society .---- The Church Times is the name of a paper recently launched at Atlanta, Ga., by the Rev. Dr. Ticknor. We welcome it to our exchange list, and wish it a career of great usefulness and success. At the same time, we must candidly say, with the Southern Churchman, that there is danger of overdoing the business, and that the South can hardly sustain so many papers. ---- A correspondent of the Northwestern pays a well-deserved tribute of praise to the work of Bishop Tuttle in the mountains of Montana. ---- The President's recommenda-

tion that polygamists should be disfranchised, deserves consideration. Nothing can be done to enforce the laws while they have the power to elect officers and to furnish juries. ---- The Guardian calls the LIVING CHURCH a" Western Church were not cunningly devised fables, that LIVING CHURCH is devoted to the interests man, perhaps you can afford to snub your contemporaries. ---- The Central Baptist, which Knock, Ireland. What does the LIVING CHURCH think of that?" Answer: The LIVING CHURCH thinks it a capital joke, and would like to see Dr. Tyng laugh when he reads, that down in Missouri, among the Baptists, he passes for a High Church luminary!----We are working for ten thousand new subscribers this winter. It is a rather large figure, we admit, and we shall not resign if we get only half that number. Our circulation is already far ahead of any weekly of it. Churchpaper ever published in the West .---Rev. J. Cook Richmond was considered very eccentric, but he was a hard worker. One day, some one said in the presence of the late Bishop of Maryland: Mr. Richmond is crazy, he's certainly mad." The Bishop smiled one of his meaning smiles, and said: "I wish he'd bite some of the other clergy, then, sir!"----At the beginning of the new year the "Appeal" will turn over a new leaf, and become "The Reformed Episcopalian." We still hope that it will sometime become a real Episcopalian, and return to the Apostles' doctrine and fellowship, to the breaking of the Bread, and to the Prayers, as they are in the old Prayer Book. -----We gather, from the latest despatches, that those persecuted priests, having been brought before the Court of the Queen's Bench, upon the writ of habeas-corpus obtained on their behalf, were offered their liberty upon the condition that they would abstain from ritualistic practices, pending the hearing of the appeal by the court. One of them, at least has, and probably both of them have refused to accept liberty on any such terms; and they have Our Record, published by the Managers consequently been remanded to prison. ----A writer in the "Independent" gives a caustic review of the late Presbyterian Council, under the head of "The Neuter Gender of Presbyterianism. Alluding to the fact that the assembled Presbyterians could not join in the Lord's Supper, he says: "The clock of ages is simply set back for a long time." He adds: "They cannot even join in singing a Doxology to the Lord older established Church papers. It is Jesus Christ, or to the Trinity."-Though comparisons are "odorous" we cannot refrain You must tread the wine-press alone, and the Church generally, in its foreign letters, from calling attention to the fact that while most bear the burdens and bereavements of this and its valuable editorials, it deserves the of the religious weeklies that come to us this season are supplied with advertising supple-He whose birth you celebrate to day, knows all your losses, He feels for all your infirmities. He is yours though you have what he is yours though you have whe is yours though you have what he is yo

The "Standard of the Cross." remarking upon ornate ritual, says: "It might indeed be argued that the most elaborate ritual soon becomes mechanical, and no longer engages the conscious attention; but so does the simplest ritual-the frequent Amen, or "Good Lord, deliver us," or the monotonous voice of extemporaneous prayer, or the silence of the Friends' meeting."second-hand sermon dealer in London advertizes a line of cheap sermons, warranted to be orthodox, at ten cents a piece; and others, a little more expensive, which have "a pleasantness yet an awful solemnity about them." Upon this the "Christian at Work" remarks: "Some ministers in this country have tried preaching other folks' sermons, and, like those advertized above, they have found an awful solemnity about them, when the plagiarism was uncovered!"-Some people have an idea that the LIVING CHURCH is exclusively a Western organ. To such we would say, that its circulation is extending more rapidly in the East than near home. We have more subscribers in New York than in Illinois, outside of Chicago. The clergy of our own State may take hint from this, and consider whether they will e outdone on their own ground!----One of the questions which the next General Convention ught to consider, is that of uniform instruction in our Sunday Schools. Every one is a law to itself, and many seem to be carried on without any law. There is, no doubt, great advantage in a uniform scheme of lessons and exercises, if it be wisely arranged. We have discontinued our Teacher's Helps, for the reason that we could neet the needs of only a small portion of our readers, by following any one plan in use. Meantime, we offer a monthly Sunday School paper to all teachers on our list who ask for it.---The Young Churchman," Milwaukee, has completed its tenth year, and is deservedly one of the most popular of our Sunday School papers.----Re-member your Rector and his family, this Christmas time. You know not the half of their selfdenials. They bear their trials in silence, and without envy observe your prosperity. A very little from your store will gladden their hearts, not for what it is worth in money, but because it is witness to your remembrance, and attests your sympathy and good will.——Communications on the Reformation in France, and on the Church Building Association must wait. The Christmas Holidays come but once a year, and we cannot postpone them.---Clergymen not on our list, sending one dollar, will receive this paper for one year. When they have become satisfied that it is "doing a good work," we would like to correspond with them with reference to introducing it into their parishes.--Bob Cratchet's and Tiny Tim's Christmas toasts: "A merry Christmas to us all, my dears. God bless us," said Bob. "God bless us, every one," said Tiny Tim.

zine form), when its price was \$3.00 a year.

CENTRAL NEW YORK. - The Rev. L. R. Brewer, late Rector of Trinity Church, Watertown was consecrated, the week before last, in his own parish church, as Bishop of Montana. Notwithstanding the extreme rigor of the weather, more than a thousand persons were present on the occasion. Besides Bishops Tuttle, Huntington, Morris, Paddock, and Bissell, about forty clergymen were in attendance. The Service was, as usual, cut up into fragments, and

## Consecration of Rev. Dr. Paddock. From Our N. Y. Correspondent.

NEW YORK, Dec. 16, 1880. The Consecration of the Rev. John Adams Paddock, D. D., as Missionary Bishop of Wash-

ington Territory, took place at his parish church (St. Peter's, Brooklyn), yesterday; the Services beginning at 11 A. M. Admission was by card; but the church was filled to its utmost. The procession moved up the nave, singing a missionary hymn composed by the Bishop of Kansas. The Vestry of St. Peter's and the Standing Committee of Long Island came first; then, about a hundred of the clergy, vested. The rear was brought up by the Bishops of Delaware, New York, Pensylvania, Utah, Massachusetts, New Jersey, Cape Palmas and Springfield, and the Bishop elect, vested in his rochet. The Presiding Bishop, too feeble to walk, was subsequently brought into the chancel, and placed in the Episcopal chair.

The Service, to the Psalter, was read by the Rev. Dr. Drowne, chaplain to the Bishop of Long Island; the fifth Selection of Psalms, by the Rev. C. W. Homer, of St. James' Brooklyn; the First Lesson by the Rev. Joshua Kimber, Foreign Secretary; and the Second Lesson by the Rev. Dr. Twing, Secretary of the Domestic Committee. The Prayers were said by the Rev. Dr. Schenck; and the Introit announced by the Rev. William A. Leonard, of the Church of the Redeemer, Brooklyn. The Bishops of New York, Utah, and Delaware, officiated at the Ante Communion.

The Bishop of Pennsylvania preached the sermon; taking for his text-Heb. xi: 8 and 10: 'By faith, Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed; and he went out, not knowing whither he went. For he looked for a city which hath foundations, whose Builder and Maker is God." After pointing out that faith in God was the great motive of Abraham's unquestioning obedience, he remarked that the passage was one which had found illustration in all ages of the Church. St. Paul, by his missionary life, had himself illustrated it. The roll of martyrs added force to the historic grandness of the principle which it voiced, of obedient self-sacrifice, based upon true faith in God. The apostles of Europe had all of them gone forth for their work, in this spirit; Columba, to Scotland-Boniface, to Germany-Ansgar, to the Scandinavian wilds -Augustine, to the Angles. It was thus, Europe had been Christianized. Augustine had at first hesitated, in view of the difficulties that presented themselves, until urged on by the fiery zeal of Gregory. To-day, England was the foremost Christian power in the earth; and when, at the opening of the late Lambeth Conference, the Archbishop of Canterbury addressed the asembled Bishops from the stone chair of St. Augustine, he addressed the representatives of a Church, which is the grandest and most active missionary agent, that the world has ever seen. We still have these heroes of faith-Schwartz,

Williams, Martyn, Boone, Patteson. Westward, the star of the Church, as of the State, wends its way of conquest. The Lord still stands upon the western shore of Galilee, and waits for Apostles to come unto Him. The new Bishop was going out to his far Western field, he said, not knowing whether he went. But he had reason for a faith like Abraham's-the great mis sionary faith of the Church: and the city would be built, "a city which hath foundations, whose Builder and Maker is God." The Bishop went on to speak of the Jurisdiction of Washington, as being rich in natural wealth, and possessing a people unlike those of the ranch and mining camp,-a people who are settled down industriously with their families, and whose moral status is as fair as that of the Eastern States. It was a good land; and now was the time to enter in and possess it. In concluding, he made a touching personal address to the Bishop-elect. Dr. Paddock was then presented by his brother-Bishop Paddock, of Massachusetts-and the Missionary Bishop of Utah, to the Presiding Bishop, sitting in his chair, before the Altar. The canonical testimonials were read by the Rev. Henry C. Potter, D. D., LL. D., Secretary of the House of Deputies; and the Bishopelect made the promise of Conformity, in an audible and impressive voice. The Bishop of New Jersey said the Litany: after which, the Presiding Bishop resumed the Consecration-Service. The Veni Creator was then said, Dr. Paddock having been fully vested in the Episcopal habit, by his chaplains, the Rev. William A. Snively, D. D., of Grace, and the Rev. Charles Hall, D. D., of Holy Trinity, Brooklyn. All the Bishops present joined in the laying on of hands. The Offertory, which was for missionary work in Bishop Paddock's Jurisdiction, was received by the Rev. D. V. M. Johnson, D. D., of St. Mary's, Brooklyn, and presented on the Altar by the Bishop of Springfield; the congregation rising, and singing the Gloria Patri. The Celebration of the Holy Communion was then proceeded with; the Missionary Bishop of Cape Palmas reading the Prayer for the Whole State of Christ's Church Militant, the Exhortations, and Ter Sanctus. The Presiding Bishop pronounced the Absolution, and acted as Consecrator. The Bishops of Delaware and New York led in the administration of the Sacred Elements; being assisted in turn by the other Bishops. The Recessional was Hymn 273: "Go forth, ye heralds, in My name."

claimed your reverent attention. The of all departments of Church work that are now and then propounds a conundrum to the wisdom of God in mystery, that has been generally approved by the clergy, and not LIVING CHUBCH, lately had the following: "Dr. spoken to you, receives to day a vindi- to the propagation of any partisan move- Tyng, Jr., the High Church luminary of New cation such as no other truth has yet re- ments. Its aim is to represent the whole York, believes real miracles are performed at ceived among men. What other event, in Church, to defend her principles, and to all the wide circle of the world's history, be a weekly record of her life, thought, has been so celebrated in every zone, on and work. At the same time, attention is every meridian of the round world? You given to foreign affairs, secular and religmay glory in your name of Christian, to- ious, and to the entertainment and day, for all the light and love that illumine instruction of the Household. The clergy the winter sky, have radiated from the who receive this specimen copy are invited manger-cradle of Him Whose birth you to give it a trial in their own families, for celebrate, and to Whose influence the re- a year. It will cost but one dollar. joicing world now witnesses.

And to you, O fathers and mothers in It has not yet dawned on the narrow happy homes, where children gather and horizon of some minds in the Church, that are glad, we wish a Merry Christmas! a live newspaper can be anything but par-What would those homes be without tisan. They will not be convinced that a Christ? Nay, would there be any homes, Church Paper can be as Catholic in spirit such as Anglo-Saxons have made, were the as the Church is. In fact, these brethren story of the Nativity a fable? The dear think the Church is altogether too Cathonames of father, mother, home, wife, hus- lic. They are not in favor of allowing band, children, have a new significance, any liberty of opinion and practice to since the Divine Child was born. They anybody but themselves. They set down are all glorified in Him and His Nativity. every movement as partisan, because they Rejoice, then, in the celebration of the would have it so. They are irritable and event that makes your home the symbol intolerant, impatient of every little deparand the vestibule of Heaven ! Rejoice, ture from their style of churchmanship. that unto you a Child is born, through Of course such people don't read the Whom you and the children that God has LIVING CHURCH more than once, and then given you, are related to the Heavenly they get very "mad !"

Father, and are made partakers of the inheritance that is incorruptible and undefiled and that fadeth not away.

been given to cheer your earthly home, knows how to praise it handsomely. Here there is rejoicing to-day. To you a Son is is what it says of the LIVING CHURCH: given. To you the consolations and hopes "We are much gratified by the receipt of the Gospel are revealed. You may be of this new and enterprising publication, called to labor in solitude and loneliness, with little of this world's recompense. life, without the sympathy of others. But large patronage it has already obtained.

distributed among the clergy; and the same was done in the case of the Office for Holy Communion, by the Bishops. A very earnest and impressive sermon was preached by Bishop Tuttle, from 2 Tim. iv:2. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

After the Services, an elegant reception was given by Mr. Edwin L. Paddock, at his residence, on Washington street. We need hardly say. that the entertainment was a most hospitable one, although quite informal, and that a large number of guests were happy to avail themselves

NEW MUSIC.-My Angel Mother. Song and Chorus, by Jas. E. Stewart. We have Parted Forever, My Darling and I. Song and Chorus, by the same Composer, Also, School Girl,s Dreams. For the Piano. Composed by J. C. Meininger. All the above published by Geo. D. Newhall & Co., Cincinnati.----Hark! The Angels Singing. Christmas Carol. Composed by W. B. Trott. Geo. D. Newhall & Co., Cincinnati.——Unveil Thy Bosom, Faithful Tomb. A Funeral Hymn. Composed by H. F. Fuller, in Memory of his Brother Nathan. Being No. 5 of the Cathedral Choir. For sale by Lyon & Healy, the Root & Sons' Music Co., and the Chicago Music Co., Chicago.-Four Character Songe, by Harry Davis. "Old Uncle Joe." 40 cts. "The Colored Regimental Guards." 40 cts. "Let Uncle Jacob In." 40 cts. The Chicago Music Co., 152 State St., Chicago; Wm. A. Pond & Co., 25 Union Square, New York .- Potpourri, from the Rival Cantineers Opera in three Acts. By James Gill. Arranged for the Piano by Edouard Holst. Chicago: The Chicago Music Co., 152 State St. New York: Wm. A Pond & Co., 25 Union Square.

The Rev. Dr. Lloyd has removed from Warsaw, to Carthage, Ill., and wishes letters addressed to the latter place. He retains the same parochial and missionary charge.

Nearly 500 new members have joined the English Church Union, and a sum approaching £1,000 has been contributed to the defence fund in response to Archdeacon Denison's appeal for £300. The number of signatures to the petition £300. to Her Majesty for Mr. Dale's release; up to Dec. 2d, was considerably over 45,000.

The Missionary Bishop of Oregon, who had intended to be present at this service, was unhappily prevented by affliction in his family.

Notwithstanding the issue of a supplement this week, several valuable communications must

of the Home for the Friendless, Buffalo, And for you to whom no children have N. Y., knows a good thing at sight, and

which already in its circulation rivals the certainly a live paper, and in its articles on

#### Knox-Little in Boston.

## Correspondence of the Living Church.

BOSTON, Dec. 7th, 1880.

masses, in dealing with souls one by one, and in It was a matter of doubt, yesterday morning, whether the interest in Ritualism, in Boston and deepening the spiritual life; topics which he so the suburban towns, was sufficient to bring a handled, as he did other points also, that his thousand intelligent people together before dinner, to hear the Rev. W. J. Knox-Little speak pose of this great movement is. At times, he prises in missions, which the growth of our popfreely on this subject,-a rather ticklish one for rose to unconscious eloquence, in the delineation ulation and the calls from foreign lands demanda New England audience to hear discussed. The of what the persecuted ritualists had done, or ed. But a part of her parishes and too small a principal announcement had been-a note of are now doing. Then, he took up, one by one, portion of her members have answered, by gifts, invitation in the papers of Saturday, from certain the different ritual prosecutions, and showed her appeals. Protestant ministers in the city and neighbor- what they amounted to, and why the ritualists In General Convention of 1880. she adopted a hood, asking Mr. Knox-Little to speak to them on the morning of Dec. 6th, in the Meionian Hall of Tremont Temple, on "The Meaning, Drift. and Place of Ritualism in Modern Christ-Court. ianity;" to which was appended a note from Mr. Knox-Little, signifying his acceptance of the invitation. This was the first rocket in the sky; for vestments and forms, or as if the men who the second was a bright glowing sketch of the are engaged in forwarding it, were half demented; the great Missionary Societies of the English great English preacher in our Sunday Herald, which set everybody on the qui vive to hear him-Ritualism or no Ritualism. The effect was what speaker named in passing; or as if it were a pro- members of all congregations, to be paid quarmight be expected. Bishop Clark, of Rhode Island, was to open the Monday Lectureship of the Mr. Knox-Little denied it to be. These objec- as may be more convenient. Subscription books season in Tremont Temple; and a large com- tions disposed of, there was a fine comparison season in Tremont Temple; and a large com-pany was on its way to hear him. But they took between Old and New England, with eloquent offerings, will be published annually by the the horse-cars two hours earlier, to take Mr. tributes to Channing and Emerson thrown in; managers. Further details need not be given in Knox-Little in first. The Monday lecture audi- and some attempts to construct a concordat of this letter. The design is plain, to obtain from ence-to use Mr. Joseph Cook's ambitious Christian sympathy, if not unity, between the phrase-includes "representatives of the broadest two peoples; a point which met with the warm- for the spread of the Gospel. scholarship, the profoundest philosophy, the est applause. Then came the end, which was a acutest scientific research, and generally of the full summary of the work which Ritualism has finest intellectual culture of Boston and New done, and proposes to do, in making the Eng-England;" which means, in common language, lish Church more flexible, more spiritual, more missions as for the General Board. I believe, if that it is largely made up of Orthodox ministers faithful to its own principles, than it has been its treasury be full, this Board will appropriate and the people who follow in their wake. It was heretofore. Loud was the applause, when, after much more largely than now to our these people who were determined to hear Mr. speaking an hour and three-quarters, Mr. Knox-Knox-Little. The strange thing about it was Little brought his address to a conclusion. He that clergy of the representative denomina- had more than met public expectation; and, had tions. exclusive of the Roman Catholic and the a vote been taken, the moment he had finished, Anglican clergy, had invited him to speak. three-fourths of his audience would have de-This had taken off the forbidding aspect of the clared themselves converted to the Anglo-Cath- named to each, and by the written statements affair; and Orthodox people rushed in pell-mell olic Faith. The address was a rare treat. It was upon every book, that whenever no direction is to hear what this first-class ritualist, who hapwholly unwritten; but, in finish, in exact statepens to have exchanged places with one of the ment, in courtesy of expression, could have clergy of the Church of the Advent in this city, gained nothing from having been written out in will swell the collections, required four times in for a few months, had to say for the movement full. Mr. Knox-Little has discarded notes for a year by our Canons. which he represents. It was a curious scene; at least 15 of the 18 years in which he has been General Convention, Bishops, Clergy, and Laity Orthodoxy was present, bag and baggage. The in Holy Orders; and has won all his triumphs, as voting in one body, takes the form of recom-Episcopal clergy were scattered around here and a preacher, by saying his say with words just as mendation, it should have force like a Canon. there; and two or three of the Advent fathers they came to him while on his feet. He has been were to be seen in their cassocks; but nine- a faithful student of the French preachers, from suaded, alone are necessary, to get for the cause tenths of the audience had the look of people Bourdaloue to M. Loyson; and there is little of missions, amounts surpassingly larger than who still swear by John Calvin, and regard that is distinctively English either in his style or have heretofore been secured. A few sacrifices Ritualism as having some mysterious connection his oratory. What impresses one most, is-the tion with the pope. The curiosity of the audi- downright earnestness of the man. Underneath ence was intense; nay, it was at fever heat. For his long address, at every vital point, you could once, Ritualism was to have a hearing in Bos- feel the beating of a warm, spiritual heart. It I leave the matter with you, asking that steps be ton; and the persecuted ritualists, who hold forth seemed as if all that the Puritans had ever longed in Dr. Lyman Beecher's old church in Bowdoin to realize, in the way of heart-religion, was visstreet, were on the top of the wave. The whole ible in Mr. Knox-Little's exposition of his religscene was indescribably amusing to a "looker on jous Faith; and Ritualism, for the once, to what in Vienna." When Mr. Knox-Little-a short gen- are usually hostile eyes, was divested of its outtleman with a good head, a magnetic face, and ward observances, and appeared like the incarnathe look of a man of action, entered upon the tion of the truest piety. The occasion was sigplatform-he was attended by the Rev. Joseph nificant and notable; and did honor, quite as T. Duryea, of the Central Congregational Church much to those who listened, as to him who spoke. in Boston; and the audience hold their breath, The effect was-to bring together those who while Dr. Dorns Clark, the best living repre- differ. sentative of New England Puritanism, the Rev. The question asked yesterday and-to-day all Christian Catholic Church of Switzerland. By Dr. Miner, the radical Universalist, President over town is, "What does it mean?" Well, it the Rev. Geo. F. Siegmund, D. D., New York, and the Rev. Charles R. Hale, D. D., Baltimore. Capen of Tuft's College, the Rev. Dr. Edmund probably means several things. The Boston Strong, formerly of New Haven, the Broad-Church Bishop of Rhode Island (Dr. Thomas M. Clark), and the Rev. W. W. Newton, who is at the antipodes of Ritualism, occupied the remaining seats upon the platform. All the other for him in Boston; though, at the start, it had bany. Founding a Hospital. By the Rev. Clin-Episcopal clergy were conspicuous by their absence, or were dispersed in the congregation. Never was such "a kettle of fish" seen in like toward the honest and faithful men, whosituation before. Mr. Knox-Little had some vigorous words about the action of the English bishops; but they were uttered in entire unconsciousness that one of the ablest of the American bishops sat by his side. Dr. Duryea betrayed, as he introduced the speaker, the novelty of the situation; but he met it with his usual tact and grace; and, as the representative of the old Pilgrims, introduced his ritualistic brother with a few significant remarks, which cleared the atmosphere. Then you could have heard a pin drop, anywhere in the hall. Mr. Knox-Little stepped forward, like a racer eager to begin his task; evidently inspired by the presence of the distinguished company before him, and by the consciousness of a rare opportunity to speak words for the better understanding of what he regards as the Catholic Faith. He said he was rather "Mondayish" but would do the best he could. The humor of the audience met his excuses with applause; and after the usual words of compliment and the response of hand-clapping had put both parties in the best of spirits, the speaker struck at once into what must be described as the best Apologia for the great Catholic movement in the Church of England, known as "Ritualism," which has ever been uttered on American soil. He began with a statement of the doctrines on which the movement is based, as they are set forth in the Book of Common-Prayer. He showed how these doctrines had more or less been lost sight of for a time; how the great Puritan movement had taken place because the Church was not broad enough to keep the Puritans within the fold, two centuries ago; how the great Wesleyan movement, in the next century. had drifted away, because the English Church. was more dead than alive; how the Evangelical movement of Simeon and Cecil had helped to revive the Anglican body; and then he entered at once upon his work of explaining the ritualistic revival, as a great movement of spiritual life Puritans, for a growing school of religious and heart devotion, in the Church of England, on thought, which the present ecclesiastical power the dogmatic lines of the Prayer-Book. This, he in Massachusetts has more than once attempted said, was the third opportunity of the Anglican to put down. It was the Puritans who came to Church to become the Church of the English the rescue.

## Nation; an opportunity which, God willing, would not be thrown away. Then, he took up

the work which the "Catholic revival" had un-

dertaken to do, in preaching the Gospel to the

## **Diocese of Quincy.**

[A Pastoral Letter to be read in all the Congrega-tions of the Diocese, on the First Sunday after Christtions mas, Dec. 26th, 1880.]

CATHEDRAL OF ST. JOHN, CHRISTMAS, A. D. 1880.

DEAR BRETHREN.-The Church, for years audience were made to feel what the real pur- past, has been restrained from very many enter-

could not respect the judgments of the Court of new plan for the supply of her missionary treasthe Privy Council, or the decisions of Lord Pen- ury. She hopes for willing accord and an open zance, the present nominal Dean of the Arches hand among all her people. Our Lord vouchsafe a happy realization! You have a part of her The next point was--The common objections hopes in your power. I urge upon you to be against this movement; as if it were concern hearty co-workers with the Church.

. The plan is substantially the same by which men like Dr. Liddon, Canon Carter, or Canon Church collect abundant income for their im-Gregory, of St. Paul's Cathedral, whom the mense work. It proposes subscriptions, by the test of self-will against Church authority, which terly to duly appointed collectors, or in such way will be supplied. The names of subscribers in every parish, and, as far as may be, from every individual, at least four times a year, some gift

It is manifest, dear brethren, that in a Diocese of so limited ability as our's, missionary in its character, with so much of home need, as active means must be employed to secure funds for its Diocesan wants. But quadruple their stipends and our gifts, there will still be too little for Church need in our Diocese

I propose, therefore, that subscriptions be solicited, in our various Parishes, for the General Board, and at the same time for the Diocesan This may be done by amounts specially wants. entered, the subscription in equal parts, shall be paid quarterly to both treasuries. The sums, collected for home use, given at the Offertory,

I need only add: Though the action of the Now the warm co-operation of Pastors and a few hour's labor each month, by collectors, I am persteadily renewed, on the part of each member of Christ, and the heathen will soon be His inheritance, and these our Empires at the utmost bounds of the earth, His undisputed possession. taken in every parish for setting the scheme into immediate operation. Do as the Church desires and recommends.

The Lord will remember the cheerful giver at the last day. With love, Your Bishop and Friend.

ALEXANDER BURGESS.

#### American Church Review. CONTENTS FOR JANUARY, 1881.

The History and Present State of the Old Catholic Reform. By the Rt. Rev. Edward Herzog, D. D., Switzerland. The Ritual of the TEXTS in Velvet White Circula eorations. Per Yard. The General Convention of 1880. By the Rev people are great sticklers for *fair play*. In the John Cotton Smith, D. D., New York. The days of Bishon Chevous, Channing and others, General Convention of 1880. By the Rev. John were so won by the sanctity and good sense of the Henry Hopkins, D. D., Williamsport. Christiexcellent Roman prelate, that they built a church for him in Boston: though at the state in the the state in the Rev. Walton W. Battershall, D. D., Albeen difficult to buy land enough of the Puri-tains to put it on. Just so is the feeling now toward the honest and faithful men, who— to the honest ment for the Bay C C C ment but to buy the bay of the state of t as the Advent fathers, with the Rev. C. C. Graf-ton at their head—have shown their faith by vorce. By Prof. C. F. Gabba, LL.D., Italy. Book Reviews and Notices. The undersigned begs to announce that he has day, the Rev. R. M. Benson and others, known in England as the "Cowley Fathers," or better, as *Review*, and hereafter it will appear in its old January, April, July and October, from the office of Mr. James Pott, No. 27 Cooper Union, New Prices. York. The great Religious, Civic, Literary, Scientific and Philosophical questions of the times, will be discussed with the best attainable talent of America and Europe. The Book Department will form an important feature of the be reviewed, as far as possible, by specialists; to which will be added a selected list of all the American, English, French and German new books of the preceding quarter, with the title, name of author and publisher, number of pages and price of each publication. The names of writers will be given. NOTICE TO SUBSCRIBERS .- Up to the first of January next, all cash subscriptions for 1881 will be received at the present price, \$2.00. After that date the price of subscription will be \$3.00 per year, strictly in advance. Single copies \$1. All communications should be addressed to the Rev. H. M. Baum, No. 27 Cooper Union, New York. Potices. Smith's Bables, with a neat little poem, by Hall; sold only by Lovejoy, 88 State St., opposite Field, Leiter & Co's. Ladies' Home Class for study of Scripture and Church History, begins work (D.V.) Advent, 1880. Address Miss I. White, 17 W. 38th St., New York. WHITTAKER'S CHURCH ALMANAC, with parish lists, revised to date, is for sale by Jansen, McClurg & Co., Chicago. A large assortment of Church Books will be found there. FOR SALE.—One-half interest in a prosperous Eastern Weekly Church Newspaper. For particu-lars apply by letter to "Omega," Office of the LIVING CHURCH, Chicago, Ill.

#### Holiday Gifts.

For fine Holiday Gifts in Albums, fine Stationery, Christmas and New Year's Cards, go to Geo. P. Sex-ton's, 118 North Clark Street. Ladies give him a call.

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A lady may be ever so nicely dressed, but unless she has a becoming Hat or Bonnet the whole effect of the rest of the wardrobe is lost. Miss N. Robinson, at 34 North Clark Street, has the very latest styles, and uses exquisite taste in all her work, and prices will be found very low.

Mr. James Pott, late of the firm of Pott, Young & Co., New York, will remove to No. 12 Astor Place, on January 1st, where he has established a Church Book Store and Publishing House. He will be glad to see friends and customers there, and to fill orders by mail.

It pays to elimb one flight of stairs for Holiday Goods, in beautiful Frames, Photographs, Christmas Cards, etc., etc., at Lovejoy's, 88 State St., opposite Field, Leiter & Co's.

Kenosha Water Cure, Kenosha, Wis., a quiet, home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Pro-prietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

A propos of the new revision of the New Testament, now on the eve of publication in this country and in Europe, Scribner's Monthly will contain three arti-cles: one of these by Rev. Charles S. Robinson, D.D., on "The Bible Society and the New Revision," in which the record of the society on this whole subject is traced with some care; the second by Professor George P. Fisher, of Yale college, showing "How the New Testament has come down to us." and the third New Testament has come down to us," and the third a review of the revision itself, in which the excel-lence and thoroughness of the work of the American scholars will be pointed out. The first appears in the January number.

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- XIX. The Migrations of Abraham. XX. The Friend of God. XXI. Falestine and Egypt in Abraham's Days. XXII. Abraham's Second Residence in Canaan. XXIII. Isaac and his Sons, XXIV. Joseph.

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# CHURCH ALMANACS

The Church Almanac for the year 1881. Edited by Wm. G. Farrington, D.D. .15 The Church Kalendar for the Christian vear. 1881.

Whittaker's Churchmans' Almanac and Church Directory for the year 1880. . 25

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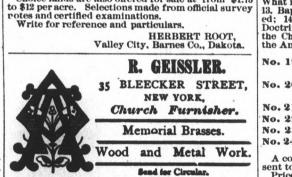
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Paper for Christmas Cloth 72 inches wide,

their works in this city. In Bishop Eastburn's day, the Rev. R. M. Benson and others. known

Members of the Order of St. John the Evangel- form as a Quarterly, and be issued on the first of ist-were refused permission to preach in Massachusetts. In the interregnum between that bishop's death, and the Consecration of Bishop Paddock, the Rev. Mr. Grafton, a clergyman belonging to this Order, had become rector of the Church of the Advent, and established a branch of his Order in Boston. One of the German, in every department of Literature will first acts of the new bishop was to admonish the Advent rector against ritual excesses, after the fashion of the English bishops; an admonition, which, in the absence of definite canon-law in the American Church, could not be respected. This led to considerable disturbance, from which the excellent bishop, it is not too much to say, retired a discomfited, if not a wiser man. Mr. Grafton had the right of the matter, and knew his grounds; while the bishop, on the other hand, was not equally well up on the points at issue. Since then, the fires of antagonism have smouldered, but have never gone out. The good bishop evidently has little sympathy with the Advent fathers, but has no power to got them out of the way. The drift of ecclesiastical feeling in the diocese, however, has been somewhat against them. It entered, the other day, into the mind of at least one man, not himself a ritualist, that it was time for the "under dog in the fight" to have his say; and when Mr. Knox-Little came, in October, it was determined that he should be heard on Ritualism by a representative Boston audience. The plan was communicated to a number of the leading Protestant clergy, who cordially sympathized with it, and gave it their support. In this way the movement was initiated; and yesterday was a victory, in the interest of fair play, at the hands of the children of the



Mrs. Prolific's Children.

Where They Were, When Santa Claus

## Home and School.

## Christmas Carol.

FROM REV. CHAS. KINGSLEY.

As Joseph was a walking, He heard an Angel sing; This night shall be the birth-night, Of Christ, our Heavenly King. His birth bed shall be neither In bergen may in hell. In housen nor in hall; Nor in the place of Paradise,

But in the oxen's stall.

CHORUS:-Venite adoremus Dominum, Venite adoremus Dominum.

He neither shall be washen, In white wine nor in red; But in the fair spring water, That on you shall be shed. He neither shall be clothed, In purple nor in pall; But in the fine white linen, That usen babies all.

Сно.:-Venite, &c., &c.

He neither shall be rocked, In silver nor in gold; But in the wooden manger That lieth on the mould. As Joseph was a walking, Thus did the Angel sing; And Christ was born at midnight, To be our Heavenly King.

Сно.:-Venite, &c., &c.

So be you glad, good people, At this time of the year; And light you up your candles. For His star it shineth clear. Venite adoremus Dominum, Venite adoremus Dominum. Сно.:--Venite, &c., &c.

## Ring out the Bells for Christmas.

Ring out the bells for Christmas! The happy, happy day! In winter wind, the Holy child Within the cradle lay. Oh, wonderful! the Saviour Is in a manger lone;

His palace is a stable, And Mary's arms His throne.

On Bethlehem's quiet hillside, In ages long gone by, In angel notes the Glory floats,

Glory to God on high! Yet wakes the sun as joyous

As when the Lord was born,

And still He comes to greet you On every Christmas morn.

Where'er His sweet lambs gather Within this gentle fold. The Saviour dear, is waiting near,

As in the days of old; In each young heart you see Him,

In every guileless face, You see the Holy Jesus, Who grew in truth and grace.

In many a darksome cottage, In many a crowded street, In Winter bleak, and shivering cheek The homeless child you meet; Gaze on the pale wan features, The feet with wandering sore. You see the souls He loveth, The Christ-child at the door.

Then sing your gladsome carols, And hail the new-born sun; For Christm's light is passing bright, It smiles on every one. And feast Christ's little children,

His poor, His orphan call; For He who chose the manger, He loveth one and all.

-Selected.

Some fear must have come into the childish heart, some dread of the torments of which she had doubtless heard; but with the fear came the thought of the

"There would be very little harm surely

Faith. So the tempter whispered; and

then the sound of an angel's voice, of the

voice of her own Guardian Angel, was in

united to Him for Whose sake she had

"But we can't do such things now, Aunt

"No, my child, we live in happy, peace-

lay down our lives because we are mem-

bers of Christ, children of God, and in-

heritors of the Kingdom of Heaven; but

if we would keep our Baptismal Vow as we

ought to keep it, we sometimes need cour-

age, almost as great perhaps as the courage

which is not quite right; we are not asked

to deny our Faith. S. Agnes was not asked

many a Martyr from winning his crown

and one little act, it may be only of weak-

ness, may be a stumbling-block to you on

We are tempted to do just a little thing

Isabel, can we?" asked Margaret. "We can't be martyrs, now, and die for our

in Jesus.

sign of the Cross.

died."

Faith ?'

of the Martyrs.

promise she had made, of the vow she had taken, to renounce all sin, and to believe

the chimney in the dining-room. Such an array, one, two, three, four, five, six, in doing as they bade her do; she could obey them, and still hold the Christian

spairingly at the long row, "do you think Santa Claus will have enough to fill them all?'

little Agnes's ears : "Be thou faithful unto death, and I will give thee a crown of life." er. "Did you ever hear of his leaving any So spake the Angel, and if there had been little boy or girl without something? It a moment's wavering it was over; the child might not be more than a penny witch, stretched out her hand, not to throw inperhaps, but it would surely be something." cense upon the pagan fire, but to make the Then Mamma and Papa went to Church.

There was always Service on Christmas She thought of the sufferings of her Eve, where the children lived; and only Lord; and with the thought, and with that the younger ones were left at home.

holy act, strength and courage came into The church was a sight to behold, so the child's heart. Her persecutors saw brilliant with lights in every pane of glass ! that she was unmoved, and they began to The windows were not like our modern taunt and torment her cruelly; still she windows, one great transparent sheet ; but stood firm. She sang hymns of praise there were as many as sixteen little squares through all the terrible suffering, and at in the upper sash, and sixteen in the unlast she was condemned to die. Joyfully, der,-thirty-two in each window, and ever as though she were going to some great so many windows on all the four sides of happiness, she walked to the place of ex- the old fashioned building where the little ecution, and there her head was struck off Prolifics used to worship. at a single blow, and the young Agnes was

Think what a blaze a candle in each pane would make ! They were lighted at the time of the last bell ringing, and they

stars shining. The twinkle of the lights tures. All must admit the fact. ful days, when we are not called upon to helped them to think of the stars that were glistening over the plains of Judea, and divine, and are looking at things through of the Shepherds who were watching over Baptist spectacles), we are forced to contheir flocks by night, when the "glad tid- clude that Abraham was guilty of a great ings of great joy" were brought by the crime when he administered the sacrament heavenly messengers.

travelled for a minute as far away as to mind-was monstrous, wicked and absurd. that sacred Eastern country; so quick are His sacrilegious course-in our Baptist the wings of thought.

But back again they came to the little work incalculable harm to the babe himto do that; all that was asked of her was village on this Western Continent, and to self. And all this we (that is, we who are to throw a little incense on the pagan fire; the Shepherd who stood in the quaint pul- versed in Baptist logic), can prove by the in the same way we are sometimes asked to pit, speaking to his flock about "The Lamb most unanswerable arguments. do a little simple thing, that we know is of God.'

not quite right. My dears, will you ask By and by the sermon was over, and the God to help you always to remember that people joined the Choir in singing "While you have promised to believe all the Arti-Shepherds." cles of the Christian Faith? and that

paniment, and the voices of the congrega- to circumcision. But then this eight day means that you must never give in in the smallest degree to anything wrong; for one tion, both small and great, resounded old babe could not exercise faith. Therelittle act of weakness would have kept through the air.

> people went to their pleasant homes, all directly against the teachings of Scriptures the more cheery for the sweet hours spent which demand faith first, and circumcision in God's House, in preparation for the afterwards.

"I think, Margaret, we ought to be Christmas day. It seems to me we should better now that we each have such a nice enter more fully into the spirit of the Birth- Isaac? The babe was only eight days old. story of long ago to think about," said day of our Lord, if we could now have He had no intelligent appreciation of the Claude to his sister, that night after they that old-time anticipatory Service. Even rite. He did not understand the sacrahad been sitting with their mother. "Of the children enjoyed it, and were made mental service through which he was pas- peal of ninety bells on which the most

#### Christmas Carol.

We gather here round our Christmas Tree, This happy Christmas night; In joyful chorus our song we lift, For every child there's a smile and a gift, And every heart is light.

When lo! beside the Christmas Tree, There beams on our raptured sight The fairest vision earth e'er did see, Child, on a mortal mother's knee. With celestial glory bright.

And every gift on our Christmas Tree He hallows with smile most sweet; - But now to Him our hands we lift-"O dearest Lord, is there ne'er a gift We may lay at 'Thy blest feet?"

He turns aside from the Christmas Tree, He looks where the children stand, 'Give me but these!" His sweet voice says, As he bends towards them with yearning gaze And eager, outstretched hand.

'The poorest child by this Christmas Tree Is dearer than all the gold, Sweeter to me than incense and myrrh, By royal Eastern worshipper, Laid at My feet of old."

Dear children, now round this Christmas Tree Your hearts to Him uplift. Turn not away from His sweet request, But hasten now to His loving breast,

He asks this only gift. VAURIA E. LYON.

## A Short Baptist Sermon. From the Church Messenger.

"And Abraham circumcised his son Isaac, be-ing eight days old."—GEN. xxi: 4.

Circumcision was the ancient mode, Dikept a glow until the Services and sermon vinely appointed, whereby persons were ances might now be restored to our offices were ended. I should not wonder if the admitted into the Church of God. Upon without offence to any (except to a handpeople fancied they were out of doors, this point there can be no doubt in the with the forest of green all around, and the mind of any intelligent reader of the Scrip-

Hence (but now we speak as a Baptist of circumcision to that little eight day old Some of the worshippers, no doubt, baby, Isaac. His conduct-to our Baptist opinion-will be punished of God and

In the first place, circumcision is described (Rom. iv: 11) as a sign, "a seal of the righteousness of the faith which he had, being yet uncircumcised." Faith, as you The big bass-viol did its best in accom- will thus perceive, is a condition precedent fore, he ought not to have been circumcised. Then the church was, darkened, and the It was very wrong in Abraham. He went

But again, what good could it do little sing. Could anything be more irrational, elaborate music is played every half hour. But where were the younger Prolifics, absurd and ridiculous? It could do the It is a curious fact that the peal of bells good; and, I say, Maggie, I'll not teaze while their parents and elder brothers and unconscious recipient no good. It was an in the tower of the old Royal Exchange unmeaning service wrought upon a little was chiming, "There's nae gude luck Watching for Santa Claus. Three times babe, whose undeveloped faculties could aboot the house," when the building was he came that evening, and each time in a not even surmise its character. Surely on fire. Yet once more. It would have been so allowed little Isaac to grow up, and then decide the matter for himself. Very true, we feel constrained to decide for our chiljingled his money in his purse; and, pour- children, to train them in the doctrines of snuff the candle, and it will go out of itself.

The remainder of the above Baptist ser-

SPEAKING TO GOD.-Men think by talk-

ing of many things to be refreshed, and

yet, when they have done, find that it is

#### **Prayer Book Revision.**

The Anglican vernacular liturgy has been in existence now about 330 years. During the first half of that period it was revised more or less extensively no less than five times; during the later half it has remained practically untouched, except so far as the rearrangement of the lectionary is concerned.

There can be no doubt that the idea of the immutability of the Prayer Book, which such long abstinence from revision has engendered, is neither reasonable nor wholesome in itself. The formularies of a large, active, living Church must require constant adaptation to the needs of the age by addition, retrenchment, and revision. Besides which, in a national Church which does not claim to be endowed with a gift of infallibility, opportunity for perfecting her offices of devotion according to the most aposotlic and primitive model, should be afforded as a matter of course. Abuses may have crept in, imperfection may have been suffered to find a place in the liturgy, which growing knowledge of the ancient ways of the Church may make plain; and it is mere common sense to desire to see the Church endowed with facilities for readjusting her formularies according to her increasing light. In our own case, many prejudices which operated unfavorably at the time of the former revisions of our liturgy, have died out, or are dying out, and many innocent and primitive observful of mere fanatics) if the changes were carried out by proper authority-London Church Review.

Of all the old festivals, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling, that blends with our conviviality and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the Church, about this season, are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcemeut. They gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee, on the morning that brought peace and good will to men. I do not know a grander effect of music, on the moral feelings, than to hear the full choir and the pealing organ perform a Christmas anthem, in a Cathedral, and filling every part of the vast pile with triumphant harmony. - Washington Irving.

The first peal bells ever hung in England was put up at Croyland Abbey, A. D. 960. Many years ago it was estimated that there were 2,262 peals of bells in England. The Cathedral of Antwerp celebrated for its magnificent spire, has a

course if we really believe everything as we better by it. ought to believe, it will help to make us

Beppo any more.

your onward journey.'

Came. Written for the Living Church. There were the stockings hanging by

seven, eight, nine. "Ma," said little Hal, as he looked de-

"What a question !" returned his moth-

## Stories on the Catechism.

## By A. C. Jones.

#### That I Should Believe all the Articles of the Christian Faith.

#### A STORY OF LONG AGO. Concluded.

"But, please, Aunt Isabel, can girls be brave as little S. Cyriacus was; you promised a story of old about a girl, and Julitta was a grown up lady.'

"Yes, dear, I will tell you about a little girl who suffered because she believed all the Articles of the Christian Faith. It must be a very short one, I am afraid, for cause it is so true.

"It was in the year 304, the very same year in which little S. Cyriacus won his glorious crown, that there lived in Rome glorious crown, that there lived in Rome a maiden, named Agnes, a loving, gentle little girl the child of very rich parents little girl, the child of very rich parents. In those days it was the custom for children to be promised in marriage very early, and the Prefect of Rome, whose name was Symphronius, wanted to marry the young Agnes. "Of course she would have been a very

grand lady if she would have done as he wished, and had horses and carriages and all kinds of grand things; but the child had made up her mind to renounce all the pomps and vanities of this wicked world, and to give all the love of her pure young heart to Jesus.

Symphronius was so angry when he heard her decision, that he accused her of being a Christian, and ordered her to be brought before the Judge, and there to be compelled to offer incense to Jupiter.

She was led to the altar. Not very much was asked of her; it seemed only a little thing, just to throw a handful of incense upon the smoking fire; there were those who whispered to her that she need not do it at all, that she need only pretend to do it, that would be enough to satisfy the Judge; they told her, too, that if she did not do this she must die.

"The fair little girl stood quite calmly and quietly amid the fierce crowd in the Judgment Hall; she did not speak, she had nothing to say; no questions were asked of her, all she had to do was to obey the Judge's behest.

Margaret opened her eyes very wide indeed, and looked at Claude with a very 'Is it really because of what Aunt Isabel told us this afternoon that you will be such a dear good boy, Claude?'

Claude smiled a very peculiar kind of him.

smile at his young sister's praise ; and then

hurt him, it vexed you." "You are a dear good boy," said Mar-

#### A Song for Christmas.

Ye who have scorned each other, Or injured friend or brother, In this last fading year; Ye who by word or deed, Have made a kind heart bleed, Come gather here! Let sinn'd against, and sinning, Forget their strife's beginning,

And join in friendship now; Be links no longer broken, Be sweet forgiveness spoken, Under the Holly Bough.

Ye who have loved each other, Sister, friend, and brother, In this fast-fading year; Mother and sire and child, Young man and maiden mild, Come gather here?

Come gather here? And let your hearts grow fonder, As memory shall ponder, Each past unbroken vow, Old loves and younger wooing, Are sweet in the renewing, Under the Holly Bough.

Ye who have nourished sadness, Estranged from hope and gladness, In this fast-fading year; Ye with o'er-burdened mind, Made aliens from your kind,

Come gather here! Let not the useless sorrow Pursue you night and morrow. If e'er you hoped, hope now, Take heart;—uncloud your faces, And join in our embraces, Under the Holly Bough.

-Mackay.

sisters were at the church?

puzzled expression upon her little rosy face. different guise; for he takes all sorts of Abraham made a great mistake in indulgshapes, though he is generally represented ing in so great an absurdity. as a little fat man all covered with furs, and as red and rosy as the frosty air can make much better if Abraham had waited, and

Once, that night, he appeared as a sailor, after a moment's pause, during which the and looked something like "Uncle John ;" smile went away, and a grave expression and pop went the children into the pantry, dren in less important matters; selecting letters." "May I really and truly be came upon the boyish features, he an-swered: "I don't know whether I am a while he fumbled at the stockings and their legal rights, etc., etc.; but in the "Let's begin, then," was the response. dear good boy; dear good boys at school dropped a gift into each. Next time, he great concerns of the soul, and its relations are generally sneaks; but you see, Maggie, looked like "Uncle William," and the to God, the policy of non-interference and and you may have a whole holiday." And if we believe everything, as I suppose we rogues were very near jumping out upon non-intervention should be rigidly obought to believe it, we ought to do every- him, to accuse him. And lastly, he was old, served. Whatever the blasphemies of Bob ing. mother will be waiting for us; but it is very beautiful, all the more beautiful be-it is nother, perhaps, it has not been quite and he felt of each toe, and looked at the thing that is right; and somehow or and for all the world like "Grandpapa," Ingersoll in other respects, he is, to a cer-tain extent, right when he declaims against the stock of the s right to teaze Beppo; because, if it didn't names pinned above the stockings, and he those who presume upon the helplessness of

ing out silver bits into his hand, put them the Christian religion.

The little people were pretty cold, stowmon is lost. We regret it. Its frankness ed away in the pantry; but they dared not is refreshing. Its logic is powerful. Still, come out, for fear of frightening Santa we old-fashioned Episcopalians must be Claus away, for he is a shy fellow, and does excused, if, rising above human logic, we not like to be caught in his benevolent cling to the great facts of Scripture. For, after all, it is written-"And Abraham acts.

They had a sort of compensation for the circumcised his son Isaac, being eight days dark and the chilliness, in the delicious old, as God had commanded him."—Rev. odor of the mince-pies that were packed A. W. Weddell. upon the top shelf. They knew that by and by when mother and her tribe returned from church, the first mince pie of the season would be cut; and that each would have a taste, though it would be latein the evening.

The excitement of the stockings and of Santa Claus kept the young people awake nearly all night, so that the process of digestion was going on, or this old custom of the Prolifics might have proved a very bad one. I never heard, however, of any ill that came from the habit. F. B. S.

were formed into a kind of creed, I would certainly is the sweetest and happiest fain ask whether it would not require an choice; to speak little with men and much infinitely greater measure of faith than any to God.-Leighton. set of articles which they so violently opposed?

prayer when he pleaseth.—Austin.

A young mother, in despair of ever teaching her idle little girl, aged four, her letters, and thinking that perhaps the child knew more than she would admit, said : 'Now, Katie, I won't try to teach you today; you shall be mother and teach me my "You have been a very good child to-day, Katie shut up the book and ran off laugh-

The best way to silence a talkative person is never to interrupt him. Do not

The Christmas Stocking. I count my treasures o'er with care-The little toy that baby knew, The little sock of faded hue, The little lock of golden hair.

Long years ago this Christmas time, My little one—my all to me— Sat robed in white upon my knee, And heard the merry Christmas chime.

"Tell me, my little goldenhead, If Santa Claus should come to-night, What shall he leave my baby bright, What treasure for my boy?" I said.

And then he named the little toy, While in his round and mournful eyes. There came a look of glad surprise That spoke his trustful, quiet joy.

And as he lisped his evening pray'r, He asked the boon with childish grace, And toddled to the chimney-place And hung his little stocking there.

That night, as length'ning shadows crept, I saw the white-winged angels come With heavenly music to our home, And kiss my darling as he slept.

They must have heard his baby pray'r, For in the morn, with anxious face, He toddled to the chimney-place, And found the little treasure there.

They came again one Christmas tide— That angel host, so fair and white, And, singing all the Christmas night, They lured my darling from my side.

A little sock—a little toy— A little lock of golden hair-The Christmas music on the air-A watching for my baby-boy.

And if again that angel train And goldenhead come back for me To bear me to eternity, My watching will not be in vain.

I have seldom seen much ostentation and much learning met together. The Every Saint is God's temple, and he who sun, rising and declining, makes long carries his temple about him may go to shadows; and, mid day, when he is highest, none at all.—Bishop Hall.

nothing, and that they had much better have been alone, or have said nothing. Our thoughts and speeches in most things run to waste : yea, as water spilt on the ground both are lost, cannot be gathered up again, and are polluted, mingled with dust. But no word spoken to God is lost; He receives it; and returns it into our bosom with advantage. A soul that delights to

speak to Him will find that He also delights Supposing all the great points of atheism to speak to it. And this communication

## The Mousehold.

All communications for this Department should be addressed to THE HOUSEHOLD, 225 East 19th St., New York City.

Few places in a home have more attractions than a Library, and it seems to me to be a great mistake to furnish any home without one. True, you may not be able to devote one room to the exclusive use of books, or to buy all the books that one would like, to stock a Library, but every one can take a part of a room,. perhaps a part of the parlor, put together there all the books that he has, and from time to time as he saves up a dollar, let it go towards buying some books a dollar, let it go towards buying some books which all can read and use. One may sometimes find choice editions by hunting for them in some old book-stall.

If there are not sufficient means for buying a for prices varying from \$1.00 upwards and made tastefully and substantially. Books, good ones, are as essential to the mind, as food is to the body. They are the very best of company. J. Cunningham Geikie says: "You may get into society in the widest sense, in a great Library, with the large advantage of needing no introduction and not dreading repulses. From that great crowd you can choose what company you please, for in those silent levées of the immortals, there is no pride, but the highest is at the serare perfectly well bred, and hurt no one's feelings by any discriminations."

A scrap-book may be made very intertaining and valuable by a judicious selection of clippings, and should be kept where it can be easily picked Should you come' across short articles deup. scriptive of any author already on your shelf. paste it on the fly-leaf of that authors work, likewise any selections from his works.

Let there be a Mother's Book, into which the years and wisdom.

paper. A little skill will enable one to do this versity. binding oneself.

Make the room a cheerful one. Have it on the hold to read or study.

Fresh Air in the Bed-Room.

Two drops of laudanum in half-teaspoonful whom 23 were adults); and confirmed—in all— f warm water, and dropped into the ears, will 53. The grand total of receipts, including those of warm water, and dropped into the ears, will

euralgia. If you wish to polish up your furniture, mix equal parts of vinegar, spirits of turpentine and sweet oil in a bottle, and apply with a flannel

cloth, rubbing afterwards with a chamois or piece of silk. It is better than a coat of varnish. The pain of a sprained limb is quickly removed by ice-cold water. The terrible pangs of whitlow or felon are cut short by intense heat. A large proportion of all cramps and spasms can be relieved by water of proper temperature and intelligently applied. To cure toothache, take of chloroform, spirits

of camphor, laudanum, of each one drachm. Apply on a little cotton wool.

A certain cure for a felon is to wind a cloth is entirely covered. Keep the whole wet with strong spirits of camphor.

The inhalation of air charged with ammonia If there are not sufficient means for buying a vapors, as a remedy for whooping cough, has ing completion. Since the resignation of Rev. book-case, get some shelves which may be had been tried in France with success. One of the P. C. Hudson, at Sauk Centre, the Rev. G. H. methods of application employed is boiling strong ammonia in the room where the patient is.

Bleeding at the nose can be stopped by vigorous action of the jaws, as if in the process of mastication. In the case of a child a wad of paper should be placed in the mouth and the child in-structed to chew hard. It is the motion of the jaw that stops the flow of blood. If a child has a bad earache, dip a plug of cot-

ton wool in olive oil, warm it and place it in the ear. Wrap up the head and keep it out of draughts. draughts.

Beeswax and salt will make flatirons as clean and smooth as glass. Tie a lump of wax in a rag vice of the lowest with a grand humility. Books and keep it for that purpose. When the irons

are hot, rub them with the wax rag, then scour with a paper or rag sprinkled with salt. Boiling water will remove tea stains and many fruit stains; pour the water through the stain, and thus prevent it from spreading over the fab-ric, while soaking in milk before washing will large remove in string from spreading over the fab-ric while soaking in milk before washing will here a discrete the absence. At half-past ten o'clock the Litany was said by the Rev. Mr. Hutchins. The Ante-Communion Office was read by the Bishop, after which, the Rev. Mr. Gallagher preached from the text, Matthew xviii: 21. The Holy Communion was then administered, the Bishop acting as Cele-here the science. always remove ink stains from any fabric.-Boston Transcript.

KEROSENE .- Buy the best oil. The lower priced varieties are apt to be more volatile and mother can write all the bright sayings of her burner is elevated considerably above the body mother can write all the bright sayings of her little ones. All through life we hear mothers trying to recall the little speeches which their darlings once made, and when she fails to re-member just what they were, wish they had written them down. Such a book would be wonwritten them down. Such a book would be wol-derfully interesting to the mother and afford no little amusement to the children as they grow in ears and wisdom. Pamphlets accumulate in almost every house, bour oil on the fire. If burning oil gets upon and when they are worth keeping can be bound the floor, smother with woolen blanket, rug, carin binders' board fastened together by pieces of cloth, and neatly covered with plain or marbled the floor.—*Prof. Burt G. Wilder, Cornell Uni-*

One of the most convenient articles to be used sunny side of the house if possible. Let the in a sick-room, is a sand bag. Get some clean, ine sand, dry it thoroughly in a kettle on the wood work and walls be of some dark color, but stove, make a bag about eight inches square of let the carpet and trimmings be bright and at-flannel, fill it with the dry sand, sew the opening tractive. If you cannot afford oil paintings, get carefully together, and cover the bag with cotton or linem cloth. This will prevent the sand from good engravings, selecting as much as possible, sifting out and will also enable you to heat the subjects appropriate for the room. Have a neat and suitable writing table at hand, and see if the the top of the stove. After once using this you surroundings will not aid you in your writing. Don't have any books too good for use, and or a brick. The sand holds the heat a long time; above all things, admit none to your collection. and the bag can be tucked up to the back without which are unfit for any member of your house- hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.-N. Y. Evening Post.

A dish which is sure to find favor with lovers of celery, is made by taking the stalks of celery which are not thoroughly bleached, cutting them How much air can be safely admitted into a

give immediate relief to persons troubled with for the usual parochial expenditure, for diocesan and other missions, and for the Cottage Hos-pital, is \$8,468.30.

The total amount of Offerings, for the past twenty-four years, is \$144,000. The baptisms, in the same time, have been 1,312; number of persons confirmed, 642; communicants enrolled, 1,350; value of church-property, \$20,000. In addition to this, the property of the Brotherhood of Gethsemane is valued at \$20,300.

The Reports from all the various missions, from the Cottage Hospital, and from the paro chial societies (whose name is Legion), were em-inently encouraging; and the Treasurer's Report showed a balance in hand, of \$17.27.

We have great pleasure in congratulating our brother, once more, on occasion of the recurrence of yet another Church-year, upon the continued prosperity to his parish, and encouragement to himself, which has been vouchsafed by the Master.

The church-building at Melrose is approach Davis, of St. Cloud, has taken temporary charge of Trinity Mission, and is pushing forward the good work.

## MICHIGAN .- The Advent Meeting of the South-

ern Convocation of this Diocese convened in Trinity Church, Monroe, on Wednesday, the 8th

of December; the Rt. Rev. the Bishop presid-

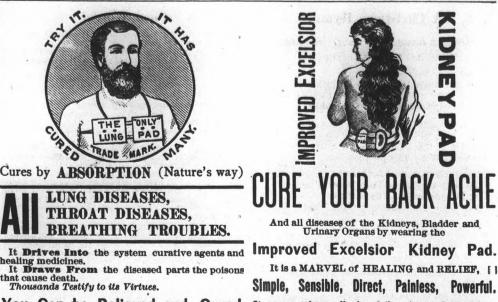
Rev. Mr. Gallagher, of Adrian; and the Rev.

Mr. Hutchins, of Monroe. Letters were received

from the other members, giving good reasons for

brant, assisted by the Rev. Mr. Hutchins. A

very good number of the laity communicated



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• Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruptien, Erysipeins, Salt-rheum, Fever Sores, Scaly or Bengh Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Especially has it manifested its potency in maring Tetter, Rose Rash, Bolls, Carbun-tes, Sore Eyes, Scrofuleus Sores and Swellings, White Swellings, Goitre or Thick Neck, and Enlarged Glands. If you feel dull, drowsy, debilitated, have sallow color of skin, or vellowish-brown spots alternated with hot flushes, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Billeusness." As a remedy for all such cases Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures. In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Con-sumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.



The "Little Giant" Cathartic. The "Little Giant" Cathartic. Bood Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. Biolog to Monthead to Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. WORLD'S DISPENSABY HEDICAL ASSOCIATION, Prop'rs, Buffale, N. Y.

Charming Gift-Books

## SARAH ORNE JEWETT.

"The purity of her sentiment, and unstrained felic ity and naturalness of her style, the thorough likeableness of all the people to whom she introduces us, all conspire to render her stories about as nearly per fect in their way as anything in this world ever gets to be." [Good Company.

DEEPHAVEN. "Little Classic" style. Red edges. \$1.25.

"It is a common thing to say about a book that it is charming, or interesting, or absorbing, and very often it is said without any particular meaning or interest. But here is a book which is really all three." [Boston

Transcript. OLD FRIENDS AND NEW. "Little Classic"

style, red edges, \$1.25.



## Battle House, MOBILE, ALABAMA.

As a WINTER RESORT, Mobile, situated on the As a WINTER RESORT, Mobile, situated on the western shore of her beautiful bay, and in close prox-imity to the Gulf of Mexico, enjoys a climate, which, for mildness and salubrity equals the most noted Florida resorts. It is easy of access from all points of the Northwest, being only 43 HOURS BY RAIL EROW GUIGACE

In the afternoon full reports were made by the different clergy respecting their Mission work, which were very interesting. priced varieties are apt to be more volatile and explosive. Have your glass lamps securely hung. Select those in which the end of the burner is elevated considerably above the body of the lamp. Lamps to be carried should be of metal, have handles, and be of some "safty" the term. Fill the lamps by daylight and never The next meeting of the Convocation will meet

their absence.

TEXAS .- The men belonging to St. Matthew's Cathedral, Dallas, have recently organized them selves into a Guild to be known as "The Cathedral Guild.'

A noble field of labor is afforded in the city, and Committees have been appointed to take charge of the various departments of church-Much interest is manifested, and it is work earnestly hoped that great good may be accom plished.

It is always pleasant to record such exhibitions of kindly sympathy and affection as greeted the Dean and his family, on their return to Dallas, a few weeks ago. A carriage met them at the depot (the train arriving at midnight); and, on reaching home, they found the house warmed and lighted and decontrad with a warmed and lighted, and decorated with flowers: a hot supper prepared; the pantry filled with the necessaries of life; the coal bin replenished; and an "enclosure" from friends.

Thus is the pathway through life smoothed, and strength to proceed given; a strength that comes from realizing the sympathy of loving hearts.

NORTH CAROLINA .- Nothing is better calculated to give us a more accurate idea of the work which our missionaries have to undertake. than an occasional leaf from their journals Take, for instance, the following notes from the records of a hard-worked and hard-working priest in this diocese.

On Saturday and Sunday, the 20th and 21st ult., he took his regular "Third Sunday" circuit of 68 miles. He held Morning Service at Windsor, 17 miles from his home, at 11 o'clock A. M Thence, without stopping to dine, he proceeded to the Church of the Holy Innocents, Avoca, a distance of seventeen miles, for a 3 o'clock P. M. Service; and, from there, returning home on Monday, involving another journey of thirty-\$1.50. four miles, paying parochial visits on his way. On the second Sunday in each month, the same is done for Grace Church, Bertie Co., and for the Mission at Roxobel, eight miles distant. At the latter place, the Missionary, the Rev. Edward Wootten, is triying to compass the erec-tion of "the Chapel of the Crucifixion," and makes an appeal for aid in his work, which we very cheerfully endorse. We take the opportunity of expressing our hope, once for all, that our faithful missionaries HOUGHTON. MIFFLIN & Co. will not be deterred by any fear of an imputation of self-seeking or self-laudation, from giving a modest account of their labors in order, not to their own glorification, but to the glory of God. Unless the Church knows their work and their wants, how can she stretch forth a helping hand to them?

Business and Professional Men,

sleeping or living-room is a common question. Rather, it should be considered, how rapidly air can be admitted, without injury or risk, and at how low a temperature. We cannot have too much fresh air, so long as we are warm enough, and are not exposed to draughts. What is a draught? It is a swift current of air, at a temperature lower than the body, which robs either the whole body, or an exposed part, of its heat, so rapidly as to disturb the equilibrium of our circulation and give us cold. Young and healthy persons can habituate themselvs to sleeping in even a strong draught, as from an open window, if they cover themselves, in cold weather, with an abundance of bedclothes. But those who have been long accustomed to being sheltered from the outer air by sleeping in warmed and nearly or quite shut up rooms, are too susceptible to cold to bear a direct draught of cold air. Persons over seventy years of age, moreover, with lower vitality than in their youth, will not bear a low temperature, even in the air they breathe. Like hot house plants, they may be killed by a winter night's chill, and must be protected by warmth at all times. As a rule we may say that, except for the most robust, the air which enters at night into a sleeping-chamber should, in cold weather, be admitted gradually only by cracks or moderate openings; or should have its force broken by some interposed obstacle, as a curtain, etc., to avert its blowing immediately upon a sleeper in his bed. The ancient fashion, how-ever, of having bed curtains, which exclude almost all the air, has rightly become almost obsolete. No wonder that people dream horrid dreams, and wake in the morning wearied rather than refreshed, when they sleep in rooms sealed up tightly on every side; breathing over and over again their own breaths, which grow more poi-sonous with every hour of the night.—American Health Primer.

ing, than is dreamed of in the philosophy of most women. After a receipt which is known to BAKING CAKE .- More cake is spoiled in bakbe good, has been carefully followed, some mys-terious power seems to interfere to prevent success, whereas it is very likely true that when the cake had risen to the top of the tin, and the crisis had come, the oven door was opened, and a piece of cold newspaper laid over the tin; the cake fell, and the inexperienced cook wondered cake fell, and the inexperienced cook wonderst why the cake was so poor. The oven door should never be opened, unless there is really danger of the cake burning; and, if a paper is laid over it, be sure to see that it is first heated. When bak-be sure to see that it is first heated when bak-be sure to see that it it is first heated when bak-be sure to see that it is first he be sure to see that it is first heated. When bak ing nice cake, a cook should try to arrange her work so as to have nothing else of importance on her mind.

the minds of children are like bottles with very narrow mouths. If you attempt to fill them too rapidly, much knowledge is wasted and little re-ceived, whereas with a small stream they are easily filled. Those who would make prodigies of young children act as wisely as if they would pour a pail of water into a pint measure.

you would asparagus, the same length of time being required to boil it; season with milk, butter, pepper and salt.

#### Christmas-Tide.

- Ye merry hearts that meet to laugh and dance the hours away, gentle hearts that better love in sheltered
- homes to pray, Think of the homes whose Christmas guests are
- only Want and Care;
- Think of the homes too sad for mirth-too sad. perchance, for prayer.
- Oh. sad and short the wintry days; oh, cold and long the night,
- When in the heart there is no hope, and in the house no light
- No fire, no food! Yet goodly gifts and words of Christian cheer
- Can make the grave seem farther off, and make the heavens seem near.
- DORA GREENWELL.

Church Life and Progress.

MINNESOTA .- On the second Sunday in Advent, the 24th anniversary of Gethsemane Parish, Minneapolis, and the 12th anniversary of the Brotherhood of Gethsemane, were celebrated at the Parish Church. The Rector-Rev. Dr. Knickerbacker-took his text from Phil.v: 8th to 11th verses: "For God is my record, how greatly 1 long after you all," etc. With a heart evidently full, to overflowing, of happy recollections (not-withstanding all the trials of the past), of grateful acknowledgment of what have been already attained; and of sanguine expectation as to the future—the reverend preacher dwelt upon his theme, with such feeling utterances as an attached

Report of the Brotherhood of Gethsemane was read, before a large congregation, and an appro-priate sermon was preached by the Rev. G. H. Davis, of St. Cloud. The Report was presented by the Secretary, Mr. F. B. Dodge, and was very satisfactory. Allusion was made in it to the fact of the afore-time "Mission" of All Saints having entored during the lett wear upon it existence

"Pour in knowledge gently." Plato, one of the wisest men of ancient Greece, observed that the minds of children are like bottles with very ment and blessing that fill our hearts with thank-

during the past year: Connected with the parish, there are 385 com-municants, including those at the different mis-sions. There have been 96 persons baptized (of

"Seven charming short stories. . . . The autumn FROM CHICAGO. is not likely to bring anything more wholly delightful to lovers of the best light literature." [New York **Evening** Post.

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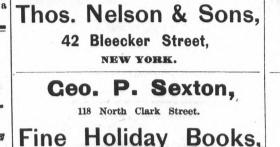
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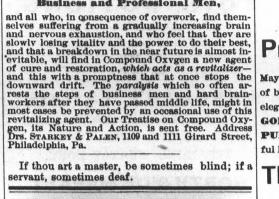
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#### A Christmas Hymn.

FROM THE GERMAN OF PAUL GERHARDT. Translated for the Living Church.

Immanuel, to Thee we sing. Who grace and life to us doth bring, The Flower of Heaven, the Star of Morn, The Lord of Lords, now Virgin-born,

The hosts angelic shout Thy praise; With them to Thee our songs we raise; For Thou, the long-desired Guest, Art come to be Thy people's rest.

The prophets hoped for many a year That they might see Thine advent here; The fathers longed Thy day to see, From the beginning, longed for Thee;

Longed that the Lord on Zion's hill Should stand, His promise to fulfill; That He their bonds should from them take, From Jacob's seed the fetters break.

Now Thou art come, where is Thy home? Not 'neath some lofty palace dome; A lowly manger is Thy shrine, And yet the Heaven of heavens is Thine.

In swaddling bands Thou liest; yet Unto the sea its bounds Thou'st set; Alpha and Omega—yet Thy head All lowly lies, the straw Thy bed.

The fountain of all joy Thou art; Yet woe Thou choosest for Thy part: The Gentiles find in Thee their light, For them, Thy portion sorrow's night.

Of man the truest friend Thou art; With joy I choose Thee for my part: Jesus, I know Thy gracious mind; In Thee I may all comfort find.

Glad Alleluias, Lord, to Thee My heart shall sing unceasingly; And in Thy courts I'll joy to raise The holy strains that hymn Thy praise.

Y. Y. K. ST. MARY'S SCHOOL, Knoxville, Ill., Christmas, 1880.

#### **Our Washington Letter.** Correspondence of the Living Church,

WASHINGTON, D. C., Dec. 18th, 1880.

It pains your correspondent to be compelled to record the contemplated retirement from his present parochial duty of the Rev. John H. Chew, rector of St. Albans,' Georgetown, D. C. Mr. Chew is one of the most faithful priests who serve at the altar; a gentleman who seemed, until recently, to be in the full flush of health, and almost in the prime of life. He is the grandson of the first bishop of Maryland, and a member of the Standing Committee of the Diocese. His parish is suburban, and one whose history teems with incidents of as devoted and beautiful selfsacrifice, on the part of certain of its parishioners, who shall here be nameless, as ever were told of our border parishes; and which would read, if they could be written, almost like the stories of romance. From its organization up to now, the parish has had a most remarkable experience. It is to-day largely supported by the brush of a lady-artist, whose hair the snows of eighty winters have already whitened; but who, despite of age and other infirmittes, is seen, twice each Lord,s day, in her wonted place in the parish church. It was, for many years, the boast of the parish that the doors of the church had never been closed on the Lord's day, and seldom on Saints' or other holy days; how this has been of later years, I have not learned. The site of the church is the loveliest in the entire District, being upon the last of a succession of natural terraces that rise several hundred feet above our

## suburban sister city of Georgetown, and afford-

From the Bishop of Illinois: "It affords me sin-cere pleasure to commend the *Living Church*, and to express my gratification that you have undertaken a weekly paper, at this central city of the vast interior, designed to furnish fresh intelligence, as well as to pursue the things which make for peace. I do not doubt your success. Our people will not fail to sup-port so good a paper."

Good Words.

port so good a paper." From the Bishop of Quincy: "The Living Church deserves the confidence and encouragement of Church families. Its editorial articles are bright, yet safe. It contains an easy and sufficient summary of Church news. It has matter every week, both original and selected, full of valuable instruction. Its whole make up is churchly, with no omission of old landmarks, and with no introduction of objectionable or disturb-ing novelties. Its tone is on the very key of loyalty. I look to it as an able assistant against faithless ten-dencies. Let Churchmen add to the care and labor of its accomplished editor the subscriptions that will insure its success. Let us make it the Church paper of the West."

of the West." From the Bishop of Nebraska: "I am exceedingly pleased with the Living Church, and think it every way worthy its name. I welcome to my home no Church paper more heartily, and read none with more pleasure and satisfaction. I would be glad if every Churchman and every Churchwoman in Nebraska subscribed for it, read it, and paid for it." From the Bishop of Wisconsin: "It will give me pleasure to aid in increasing the circulation of the Living Church in the Diocese of Wisconsin. I esteem it a very excellent newspaper, and have frequently commended it to families desiring a Church paper." From the Bishop of Indiana: "The Living Church

commended it to families desiring a Church paper.' From the Bishop of Indiana: "The Living Church is always received and read with pleasure. In my opinion it meets what I have long felt to be a want in the Western Church; a paper cheap enough to come within the means of all our people, and at the same time Churchly in tone, kindly in spirit, and full of current Church news. I cannot doubt that the intro-duction of such a paper into all our families would be helpful to our pastors, and tend to the increase of intelligent Churchmanship among our people." From the Bishop of Fond du Lac: "The Living Church seems to me te grow better in almost every issue. It is a great comfort to have a Church paper so earnest, sound, sprightly, good tempered, and free from party aims and purposes, and from unseemly jealousies and contentions. Keep the Living Church what you have already succeeded in making it, and it will soon win a warm welcome in our homes." From the Bishop of Texas: "I have been intend-

From the Bishop of Texas: "I have been intend-From the Bishop of Texns: "I have been intend-ing for some time past to write you of my apprecia-tion of the *Living Church*. It is always most wel-come, and read with much interest. Sound and con-servative, alive to the issues of the present time, bold in exposure of error, and fearless in enforcing the truth, keeping its readers well posted in the Church news of the day, — it is just such a paper as our necessities demand, and ought to receive a gener-al and cordial support. I will take much pleasure in commending it to my people, and wish you all en-couragement and success."

couragement and success." From a Rector in Baltimore: "I am going to work to get subscribers among my people. I think I shall be doing the Church in this city a service if I can ex-tend the circulation of the Living CHUBCH.—a paper which I regard as leading our Church periodicals in the ability with which it is conducted, the great scope and variety of its information, and its true, Church-ly tone. It is a live paper in a living Church."

From Illinois: "Let me add my congratulations to the volume which pours in upon you in the *Living Church*. It is my intention to ask every family in my parish to take it, and to make a visitation for that purpose.'

From North Carolina: "Your paper supplies a want long felt. I should be constrained to take it if the price were double."

From lilinois: "The LIVING CHURCH improves all the time. The Lakeside Letters will add greatly to its popularity."

From Centralia, Ill.: "I cannot afford to be without your paper any longer, and should have sent for it long ago, but for scarcity of cash. I shall promote its circulation all I can among my people, as it is a great educator in Catholic Churchmanship. From Syracuse, N. Y.: "Let me say that the L. C. is difficult to criticise. It seems to be just about per-fect. Your recently added features are in keeping with its general excellence. Every one who sees it is immediately impressed with its matter and tone."

Immediately impressed with its matter and tone." From the Bishop of Springfield: "The LIVING CHURCH, under the sound, judicious, and able man-agement of Rev. Dr. Leffingwell, I can commend as a valuable auxiliary in promoting the spread of God's Kingdom, and eminently useful in the parish and family, for the diffusion of all needed information in the department of news to which it is devoted. I am very much gratified to find that you succeed so well in giving general satisfaction on the sound good in giving general satisfaction, on the sound good plane which you occupy."

From Washington, D. C.: "The specimen copy gives me great satisfaction. 1 anticipate with pleas-ure the reading of the LIVING CHURCH."

From Hartford, Ct.: "My copy of the LIVING CHURCH is not only read and enjoyed by myself, but by several friends. May it live long and prosper. It takes me back to the old days of the American Churchman.' From Middletown, Ct.: "I do not assent to all you ay, but I like a positive man, even if I must differ say, but I like a positive man, even if I mus with him; so I read your paper with interest."

Always Popular. The great popularity of the Electro Magnetic Pads as a remedial agent, is vouched for, week by week, in the many testimonials published in these columns, Coming, as they do, from the most reliable sources, they are valuable.

MUSKEGON, MICH., Dec. 1880.

Mr. J. C. Cushman, 149 Clark St., Chicago. DEAR SIR.—I wish that you would send me one of your Electro Magnetic Pads by return mail, for which I enclose two dollars. I had one of them, and I think it did me a great deal of good. If this one will do as much as the first, I think I will be in good health in less than three months. I would not like to be without one. Yours truly, (P. O. box 2012) DAVID GOLDRATH.

FREMONT, IND., Dec. 13, 1880. C. Cushman, Esq. Financial, Ind., Det 16, Text I have used your Electro Magnetic Pad for nearly year. I am very much pleased with them. I should like to act as agent for them in this town.

ARAMINTA COPELAND. LA PORTE, IND., Dec. 17, 1880.

J. C. Cushman, Esq. DEAR SIR.—Will you please send one large size Pad for my own use. I think it will save me a fit of sick-ness. Please send at once and oblige. Yours with respect, (P. O. box 915.) Mrs. M. E. CRAM.

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7

ing a fine view, from the church-yard, of that city, a large section of the national capital, a goodly view of the surrounding country, in which the two cities seem set as a picture in its frame, and also of Alexandria in the distance, with the spires of the Theological Seminiary shewing against the southern horizon. The goodly minis-trations of the faithful pastor willb e sadly miss-ed by a people to whom he has devoted his life for seventeen years. Since the above was writgoodly view of the surrounding country, in which ten, I learn that "leave" has been granted, in the hope that rest will restore him to his parish.

The preparations for Christmas sound along the line. There has been, for years, less extravagant decoration; and this year there would seem to be a prospect of more tasteful use of box and pine than prevailed some ten years ago. One hundred dollars was once paid by one of our churches of only average circumstances for its "greens;" another was festooned by a hook-andladder company at a heavy expense. Of late, however, a simpler taste predominates; less expense is incurred, and a better example of

prudent parochial housekeeping is set. St. Mark's, Capitol Hill, Rev. A. F. Steele, rector, has purchased, some time since, a lot for a new church edifice, one which the needs, both a new church edince, one which the needs, both of the community and of the congregation call for; and is now prudently saving the pennies and the eagles for the erection of the building, in the the eagles for the erection of the building, in the nearest possible future. The Church in the Dis-trict should, assuredly have, (lying as St. Mark's does almost under the shadow of the Capitol) a does almost under the shadow of the Capitol) a more commanding edifice than that now enjoyed by this young parish; and such a one, by wise financial management and the effort to avoid debt and mortgage, St. Mark's must and will secure does almost under the shadow of the Capitol) a and mortgage, St. Mark's must and will secure for itself in due time.

Some of us are speculating on the meaning and probable effect of the Rev. S. Tyng's late utterances on the Romish "Miracles" at Lourdes and elsewhere. Coming from that quarter, of all quarters, they are amongst the astonishing things of the day.

profession tells me, that in our city the younger members of the calling carry on a large and lucrative trade on Sunday, among a class of persons whose constant occupation induces them to think that they cannot have their teeth looked after during the week. Any other trade might as reasonably set up the same excuse.

way to live with honor in the world is to be in reality what we would appear to be." A man is usually what he appears to be, only he doesn't suspect it. Everybody else with eyes can see it. Mrs. Scott Siddons finds "Champlin's Liquid Pearl's superior to any cosmetic she has ever used, Only 50e

From California: "I am recommending our peo-ple to subscribe for the LIVING CHURCH, when they want an Eastern Church paper—one that is alive."

From New York City: "I send you my subscrip-tion. I never paid anything for value received, with more cheerfulness. I see no paper that can compare with it as a Church paper."

From Blue Earth City: "It is the paper I wish my people to read."

From Wisconsin: "The Living Church is most ex-cellent. I congratulate our Dear Mother the Spouse of our Lord, that it is in the charge of so true and loyal a son as yourself."

From Louisville, Ky.: "The Living Church well deserves its name. I wish it great success, and en-close my subscription for another year."

From New York: "Your paper recognizes the kind of help every parish priest needs in the homes of his parishioners, and displays the ability to furnish what is wanted. Furthermore, the *Living Church* can be given to persons outside of our own commission, with the assurance that it will attract attention and be read."

From Maine; "Your paper commends itself, and seems specially adapted to the spirit of our community.'

From Minneapolis: "I need not say that we are all getting attached to the paper. I hope it is meeting with all the encouragement it deserves."

#### "Made New Again.' ST. CATHARINES, ONT.

Il quarters, they are amongst the astonishing nings of the day. Our dentists need looking after. One of the rofession tells me, that in our city the younger aembers of the calling carry on a large and carative trade on Sunday, among a class of per-ons whose constant occupation induces them to hink that they cannot have their teeth looked fter during the week. Any other trade might s reasonably set up the same excuse. "Twas Socrates who concluded that the surest "ay to live with honor in the world is to be in eality what we would appear to be." A man is





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

## VOL. III. No. 6.

#### Christmas Morning.

BY THE BISHOP OF QUINCY. He comes! He comes! To earth descending; The Lord, Desire of Seer and King: He comes! He comes! The skies are bending To hear the welcome children sing.

The Seraph hosts Light Bethlehem's vale: Hark to their song From star to star! The Seraph hosts Bear out the tale. A Saviour born, to lands afar.

List, list their voice! "Our God above Stoops to make pure what sin defiled !" List, list their voice! "The Heavenly Dove

With glories crowns the Virgin's Child.' Wake, childlike souls!

Your choicest praise This Christmas morn with gladness bring: Wake, childlike souls! Your merriest lays

Your welcome shout to Christ, the King!

Deck, deck the Church! With fir and pine Make green the path of Jesus' feet; Deck. deck the Church! Sweet garlands twine, Our Lord with Christmas joys to greet.

Hail, Holy Babe! Our best desire Shall ask no nearer friend than Thee: Hail, Holy Babe! O lift us higher, Till we are meet Thy friends to bed

## The Fairies of the Hartz Mountains.

## A Christmas Story.

Written for the Children by BISHOP MCLAREN. The Hartz Mountains are the most northerly mountain-chain in Germany. Their summits are presumed by many to have been the holy places of the ancient Druidical form of worship. The mysterious and almost supernatural character given to this bloody religion by legend, history, and tradition, has been entailed from age to age, in a modified form, upon the Hartz Mountains. Thus, particularly to a German, the very name is suggestive of witcheries, goblins, and ghostly ting upon one of the broken masses of granite existences; and the history of the whole range is so thoroughly mystified by stories of spectres and tales of fairies that we are almost inclined to deem the mountains themselves fabulous!

The literature of Germany abounds with strange legends and weird myths of the Brocken, the Black Forest, the Romantic Cave of Bauman, the Grotto of the Unicorn, etc. The mystical mind of Goethe revels amid the heaven-

## CHRISTMAS NUMBER

Living

#### by an unseen power bo chariot vanished, a visi e far up, up, up. The was a daughter, and she was more beautiful even than the boy that had died. Christian and Urof glory blinded her, and she heard amid the itant music of Cathesula knelt down, and thanked the Giver, and the

"Sister, sister!" dral organs, a voice calli Morning came rosily over the Eastern Mountder on its mowy top. ain, making a crimson 1 Bertha arose. Breakfast ndve you are grown thought!" said Ursula "Why, my child, how to-day. A penny for you playfully. "The fairies in the for mother," was the

only reply. Just as the sun was dy winds were wailing dirge Bertha looked to the for soon be there. Quietly s door, and there was soon foot-prints in the snow ov -nay, each evening-had ings among the trees. evening's play.

She wandered on a where the fairies were, where a spring bubbled up now locked up with icy fet ped, and, putting her trem listened: and away off in th there were merry voices.

and she felt not

e valley. Again

ry bush, from

"'Tis the Fairies' Song!" soon, audibly, the voices s tha! Bertha! Bertha!"

O, now the little girl was the chilling wind as it blew the voices called her-from every tree, from the very heard, "Bertha! Bertha!" ical voices—so sweet—she home—everything. Again in one musical shout like Then they all ceased, and a from the frozen spring. Fairy Queen, seated upon holding her wand of ice. Th in such dreamy, enchanting could not choose but obey. cold, she tripped merrily on snow had drifted there, and sank benumbed and chille fast with terror, new, but Ol see the fairy she would not be afraid.

white. Delicate things, and beautiful, but they flakes of snow, and they covered her there.

somebody glad and happy?"

Mothers and fathers, all over the earth, are planning some delight for the family circle; chile, the day passed on. on the great day of the Saviour's birth, and accompany them with a "Merry Christmas."

Brothers and sisters hold wondrous secrets from one another; and only reveal them when Santa Claus empties out his Christmas treasures.

Even the very poor generally contrive to put g in the west, and the er the departed day. The fays would into significance with the spirit of the Season. opened the cottage I well recollect that in the time of my childw of delicate little hood, when God's Month came round, we felt to the wood. Often the brightness of Christmas all the days, and trodden the wind- seemed to hear the Angel's song long before the choir rehearsed it in the dear old Naragansett was her summer Church.

way, wondering I remember, also, nine little and big stockings she came to a spot hanging against an old-fashioned chimney, and mmer, but was how rich we were on the morning of Christmas, Here she stopwith perhaps a New England nine-pence and a ar hand to her ear, few trinkets in the toes. It is a blessed influence, nce she thought that so magnifies what would otherwise be of small value. How shall we rightly estimate the

whispered, and increased worth of all our joys, since the coming d. "Bertha! Ber- of the Christian Babe!

### Keeping their Christmas Holiday. Compiled for the Living Church.

wat her feet, she The following descriptions of Christmas feswere such mustivities, by several eminent authors, give us vivid father, mother, pictures of the celebration in other times and pices called her other countries. The first is from Hans Chrisnonious chorus. tian Andersen

voice spoke as deemed it the The further the Swede, Norwegian, or Dane travels from home, the louder sings the heart of wy throne. each, when they meet. We are one people, we mid "Come,' are called Scandinavian. When I was in Rome, that Bertha in 1833, the three nations kept their Christmas w all it was so Eve in company, like one family. Song and ps, but the | mirth do not agree with the Roman solemnity on the Saviour's natal festival, therefore we could not be merry within the gates of the city, but

tolerant as Rome. They let us have a fine suite Then the cruel winds moaned through the of rooms outside the city gates, a large house in sang no more. They lay down by her side. the flowers we plucked from the garden. The festival. They pressed her freezing hand. They kissed air was mild and warm, it was a Christmas like her lips and nestled amid her curls, but they ut- a fine summer's day at home. We must have a tered not a note. Alas! they were merciless Christmas tree, a fir tree as in the North, but here it was too valuable a treasure. We must, said

Gently as a rose from its blooming, Bertha they, be contented with two orange trees, which were sawn from the roots, and were full of fruit,

A. D., 1880.

dren, is "What shall I give, in order to make gambols they played served as amusement to the lord of the mansion and his family, who, by encouraging every art conducive to mirth and entertainment, endeavored to soften the rigor of dren hide away their beautiful presents for their the season, and mitigate the influence of winter. parents, that they may bring them freshly forth What a fund of delight was the choosing King and Queen upon Twelfth-night! and how greatly ought we to regret the neglect of minced "pyes," which, besides the idea of merry-making inseperable from them, were always considered as the test of schismatics! How zealously they were swallowed by the orthodox, to the utter confussome trifles into the little stockings, on the Eve ion of all fanatical recusants! If any country of "The Nativity," knowing how it will swell gentleman should be so unfortunate, in this age, as to be under a suspicion of heresy, where will be found so easy a method of acquitting himself as by the ordeal of Plum Porridge?

> In North Germany, the evening before Christmas day, one of the parlors is lighted up by the children, into which the parents must not go. A great yew bough is fastened on the table at a little distance from the wall, a multitude of little tapers are fastened in the bough, but so as not to catch it till they are nearly burned out. Colored paper hangs and flutters from the twigs. Under this bough the children lay out, in great order, the presents they mean for the parents, still concealing in their pockets what they intend for each other. The parents are introduced, and each presents his little gift, and then bring out the rest, one by one, from their pockets, and present them with kisses and embraces. Where I witnessed this scene, there were eight or nine children, and the eldest daughter and the mother wept aloud for joy, and the tears ran down the face of the father. On the next day, in the great parlor, the parents lay out on the table the presents for the children. A scene of more sober joy succeeds, as on this day, after an old custom, the mother says privately to each of her daughters, and the father to his sons, that which he has observed as most praiseworthy in their conduct, and that which was most faulty.

> The hundreds of silver-toned bells of London ring loud, deep and clear, from tower and spire to welcome in Christmas. The far stretching

meadow, while steeple calls to steeple across the winding arms of the mast-clad river, proclaimtrees, the long pendent limbs waved, and Ber- the Villa Borghese, in the midst of a grove of ing to the heathen voyager, who has brought his tha saw whole hosts of beautiful fairies, clad in pines, close to the modern amphitheatre. We treasures to our coast, and who is ignorant of our ornamented the salon with garlands and wreaths, religion, the approach of some great Christian

Most of the Fathers have left sermons which were preached on Christmas Day, or during the continuance of the festival. And secular decrees of the Christian Emperors, as well as Canons of the .Church, show that it was very strictly observed, as a time of rest from labor, of Divine ceived by angels, amid the sweetest notes of their which grew out of them. There were about worship and of Christian hilarity, and that it is most fit, that the season so marked out by angels by songs of joy, such as had not been heard on organ-sound, then opened the great golden gates, brows; we men had wreaths of ivy. The nations earth since the Oreation, should also be observed ss a time of festive gladness by the Church and in the social life of "Christians.

Who has not trembled as he read of had never seen her departed brother. "Faust." that strange, fanciful creation, "The Wild Huntsman of the Hartz," dwelling on the misty summit of the Brocken, and roving like a ghost through upon the world. It was a happy day in that valthe dark forests, with a pack of shadowy hounds at his heels?

the Hartz Mountains, and as honest a man as ever delved. His rude but comfortable cottage flashing stars. And they shone down upon the was snugly ensconced in a deep valley between great earth that was all clothed in a mantle of two granité mountains, towering

" Into the middle heaven As if a temple to the Eternal raised By all the earth, fram'd of the pillar'd rock, And canopied with everlasting snow !"-

and a torrent of sparkling water went tumbling past his door with a musical sound. Though the from the log. summers were very short, Christian managed to cultivate a little garden, where a few vegetables and some pretty flowers grew quite luxuriantly. A herd of goats and a pair of cattle grazed on the grassy verdure of the valley, and ate with relish the many flavorous wild-plants that grew along the banks of the torrent. Over his cottage, the will rejoice in their halls of ice to-night!" broad branches of a century old oak waved, and his goat-pen was sheltered by an over-arching beech.

Many years had Christian lived in this secluded They were happy because they were good. Their the summer skies, nor the birds, nor the melo-Happily they had dwelt here, and here they hoped to die, that they might sleep their last sleep by the side of the old familiar stream; for it was a curious fancy of theirs that the liquid music of the rushing waters would be as a dirge or requiem over their graves. God had early blessed Ursula with a child-a beautiful little boy, Heinrich: but the cold winds of the third winter had chilled his delicate frame, and one sorrowful night of out before their eyes. For many a month after, it was as if the sun had ceased to shine upon their cottage. Sometimes Christian could scarce see the shining silver ore of the mines for tears; but he would brush them away and go sorrowfully to his labor again. Ursula frequently forgot to milk the herd in the evening, and sat at the door day after day, mournfully watching the flowers grow, that she had planted on his little would cry; then weep and look up to heaven.

piercing peaks, in his strange production, and kiss him-for her heart was grieved that she

torrent seemed to chime with their voices in the

ardent thanksgiving. Her name was Bertha.

Not brighter were the sparkling drops of the

Hexen-Brunnen(Witch's Fountain) than her dark

eyes; nor fairer the alabaster of the Rommels-

berg than her lily brow. Christian felt a new

incentive to action, and perseveringly did he

pursue his daily labors in the mines. His pick

struck the rock oftener and to more purpose than

did that of any other workman. Then at night

he would return to his cottage with a light heart,

and think, as he kissed Ursula and Bertha's

baby-cheeks. "was ever miner so blessed before!"

All day long, too, his wife was happy. The goats

went no more unattended. Never was a mother

more tender to her darling one: and the cottage

echoed with her quaint German songs and lulla-

Seven long years passed happily away. Bertha

lived, and grew in beauty as in stature. There

was an unearthliness in her peauty, though, that

puzzled her fond parents, who said in their

prayers, "God, hast thou sent us an angel?" Sur-

passingly fair as was the delicate "lily of the

valley," her mind was developed beyond belief.

Her's was a highly poetic temperment, suscept-

ible as a wind-harp, to the tenderest touches of

sentiment. The legends and goblin stories she

had so often heard related at the winter fireside,

had given a romantic tinge to all her thoughts.

She never wandered into the deep and shadowy

forest, but she imagined she saw or heard the

"Wild Huntsman of the Hartzwald" gliding, like

a roe-buck, amid the oaks and the birch trees.

Never did she cast her eyes to the far-off blue

summit of the Brocken, but she fancied she be-

held great companies of witches and spirits

there amid, rainbows and crimson clouds. Often

when she went out to pick wild-berries or gather

medicinal herbs for good Ursula, the strange

little creature would sit down on a soft bank of

Iceland moss, and listen for the songs of the

fairies as earnestly as if she hoped there to hear

the sublimer melodies of Heaven! A day would

seldom pass that she did not go to the mountain

torrent rushing past her home-the same stream

that sang so gaily when she was born-and, sit-

that were scattered along the vale, watch the

foaming spray to catch a glimpse of the little

water-sprite about whom she had heard so many

pretty fables from Christian's lips. At other

times she would visit the grave of little Heinrich

-(she had made a path of softest moss, from

the cottage to that sacred spot)-and there she

would kneel and pray Heaven to make her a spir-

it, too, that she might go where Heinrich was,

bies, from morn to night.

The cold, dreary winter came. Day followed day, until the joyful Christmas morn dawned ley of the Hartz Mountains, and was becomingly celebrated. That night was a clear, cold, beauti-Christian Guericke was an humble miner in ful winter night. The skies seemed an impend-

ed pavilion of blue, gemmed with myriads of snow-a Type of that earth's own purity ere the first sin-an Emblem of Bertha's stainless soul. Christian sat in his snug cottage by the great blazing fire of birch, while Ursula was busily engaged at her knitting. Bertha was peering thoughtfully at the embers as they dropped hot

"Tis a glorious night," said Christian, looking out of the window; "what a blessed God we have, ot give so beautiful a scene, when the flowers are all gone and the leaves are sere. Count Roderick and his gostly band will have a grand dance on the Brocken, and how the snow-fairies

"Fairies!" was the exclamation of the little girl; "fairies, father?"

"Yes, child, 'tis an old legend, told many, many years ere you were born, that a Kingdom and romantic spot, with his dear wife, Ursula. of Elves live in yonder forest. They love not consciences were as pure and white as the eter- dies of the breeze; but go and sleep away down nal crown of snow on the peaks far above them. in the earth until the frost comes, and the fences are tipped with rime. Then whole troops assemble by night, and the forest is melodious with their glee." And Christian told of their Queen; of her little wand of ice; her snowy throne; her coronet of ice dew-drops; her armies of merry fays; their secret halls; their tiny cars; and he added many legends about their strange doings and pretty music in the forest.

"How I should love to be a fairy!" said Berstorm and snow they saw the Lamp of Life go tha, and a strange fire burned in her eye, and her little breast heaved with emotion. Ere the family retired, Christian and Ursula lifted up their voices and sang-

"Shepherds at the grange, Where the Babe was born, Sang with many a change, Christmas carols until morn. Let us by the fire Ever higher Sing them till the night expire!"

And many other verses they sang, but Bertha's grave. "Mein Heinrich! mein Heinrich! she voice was scarcely heard. She went to bed, but her thoughts were still with the fairies. She was At last, a little smiling stranger came from awake long, and when at last asleep, dreamed she

withered. There was not a pang. Her earnest

Sister."

It was a fearful thing for Christian and Ursula. Their hearts were broken. Bertha's frozen form, quiem forevermore.

The miners of the Hartz Mountains have a legend to the present day, that on every Christmas Night the Wild Huntsman of the Hartzwald. who had often seen little Bertha gathering flowers in the wood, visits her grave, and plants a crocus at her head.

## God's Month.

Written for the Living Church. Is not every month God's Month? Oh yes!

but the Christmas joy seems to pervade Decomber. It is but the first day, as I write, but already the influence of the 25th is upon me. There is a sense of preparation for some sublime event that is to affect the fate of a whole world.

Even the woods are making ready to help in from very weariness, others counted their beads. the grand adorning for the Coming of our Saviour King. The evergreen trees beckon to one another, and whisper their joy; the "Creeping pine" peeps through the snow with its bright leaves, for gladness. What an honor to take part born King." The old Cardinals bore the cradle in the beautifying of His Holy temple! What of Christ on their shoulders, through the ailses of blessedness to share in making glorious the the church, and the people saw a ray of glory place of His feet! So the Creatures of His Hand seem to speak, as they give themselves to and lights. It was as if the shepherds sang and as if the angels sang. And there came peace the precious work. And what are we to do? We, for whom the and good will in the human heart.

Advent of God's Only Begotten Son into this sinful world, is especially made? Is there no

quickening of the heart, at thought of the Love that brings from Heaven a Gracious' Redeemer? This would be a little beginning of the gratitude, whose fulness should result in the gift of ourselves-body, soul, mind, and strength, to Him ious children.

How God's Mohth teems with the spirit of omission it would have been to have concluded listening attentively. beneficence! It must be, that the overflow of a letter without "The Compliments of the Seathe Divine Love pours into all hearts, so that son!" The great hall resounded with the tu-God, and past grief was lost in this new joy. It was a fairy; a tiny maid sitting in a tiny chariot, the prevailing thought among adults and chil- multuous joys of servants and tenants, and the one of the latest learned of literary lessons."

spirit quitted its beautiful tenement. and was re- which was not fastened to the branches, but harps, and arose just as she had dreamed, up, fifty Scandinavians, including seven ladies, who up, to Paradise. Then burst upon her ear that wore wreathes of living roses around their and a voice, "made all of sweet accord," said had subscribed to purchase presents, which were to be gained by lottery. The best prize was a

silver cup, with the inscription "Christmas Eve in Rome, 1833." And who won it? I was the still beautiful, was buried next the grave of her lucky one. Towards midnight the elder part of brother, and the mountain torrent sings her re- the company broke up, and returned to Rome. Bystrom and Thorwaldsen were amongst them, and I accompanied them. The gate of the city was locked, but that we might enter, we were knocker and cry out, "Gli Scandinavi." I thought of Holberg's comedy, where Kilian knocks at the gate of Troy, and so I took hold of the knocker, gave the signal and our password "Gli Scandinavi!" A little wicket in the gate city of the world. It was a merry Christmas.

The night was mild and warm as a summer night in the North. In the city some few lamps burned within the church. Men, women, and children who had wandered hither from the Campagna and the mountains, sat or lay on the steps leading to the chapels and altars in the side aisles. Some of the poor folks had fallen asleep The candles were now lighted. The whole church shone with purple and gold. The incense spread its perfumes; the music resounded. The Anthem announced, "Glory to the newaround it brighter than that shed by the thous-

#### KEEPING THEIR CHRISTMAS HOLIDAY.

In old England, our ancestors considered it in the double light of a holy commemoration, and a cheerful festival; and accordingly distinguished it by devotion, by vacation from business, by merriment and hospitality. They seemed eagerly wish one another a Merry Christmas! What an

#### CUTTING THE MISTLETOE.

In ancient times, the cutting of the mistletoe was a ceremony of grea solemnity. The people went forth in procession, the bards leading the way, singing canticles and hymns, a herald preceding three Druids with the implements, and told that we must give three loud raps with the the chief of the Druids, attended by the body of the people, bringing up therear. Mounting the oak and cutting the mistletoe with a golden sickle, he presented it to the other Druids, who received it with every token of respect, and on the first day of the year distributed it among the people was oponed, and one by one we crept into that as a sacred and holy plant, exclaiming, "The Mistletoe for the New Year!"

#### CHRISTMAS SUPERSTITIONS.

Among the weird legends of the North, are many curious superstitions concerning Christmas. In Sweden, it was the custom to go in the twilight of Christmas morning to the path leading to the church. If one complied with certain conditions, that made the spell perfect, he might see, as the sun was rising, all the funerals that would pass that way during the year, and how the produce would be in the meadows.

In Denmark, during the week between Christmas and New Year, nothing that runs around must be set in motion, so there was neither spinning nor winding. If, when sitting at table on Christmas Eve, anyone wishes to know if any of the company present will die before the next Christmas, he is to go out silently, and look through one of the window panes. The person who appears without a head, is doomed to die during the following year.

Near Raleigh, in Nottinghamshire, there is a valley supposed to have been made by an earthquake. Several centuries ago, a whole village, with its church, was engulphed. It was the custom formerly, for people to meet in the valley to who, for our sakes, leaves a world of light and bent to make themselves and everybody about listen to the ringing of the bells beneath the bliss, and tabernacles, for awhile, among rebell- them happy. With what punctual zeal did they ground. It was asserted that the sound could be heard by putting the ear to the ground and

"Simplicity," says the Saturday Review, "is

## The Libing Church. SUPPLEMENT.

December 23, 1880.

## To the Children.

this Christmas time, a paper full of songs thing in the room. She would make it happiness in this Christmas Festival. and stories that will interest you, and asks all "so pitty !" I showed her how to to be remembered among the kind friends "paste" the envelopes without recourse to Lo! The Christmas glory brightens o'er the that have helped to make the season joyous. In giving up so much space to you, this of that. She could spoil nothing but the season for a for any the wintry earth, meak it has no fear of offending its older envelopes t week, it has no fear of offending its older envelopes ! readers, for this is a time when we all feel young, or ought to feel so; when we come talking to herself about. "pasting." I b.ck to the spirit and life of childhood, think she must have the editorial instinct ; and renew our youth. The LIVING CHURCH she is fond of the scissors and paste only does what all the world is doing, Finally, I gave up, as I always have to do, when it makes a Christmas present to the when she makes up her mind; I couldn't Borne through growing children, and finds its highest joy in ad- stand it any longer, when I heard her say ding to their happiness.

longer as an editorial "we." You know rendered, and such a sticky study, after that is a way editors have, among the "old that, you never saw !" folks," but with the childgen they need not . I know I must be a very weak father, be so formal. I have a mind to tell you and perhaps this letter had better not be something more about my "Baby." A read to the children, after all. It might year ago, I wrote to you about her; a good encourage them to persevere in unreasonmany mothers read the letter to the little able demands. Yet, if all babies are like ones that could not read, and some mothers my baby, I am sure that a little kind indulsaid that they wanted to hear more. She gence can do them no harm. When I say is so like other little darlings, that the pic- "No," she understands and yields. But it ture reminded them of old times in their is so hard to say say "No" to her. own homes, when a prattling child made music and merriment for the whole family circle.

Baby is now three years old, and to her cunning ways of action she has added more cunning ways of talking. She has not been to school, and nobody has made any effort to teach her a word, as far as I know, but she has made most astonishing progress. I doubt if any of you have learned from books a half that she has learned without them.

I told you what a little mischief she was -how she was always running into danger, and frightening her nurse and her mother. and even startling her grave papa in the midst of his sermons and editorials, sometimes sending him flying for the doctor to pull something out of her throat, or to see if any of her bones were broken in some fearful fall. Though she has improved a ing machines to India shawls, and dia- There are horses, with riders, that galop little in this respect, she is still very ven- mond necklaces. In walking through the wildly over the parlor carpet for hours at a turesome. If she were a boy it would not city streets, one often gets a whiff of ever- time, if they are wound up occasionally. be so strange; but for a girl to act so, is green odors, that suggest mountains and The little girls will care most for the dolls. past explanation. One of the most serious woods. Eveywhere there are evergreens In these windows can be seen dolls' wedmishaps that has befallen her, was the loss for sale, in all kinds of devices. Some dings, where the bride has a veil and a of one of her beautiful curls that was torn sprays have the effect of being covered long train, and in her Saratoga trunk she off by the crank of a grindstone, near with snow; this is produced by dipping has travelling dresses and morning suits." which she stood while it was in motion. the branches into gum water, and then There are dinner parties, where the guests She was watching the wheel "go wound," into flour. After they dry, the process are seated at the table waiting for the roast when her golden hair was blown by the must be repeated several times. There turkey to be carved. But scmething altowind against the shaft, and the silken are also crossses, and other emblems, gether new is the Cinderella Ball, which is tress was torn from her head. It left a made of card-board, which is thickly copied from the real ball which took place bald spot as large as her hand, but she only covered with rice dyed to imitate coral. cried a little, and went away to find some other dangerous occupation. carving knife (she is very fond of knives), sad or very selfish. No doubt there are gentlemen, all tripping and bending to the and without a word she started for my still a few people among us who would sweet measures of Strauss' music. study. I heard little feet pattering in the abolish Christmas, and have the long hall, and silence followed. Then a most winter unrelieved by the Festival. They no share of these beautiful things, not even pitiful cry arose; and, on opening the door, would banish its social pleasures, and its a look at them, but every year the children I beheld her in a tragic attitude. It was a religious observance; but they are in a most touching spectacle. No actor could very small minority in these days. have equalled the look and gesture and tone with which she proclaimed her misfortune. "I cut my finger, papa! The blood is tumming out !" Prayer, keep Christmas or Saints' days, It is her charming prattle that delights us now, more than her cunning actions. She talks and reads, or pretends to read, and sings, all day long. And she will be heard and answered. I try, sometimes, to in England they were sometimes made long, in the form of a manger, and eating go on with my work, and not notice her, them was a sign of loyalty to the Church. for you know the work must be done, The reason for the music of the drum, somehow.

adventurous spirit, will not chide me for our midst, this Christmas, as there always ure is before you, which you may redeem as they call themselves, "wassailers," and hesitating to concede to this demand.

mucilage. I went on writing, and she went on talk-

I went on writing, and she went on to herself, with a sigh, "I want to paste so Rolls the mighty music of Earth's Jubilee. But I am not going to write to you any bad !" The bottle of mucilage was sur-

A flash of light, a merry hum, And peals of rippling laughter sweet, The pattering of tiny feet, And, lo, the little children come.

A stately fir tree rears its head, With stars and tapers all ablaze: And quivering in the fairy rays, The glittering, loaded branches spread.

The childish eyes are sparkling bright, And childish hearts with joy o'erflow, And on the birthday long ago They ponder with a grave delight.

Then to their gifts they turn once more, And in the present sunshine lost, They fear no future tempest-tost, But unto fairy regions soar.

No cares, no tears, a happy time Of laughter; tears that cannot stay; An April day, a year of May, Pealed in and out with Christmas chime.

## The Great Festival.

Now the world is lifted from its olden woe,

For the angels welcome, falling sweet and low, Through our hearts re-echoes the exultant strains

Heard by waiting Shepherds first on Bethlehem's plains.

Raise the hymns triumphant! peal the lofty by a countless

throng; Swell the notes of gladness, till from sea to sea,

## The Children's Christmas.

It is not many years since the children believed in Santa Claus, and they lay awake on Christmas Eve, as long as the tired eyes would stay open, watching for him to come down the chimney, and fill the little stockings, hung ready for his gifts. There was a pleasant mystery about the Christmas presents, that made them better than other gifts. For weeks before Christmas the children were told, many times a day, that they must be good or Santa Claus would not bring them anything; but they were much like the children now, they could remember to be good only a few minutes at a time. But Santa Claus was very forgiving, and the stockings of the good children and the bad were all full of presents on Christmas morning. Now, Christmas trees bear all kinds of fruit, to delight the children on Christmas Eve, and Santa Claus is likely to be forgotten.

In the large cities, many show windows are filled with toys, that will give pleasure to thousands of children. There are watches that go, when they are wound up, and they can be wound every five minutes. There are goats, with mincing steps and heads that turn slowly around to a faint During the last month, all kinds of goods bleat, so much like a real goat that one alhave been "holiday goods," from wash- most expects to see them eat brown paper. in New York last year. There is a large It is pleasant to think of the joy which dancing hall with boxes for those who look all these preparations portend. Any man on. The floor is covered with sets of Not long ago, she cut her finger with a who is indifferent to them must be very dancers, beautifully dressed ladies and

Festival.

Tell us, thou clear and heavenly tongue; Where is the babe that lately sprung Lies he the lily banks among?

Or say, if this new birth of ours Sleeps, laid within some ark of flowers Spangled with dew light; thou canst clear All doubts, and manifest the where.

Declare to us, bright star, if we shall seek Him in the morning's blushing cleek, Or search the beds of spices through To find Him out?

ROBERT HERRICK.

### Christmas Carols.

Bishop Taylor says that "The well known Gloria in Excelsis, sung by the angels to the shepherds, on the night of Nativity, is the earliest Christmas Carol, God ! Why hast Thou forsaken Me?" But and having sung it, they returned to never has there been a representation of Heaven again."

The history of the Gloria in Excelsis-

'The Christmas Hymn of the World," as it now stands, is involved in obscurity. At one time the Gloria and the Sanctus were indiscriminately called Hymnus Angelicus. The words of St. Luke are of course the primitive form. The fourth council of Toledo, in 623, forbids the use characteristic that makes it different from of the hymn in its enlarged form. The

short form was recited by the priest, according to the Liturgy of St. James. The expanded form of the hymn, without any preface. Two other manuscripts, of the fourteenth and sixteenth centuries respec-Who art one God, unbegotten, alone, unapproachable-Lord, only begotten Son, to the Glory of God the Father, Amen." The Codex Alexandrinus, at the close of the fifth century, contains the Gloria in Excelsis in Greek. Some portions of this

version are to be found in our Te Deum. This form is found in the Zurich psalter, reprinted by Tischendorf in his Monumenta Sacra. In a similar form it is used in the Greek communion at the present time. The book of hymns of the ancient Irish Church, contains a Latin translation of the Greek version, adapted for Evening Prayer. Some writers ascribe the introduction of the Gloria in Excelsis, into the bloody sweat, and on the left cheek is a Eucharistic service, to Telesphorus, but glistening tear-drop. this is not generally credited. According to the Sacramentary of Gregory, a presbyter might use the Gloria in Excelsis only Man, there is no expression of agony to at Easter, while a Bishop might use it on shock or repel the spectator. On the conall Sundays and Festivals. This rule was trary he finds himself riveted to the spot, long in force in the Roman Church, and constituted part of the difference between the uses of that and the Gallican Church. sive conformity to the will of God had In the latter no such distinction was made. In the Liturgies, the hymn was usually sung lips had just said : "It is finished !" at the commencement of the Communion Service, but in the Gallican Sacramentary it was used among the thanksgivings after Communion.

have been, from which stern poverty ex- from selfishness by devoting a portion of go around to hotels and private houses, There was but one step between that and cludes all thought of Christmas cheer. Or, each day to some one's pleasure other than singing the ancient carols. They are supink! I thought I would draw the line at if their occupants remember the Festival your own. Cannot you set apart an hour posed to be descendants of a party of at all, it will only add to their desolation. each day, and call it Christmas-Box hour? Spanish refugees who settled in England Those of us who have done all that we Or, if that is too much, cannot you devote during the reign of Elizabeth. They pos-A Merry Christmas to you all, Little ing of what she could "paste." She could, to bring the "good tidings of great an afternoon in each week to the matter, sess characteristics, in features and cos-Ones! The LIVING CHURCH sends you at could paste, and wanted to paste, every- joy" to all people, will have the most real and, boys and girls alike, put your wits to tumes, very different from other classes of work to invent, and your fingers to con- peasantry in the vicinity, whom they desstruct, pretty and useful articles to deck ignate as "furringers." On ordinary ocsome Mission Christmas tree !" It is to casions they are quite uninteresting ; they be hoped that this advice was followed, and have a weakness for beer, and from its that in the far West and in the lands be- effects they often become quite quarrelyond the sea, there is "Merry Christmas" some; "but as they live, love, marry, and for the children who are only just begin- fight among themselves, other classes of ning to understand the meaning of the community are not much affected by their peculiarities." It is only at Christmas time, as carol singers, that they are in-

#### The Christ's Head. Written for the Living Church.

vested with some idea of romance.

Among the photographs of celebrated places, paintings and statuary, recently bought from Europe by a lady traveller, the most strikingly unique is the painting of The Christ's Head by Gabriel Max.

How often have we seen representations of the Crucified? How often have we turned away with a sickening feeling of horror, from the unutterable agony shadowed forth in the contorted, blood-stained face surrounded by its thorny crown, and in the eyes lifted to Heaven with vehement beseeching as if saying : "My God ! My such mysterious power, and yet so free from everything painful, as the one I wish to describe.

The original was to have been taken around the world on exhibition, and may already be in one of our own cities. No doubt it will create everywhere a great sensation, not only on account of its mas terly symbolical conception and faithful execution, but also in regard to the one all others.

Artists and the public are agreed as to the surpassing character of the works of Gabriel Max. He is said to be "one of the seventh book of the Apostolic Constitu- greatest poets of the age, for his paintings tion, in the oldest manuscript, contains an are tragic poems dealing with human destinies," and in respect of mental grasp and imagination combined with admirable technical ability he is assigned an exalted place. Many critics have affirmed that tively, have this version: "We worship this picture may be ranged with the works Thee, through the great High Priest, Thee of Leonardo Da Vinci and Ary Scheffer, or any other masters who have treated this subject, and that it is without doubt one of the most magnificent productions of our Jesus Christ, and Holy Spirit-Thou only time. It is the artist's newest painting and art holy, Thou only art Lord Jesus Christ, said to be his best. My friend saw it in the picture gallery belonging to Mr. Nicolaus Lehmann, in Prague, and was thrilled through and through by its wonderful power.

> On a dark back-ground is seemingly nailed an Egyptian byssus linen, from the centre of which rises, life-size, the thorn-

The other day, after I had exhausted my trumpet, aud jewsharp being esteemed strength and ingenuity, in turning all the innocent, is not so clear.

furniture and fixtures of the study into playthings for her insatiable activity, she most enchanting descriptions of Christ- mas gifts to the sick and poor children in decided that she wanted to "paste sum- mas festivities, in the country. King hospitals and asylums. During the later fing." That meant the mucilage bottle. Alfred directed that the festival was to be months of the year, sometimes five hundred Now, the line must be drawn somewhere. kept for twelve days. In his time, if not copies a day were returned to the editor, I had given up my box of envelopes, and before, the length of the feast was de- many of them very nicely painted. It is they were scattered all over the floor, like termined, and the last day was called a pleasure to think of the comfort these autumn leaves; I had given up my best Twelfth-day. During the Festival, any little English boys and girls gave to the books for her perusal (she cannot "wead" stranger could go to the country house, sick and the poor. out of ordinary books-they must be gilt stay three days, and depart without giving edged); she had broken the points of all any account of himself, even so much as nearly all the Church Mission schools, so my pencils, and covered my best sermon telling his name. In the lietrature of the that the scholars had apart in the good time paper with hieroglyphics; my drawers past and the present, there is not so much that Christmas brings. The children had were all emptied and condemned as worth- to indicate that the poor of the great cities a large share in this work. Before the less rubbish; and then she wanted the were especially favored. In our country, summer vacation this year, the missionary paste pot! One who has witnessed the they are doubtless more fortunate than in paper asked its little readers to take up the times. The fishermen of Brighton form manipulations of a brush by an infant of any other. Still, there will be homes in good work again. "A great deal of pleas- themselves into groups of carol singers, or

There are many children who may have who have pleasant homes and friends who

give them plenty of toys and spending The following extract from the Blue money, are learning to do more for the Laws of Connecticut, is quite a literary little ones, who would have no holiday curiosity. "No man shall read Common pleasures except for the kindness of those who take an interest in their welfare. It

make minced pies, dance, play cards, or is the custom, in some Sunday-schools for the children, a week after Christmas, to play on any instrument, except the drum, take all the toys they are willing to give up, trumpet, and jewsharp." The objection to the school room, where they are given to "minced pies" arose from the fact that away to the poor.

> Year before last, in London, a child's magazine sent out a Little Folks' Painting Book to its subscribers, with outlines of pictures ready for coloring. It asked them to color these pictures and return the

The literature of England abounds in the books, that they might be sent as Christ-

Last year, Christmas boxes were sent to

In the twelfth book of Paradise Lost, occurs this reference to the Gloria in Excelsis:

## 'His place of birth a solemn angel tells To simple shepherds, keeping watch by night; They gladly thither haste, and by a choir, Of squadron'd angels hear this carol sung."

In Italy, the mountain minstrels go down into the cities before Christmas, and play hymns and carols beneath the figures of pression made upon the beholder. Even the Maeonna in the streets. Their appearance in their picturesque costumes, with their bagpipes, is a sure indication of the approach of Christmas. The following briel Max will certainly be considered the verse is from a French Christmas Carol:

"I hear along our street Pass the minstrel throngs; Hark! they play so sweet, On their hautboys, Christmas songs. Let us by the fire Ever higher Sing them till the night expire."

In some parts of England, Christmas carols are still sung, as they were in olden

crowned head of our Saviour.

The oval face, which is almost feminine in its delicate youthful beauty, is surrounded by the traditional flowing hair and beard, and is overcast with the unmistakable livid hue of death; but there is an ab sence of the cold marble-like rigidity that comes over all faces when the soul has departed. Over the forehead trickles the

But while the thorny crown, the bloody sweat, and the tear assure, us as in other pictures, that this is the crucified Son of unable to take his eyes from the touching sight. The mild, benevolent features express the most serene peace, as if submisbrought modest satisfaction, and as if the

But the great characteristic that makes this picture peculiarly and irresistibly striking is the unique impression made by the eyes. Observed from near they are gently closed ; a few steps back and they appear to be open and with an uplifted look are gazing into the eyes of the spectator with a mournful expression of love and pity as if saying: "Although I am dead yet my love lives and conquers !" This effect has been accomplished by placing the pupils upon the upper eye-lids in the lightest possible strokes.

A person who has never seen anything of this kind ean scarcely imagine the imafter one sees the eyes open, a change of position, either nearer or farther away, will make them look closed.

Truly it is a wonderful picture, and Gamost faithful in the representation of the Divine Victor, as Raphael has been in the representation of the Divine Infant.

ABBY G. SHAW.

What shall little children bring On Christmas Day, on Christmas Day? What shall little children bring On Christmas Day in the morning? This shall little children bring On Christmas Day, on Christmas Day, Love and joy for Christ their King, On Christmas Day in the morning.

## **Our Greek Mission.** Correspondence of the Living Church.

Recent letters, from our venerable missionaries in Athens, contain some remarks which may be interesting to their friends here. Under date of Sept. 18th, Mrs. Hill says. "Mr. Hill has just entered his 90th year. Saturday the 11th was his 80th Birthday. We have passed the summer in good health, though it has been a very hot one. We watch with deepest interest surrounding events. The Oitoman Empire seems indeed tottering to its fall. The contest between good and evil is becoming stronger and stronger; and, as the battle rages, we hear the sweet voice of the Saviour saying : 'Fear not little folks; it is your Father's good pleasure to give you the Kingdom.' I'hat Kingdom which. is to have no end."

In a previous letter, she says: "It has, I assure you, been very gratifying to Mr. Hill and myself to learn what are the present views among Churchmen generally, respecting the old Mission in Greece. Bishop Smith's memories, and the communications which grew out of them, have brought some very interesting letters from persons almost strangers to us." Mrs. Hill is approaching her 82nd Birthday; and, though in alluding to the care of her husband, she speaks of her "one absorbing duty, occupying every moment of the passing day, leaving no time for the thought of to-morrow," yet she cannot forget the various Missions of her dear Church; and asks, with her usual interest, about those poor Indians; my namesake, Francis Hill; is she still alive, walking in the narrow way? Has anything been done with Minnehaha's tomb? Did I ever tell you To the Editor of the Living Church: what I thought would be an appropriate inscription?-A Member of Christ, Child of God and Inheritor of the Kingdom of Heaven.

My niece, Bessie Masson,\* is a hard worker. The private Church school demands all her time; but she has her reward, in knowing that it is esteemed the best among the higher educational Institutions in Athens. We have a little family of twelve pupils, who, we trust, are being trained in true Catholic principles. My dear husband bears his affliction patiently and submissively; but the trial is very General Convention, she says: "May the Holy Spirit be present at that great Council of the Chnrch, enlightening, directing, his diocese where he could work for nothing. hovering over it with His peaceful wings, and bringing all its business to a happy conclusion, for the glory of Christ and the extension of His Kingdom! With much love to all christian friends, from Mr. Hill and your very sincere friend, FRANCIS M. HILL.

\* Dr. Thomson, author of the "Land and the Book," told me last winter, that Bessie's mother. (the Miss Mulligan), sailed from Boston under his care, 40 years ago. Mrs. Hill's two sisters are now both dend; they were both missioneries of our Church in Greece,

#### The Right Thing to Do. Correspondence of the Living Church.

The Festival of Christmas is approaching, with all its merriment and happiness; the greatest happiness being the realization that "it is more blessed to give than to receive." In the midst of their individual circumstances might incline pleasant interchanges of the season, let me remind Christian people not to forget their Pastors. I do not mean that they shall remember to give them worked slippers, new stoles and surplices, or mantel ornaments; but something for their personal or family comfort. It is to be feared that but few people ever think about their Clergyman's necessities. During a long ministry, and in much intercourse with the Clergy, I have families will not be able to "use hospitality," nor rarely known of any layman who really interested himself to know whether his Pastor's income met his plainest necessities; to learn, in some proper way, whether he had been compelled to that the parson, occupied in writing his two get into debt, or had any debts for the necessities of life, tormenting him, or not. And yet, one of noyance of grocer's bills unpaid, because even the fundamental principles of Christs' religion, is-Let not every man look on his own things, but every man on the things of others. Let no man seek his own, but every man another's welfare. The neglect of this principle in regard to the Lord's Ministers, seems to the writer of this and write sermons, when he is harrassed with a great sin of the Church at the present day. If one of the principles of the Kingdom of Christ, be, "He that hath two coats let him give to him that hath none, and he that hath meat. let him do likewise," so that St. John inquires, "He that hath this worlds' goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"-if, I say, these at all set forth the second great commandment of Christ-"Thou shalt love thy neighbor as thyself"-then, with all our zeal, we have too little of the Gospel in the Church. When I see enthusiasm to raise a million of dollars for the building of churches, while we all know that the majority of Clergy in the churches already built, whether city churches. or missionary churches, are not supported, but that it is a daily study and struggle how they are to make both ends meet, an inconsistency appears. Had the proposition been for Parsonages, or for a sustentation fund for supplementing the salaries of Clergymen who have not a aged and infirm Clergy and their families, (concerning whom, such an expression was set forth at our last General Convention, as should have stopped every work of that Council, until provision should have been made for them upon a large and generous foundation, instead of taking from the Clergy and their poor, any of the small Communion Alms)—had it been for any of these, *first*, I would have said "Amen," and then helped to work for the other.

## THE LIVING CHURCH.

Brethren, don't forget your Pastor! Don't say by a layman, in which fault was found with the that he has agreed to accept so much salary, and large families of the elergy, and even with marthat it is paid; neither repeat the accusation that rying at all. The article was singularly open to that it is paid; neither repeat the accusation that rying at all. The article was singularly open to "clergymen are no business men," and that a merciless retort upon its author; but, so far as ST. MARY'S SCHOOL. whatever income your Rector might have, he I know, no answer was ever published. I wrote would be always in debt;" for, on the contrary, an answer to it, after having waited a long time our clergy are generally as good business men as to see if some one else would not answer it; but any in the land! Were their close economies having discovered who was the author of the followed, and their counsels heeded, but few article in question, and that he was an old man. churches would be in debt. But go, this Christ- I was happy to attribute its sentiments to senmas, and quietly relieve him of some of his ility! burdens, or enable him to do so, in an honorable way; or, at all events, make his heart glad, and,

YOD.

"The days are dark and gloomy, The nights are long and cold; But see! the Star is rising The Wise Men saw of old.

in doing so, bless your own hearts and lives!

"We hail it through the gloaming, And sing in glad accord; We who await His Coming, The Coming of our Lord. "To earth in humblest fashion, He came long, long ago; And yet the wisest sages

Before Him bended low. "The brooks of Spring are frozen, The birds of Summer flown; But still a stream is flowing, Still sounds a lovely tone.

"A stream of hope and blessing From Jesus' heart that flows, And words of tender comfort To soothe His children's woes.

"O Light that shines forever, We greet Thee from afar. And follow with the Wise Men The Holy Advent Star!"

Is it True?

A missionary meeting was held during the late session of General Convention, at which several insist that the Bishops should demand for their of the Bishops spoke, and one or two of them urged the great need of more men to supply parishes then vacant. An appeal was made for Bishops-if not for the Gospel's sake, at least more laborers to go out into "fields white for the for decency's sake. harvest."

At the close of the meeting, a priest in good Canonical standing, went to one of these Bishops Sundays), getting together and voting \$1,200 a had just been earnestly imploring the year to a clergyman with a family! who Church to send forth laborers into His vineyard, and asked him if he had a parish for him which would afford him a living support. The Bishop

said he had not. He then asked him if he could small salary. The Bishop replied that he could ials and sick-visits "thrown in." not. He then asked him if he had any place in

The Bishop told him that he had no place at all for him in his Diocese.

Now if this is true-and I have it upon good authority---is it not time for this subject, viz: The Scarcity of Clergy to be thoroughly ventiat slight expense, and prover a delightful enterlated? How can we get at the real facts in the tainment, adapted to any season of the year. It case?

One way that I would suggest is this: Let every Bishop send to the LIVING CHURCH a list for three or four of the recitations, which Scribof all his vacant Parishes and Missions, and state their condition, i. e., whether free from debt or ing out the operetta. not, parsonage or not, and amount of salary

given or pledged. Such a list would put the unemployed clergy (of whom there were, in 1879, according to the Church Almanac, 555), in possession of the

Let us, however, put this thing fairly before Churchmen in these United States. Is it their School of St. John wish to add, to the Ordination vows of the

clergy, that of celibacy?

I do not believe that a Canon enforcing celibacy upon the clergy could be passed in General Convention. It is idle to affirm that the clergy need not marry unless they choose to do so, when the whole force of public sentiment in the Church is in favor of their doing so.

Enforced celibacy is a much easier position than voluntary celibacy. The former rule merely settles one in a position which he has voluntarily chosen. It relieves him from the annoyance of cap-setters and rival gossips, and gives him an immense advantage over his brother who merely 'savs to himself" that he will not marry. The very fact that the latter may change his mind, without in any way losing his status, weakens his position and invites attack. He is thrown upon the defensive at once; while his brother, mailed from head to foot in the armor of invincible necessity, stands securely, with the Canonvow pointed at every foe.

Now, then, so long as every Bishop, surrounded with the domestic comforts of home, virtually says to the newly ordained Priest or Deacon: "Go, then, and do likewise, as you have me for an ensample," and so long as the dear laity in various ways declare themselves opposed to even the voluntary celibacy of the clergy, I

clergy a reasonable and sufficient support; and that the laity respond to the demand of their

Think of ten full-grown men, and one of them with an income of over \$3,000 a day (including

This is a real occurrence, and is only a sample of the way in which congregations and vestries of so-called Christian people, "make merchandize of God's Word," by getting it preached to them severe for us both." In alluding to the send him to a parish that would give him even a at the lowest possible cost; with baptisms, bur-

Verily, "When the Son of Man cometh, shall

The charming little operetta "The Land of Nod, "has proved a popular hit for the Christmas number of St. Nicholas. It is easily gotten up,

> is already in active preparation in many places, and attractive additional music has been written ner & Co. will send to those desirous of bring-

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He find faith on the earth?"

lowing curious extract from the Church Records: "A motion was made that the mind of the

facts, and they could apply for such parishes a them to seek.

I am of the opinion that the list of vacant parishes that would give a salary upon which a clergyman having a family could live respectably, would at no one time be very large.

But perhaps it is not desirable that the clergy should live "respectably;" it is better perhaps, that their salaries shall be small, so that their ago, with several others, from Spain. even be supplied with the necessaries of life: better that their children be thinly clad in winter, and be educated at the district school: better sermons a week, should be subjected to the anhis small pittance of a salary is not paid even at the end of the quarter.

Said a Priest of the Church to me, the other day-a young man of fine talents, and an unusually good preacher-"How can a man study, debts which he is forced to contract, because his salary is not paid when it is due? I used to take pleasure in writing sermons; but now I grind them out as a routine duty."

Many years ago, good old Dr. Johnson said to ne. "I see no help for it, unless parishes are willing to give the clergy larger salaries, but that the Church will have to ordain her clergy under vows of celibacy; and I believe we shall have to come to it."

There is no doubt that the Church may be more cheaplg served by an unmarried clergy, and perhaps more efficiently. In this, let the Bishops set the example and lead the way. Better an enforced celibacy, than enforced misery.

It is dishonest for the Church to induce young men to study for Holy Orders, and then, after they are Ordained, to drop them into the parochial arena, to be the foot-ball of irresponsible vestries. It is humiliating, it is fatal to self-respect and to Christian manliness, for a Priest in the great Holy, Catholic and Apostolic Church, suitable support, or a fund for the relief of the to be dependent upon the caprice of the modern vestry, instead of looking to his "Father in God" for direction, aid, and sustenance.

Ď

I should think that the man, underneath the Episcopal robes, would "smile a ghastly smile," whenever he heard those words addressed to whenever he heard those words addressed to him: "Rt. Rev. Father in God, I present, etc." Several years ago, when the favorite expression in the *Church Journal* was "White righteous-ness," that paper contained an article written News," that paper contained an article written

Church be taken whether Bro. Stott is rine for Ordination or not." It was decided that he was "ripe," and the ordination, we presume, was consummated.

St. Stephen's Church, East Haddam, Connecticut, is one of the few remaining Churches Consecrated by Bishop Seabury. Its bell, which according to the import of the figures upon it, was cast in A. D. 1815, was brought many years

Smith's Babies, with a neat little poem, by Hall; sold only by Lovejoy, 88 State St., opposite Field, Leiter & Co's.

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ing to grad BISHOP VAIL

#### Book Notice.

Words For Peace. By a layman : London, G. J. Palmer. Scribner & Co. New York, Price \$1.50. This book has been before us some

weeks. We have read it quite through, with interest and care, and shall read it again. It is a sterling, honest and impartisan work by an English "Layman." In all there are twenty-four chapters [300 pp.] among the more remarkable of which we would notice those bearing the following titles: The Testimony of the Ancient Liturgies; Transubstantiation and the Real Presence; English Orders; Doubtful and Pretended Episcopates; Ritual and its Philotophy; Rome as a School for Ritual [Shown to be an unquestionably inferior, and, in some great particulars, a corrupt model ;-"Even if Lord Ebury or the Irish Revisionists, had done their worst upon our English form they could hardly have made it so utterly bad as this."]--The English Liturgy and its Merits; Ritual Good and Bad; The Accessories of Divine Worship; Prayers for the Dead; Confession and Absolution.

ought to say, 'I have no motive but con-We wish that all Catholic-minded venience or the edification of my people; Priests among us, and others who are and if what I have done is seriously obmerely fanciful ritualists in practice, would jected to by any one who has a right to give this timely, thoughtful, and wellobject, I will give it up without more written book their attention. Every chapado.'" ter shows evidence of the mind and hand of a well-learned, sturdy and sensible son while he would desire the use of colored of the Church, a ritualist certainly, but vestments in the Blessed Eucharist, as manly withal, and thoroughly English, free from "Cream-cheese," or any of the effemsuitable to the remembrance that it is a Thank-offering, yet let it also be remem-bered that "it is the sacrifice which makes inate and Italianizing prettiness which so disgusts the hard-headed American whose a vestment sacrificial, not the vestment cry is our bono? He brings us counsels of that makes the sacrifice. If, therefore, a moderation, of rigid confinement to the particular surplice be kept for use at the old ritual essentials of our Liturgy; he Altar, the principle is saved. Moreover, comes to ritualists merely as a Catholic ritualist with "Words for Peace:" read him and "let us have peace-" white linen is par excellence, the sacrificial habit. Even the High Priest, when he

Here are a few of the words that give forth the tone and ring of his counsels.

ries etc., he urges that where the chasuble "It cannot be too often repeated that while there is undoubtedly such a thing as is, after all, the most beautiful of materials. Catholic ritual, there are hardly any such things as "Catholic," details of ritual-that original shape, that of a handkerchief." is to say, details which are the same everywhere; so that in adopting any particular usage we do not in the least conform to the Universal Church-we only assimilate our practice to this or that portion of it. If this were once understood it would enormously disembarrass our cause. We should then have to consider only whether any particular ornament or ceremony were good per se-in other words, whether it tended to make our worship more significant, solemn or edifying. \*\*\* That there should be some faults in our modern ritual rather than add to it. An arrangement of rather than add to it. An arrangement of form. They must in several directions, among that our Communion Service was, after all, a mere revision of the Missal, it was natural that people should think the nearest Roman Catholic chapel a good place to go to for hints. Then, when law-courts and prelates betrayed the singular incapacity which they have so often shown for understanding questions of ritual, it is not surprising that an impression should be length, as forty inches to fifty for the cas- in what is deemed essential-the regular Serproduced that whatever a bishop or a sock), and forcibly reminds him of the vices-there is a precise law; where there is no judge laid down might be taken prima misfortune that befell the envoys sent by such law there is liberty. Equally natural also

## THE LIVING CHURCH

DIVINELY LED:

Or, Robert Owen's Grand-daughter,

## Free Prayer, per Contra. To the Editor of the Living Church:

sketch of a Morning Service, he states

what he conceives to be the maximum of

reasonable and expedient fitual, wherever

there exists no good reason against its

adoption. He urges against making it

Christmas and Easter all the year round,

believing it "a sort of dynamical principle

in ceremonial, that the impressiveness of a

"It is by no means clear that any great

advantage to the cause of reverence has

been gained by substituting for the solemn

obeisance which used to be made only

when the Holy Name was mentioned in

the Creed, a little nod whenever it is

heard." In the same way he shows the

edification of a less frequent use of the

sign of the Cross, and the restriction of even this proposed "maximum of reason-

able and expedient ritual," to the greater

holy days, and the Sundays which may fall

within their octave. Well might it be, if

some of our Young Hotspurs would heed

this course which he suggests to one who

seems likely to get his parish into trouble

by persisting in any liberty that he has

taken with the existing rubric. "He

He argues well for the two lights; and

ephod." And in the chapter on Accesso-

thing varies inversely as its frequency.'

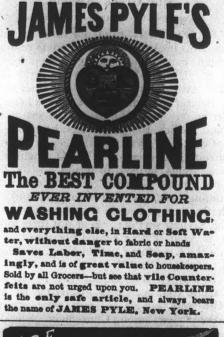
A writer in the Churchman (No. 1817) calls on every Prostestant and Catholic Churchman, to oppose all movements in favor of extemporaneous, or "free" prayer. A rallying cry on one side. is indirectly a rallying ory for the other. Protestant and Catholic alike, who honestly believe

stand in defence of it. This question of "free prayer" ought to be dealt with candidly. The attack has every advantage; and can afford to be just, if not generous. The written law of the Regular Service seems against it. The custom of the Church has been generally against it. The conscious incapacity of the Clergy is against it. Everything favors a passionate hue-and-cry against it. Under such circumstances, nothing fair and nothing satisfactory can be reached, except through a most candid and thorough examination of the subject.

The writer in question does not put his objections in any order, or with any completeness. But they may be arranged under several heads. "Free prayer" is a license at variance with the Church principle of regulating things by law. It tends to the subversion of "Common Prayer" worship of Amighty God. It favors, in several ways, the introduction of false doctrine into the teaching of the Church. It opens the way for an obliteration of the distinctions existing between the Church, and the meeting-house, and the "Mass-house."

Taking these according to their merits, the first amounts to this: The Church, having fixed the law for her regular Services, allows no liberty outside of them. I say "outside of them," because I know of no one who desires to interject "free prayer" into them. That is wholly a liberty sought for another class of services, purely extra and exceptional. Aside from all question of "Shortened Services," such extra and offered the yearly sin-offering, wore a linen exceptional Services exist and are used, without any supposed conflict with the law of the regular Services. We find them in Sunday School, Conis worn, white linen, with proper orphreys firmation classes, Missionary meetings. Guild meetings, and even in the Visitation of the Sick. The maniple might well be restored to its and burials from private houses. The plain fact, then, appears to be, that the Services "As to the biretta, its object seems to formulated in the Prayer Book, are the regular, be to embarrass the clergy. It is quite standard, public Services of the Church. They useless, except, of course, in out-door must be had according to the Prayer Book, whenfunctions; and, speaking for myself, I ever they are possible, and if they are had at all. never see a server in a zuchetto without a And they must be accepted as a fair guide to feeling of indignation." (I Cor. XI. 4). that which is scriptural, reverent, decorous, and "Nothing but cut flowers should ever be consentient, in all other Services, and as the end used for the Holy Table, and they not to which they are gradually but surely to lead. necessarily, except on Sundays and festi- But it follows, that these other Services being vals. Elaborately sculptured reredoses extra, or something in addition to the regular are of very doubtful expediency; for they ones, and being exceptional, that is, fitted to cirmere architectural features, or even of form. They must (in several directions, among drapery" (a dossal?) "is far better." which should be that of "free prayers"), have a Speaking of the very short and scant sur-liberty of their own. Does any one suppose plice which some have borrowed from that St. Paul conformed his famous Service on Roman Catholics at home, or imported Mar's Hill, to the established Liturgy of the from abroad, he says it is an absurd gar- Church in Jerusalem? So far, then, from the ment. made to do only for a surplice (the objection's being valid, it would seem, that the right English proportion of which is, in natural inference must be, that exactly because







Draper and Tailor,

C. E. Wiswall & Co.,

facie to be wrong. Lastly' when the Privy David to Hanun (2 Sam. x. 4.). "It is is the conclusion, that he who scrupulously Council enunciated that most absurd doc- very difficult to conceive what end, except observes the very letter of the law, where there trine, namely, that whatever was not ex- that of making the wearers ridiculous, is law, is the very subject and servant, who, for pressly enjoined, was forbidden, it was to could be attained by the use of this his loyalty, is allowed liberty. be expected that it would give rise, by Ammonite Vestment."

"As to Incense, the Scripiural authority way of reaction, to an impression, almost equally absurd, that what was not in terms for it, is such that one wonders how forbidden was enjoined. Hence, we have Christians can be found who would wish had such books as the splendid folio of to forbid it: but then it ought to be used Mr. Orby. Shipley, than which nothing in the Scriptural way; which is, to offer it can be conceived more grotesquely mistak- to God. To cense 'persons and things' is en.\* \* The right course is surely this. really a 'dark and dumb ceremony;' for who can possibly guess what it means? First we ought to regard our own existing Liturgy as of primary authority, and if Besides, the ceremony is tiresome, and any deviations be made from it, they perhaps, of all others, it is that which ex-should never involve principle, but should cites the most enmity."

We can give, for the benefit of our merely be what are suggested by convenience; as in our office for the Communion readers, but one more passage from this of the sick, where the pro-anaphora is cut sensible and interesting book. It is the conclusion of the chapter on Confession down to a collect, epistle and gospel, the and Absolution. "What is wanted, is two last some thirty words in length.

In the cause of Peace, the author pleads that there should be a complete carrying for the cessation of all ceremonies and out of the Church's theory-that Confes-other introductions into our existing Lit- sion should be left absolutely free; and urgy and its manifest order, which are not that while persons who decline it shall not essential to the principle of the ordinance, be subjected to importunity, and still less and do not bear the Catholic note of being to compulsion of any sort, moral or otheralways found in every old Liturgy. He wise, those who choose to resort to it shall shows an intimate knowledge of all the uot be treated as if they were foolish or primitive offices, and in the interest of this disloyal."

plea, he mentions many things of comparatively late introduction or restorationto leave your homes with zeal and alacrity, whichever you will-that do not bear those and to be here present, that we may tcnecessary marks, and ought, rather, for peace to be abandoned. "As to such ceremonies during the Consecration gether behold our Lord wrapped in swaddling clothes, lying in a manger. For Prayer as genuflexions, elevations and the what excuse, what pardon can there be for us, if we will not so much as come ringing of sacring-bells, it is not easy to hither from our homes to seek Him, who, see what they can possibly be good for, except to declare a belief in the Roman theory for our sakes, descended from Heaven. Approach, then, and make the offering of of what effects Consecration, a theory which thy gifts; not such as were presented by the Magi, but gifts infinitely precious. has been shown to bo an outrage on Holy Scripture, on the Primitive Liturgies They brought gold; do those bring tem-perance and virtue? they offered frankinand on the meaning of words." He refers here to the supposed transmutation at the 'Hoc est Corpus,' for it is quite certain cense ; do thou offer the prayer of a pure heart, which is spiritual frankincense? that our Lord did not change the bread(in whatever sense) by the words in question, but that He spoke them because He had draw near with these gifts, thou mayest already done what He would in respect of it. When we say 'is' we affirm something that is already true. "This is My Body" with much confidence partake of the Holy Supper."-St. Chrysostom. is therefore declaratory of a change already effected, and is not the consecration ad hoc.

As for the next objection,-the infringing of "free prayer" upon "Common Prayer," its answer lies partly in the same direction. If one will but be true to the Prayer Book, what more can the objector demand of him? Now the Prayer Book explicity determines the limits of "Common Prayer." Of the "Order for the Administration of the Holy Communion," so definitely fixed in both the Prayer Book proper, and the Ordinal, I need only say, that, aside from its having been CONFECTIONS made uncommon prayer by our monthly Communions, no one dreams either of introducing "free prayer" into that, or of supplementarily going on with other Services, beyond the plain, Here endeth the Order, "etc. But how stands the case with the ordinary Offices of "Common Prayer,"-"Daily Morning, and Daily Evening Prayer," and the Litany? Each is distinctly defined and terminated at "The Grace of our Lord," by its positive-"Here endeth" etc. If those terminal rubrics are plain English, they imply that, for those Offices of "Common Prayer," the "Order" of the Prayer Book, both as to injunction and form, goes no further. The "Here endeth" is simply tantamount to here endeth in these Offices, what is "Common Prayer." Now, without asking by what Prayer Book law we tack on to these, other Services and a sermon, as is our fashion; one may demand, what right has the objector to insist, that these extra and unrubrical services, which confessedly belong to the function of instruction rather than of worship, are also "Common Prayer," and are therefore subject to its specific laws, after the Office in which it is embodied is declared to be ended? If he has none, which it certainly appears he has not, then free, or extemporaneous prayer, in connection with sermons and instructions outside of the Holy Communion, that is-in ordinary Morning and Evening Prayer, is no infringement on "Common Prayer," and his objection falls helplessly to the ground. But they presented myrrh; do those present if this be true, even here in connection with the humility, meckness, and charity. If thou regular Services, it is doubly so in the case of those "short", or "Shortened Services," applied to extra and special needs and occasions; in which, as a matter of fact, the prime function is instruction and not worship, or "Common Prayer." With your permission, Mr. Editor, I will resume and conclude what I have to say upon this subject, in your next issue.

In chapter XIX, devoted to an admirable swear. -- Wesley.

It is a poor speller who does not keep an i to business. I dare no more fret, than I dare curse and

"Therefore, I beseech you on this day,