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# The Living Church.

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

VOL. VIII. No. 38.

CHICAGO, SATURDAY, DECEMBER 19, 1885.

WHOLE No. 372.

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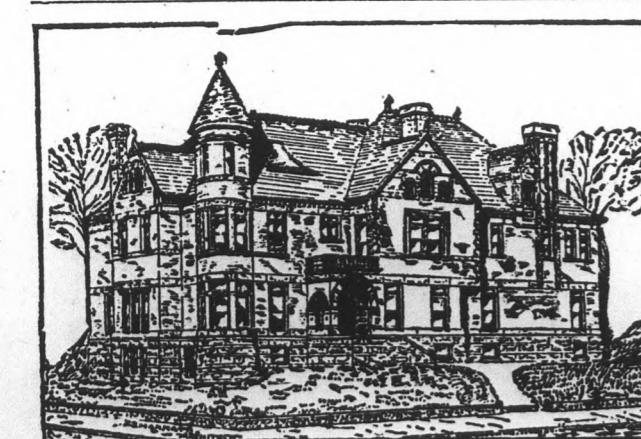
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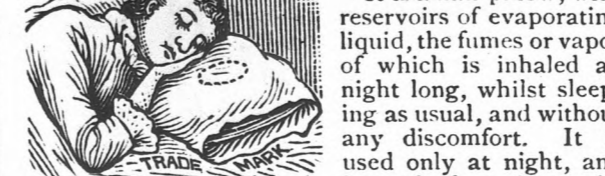
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the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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# The Living Church.

SATURDAY, DEC. 19, 1885.

## ADVENT.

BY THOMAS MAIR.

Look! the sky with light is glowing,  
Darkness pales and rolls away;  
In the East with heavenly glory  
Breaks the dawn of God's great day.

Quivering in their radiant splendor  
See the clouds asunder fly!  
While the angel chorus swelling  
Fills the arches of the sky.

Countless hosts of white-robed seraphs  
With the great archangels sing;  
Loud the trumpet's pealing summons  
Tells the coming of the King,

Who may view that wondrous pageant  
Stretching from his throne on high  
When the angels veil their faces  
From His awful majesty!

Christ! Redeemer! Mighty Saviour!  
By Thy grace alone we stand  
In that hour when all created  
Wait alike Thy dread command.

Trusting love alone we proffer,  
Love that knows no thought but Thee;  
Hoping all, yet claiming nothing,  
Pleading only Calvary.

Boston, A. D., 1885.

## NEWS AND NOTES.

It is announced that Canon Liddon will not keep residence in December, his place being supplied by the Dean of St. Paul's.

The late Bishop of Ely has bequeathed the bulk of his fortune to the Ely Theological College, which was founded by him, and to which he, in his lifetime, contributed £10,000.

THE recent announcement of the death of the Rev. McW. B. Noyes, of New York City, has not been altogether unexpected. Ill health had obliged Mr. Noyes to withdraw from all active exercise of his ministerial functions for several years. A few years ago he was appointed by President Garfield Consul of the United States at Venice. This position he had very recently given up on account of his failing health, and had gone to reside in Rome. His death took place in that city on the 6th inst.

OF interest in connection with the disestablishment controversy in England is the estimate that the settled revenues of the ordained servants of the Establishment are about six million sterling per annum. If disendowment were to be conducted on this basis, as in the case of the Irish Church, it is computed that between life incomes, private endowments, and the value of fabrics and advowsons, something like £90,000,000 sterling would have to be given to the ministers, members, and patrons of the Church of England.

THE ninetieth anniversary of the birth of Leopold von Ranke, the illustrious German historian, occurs on December 31st, and it will be celebrated at Berlin and elsewhere throughout the Empire. Kaiser Wilhelm and his family are taking the initiative in the preparations, and will found a Ranke Historical Institute in Berlin. The historian has finished the latest volume of his "History of the World," which will be published on the coming anniversary, and is now planning elaborate work for the future. He is hale and vigorous, and works nine hours every day.

THE death of the Rev. Dr. Elisha Mulford, Professor in the Episcopal Theological School at Cambridge, Mass., will be very deeply regretted by many, both in the theological and political circles. It occurred on the evening of December 9th, suddenly, from Bright's disease, at the age of 51 years. He was a native of Montrose, Penn., and was graduated from Yale College, class of '55. Dr. Mulford was the author of "The Nation," which he published in his thirty-sixth year and by which he is very widely known. His latest work, "The Republic of God," has also attracted considerable attention. A man of wide range of scholarship and a deep and broad thinker, it has been said of him that "he took the lead, by general consent, in every field which he chose to occupy."

SECRETARY LAMAR concludes his observations on the Indian question in these words: I think the policy of securing the co-operation of those religious and philanthropic societies which have for so many years labored for the amelioration of the condition of the Indians, should be continued. They have expended within the last few years, in money alone, millions of dollars and experience has shown the benefits of their aid and assistance. I desire here to acknowledge my own obligations to these associations for their co-operation and also my high appreciation of the aid I have derived from the counsels and sympathy of those Christian ministers, who, in the spirit of their Divine Master, are devoting themselves to the best and highest interests "of this unfortunate and, in some respects, noble race."

DENMARK is poorer by the loss of an island, and an interesting natural object. South of the island Suderoe, one of the Faroe group, a mighty cliff rose sheer out of the sea to a height of from 80ft to 100 ft. Looked at sidewise from a distance at sea, it resembled a great ship in full sail; but seen from Suderoe it presented the appearance of a monk, whence it received from the Faroese the name of Munken. The Monk was not merely a picturesque object, it was also a valuable land-mark for sailors, warning them against a dangerous whirlpool which swept around its base. But it is now only a thing of the past. Last year a portion of the cliff fell down and this year all that remained was broken off just below the water-line, leaving in its place a dangerous reef, which is covered even at low water. Fortunately, it was uninhabited, so no lives were lost. The occurrence is noteworthy as proving that the continuous wash of the sea, aided probably in the winter by the action of driving ice blocks, is able to saw through immense masses of rock consisting of hard basalt, cutting them clean across at the water's edge.

THE English papers give an interesting account of the consecration of the English Church of St. George at Berlin, on November 22, by the Rt. Rev. Bishop Titcomb, Coadjutor-Bishop for the chaplaincies in Northern and Central Europe. Hitherto the Anglican community in Berlin has worshipped in an apartment of the disused Schloss Monbijou, but the occurrence of the silver wedding of the Crown Princess, two years ago, suggested the erection of a

church in commemoration of the event. The foundation stone was laid on the Queen's birthday last year and the consecration occurred on the birthday of the Crown Princess. The cost of the building was over £7000. It is the handsomest place of worship in Berlin, and is pleasantly situated in a quiet corner of the palace gardens of Monbijou on ground presented by the Emperor. The windows will be all memorials, only provisional ones being in place at present. The Duke of Bedford gives the great western window in memory of the late Lord Amphil, and the English Royal family present the east window in memory of the Prince Consort. Others are memorials of the Duchess of Kent, the Princess Alice and the Duke of Albany. The font of Caen stone was presented by Lady Bloomfield in memory of her late husband, some time Ambassador at Berlin.

## FAITH-HEALING AND CHURCHLY TEACHING.

BY THE REV. CHARLES HOLLAND KIDDER.

A "Churchwoman" writes a letter to THE LIVING CHURCH in which she says:

"I know from personal experience that God sometimes heals the sick in answer to prayer, immediately, as I was raised from a sick-bed several months ago, and have been kept in health and strength ever since, after being an invalid for ten years, and trying in vain every earthly means of relief. I gave up all treatment at that time, but cannot decide whether this should be done in all cases of temporary illness."

After such an experience it is remarkable that she shows a docility as rare as it is commendable, and (to use her own words), "afraid of going beyond the teachings of our holy Church," desires to learn how far this "new gospel" accords with the teachings of the Church, or whether the practice of "Faith-Healing" should be adopted by our clergy, or left to ministers professing Christ's name, but "following not with us." The argument in favor of the first alternative, preceded, as it is, by a statement of the doctrinal position of the "Faith-Healers," had better be given in her own words:

"This new doctrine (as it might be called from the extreme to which some people carry it) is, briefly, this: That all sickness as well as sin comes from Satan, and that our Saviour's redemption was for the body as well as the soul. The prophecies concerning His atonement in Isaiah, 'He hath borne our griefs and carried our sorrows' and 'with His stripes we are healed' were fulfilled when 'He healed all that were sick'—and 'Himself took our infirmities and bare our sicknesses.' Matt viii: 16, 17. During Christ's whole three years' ministry, He was healing 'all manner of diseases,' and the condition on which the healing was received was faith. We know that He was fulfilling His Father's will in all things, and He is 'the same yesterday, and to-day, and forever' (Heb. xiii: 8) so His will for us must be the same, and His power is certainly as great, through the operation of the Holy Ghost, as when He was on earth. Both the Apostles and the Seventy were sent out commissioned to preach and to heal the sick, and our Lord's last commission seems to include more than the Twelve—'these signs shall follow them that believe'—'they shall lay hands on the sick and they shall recover.' Mk. xvi: 17, 18. How often He rebuked the disciple's lack of faith and says: 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.' St. James gives plain directions for anointing the sick and offering the prayer of faith—was it intended for the Church to discontinue this practice? Those who go farthest in the belief, think that no medicine or surgical treatment of any kind should be used that implies a lack of faith in God's power. They say it is always His will to heal, but not always His time to bestow the blessing when the prayer is first offered. He may try the person's faith by a season of waiting. Does this all point to a new revelation in these latter days? If we had the faith of Apostolic days could we not all claim this great blessing? Why (as we have the Apostolic succession) may not our priests claim this 'gift of healing' and teach this new gospel as many of those in the sects are doing?"

The views advanced in the above paragraph are not merely plausible—they demand for their refutation a consideration of some of the most intricate questions, both doctrinal and practical,

which meet the inquirer after truth. Doubtless it can still be said, where physical and mental as well as moral ills are endured, that "the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear." Every Christian worthy of the name will hail with thankfulness each evident answer to earnest prayer, and where such answer comes, whether speedily or after a long delay, will replace the hesitating, doubting formula (so frequently used by those who claim to be God's people): "It seemed almost providential," with the grateful utterance of the Psalmist: "I waited patiently for the Lord, and He inclined unto me and heard my calling. He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock and ordered my goings. And He hath put a new song in my mouth, even a thanksgiving unto our God."

All this and more can be said of cases where the prayer has been offered in the spirit of the Prayer of prayers, and the words "Thy will be done" come from the heart. But where the matter is pre-judged by the supplicant, and it is taken for granted that it is certainly God's will to heal the particular illness or wound of the patient for whose recovery the petition is offered, there is danger that each case be made an occasion of the application of Prof. Tyn-dal's famous "prayer-test," and that, therefore, the very essence of true prayer be lacking. Surely, never was the prayer of faith more widely or more earnestly offered than when President Garfield lay slowly dying in Washington and at Elberon—offered by thousands and by tens of thousands, and by many of these in precisely the spirit described as that of the "Faith-Healers," but whether the supplicants fore-judged the result, or left it in the hands of God, it pleased Him "unto Whom belong the issues of death" to withhold the desired answer to their petitions. This inscrutable decree of Providence gave a shock to the faith of those (and of those, only) who ventured to decide in advance what was the proper course for Him "Whose footsteps are not known."

A series of "prayer-tests" is brought about by the dictum that "it is always God's will to heal." A frequent result of such presumption must be "confusion of face," and a proof of this assertion can be found in the testimony of one of the advocates of the "Faith-Cure," who (at their recent convention held in Philadelphia, October 21-23) said:

"I am asked why it is that prayer for cure remains unanswered in so many cases where every essential formality seems to have been fulfilled. In our explanation we are not bound to justify man, but we must justify God. Every requisite may 'seem' to be fulfilled, but it is not. What is wanting? Ah, that's the question! I don't know—you don't know. No one knows. People write to me on this point from every part of the country. Something is always missing. Sometimes the Lord doesn't want people cured but perhaps to take them to Himself. But they don't want to go. Then they find fault with the 'Faith-Cure.'"

This is evidently an enforced return to the ordinary position of the Christian world before the promulgation of this "new gospel," and the candid confession of frequent failures renders unnecessary any further comment upon this point.

The statement that "all sickness as well as sin comes from Satan" shows an approach to the dualism of the Man-

ichean heresy. It may be remarked as suggestive that in a book written by one of the advocates of the "Mind-Cure," the argument of which is interlarded with quotations from the Scriptures, the Incarnation of our blessed Lord is explicitly denied, together with all the leading doctrines of orthodox Christianity. So in this case a power is ascribed to Satan far beyond anything allowed him in Holy Writ—a power which would make "the prince of this world" the executioner of nearly all who die "a natural death."

When "the Son of Man came to seek and to save that which was lost," in fulfilment of prophecy and, therefore, in token of His mission, He wrought miracles of healing, each one of which was a parable of grace, adumbrating those greater spiritual miracles which He then performed, and still performs in healing the maladies of the soul. To this healing of the soul reference is made in the statement that "with His stripes we are healed." The eyes of the blind were opened—so in this day "the eyes of the blind shall see out of obscurity and out of darkness," (Isai. xxix: 18), when the spiritually blind are "delivered out of the power of darkness and translated into the kingdom of God's dear Son;" the ears of the deaf were unstopped—so ears hitherto closed against the calling from on high are opened to the message of salvation; "the dumb spake"—so to tongues once silent in God's service is given utterance of prayer and praise; "the lame walked"—so those who have been halting in their heavenward journey receive strength to tread their course with joy, their feet being "shod with the preparation of the Gospel of peace;" "the lepers were cleansed"—so the healing of this humanly incurable bodily disease (known to the Jews not as the work of Satan, but as "the stroke of God") typified the cleansing of the soul from the humanly incurable leprosy of sin; "the dead were raised"—so those who are "dead in trespasses and sins" are raised up to the life that is "hid with Christ in God."

Among those brought to Him for healing were people "possessed with devils." The fact of demoniac possession cannot be rationalized away, but must be either accepted as such, or the account, together with the words used by our Lord in healing these cases, must be torn bodily from the Sacred Text. Sometimes this possession stands alone; at other times it is joined with some physical infirmity; in one instance (Lu. xi: 14), with dumbness; in another (Mk. ix: 17, 18, 20, 25, Lu. ix: 39), with deafness, dumbness and probably epilepsy; in another (Lu. xiii: 11) with an infirmity by which the possessed "bound by Satan" for eighteen years, "was bowed together and could in no wise lift up herself." Every such case, however is designated as being one of possession, and faith was not required of the patients themselves, they being too thoroughly under the control of evil to comply with this condition. On the other hand the blindness of the man born blind, though typical of the spiritual blindness caused by sin, is expressly disconnected from sin as its cause ("neither hath this man sinned nor his parents") and the ordinary ailments are treated as the common lot of humanity.

Even diseases which are the result of sin, so far as we can learn from Scripture analogy (Ex. xv: 26; Deut. vii: 15, xxviii: 60) are judgments of God, bound to the sins whereby they are caused. To hold that "all sickness comes from Satan" is to reduce all cases of illness

to the mixed class above described, and to make all prayer for the sick a virtual exorcism of an evil spirit. Such a doctrine casts a slur upon the memory of many a saint who, amid the purifying fires of bodily suffering has had a closer walk with God than thousands whose health and strength have been snares to indifference and worldliness. The writer has before him a portrait of Adolphe Monod, depicted as lying on that bed of pain whence went forth the "Parting Words" of one who, during the last six months of his life instinctively turned to a Weekly Eucharist as the best preparation for his departure, resigned to go "if such were the will of God, without however, either losing the hope of recovery, or ceasing to desire it; trusting indeed that the Lord might accomplish for him what human art could not venture to hope for." No Churchman can look upon this portrait, where "the beauty of goodness shines forth on the face of a faithful preacher of righteousness," without feeling a glow of love for this pure and ardent soul, to be succeeded by a glow of indignation at the centuries of Ultramontane error and folly which resulted in leaving this exalted experience, together with that of thousands of others in France outside of external fellowship with the Catholic Church. Nor can any one read these "Parting Words," and believe for a moment, that the sickness partly in spite of which and partly by reason of which, these noble words were spoken, came "from Satan."

The doctrine of the Church concerning sickness is found in the "Order for the Visitation of the Sick," a careful study of which led to the composition of that admirable book, "Sickness—its Trials and Blessings." In the same sweet spirit as that shown by "Charewoman," the author of this excellent work placed it in the hands of the Rev. F. C. Massingberd, [author of the "History of the English Reformation"] that he might certify that its pages were "not inconsistent with the teachings of the Church of England, directing her obedient children to the Holy Scriptures—the fountain of true consolation, and showing how to apply them." In the Prayer Book "Order," provision is made for instruction as to the proper manner of looking at sickness, viz., as "a fatherly visitation," as a "chastisement" which if rightly borne will turn to profit and help the patient "forward in the right way that leadeth unto everlasting life." That such is frequently the effect of sickness, every pastor can testify who has been enabled, by God's grace, to reach and influence during sickness those who, when in health, had no "convenient season" for the consideration of their duty toward God. No one who can thus trace to an illness the beginning, the renewal, or the quickening of Christian life and activity will admit that "all sickness comes from Satan" until he is ready to accept the belief that "a kingdom divided against itself" can stand.

At the end of this "Order," in the "First Prayer Book of Edward VI." (A. D. 1549) is the following rubric:

*If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus:*

Then follows the prayer of unction. In this truly Scriptural collect, the petition is offered that "God will vouchsafe for His great mercy (if it be His blessed will) to restore bodily health and strength to serve Him and send release of all pains, troubles and diseases, both in body and mind." The direction "up-

on the forehead or breast only," is given to prevent the quintuple "extreme" unction of the Romanist. The latter is administered only where all hope of recovery is given up, and generally the patient is not permitted to partake of food after receiving it. Though this portion of the "Order" has been omitted in subsequent revisions and in our American Prayer Book, provision is still made that "the prayer of faith" shall be used publicly in the congregation and privately at the bedside of the sick; the office for "The Communion of the Sick" also directs them to the highest and best means of consolation and refreshment within their reach on earth. While offering these petitions with humble trust, the Christian will feel bound to employ the best medical or surgical aid obtainable, invoking God's blessing on the means so used. There is no intimation that "Luke, the beloved physician," gave up the practice of his profession in Apostolic times; rather do we see his love for it in the minuteness of detail in the accounts in his Gospel of miracles of healing. The fact that under the influence of this "new gospel" a father recently refused to have the broken arm of his child set by a surgeon until compelled to do so by the institution of legal proceedings, is a striking practical commentary on the doctrine that medical and surgical aid should be rejected as showing a lack of faith in God.

With regard to the extension of our Lord's last commission to "all them that believe," it may be noted that the verses cited are taken from a portion of St. Mark's Gospel (xvi: 9-20) which is wanting in the two oldest Greek manuscripts of the New Testament; that some authorities substitute a different ending, and that even an elaborate work written by the learned Burgon expressly to support the authenticity of this passage has, in the opinion of many orthodox scholars, failed to prove its point.

This movement may, however, be productive of good if it shall send Church people to a study of our pure and holy standards; if it shall thus introduce them to a portion of the Prayer Book entirely too much neglected; if this study shall arouse them to a sense of their duty, and a realization of the fact that they can do no greater kindness to the sick than to procure for them the consolations and bring within their reach the Sacraments of the Church; if they will accustom themselves and (by their example) others to look upon the approach of God's priests, offering these consolations and Sacraments, not as a cause of dread and disquietude, but as an embassy of peace and joy. Then would many a bitter tear be spared, where the mistaken kindness of friends or the hostile counsel of physicians has secured a deceitful outward peace where there was no true peace within the soul, and then would "the prayer of faith" be offered at many a bedside, whence the minister of Christ is now repelled, or admitted only when the death-damp and the last fatal stupor leave the patient beyond the reach of either medical aid or spiritual counsel. Even the "Faith Cure" with its extravagances may thus be made to bring out in strong relief, views which are no "new gospel," but a portion of "the faith once delivered to the saints."

CHARLES LAMB once presented to a fellow-clerk a copy of "Tables of Interest," the fly-leaf of which bore the following inscription: "William Thomas Keith, from Charles Lamb. In this book, unlike most others, the farther you progress the more the interest increases."

### CANADIAN CHURCH AFFAIRS.

The intense agitation among the French Canadians of the Province of Quebec consequent upon the execution of Riel shows as yet no sign of abatement, and has for the present obliterated all party lines and fused both Bleus and Rouges into the so-called national party. The agitation is also being more or less openly fanned by certain reform politicians of the baser sort and is, I am sorry to say, receiving a sort of indirect patronage from most of the leading organs of that party. Of the two elements in the movement—the national and religious—the national very largely preponderates. The present coalition may not unlikely be instrumental in upsetting the present Conservative Government, although what the French could gain by instituting a war of races, does not very clearly appear—the proportions being at least three to one. It is probable that if defeated at the approaching Parliament an appeal will be made to the country upon the square issue whether the French or English are to "run" the Dominion, the result of which can scarcely be doubtful. To all right-thinking people it seems monstrous that there should be one law for Frenchmen and another for Englishmen, and Sir John McDonald's firm stand upon the principles of law and order and impartial justice must win for him the respect of all well-balanced people, and despite any temporary defeat confirm and establish him in power.

Bishop Baldwin, of Huron, has just signified by circular his intention of not holding a special Synod for the amicable settlement of the Wright and Stimson trouble. One hundred and eighteen clergy and laity signed the petition for a special Synod. The case will now probably be carried to the Privy Council of England, and the expense and scandal of this miserable affair enormously increased, with the not improbable result of bankrupting the diocese morally and financially. It seems a lamentable state of affairs that a body of Christian men cannot even attempt to settle their differences. To try, and fail, would have been bad enough, but to refuse to try seems to indicate a spirit the very reverse of Christlike, and must inevitably lower the Church in the eyes of the general public. It is most deplorable that whenever some little difference arises within the Church, recourse must be had to a court of law with all its attendant publicity and expense. In connection with this subject, I regret to say that there is a strong likelihood of a revival of the Langtry vs. Dumoulin case; and as I write this, word comes that the Rev. T. O'Connell, of London, has sued Bishop Baldwin for defamation of character, laying his damages at \$10,000.

From the report of the Board of Management of the Domestic and Foreign Missionary Society it appears that during the year \$16,343 was raised for domestic missions and \$10,714 for foreign missions—the best showing yet, and in the case of domestic missions one-third of what the bishops asked. The Woman's Auxiliary has already done good work.

Three very pressing wants of the diocese of Rupert's Land, which Bishop Machray referred to in his address to the Synod lately held in the city of Winnipeg, have been supplied by the munificence of private friends and the S. P. C. K. of England. By a gift of \$600 from the Rev. J. Baring, of England, the diocese can now claim \$5,000 in

equal portions from the S. P. G. and S. P. C. K. Mr. Donald A. Smith has given \$300 to St. John's College, Winnipeg, for its general endowment fund. This timely gift will enable the college to claim \$2,100 from the S. P. G. for the same object. The S. P. C. K. has passed a vote giving \$5,000 to the diocese to assist in erecting churches. Mr. Smith is an old officer of the Hudson's Bay Company and a life-long resident of the Northwest.

An unprecedented journalistic venture is announced as being shortly to appear in the shape of a newspaper devoted exclusively to the interests of the Indians in North America and especially in Canada. It will be printed in English with occasional articles in the various Indian languages. Canada has good reason to be proud of her civilized Indians, on behalf of whom the Church has done more than all other religious bodies combined.

The Salvation Army seems to have about got to the end of its tether in Canada, and is showing unmistakable signs of swift decadence, especially in its "outposts;" collections are falling off, the attendance is rapidly dwindling down and the nine days' wonder has become an old story and scarcely attracts the most languid interest. Our leading Canadian paper, the *Toronto Daily Mail*, recently published an admirable article on the subject.

A bad state of things is reported from the diocese of Toronto in connection with Wycliffe Divinity College. It appears that the authorities of this institution have been encouraging the students to start "mission work" in the parishes of so-called High Churchmen for the deliberate purpose of injuring their work and influence. At one of these services a number of students received Holy Communion at the hands of a Congregational preacher. The more respectable evangelicals are said to be withdrawing from the concern in disgust at these most monstrous and unprecedented practices and a possible collapse is anticipated. It seems to be the practice of this college to hold out the most extravagant inducements to young men to enter for the purpose of training them for sectarian work in the Church under the guise of students and priests of the Church of England. After this, our old friends, the Jesuits, better hide their diminished heads.

Still they come. The Rev. Wm. Gill, a R. E. minister in New Westminster, B. C., and formerly a deacon in the American Church, has been received back to full communion by Bishop Siliteo. It is probable that a large number of his congregation will follow his example.

Ontario, Dec. 11th, 1885.

## LETTERS TO THE EDITOR.

### THE SUNDAY SCHOOL.

To the Editor of *The Living Church*:

I am aware that this is no new subject, yet I know well that it is one of importance, and of great interest to many.

The question I would raise is not "What ought the Sunday school to be?" but, in the light of existing facts, "What shall we do with it?"

I will mention a school that I have in mind which is perhaps very much like some others, and if any one can suggest a better course to pursue in regard to it than the one which has been tried for years, let him, for the love of the Church, do so at once.

The school is large and well attended, but the most of the scholars do not at-

tend any other service, evidently thinking that if they go to Sunday school regularly, they can be excused from attending church. True, the service in this school is the prayer book service, in a somewhat shortened form, but should this be allowed to take the place of the regularly appointed Church services in God's own house?

Perhaps one-fourth of the scholars are so young that it would not be well to require their attendance at church, but if the other three-fourths seldom or never come to church, because they think attending the Sunday school will do instead, is the Sunday school doing its proper work?

In this same school there is a great lack of teachers. The clergyman in charge finds the Sunday school more fatiguing than his two regular church services with sermons, and knows that his labor there does not bring forth the good results that it should. It is not within the bounds of possibility for him to keep a strict watch over so many? The thoughtless and mischievous ones are not checked in their irreverent acts, and, sad to say, the result is often seen when some of the older ones do come to church, in their irreverent and thoughtless manner there.

What shall be done with this school? The clergyman has no assistant, or perhaps he might have a short service for the little ones, and give the older ones a full Church service and sermon, if they would rather have it in the Sunday school room than in the church.

Some one will answer, "Impress upon the parents the importance of having their children attend church." Very good, but when those parents have grown up in the same school, it will not be found an easy thing to impress them with this duty, and in the meantime the school goes on as before—perhaps a means of good—perhaps of harm.

Will some one say what shall be done with such schools.

TEACHER IN DOUBT.

### THE MODE OF IMMERSION.

To the Editor of *The Living Church*:

The many letters of late in your columns giving instances of immersion in the American Church have surprised me with the number and frequency of such administrations of the Holy Sacrament. The letter in to-day's issue from "A Southern Bishop" is especially interesting, but, as one who a Baptist minister for twenty-three years, has immersed numbers, and witnessed immersion by very many officiants, may I be permitted a word of warning to brethren who may be called upon thus to administer the Sacrament. Those who follow ancient authority in administering trine Baptism, will find the Baptists' mode of a backward plunge, as the Bishop counsels, very inconvenient, and often lead to an unseemly spectacle; with all my experience I should decidedly hesitate to run the risk of a threefold submersion and raising. Another point, the Bishop was unusually well instructed (better than many Baptist ministers are after long practice) as to the mode of holding the candidate, but I think he omitted to mention one vital point which must have escaped his memory, viz., to hold the candidate's joined hands in his right hand and gently press them back upon her breast, thus preventing an involuntary throwing of the arms about when sinking in the water, which otherwise generally ensues, and often risks the overthrow of both baptizer and baptized.

Those immersing backward should

be careful not to allow the forehead to go more than an inch (a half inch is better) under water; through too deep a plunge I have seen some baptizers throw the feet of the candidate above the water, and in the case of ladies a most indecent spectacle has been evolved out of what is a beautiful and impressive religious rite when properly administered.

W. T. W.

Carrollton, Ill., Dec. 5, 1885.

### IMMERSION UNDER DIFFICULTIES.

To the Editor of *The Living Church*:

In connection with your immersion instances, permit me to relate an amusing incident. Some years ago the writer was an assistant minister in Christ church, Nashville, Tennessee. For about a year he gave voluntary services on Sunday afternoons to the State Penitentiary, where he prepared some 25 prisoners for Baptism. On a Sunday before the Baptism, he was necessarily absent. But it curiously happened that on that Sunday the Rev. Mr. Sledgehammer, a Baptist preacher, visited the prison. Having been told of the candidates for Baptism, he proclaimed before the prisoners who had been assembled to hear him preach—that he could administer Gospel Baptism, and called the candidates to come forward. Not one came. But one poor youth just brought in marched up. But now where should the preacher baptize him? The place was searched over, but not a place for immersion could be found. But not to be beaten he laid the poor fellow down in a horse trough, and pumped water over him until he was immersed! So the warden, himself a Baptist, related the story. On the following Sunday the instructed candidates were baptized while kneeling on the floor, by affusion. And the whole number were subsequently confirmed by the dear old Bishop Otey, of blessed memory. The writer has heard the story told in his presence of some one else, but it originated then and there.

J. P. T. I.

### CANON MOZLEY.

To the Editor of *The Living Church*:

Lest any one without the book in hand should be led to accept *The Observer's* statement that Canon Mozley spoke of the Athanasian Creed as "faith in a triangle, or a complication of triangles;" as "an impossible enigma;" as "a bauble, a child's toy;" as something which "is not to be found in the Bible, and what is either very untrue or very absurd," etc, allow me to quote the Canon's words in his sermon on "Christian Mysteries—the Common Heritage."

"The Athanasian Creed is a hymn of praise to God on the ground of His incomprehensibility. His incomprehensibility itself is a source of praise, because whatever we cannot understand in Him is, by the very teaching of natural religion, itself an excellence in Him—a height, a glory. His incomprehensibility and His glory are the same. It is thus that the Creed is suited for a congregation and for worship. Some people think it is only adapted for theological discussion among learned men and divines; but this is not to see what the Creed is, and its necessary character. It is wholly to omit a deep part of the mind of man to assume, as some do, that this Creed cannot touch the heart in any sense, or stir a single sentiment of the religious mind. If it is the very suggestion of natural religion, upon the thought of the incomprehensibility of God, to praise him for it, to glorify Him for that boundlessness and infinity which distinguish Him as God, then certainly this Creed is in its very na-

ture a hymn of praise as celebrating this great attribute of God. There is a powerful devotional force in it. It appeals throughout to, and stirs up the idea of, the infinity of the Divine Nature, the profundity, the awfulness of the abyss it is, the solemnity of such vastness. This is the secret of that march of statements, and its effect upon the mind. Every one statement in that solemn procession speaks; it gives an utterance as it passes, and that word is—infinity. Each in order and in turn joins in saying: "God is infinite, a mystery of mysteries inconceivable; His infinity a mystery; His personality a mystery? The burden of the hymn is the union of His infinity with His personality, that as infinite He has three persons, and that as the one God He is but One."

This is certainly not the tone of one who either sneers at the Creed or disbelieves it.

HENRY R. PYNE.

### LAY DIACONATE.

To the Editor of *The Living Church*:

In your paper of November 14th, the writer makes use of the above term in connection with the work of the late Bishop of Manchester. If he will be good enough to define the meaning, he will do something towards clearing up the mystification of the laity upon the subject of the reviving third order of the Ministry of the Catholic Church.

I was ordained under the provisions of a Canon of the Ecclesiastical Province of Canada (in 1883) enabling bishops to ordain men to the diaconate without their relinquishing their worldly calling. Several have relinquished their calling and have been ordained to the priesthood.

As for myself I cannot qualify, and am content with the honor of belonging to the order of the Seven—of St. Stephen and St. Phillip—the order of the "Christian Levites," which in the Early Church, under the Archdeacon, collected and distributed the alms of the faithful and were over the treasury which was part of the cathedral system.

I object to be called Lay, or Honorary or perpetual, or any kind of deacon—all which terms tend to confuse the minds of Church-people with an idea that another order has been instituted instead of the Third Holy Order having been restored to its proper place in our branch of the Holy Catholic Church.

C. A. B. POCOCK,  
Commander R. N.

Toronto, November 1885.

THERE is nothing which causes a pastor so much worry, and requires so much tact, as dealing with the sensitive members of his congregation—those individuals whose feelings are always being hurt; who are always seeing something at which to take offense. Their toes, metaphorically speaking, are so tender that for one to pass within possible reach of them, causes them to wince with pain. Their vision is so keen that they can see a slight where none was intended, a personal allusion in a sermon where none was ever thought of. They are generally unhappy themselves, and contrive to make nearly every one else who comes in contact with them unhappy. How to save such persons to the Church and Christ is a problem, the solution of which taxes the patience and ingenuity of the pastor. One such person in a congregation demands more attention than half a dozen common sense disciples. They stand in the way of the progress of Christ's kingdom; for if the time devoted to them and their fancied troubles were given to labor with the unsaved, many might be led to the cross.—*Pittsburg Advocate*.

## The Household.

CALENDAR—DECEMBER, 1885.

20. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, APOSTLE.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, MARTYR.	Red.
27. ST. JOHN, EVANGELIST.	White.
28. THE INNOCENTS.	Violet.

### ADVENT HYMN.

BY H. L. K.

Behold upon the mountains  
The shining of His feet  
Whose bright return in righteousness  
His ransomed ones entreat.  
Lord Jesus, make no tarrying!  
Our souls are faint for Thee;  
Bring the regeneration,  
Thy finished victory!

Speed Thou the final conflict,  
Creation's latest pang;  
Restore that Eden over which  
The sons of morning sang.  
Worn out with sins and sorrows,  
The old and ruined earth  
Waits the regeneration,  
Her new, immortal birth.

She and her heirs together  
Are sighing to be free,  
Thou Hope of all the universe,  
And is it naught to Thee?  
Even Thou the consummation  
With longing dost abide,  
In the regeneration  
Thou shalt be satisfied.

Come in our hearts, Beloved!  
Come as a little child,  
That all who share the life we lead  
May see Thine image mild.  
Then, girt with Christmas angels,  
Our longing looks reward  
By the regeneration,  
Thy Second Advent, Lord!

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV.

ON THE HEIGHTS.

In one of the upper parlors of a quaint foreign house, whose windows looked upon a level plain sprinkled with dusty olives and feathery date-palms, sat a little English girl all alone. She was gazing out as if she were watching the view, but in reality she scarcely saw the soft blue mountains on the horizon, nor even the olive-trees close at hand, for her dark eyes were so dim with tears that they could hardly see at all. She was alone not merely for the moment, but as it were alone in the world; brothers and sisters she had none, her father had died when she was a baby, and her mother—that good and dear and tender mother who had made her life so happy—was lying dead in the next room. Everything seemed utterly desolate just then to the lonely little maiden, but she was not thinking of herself or her own future, her mind was going back upon the past and was full of the thought of her mother.

Mrs. Warburton had been an invalid ever since Ethel could recollect, and for the last few years they had made their home in one or other of the mild places in the south of France, hoping that the air might strengthen her delicate chest and help to prolong her life. They had passed the last winter at Hyeres, where she had revived a good deal, and nothing had happened to make her little girl anxious till this spring, when some unusually cold weather had brought on an attack of inflammation, which after an illness of but three days had ended in death. Directly she found how serious her case

was she had telegraphed to her two brothers, the only near relations that she had, but both of them lived in England, and there had not been time for either to arrive, though a telegram had been received from the eldest, saying that he was preparing to start and hoped to be with them before long.

The child was expecting him every moment, but she did not look forward much to his coming. She had not seen him for the last five years, and felt him to be almost a stranger; besides, it would be so dreadful to have to tell him that 'Mother' was dead, Mother, who had so hoped, and longed to see him before she died, and whom he no doubt loved, though he had been too busy to come to see her during the time she had lived abroad. He was a doctor in a manufacturing town, and had always more than he could do, so even when Mrs. Warburton lived in England neither she nor Ethel had seen much of him; the child had no such pleasant recollections of him as she had of the younger brother, 'Uncle Dick,' a retired naval officer who lived in the country and in whose hayfields she had often tumbled about, together with his own little girls.

When the poor mother said with her failing breath, 'I have asked Uncle Charles and Uncle Dick to manage the little money you will have, my child, and to be your guardians as it were, and they will arrange between them with whom you shall live,' Ethel had scarcely made any answer, she could not care about what would become of herself just then; but now in her loneliness, her heart cried out for Uncle Dick, and she wondered whether he too were on his way to her, and why no telegram had come from him.

The mystery was explained when Dr. Hastings arrived, for he announced that his brother was ill and unable to travel.

'I must get back to England as quickly as I can,' he said, 'for I feel anxious about him, and as soon as I have dropped you at my home and seen one or two of my patients, I shall go down to Rostowe and see what I can do for him. Perhaps I might have been able to do something for your poor mother if I had arrived in time.'

Oh what a pang pierced the child's heart at the thought that he had not been in time! She could scarcely answer his question about her mother's illness, there was such a choking in her throat as of suppressed sobs. It was a new grief that Uncle Dick should be ill, and she was quite as anxious as Uncle Charles could be to get to England on his account, so she made no objection to starting directly after the funeral, though it seemed hard to leave the dear grave so soon.

It was a weary, weary journey, and little Ethel was very tired by the time they reached the large smoky town where Dr. Hastings lived. She could not even rouse herself to look about her as they rattled through the busy streets, and when the cab stopped before a solid red house in a dull-looking square, her one wish was that she might be allowed to go to bed without having to face the aunt who was almost a total stranger to her. Of course that could not be, however, and she soon found herself in a large but rather gloomy dining-room, where a substantial tea was spread, and where Mrs. Hastings, a handsome, grave-looking person, was waiting to receive and welcome her.

Ethel returned her kiss, and then,

spite of fatigue, looked round with momentary eagerness.

'Is not cousin Eleanor here?' she said.

'Yes, my dear, she is at home, but not well enough to come down stairs this evening. She is anxious to see you, and I will take you up to her as soon as I have spoken to your uncle.'

Dr. Hastings, who had been paying the cabman, came into the room at this moment.

'Any news of Dick?' he asked anxiously, as soon as he had greeted his wife.

'A post-card from Margaret this morning to say he was much the same. What shall you do about going there?'

'I must go the first thing to-morrow; I don't think there is any train to-night. Let me see though,' and he drew out a Bradshaw from his travelling-bag.

A consultation about trains followed, and meanwhile Ethel stood leaning against a chair, feeling very lonely and worn out, but not liking to call attention to herself by an interrupting word.

At length it was decided that there was no train that would do, and then Mrs. Hastings turned to her.

'Now you shall come up and see my Nellie, and afterwards I will show you your room. You will like to wash your face and hands after your journey, I dare say.'

'You had better make haste and give her some tea,' said the doctor, 'she is pretty well spent with the long journey, poor little body.'

'No doubt she is, we will not stay a minute, but poor Nellie is so longing to see her,' and taking Ethel by the hand she led her up into a large day-nursery where in an easy chair sat the only child of the house, propped up with pillows, but not looking much of an invalid, except that her expression was rather worn and fretful.

She was a pretty little girl, with long fair hair and large bright eyes and a delicate complexion, more like a wax-doll than anything her cousin had ever seen. Ethel looked thin and brown and almost plain beside her, though she had a sweetness of look and smile which was worth more than Eleanor's beauty.

This sweetness attracted the little invalid, and though her first greeting was a fretful, 'I thought you were never coming, it's ages and ages since I heard the cab stop!' when they had exchanged kisses she went on more kindly, 'I'm so glad you're come, you'll like to play with me, won't you? All my dolls have got on their best dresses because of you.'

'Ethel must have some tea, and then she'll come up and see you again,' said Mrs. Hastings, 'she has had a long journey, and must be very hungry, I'm sure.'

'Why can't she have tea up here?' rejoined Nellie, pouting, and an argument ensued, in the midst of which Mrs. Hastings desired the nurse to take Miss Warburton to her room and help her to remove her wraps.

When Ethel returned to the nursery after tea, feeling a little refreshed, but still very weary, she found all the dolls seated on chairs beside Eleanor, with their waxen arms crossed demurely in their laps as if they were expecting company, and all their clothes as smart and fresh as if they had just been newly bought.

She was introduced to them one by one, and as each of them had as many names as a Spanish grandee, this was rather a long process, but as soon as it was over she was allowed to sit down

and to take Miss Rosalinda Maria Isabella Euphemia Jacinta on her knee, an honor which she would have appreciated more if she had known how seldom Nellie allowed anybody to touch any of her playthings.

(To be continued.)

### HAVE WE AN ALTAR?

BY A LAYMAN.

There has been lately in the columns of one of our Church papers a discussion as to the word altar, and consequently of the words priest and sacrifice, in the Prayer Book.

I have no desire to enter into the merits of the controversy, but it has brought to my mind two questions; first, whether discussions of this nature, so often opened, are sure to be closed; and second, whether the disputants, generally of the clergy, ever consider the effects on the minds of the laity of disputes on matters so intimately connected with their faith and devotions.

What remedy is there for a layman whose mind may be unsettled as to matters about which there should be assured conviction?

It seems to me we are driven as by force, not only Scripturally and historically, but also morally, to the idea of a Church, not an invisible Body, but to a visible organic Church, an *ecclesia docens*, a teaching Church, setting forth by authority the truth of which it is the 'pillar and ground,' and holding out the light set in her as in a candlestick. Believe me, my dear fellow laymen, we have in our branch of the Church Catholic, unhappily denominated 'Protestant Episcopal,' such a teaching body.

It seems to the writer that the voice of the Church in respect to the subject in question is most plain and explicit, with no room for doubt or questioning. The subject may be reduced to the simple enquiry, whether or not the Office of the Holy Communion in the Prayer Book is a sacrificial service, a service requiring a priest, a sacrifice, and an altar.

In respect to a priesthood, in a large sense the whole body is a 'royal priesthood,' as was the entire Israel; but beyond this, in the Apostolic Church as in the Old Testament Church, there is set over all an official priesthood. Turn to the office for the 'Ordering of Priests,' and mark its language, its terms; 'the Holy Office of the Priesthood,' in several places; its words used in the bestowal of this office by the bishop in 'the laying on of hands'—'Receive the Holy Spirit for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of God and of His Holy Sacraments.'

Consider next the office of the Holy Communion. At the beginning we find the direction to stand before the holy table, standing being the recognized priestly attitude from the beginning, and so regarded in an official declaration by the House of Bishops. Then the 'Consecration' with the significant ritual of 'the breaking of the bread,' 'the taking of the cup,' the laying on of the hand 'upon all the bread' and 'upon every vessel' with the command to 'do this in remembrance of Me.'

If these indications are not evidences of priestly authority, turn to the Oblation and mark its significant language: 'We thy humble servants do celebrate and make here before Thy Divine Maj-

esty, with these Thy *Holy Gifts* which we now offer unto Thee, the memorial Thy Son hath commanded us to make; and we earnestly desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving." What constitutes the sacrifice so offered in such reverent language? Evidently, the consecrated creatures of bread and wine, "by means of which we are made partakers of His most blessed Body and Blood," offered as a "memorial" before God. Yet objectors say the sacrifice is only that of "ourselves, our souls and bodies;" a most necessary and vital offering, certainly, but following and not affecting in any way the reality of the earlier offering.

There is little to be said about the altar, for of course if there be a priest and a thing to be offered, the place on which the offering is laid must be an altar. Much has been said, however, about the omission of the word "altar" in the office. This admits of the simple explanation that our reformers were content to present the thing itself, without the use of a word which excited opposition on account of Roman errors; and with the example of the Old Testament Church in the use of the words altar and table interchangeably, they regarded it as more discreet to employ only the word "table;" a deviation which, however well meant at the time, does not seem wise at this day when advantage has been taken of its exercise.

The Church which speaks to her children through the Communion Office, has spoken also through the Institution Office, and the repeated use in that office of such words as "altar," "sacerdotal functions," etc., witnesses her approval of sacrificial terms.

I have now completed the task laid down for myself, that of drawing the attention of my fellow laymen to the plain teaching of the Church in respect to a subject about which assured belief is necessary. Surely, it ought to be our fervent desire to find the true meaning of our most exalted office of devotion, in respect to both aspects in which it should be considered; that which may be said to regard ourselves in the reception of the "spiritual food of the most precious Body and Blood," and also that in respect to God, whereby in harmony with the Old Testament Church and with Catholic usage, we offer up the memorial before God, "show forth" our Lord's death, and in representative rite plead the merits of His One oblation and sacrifice on the cross.

God forbid that in any degree I should diminish, in the view of any one, the value and obligation of a personal surrender in union with the Eucharistic offering.

In conclusion I cannot do better than commend the devout words of a Kempis which follow his instructions on the Eucharist: "I offer unto Thee, O Lord, all my sins and offences which I have committed before Thee. I offer them upon Thy merciful altar that thou mayst consume them all with the fire of Thy love. I offer up also unto Thee all whatsoever is good in me, although it be very small and imperfect, that thou mayst amend and sanctify it. Perfect it more and more, O Lord and bring me, who am a slothful and unprofitable creature, to a good and blessed end."

O. W. T.

A PREACHER at Mount Desert prayed, "O Lord, now that our summer visitors have departed, wilt thou take their place in our hearts."

**BRIEF MENTION.**

A BAPTIST church at Minneapolis is getting plate glass so inserted in the front of the baptistery, as to permit vision of eight or ten inches of the water below its surface, thus allowing spectators to "witness the actual burial and resurrection in Baptism of those who follow Christ in this ordinance."

THE late Dr. Tyng had no sweet words for rum-selling. A Philadelphia paper often dubbed him "Dr. Sting."

HEATHEN idols have become articles of traffic by missionaries in India. A Methodist paper advertises an invoice at \$1.10 each. These idols, it remarks, are curious and instructive, and are intended to aid in awakening an interest in missionary affairs, especially in Sunday schools.

THERE is a good story told of Bishop Macrorie. He (Bishop) was sitting next a Yankee navy captain who said to him, "You have in your province two rival Bishops, C—— and another fellow, to which of them do you incline?" "I am the other fellow," said Bishop Macrorie.

BISHOP STANTON of North Queensland, while crossing a bridge, "in a sugar-truck along a rough train-line" was precipitated in a deep creek, but swam out unhurt.

BISHOP HANNINGTON of Equatorial Africa, refers in a letter to a forty-five-mile walk, and incidentally mentions starvation, desertion, treachery and a few other night-mares as hanging over his head, yet he feels in capital spirits and sure of success.

THE late Rev. Mark Pattison was a great lover of books; nothing annoyed him so much as to hear one of them fall, and the mere dusting of them gave him real pleasure.

A MINISTER of, New Britain, Conn., says that if the people of that town stop drinking and give him the money, he will pay all the city taxes for streets, sewers, water, police, gas and electricity, double the salaries of the school teachers, pay the school tax, build a large high school building, and one for the Young Men's Christian Association, pay the city's debt of \$330,000, and expect to make \$100,000 out of the speculation.

A GOOD Congregational deacon in Ohio, says that absent members are like mud on a wagon wheel; they add weight, but neither strength nor beauty.

DR. BARNARD'S Home for Destitute Boys and Girls in London, has rescued 6,829 boys and girls from the evils of street life.

THE Archbishop of Canterbury said in his late charge to the clergy, that every church in England should have an open door all day, and should be made to have the look of a home.

EVERY one should read one hour a day, and for seven years, there would be to their credit 2,555 profitable hours.

LAST week the Latin monogram on Longfellow's tomb, was incorrectly given, by the printer, in this column. It should be

L  
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B  
E  
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X  
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M

A WELL-TO-DO old gentleman, recently deceased, left \$1,000 to get his soul through purgatory. The priest of the family has announced that the amount

is insufficient for that purpose and threatens excommunication. It is a test case and the decision is awaited with eagerness and may guide others in making their wills.

MAJOR POWELL has discovered in New Mexico, near California Mountains, what he pronounces to be the oldest human habitations upon the American continent.

THE Bible is now printed in 287 languages.

IT is said that Longfellow and Fields were making a short pedestrian tour some years ago, when, to their surprise, an angry bull stood in the pathway, evidently determined to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

THE late Bishop of Manchester has left property of the value of \$400,000.

THE library of Princeton College possesses the largest collection of books on Baptism in the world. There are 2,000 bound volumes and 3,000 pamphlets.

PERE HYACINTHE, in a recent discourse, said the advancing forces of free thought, directed not against particular forms of worship, but against religion itself, would draw the churches together and lead them to yield mutual concessions according to the grand old rule: "In things essential, unity; in things doubtful, liberty; in all things, charity."

CANON LIDDON reports Dr. Dollinger to have said that the disestablishment of the Anglican Church, "would be a blow to Christianity, not only in England, but throughout Europe."

IN the earlier half of his episcopate, when in full enjoyment of his marvellous energy, Bishop Frazer added a man to the staff of each daily paper in Manchester. He was reported at the rate of about a column a day on the average.

IN the new edition of the "Life of George Eliot," the remark of a clergyman is quoted, who once endeavored to check the growth of what were considered that author's pernicious religious views: "That young lady must have had the devil at her elbow to suggest her doubts, for there was not a book that I recommended to her in support of Christian evidences that she had not read."

ONE of our State universities has a faculty of three—a father and two sons. It is said that some time ago, the sons bestowed an LL. D., on the old gentleman, who returned the compliment by making each of his sons Ph.D.

LENDERS and borrowers of books may take a hint from the practice of Mr. Thoms, the eminent antiquarian, whose death we lately recorded. "I remember once wishing to borrow a couple of volumes of Nichol's *Literary Anecdotes*," writes one of his many friends, "but Thoms would not hear of it. 'No, my dear —,' he said, 'you must take them all; then, when you return them, I shall have the work complete, and (smiling good-naturedly) if you forget to return them, you will have a complete set.'"

IT is said that the historian, Bancroft, is one of the only two Americans now living who ever met Goethe. The other is George H. Calvert, the scholar and poet, who is eighty-three years old; Mr. Bancroft is eighty-five.

**HINTS FOR HOUSEWIVES.**

To brighten and clean old alpaca, wash in coffee.

It is a good plan to wrap cans of fruit in newspapers and put them away in a dark, cool place. The wrapping in paper and keeping dark is said to prevent the bleaching of the fruit.

A USEFUL present for a wakeful invalid is a soft silken bag filled with pine cones or pine needles, the latter however needs replenishing occasionally. They can be embroidered with appropriate mottoes.

TO RELIEVE NEURALGIA.—Take two large tablespoonfuls of cologne and two teaspoonfuls of fine salt; mix them together in a small bottle. Every time you have an acute affection of a facial nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved.

CHRISTMAS FRUIT CAKE.—One pound each of flour, butter and sugar, three pounds each of raisins and currants, one pound of citron, nine eggs, one pint of brandy, half an ounce each of ground cloves, cinnamon, nutmeg and mace. Bake slowly or send it to your baker, who will bake it just right and only charge 25 cents for doing it.

AN old square washing stand, the top covered with millboard, and this and the bottom shelf with plush, a strip of plush bordered with fringe round, makes a music stand; and one of the old round-shaped washing stands holds a flower-pot well. This should be painted with some enamel colors. A piece of wood with a cigar box at one end having a place cut for the face of a shabby clock, the shelf and the box covered with plush or velvet, makes a presentable ornament at a small cost.

A FANCY foot-stool is a very pretty present, and if the donor has plenty of time a lovely ornamental stool or foot-rest can be made. Boys are selling plain wooden foot-stool frames about the streets for twenty cents each. Blacken the legs to look like ebony, or gild them then stuff the top with hair covered with coarse muslin, having it smooth and even, and it is ready for the outside covering. Elaborate embroidery and lace may adorn it or it may be covered with a rich color in plush and decorated with a ribbon bow or some effective lace applied upon it. A black satin cover may have a pretty little spray painted upon one corner, or gold lace may be arranged around the cushion, the bow being omitted and gold cord and small gilt balls in a cluster substituted for it.

RECIPE FOR CLEANING SILVER, ETC.—To one pint stale beer add one-third pint strongest ammonia; let stand for ten days, keep well corked. Put a little of the above in a saucer, in another dish some cream of tartar, say, one-half teaspoonful, then take the stiffest brush, dip in the solution, then in the cream of tartar, and apply to the article to be cleaned. Striking with the brush is better than brushing, as thereby you can get into the corners and crevices. Wash the article with soap and warm water after cleaning, and dry in sawdust. For Roman gold and frosted jewelry, also frosted silverware, it is especially recommended, and will make the article look like new goods. Keep the cream of tartar in a box or bottle well corked.

INSERTION.—Cast 18 stitches.

1st row. Slip 1 knit 1, over, narrow, knit 4, over, narrow, knit 5, over, narrow, knit 1.  
2d row. Slip 1, knit 1, over, narrow, knit 1, purl 9, knit 1, over, narrow, knit 1.  
3d row. Slip 1, knit 1, over, narrow, knit 1, narrow, over, knit 3, over, narrow, knit 3, over, narrow, knit 1.  
4th row. Slip 1, knit 1, over, narrow, knit 1, purl 9, knit 1, over, narrow, knit 1.  
5th row. Slip 1, knit 1, over, narrow, knit 2, over, narrow, knit 1, narrow, over, knit 4, over, narrow, knit 1.  
6th row. Slip 1, knit 1, over, narrow, knit 1, purl 9, knit 1, over, narrow, knit 1.  
7th row. Slip 1, knit 1, over, narrow, knit 3, over, slip 1, narrow and bind over the slipped 1, over, knit 5, over, narrow, knit 1.  
8th row. Slip 1, knit 1, over, narrow, knit 1, purl 9, knit 1, over, narrow, knit 1.

## The Living Church.

Chicago, Saturday, Dec. 19, 1885.

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

Letters on business of this journal should be addressed to the firm, THE LIVING CHURCH COMPANY, and not to either of the proprietors.

In the review of Perrin's Religion of Philosophy, published in our last issue, Seneca instead of Aurelius should have been named as the teacher of Nero.

OUR next issue will be the Christmas number, and will be in the hands of most of our readers on Christmas Day. It will give a great variety of matter suitable to the season. A nice present (for one dollar) would be a subscription to THE LIVING CHURCH, beginning with the Christmas number.

THE richest man in the world died last week, and the richest man now living will die before many years. The richest man will keep on dying as long as the world stands. It does not amount to much—being the richest man in the world, when you come to die. Riches will not buy off death, nor still the voice of detraction and envy. All the riches in the world will not buy a man a good conscience.

IT is not altogether a desirable thing to be the richest man in the world even while you live. Vanderbilt, with his two hundred millions, had a hard time of it. He was a slave all his life. He drudged in a shanty and he drudged in a palace. He was probably as happy steering his father's boat, as he ever was on his special train of palaces. He was loved then by some, he has been hated since by many. He enjoyed the plain fare of his mother's cheap boarding-house, no doubt, better than the exquisite dishes since served up to him on his flower-strewn tables.

AT the death of the richest man there has been no sigh or tear, outside of the marble walls that shelter those near of kin. Why should

there be? Yet why should there be so many stinging reproaches uttered? Why should William Vanderbilt be denounced so savagely for doing just what most "business men" do? He was not a stingy man, nor a mean man. He gave and spent money more liberally, in proportion to his fortune, than many men who are not reproached. How much are these journalists giving (some of whom are rich), who are heaping abuse upon the memory of the late head of the house of Vanderbilt?

AMONG the bequests to religious, educational, and charitable institutions, by the late Wm. H. Vanderbilt, (in all, about a million dollars) we note the following: To our Domestic Missions, \$100,000; to St. Luke's Hospital, N. Y., \$100,000; to the General Theological Seminary, \$50,000; to the Bible and Prayer Book Society, \$50,000; to our City Mission Society, \$100,000; to our Society for Seamen, \$50,000. The Vanderbilt University, Nashville, gets \$200,000. In proportion to the vast fortunes bequeathed to children these sums seem not very large, but if all our rich men would give one dollar of every two hundred there would be no lack of money for religious and charitable purposes.

AN exchange thinks it quite remarkable that the "Episcopal Church" should have a revival, and especially without waiting for "the sacred time of Lent." It ought to be generally known, that it has always been the custom of our pastors to make special efforts to revive the Lord's work during Advent as well as Lent. "Awake, thou that sleepest, and Christ shall give thee light!" is the refrain that sounds throughout the Church each year as the Advent season comes around. The extraordinary effort just made in New York does not prove the entire absence of effort elsewhere.

BISHOP McLAREN, in his diocesan paper, publishes the following letter, and says: "We understand that a very small amount has been sent from this city. Cannot our parishes be induced to take an offering?"

AUSTIN, Texas, Nov. 19, 1885.  
My Dear Bishop: I am sure you will pardon a word in behalf of our suffering people at Galveston. Chicago knows how to sympathize in such an affliction. If you can stir up some of your rich and favored people to contribute, it will be much appreciated by me, and gratefully remembered by many now homeless and helpless from the late fearful conflagration. Remittances may be made to Rev. S. M. Bird, rector of Trinity church, Galveston.

Ever yours faithfully,  
ALEX. GREGG.

Rt. Rev. Dr. McLaren.  
A letter from the Rev. S. M. Bird, rector of Trinity church, Galveston, to the editor of THE LIVING CHURCH, says: "It was an appalling day in our parish history. Fifty

families out of my parish alone were made homeless by the dreadful visitation. The need of contributions is still very urgent."

We learn that a message from Mr. Bird to the rector of one of our leading churches in Chicago secured response of \$37.00. A similar despatch to the Rev. Dr. Morgan, St. Thomas's church, New York, was followed by an offering amounting to \$1,262.91. Galveston sent to Chicago, after the great fire, \$4,655. We know of no more grateful or liberal people than the Chicago people, and we feel sure that could the situation be fairly understood a fair response would be made. Very soon after the recent fire, Galveston papers reported that the city did not need any help. Our people have had this impression, very generally, but it is not well founded. There is great destitution among the poor.

### DR. ELISHA MULFORD.

The sudden and greatly lamented death of Dr. Elisha Mulford removes one who had quite rapidly become a leader of religious thought and whom the Church was glad to count among her strongest men. He stood essentially among Broad Churchmen, but like the great English leader, Frederick Denison Maurice, whom he greatly revered, he never liked a class name, and was more as a thinker and teacher than any name would cover. He would never stand by any parties in the Church. His conception of Christianity was greatly broadened on the social side by his study of it through the family and the nation; and what characterized him as a Churchman was the universality of his conceptions of Christian truth. His "Republic of God" is the book by which he will be judged as a teacher of religion, and its distinguishing quality is not its partisan character, but its wonderful grasp of elemental, fundamental, and controlling principles. Whoever studies that book should study it by the light of the Nicene Creed, which is placed at the end of it, as if intended to be its sequel. Churchmen may differ from him in many things; this they do and must do; but his clear insight into spiritual things, his grasp of religious problems, his power to see spiritual order and to make it manifest to others, placed him without a peer among the men with whom he was associated in the work of life. The Boston Transcript closes an editorial with these words: "The noble sweetness of his character, the gentle gravity and dignity of his mind, the clear, poetic and prophetic vision of his chastened intelligence, made him such a master of the best teaching and the finest discipline as our times of unrest and change peculiarly required. Conscience, and

the consciousness of God, were the pillars of faith to him, resting below in nature, and rising to communion with highest heaven. It was but in the course of nature for such a man to be tenderly beloved, and to have in his home and private life everything to live for, and to awaken the deepest sympathy with those to whom his death is a supreme loss.

### SOME RESULTS OF THE ADVENT MISSION.

The Advent Mission recently held in New York City was not entered upon without some misgivings and much preparation. Some of the clergy doubted the expediency of it, while more, perhaps, neither favored nor opposed it. Certain others, however, including the Assistant-Bishop, were determined to make the venture and take the responsibility. Beyond question the good results have more than justified their expectations. Not only have the services been well attended, but everything connected with them has been of a kind to deepen the spiritual life and bring to bear the great truths of the Gospel with unusual earnestness and power. While there seems to have been little to offend, there was very much to approve of and rejoice in, and this at the hands of all classes making up the congregations. Of course, time alone can determine how far the good results of the Mission will abide, but certain of these results are so manifest for the time being, that they may be set down with a fair degree of certainty.

First, the Mission seems to have done a good work in the freshening up of methods and making them to have variety and adaptation. Certain special ends were to be reached, if possible, and in all cases, it is believed, the missionaries had liberty to make use of such methods as seemed to bear most directly on the work in hand. Frequent, and in some cases, daily celebration of the Holy Communion; shortened services, with abundant use of congregational singing and at times of extemporaneous prayer; earnest and faithful preaching on subjects which most directly concerned personal religion; after-meetings or invitations to meet the missionaries or other clergy by way of personal conversation; special addresses to all classes of people, to men only, women only, children, etc., these were some of the methods used to give the services variety and interest. In one instance, the Assistant-Bishop being present, the missionary chanted the *Veni Creator* previous to the celebration of the Holy Communion, omitting the parts preceding the Prayer of Consecration. At the highly successful children's Mission held in St. Mark's chapel, there was an abundant singing of hymns, whether before the addresses or in the midst of them,



by way of diversion and variety. Indeed so large liberty was employed by all classes of Churchmen, and that by men who could not once be suspected of doing things contrary to the law of the Church, that never again can it be said that the Church is nothing if not stiff, formal and mechanical in its way of doing things.

Second, the Mission seems to have done good work in stirring up rectors and congregations to renewed earnestness and zeal, deepening their spiritual life and setting them forward in all that concerns right living. Towards the close of the Mission held in St. Luke's church, Brooklyn, the rector stated in public that of all the persons who had received good from the Mission, none had been more benefitted than himself. This would doubtless be said by many, and probably by most, of the rectors in New York, in whose churches Missions have been carried on. Others, again, who attended partly as lookers-on, found themselves entering into full sympathy with the work and receiving along with others their full measure of benefit. As for the congregations, the benefits have been undoubted in stirring up their gifts, quickening their zeal, leading them to renewed consecration, and as never before, perhaps, making religion seem to them a thing that calls for earnestness. This is believed to have been better on the whole than to have made special efforts to reach the non-church-going masses.

That the Mission has accomplished little in this direction is freely acknowledged. Indeed, the small attendance of working-men at Clarendon Hall at the opening service connected with St. Mark's Mission, made it plain enough that this was not the way to begin. The churches were not prepared to move on others till they were first moved themselves. They must needs replenish their own lamps before they were prepared to enlighten others. And it is believed that the effect of the Mission will be to work outward in many ways among the outlying populations. What could St. George's church have accomplished, for instance, by first holding a Mission down in the slums? Why, not till the second Sunday, did so powerful a preacher as Mr. Aitken fairly get hold of the people. It took time to make the more influential sort believe in the Mission. But when they saw it taking a gradual, and at length powerful, hold, they could not fail to be won over and to believe in the Mission as much for what it could do for the masses as for themselves. It is safe to say that the rector and congregation of Trinity church have a different idea of Missions and of the use to be

made of them in reaching the masses from what they had at first. Indeed, the rector is understood to have considered the opening of the church for the mid-day services, a thing of doubtful expediency. But when he saw the church thronged with business men, day after day, and that to hear preaching of a most earnest and searching kind, how could he doubt that the work was of God, or find it in him not to have the church opened for another week!

Third, the Mission could not fail to make Christians of whatever name think most kindly of the Church, even as they united in these services. As a rule, they found that nothing was said or done that could offend them more than Church people; that no other Gospel was preached than that which all in common ought, and for the most part, loved to hear; and that the ends aimed at were in every way to be desired. Nothing ever occurred in New York City, probably, which did so much to disarm prejudice and win upon the Christian community at large. This surely is a great gain and a thing for which to be devoutly thankful. Putting these results together and taking into account the general good sense which characterized the methods of the missionaries, their freedom from sensationalism and extravagance, their novel and yet legitimate ways of doing things, their undoubted earnestness and devotion, as well as abundant labors, it is believed that the gains were far greater than the losses (if indeed, there were any losses at all worth noting), and that the Advent Mission of 1885 will long be remembered, both for what it was in itself, and what it did to inaugurate a kind of work which is likely to be made use of by the Church, so often as occasion may require.

#### OUR NEW YORK LETTER.

##### THE ADVENT MISSION.

The impression made by the Advent Mission has perceptibly increased, and the success of the movement is generally recognized. The best results must be in after effect, of course, but many questions have already been settled by the demonstration of actual fact, and the belief is commonly expressed that Missions, as an institution, have come to stay. No one desires or contemplates frequent repetition. But there is likelihood that the influence of the New York Mission upon the Church, will not be greatly dissimilar from that of the great London Mission of 1869 upon the Mother Church. The main problem has been, how to accomplish the good pertaining to "revivals," without the evil; and the Churchly "Mission" seems to be something very like a solution—it being always understood, however, that the secret of safety lies in discouraging excitement and in bringing to bear the definite system of the faith and sacraments of the Church. Mr. Galwey, formerly editor of the [Roman] *Catholic World*, ends an article on Ro-

manist Missions, in the last number of *The Independent* with these words: "There are some [Roman] Catholics who profess to have slight confidence in the permanency of the good effects brought about by the excitement of a Mission. On the other hand, human nature must be taken as it is. The generality of mankind have emotions, like excitement, and grow cold and indifferent under a long continuance of set methods, just as one, in course of time, learns to sleep alongside of a railroad station, in spite of the unearthly screams of the locomotive." The Rev. Mr. Rainsford, of St. George's, is an old boating man of the University of Cambridge, and in speaking last week of the relation of the Mission to ordinary parish routine, he used a simile, which I confess—being an old boating man myself—had to my ears a keen point. "It can never take the place of steady work," he said, "any more than a spurt alone can win a race, but there are times when a man needs to spurt if he is going to win."

One noteworthy thing about this Mission is the amount of attention it has attracted among the denominations, and on the part of the general public. No recent religious event in New York has made so profound an impression. Of course many take the ground, that at last we have adopted the "revival system." One misguided enthusiast has sent around a circular expressive of gratification that the Church is to be aroused on the subject of "conversion." But the general tenor of feeling is one which intelligently recognizes the fundamental difference between a Mission and a revival, and is outspoken in respectful admiration for the Churchly attitude. The fact is, that especially here in the metropolis where she holds a position of commanding strength, the Church is coming to be more and more a leader of thought, and exercises a potent influence over earnest men in the religious bodies around her. It is perfectly evident, that among other things, the Mission will increase this hold which the Church already has over the community.

Some of the churches brought their Missions to a close Monday night, with a thanksgiving service. Among these were Calvary, Heavenly Rest, and St. John the Evangelist. In others the work has been continued this week. The attendance inclines to increase toward the end. The effort to have services for "working men only" cannot be said to have succeeded. Persons of this class have attended all the services, but did not come out satisfactorily when exercises were designated especially for them. The services for men, for women, and for children only, have been very successful. The children's service at the church of the Holy Communion, Sunday afternoon, was conducted by the Rev. Dr. Frederick Courtney, every part of the church being crowded with little ones, and at the church of the Holy Trinity, Harlem, Miss Sybil Carter has been holding a daily service for them. Most of the parishes have had services of this kind. At St. Mark's chapel they have been very noteworthy—the conductor being the aged Dr. Richard Newton of Philadelphia—a children's preacher, of world-wide fame, whose printed sermons have been translated into many languages, and published in every country of Europe. Hundreds of little ones have flocked to hear him, literally packing the chapel, which is in a poor tenement-house district. His method is largely one of illustration and he stops to in-

terpose at times during his sermon, the singing of a verse or two of some familiar hymn; and when he wishes especially to impress a truth, causes the children to repeat it after him.

The Rev. Canon Du Vernet of Montreal, has conducted the Mission services at Holy Trinity, Harlem, Dr. McKim's parish, and the attendance has crowded the church. He preached Sunday morning on "Repentance and Faith and the Relation of One to the Other," and afterwards 320 persons partook of the Communion. A short service for men only was held in the afternoon, the topic being "Keep Thyself Pure," and a Mission service in the evening. Even at the early 8 o'clock Morning Prayer there was a considerable congregation. The colored people have had a Mission of their own at St. Philip's. At Calvary Bishop Tuttle's earnest pleading, and Bishop Elliot's more quiet presentation of truth, have attracted great numbers. It was the only Mission conducted by bishops. I met Bishop Tuttle during the week, on the way to a service, with a heavy felt hat on his head, giving a decided flavor of the frontiers. He is always a great favorite here, and his manly carriage and ringing voice are familiar to all good Churchmen. But it is something new to see him directly exercising his ministry here instead of making as usual an appeal for his jurisdiction. Bishop Elliot was previous to his episcopate, assistant-minister of the church of the Incarnation, Madison Ave. Over the door of Calvary, a simple white placard has borne notice of the Advent Mission. The vestibule has had tables on which were placed short tracts on the subjects involved. The church has been constantly open, and many have gone there for private prayer between services. The services have been of the usual character, with special exercises for men, women, parents, children, employers, employeés, and communicants. At Holy Trinity, Forty-second Street, the Rev. Mr. Warren has had a box placed near the door in which requests for prayer could be dropped. I confess that to me it was a very solemn feature of the services, when he publicly read a list of such requests, of course withholding names. The method adopted was to introduce the list at the end of shortened Morning Prayer. After each request the people said "Amen," and when he had completed them he offered a collect. The effect was much like that of a very solemn litany. The subject of his addresses this week, is the Lord's Life as our example. At the morning weekday services, the attendance is necessarily smaller than at others, and more largely composed of ladies. It is noticeable that the dress of the ladies in this and other wealthy churches, partakes of the quiet character usual in Lent.

I went to the Monday morning service at the church of the Heavenly Rest, and heard Dr. Pigou. The Advent Mission had had its preliminary general service in this church, when Assistant-Bishop Potter welcomed the missionaries, Bishops Bedell, Tuttle and Elliot being present. The Mission ended so far as the parish was concerned on Monday evening, and the service I attended was the last celebration of the Eucharist—an especially solemn occasion. I entered late, and found Dr. Pigou in his cassock in the pulpit delivering an address on Prayer. He speaks with very noticeable quiet of manner, but with great simplicity and impressiveness, at times however, dropping his voice so low as to be indistinct. His face is singularly expressive and much lined with thought;

presenting the appearance of a man of more than his age. His height and his unaffected dignity of bearing, add to the impression he makes. If there be one leading characteristic it is that of profound earnestness. One can easily understand how a man like this could sway the titled West End of London. It would give no just idea of his address on the present occasion, were I to attempt a condensation of it. The secret of power was in its simple directness and in the earnestness of its delivery. At its close he retired to the sacristy, and put on a short surplice and stole, and his hood of a Doctor of Divinity of the University of Dublin. Let me say in passing, that all the English missionaries have worn short surplices over their cassocks, and the customary hoods of their degrees, the hood-wearing custom being one also coming in among our own clergy, as why should it not, being universal elsewhere in the Anglican Church? The Communion was celebrated by Dr. Pigou, with four clergy assisting, all facing Eastward throughout. Nearly all present received. Just before the benediction the missionary came down into the body of the church, and himself played a cabinet organ and led a hymn, the people singing on their knees. "Bible Readings" have been held in this church daily at 11 A. M., during the Mission, and requests for prayer were publicly read, sometimes numbering as many as fifty.

At the new church of the Holy Spirit a Mission of a week has been conducted by the Rev. S. W. Young, M. A., of England, the Rev. Messrs. Rainsford and Morgan also officiating, and Mrs. F. Bottome holding religious gatherings of ladies. The missionary at the church of the Redeemer has been Father Grafton, who needs no introduction to the readers of THE LIVING CHURCH. His former experience in connection with the Mission labors of the Order of St. John the Evangelist, have fitted him for work of this character in a special sense. The church has at times been so filled, that great numbers went away unable to gain entrance. A special feature has been the presentation of the great doctrines of the Church. At the church of the Holy Apostles, the Canadian missionary, the Rev. Mr. Thompson, continues services this week. The Mission of the church of St. Mary the Virgin has been of a remarkable kind. Father Betts, of St. Louis, and Father Larrabee, of Chicago, have made a powerful impression, and services have been held almost continuously. The hearers have frequently been moved to tears. In fact this is not the only church in which manifestations of similar feeling have occurred. In at least one other, strong men have been heard to sob in the still intervals of silent prayer. Father Betts has at times broken short off in the middle of a sermon, to allow the singing of a Mission hymn—with touching effect—and then resumed his solemn words. At "Instructions" after the sermon he has addressed the people, while walking up and down the aisle among them—having removed his surplice.

The service at night is commonly styled, especially, the "Mission Service," and is usually followed by an "after-meeting." Let me give a brief account of one at St. George's, as conducted by the Rev. Mr. Aitken: A short service was followed by an earnest address on the subject of the value of the soul and the need of giving it to God. Then followed silent prayer and a meditation on the sermon, and then a hymn, after which most of the congregation retired.

All persons who felt anxious for their souls' good were asked to remain in their seats and hear a brief instruction on the way to live a right life—and large numbers did so. Mr. Aitken came down into the body of the church, in his cassock, and gave a very practical talk of fifteen minutes' length, and then, after another hymn, asked any who desired private advice to linger still, others retiring. Between eighty and a hundred stayed, and Mr. Aitken and the lay-helpers went into the pews among them—scattered as they were all over the church. It was a very solemn sight. Part of the larger congregation, as it went out, had found its way to the chapel, where an after-meeting for communicants was held by the Rev. Mr. Stephens.

The noon-day service and sermon at old Trinity, by the Rev. Mr. Aitken, designed especially for business men, has continued to attract more public attention than any other feature of the Mission. The gathering has been remarkable, drawing men of all classes, from wealthy bank presidents to broken-down men in rags, and crowding the great church to its utmost standing-room—even the steps of the chancel being occupied. The sermons are models of direct, plain talk on religion, and strike home unflinchingly. One aged broker of great wealth remarked the other day, that he had seen men in tears there, whom he would never have credited with having a heart. The service has now been held daily, at the busiest hour of the day, for two weeks, and the interest is growing instead of diminishing. Yesterday Mr. Aitken announced that he had been requested to continue another week, though that had not been originally intended. He said he would go on upon two conditions: if he could get the permission of the parish, and if the business men wanted him to. The entire audience arose as one man in token of their wish that he should continue. This service rivals, in the numbers it has attracted and the stir it has created, the now famous series of services which Mr. Aitken held for men in the Bank of England district, during the last London Mission. The Mission in several of the parish churches will end this week, but a few will continue into next.

The death of Mr. William H. Vanderbilt has made itself felt, of course, in a peculiar sense here. The secular press will have acquainted your readers with all facts involved, long before this letter sees print. But I wish to say, that Mr. Vanderbilt was an earnest Churchman for the greater part of his life, and a regular attendant and communicant at St. Bartholomew's church, of which he was for twenty years a vestryman. His son, Cornelius Vanderbilt, has been long an active member of the Board of Managers of the Board of Missions.

The Rev. Hugh Reginald Haweis, of St. James's, Marylebone, London, is here, and preaches to-morrow at the church of the Holy Spirit, Madison Ave. He has written much on musical topics and will lecture before he leaves, on Wagner's music.

New York, December 12th, 1885.

PERSONAL MENTION.

The Rev. John A. Emery has resigned the charge of the Santa Ana Valley Mission, and accepted that of St. Andrew's church, Oakland, Cal.  
Mr. and Mrs. Arthur P. Seymour have sailed for England on a short visit. Address Empire Club, Grafton St., London, W.  
The Rev. O. Valentine has accepted the chaplaincy of St. Gabriel's School and entered upon its duties.  
The Rev. Lewis T. Watson has assumed charge of St. John's church, Kingston, N. Y. Address accordingly.

The Rev. John Gordon has accepted charge of the parishes Hammond, Amite City and Arcola, on the line of the Illinois Central Railroad. His post office address will be Amite City, La.

The address of the General Missionary, the Rev. E. W. Hunter, is 478 Constance street, New Orleans, La., and not Amite City, La. Address him as above or in care P. O. Drawer 1042.

The Rev. E. W. Colloque has returned from Europe, and accepted and entered upon the rectorship of St. Paul's church, Fremont, Ohio.

The Rev. Wm. C. M. Cracken has resigned Trinity parish, Yazoo City, Miss., and is open to an engagement elsewhere. Address for the present unchanged.

By a change in the nomenclature of streets, the address of the Rev. Edwin Coan has become 57 Driggs St., Brooklyn, N. Y.

TO CORRESPONDENTS.

ENQUIRER.—The address of the Bishop of Nebraska is as follows: The Rt. Rev. George Worthington, S. T. D. etc., Omaha, Neb.

DECLINED.—"Anti-Revivalist;" "The Fate of the ultra Protestants."

APPEALS.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D. D., Acting President of Nashotah House, Nashotah, Wis.

ACKNOWLEDGEMENTS.

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THE LIVING CHURCH Company acknowledges gratefully the receipt of the following sums toward the endowment of a LIVING CHURCH Bed in St. Luke's Hospital:

Previously acknowledged.....	\$613.26
Mrs. S. J. Bower.....	50
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Mrs. M. A. Fuller.....	24
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From some little girls in Lagrange, Ill., through Hattie Blakeslee.....	1.00
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Mrs. John Law.....	16
Wm. Wells.....	25
Total.....	\$646.01

"SOUTHERN PRESBYTER" gratefully acknowledging, corrects his error of \$2 from Mrs. M. T. Burnt Hills, N. Y., for \$1. His immediate need has since been relieved by \$20 from his diocesan, and hoping that others may be able to share through you, with "a priest of God," in his adjudged and disabling infirmity.

OBITUARY.

DUKES.—Entered into life, December 4, 1885, at New York City, Rowland James, eldest son of Henry Clifton and Jane Walter Dukes, formerly of Shrewsbury, England.  
"Post vitam brevem et turbulenta requiescat in pace."

BUNN.—Entered into rest at Richmond Hill, L. I. on the morning of December 10, Willis Wheeler, son of the Rev. Albert C. and Elizabeth D. Bunn, in the fourteenth year of his age. The services at his funeral were held at the church of the Atonement, Brooklyn, December 11. The interment was in the family plot at Morris, N. Y.

"Neither shall there be any more pain: for the former things are passed away."

COMSTOCK.—Entered into rest at her home, near Racine, Wis., November 26, Mrs. Angenette C. Comstock, beloved wife of Sylvester Comstock, in the 79th year of her age.

EARLE.—Entered into life, on November 28th, 1885, Larannah, beloved wife of the Rev. W. R. Earle, in the 6th year of her age. "For so He giveth his beloved sleep."

MISCELLANEOUS.

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

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THE LIVING CHURCH ANNUAL, as the public have been advised, has now become a Quarterly Magazine, as its full name indicates. The Advent number will be issued November 16th, and will contain the same amount of valuable matter as in the past. The most important addition is a

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This feature will be continued year after year, till a complete Glossary of the Church's nomenclature has been given. The present installment comprises upwards of

One Hundred Definitions

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Has been carefully revised, and at greater expense, to secure accuracy, than has ever been incurred by any similar publication. However, knowing how utterly impossible it is to give a list once each year that can be correct for any length of time the publishers have begun the issue of the Clergy List Quarterly.

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### KNOCKING, KNOCKING, WHO IS THERE?

BY HARRIET BEECHER STOWE.

Beloved, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.—Rev. iii:20.

Knocking, knocking, who is there?  
Waiting, waiting, oh, how fair!  
'Tis a Pilgrim, strange and kingly,  
Never such was seen before.  
Ah! my soul, for such a wonder,  
Wilt thou not unbar the door?

Knocking, knocking, still He's there,  
Waiting, waiting, wondrous fair;  
But the door is hard to open,  
For the weeds and ivy-vine  
With its dark and clinging tendrils,  
Ever round the hinges twine.

Knocking, knocking—What, still there?  
Waiting, waiting, grand and fair;  
Yes, the pierced hand still knocketh,  
And beneath the crowned hair  
Beam the patient eyes so tender  
Of thy Saviour waiting there.

#### TRANSLATION

of the above (in the same metre).  
BY THE REV. A. W. LITTLE.

Pulsans, pulsans; ibi quis?  
Manens, quam spectabilis!  
Est Viator ac regalis,  
Talis nunquam antehac.

Anima, pro tanto miro  
Ostium apertum fac.

Pulsans, pulsans—ibi usque!  
Manens, mirus perbellusque;  
Ast non patet foris, namque  
Herbae atque helices,  
Cum claviculis intortis,  
Amplectunter cardines.

Etiannunc eu! pulsantem,  
Grandem speciosum stantem.  
Ah! transfixa pulsat manus;  
Sub corona spinea  
Placida, benigna, fulgent  
SALVATORIS lumina.

Portland, Me., 1st Sunday in Advent.

[Concerning these verses, Mrs. Stowe writes: "They were suggested by Hunt's picture of the 'Light of the World,' and in 1867 published by Ticknor and Fields, in a small volume entitled 'Religious Poems.'"]

Mrs. Stowe also adds that, although she is not a judge of Ecclesiastical Latin, her husband, Professor Stowe, is, and that he considers the Latin version "a gem of its kind."—ED. L. C.]

### BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

**BO-PEEP.** A Treasury For The Little Ones. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Price \$1.00.

With its large letter-press, pretty binding, and hundreds of pictures, this gift-book will indeed be a treasury for the little ones just learning to read.

**HESTER TRACY.** A Schoolroom Story. By A. Weber, Author of "The Old House in the Square," etc. Illustrated. New York; Thos. Whittaker. Pp. 267. Price \$1.25.

A story that glows with natural, right life. Its motive, to inculcate the value of backbone and the sure happiness that comes from helping others to stand straight. We could hardly desire a better book or livelier story for our older boys and girls.

**LITTLE FOLKS.** A Magazine for the Young. New and enlarged series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.25.

A nicely illustrated child's book in the style that has made Cassell & Co. so popular. The English Little Folks is the great favorite with the seven-year-olds, and this volume for 1885 is the book to select for the Christmas stocking of the child who is just learning to read a little.

**CHILDREN'S STORIES IN AMERICAN HISTORY.** By Henrietta Christian Wright. New York: Charles Scribner's Sons; Chicago: Jansen, McClurg & Co. 1885. Pp. 356. Price, \$1.50.

There is no more delightful reading for the young than these romances of history. They are told in simple language, with just enough of fancy to set off the facts. Children that read such books will acquire a taste for more difficult historical reading.

**COMMON SENSE IN THE NURSERY.** By Marion Harland. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 275. Price, \$1.00.

Many mothers have blessed Marion Harland. It is a wonder how any of us ever grew up without her! The papers

given in this volume just appeared in *Babyhood*, a monthly magazine that should be in every nursery. They comprise admirable advice upon nearly everything relating to the health and happiness of the darlings of the household. If babies could know what is good for them they would have a copy given to every mother for a Christmas present.

**SUNNY SPAIN.** Its People and Places, with Glimpses of its History. By Olive Patch. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1884. Price \$1.50.

There is no excuse for the coming generation being ignorant of history; that is, if the young people will only read what is provided for them. How can they help it, when they have such attractive books as this—beautifully printed and illustrated—and the story—for it reads like a story more than like prosy history—told in so interesting a way?

**THE MAGAZINE OF ART.** Vol. VIII. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Price \$6.00.

The twelve monthly issues of this art magazine make a magnificent volume, attractive alike in appearance and in contents. Engravings, paper, letter-press and binding are superb. The high standard of artistic excellence maintained in its illustrations is a fair indication of the superior quality of everything about the work, both literary and mechanical.

**STRANGE STORIES FROM HISTORY FOR YOUNG PEOPLE.** By George Cary Eggleston. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.00.

Most of the stories of this volume were originally written for *Harper's Young People*, and were a popular feature of that periodical. The sketches and scenes, while strictly historical as to fact, are out of the usual course of historical reading, and are portrayed in simple and graphic style. They are drawn from almost every period, and illustrate some of the noblest traits of character. The value of such reading for the young need not be suggested.

**GOD'S EVERLASTING YEA; Divine Provision for Human Need.** By the Rev. W. H. M. H. Aitken, M. A. Author of "Around the Cross," etc. Imported by Thomas Whittaker, New York. Price \$1.00.

This book of fifteen sermons by the great Mission preacher who has now come from the mother Church to our own shores for special Advent work, is inscribed to the Queen of Sweden and Norway, in recognition of her majesty's deep and earnest interest in evangelizing work in her own kingdoms and elsewhere. Every sermon throbs with burning well-directed zeal, and bears evidence also of chaste scholarship in their author.

**SAINTS OF THE PRAYER BOOK.** Outlines of the Saints in the Calendar. By C. A. Jones. With a Preface. By R. F. Littledale. LL. D., D. C. L., With Outline Illustrations. New York: James Pott & Co. Pp. 165.

A useful little book for the children of the Church, and one from which many adult Church-folk may obtain much information concerning the saints and martyrs which the Church commemorated in her calendar. Both the red letter and black letter days are noted, and each saint has a brief historical sketch to which is often added legends of the early Church. The little book is a good specimen of English book making.

**PEPPER AND SALT, or Seasoning for Young Folks.** Prepared by Howard Pyle. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1886. Price \$2.00.

This is both quaint and charming. The stories and ballads have an "early English" flavor and the illustrations are also early English. It will be a popular Christmas book for the young people, and one that their elders will enjoy as well. Mr. Pyle's versatile genius shows itself in the variety of subjects treated; wit and wisdom is plentifully sprinkled through the book. The cover is as unique as the rest of the book, grey linen illuminated with black and vermilion in thirteenth century designs.

**DANCING; and its Relation to Education and Social Life.** By Allen Dodworth. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 273. Price \$1.50.

This book contains much that is of value to the dancing teacher and pupil, and will be appreciated by lovers of dancing. The author has had many years of experience in teaching and has at last found a method which we consider very good. The book gives a description of all dances.

**HEROES OF ANCIENT GREECE.** A Story of the Days of Socrates the Athenian. By Ellen Palmer. Author of "The Standard-Bearer," etc. New York: Thos. Whittaker. Pp. 280. Price \$1.25.

The author gives us many a graphic picture of civil and domestic life in the classic days of Greece, and in the entire weaving of her story, which is one of considerable interest, displays not only a good knowledge of Grecian history, but also the faculty of using a sound and vivid imagination concerning persons and incidents in the time of Socrates, in order to throw light upon the condition and expectations of the Church in those days. The book has several well-drawn page illustrations.

**BIRD-WAYS.** By Oliver Thorne Miller. Boston and New York: Houghton, Mifflin & Co. 1885. Pp. 227. Price \$1.25.

To those who love birds (and who does not) these charming studies from nature will be a real delight. The gentle author makes us acquainted with all their winning ways and funny freaks, describing them in their work and in their play, at home and on the wing, feeding and flirting and gossiping. She gives us pretty pictures of the robin, thrush, cat-bird, black-bird, oriole, sparrow, and many other native birds, and no one can read her simple stories of bird-life without sharing in her sympathy and enthusiasm.

**THE SERMON ON THE MOUNT.** Illustrated. Boston: Roberts Brothers; Chicago: Jansen, McClurg & Co. Price \$7.50.

This volume, with its eloquent introduction, its wealth of artistic illustration, and its lavish beauty of the publisher's art, is a fitting casket for the most precious jewel that ever has been set in words. The design and execution of the whole work are exquisite. It will be not only a rich but also an appropriate gift for Christmas time; the wondrous words which Christ spake may well be called to mind when we listen to the wondrous story of His birth.

**SIMPLE LESSONS FOR HOME USE.** 4 vols. I. pp. 119; II. 96; III. 120; IV. 87. Paper, wired. New York: Thos. Whittaker. Price 15 cents each.

Mr. Whittaker has issued this late very popular English work in four cheap parts—type and paper excellent. Hardly anything could have been devised of more sensible utility for home teaching in leisure hours than this plain instruction in the science of common things:—

1. Our Bodily Life; How and Why we Breathe; Food; Drink. 2. Cookery; Plain Needlework; Clothing. 3. Air and Ventilation; Sicknesses that Spread; The Weather; Astronomy. 4. Birds; Flowers; Money. Some of the writers are: Mrs. Fenwick Miller, G. Phillips Beven, F. G. S., Robert James Mann, M.D., Joseph J. Pape, M.R.C.S., Richard A. Proctor, the Rev. F. O. Morris.

**THE PROPHET OF THE GREAT SMOKY MOUNTAINS** By Charles Egbert Craddock. Boston and New York: Houghton, Mifflin & Co. 1885. Pp. 308. Price \$1.25.

Those who followed this story from month to month in *The Atlantic* will return to it with renewed pleasure in its book form, and with keener appreciation of its remarkable merit. It is novel, full of subtle harmonies. There are no marked social distinctions, the characters are all drawn from a compass of a few miles of mountain country. It is the deep knowledge of the interior life of these people which makes the story remarkable; barely sketched as some of the characters are, they seem endowed with life. The Prophet of the Mountains is scarcely more than suggested, yet his presence is felt like a great power through the entire story. The reader will doubt if his self-sacrifice at the close was of the highest and noblest type. The heroine, Dorinda, is a more detailed character, noble in her free, brave womanhood, showing the woman heart capable of the same caprice, devotion and truth among the rude mountaineers as with more favored environment. Miss Murfree excels in description, a gift to be carefully used. The book gives promise of riches to come.

**THE LAND AND THE BOOK; or Biblical Illustrations** Drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land, Lebanon, Damascus and beyond Jordan. By William M. Thomson, D.D. 147 Illustrations and Maps. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 711. Price \$6.00.

This third and last volume of the valuable series upon the Holy Land and parts adjacent, relates to Lebanon, Damascus, and regions "beyond Jordan

eastward." It is a region sacred by association with the chosen people and by frequent mention in Holy Scripture. It is seldom visited by the traveller, and hence the charm of novelty in the author's work. The descriptions, aided by many fine engravings from photographs, are excellent, giving full particulars of personal experience, biblical associations, varied scenery, and of the homes and habits of the people. The volume is large, handsomely bound, and furnished with an index of texts and another of names and subjects. Like other volumes of the series, it will doubtless take high rank among books illustrating biblical literature.

**RECENT AMERICAN ETCHINGS.** Original Plates by J. S. King, W. H. Shelton, Henry Farrer, Hamilton Hamilton, J. C. Nicoll, Charles Volkmar, Katharine Levin, J. A. S. Monks, Kruseman Van Elten, J. J. Calahan. Text by J. R. W. Hitchcock. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1885. Price \$10.00.

One of the noblest specimens of artists' and publishers' work of this season, or of any season. The ten fine artists' proof impressions, representing the best phases of American etching, are elegantly bound with descriptive letter-press on superb paper. The editor's introduction is a valuable contribution to the history of American etching. We do not share in Mr. Hitchcock's apprehension that the pendulum is "swinging back" to a mechanical imitation of photography and engraving. If it be so in a majority of American etching, he has taken good care to exclude work that exhibits this tendency from his magnificent collection. There is no lack of freedom and force in the examples which he has given us. There is, it is true, an exquisite fineness of detail and texture, especially in the first and last of the series. But why should this be regarded with suspicion? As etching was employed by the great painters to seize upon and interpret the spirit of a scene, while finish and detail were reserved for the delineation of the brush, there was no stimulus to fineness of work. If our etchers, striving for the highest and best that can be produced by the needle, can succeed in giving to the human countenance the soft texture of the photograph, with much more force, why should they be afraid to do it? May we not in etching, as in wood-engraving and in landscape-painting, better the instruction of our masters?

*The Contemporary, Nineteenth Century, and Fortnightly Reviews* for November are at hand. Our readers will find interest in the articles: "Some Habits of Ants, Bees, and Wasps" by Sir John Lubbock, "Catholicism and Reason," a reply to Principal Fairbairn, by Dr. Barry, a Roman Catholic writer, and "The Established Church in the Village" in the *Contemporary*; Gladstone's article on "Dawn of Creation and Worship," a reply to Dr. Reville, "Disestablishment in Wales," "Restoration of Westminster Hall," and "Some Experiences of Work in an East-end district," by Countess Cowper, in *The Nineteenth Century*; "Human Personality," by Fred Myers, "Helping the Fallen," by Mrs. Jeune, "A Faust of the First Century," by H. S. Edwards, and "Health and Taste in English Homes" in *The Fortnightly*. These are published in this country by the Leonard Scott Publishing Co., 1104 Walnut Street, Philadelphia, Pa.

"A CHRISTMAS HARMONY" is a selection of four poems representative of the various phases of the season, within a cover hand-painted in water-colors. Unique in conception and dainty in execution it forms an appropriate Christmas souvenir. [Chicago: Beard and Kimball. Price \$1.]

AMONG the pretty tied books issued by Messrs. Anson D. F. Randolph & Co. this season, are: "A Lesson of Faith," price 50 cents; "The Master so Fair;" "My Ships;" "How, When, Where, Why;" each 25 cents. Chicago: Jansen, McClurg & Co.

**BRENTANO BROS.**, 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

The December number of *Outing* is one of the best illustrated that has appeared, and with a well selected table of contents makes a delightful holiday issue.

**GERALD PIERCE & Co.**, 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

## THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XIV.

CHRIST WAS BORN ON CHRISTMAS DAY.  
(Continued.)

"For the Birthday of our Lord Jesus Christ, which day was unknown until a few years since, when some persons coming from the West, made it known and publicly announced it." Such is the title of a Homily, preached by St. Chrysostom on December 25, A. D. 386 in the church at Antioch, of which he was then the Presbyter in charge. He makes therein the following assertions: "Although it is not the tenth year since the very day became surely known to us, through your zeal, it hath been so celebrated, as if it had been from the beginning handed down." "This day, known from the beginning to the dwellers in the West, and but lately brought to us." "Your loving care of this day is the greatest proof of love to Him Who this day was born." "I know that many are even yet disputing with one another about it, some calling it in question, others defending it. On the one hand, some argue against it, as being new and recent; others defend it as ancient and primitive, because the prophets had predicted concerning His birth, and from the beginning it has been clearly known and greatly celebrated by those who dwell from Thrace to Cadiz."

The preacher then proceeds to declare three proofs, by which it might be surely known that Christ was born on December 25th.

1. "This festival hath been everywhere proclaimed so rapidly and hath grown to such a height. That which Gamaliel said concerning the preaching of the Apostles, I might also confidently assert concerning this day; that, because God the Word is of God, therefore it shall not only not be overthrown, but every year be more widely observed and more clearly known."

If this were a valid argument in the 4th century, what shall we say of it in the 19th, when it has become a prophecy fulfilled. How has Christmas forced itself into the heart of the world and made all men kin? How has its divine aroma secured for it the glory of being the one universal holiday? How has its signal triumph borne witness to its heavenly character? Those who believe, as did Gamaliel and Chrysostom, in God's sovereignty, may well declare, only because it is "the day of God," has it thus mightily prevailed.

How is it that they who base all their belief upon absolute predestination, should ascribe the choice by the Church of the birthday of the Son of God, to haphazard and guess work! If over anything an over-ruling providence has clearly thrown its care and sanction, it is the observance of Christmas Day. Its theme, its origin, its acceptance, its blessed influences, its unique magnificent sway—if these are not of the will and work of God, what is there that is?

2. "It is manifest that Christ was born at the time of the first enrollment under Cyrenius; and it is lawful for any one who wishes to know accurately to search the ancient records publicly deposited in Rome, and there learn the time of that enrollment. But what is that to us, it is said, who are not, and never have been there. Listen and be not unbelieving, for we have been informed of this day by those who have accurately examined these things and are inhabitants of that city. For they who have resided there, having celebrated it from the beginning, and from an-

cient tradition, have now transmitted the knowledge of it to us."

It was documentary evidence, laid up in the archives of Rome, which had made the Western Christians so sure of December 25th being the birthday of Christ. It was the same which at last brought the Orientals to adopt the same day, as the festival of the Nativity. This was the law and the testimony which compelled conviction and secured uniformity. And in the name of the doctrine of cause and effect, we challenge any lesser cause to produce so vast an effect.

3. "Zachariah was High Priest and saw the vision and received the promise of the birth of John, as he was entering the Holy of Holies on the day of Atonement. This occurred about the end of September. Thence he departed, and the conception of his wife began. When she was in her sixth month, (March) the conception of Mary began. Counting thence nine months, we come to the present month in which Christ was born."

This statement has been pronounced "loose and inaccurate," because Zacharias was not High Priest. Actual High Priest it is certain he was not. Acting High Priest he certainly may have been. For Maimonides, the best of authorities, states that another priest might officiate in lieu of the High Priest, if disabled or disqualified. Josephus also makes express mention of a kinsman of the High Priest acting as deputy on the day of Atonement, in the days of Herod. And the Talmud tells of a mother who saw two of her sons High Priests on the same day; one having become legally defiled. To this custom of substitution, St. Chrysostom must have referred. Nor does he stand alone, for St. Ambrose asserts the same.

However, this is not a question of office, but of time. If Zacharias was on duty on or about the day of the Atonement it makes no difference what his duties were. St. Chrysostom believed he was. So did St. Ambrose. Whatever their sources of information, they are competent witnesses to the fact. And it is clear that if Zacharias saw the vision at the time of the Atonement, (September 14—October 12), our Lord was born in December of the year following.

Such are the proofs furnished by the greatest of Oriental Christian writers. And this is the summary of the evidence that Christmas Day is the true Natal day of our Lord. From a very early time, the Western churches celebrated it as such, and never doubted it. The Eastern Churches kept other days, mainly Epiphany, and disputed whether they were right. At last in the bright light of the fourth century, in the days of the giants of the Church, the Western observance gains almost instant and universal acceptance in the East. And when we ask what brought this about? their representative man answers: Because the hand of Providence is plainly to be seen in the spread and observance of Christmas Day; because we have learned from the Roman archives that our Lord was indeed on that day born; because it is known that Zacharias saw the vision in the Temple about the day of Atonement. And this "better information" prevailed, even over the alleged authority of the Apostle St. James. Verily, in all the realms of human thought, it would be hard to find evidence more direct, more unimpeachable, more authentic, than that which goes to prove that Christ was born on Christmas Day.

## OPINIONS OF THE PRESS.

*The Interior.*

CONVICT LABOR.—The Illinois penitentiary, and those of most other States are great workshops, the cheap labor of which goes into competition with honest toil, much to its detriment. There is no shoe-manufactory which can compete in prices with the employers of convict labor. In Montana the convicts are locked up and kept in idleness. Some of them beg for employment, but some of them do not seem to care; though, on the whole, the punishment in the Montana penitentiary is severer than it would be were employment given. Dragging out long months and years with nothing to occupy the minds or hands must be a fearfully dreary existence. Time passes with the employed much more rapidly, and the horrors of the situation are forgotten when the thoughts are occupied with skilful handiwork. But is there not a method of employing convict labor which shall at once avoid detriment to honest workmen, and also avoid the demoralization of entire idleness? We think there is. There are public works which, while they do not invite capital, and therefore will never employ honest labor, would be of public utility. The Illinois and Iowa convicts combined would soon dig the desired Hennepin ship-canal. The Chicago convicts, alone, would in due time dig the proposed great sewer from the Harbor to Desplains River. The convicts could thus be usefully employed and yet not deprive honest men of employment.

*The Church Times.*

RELIGIOUS CONTROVERSY.—No doubt controversy may be carried on without vulgarity, and it ought to be conducted with as little bitterness and personal-ity as possible, but there must, of necessity, be plain speaking. If an enemy and opponent of the Church tells a lie about the Church for the purpose of injuring her—than which, of course, nothing is more common—it is the bounden duty of those whose business it is to defend her, to expose it. If they do not do so at all risks and hazards, they are grossly neglecting their duty to the Head of the Church. Our Blessed Lord had no scruple in speaking out pretty strongly in condemnation of those who showed themselves enemies of the truth when He was on earth. "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Hell than yourselves." No doubt He could read hearts, whereas we can only judge by appearances and words; but then, on the other hand, no writer in the most controversial of Church newspapers would, we conceive, venture to use such uncompromising language as this, however much and good reason he had to believe that such a condemnation was richly deserved.

The way in which non-thoughtful people speak about religious controversy is very much to be noted. They seem to think that it is an uncharitable and evil thing in itself, apparently quite forgetting that by far the most controversial of the Apostles was St. John, the Apostle of love, and "the disciple whom Jesus loved."

Why is this? There would seem to be two reasons. First, because people, as a rule, have such a very slack hold of the fact that there is such a thing as Truth as distinguished from Opinion; and, secondly, because they do not real-

ize the fact that the Truth has been committed as a trust of priceless value to the care of the Church on earth, to be defended and handed down unimpaired from generation to generation.

*The Standard of the Cross.*

MISSIONARY ENTERPRISE.—All the clergy are to have the *Spirit of Missions* without charge. In deciding upon this measure the managers show a degree of vigor and courage that indicates wise counsel. It will make that magazine an organ of official communication which no good Churchman can afford to ignore. An organ of only one aspect of the life of the Church, indeed; not a record of its æsthetic growth, or a report of its festivities and devotions; not a mirror of its thought, or an echo of its preaching; but a schedule and summary of its work; not of all Church work either; but of the border-work, the extending of the kingdom of God. But even in that narrowly defined sphere, the scope of a missionary magazine is the very opposite of narrow. It has the important function of helping every member of Christ to feel his responsibilities to the whole world. Our Church has now practically one organization for collecting and giving forth its common energy. Good success to this organ of that organization, this publication of those who publish the Gospel.

*The Church.*

MODERN JUDAISM.—A meeting in a Western city, of Hebrew pastors and teachers, illustrates the power of contemporaneous thought over the most ancient and the most unyielding forms of religious belief. Judaism is not of yesterday. No religious community on the earth can trace their history to so remote a period as can the Hebrews. Moses flourished not far from thirty-five hundred years ago, but even in his day some of the religious customs of his people had existed for centuries. This ancient faith is not uninfluenced by the spirit of our own times; distinctive features which it has refused to surrender to the most gracious of teachers, it is forward to yield to an irreverent and unbelieving age. The chosen people are again passing under the yoke of the Philistines, through whom only chaos can come. The children of Abraham are even now entering into another Babylonish captivity, which cannot exalt and inspire, except as humiliation and chastisement fulfill these purposes. But not all are untrue to the traditions of the past. An indignant protest comes from many a synagogue against the abandonment of beliefs venerable with years, divine in origin, and that have shown a marvelous regulative power through centuries of darkness and oppression. Our sympathy cannot but be with the more orthodox school of Hebrews. They are the truest representatives of the divine teaching as contained in the Old Testament Scriptures, and it must be through them that some of the great social and religious changes indicated by prophecy shall yet be accomplished. Samson, in the hands of those for whom he made sport, suffered no more ignominious fate than Samson's descendants are experiencing through a coarse disbelief which cannot interpret the past, or hopefully contemplate the future.

*The Springfield Republican.*

"WHICH WAY."—The Christian ministers of this city point out the way of life to thousands who will attend their preaching to-day; and at the Opera House, this evening, Robert G. Ingersoll will submit to those who care to waste their time the question, "Which

Way?" It is not difficult to forecast his answer—his is a "star-route," a falling star at that. Ingersoll is not of the road-makers, but of the road-wreckers, and those who go with him get nowhere, and at great expense.

#### A MISSIONARY ANECDOTE.

A characteristic anecdote is given of Bishop Steere. He was to speak at a missionary meeting; only three people attended, and the chairman proposed to give it up, but the Bishop insisted on speaking. At the close of the meeting one of the three walked up to him and said, "My lord, you little know what you have done for me to-night. I came here thinking that missionary bishops were humbugs, and I came to make sure of it; but you have taught me the power of Christian faith and self-denial. I ask your pardon, and I beg to offer you all I have in my purse for your work." It was £25.

The foregoing reminds us of an experience of the late Dr. Twing. One exceptionally stormy winter morning, when the pavements were a glare of ice he presented himself at one of our large churches, according to appointment. He was assured by the rector that it would be useless for him to talk about Domestic Missions that day, as the pews would be well nigh empty, but was left to his own discretion as to whether or not he should make his contemplated address. He concluded to proceed; but a score of persons were present. No collection was taken. The following day a gentleman appeared at the mission rooms, explained that he was from the West, that he was stopping at a hotel near the church, had gone in there to worship because of the storm, had heard the cause of Domestic Missions presented for the first time, and begged the doctor to accept a contribution of \$1,000 for that cause. Nor is this a single instance within our knowledge where God has moved the few to contribute for His work at home and abroad as large a sum as if the many had been present.

#### THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed *Church News*."

#### QUINCY.

HENRY.—Last August, St. John's church, composed chiefly of ladies, secured the services of a rector, the Rev. W. H. Goodisson, and since then has made great progress. All the services are well attended. The Sunday school has improved rapidly, and every thing bids fair for grand results. The guild held its fair December 11th, which was a decided success, as the earnestness and activity of a willing and devoted people are sure to be. The parish is in a most prosperous condition.

#### FLORIDA.

GAINESVILLE.—Holy Trinity parish rejoices in the completion of its rectory, a commodious ten-room house, in Queen Anne style. The Rev. F. B. Dunham and family are now comfortably located in it. The church building has been improved inside and out, and increased accommodations made for the surpliced choir. The growing congregation will make a new church building, or an enlargement of the old one, a necessity of the near future. The problem just now to be solved, however, is the working up of a Church school on the Bishop Harris plan. The State Normal School and Military Academy is located in Gainesville; it is largely attended by youths

from all parts of the State, it is well endowed and has able teachers. The young men board round wherever they can. The opportunity now offers to bring them all under Church influence. If the Church or some Churchman would build a substantial boarding hall, costing, say, \$10,000 furnished, with its own chapel services, and religious instruction and influences, every student could be secured as a boarder.

With a good Churchman and family in charge, we should have at once a self-supporting Church school whose influence would be felt all through central and south Florida. Certainly no better opportunity exists to make a self-supporting Church school without any of the trouble or expense of scholastic work. Will not some friend of Churchly education come forward and place this work on a sure foundation, build an enduring monument to their own name and God's glory?

#### PITTSBURGH.

GENERAL CHURCH NEWS.—The first week in Advent a joint Mission was successfully held at St. John's, Pittsburgh, the Rev. E. A. Angell priest-in-charge, and at St. Stephen's, Wilkesburg, the Rev. Geo. Hodges, assistant at Calvary in charge. The missionaries were entirely from out of the city, the Rev. Messrs. Carstensen of Erie, Yewen of Franklin, Wilson of Kittanning, Heron of New Castle, Schorr of McKeesport, and Dr. Ryan of Warren, participating. The Bishop delivered the closing address.

During the second week another was held at New Castle, the Rev. J. D. Heron, priest-in-charge, with large congregation and evident interest. The missionaries were the Rev. J. Crocker White D.D., the Rev. Messrs. Maxwell, J. G. Cameron, E. A. Angell of Pittsburg, F. B. Avery, Youngstown, Ohio, H. Q. Miller, Beaver Falls, H. G. Wood, Sharon, with the Bishop and the General Missionary. On Tuesday evening a class of fourteen was presented for Confirmation. There was a daily early Celebration, Children's meeting in the afternoon and Mission services in the evening.

At St. Paul's, Erie, extensive preparations are being made for a pre-Lenten Mission, which is to be preceded by a Retreat. The city has been districted and visiting committees are already at work.

The church of the Nativity, Grafton, which has been for a long time closed, has been re-opened, the General Missionary supplying Sunday services during Advent.

Services have recently been inaugurated at Reynoldsville and other points on the line of the Low Grade Division of the Allegheny Valley R. R., with promise of success, and new missions will be commenced next month in Clarion county.

#### VERMONT.

BURLINGTON.—Generous Bequests.—Mr. John P. Howard, who died recently in England, has bequeathed \$12,000 to St. Paul's church for a rectory, and also \$20,000 for a diocesan school for girls, on condition that \$40,000 shall be raised for it in one year after his death.

#### INDIANA.

A PRE-LENTE RETREAT FOR THE CLERGY.—The three convocations have united in asking the Bishop to provide for a Retreat before Lent, and the Bishop will make arrangements for it. It is probable that it will be held in Grace church, Indianapolis, the week preceding Quinquagesima Sunday, and that the Rev. Prof. Riley, of Nashotah, will conduct it. It is hoped to add a quiet day for Churchwomen.

#### ALBANY.

BALSTON SPA.—Christ Church.—Some very pretty and desirable changes have just been made in the parish building of this church. The edifice, which is situated on a valuable corner lot opposite the church, was formerly a State armory and was purchased by the vestry twelve years ago for about \$6000. It has a chapel or Sunday school room, a parish school, and a kitchen or work-room for parish industries and social entertainments. At the time it was bought a few economical changes were made in its appointments, but it was wanting in conveniences and attractions that the present alterations have supplied.

A broad and handsome stairway in

ash has been introduced in place of the former steep and narrow entrance. Cathedral glass has been placed in all the windows; a hard-wood flooring has been laid, the ceiling and side walls tastefully decorated in water colors; a robing-room built, new chancel carpet and brass gas chandeliers supplied, and all the wood-work neatly painted. The chapel is warmed by a hot-air furnace from below. The parish school and work room have been thoroughly repaired and re-finished. On the outside the whole of the brick work has been painted in red and dark green; a pretty gable with iron casting and gilded cross built to replace an old armorial top-piece that suggested a warfare with carnal weapons. The alterations and improvements have been under the supervision of the rector who, in response to an appeal to his people, received money sufficient to meet all expenses. The rector held an informal reception in the chapel on the evening of November 10th, which proved a most pleasant affair and called forth many kindly expressions of appreciation from the vestry and parishioners who were present. It is less than a year since this parish completed one of the most beautiful and well-equipped rectories in the State.

#### CALIFORNIA.

POMONA.—Throughout Los Angeles County, the most important and populous county of Southern California, the Church is making rapid and substantial growth, and at no point is this more evident than in the rapidly growing town of Pomona. On October 26, of last year, the dean of the Southern Convocation, the Rev. A. G. L. Trew, of San Gabriel visited the town, and held service in the little building 20 by 20 ft. square called by courtesy St. Paul's church. After service a meeting was held at which in spite of unlooked-for opposition, the few Church people present pledged themselves to raise \$400 a year for a missionary's support. A month later the Rev. J. D. H. Browne, who had resigned his position as organizing secretary of the diocese of Nova Scotia on account of the severity of the climate, was appointed to the mission. On Oct. 25, or within the year from the dean's meeting, the prettiest church in the whole diocese was opened.

The first service held within its walls was the Baptism of an infant, dedicating its opening life to God and making it a Temple of the Holy Ghost, and no service could more appropriately have begun the long succession of services which will, we trust, for many years build up the Church people of Pomona in their most holy faith. At eleven o'clock the church was crowded. Morning Prayer was said by the dean, the lessons being read by the Rev. Messrs. P. S. Ruth and C. F. Loop, the missionary being preacher and Celebrant. In his sermon he reviewed the history of the mission and paid a graceful tribute to the Rev. Father Ruth, by whose self-denying labors in declining years, St. Paul's mission at Pomona was first established.

The church cost about \$3,300, and seats nearly 200. The architect is Mr. Frank Crocker, late of New York, but now of Chattanooga, Tenn.

#### MINNESOTA.

ST. PAUL.—Church of the Good Shepherd.—The first Sunday in Advent will long be remembered in this parish, as ushering in the Advent Mission, which continued throughout the week and came to a close on the next Sunday evening.

In the early part of the present year, the rector, the Rev. Wm. C. Pope, conceived the idea of holding a Mission of this kind, and for the past few months, the parish guild have held weekly meetings, with special reference to preparation for this work. During that time, many houses and places of business have been visited, and people indifferent to the cause of religion entreated to attend these Mission services. Over 5,000 handbills were distributed. The rector has worked indefatigably, visiting back streets and alleys in the hope of reclaiming some poor soul. The Mission, while primarily intended to reach those who have shut themselves out from God's House, was also designed as a means whereby Church people themselves, who had been more or less neglectful of their Christian responsibilities and privileges, might be stirred up to the proper performance and enjoyment of the same.

The result has been highly encouraging in both respects. Many of the former class have been attracted to these services who could not have been reached in any other way; while the luke-warm members of the parish have entered into the spirit of the cause with a commendable zeal which has placed them in the front ranks of the active workers.

The missionaries who volunteered for this work were the Rev. J. A. Gilfillan, of White Earth Indian Reservation, and the Rev. A. R. Graves, rector of Gethsemane church, Minneapolis. These gentlemen gave up more than an entire week to the cause.

The daily order of services was: Holy Communion, 7 A. M.; Matins, 9 A. M.; Litany, or Clerical Prayer meeting, 12 M.; Instruction meeting, 3:30 P. M.; Regular Mission meeting, 7:30 P. M.

Stirring addresses were delivered every afternoon and evening by the regular missionaries. Bishop Whipple was present on several occasions and spoke in a most affecting and impressive manner. Several of the city clergy were also present at different times either as speakers or hearers, the Rev. E. S. Thomas taking an active part. Visiting clergy put in an appearance from time to time, and the rectory of the church of the Good Shepherd has presented the appearance of a "Clergy-House" during the past week.

#### MISSISSIPPI.

VICKSBURG.—Christ Church.—Advent Sunday was the twentieth anniversary of the Rev. Dr. Sansom's assumption of the rectorate of this parish. During that almost unprecedentedly long period, the church, under his guidance, has increased wonderfully, and has raised more than \$80,000. A local paper says: "The present rector is one of the few whose hands have toiled in a single field for nearly a generation, whose congregation now represents to a large extent in its adult membership the infants to whom he opened the doors of the fold in the early days of his pastorate. Endearing to his parishioners by his daily life among them for these many years, and by mutual anxieties, hopes and sufferings, the venerable priest moves among his people, a father indeed, comforting the sorrowful, rejoicing with the glad, now at the marriage feast, now at the grave, carrying out the commands of his Divine Master."

In honor of the anniversary and as a testimonial of the affection which they bear for their rector, a number of the congregation presented him with a handsome silver pitcher, waiter and goblets, near the altar. The names of the donors were unknown, so the thanks due for this evidence of the devotion of his flock were addressed to the congregation in general by Dr. Sansom in a few words which fitly expressed his appreciation of the gift.

#### CENTRAL PENNSYLVANIA.

BELLEFONTE.—Ordination.—At a special ordination service, on December 3rd, Bishop Rulison advanced to the priesthood the Rev. John R. R. Robinson. The service was held in St. John's church, of which the Rev. Mr. Robinson is rector, and being the first of the kind occurring here, was attended by a large congregation. The ordination sermon was preached by the Bishop, and most thoughtfully received by all who heard it. The Rev. Cyrus F. Knight of Lancaster, presented the candidate, and the Rev. Drs. J. H. Hopkins, Black and F. J. Clerc joined in the laying on of hands.

On the same day Holy Confirmation was given to a small class at Evensong, when an able sermon was delivered by the Rev. Dr. Knight, from Rev. iii: 20, "Behold I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."

#### KANSAS.

GENERAL CHURCH NOTES.—Bethany College, Topeka, has entered upon the second term of the current school year. The school is prospering very greatly. Wichita is growing wonderfully, and the parish of St. John, under the rectorship of the Rev. E. H. Edson, is taking on new life. The rectorship of the church of St. Paul's, Leavenworth, is still vacant. The church of St. John, in the same city, under the care of the Rev. F. S. De Mattos has prospered wonderfully during the past year, the number of communicants having been

doubled. Trinity church, Acheson, has been very much improved within a few months. A steam-heater has been put in place for warming the church successfully. A new carpet has been laid, two handsome memorial windows, as well as a beautiful memorial solid silver chalice and paten, have been given. A Sunday school has been organized within a month in St. Andrew's, a mission of Trinity church in the western part of the city and now numbers 55 pupils. The following clergymen have been received into the diocese within a year: The Rev. J. A. Dooris, J. E. Higgins, A. A. McDonough, E. H. Edson and T. L. Smith.

**NORTHERN NEW JERSEY.**

**PATERSON—St. Paul's Church.**—On the morning of Advent Sunday at an early Celebration, the members of the Young Men's Guild received the Holy Communion together, administered by the rector, the Rev. Edwin B. Russell, assisted by the Rev. J. C. Hall. At the evening service the Guild further celebrated its anniversary by attending Divine service in a body and listening to an eloquent and manly sermon from the Rev. W. J. Roberts of Newark. On the morning of the second Sunday in Advent, Bishop Starkey made his annual visitation of the parish, and confirmed thirty-six persons, very many of whom were young men. At the Celebration, immediately after, the entire class received the Holy Communion.

**NEW YORK**

**HIGHLAND.**—On Saturday, November 28, in the church of the Holy Trinity, the Assistant-Bishop confirmed eighteen persons. One of these was presented by the Rev. Dr. Fairbairn, warden of St. Stephen's College, and the others by the rector, the Rev. Henry Tarrant, who has baptized in five weeks twenty-six persons, thirteen being children and thirteen adults.

**CLINTONDALE.**—Among the many missionary efforts put forth by the Rev. Joseph H. Johnson, a former rector of the parish of Highland, was the building of a church at the neighboring village of Clintondale. At the time of his resignation about seven years ago, he had succeeded in putting up the shell of a handsome frame building, twenty-five by sixty-six feet, but unfortunately he had to leave it in that state. The Rev. Mr. Tarrant, the present rector of Highland, determined last July at once to finish the church and give to the community for the first time the Catholic heritage of an Apostolic ministry and valid sacraments. This end has been reached through the generosity of various parishes and individuals. The rector has collected nearly nine hundred dollars, and one hundred more is needed to clear the last bill. This the rector took upon himself to raise on the day of the consecration so that the church might be declared free of debt. Many other gifts besides money have been presented for the furnishing of the church: An organ, a walnut prayer-desk, and an altar service by St. James's, Hyde Park; Christ church, Poughkeepsie gave an oak lectern; the church of the Intercession, N. Y. City, a white marble font, on the base of which is inscribed, "Precious Memories. This font, used in the old church of the Intercession, N. Y. City, 30 years, is the gift of the new to the church of the Holy Cross, Clintondale, N. Y., 1885." Tradesmen unselfishly gave time and labor in the line of their respective trades.

On Saturday, November 28th, the church of the Holy Cross was consecrated and set apart for hallowed and sacred uses. The service began at 11:30 A. M. The instrument of donation having been received by the Assistant-Bishop, his chaplain, the Rev. Henry Ziegenfuss, read the letter of consecration. This was followed by Morning Prayer and Holy Communion, in which the Rev. John W. Buckmaster and the Rev. Messrs. Tarrant and Ziegenfuss took part. To the large and attentive audience Bishop Potter directed very plain, practical and forceful words, that will not soon be forgotten.

The large choir of the parish at Highland was present and added much to the enjoyment and success of the day. After service all were invited to a collation provided by the ladies of both parishes at the house of Mr. D. R. Hasbrouck, where an hour was pleas-

antly and appreciatively spent. Pastor and people deserve the highest commendation for their zeal, perseverance and generosity. The church of the Holy Cross is the only church of our faith between Milton on the east and Ellenville on the west, nearly forty miles, and Walden on the south and Rosendale on the north, more than thirty miles. Funds are now needed to pay a missionary.

**An Interesting Interview.**—A reporter recently called at Cady's Commercial College, 14th St., and University Place, N. Y., and asked an interview with the principal of that institution, Mr. Chas. E. Cady, in regard to the truth or falsity of certain statements which had been made about his having been cured of a bad chronic nasal catarrh by Compound Oxygen; the matter being one of especial interest to the public, as a very large number of people in America are afflicted with this troublesome and often disgusting disease. Mr. Cady cheerfully responded to his enquiries and made substantially the following statement:

"By the time I was twenty-one I had catarrh deep-seated and fixed. It came on so slowly that I hardly knew it was Catarrh. I was continually hawking and spitting. I became a nuisance to myself, and I know I was to other people. There was a constant dropping into my throat. I always had a weak stomach, and this made it weaker. I was in the grip of this horrible Catarrh."

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"This was about three years ago. Since then I have had no return of the Catarrh. I know my cure must be reasonably permanent, for I have taken several slight colds, which have passed away without leaving any evil effects. During my Catarrh days such colds would have aggravated my disease to a serious extent."

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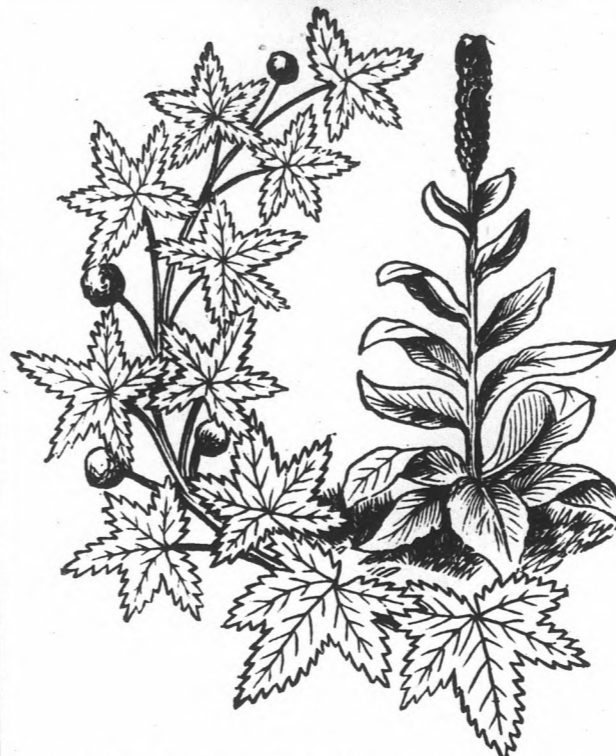
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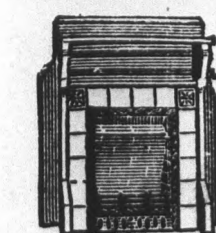
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