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VOL. VIII. No. 39.

CHICAGO, SATURDAY, DECEMBER 26, 1885.

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The Practical Farmer for 1886.

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DURING 1886

We shall go straight on in the same path, and guided by the experience of the past years, better equipped to do battle for the farmer's interests, and to fill its columns with such matter as will the best enable the tiller of the land to receive the most returns from his labor, and to advance him on the road to prosperity. All its departments will be filled with articles which will be of the greatest benefit to its readers. In the broad fields of Agriculture, Horticulture, Gardening, Stock Raising, The Dairy, Poultry, Raising, Bee Culture and Veterinary Science, the thoughts of the most advanced students will find expression in its columns, supplemented by the experience of the practical husbandman, giving to its readers of these topics a judicious blending of practice, experience and theory. It will aim to so instruct its readers that they will be thoroughly equipped for their profession, following it with the intelligence necessary to him who, while reaping rich harvests from his broad acres, adds to their fertility and increases their value from year to year. Market reports from the leading trade centres of the country will continue to form one of its special features, enabling the farmer to note the rise and fall in the prices of his products from week to week, telling when and where to sell those products to the best advantage.

The departments devoted more especially to the Household, "Home Circle," "Youth's Department," "Hygiene" and "Housekeeper," will be maintained at the highest standard to which they have reached. No pains have been spared, and none will be in the future, to make them both pleasurable and profitable to those for whom they are intended. The Practical Farmer is pre-eminently a home paper, and the columns, specially intended for the Home are guarded with the utmost care from the intrusion of anything that should not be read by the purest and most refined minds. It rightly believes in the value of the Home Circle and of guarding its sacred precincts from anything tending to lower its moral tone. It intends to approximate as nearly as possible to the model Farm Paper, and every column and page will be scrutinized and supervised with that end in view.

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The Living Church.

SATURDAY, DEC. 26, 1885.

THE HOLY SEASON.

BY F. BURGE GRISWOLD.

'Tis Christmas Eve, a gladsome night!
The merry stars are glittering bright,
The earth is clad in mantle white.

Joy beams on every little face;
The yule-log burns; the stockings grace
The wide old-fashioned chimney-place.

Upon the frosty air there swells
The cheery sound of pealing bells,
That to the earth its ransom tells.

Forth at the quickening summons go
The earnest people, through the snow,
Their love and gratitude to show.

The temple walls are scarcely seen
For tapestry of living green
That forms a thick and beauteous screen.

From every window-pane a light
Shines out upon the wintry night,
A welcome and a glorious sight!

Many have been, and many are,
Looking and watching from afar,
For this their precious guiding star.

The sacred symbol they obey,
Nearer and nearer still, till they
Find the dear place where Jesus lay.

Their gifts, frankincense, myrrh and gold,
Treasures of love and wealth untold,
Before His Cradle they unfold.

Kneeling, they worship at His feet,
The holy angels' song repeat.
In solemn strain and chorus sweet:

"All glory be to God on high,
And to the earth be peace,
Good will henceforth from heaven to man
Begin and never cease."

Their hearts full filled with purest glow,
From the sublime, celestial flow,
Back to their ransomed homes they go.

All things a brighter aspect take,
The merry Christmas tidings make
The whole world glad, for Jesus' sake.

A happy group, around the hearth,
Gather in innocence and mirth,
To celebrate the Christ Child's birth.

Then peacefully the household sleeps,
While Santa Claus his vigil keeps,
And into every stocking peeps.

With generous and lavish hand,
He gives to all the little band
That dream of him in "Slumber Land."

And, up above, the angel throng
Still swell throughout the night live-long,
The beatific holy song:

"All glory be to God on high,
And to the earth be peace,
Good will henceforth from heaven to man
Begin and never cease."*

Washington, D. C., 1885.

In St. Paul's old Narragansett church, Wickford, R. I., we always used to have a Christmas Eve service and a grand illumination of the many-windowed building, that served as a beacon light to all the country around.

After worship, we went home for pleasant games, and for a taste of the mince pie that was first cut at this season.

CHRISTMAS.

BY THOMAS MAIR.

Break forth, my soul, and sing!
Each sweet-toned chime is pealing out its praise,
The holy night re-echoes with the lays
That men and angels with glad voices raise
To greet the new-born King.

How can my lips refrain?
Dear Lord, when darkness veils my eyes
from Thee
Thou com'st from Heaven to make Thy
home with me
And from my troubled heart bid'st sorrow
flee
That I may hope again.

But who can tell the love
That chose a manger for Thy natal bed,
Sharing with lowing kine the wind-swept
shed

Where Thou alone on earth, could'st rest
Thy head
So lately crowned above.

No home for Thee too mean,
When Thou can'st raise Thy children's
heavy load,
And cheer with Thy pure light their drear
abode

Where earthly joy its influence ne'er be-
stowed
To brighten their dark scene.

With joy we hail thy birth!
For now the promised day at last is here
And from the opened sky, rings loud and
clear

The heavenly anthem, on each listening ear
Peace and good-will to earth.

Louder that song shall rise
Till every land shall join the glad refrain,
Love's hymn of triumph over sin and pain,
When Christ in glory shall return to reign
In His own Paradise.

A. D. 1885.

THE HOLY INNOCENTS.

BY ISABEL G. EATON.

"Not in speaking, but in dying, have they con-
fessed Christ."

Sweet flower-faces! seen through fronds of
palm,
Whose golden aureole
Reflects a light born of no earthly charm,
Given each infant soul.

Slain for the Christ child whom they never
knew,
Have they the story learned?
For His eternal glory children too
The martyr's crown have earned.

Haste, little ones, the risen Christ to meet,
Who bade your souls go free!
Go follow in His train, and kiss His feet;—
Your eyes shall opened be,

To see immortal visions, fairer far
Than given to earthly eyes;
Your souls be pearls of Heaven—each a
star,
To shine in Paradise.

Sweet Innocents! The holy angels learn
With you this mystery;
How Love Divine could from His Kingdom
turn,
And God Incarnate be.

In golden carols He your lips has blessed,
To mortal speech denied;
In speaking not—in dying ye confessed,
The Christ once crucified.

Lead, little feet, our own to wander through
The streets of Paradise!
Through mists the stars shine dim—but to
our view
The hills of heaven arise.

Our hearts are faint, our steps are slow—
but He
Who called the children home
Pleads that the Vision Blest our souls may
see.

O come, Lord Jesu! come!

Bangor, 1885.

THE HOLY GUEST.

BY R. W. LOWRIE.

Let hearts bedeck Him room,
The Promised One hath come;
Sweep lives, as with a broom,
Of every evil crumb;
Prepare Him, each, a room:
Let each expectant heart,
Set it, all clean, apart,
The Holy Guest hath come:
A night, four thousand years,
At last has passed away,
And, now, in promised time,
The dawn of Christmas day
Breaks o'er the distant peaks,
And every valley seeks;
Rejoice, this holy tide
And joy be multiplied:
Each heart prepare Him room
The Holy Guest hath come.

LET EARTH RECEIVE HER KING!

BY FRANCES A. CONANT.

A child this day is born,
A child of high renown;
Most worthy of a sceptre,
A sceptre and a crown.

There is nothing new to say of Christ-
mas. The treasures of tradition, his-
tory, poetry, fiction, have been exhausted
by research, till we can seek only for
new significance in the old, old story.

In reviewing all that we owe to this
festival it will be seen that the world of
art would be rich alone in the produc-
tions inspired by Christmas. In fiction,
its influence has given us the most
beautiful and touching stories; in music,
strains of heavenly melody; in poetry,
immortal verse; in painting, divine faces
are portrayed impressing the truth that
man was created in the image of God.

Through all ages feasts, gifts, bells,
carols, fire and light are identified with
the Christmas celebration. Beautiful
traditions cluster around the festival
and strange customs mark the time.
The oldest traditions state that on the
night of the birth of Christ fountains
and rivers were turned into wine. Ac-
cording to St. Chrysostom water drawn
on that night kept for many years with-
out change.

Listening to the "voices of Christmas
past" we hear the angels' song, "the first
Christmas carol," "Peace on earth, good
will toward men," interwoven perpetu-
ally in sermon, song and story—the words
never grow trite. They are endowed
with perpetual inspiration. The *Gloria
in Excelsis*, the Christmas hymn of the
world, is an elaboration of the angels'
song. It is of such ancient origin that
its history cannot be traced. A Greek
version is contained in the Codex Alex-
andrinus at the close of the fifth century.

A manuscript of the fourteenth cen-
tury gives this version: "We worship
Thee, through the great High Priest,
Thee Who art one God, unbegotten,
alone, unapproachable—Lord, only be-
gotten Son, Jesus Christ, and Holy
Spirit—Thou only art holy, Thou only
art Lord Jesus Christ, to the glory of
God the Father. Amen."

Among the most ancient Christmas
hymns extant is that of Pope St. Dam-
asus, written in the fourth century:

God born of God, and who dost share
His reign supreme, how didst Thou bear
The vesture of our dust to wear?
Unto our race Thou didst belong,
Didst speak and mingle with the throng
To bear, to triumph over wrong.

An ancient carol from the Harleian
manuscript is supposed to be a product
of the fifteenth century:

This King is come to save mankind,
As in Scripture truths we find,
Therefore this song have we in mind,
In *Excelsis Gloria*.

Light was used in the Christmas cel-
ebration as "a symbol of Jesus, that
eternal Light Who was born into the
world to awaken the whole race to life
and immortality, which illuminated the
fields and shone about the shepherds."
In the Saturnalia, from which many
of our Christmas customs are derived,
the celebration began by lighting a pro-
fusion of wax flambeaux in the temple
of Saturn. At this time the sun passed
from the region of darkness or death to
that of light and life. In Holland, the
Star of Bethlehem night is the harbin-

ger of Christmas. A large illuminated
star is carried through the city streets,
a type of the star of the east glowing
for the light of all the world. The
bearers of this emblem collect money
for the poor, from those who come out
to view the spectacle.

The star went leading on from east to
west,
The wise men followed till they saw it rest
In Bethlehem.

Their frankincense and myrrh and gold
they bring
To hail the God, the Mortal, and the King
In Bethlehem.

With three-fold gifts the Three-fold God
they praise,
Who thus vouchsafed the sons of man to
raise,
In Bethlehem.

Fire has held an important place in
both the sacred and social celebration of
the Christmas festival. The blaze of
the yule log upon the Christmas hearth
was regarded as a sort of sacred fire;
anciently it was the fire of sacrifice,
symbolizing the destruction of old sins.
Fire is especially identified with the
English Christmas. In the mining
regions great blocks of coal are used in
the celebration, as a substitute for the
yule log, to which we find so many re-
ferences in Christmas carols.

The Yule-log's light gleams warm to-night
In many an English home,
And no spirits dare—so the wise declare
In the light of its beams to come.

The custom of interchanging gifts ap-
pears to be of very ancient origin dat-
ing back to the Saturnalia, when pup-
pets were sent as presents. An old cal-
endar says "At Rome sweetmeats were
presented to the fathers in the Vatican,
as well as all kinds of little images."
The religious significance of this was
to typify the spiritual gifts of heaven,
as exemplified in Christ's Incarnation.
The carols of most countries include
references to Christmas gifts, and ad-
monitions to consider the claims of the
poor. The following is from the French:

Feed well the hungry, clothe the poor
And such as stand in need,
This is the way to celebrate
A Christmas true indeed.

Among the Mecklenburgers gifts are
presented in a novel way. A loud rap
is heard, followed by a mysterious open-
ing of an outside door, through which
a present is thrown duly labeled. The
rap is supposed to be of magical origin,
and it is the duty of the company to
look innocent and astonished.

The well-known old custom of re-
versing the social status of master and
slave was appropriate as referring to
the position of Christ, who appeared as
one of the most lowly in social station
and exalted those who were the slaves
of their sins into masters of themselves.

Tracing the analogy of the Christian
festival to the Saturnalia we find that
one day of the latter was appropriated
as the festival of infants; so the idea of
making this season one of special
pleasure to the children is of very an-
cient origin.

May the Christ Child weave on this
Christmas Eve
New hopes as the year goes by,
And around His throne may at last each
one
Sing Glory to God on High.

Those who are no longer young wel-
come the holidays year by year with
diminishing enthusiasm. The greeting

"Merry Christmas" has a mocking sound to those whose days of merriment lie all in the past. Like all anniversaries this intensifies sad memories; it is a day for recounting shattered hopes, disappointments, bereavements. To the young Christmas is still Christmas. "To them the glass through which they look is clear and bright; to us it grows darker and darker till we see no more."

Holly and mistletoe are always identified with the most appropriate Christmas decorations, though the latter was in England long excluded from the churches. It was deemed potent against witchcraft, poison and evil spells. In Shakspeare's time it was highly esteemed for medicinal qualities and was sometimes designated "Wood of the Holy Cross."

The weird mistletoe and the holly glow
On castle and cottage wall;
While the jest and song ring all night long
Through the merry banquet-hall.

Many of the most beautiful customs of the Christmas festival will doubtless always be retained. The Christmas bells will chime year after year, till time shall be no more. Listening to the midnight chimes of old Trinity we feel,

They ring oblivion of the years
Whose sunset was in sorrow,
They drown in waves of sound the fears
That cloud the dawn to-morrow.

They ring in tones more sweet than all
Of hopes the cross has given
And then their glad notes rise and fall
Like Christmas bells in Heaven.

Through all ages it seems apprehensions have prevailed, that the social and convivial character of the Christmas festivities would obscure its spiritual significance. It is stated that Gregory Nazianzen, in the middle of the fourth century, wars against such feasting and dancing and crowning the doors, so that the temporal rejoicing seems to have taken the place of the spiritual thanksgiving.

In our day it seems that nearly all classes must have some part in the Christmas feasts. The prisons, the hospitals, the almshouses, share in the good cheer of the season. Year by year some new method is developed of bringing comfort and hope to the outcast. To those who study carefully the problems of the day, it seems that the religion of humanity is steadily advancing. This year's wonderful interest in the religious services of the season seem to indicate also an increased appreciation of the spiritual significance of this sacred festival. So the world is preparing fitly to receive her King, while the angels' song echoes far and wide: "Peace on earth, good will towards men."

Lauding the Lord our God,
And his celestial King;
All glory be in Paradise
This heavenly host did sing.

DR. JOHNSON used to say that a habit of looking at the best side of every event is better than £1,000 a year. Bishop Hall quaintly remarked: "For every bad there might be worse; and when a man breaks his leg, let him be thankful it was not his neck." When Fenelon's library was on fire, "God be praised!" he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart.

WHEN David Hume was out walking he fell into a bog behind Edinburgh Castle and lustily called for help. A good Scotch woman came, and finding who it was, she asked him first to repeat the Lord's Prayer and the Creed before she would give him any help. He was able to say both satisfactorily, and so his life was saved.

THE HOLY FAMILY.

BY MRS. G. HALL.

Though we know little or nothing of the childhood of the Saviour, yet in one sense we do know much in the fact that He grew up in the bosom of a pious family. The quiet and serenity of His holy mother appeared also in His own lovely life. In all the inspired records—except that of her Divine Son—there is not found so beautiful a life. Reverently covered, as with a mystic veil most transparent to the holiest eye, and which not so much conceals, as reveals, the sacred charm of her life, she moves before our wondering and admiring contemplation as "a joy forever," realizing for us the most perfect ideal of female loveliness, in all that is pure and good—the most highly favored of God, the most blessed among women, the model of wives and mothers, and the most excellent of disciples and saints—such a life must have many a lesson for us.

It is the truly human and natural in our Saviour's infant years that gives us a right view of the model mother's family life; her home was not kept in agitation by a constant display of miracles, and prodigies, but it was the quiet nursery of a divine and heavenly life, in the truest harmony with the natural and human.

Our Saviour's infancy, in its very silence, is more to us than any disclosures could be, a truly infant life, but also a truly human life, physically and mentally, only radiant with holiness. St. Chrysostom forcibly remarks that "if from His earliest infancy, Christ had shown forth wonders, He would not have been accounted a man, the workings of miracles not being seasonable as yet."

For such a life, the home of Mary was a true home. To such a life, its spirit was wholly congenial. For the nursing of such a life, she was a proper mother—because endowed with grace.

Home is "the fortress of a mother," some writer has said, her true sphere and where the true strength of maternal life and love are shown, and though she may never be heard of in the outside world, amid its noisy strife, she is training those who shall, the better for having been prepared by her in retirement, take part, and well accomplish, the duties of public life. Her sons grow up as plants, in their youth, and her daughters as corner-stones, in the similitude of a palace. "How many a mother has nursed giants when both they and the world little dreamed of it!"

In the family are the germs of life and of hope. Even the king has been in the family before he ascended the throne. "He only rules after a mother has ruled him." Life is in all spheres the same, and unfolds itself according to the same divine law. As in the family of Bethlehem, so still within the home circle, begins all "Glory to God in the highest, all peace on earth and all good will to men." God has so ordained it, and heaven will be peopled from just such holy families as these.

That Mary's love for the silent retreat of home does not betray any lack of physical endurance, or of moral courage, is seen from her readiness to suffer exile from her native land, and to endure the untold perils, trials, and privations of the flight into Egypt, from love to God, and her Child. In this wonderful journey, we see the never-failing devotion of a mother's heart—more beautiful, because of the example of heroism out of such a back-ground

of womanly gentleness. Beside the physical weariness of such a journey, over deserts and amid the inconveniences of travel in that age, one can never recount the constant anxieties and watchings which she endured for her holy charge. Such patient care and devotion as shown by her and imitated by all who take her as a model, grow up only in a mother's heart, and can only be known by God and the holy angels.

Nor can we fail to admire the maternal character of the mother of our Lord in the solicitude with which she sought her divine boy in the Temple. For three days the dread suspense lasted, she sought him amid her kinsfolk, in the travelling company, returned to Jerusalem, and sought him through the city, and when at length he is found in the Temple, the mother is the first to speak: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing;" the deep anxiety of a true mother in the absence of her child, is here seen. She feels that the child is only safe under her eye, and within the reach of her watchful love!

What a lesson for mothers! No mother can have the true maternal spirit when she is at ease, not knowing where her children are, or what they are doing. Such solicitude is a blessing in every way. Such days or years of suspense and solicitude are perpetual prayers arising to God, coming as no other prayer does, with a mother's tears and purest love. But where did this mother find her boy? He was lost! ah, it would be well, if all children could be so lost!—found in the sanctuary devoutly interested in its services! There Mary lost him, and there she found him.

In the order of life, God has ordained that in one sense, even our earthly mothers should lose their children. They drop out of the parental home with independent duties and responsibilities awaiting them. But if they are lost by death, then comes the momentous question, are they lost to the world or the Church? Blessed, thrice blessed are those parents who like the mother of our Lord, lose them to find them in the Church! Blessed are those children whom the Church receives from the family, who pass from the natural into the spiritual, from the roof of an earthly father's house into the home of that Father of whom "the whole family in heaven and earth is named."

Who can doubt that those who make this mother their example will be permitted to enjoy these blessed results? It is abundantly promised in God's word. But let us bear well in mind that the parents of our Lord, themselves loved the Temple, and were constantly to be found there! No doubt that His own youthful heart had been impressed with many a word of his parents, on their annual return from Jerusalem, and which when he went there himself, chained him to the place as if by a sacred enchantment. Their own hearts were in the Temple. Their example led him to it and their love for it first shaped his earliest inclinations and strengthened his devout taste for its pleasant things. As we have said, the parents who lose their children in the Church, lose themselves in it first.

And though the child Jesus had reached the age of twelve years, this exemplary mother had not in the least abated her concern for her child. Many a mother's solicitude is at an end when the helpless period of infancy is overpassed. The boy is too apt to be left to himself at twelve years, and is supposed to be too far grown to need anything beyond a general parental love.

What a mistake! Is not that the most critical of all the periods of life? How prone is the boy to grow restless under parental restraint, and how necessary it is that just then all the tender resources of a mother's heart should be called in to more tender and unwearied exercise! A thousand perils beset a boy from youth to age. How many snares are set to lure him away from the confines of his home and the sacred mystery of a mother's love!

If the bark has not dropped anchor in that haven, it will be at the mercy of fearful waves! O boys and young men, never leave the port of home, without bearing away with you all the music of the sweet song you there learned, especially if it be a Christian one. Let it be ever a lullaby to your ears, amid the storms of life. If you do not, you will never return where you went out, nor gain the safe and blessed haven on the eternal shore of life's perilous sea.

Perhaps there is nothing that makes this picture of our great example in Mary the mother of our Lord more complete than the fact that she was a mother among the lowly in the midst of all the limitations and cares of poverty. What encouragement to poor mothers! The power of her example would never have been felt as much had she been a mother in a palace. The excellence of her maternal character would then have been attributed to the assumed superior advantages of wealth and social station. But these false refuges are removed from the poor for the reason that the foundation of their comfort may rest more securely and her example come with greater power and consolation to them.

There is indeed, deep purpose and glorious meaning in the fact that our Saviour Himself came among the poor. Who can measure the encouragement to millions of care-worn, suffering mothers that this fact has given? Age after age it has cheered hut, and garret, and hovel, bringing new joy to the dwellers found there.

Beautiful and important is the lesson we have drawn from this model mother's life, and we would rejoice in the blessed influence of her example as it flows in streams of consolation throughout all the ages, lifting to a higher plane of life all those who have entered into the hallowed relation of motherhood!

LETTERS TO THE EDITOR.

WHO WROTE IT?

To the Editor of the Living Church:

In your issue of October 31 you published eight verses of poetry entitled "The Children," by Charles Dickens." In your issue of November 14th, is a letter signed Erastus C. De Lavan, of Binghamton, New York, claiming that the author was not Charles Dickens, and stating that the author is Charles M. Dickenson, of that city.

Impressed with the beauty of the composition, it became a subject of discussion in my family. It was so like the well known "Ivy Green" of Mr. Dickens, and found in "The Pickwick Papers," that I did not doubt Mr. Dickens was the author of lines entitled "The Children." When I read the letter of Mr. De Lavan, the matter was again discussed in my family. One of the circle remembered that in her scrap-book she had placed these lines some years ago, and upon a brief search produced the first four stanzas as published by you, and at the foot was a printed note as follows:

"Poem found in the desk of Charles Dickens after his death."

The four additional stanzas as published by you, seem to have the same sustained value of the four found in this scrap-book.

The inquiry is pertinent, would the family of Charles Dickens have allowed anything to have been issued from the dead author's desk, unless it bore indubitable evidence of his authorship?

If Mr. Charles M. Dickenson is really the author, I congratulate him as having produced a beautiful poem. But really the above question must be answered very distinctly before I can be satisfied that Charles Dickens was not the author. The great author's love of children makes the claim of Mr. Dickenson still more doubtful, for those lines are exactly what we should expect from Mr. Dickens. W. F. W. *Waverly, Toga Co., N. Y.*

THE BISHOP KERFOOT ALTAR IN THE NEW CHURCH OF THE EPIPHANY.

To the Editor of *The Living Church*:

From many things I have heard, it is evident, and perhaps natural, that people generally have the impression that the very elegant altar, yesterday for the first time ministered at, in the new church of the Epiphany in Chicago, was placed there at the instance of, and paid for by, the Chicago relations of my brother, the late Bishop of Pittsburgh.

Proud as we would have been to have done this, and much as our hearts are enlisted in the move, the idea was not conceived nor was the project carried out by us. The first thought of such a thing was conceived in the heart and born of the tender love of a lady parishioner of the Epiphany who in her girlhood days, became the spiritual child of Bishop Kerfoot, in that he laid his hands upon her head in the Apostolic rite of Confirmation.

And this love, thus rooted far back in time, and distant in place, prompted her now to desire to make here in her new home what she deemed a fitting memorial of the name of her maiden-time Father in God.

Knowing it will best accord with this lady's taste I forbear to mention her name. She seeks no praise or laudation for her work. No one does so seek for such loving deeds. Her heart's chords tell her most sweetly where her pleasure in the matter lies, and this gratification is her reward.

Honesty and duty on our part however require this statement now; for no matter who contributed to the mere money cost, or who shared with this lady in her love and veneration for her former bishop, and joined her in thus expressing that feeling of love and veneration, she, and she alone, originated the idea which has resulted in this wonderfully elegant church edifice having in it certainly one of the most imposing, appropriate and beautiful altars which I have ever seen in this or in any foreign land. S. H. KERFOOT.

December 21st, 1885.

A PROTEST.

To the Editor of *The Living Church*:

I read an article in *The Churchman* some weeks ago—an editorial I presume, as no name was signed—which contains statements against which I wish to enter my protest. The article is headed "Why is the Influence of the Christian Ministry Waning?" The writer does not stop to prove that it is waning, but taking this for granted, sets up his man of straw and proceeds to knock it down in this way. "The cause," he says, "lies mainly with the ministry as a body, and the root of the matter is simply that the ministry—

with only here and there a notable exception—no longer sets any worthy example of the Christ-like life."

Think of it! Among the thousands of the clergy, bishops, priests, and deacons who minister at the altars of the Church, there are none who set any worthy example of a Christian life—except here and there a notable exception! I wish the philosopher of *The Churchman* had named some of these notable exceptions, that we of the clergy might take them as patterns.

The writer then goes on to enlarge on his theme. He says of these miserable hypocrites, "they live more or less luxuriantly as their means will permit. Many a poor Christian man or woman in the flock, who out of slender hard-earned means helps to pay the salary and build the rectory, leads a far more self-sacrificing life than his or her minister ever dreams of, unless, perhaps, when he feels called upon to preach a stirring discourse to his people to increase their gifts towards the support of the Church."

The writer gets a little mixed up here, and one cannot tell whether he means that preaching such a sermon is the only occasion when the minister practices self-denial, or that it is the only time that he dreams of the self-denial his people are practicing. However in either case the *animus* is the same—to declare that the clergy are not so self-sacrificing as the laity.

And this I maintain is a perversion of the truth. The clergy do, as a body, set an example to their flocks of a self-denying Christian life.

The failures to do this are the "here and there notable exceptions." I challenge the writer of the article in question, or any one else, to find a body of men, a larger proportion of whose members are living examples of self-denial for the cause of Christ. Not one of the occupations represented in the parishes can compare with the clergy in this respect. It is notorious that the clergy are worse paid than are the members of any other of the professions; and less money means less ability for self-indulgence, even had they the wish for it. And I venture to say further, that even the poorest class of our communicants—the mechanics and day laborers—taken as a class, will show more instances, proportionately, of men owning the houses they live in, and having a provision made for their families in case of death, than can be found among the clergy.

In the comparatively few wealthy parishes the clergy receive good salaries, and can live comfortably, and they have as much right to enjoy such comfort for themselves and families, as any other class of men. But apart from these, the clergy, as a rule, live "from hand to mouth"—with no provision for the "rainy day" of old age or sickness, nor for the support of their families should they be taken away. Examine the statistics of any diocese, even the wealthiest, and see the average salary received by its clergy—this will tell the story of the average means of this body of men for self-indulgence.

But this writer goes on to heap still louder and deeper curses on the heads of the God-forsaken clergy—he speaks of them as "profaning the Church of Christ by lives directly in opposition to every precept He laid down." He grudgingly allows that "we have a few righteous souls in the ministry and out of it, who are trying to do God's work on earth." But alas! "spiritual wickedness sits in high places. Vanity, luxury, self-indulgence, and over-bearing

pride mark too many of those who have taken upon themselves the special ambassadorship of the meek and lowly One."

Now let us see how this is as a matter of fact, not mere assertion. Take for example the diocese in which I live—Maine. There are but seven self-supporting parishes out of thirty-six parishes and organized missions, and not one of these seven pays a large salary—some of them very small.

The Bishop gets but \$1,300 per year as bishop, and \$1,500 as rector of a parish, and out of this he pays his assistant or chaplain.

Not a very likely lot, this bishop and his clergy to indulge in all this "spiritual wickedness" which to the jaundiced eyes of the writer in *The Churchman*, appears to sit in all the ecclesiastical "high places" in the land! Any one who will come to Maine and look over the Church field will soon be convinced that there is not much chance here for the clergy to display that "vanity, self-indulgence, and over-bearing pride," which according to this lugubrious declaimer, is the prevailing mark of the ministers of the Church. And what is true of this diocese in this respect, is, I know, true of other New England dioceses, and I doubt not statistics would prove it true of all.

Then our pessimistic writer attempts another flight of eloquence and gives an awful illustration of "spiritual wickedness in high places." He says, "No wonder Infidelity laughs, and indifference shrugs its shoulders at the average Christianity of to-day, when a bishop of the Church rises in his place and preaches of the pure and Holy One to young and old candidates for Confirmation, and then goes from the pulpit to dine and wine with some wealthy parishioner."

All this communistic drivel teaching that the possession of wealth is a sin, and such sentimental gush about the clergy being debarred; the rational enjoyments of social life, is unworthy a place in any paper. Of course such nice pleasant kindly articles please the clerical readers. We like to be called, as this writer calls us, "a spurious priesthood," which has been "foisted" upon the laity!

The test that this writer would apply to prove one's fitness for the priesthood is "five years of work in the far away wilds." Well, I have served my apprenticeship and more. I was nine years in the backwoods, and am still a missionary, and as poor as even our clerical reformer would wish all the clergy to be. So I suppose I have earned my title of priest, even in the opinion of this writer and the "good woman" from whom he got his idea of a five years' probation in the "far away wilds."

And as a priest of the Church in all soberness, I would utter my protest against this article, and say to the author, be he priest or layman, that no such style of writing will help to lift up any of the clergy to a more self-denying life, nor will it tend to restore the "waning influence of the Christian ministry" among the laity, even if such influence be on the wane.

God forbid that Christ's ministers should not set an example of a self-denying life to their flocks. That there are cases where this is not done, no sensible person will deny. Hypocrites will find their way into the ranks of the clergy as well as elsewhere. The cloven foot will sometimes peep out even from beneath the white folds of the surplice, the trail of the serpent will at times be seen instead of the holy footsteps which

should mark the path of those who have promised to be wholesome ensamples to the flock of Christ. But such are the rare exceptions, and wholesale condemnation is as unjust and uncharitable as it is unwise. W.

JACOB'S LADDER.

To the Editor of *The Living Church*:

For many years when Christmas came, and my Sunday school must have a special service, with an address and presents, I was at a loss to regard the Christmas tree as a symbol of any truth of Holy Scripture. I had no fancy for its secular history. In searching for something that might be appropriate and instructive, I found all I needed in relation to what is now known as Jacob's ladder.

To try the experiment of a change, I procured a ladder for the purpose. It was twenty feet high, three feet wide at the bottom, two feet at the top, with cross bars fifteen inches apart, and small hooks up and down and across for hanging presents. It was painted yellow, had a foot rest and braces, fastened with hinges, to hold it firmly at a proper angle. A row of short wax candles on each side, placed at the intersection of the cross bars, lighted it up. When tastefully wound with evergreens, loaded with presents and illuminated, it was a novel and interesting spectacle.

My address was founded upon Genesis iii: 15, xxii: 17, 18, xxviii: 14, Isa. xlv: 4, 7. To prove the fulfillment of the promise, I referred to Galatians iii: 16, and to St. Luke ii: 10, 14. The address included a reference to Jacob's vow.

A. HULL.

MADE MAN.

BY G. T. P.

All hail to the King enthroned in a manger!
Earth, sky, and sea join to welcome the Stranger!
Guard tenderly, Star! with thy sentinel light,
The Life whose soft breath stills the vast solemn night.

Bow low at His feet! Earth's poor, lost, and friendless,
With longing looks wait their journeyings—endless.
The sea will they tread, the wine-press of sorrow,
Death's captive host lead to an infinite morrow.

Ungemmed those frail hands enfolded in slumber,
The riches they bring, no ages can number!
Pain dies at their touch, guilt sees, with remorse,
Those peace-graven palms outstretched on the Cross!

O Monarch uncrowned, thorns cruel await Thee!

A diadem, Thine; its givers they hate Thee!
Shame's weak trembling reed Thy Sceptre of Power,

Rude mockery's robe Thy Majesty's dower!

Hark, Cherubim cry! Hark, Seraphim sing!
Earth's lowliest child, dread Calvary's King.

Melt hearts into song! Shout, lips that were dumb!
Rise, shine, Zion blest! Thy glory is come!

THE origin of the word Christmas is instructive. It is composed of two words Christ and Mass. Mass is one of the many names for a celebration of the Blessed Sacrament. Putting the word in our nomenclature, it would be Christ-Celebration or Christ's Celebration. The very name of the day itself shows what should be the prominent service of its commemoration—the Holy Eucharist. And so it has always been from time immemorial. It is not called Christ Morning Prayer, but Christ-Mass, or Celebration, or Holy Eucharist.

The Household.

CALENDAR—DECEMBER, 1885.

25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, MARTYR.	Red.
27. ST. JOHN, EVANGELIST.	White.
28. THE INNOCENTS.	Violet.

CHRISTMAS.

Eighteen hundred years ago,
To this world of sin and woe,
In the place by seers foretold,
Came a little child.
In a stable poor and low,
With no rank or dazzling show,
With no wealth of glittering gold,
Mid the oxen mild.

In the morning from afar,
Magi came, their guide a star;
Gold and myrrh and frankincense,
Royal gifts they bring.
Down before the child they fall,
King of the Jews, the child they call,
Him they know to be their Prince.
Him they hail as King!

As for them, at Christmastide,
Star of Bethlehem! be our guide,
To the Lord of Heaven above,
To our Saviour dear.
And before Him let us bow,
Asking Him to help our vow,
Christ to worship and to love,
Honor and to fear.

Him we trust, and He will bear,
Those who trust His loving care,
In His strong and gentle arms,
To the Home above.
He will keep us free from sin,
And life's battle help us win,
Safe amid the world's alarms,
By His holy love.

Let us then at Christmas time,
Like the men of Eastern clime,
Come to Christ, most precious gift,
Of the Lord of all.
And, in turn, our hearts to give
Him who came on earth to live,
Him who on the Cross uplift,
Saved us from the Fall.

Everywhere let praises rise
To the bright December skies,
With the angels' Bethlehem song.
Let the whole earth ring:
Let the children raise their voice,
Let the aged now rejoice,
And with the unnumbered throng,
Hail our Saviour King!

Lynn, Mass., A. D. 1885.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV. CONTINUED.

ON THE HEIGHTS.

There was a little talk between the cousins about Rosalinda's dress and adornments, and her "real eyelashes" and other beauties were duly pointed out and admired. After this Nellie curled herself up in her big chair and looked hard at Ethel for a minute or two without speaking. Presently she burst forth, "Why don't you talk? Mamma said you would amuse me,—have you got any dolls of your own? where are they?"

"I have only got one, her name is Babette, and she's dressed like a French peasant woman. She has a short blue skirt and grey stockings, and a white cap, and earrings in her ears. I will show her to you to-morrow."

"Earrings! none of my dolls have that. How did you ever put them in?"

"I didn't, they were in when I bought her,—when mother bought her, at least,—but she wasn't dressed then."

"Who dressed her?"

"Mother did," replied Ethel, bringing out the words in a trembling tone; "she sat up part of one night to do it,

because she wanted it to be a surprise to me on my birthday, and if she had done it in the day I should have seen her."

"But did she never give you more than one doll? Why I have got fourteen, counting those in the baby-house."

"I had another old one, but it got broken. I never had many toys, we were always moving about so, and they would have been a trouble to pack and unpack,—besides, I never had much time for play."

"Not time! why what did you do all day?"

"O, there were my lessons, and my work, and then I used to read story books to mother, and when she was able we went out together, and if not I was sent out with the servant, and sometimes there were English letters to write."

"You never wrote one to me."

"No, I did not know that you would care, but I used to write to Kate and Flo, and sometimes to Uncle Dick. Aren't you sorry that he is so ill?"

"Ye—es, oh, of course I am, but I don't like him much, he laughs so loud, and always says he thinks if he had me in the country with him he could get me well. Just as if he knew better than papa who is a doctor! Besides, I have been in the country, to the seaside at least, and it didn't do me a bit of good."

"Didn't it? Oh, I am sorry,—but wasn't it a treat to you? I do so like the sea. I wish you could have seen it at Hyères, and the étangs too, the queer salt pools, you know, in the beach."

"I don't think I should have cared, I don't like the sea very much, it is so stupid and smells; and I shouldn't care to live in the country except for having a garden. There is no nice garden here, only a little scrubby bit of grass at the back where I sit sometimes when it is warm enough. It is too dark for you to see it now."

"There is a garden though in the square, isn't there? I thought I saw one as we drove up, but I did not notice much. There was a big building at the corner, was that a church?"

"Yes, St. Stephen's, the bells will be going presently for the evening service. They ring two or three times a day, and I am so tired of them."

"There is daily service then. Are you allowed to go? Oh, no, I forgot, you are not well enough of course."

"I go on Sundays now and then, but never in the week. Mamma does though sometimes, but you needn't unless you like."

"I should like, if I may. Mother used to let me go to Matins when we were at Pau, though she was too ill to go with me."

"I wonder she liked you to go by yourself, I should have thought she would have been afraid of your behaving badly."

Ethel first looked at her cousin with quite a smile of surprise, and then colored very red. She had been so early taught to think of the church as God's House that she could not even imagine herself behaving badly there, whether watched by human eyes or not, but she did not know how to put her feelings into words without seeming to boast.

"Are you offended?" said Nellie; "I didn't mean to be rude, but I know I often fidget in church even when mamma is with me."

"Perhaps that is because you are in pain," said Ethel. "Oh, no, I am not offended," and she leaned over and put her nice brown face close to Nellie's,

and then half shyly bent forward and kissed her.

"Oh, I like you, Ethel," cried Nellie impulsively. "You are such a funny girl somehow. I am so glad you are come."

That was good hearing to the poor little lonely maid who had been feeling herself of very small account in the world now that her mother was gone from her.

Her prayers that night were full of thanksgiving; she did not think how strange everything was, and how hard it was to have been kept up so late when she was so tired, she only thought how kind Nellie had been, and how good it was of God to guard her through her journey, and bring her safely to her new home. And though there was a little lonely sob, "Oh, mother, mother," when she lay down in bed, it was comforted soon with the thought, "Oh, she is not really far away, and she is so happy in Paradise, and God is taking care of her; and if I try to be good He will let me go to her some day."

There was considerable need of that trying, Ethel found, when she settled into her new life and began to discover its duties and its temptations. It was a life in which she was almost nothing and Nellie was everything, and only utter conquest of self could make that quite natural or pleasant. There were moments when she felt injured and cross, and when it required a great struggle even to seem contented. She had too long filled an only child's place to be ready at once to yield to the sway of another child much more spoiled, and selfish, and exacting than herself.

Dr. Hastings was constantly among his patients, and when he did get any leisure generally spent it in running down to Rostowe to see how his brother was. Mrs. Hastings was a great deal at home, and always gentle and kind in her manner to Ethel, but so absorbed in Nellie, and in satisfying Nellie's tastes and fancies, that she never seemed to have time to think what her little niece might prefer. As for Nellie, she was a little despot—warm-hearted, it is true, but so self-willed and self-occupied that she was constantly sacrificing Ethel's wishes to her own almost without knowing it. Ethel's "I" would assert itself sometimes, and get exasperated at not being attended to, but happily she found having been naughty so much greater sorrow afterwards than having been "put upon" or bored, that she very soon learnt to suppress herself, and to restrain at any rate any outward expression of annoyance. Her life was very lonely, but every day both at church and at home she told God humbly and reverently her little troubles and difficulties, asked His forgiveness for her faults, and made new resolutions, and so she was not really alone in her struggle.

(To be continued.)

THE INNOCENTS' DAY.

BY THE VERY REV. WALTER FARQUHAR HOOK,
DEAN OF CHICHESTER.

Next in order to the festivals of St. Stephen and St. John, we commemorate that of the holy Innocents. The little babes, who unconsciously yielded up their lives for the Saviour, have a place assigned to them with him who died willingly, and with him who was willing to die for Christ's sake. Thus Martyrdom, Love and Innocence unite to glorify the Redeemer of mankind.

The Gospel for the day relates the circumstances which gave rise to the murder of these infant martyrs. Herod,

King of Judea, hearing that One would shortly be born Who should be called "King of the Jews," feared for his throne and kingdom. Bethlehem being the reported birthplace of this infant rival, he ordered the destruction of the children of that town, from two years old and under. But this order, coming from man alone, could not affect the eternal decrees of God. An angel from heaven forewarned the parents of our Blessed Saviour of the approaching danger, and the Son of God was saved by flight. Thus, by the over-ruling providence of God, He, Whom alone Herod sought to kill, was the only One saved from destruction, while all the other Bethlehemite infants were put to the edge of the sword.

But, while the world sees in this event nothing but the history of a cruel massacre, the holy Evangelist discloses its spiritual meaning, and shows how by it was accomplished an ancient prophecy of God. To this prophecy, quoted by St. Matthew, the first lesson for this morning turns our thoughts. The picture of Rachel weeping for her children and refusing to be comforted, while in part it refers to Jerusalem weeping over her fallen people, also prophetically describes the sorrow of those Jewish mothers who wept over their dying little ones. In neither case, however, would they weep as those without hope; as we are led to infer from the words which follow. Calling upon the mourners to "refrain their voice from weeping and their eyes from tears," the prophet therein reminds them that there is "hope in the end" of those for whom they mourn, for that they were to return again from the land of the enemy into their own border. The children of Jerusalem were to be restored to their own land, and the spirits of these infants into the hand of God who gave them. Washed and cleansed in the Blood of Him for Whom they suffered, these innocent martyrs were accepted in their purity, and were found without fault before the throne of God. The Prophet Baruch in the evening lesson, speaks in the same strain to the children of Zion. He refers to their captivity, sorrow and suffering, but foretells a bright future of restoration and peace. The Church by appointing this lesson for to-day would refer the same prophecy in a secondary sense to the suffering infants of Bethlehem.

Though slain by the jealous cruelty of man, they died in the cause of the Lord, and the beautiful words of the prophet seem exactly to represent the case of the holy Innocents: "My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies," but "He that hath brought these plagues upon you shall bring you everlasting joy again with your salvation."

In these blessed infants we may further see a type of all those baptized souls whom God redeems from "the land of the enemy" to bring them into the Christian Church as into "His own border." Washed and made white in the Blood of the Lamb, they are redeemed from among men, and have "His Father's Name written in their foreheads;" they, therefore, dying in their baptismal innocence, would have a place amongst that blessed company of whom we read in the Scripture for this day's Epistle.

But while we contemplate the happiness of these blessed infants, and rejoice in their blessedness, we must also learn to "follow their innocency." The state of the babe, made one with

Christ in the Holy Sacrament of Baptism, is set before us as a pattern to all Christians of every age and station. Children hence learn in what a true child-like temper consists. They are taught that to be "innocents" in deed, and not in name only, they must strive to preserve that holy state in which their Baptism placed them. Driving far from them all evil thoughts and evil passions, they must strive to imitate these little ones in their purity, holiness and placid submission. Thus will God vouchsafe to accept their services and to be honored by their praises. But the teaching is not confined to children, it extends to all who would follow the precept of our Lord and Master: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (St. Mark x: 15.) The purity, the simple faith, the unquestioning obedience, of the little infant confiding in its mother's love, is to be the pattern of the Christian man in his dealings with his Heavenly Father. If we thus share the purity of innocents, we may also hope to share their blessedness. May God give us grace, "by the innocency of our lives and the constancy of our faith even unto death, to glorify His Holy Name," so that redeemed, as were the holy Innocents, by the Blood of the Lamb, we may for His sake be found guiltless before God, and, with them, learn to sing the new song, which no man can learn but the hundred and forty and four thousand which are before the throne in heaven.

THE ADVENT MISSION.

As one who observed very carefully the working of the Advent Mission in New York, I desire to give my testimony to the efficiency and earnestness with which it has been carried out.

The objection of sensationalism which has been frequently urged against such methods might have been presented with equal cogency against the first preaching of the Gospel by the Apostles. For surely nothing could have made a greater sensation in the city of Jerusalem, where the rigid formalism into which the observances of the Jewish Church had degenerated had so long reigned supreme, than the announcement of the lately crucified Jesus as the long-expected Messiah. And when we consider that this startling preaching was accompanied by no less startling miracles, we surely have no element wanting to make up what in modern times is generally termed, "a sensation."

Sensationalism may be defined to be the creating of an excitement for the sake of doing so, and of securing to the person who creates it, the attention and honor which would naturally accrue to him from it. Now that such is not the object of the missionaries, any one who attends their services and listens to their sermons can see for himself. They seem like the preachers of the first Christian Mission to lose their personal identity in the great message which they have to deliver.

Whether one listens to the quiet delivery of the vicar of Halifax at the Heavenly Rest, or the impassioned eloquence of Mr. Aitken at St. George's, or old Trinity, one cannot fail to be persuaded that the one theme upon which they both love to dwell is Christ and Him crucified.

Modern revivalism removes the religious element entirely out of the sphere of reason into that of the emotions. It makes the beginning of a religious experience to consist in a sudden mental

excitation which is called "finding the Lord, change of heart," etc.

This excitement must be kept up in order that those who have been converted under it may not relapse into their former deadness and indifference to spiritual things. Hence the inefficiency of the revival system, and its failure in most cases to produce lasting effects. But when men are taught, as they undoubtedly are by the missionaries, that all the nobility and beauty of life centres in and cannot be separated from religion; that apart from it there can be no true purity of soul, no faithfulness in the discharge of duty; when they are shown the reasonableness as well as the happiness of serving Christ, then a permanent impression is produced, which after-thought serves to deepen and confirm.

Another objection has been urged, to the effect that the Mission is un-Churchly and employs methods which are at variance with the sobriety and dignity which ought to characterize the means whereby the Church seeks to reach and influence men. But we may ask: Cannot we have too much of dignity? The staid and sober ritual of the Church is very suitable and satisfying for those who have been trained in her ways, who are able to appreciate the beauty and order of them, and to whom all departure from them is abhorrent. But let us not forget that outside of this body of regular members, there is a vast multitude who have no affinity with any denomination of Christians, who do not understand the services of the Church, who have to be reached by extraordinary means, and by services less rigid in form than the Daily Offices of the Church. These are the people whom the Mission is especially designed to reach. And we should remember that the Church is not irrevocably tied to one form of service, to the exclusive use of one Book of Common Prayer. The demand for shortened services which produced the effort to revise this book, shows that Churchmen do not consider it to be of the very essence of the faith always, to use it exactly as it is, and never to deviate from it.

The Sacraments and the three-fold Order of the Ministry are, we believe, of Divine appointment, and consequently unchangeable. But the service book has been changed, and can be changed again to suit the requirements of the times, and to enable the Church to do the work for which she has been instituted by her Divine Head. Every consideration must be subservient to this.

In conclusion I would say, that it is a great thing to be able to excite in a great city like New York, which has been popularly supposed to be entirely given over to money-getting and money-spending, to the lusts of the flesh and the pride of life, such a wide-spread interest in the things which pertain to the spiritual life, as has been aroused by the Advent Mission. It shows that man has not wholly ceased to be a religious being, despite the arguments of agnosticism, communism, and infidelity. It shows that earnestness and enthusiasm in presenting the truths of the Gospel will carry conviction to the hearts of those who have not absolutely steeled themselves against all appeals of the ministers of Christ.

Even such may be touched by the quickening influence of the Holy Spirit, and be brought to kneel with tears of penitence at the foot of the Cross.

Men have been led to realize in most unexpected ways, their sinfulness and their need of a Saviour. The pre-

cious seed of truth may find a lodgement even in the most unfavorable ground, and spring up and bear fruit long after it has to all appearance lost all vitality.

To all reasonable efforts to bring the Church face to face with the great mass of the people, let us say: God speed. By the blessing of the Lord accompanying them, they cannot fail to achieve great results. WM. S. BOARDMAN.

CHRISTMAS GIFTS.

BY L. D. C.

All the world with joy is ringing,
Christmas gifts we all prepare,
Christmas carols gayly singing
What shall be our Saviour's share?

Grateful hearts we'll bring the Saviour
(This the gold we offer now)
Gentle deeds and kind behavior
Loving thoughts and smiling brow.

In His Church we'll kneel before Him,
(This the incense rare and sweet)
Little children all adore Him,
Kneeling humbly at His feet.

And from out our store of treasures,
We will choose some book or toy,
Making glad with Christmas pleasures,
Some poor little girl or boy.

For Christ's sake we'll give to others,
(And our myrrh is self-denial)
They are Jesus' friends and brothers,
And He feels their every trial.

Holy God, in Heaven dwelling,
Never more in stable rude,
While the Christmas hymns are swelling
Make us humble, meek and good.

Ring out, bells up in the steeple,
To God glory, peace to earth,
Peace, good will to all good people,
Christmas cheer and Christmas mirth.
Boston, 1885.

BRIEF MENTION.

THE late Earl of Shaftesbury used to say: "There are not two hours in the day but I think of the Second Advent of our Lord. That is the hope of the Church, for Israel and the world."

DURING the year 1884 the late Bishop of Manchester confirmed 18,000 persons, a number unexampled in the English Church.

THE Douay Bible, according to the *Catholic Review*, needs to be revised, being "full of obsolete and obscure expressions." The point is well taken. Why not use our English version?

Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around, looking on and each one offering his criticism and counsel freely and loudly, but not one lifting so much as a finger to help. "That reminds me of Church work," said a passer-by to another. "Why?" "Because," was the reply, "two men are doing the work and twenty are doing the talking."

WAH SIN LEE, a Chinaman, who has made \$15,000 at the laundry business, has applied for admission into Cornell University to prepare himself for mission work in China.

THE St. Louis *Evangelist* (Presbyterian) says "that no whiskey can be procured within ten miles of Sewanee University, Tenn. This is the Episcopal university of the South."

FRANCIS WILLIAM NEWMAN, when a follower of that peculiar form of religious enthusiasm with which the name of John Nelson Darby is associated, suffered himself to be anointed with oil in the name of the Lord according to the advice of St. James. This occurred during a siege of severe sickness at Rome where he was working zealously in behalf of this sect. He was

never certain of any kind of belief, for when at Aleppo, a Mahomedan carpenter, whom he essayed to convert, suggested some fresh doubts to his ever-restless spirit, so that it was not long afterwards that he entered the barren and dry land of scepticism.

"DOCTOR," said a lady at a fashionable dinner party a few years ago, to the present Bishop Henry C. Potter, "I observe that you take no wine?" "No," said Dr. Potter, "I have not done so for many years—in fact, for twenty-five years." She expressed surprise in the look which met the doctor's answer. "It may interest you to know why I abstain," said Dr. Potter, observing the expression of his companion. "I will tell you. A man with an unconquerable passion for drink came constantly to see me and told me how this miserable passion was bringing him to utter ruin; how his employers, every time he obtained a position, were compelled to dismiss him on account of his terrible habit. One day I said to this man: 'Why will you not say here, and now; before God and in his help, I never will taste liquor again.' The man said, 'Doctor, if you were in my place you would not say that.' I answered: 'Temperate man that I am, I will say so this moment,' and I spoke the solemn vow that I had called upon him to make. My poor friend looked at me with consternation; then an expression of hope overspread his face. With steady voice he pronounced the vow. A moment after he left me. He returned often to see me. The vow has been kept, and he that was fast losing soul and body, found a position, kept it, and became not only a sober but a godly man." The man thus saved from intemperance by Dr. Potter, was afterwards shot by an Indian in the West while on an errand of mercy to that Indian tribe. A tablet to his memory has been placed in Grace chapel, New York.

A YOUNG man in England informed a friend of his that the only drawback in his parish was the fact that there were so many Methodists there. "But" he added, "if you interfere with any of them the whole pack from one end of the country to the other fall on you at once."

A ROMAN hymn-book has Toplady's celebrated hymn "Rock of Ages," as a translation from the Latin, the compiler of the volume, and the translator being ignorant of the original.

IN an article in the November *Nineteenth Century* by the Countess Cowper on "Some Experiences of Work in an East-End District," strong ground is taken against early marriages in London. Boys and girls of fifteen and sixteen marry, and the consequences are a physical degeneration, premature old age of the wives, desertion by husbands, and the recourse for a living to the streets.

CANON WILBERFORCE said recently that in the United Kingdom were 600,000 families that through drink alone "never knew the meaning of that word of sweetest cadence, home."

A FRENCH doctor boasts that he can change the shape of a man's nose. So can a pugilist. *The Episcopal Recorder* has the foregoing under a column headed: "Advice to Mothers!"

THE London home for lost dogs shelters on an average 50,000 homeless dogs annually, and the strange thing in its history is that it has never had a case of rabies since it was opened twelve years ago.

The Living Church.

Chicago, Saturday, Dec. 26, 1885.

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Wrapped in His swaddling bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid:

No peaceful home upon His cradle smiled,
Guests rudely went and came, where slept
The royal child.-- *Keble.*

A HAPPY Christmas to the readers of THE LIVING CHURCH, and to all Christian people! May these holidays be true holy days, sanctified by prayer and Holy Eucharist. Let us enter into His gates with thanksgiving and into His courts with praise.

THE Christmas greetings echo in our happy homes, and the angelic chorus of "Peace, good will to men," again girdles the globe. Everywhere are seen the symbols of the new life that was born in Bethlehem; everywhere the tokens of the good will that found a lodgement in the human heart when God sent forth His Son. We are related now, as we were not without Him. Our human kinship is rooted now in the Divine. "Good will" is the simple and sublime statement of the meaning of God's great gift to man, and good will is its mission in the heart of man. It springs up there in answer to the good will that came down from heaven. "We love Him because He first loved us." Let him that loveth God love his brother also. He will do so if he partakes at all of the spirit of this blessed Christmas-tide. He will be filled with the sympathy and kindness of a brotherhood that is more real than any family ties; with love more lasting and complete than that of earthly origin.

A COPY of "Reasons for Being a Churchman" by the Rev. A. W. Little, comes to hand too late for suitable notice this week. It is a handsome volume, the best book for one dollar we have seen. As to the contents, our readers will remember that they first appeared in the columns of THE LIVING CHURCH.

IN our next issue will be given the first of the series on "The Heroes of the Early Church," by Miss Caroline F. Little. New subscriptions should begin with that number. The series will be of great interest, presenting the salient points of Church history in a picturesque way which will attract attention. Miss Little is well-known as a writer of unusual descriptive power.

THE prospectus of *The Church Magazine* is before us, in which the character of the coming monthly is sketched. It "will be made up with scrupulous regard to elegance and good taste," Messrs. L. R. Hamersly & Co. being publishers. The range of subjects proposed is wide and liberal, and high literary merit will be the aim. Bishop Coxe, Dr. Newton, Calbraith Perry, etc., are among the contributors to the first issue. The subscription price will be four dollars a year.

WE would like to emphasize and pass around the suggestion of *The Standard of the Cross*, that now is a good time to change the rule of applying legacies to the payment of current expenses of our missions. We have more than once protested against this policy, but necessity has over-ruled and almost compelled its continuance. Now at the beginning of the fiscal year we have \$100,000 in hand by bequest of the late Mr. Vanderbilt. Does any one doubt that if this is understood to be applied to current expenses, most of the little streams will be dried up and little else will come but legacies?

CHICAGO is to be congratulated on the bequest of the late Walter L. Newberry, for the founding of a public library. More than two millions of dollars become available for this purpose by the recent death of the widow, in Paris. It is a magnificent sum, and is in the hands of capable trustees. The library is to be located on the North Side where Mr. Newberry resided and where he owned much real estate. About one million will be expended on a fire-proof building, a half a million on books, and the remainder, perhaps a million, will be invested for the maintenance of the institution. Chicago will soon have a library that will compare favorably with the grand foundation of Mr. Astor in New York.

"HOME to prison!" wrote John Bunyan; "So, being delivered up again into the jailer's hand, I was had home to prison." It was his home for twelve years, and the work that he did in that "home" was probably the best work of his life. "In that station of life to which it has pleased God to call us," the catechism bids us to do our duty. "In everything give thanks," says the Apostle. It may seem to us that our lot is very hard, our sphere very narrow, but we may be at home in it. We may be with Christ everywhere and to be with Him is to be "at home." Does not this blessed home festival of Christmas teach us this? The first home of Him who was born at Bethlehem was in a stable. That home was consecrated as the humblest homes are still consecrated, by His abode.

THE cable brings tidings of the death of the Very Rev. John Saul Howson, D. D., Dean of Chester. He was born in 1816, was educated at Trinity College, Cambridge, where he graduated B. A. in double first-class honors in 1837. He took the degree of M. A. in 1841, and that of D. D. in 1861. Having taken Orders in 1845 he became Senior Classical Master and in 1849 Principal of the Liverpool College, which post he held till the close of 1865, and was appointed vicar of Wisbech St. Peter in 1866. He was examining chaplain to the Bishop of Ely from 1867 to 1873, and was made Dean of Chester in 1867. Dean Howson was the author, conjointly with the late Rev. W. J. Conybeare, of "The Life and Epistles of St. Paul," by which work he is best known in this country. Many papers of value from his pen remain as fruits of his industry and ripe scholarship.

THE re-ordination of a Campbellite preacher by a Baptist council of ministers, at Fall River, ought to be a lesson to the advocates of "our common Christianity," and to stop the clamor against the narrowness of Churchmen who have the courage of their convictions. The Baptist council refused to recognize the commission granted by a heretical sect. They exercised their right to qualify and "ordain" one to whom they proposed to commit a trust. Their action was not an "episcopal impertinence," but the exercise of a right which belongs to every association. At the same time, the grounds upon which the action was based were narrow and uncatholic. The Baptists not only unchurch the Campbellite brethren; they also pronounce them heretical. When the Church ordains a Baptist preacher she does so simply on the fact that he has not had Apostolic ordination. No judgment is passed upon him as a heretic.

THE CHRISTIAN HOME.

Among all the new things of our time, nothing has been found to take the place of a simple, confiding trust in the goodness of God, as taught under parental influence and authority. We hear it said at times that religion enfeebles the character and renders it unmanly. There may be types of religion which do this. There may be spurious religion, as there is spurious science; but certainly, no one in his senses would say that true religion is enfeebling to heart or mind. Let us consider; is it possible that the alliance of a being like man, so limited in his powers, so short-lived, so ignorant, with the eternal all-wise God--is it possible that such an alliance can be an injury to man? Can true religion be unfriendly to the highest forms of courage, to simplicity, to sincerity of character, to self-reliance, when it links a creature with the omnipotent Creator? Would the wildest scoffer that lives venture to say that he would rather be without all that his mother taught him; that he would like to take his mind and his moral nature and completely erase one after another every lesson, and every precept, and every truth enstilled in childhood? Is it likely that he would think more of his mind and more of himself when he was reduced to that blank state of emptiness? And are we to believe that he could out of that blank emptiness, originate something better, and more worthy and more beautiful, than the New Testament gives in the character of Christ, or that Christian history gives in the character of saints? Where is the genius so fertile, and so gigantic, and so surpassingly impudent, as to venture upon a task like that?

Now the Christian home gives us the elements of that divine truth upon which the noblest spirits of all time have been formed, and therefore we say that the home is the place where such principles should be cherished and taught. The practical settlement of this question would be as easy and as decisive as any that could address itself to the social instincts of any well ordered community. Men would reach a speedy conclusion if they were asked what kind of neighbors they would rather have, whether true Christians or genuine atheists.

As we look into the future of the nation, what is it upon which we rest our chief hope? Is it not upon this very thing of which we are treating, that is, the Christian home? We know that the security of our institutions depends more upon the streams of social and political life being fed from this pure fountain than upon any other thing. If great and good men, if noble and pure women are to rise in bright succession in the ages to come, where are

they to originate, in what school are they to be taught, if the Christian home ceases to do its work? No more tremendous and appalling calamity could befall us than to have our best domestic life sapped and overthrown. Upon such domestic life, enshrining Christian principles, rests as upon an eternal corner-stone, the entire future of this land and of the world. Constitutions, laws, the entire fabric of society and government, will crumble into hopeless, remediless wreck, if all offices are not filled, and perpetually replenished by the shining procession which emerges originally from the radiant portals of Christian households. Side by side, with an equal divinity stamped upon them, stand the home and the Church of God. One begins what the other perpetuates and finally translates to a still higher sphere.

THE CHRISTMAS SEASON.

Christmas brings home to the Christian family the nearness of our Lord to us through His humanity as it is brought in no other festival of the Christian year. The whole Christian community has taken the keeping of the festival into its social life, and there is much reason for satisfaction in this fact. At least one day in the year the social, if not the religious, life of the people is in common. Christmas has brought the family into greater prominence, if it has not brought all Christians to appreciate fully what the day means to our soul's life. It is the misfortune of the greater number of the Protestant Christians of America that they reach some of the best things in the Christian belief by the backward process. It is not a development but a return. Their return to the joyous usages of our English fathers in the observances of Christmas Day is a welcome evidence that there is also some return to a more genial and healthy feeling toward what is central in our religion. The Christmas of the Christian man or woman is not a genuine Christmas unless it is observed in the Church's appointed way, which is the meeting of the Son of Mary where He is also manifest to His people as the Son of God. The Christmas Celebration ought to be attended by all who are not reasonably hindered from receiving the blessed Sacrament. It is our privilege as well as our duty to meet our Incarnate Lord where the soul greets Him in His highest revelation to our life, and the Christian who meets Him at the altar will find that His welcome there is the choicest part of the whole Christmas festival. What the Church needs is a higher average of observance of Christmas on its spiritual side. With this there should also go a better idea of what belongs to the festive life of the sea-

son. The American people have yet to learn the meaning of Christmas-tide. The Christmas holidays have a social and religious meaning that few seem to understand. It is for the Church to rescue these days from the world's excitement, as it has already rescued Christmas to something of its old social position in English life. It is a part of our traditions that the social and the religious life of men should not be separated, and this is the season when the two should be brought together upon the best of terms. Very much depends upon their harmonious union.

THE INCARNATION.

To him who will fix in his thought or depict in his imagination, the Jesus of the Evangelists, God is no longer remote, abstract, impersonal, unsympathetic. Though he may not be able to see the Christ, as the Twelve saw Him, he may believe in Him, and in thought behold Him, by means of their testimony. It is just as valid and effective for Jesus Christ, as is the historic evidence of Plutarch, or the commentaries, for Julius Cæsar. He may think the one, as he thinks the other, and in his thinking realize the personality and character of the one no less than the other. The only difference between the two cases, is this, that with a like receptivity, there is large advantage on the side of Christ. The testimony in His behalf is so varied; the historic delineation of His life is so straightforward and unaffected; and the elements of His character are so marked, so ideally pure, and so practically lovable, that the work of conceiving Him, of constructing His image in thought, might well be a labor of love, enthusiasm and delight—one the more easy to complete and the more sure to meet with success.

The Incarnation, in bringing God thus within reach of man's thought and realization, is marked by manifold and marvellous adaptations to his rational and religious wants. They appear at the very outset in the very method of His manifestation, as by human birth and growth, instead of instantaneous, supernatural maternity; and as, in that birth, the product of both a divine and a human efficiency. In His humanity Christ is neither withdrawn from an organic and sympathetic connection with the race, being born of a woman, nor is He enslaved to its physical conditions, nor touched with any trace of lust, for He was conceived by the Holy Ghost and born of a pure virgin. Man can bring Him realizingly before his thought under all the representative conditions of life, infancy, youth and manhood; in labor, rest and sleep; in cold, hunger and weariness; in suffering, sacrifice and death. The adaptation of

the Incarnation to the perfecting of the "Emmanuel or God with us," is simply incomparable. Men cavil at the doctrine of Christ's supernatural conception and birth, but they may be challenged to suggest any more apt and effectual mode of securing the gracious end required.

Most wonderful and gracious of all is the adaptation of the Incarnation to the religious wants of the household as embracing the woman and the child. It has made Christianity, for all her fine sensibilities, deep affections, religious cravings, great needs, trying exigencies, and bitter trials, a religion for woman, the like of which the world has never known elsewhere, and of which aside from revelation the world has never dreamed. It is this not merely because of its positive provisions in her behalf, but by its virtue as the religion of the Incarnation. Through the appearance of Christ in fashion as a man, God has been brought as Father and Friend, Saviour and Lord, near to her innermost nature. She has thus been taught to depend on man; to look to him as her head, (I Cor. xi: 3), to lean on him as her strength and defence; and to love and obey him as the chosen object of her affections. While she may not be able to reach the idea of God either by the power of abstract thinking or through the efforts of the constructive imagination, she may hopefully and happily reach it, by rising from her knowledge of the real man as she beholds him in the better and holier relations of life, father, husband, brother, friend, to the ideal and perfect Man of the gospel narrative, in whom she may as clearly behold a living, lovely, adorable reality, a Being at once the transcendent Man and the condescending God, and as such leading her gently and graciously to the ineffable glory of the latter, through the supreme yet comprehensible loveliness of the former. Christianity is the only religion in the world for woman; and not as men argue, because she is weakly superstitious, but because that religion is so wonderful in its grace and adaptation. Crowning her sex with the supreme honor of having given birth to the Incarnate Son; strengthening all her weakness with the power of a divine love, and touching all the purity and sweetness of her womanhood, with the heavenly grace and goodness of the Gospel, what is the sceptical, un-Christian woman but a traitor to her sex, a despiser of the highest dignity and glory of which it is capable.

Still further, Christianity, as the religion of the Incarnation, is not less wonderful in its adaptation to the child. Taught by its very place in the household to love and trust the elder brother, and to lean upon, and worship and obey the father, he

may be led, through his sense of the noble manhood which he knows, to a knowledge and feeling of the reality and beauty of the divine manhood which was in Jesus, and through Him to the adorable excellence of the invisible God. In the visible Christ, by graphic story or by living comparison, by glowing pictures or by striking symbols, God may be brought so near to his simple child-like apprehension and regard, that even he, with all his childish weakness and limitation, may lay sweet and tender hold upon the everlasting Father through His Beloved Son. Besides this signal adaptation to the sensible wants of the child, and in part because of its power through this to secure the young for the Kingdom of Heaven, Christianity has, through the Incarnation, lovingly exalted the child nature, as in its innocence and helplessness, the special love and concern of God, as in its native qualities, the sweeter type for Christian purity and virtue, and as, in its privileges in the Church of Christ, the chosen and tender object of its foremost divine provisions. Sanctifying infancy by His own holy birth of a woman; hallowing and beautifying all the successive phases of childhood, by His experience and example; sealing childhood by His blessing as pre-eminently the heavenly element in His kingdom, and revealing the wondrous ministry of the favored angels in its behalf; Christianity is the only religion for the child which the world ever knew; one might almost say, it was expressly devised to be before all other things a religion for the little children.

OUR NEW YORK LETTER.

The will of Mr. Vanderbilt has been the topic of discussion in business, social and religious circles during the past week, and to such an extent that if the man who was so much boycotted while living, and unanimously praised in death, could appear in each one of these three great centres of life, he would be heartily amused at the change of expression and opinion regarding his character. Without doubt, William H. Vanderbilt was the most abused man of the past ten years. His enemies appeared in Wall Street, and with equal force among many of the clergy and laity. He was ridiculed as a society man, and was taunted with being avaricious, stingy and cold-blooded. But Mr. Vanderbilt rarely replied to these attacks; he always pursued the same even, systematic course of life, strong in his domestic ties, careful and honest in his mighty financial transactions, quiet, unostentatious but liberal in his benevolent and religious offerings. The result to-day is, that no one speaks unkindly of him. The great dailies of this city have spoken in loud tones of encomium as to his private and public character, and the public have gratefully and almost unanimously acknowledged this compliment. *Such is life.*

Mr. Vanderbilt's benevolent bequests amounted to a million of dollars. The Church receives nearly half of this sum.

Mr. Vanderbilt made no provision as how these sums should be expended, but as his son Cornelius is one of the trustees or directors of the various societies which his father remembered, it is very probable that the son's suggestion will have much weight as to the use made of these liberal sums. For instance—when asking a prominent friend of the General Theological Seminary, how the money left to that institution would be expended, the answer was very positive and prompt: "Why, don't you know it is comparatively easy to raise funds for a chapel or a building, but it is very difficult work to raise money for the endowment of professorships. I think our money will be used for such an endowment policy."

The best obituary notice of Mr. Vanderbilt in his financial and business life came from a body of capitalists, and yet these men are widely known and trusted by a community which has no geographical bounds, neither are they confined to any narrow bigoted limits. This is the record that these people give him: "He came into possession of the largest estate ever devised to a single individual, and has administered the great trust with modesty, without arrogance, and with generosity. He never used his riches as a means of oppression, or to destroy or injure the enterprises and business of others, but it constantly flowed into the enlargement of the old, and construction and development of new, works, semi-public in their character, which opened new avenues of local and national wealth, and gave opportunity and employment directly and indirectly to millions of people."

I have taken pains to inquire what the members of half-a-dozen prominent labor union organizations think in regard to the great Cæsus who has just passed away. All the men who really and honestly recognize the right treatment of master to servant, speak in the highest terms of Mr. Vanderbilt, and the officials of these labor unions say that if every employer of large interests treated their men with the kindness and consideration of the Vanderbilts, (all of them); there would be no trouble about wages. Now can there be a better eulogy from rich and poor than this?

Dr. Langford, the General Secretary of the Missionary Board, is greatly cheered by this gift of \$200,000 in one lump. Our missionary bishops will undoubtedly make special appeals for a portion of this sum, much of it will of course be expended, people who have been in the habit of giving liberally for this most important object of the Church will naturally cut down their offerings, when they think of two hundred thousand dollars in the treasury of the Missionary Board, and thus it will require a careful watching for one year at least to see if in all respects such great legacies are of positive benefit.

The last of the Mission services in the churches was at St. George's, on Friday evening. It was devoted entirely to men and the building was filled. Invitations had been sent to members of the different social clubs of the city, and many of them were represented. Mr. Aitken leaves at once for New Orleans, where he begins a Mission, and if he will accept the invitations, he doubtless could remain in this country an indefinite length of time.

On Monday morning last the executive committee of the Advent Mission met, and after a review of the whole work, resolved to become a permanent organization, looking forward to an-

other Mission in a few years from now.

Information as to the organization and workings of parochial Missions has been asked for from twenty and more parishes. These communications have been answered by letters and the mailing of all kinds of Mission literature.

Canon Farrar was a busy man while in this country, but his weariness must be somewhat soothed in the knowledge that he took away with him about \$25,000 for his brief work in this country. The appearance, and sermons and lectures of this celebrated English divine were undoubtedly enjoyed by large numbers of American critics—but let the most gifted American clergyman go to England and announce as his subject "My Impressions of England (or America)" and I venture to say that he would not have an audience sufficiently large to pay for the hall—and yet Canon Farrar was on these shores but three months, being banquetted by day and lecturing at night in this time, and on the eve of his departure the Academy of Music was packed to hear this English scholar's "impressions" of this immense country, a subject which, when carefully studied, staggers the best informed native-born American.

The Rev. Mr. Haweis, who visited this country on the same kind of work as Canon Farrar, preached for the last time in the church of the Holy Spirit on Sunday, the 13th, and sailed on Thursday for home. He delivered twenty-one lectures, and his course before the Lowell Institute in Boston was most highly appreciated. Who will be the next ecclesiastical lion who will come and tickle the senses of the æsthetic portion of our Church worshippers?

The Rev. Mr. Burford, of Grand Rapids, has been called to succeed the Rev. Dr. Green, of St. Timothy's. There are few parishes in this city that have a brighter outlook than this, but the great work to begin with, is to raise funds for the building of a new church. It is said that the popular clergyman of Western Michigan is the very man for the place. The general impression, however, is, that it looks strange for a man to leave one of the finest parishes in the West to come to this city and undertake such a work as St. Timothy's people require.

Christmas services will be of an unusually bright character this year, while the book stores are reporting a very active and excellent sale of their many charming publications.

The friends of the Rev. Dr. Kimber will be glad to learn that he has been elected assistant secretary of the Missionary Board.

New York, December 19, 1885.

PERSONAL MENTION.

The Rev. Wm. Page Case has resigned the rectorship of Grace church, Memphis, Tenn. His address, for the present, is 235 Beale St., Memphis.

The Rev. Washington B. Erben, of Philadelphia, has taken charge of the services in St. Margaret's Memorial church, Hibernia, on the St. John's River, Florida, for the winter.

The Rev. F. W. Raikes has resigned the rectorship of St. John's church, Dunkirk, W. N. Y., having been in charge five years and a half, and has accepted a call to the rectorship of Emmanuel church, Corry, diocese of Pittsburgh, and expects (D. V.) to assume his new charge February 1st, 1886.

The address of the Rev. Giles B. Cooke, after January 1st, 1886, will be care of the Rev. T. U. Dudley, Louisville, Ky.

The Rev. R. Collisson's address is changed from Box 170, Dallas, Texas, to Box 1, Terrell, Texas.

The Rev. Joshua Kimber was elected to the position of Associate Secretary of the Board of Managers of the Domestic and Foreign Missionary Society at the meeting held December 8th. He has entered upon his duties and should be addressed at No. 22 Bible House, New York.

The address of the Rev. J. E. C. Smedes, D. D., is Paris, Ill.

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.

TO CORRESPONDENTS.

DECLINED.—Criticism on Canon Farrar, by R. R.; Verses on St. Luke, ix:23; "Who went about doing good;" "Christmas Day, 1885;" "Waiting;" "Clerical Support;" "The Advent Mission."

NOTE.—The editor cannot (1) give reasons for declining contributions; (2) spend his time in correcting illegible copy; (3) find room for any more letters on Baptism by immersion; (4) send proof to be corrected by contributors.

INQUIRER.—Tithes were not required of the Levites because no allotment of land was made to them. It would seem that the Christian priesthood should be exempt from a strict rule of tithing, as they who minister in holy things must relinquish secular pursuits and all the opportunities of profitable enterprise. There are, of course, exceptions to this; and even among the laity the law of tithes could not be universally applied.

APPEALS.

The Sunday School of Grace church, Ocala, Fla., is almost totally destitute of a library. Cannot some Sunday schools that have in their libraries books that have been read and re-read by the children, help this school by the gift of such books. Any books given to them they will take good care of and pass them on when they are through with them to some other struggling school. Now is a good time to make a Christmas present. Address, the REV. C. B. WILMER, Ocala, Marion Co., Florida.

A Mission has been started at Rockport, Mass., by a few hard-working souls who would be glad to receive gifts of chancel furniture from parishes having any to give away. Address, the REV. C. A. HAYDEN, Gloucester, Mass.

Pulaski is the county seat of Giles county. An earnest effort is being made by the little flock at this place to erect a church. The members of the parish have done all in their power to accomplish this object, but it is quite impossible without distant help. They now make an appeal for help to the more favored portions of the Church. Any sum, however small, will be most thankfully received, if forwarded to Mrs. MARY BATTÉ, Pulaski, Tenn.

It affords me great pleasure to endorse the appeal in behalf of the parish at Pulaski. It is a flock that has run well, and I can commend them to the liberality of Churchmen everywhere. Whatever may be contributed will be thankfully received and judiciously expended.

CHARLES TODD QUINTARD,
Bishop of Tennessee.

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.

MARRIED.

HILL—CARPENTER.—December 10th, at Rushford, Minn., at the church of Immanuel, by the Rt. Rev. H. B. Whipple, Bishop of Minnesota, Ambler Bailey Hill, rector of All Saints', Northfield, Minn., was joined in Holy Matrimony to Cora, the second daughter of the Hon. Niles Carpenter, of the above place. No cards.

OBITUARY.

JEFFERIS.—Fell asleep, on the 3rd Sunday in Advent, at Beverly, N. J., Mrs. Mary Sinclair Jefferis, the beloved mother of the Rev. William M. Jefferis of Philadelphia, in the 62d year of her age. "In the confidence of a certain faith."

PECKHAM.—Died, in Manhattan, Kan., December 9th, 1885, James Perry Peckham, aged 66. Born in Westerly, R. I.

RIDGELY.—At Annapolis, on the morning of December 5th, Mary C., only daughter of Wm. S. and Anne W. Ridgely, aged 21.

CLARKE.—Entered into life eternal, on Friday, December 18th, in the 82d year of his age, Edward M. M. Clarke, senior warden and lay reader of St. James's church, Lewistown, Ill.

Mr. Clarke has been prominent in the councils of the Church in Illinois during forty years past. He assisted in the organization of the diocese of Quincy. He was a notably devout, intelligent and zealous Churchman; thoroughly posted on all points of Church polity and discipline. He was always in the front rank of Church thought and Church work. His life was singularly pure and beautiful. His death is a very great affliction—not only to his family, but to the parish and the community, and to the Church in the diocese. May he rest in peace, and light perpetual shine upon him.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent, Chicago.

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

The season for renewed activity in Church work has come, and among the agencies of instruction and influence the press is prominent. A Church paper in every family of the parish, should be the aim of the pastor. His advice will go far to secure this. There is scarcely a family that cannot afford to take THE LIVING CHURCH at one dollar a year. The commission allowed for new subscribers pays a local agent for canvassing the parish. No travelling agents are employed. Specimen copies sent free to each individual whose name is forwarded.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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The Living Church Annual And Clergy List Quarterly.

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

Glossary of Ecclesiastical Terms.

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

relating to the Altar, and the rites and ceremonies connected therewith. This feature alone is worth more than the year's subscription price.

The Clergy List

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.

The subscription price for THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is 25 cents per year, advance payment. All who subscribe now will receive, in addition to the Advent number, a Quarterly corrected Clergy List, which will be issued on the 15th days of the months of February, May, and August, 1886.

Send subscription at once (by Postal Note, if possible, for fractional amounts), to

THE YOUNG CHURCHMAN CO.,

PUBLISHERS, MILWAUKEE, WIS.

The trade supplied with the Advent number direct, or through E. & J. B. YOUNG & Co., Cooper Union, New York.

CHRISTMAS CAROL.

BY MARION COUTHOUY.

Twelve o'clock on Christmas Eve!
Early Christmas bells are ringing,
Christians all, no longer grieve—
Let your sighs be changed to singing!
Earth is dreaming, fair in seeming,
Bathed in moonlight, wrapped in snow;
Soft stars glisten—while we listen
To that song of long ago!

Long ago the heavens were thrilled
With unearthly song and splendor,
While in helpless slumber stilled,
Lay the Babe, so pure, so tender;
Mary keeping, o'er His sleeping,
Steadfast watch that mothers know,
Loving, wondering, mutely pondering,
In the deep night, long ago.

Earth lay sunk in silent gloom
Heeding not the heavenly numbers;
He Who broke her ancient doom
Roused her not from death-cold slumbers!
Two saints only, watching lonely,
Three old sages, journeying slow,
Shepherds meeting, gave their greeting,
At the King's Birth, long ago.

Yet all heaven was moved to praise
Him Who left her courts to save us;
And the whole world now shall raise
Joy-songs for the Life He gave us!
Starry regions, angel legions,
Realms of deepest dark below—
All were shaken, and o'ertaken
By His glory, long ago.

Six o'clock on Christmas morn!
Hark! the happy chimes are ringing!
Christians all, the Prince is born!
Come, your gifts of homage bringing.
Earth is waking, dawn scarce breaking,
Through the dark His altars glow;
Here we meet in joyful greeting
Him Who came so long ago!

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.]

A POLITICAL CRIME. The History of the Great Fraud. By A. M. Gibson. New York: Wm. S. Gottsberger; Chicago: S. A. Maxwell & Co. 402 pages. Price \$1.50.

This work treats of a political affair and with politics THE LIVING CHURCH has nothing to do, nor will it ever express any opinion in regard to them.

RUDDER GRANGE. By Frank R. Stockton. Illustrated by A. B. Frost. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 322. Price, \$2.00.

"Rudder Grange" will bear re-reading and with the droll illustrations of this edition is irresistibly funny. The exquisite humor keeps the reader in a perpetual agitation of laughter.

SELF-CONSECRATION, or The Gift of One's Self to God. From the French of the Abbe Grou, with an Introduction by the Rev. Charles C. Grafton. New York: E. & J. B. Young & Co. 1886. Pp. 107. Price 50 cents net.

These admirable meditations, with appropriate introduction by Fr. Grafton, will be welcomed by many devout readers. They breathe the spirit of a noble piety.

THE DAWNING. THE DAY SPRING. First Bible Books by Mrs. Valentine. The Old and New Testament. 2 vols. London: Frederick Warne & Co.; New York: 20 Lafayette Place.

These short and simple Bible stories are admirably suited to young readers. They are inexpensive books such as every family and Sunday school can afford to buy.

WAKULLA. A Story of Adventure in Florida. By Kirk Munroe. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 255. Price \$1.00.

Harper's Young People Series is deservedly popular, and boys and girls of healthy appetite will welcome this new contribution with eagerness. The wholesome excitement of this narrative of adventures by sea and land will give zest to athletic sports and interest to serious study.

ROSES OF SHADOW. A Novel. By T. R. Sullivan. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 270. Price \$1.00.

A cleverly written novel affording us an entertaining picture of some society doings in Boston. The leading characters are exceedingly well drawn and furnish an interesting character-study. There is nothing particularly original in the plan of the story but it is well told and worth reading.

FRIENDSHIP'S DIARY. New York: Anson D. F. Randolph & Co.; Chicago: E. J. Aldese, 17 Wabash Ave. Price \$1.50.

A very pretty book for 'the inscribing of birth-day remembrances—red-lined and with engraved border on every page. The quotations are choice and drawn from the whole field of literature.

TEN BOYS WHO LIVED ON THE ROAD, FROM LONG AGO TO NOW. By Jane Andrews. Boston: Lee & Shepard; New York: C. F. Dillingham; Chicago: Jansen, McClurg & Co. Price, \$1.00.

A quaint and entertaining study for youth, illustrating the life of the people in the great periods of history, from the earliest days of the Aryan race to the present time. The moral of the stories is finely told in the concluding chapter: "It is not what a boy has, but what he is, that makes him valuable to the world, and the world valuable to him."

OVERON AND PUCK—VERSES GRAVE AND GAY. By Helen Gray Cone. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Pp. 140. Price \$1.00.

This volume contains many lovely thoughts and bright fancies expressed in pleasing rhymes. The poem, *Elsinore*, has caught wonderfully the mystic charm that will ever hang about "the melancholy Dane." We were pleased to see again, "A Merry Jest of a Modern Maiden," that amusing and witty rhyme of "Miss Pallas Eudora Von Blurkey," and that most excellent satirical, "The Rhyme of the Hercules' Club."

PALERMO. A Christmas Story. By Alice Durand Field. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1885. Price \$5.00.

This charming volume, with its elegant binding, fine etchings, wide margins, and parchment paper, has come to hand too late for the mention that it deserves as a holiday book. This, however, is of little consequence, as it is a book that will find buyers and readers in all seasons. Both in contents and make-up it have the spirit of the Italian skies.

THE LADY OF LA GARAYE. By the Hon. Mrs. Norton. New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. Price \$1.50.

The touching story which Mrs. Norton has so beautifully versified is said to be no fiction. The Hospital for Incurables founded by the Countess de la Garaye and her husband when her own suffering had made her feel for others, is still in existence. The story is a most mournful romance of real life—one that, while it touches the heart with pity, may well rouse the soul to "Do noble deeds, not dream them all day long."

THE STANDARD OPERAS. Their Plots, their Music and their Composers. A handbook. By George P. Upton. Chicago: Jansen, McClurg & Co. 1886. Pp. 343. Price, \$1.50.

Mr. Upton has aimed in this book to give a brief sketch of the operas most often presented during the season. In each case he has given a sketch of the composer, the story of each opera, the character of the music, and such historical information as would be of general interest; often the date of the first performance and the original cast. Twenty-two composers are included in the book—Italian, German and French—and the operas most familiar to the public. A longer space is given to Wagner than to any other composer.

BRYANT AND HIS FRIENDS. Some Reminiscences of the Knickerbocker Writers. By James Grant Wilson. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. 1886. Pp. 443. Price \$2.00.

It was the peculiar privilege of the author of this to be intimately acquainted with those whom he happily styles the "Old Guard" of American letters. He has thus been able to gather much material of personal interest that will be new to the public—bits of literary gossip, personal history, anecdote and reminiscence. The writers that form the nucleus of the "Knickerbocker period," he has grouped, giving the central position to Bryant, not only because he was among the earliest, but because he "became and remained the most eminent of the brilliant circle." Hence the happy and attractive title of the book—a volume which will be a delight to those who remember at least the later of these writers, and to younger readers, an interesting introduction to the study of American literature.

WHITE HEATHER. A Novel. By William Black. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1886. Pp. 497. Price \$1.25.

A very charming story is "White Heather." A good deal like some of Mr. Black's other novels, some may object. But then we all liked those, and so the better assurance of enjoying this. The

Americans—father and daughter, add a new and piquant charm to the familiar vision of Highland maids, gillies, deerstalkers, on yellow steath and purple heath. The American girl is differentiated by her use of the tender word, "Pappa," in addressing her father; and occasionally Mr. Black permits her an indulgence in "Chicogoese," which he aids the reader to interpret by phonetic spelling. The principal character is a Scotch gamekeeper whom love has made a poet. He does not, however, complicate matters by falling in love with the daughter of the Chicago millionaire. No; there is a "wide-eyed" Highland lass in the question to whom are addressed the lilting rhymes that plentifully bestrew the book.

THE ORIGIN OF REPUBLICAN FORM OF GOVERNMENT IN THE UNITED STATES OF AMERICA. By Oscar S. Straus. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 143. Price \$1.00.

In this book the "Origin" sought for is "ascribed mainly to ecclesiastical causes which operated from the time the Pilgrims set foot upon our continent, and to the direct and indirect influence of the Hebrew Commonwealth." The statements concerning the Puritans and the Church require correction by a reference to Dr. T. W. Coit's book (or his monograph in the "History of the American Episcopal Church") on "Puritanism." With this exception it will be found of value to thoughtful citizens and serve as a partial antidote to Ingersollism by calling attention to the admirable governmental model prescribed in the Divine Legation. With a practical application to American affairs, it gives in concise form a view of the Hebrew civil polity which has been before the public for many years in Dr. Wines' "Laws of the Ancient Hebrews," a book which should be in the hands of every law-student.

ETCHING. An Outline of its Technical Processes and its History, with some Remarks on Collections and Collecting. By S. R. Koehler. Illustrated by Thirty Plates by Old and Modern Etchers, and numerous Reproductions in the Text. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$2.00.

The publishers, in this work, seem to have attained the highest limit of excellence in their art, and for the subject in hand nothing more or better remains to be done. This treatise on etching is a complete manual—practical, historical, and theoretical. It is one of the grandest books ever issued in this or in any country, and is of special interest, as it is the first connected history of etching ever written, all the books on engraving hitherto published having treated it merely as a subordinate division of the general subject. It is very fully illustrated, containing no less than one hundred and twenty-five specimens, thirty of which are etched plates by old and modern masters, including Lalanne, Whistler, Flameng, Rajon, Unger, Jaquemart, Jacque, R. Swain Gifford, Farrer, Thomas Moran, Mrs. M. Nimmo Moran, Peter Moran, Platt, Parrish, Smillie, Gauguignol, etc. Among the etchings by old masters are several (C. P. Hopfer, Dietrich,) printed from the original plates, while others (Durer, Rembrandt, Berghem, etc.) are heliographic fac-similes. The ninety-five examples in the text consist of phototypic reproductions of old etchings, illustrating the whole history of the art, from the beginning of the sixteenth century down to our own day, in Germany, the Netherlands, Italy, France, Spain, England and America.

MOVEMENTS OF RELIGIOUS THOUGHT IN BRITAIN DURING THE NINETEENTH CENTURY. St. Giles Lectures. By John Tulloch, D.D., LL.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 335. Price, \$1.50.

Principal Tulloch is a scholar, a man of broad views and far-reaching sympathy, though a Scotchman and a Presbyterian. His papers on some of the most important religious movements and movers of the century, is attracting the attention and eliciting the praise of many of the world's best thinkers. His vindication of Coleridge as the great leader of thought in the early part of the century, is heartily and handsomely done. All streams of religious thought in England have doubtless taken more or less direction from this religious philosopher, this "great interpreter of spiritual facts." On Coleridge's liberal tendencies in dealing with the Bible, the author seems to linger with especial approbation.

Coppleston, Whately, Arnold, Hampden, Thirwall, Milman, &c., form a

group between Coleridge and the Tractarians. These our author classifies as the Early Oriel School. The work of this school produced a shaking in the dry bones of the old Evangelical theology. It was destructive rather than constructive, but grandly intellectual. It was the Oxford movement following, with its great minds and great souls aflame with the love of Christ and His Church, which turned all this energy of thought and action to the strengthening of the walls of Zion, and to the quickening of spiritual life among the people. Dr. Tulloch says: "The Oxford movement remains a great, if not the very greatest, fact in the recent history of Anglican Christianity."

It would extend this notice beyond allowed limits, to follow the author in his masterly survey of religious thought in Scotland, his estimate of Carlyle as a religious teacher, of John Stuart Mill and his school, of the Broad Church School with its great men like Maurice, Kingsley and Robertson.

THE *Art Amateur* for December is rich in supplements. One is a portrait study by J. Carroll Beckwith, which shows the method of the artist very clearly, but to the untutored eye the high lights of the hair and the shadows about the mouth and ear seem too blue for truth. The other supplements contain designs for ecclesiastical needlework, for repoussé work, china painting and wood carving. The department, "Gallery and Studio," is remarkably full of interest, and all departments contain much that is noteworthy. This number begins the fourteenth volume of this excellent art magazine.

Te Deum in the key of G. *Jubilate* in the key of G. Christmas carols: I, II, III, IV. By the Rev. Hobart B. Whitney, Clyde, N. Y. These six pieces of new music while of varying excellence, are very much better than the ordinary run. There is not one of them that would not be liked by the average choir, noticeably the *Te Deum*, while numbers I, and IV., of the carols are the best that we have seen this year. Choir masters and leaders would do well to examine into the merits of these musical compositions of Mr. Whitney.

THE prospectus of *The Pansy*, a monthly publication for children, handsomely illustrated, promises for 1886 a great amount of good things for Sunday and week-day reading. The editor is a full-grown "Pansy" of a very brilliant kind, and she gathers a bouquet of the most fragrant literary flowers for her pets, every month. For the child that is just beginning to read, *The Pansy* is a perfect treasure. The list of premiums is something wonderful. [D. Lothrop & Co., publishers, Boston. Price only \$1.00 a year.]

THE Church Almanac (James Pott & Co.), and the Protestant Episcopal Almanac, (Thomas Whittaker), maintain the high standard of excellence for which they have long been noted, and present many new and interesting features. For a New Year's remembrance nothing could be more appropriate or more surely useful, than a Church Almanac.

WITH W. D. Howells in the "Editor's Study," the January number of *Harper's Magazine* will have increased value and interest for its readers. In the "War Series" it gives the last word of Gen. McClellan to his countrymen on "The Army and Militia."

WHITTAKER'S Scripture Calendar for 1886, mounted on a bright card, makes a very pretty and useful decoration for the wall.

ANOTHER nice one is the Golden Text Calendar by D. Lothrop & Co., Boston, containing selections from the best authors for every day in the year, together with a Lesson Text.

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

A SECOND edition of "Why we Believe the Bible," by the Rev. J. P. T. Ingraham, is just issued by the Appletons.

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

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XIV.

CHRIST WAS BORN ON CHRISTMAS DAY.
(Continued.)

And now, what doth hinder that the evidence as to our Lord's Birthday should not be, without question, adopted.

It is said: "The learned have differed about the day, and therefore we cannot be sure of it."

And about what have not the learned differed? Everything under the sun, and in the sun, and beyond the sun, has been called in question, even up to the Divinity of Christ, or the existence of Himself and of God. And yet, for all that, we do have principles of Science and Articles of Faith. Is anything in this life more than highly probable? Certainly, if *weight* of authority is of any force, the preponderance in favor of December 25th as the true Christmas, is as vast as is the argument for the Copernican system of the universe superior to that for the Ptolemaic.

It is said to be "almost certain that December 25th cannot be the Nativity of Christ, for it is then the height of the rainy season in Judaea, and shepherds could hardly be watching their flocks by night in the plains."

This objection is on a par with that of the King of Burmah, who would not believe there was such a thing as ice, because there was none in his country. A glance at the map will show that the latitude of Bethlehem is that of Southern Georgia. Its isothermal lines pass through Gibraltar, Madeira, the Bermudas, Northern Florida and Southern California. The average temperature in this belt in December is 55 degrees. Its pleasantest weather runs, usually, from the middle of December to the middle of February. Anyhow, this is not a question of usual practice, but of special emergency. Here was a great crowd gathered at Bethlehem. "There was no room in the inn." The necessities of the strangers might well have made it an object for the shepherds to surrender their houses, and share with their flocks the shelter of some valley. Indeed, why may not their humble home have been the very place which the Holy Family were compelled to seek, and their manger the cradle, where the Infant Jesus was laid; and their high privilege of worshipping Him, their reward for their hospitality?

Surely, if "God tempers the wind to the shorn lamb," it would have been nothing strange for Him to have woven garments for the simple shepherds, by quieting the earth with the south wind. And His angels, whom He sent to sing, might well have said in His Name: "Come, thou south wind; blow upon the garden, that the spices may flow out," and we may breathe the luscious fragrance of an earth, renewed, and blest, and sanctified. On that night, when heaven stooped to whisper great joy to the listening earth, how could it have been aught but calm? Indeed there is no ground for affirming that the shepherds could not have pastured their flocks in the fields during December. Nay, rather their very nearness to Bethlehem is evidence that it was winter. Only then, were the flocks kept among the habitations of men. At all other seasons, they were herded in the mountains and wildernesses.

It is alleged, that the Feast of Tabernacles, in September, was the most suitable time for the birth of Christ. The Passover had its Sacrifice, Pentecost its outpouring of the Holy Spirit.

Therefore the Tabernacles must have had the Incarnation, since, at that time, the Word "tabernacled in the flesh," and since the ingathering of fruits so aptly represented the occasion of our Lord's coming.

Scaliger is mainly responsible for this view. It has had but few followers. It would scarcely merit notice, had not Bishop Wordsworth lent it his large influence. It is strange, that so devoted a follower of the Fathers should have discarded their testimony, as to a matter of fact, and have taken up a fancy in preference to a clear tradition. It is stranger still, that the Fathers, who were so overkeen to trace out these hidden analogies, never, any of them, even suggested the fitness of the Feast of the Tabernacles, as the day of our Lord's birth, nor did any sect, or section, of the Church ever adopt it.

St. Augustine, the master of the art of analogy, was, on the contrary, thoroughly absorbed with the fitness of the winter solstice, as the time of the Nativity, and presses upon it over and over again. The great Puritan poet, also, whose appreciation of spiritual things was superlatively keen, says:

Nature, in awe to Him,
Hath doffed her gaudy trim,
With her great Master so to sympathize.

And indeed, how exquisitely do the extremest shortness of the day and its dreariness accord with the condition of the world when Christ was born, and how perfectly does the imminent increase of light symbolize the rising of the Sun of Righteousness.

Moreover there was another Jewish Feast, which fell in the month of December, the Feast of Dedication. This was of human appointment. It was the commemoration day of the renewal of Divine Worship. It marked the beginning of the great reformation under Judas Maccabeus. It was especially honored by our Lord during his ministry. In like manner, the Incarnation was a submission to the conditions of humanity. It was the renewal of the Divine Covenant, and the dedication afresh of the sin-defiled earth. It was the inauguration of another and final reform under the true Prince of Judah.

If fitness is to have any weight in determining the question, and well it may have, the "Dedication" was fitter by far than "the Tabernacles." What was there of the gathering of fruits, or of the joy of harvest about the Incarnation? Was it not rather the beginning of toil, of the breaking of clods and ploughing? What meant on the other hand that going forth of the people out of their habitations, and their dwelling in booths? Surely it meant that great deed of the Second Coming, when all peoples shall go forth from their abiding places, and be caught up to meet the Lord in the air. It was of the tabernacling of men in bodies immortal, that the great autumn feast foretold. It was of the harvest at the end of the world, that its reapers' songs made proclamation. It is a thousand thousand pities to shorten the magnificent reach of the Jewish festival observances. Rather let us foreshorten them, by showing how they extend even to the end of time. And it is a great and serious loss not to seize upon the import of the "Dedication." Certainly, Christmas Day derives an added beauty and a larger meaning, from the fact, that it is the actual and legal successor to the memories and the glory of the Maccabean Feast.

MR. JOSEPH COOK says that in San Francisco, lately, the phrase: "Sermon on the Mount," in a lecture of his, was reported in one of the daily papers as: "Serpent on the Mountains."

CHICAGO LETTER.

OPENING OF THE CHURCH OF
THE EPIPHANY.

The first service was held in the new church, corner of Ashland Avenue and Adams street, last Sunday morning, the large congregation exceeding the seating capacity of the building. Bishop McLaren preached upon reality in worship and the spiritual element of religion as joined by divine appointment with external reverence and beauty. A local paper, in a sensational heading calls the sermon "a strong protest against ritualistic ideas." It was a protest against the old sin of the Scribes and Pharisees. It was a white-hot scathing of dilettanteism in religion. As to the propriety and need of ritual expression, the Bishop said:

"In that great sacrament, the Church of Christ, we must put primary emphasis on the inward part, the grace of the spirit. But there is another principle, most important, never to be depreciated and of inconceivable value in securing the conservatism and persistence of spiritual force, and that principle is the abiding union of the spirit and the form. The temple is not complete without its divine host, but God has ordained the temple for His habitation. Let the priests be clothed with righteousness, but let them be a righteous priesthood. 'What God hath joined together let no man put asunder.' Divine grace is married to human media. The ointment which heals souls is treasured in an alabaster box. Virtue goes out of the Lord by way of the hem of His garment. 'Go wash in the pool of Siloam,' and He who said it stands at the side of the font. It is God who ordained this union, this holy marriage of the spirit and the form. And it is man who has sought with unhallowed presumption to write a bill of divorcement between them."

The sermon contained strong words of commendation of the zeal and spirituality of the devoted rector and his faithful flock. The Rev. T. N. Morrison, Jr., has done noble service in the Church and he is still a young man. In all his work and preaching there is manifested the spirit of profound earnestness and piety which the Bishop of Chicago so eloquently commended in the opening service of the new church.

The church and chapel buildings are unique and rich in design, and reflect great credit upon Mr. Whitehouse, the architect, who is taking a first rank in ecclesiastical work. The cost was about \$50,000. The material is mottled brownstone. Work was begun May 1st, and the building is now completed with the exception of the tower. The woodwork is handsomely finished in mahogany, and there is a broad band of terra-cotta tiling extending almost entirely around the interior walls. Above the altar, which is of carved stone, rises the paneled reredos to a height of twenty-three feet from the floor. It is of Portage stone. The altar is dedicated to the memory of John Barrett Kerfoot, first Bishop of Pittsburgh, and the reredos to Bishops Chase and Whitehouse of Illinois. All of the chancel furniture, except the bishop's throne and the brazen altar rail, is the gift of Mrs. E. W. Taylor. The most striking window is a memorial to Mrs. Mary W. Chandler. A figure holding the palm of victory occupies the centre, and on each side is a panel filled with lilies. There is also a handsome window in the baptistry in memory of Mrs. Emma Cameron. The chapel was built by William Wilson, to his mother's memory. The upper

floor is to be used by the Sunday school.

The exterior of the church, blending the Norman and Gothic, is pleasing and noble in effect; the interior gives the impression of expansion and sheltering restfulness, rather than of aspiration. Taken as a whole the edifice impresses one as a noble structure, a fitting shelter for the majestic altar, an attractive, spiritual home for the people of the parish.

By some oversight no mention was made in your columns, last week, of the tenth anniversary of our beloved Bishop. It is true that there was no public parade or flourish of trumpets. The Bishop, as before on anniversary occasions, celebrated the Holy Eucharist in his cathedral, a number of the clergy and laity attending to offer thanks for the continuation of his useful and devoted life, and for the great work which God has wrought for our diocese under his faithful ministrations. It is not too much to say that by quiet and persistent toil, and a wise and firm leadership the Bishop of Chicago has established himself in the confidence and love of all his clergy and people. Few bishops, if any, are stronger in the loyalty of their dioceses than is Bishop McLaren.

WHAT light does this indisputable and dogmatic affirmation of the Christian Creed throw on the keeping of Christmas? What imperative law does it lay down? What duty does it demand. Plainly enough, whatever is remembered, and thought of, and kept in mind, and spoken out, at Christmas-tide, Christ is not to be forgotten. Whatever other guests gather in any house, he for whom no room was found in the inn is not to be shut out. Whatever other joys gladden the social scene, gratitude for a spiritual salvation and the promise of everlasting blessedness is not to be unmentioned, suppressed by shamefacedness, drowned in unreligious mirth, or buried in a disloyal silence. When all the secular and social benefits of the Gospel and the Church have been put into our side of the balances, vast as they are, they are as the "small dust" compared with the infinite and everlasting benediction of a deliverance from the power of inward darkness into the luminous kingdom of grace, forgiveness and righteousness. If among the three hundred and sixty-five days of the year of our Lord there were, as there might well be, a second annual tribute to the Master of all nations and ages, his gifts to our present and earthly estate might form the theme of its thanksgivings and fix the fashion and tone of the observance. We have but one. Surely, that belongs to him not primarily as the head of the kingdoms of this world, but as the head of the kingdom of heaven above and within them.—*Bishop Huntington in The Independent.*

A VERY curious discovery of paper was made a few weeks since in a loft at Belvoir. They included letters from Edward VI. and Henry VII., and some correspondence of the Earl of Shrewsbury, throwing light on the circumstances attending the execution of Mary Queen of Scots. Much of the manuscript has been injured by the rats.

A SWISS Salvation Army captain was summoned for beating a drum: His lawyer in the court room defended him by reading to the judge the 150th Psalm. The accused was at once acquitted amid the cheers of the court. Scripture must have a wide meaning with some people.

CHRISTMAS CAROL.

BY J. W. P.

Wake ye, Christian hearts and voices
Tune your noblest songs of praise;
Hail the Day! wherein rejoices
Heaven and earth in gladsome lays.
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!

Sing ye now the joyous story,
First by Angel bands declared;
How the "Lord of life and glory,"
In one nature hath appeared.
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!

Sing ye how the shepherds, tending
Lonely on the Bethlehem plains,
Saw the heavenly choir descending,
Heard their glad seraphic strains,
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!

Sing ye how "His Star" ascending,
Stayed upon its shining way--
Lowly o'er that manger bending
Where the infant Saviour lay.
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!

Sing ye how the Eastern Sages
Heard with joy Messiah's birth;
And before that "Child of Ages"
Bow'd with reverence to the earth.
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!

Let us then in Adoration,
Humbly bow before His throne,
Who to purchase our salvation
Died from heaven to earth come down.
Bid Him welcome! Bid Him welcome!
Hail the Babe of Bethlehem!
Detroit, 1885.

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*."

EASTON.

ELECTION OF A BISHOP.—At the special convention held in Cambridge on the 16th inst, the Rev. Chauncey C. Williams, rector of St. Paul's church, Augusta, Ga., was elected bishop, on the seventh ballot. The Bishop-elect is said to be about thirty-seven years of age, an accomplished gentleman, educated at Trinity College, Hartford, and at one time was assistant to Bishop Elliott.

OREGON.

PORTLAND.—*St. Stephen's Chapel.*—Agreeably to notice given on Advent Sunday, the day of Intercession and Prayer for Missions, as recommended by the House of Bishops, was held on Wednesday, the 2d inst. Litany and Special Prayer was said at 8:40, attended by the teachers and pupils of St. Helen's Hall. The regular hour of service was fixed at half-past three, when a good congregation assembled. There were present besides Bishop Morris, the Rev. Messrs. B. E. Habersham, John W. Sellwood, G. W. Foote, and John Rosenberg (rector). Short addresses, interspersed with hymns, were made by the Bishop, who referred to the fact that about this time fifty years ago, the first missionary bishop of the Northwest, the sainted Bishop Kemper, arrived at his far-off diocese, and that what was called the Northwest now, was then a *terra incognita*; he advised that services similar to the one they were now engaged in might be had throughout the diocese. The Bishop was followed by the Rev. Messrs. Habersham, Sellwood and Foote, who made appropriate remarks. After a hymn, the Bishop closed the service with prayer and benediction. The effect of the service and stirring addresses was seen in a larger offering the following Sunday.

COLORADO.

DENVER.—*St. Mark's Church.*—The rector in a letter to the editor, says: On Advent Sunday we began a Mission in our church. I have done all the preaching myself. The Lord has wonderfully blessed our efforts. Our congregations are large and constantly growing. My lay help has been very earnest and

efficient. One lady (in delicate health at that), made forty calls in one day, others have worked in proportion. The number of "outsiders" attending our services is large, they are eager to learn of the Church and about the Church. My aim has been to present the Church in a strong light. I have insisted upon Baptism, Confirmation, the Lord's Supper, the Orders in the Ministry, Apostolic Succession, and whatever else the Church stands for. Nobody has been offended, all have been pleased. The prospect is that many will be brought into the Church. I find that men and women are ready for the Church. In her Catholicity they find the "roomy" home which they must have if they have any. Is the Church ready for men and women? The land is before us, shall we step out and possess it?

IDAHO SPRINGS.—The Rev. Benjamin F. Matrau, rector of St. John's parish, Saginaw, Mich., who has been spending a vacation of three months in this place returned to his home the last week in November, greatly improved in health by his brief sojourn here. During his stay he held services regularly every Sunday in Calvary church this place, and in Grace church, Georgetown, fourteen miles west. But the chief work he accomplished was in building for this mission a beautiful brick rectory of seven rooms, which not only has already secured for the mission a resident clergyman, the Rev. Mr. Van Antwerp of Baltimore, Md., but also insures the permanence of the work. In addition to this he graded the church and rectory lots, and built a substantial stone wall around the entire property, making it the handsomest spot in town. The entire work was accomplished by him without incurring debt. The citizens of this place and vicinity contributed \$500, and a few of Mr. Matrau's parishioners in Saginaw, together with a few of his Eastern friends, gave the balance. Thus in the short space of three months has a great work been accomplished in this place for Christ and the Church.

WESTERN NEW YORK.

SCOTTSVILLE.—The first services of the Church were held in this place in the winter of 1841-42 by the Rev. Dr. Nathaniel F. Bruce, then employed as a missionary in this part of the diocese. He sowed good seed with a liberal hand, but was soon called to other fields of labor, and it remained for another generation to revive the work. A number of years later the Rev. Fortune C. Brown, now of Rochester, then of Avon, occasionally held service at Scottsville. During the years 1873, 1874 1875 and 1878, services were conducted with more or less regularity by the Bishop of the diocese, the Rev. Francis A. Gilliat, the Rev. Drs. Anstice and Doty the Rev. Mr. Loup, and Mr. Dewey, a lay-reader. Since November 23, 1884, service has been regularly conducted in a hall in the village, and the corporation of Grace church was organized January, 18, 1885, the Rev. J. Dudley Ferguson having taken charge of the work on the preceding first day of December. Without delay the parish decided to erect a stone building complete in all Churchly details. The ideal at which the vestry aimed was at length secured through a sketch of the Church at North Andover, Mass., published in the *Century* magazine. Plans were made by Ellis Brothers of Rochester, N. Y., and under the personal supervision of the Hon. D. D. S. Brown, chairman of the building committee, the construction has been pushed with remarkable rapidity to completion and is now generally acknowledged to be a model of Churchly architecture.

CENTRAL NEW YORK.

SYRACUSE.—*St. Paul's Church.*—The new church was opened for public worship on the third Sunday in Advent, by the Rt. Rev. Bishop Huntington. The Rev. Dr. Hills, of Burlington, N. J., delivered the address. In the evening there were services by the Rev. Dr. Ashley, of Milwaukee, Wis. The church will cost \$150,000 when completed. It is in Gothic style, of Onondaga grey limestone. The tower and spire rises 250 feet, and is a memorial of Clara Dickson White. The auditorium is 64x100 feet, and the nave has a height of 50 feet, with columns of polished Scotch granite. The chancel contains a simple black walnut altar, and appropriate ecclesiastical furniture of cherry.

The chancel window is the gift of Howard and Hamilton White. The lectern is erected by Justice Charles Andrews, of the court of appeals.

The vestry and rector of St. Paul's, in a series of resolutions read at the opening service, tendered the church to Bishop Huntington as his cathedral church for all diocesan and episcopal uses. The Bishop has accepted the offer and the church will henceforth be known as St. Paul's cathedral. A reception was given to the visiting clergy on Monday evening.

INDIANA.

GENERAL NOTES.—Two interesting convocations were held in Indiana in October: the Northern at Michigan City, October 20, 21 and 22. The convocation was made heartily welcome by the dean, the Rev. J. J. Faude, and his parishioners, and all enjoyed the hearty and well attended services. The first service was for the Sunday school, Tuesday evening. Addresses were made by the Bishop and the Rev. Dr. Pettis of Lafayette, and the infant daughter of the rector was baptized by the Bishop. Wednesday, 10 A. M., celebration of Holy Communion and sermon by the Bishop. 3 P. M., discussion of the "Church and Amusements," by the Rev. R. S. Eastman of Laporte and the Rev. H. Thompson of Logansport; 4 P. M., meeting of the Woman's Auxiliary in the parlors of Mrs. J. H. Barker, opened with collects and address by the Bishop; address by the diocesan secretary, Miss E. L. Upfold. A large attendance of ladies of the parish and several delegates from neighboring parishes. Evening sermon by the Rev. B. F. Fleetwood of Chicago before the Woman's Auxiliary. Thursday, early Celebration 7:30 A. M.; Morning Prayer at 10 A. M., after which a paper prepared by the Rev. W. B. Burk of Peru on the Church and the Press, was read by the Rev. C. C. Tate of Niles, Michigan, discussed by the Rev. Messrs. Tate, Eastman and Miller. The services were closed at 4 P. M., by solemn benediction by the Bishop and clergy of a new enterprise in this wide awake parish, viz: breaking ground for a new parish school house to be built of brick at the sole cost of Mr. J. H. Barker, a liberal parishioner, and his mother. It will cost about \$2500. This parish has a school of 75 children and three teachers. This is now held in the basement of the church which is inconvenient for the purpose.

The Central Convocation, the Rev. E. A. Bradley, D. D., dean, met in St. Paul's church, Richmond, October 27 and 28. Monday evening the dean held service at Cambridge City. Tuesday evening the Bishop held the first service of the Church in Centerville. At the opening service of the convocation, Tuesday evening, a good congregation was present; the topic for discussion was the observance of the Lord's Day, writers, the Rev. Dr. Pettis of Lafayette and Mr. R. R. Parker of Indianapolis, speaker, the Rev. P. B. Morgan of Connersville. Wednesday morning celebration of Holy Communion and sermon by the Bishop, followed by a paper on Historical Christianity, by the Rev. W. Birchmore, which the convocation deemed so excellent that it was determined to print 5,000 copies. The first subject for the afternoon was the "Endowment of the Episcopate," discussed in able papers by the Rev. Dr. Bradley and Judge Duy. A session of the Woman's Auxiliary was held in the basement of the church at 3 P. M., brief addresses were made by the Bishop and dean, the diocesan secretary and Mrs. W. P. Ransford of Indianapolis. At 4 a children's service in the church, addresses by the Bishop and Mr. G. W. Cobb. Evening, the first paper by the Rev. W. W. Raymond on "Public Worship," second, the Rev. Dr. Delafield on "Hindrances to the Progress of the Church in Indiana"—the chief hindrances, ignorance, indifference and impecuniosity. The Rev. W. D. Engle spoke on this subject. The hospitality of the parish was cordial, attendance good, and all voted it a lively and interesting convocation.

The southern convocation, the Rev. Walter Scott, dean, opened in Christ church, Madison, Tuesday evening, November 10th. A stirring missionary sermon was preached by the Rev. D. B. Ramsay, and the Bishop confirmed four persons and addressed them. At 10 A. M., Wednesday, 11th, Morning Prayer, Baptism of the infant daughter of the rector, the Rev. John Moncure, celebration of Holy Communion with

sermon by the Bishop; afternoon, paper on Pastoral Work by the Rev. E. G. Hunter of Cannelton, discussed by Dean Scott and the Rev. D. B. Ramsay; evening, missionary meeting with addresses from the clergy present. After the benediction a reception to the Bishop and visiting clergy was given at the rectory. Tuesday afternoon a meeting of the Woman's Auxiliary was held in the parlors of Mrs. Ellen Garber. About thirty ladies were present. Interesting papers were read by Mrs. S. E. Taylor, president of the parish branch, and Mrs. F. O. Brooks, followed by an address from the diocesan secretary, proposing practical work, which was at once undertaken by the earnest workers present.

Confirmations by the Bishop during October as follows: St. John's, New Castle, 4; St. John's, Greencastle, 4; St. Luke's, Frankfort, 6; Holy Innocents, Indianapolis, 2. In November, St. John's, Crawfordsville, 7; St. Mary's, Delphi, 4; St. Mark's, Aurora, 1; Christ church, Madison, 4.

The Sunday School Institute held its second great gathering of the children in St. Paul's church, Indianapolis, on St. Luke's day, October 18th. The large church was filled with children, their teachers and friends. Sixty surpliced choristers led in the music which was choral throughout. The Bishop and Mr. R. R. Parker addressed the children. On Monday and Tuesday evenings following, sessions of the institute were held in St. Paul's chapel. Monday evening papers were read by Mrs. R. R. Parker on "Gathering the Children," the Rev. Dr. Bradley on "Instruction of Teachers," and Mrs. W. P. Ransford on "Infant Class Work." Tuesday evening the topics were "The Bible in the Sunday School," by the Rev. W. W. Raymond, "Intermediate Classes," by Mr. A. Q. Jones and "Sunday School Graduates," by the Rev. Dr. Jenckes. It was determined to have a weekly normal class for teachers under the auspices of the Institute, and the matter of establishing another mission school was referred to the Executive Committee. These semi-annual institutes are both pleasant and profitable.

The Rev. J. G. Miller entered upon his work in October as missionary at Bristol and Mishawaka; the Rev. L. F. Cole as rector of Holy Innocents, Evansville. The Rev. S. C. Orpen, long rector of St. Mark's church, Lima, has accepted work in Rhode Island. The Rev. J. P. D. Llwyd recently rector of St. James's church, South Bend, has accepted work at the cathedral, Milwaukee.

St. Mary's church, Delphi, has just been re-shingled and is to be newly carpeted by the Ladies' Aid Society. Christ church, Madison, has been newly carpeted and the seats upholstered. A large vestry and choir room has recently been added to St. James's church, Vincennes, and two or three rooms to the rectory. Several parish branches of the Woman's Auxiliary are preparing missionary boxes; that of Christ church, Indianapolis, is also supporting a scholarship in the school at Ogden, Utah.

PENNSYLVANIA.

PHILADELPHIA.—*General Church News.*—The meetings of the Clerical Brotherhood on December 7th and 14th were largely attended and the time for discussion extended much beyond the usual limit. The topic on both days was the Advent Mission in New York City. A number of our clergy having been present, and some having participated in it, as well as having had considerable experience in holding Missions themselves, much spirit was thrown into the debate. Those who spoke were the Rev. Drs. Wm. N. McVickar and Richard Newton, the Rev. Messrs. S. D. McConnell, W. B. Maturin, R. F. Innes, N. Briggs, C. N. Field, E. S. Widdemer and P. B. Lightner.

The Board of Managers of the Churchmen's Missionary Association for Seamen of the Port of Philadelphia has published its thirty-eighth annual report. The missionary-in-chief, who has spent two years on the sea, has entered most heartily into the work to which he was elected in the early spring. He maintains regular services at the church, and has a large Sunday school. He paid 1391 visits to vessels, boarding-houses and families of sailors during the five months included in the report. The reading-room is now open in the

day time as well as in the evenings. The work is supported entirely by voluntary subscriptions, and is also in need of books, papers, maps, as well as anything that will give its rooms a home-like appearance. The Rev. Isaac Martin and the Rev. J. F. Harrigan are also working among seamen under the direction of this society.

The severe and continued illness of the Bishop of the diocese has obliged him to set aside all his appointments for visiting parishes. The Bishop of Central Pennsylvania acting for him visited St. Philip's church on the second Sunday in Advent and preached and confirmed 11 persons.

The rector of St. Clement's church, the Rev. B. W. Maturin, has for some time been considering the organization of an hospital in connection with his parish. This has been so far perfected that a house has been rented and fitted up, and opened as a dispensary. Some of our best physicians have been secured for the medical staff, and it has also an experienced apothecary. Cases of the eye will be treated on Wednesday evening by a specialist. It has been decided to have the dispensary open in the evenings so that mothers who are at work during the day may bring their little ones for treatment.

The Guild of the Iron Cross, which was first organized in connection with St. Clement's parish, but which has branches in several other cities, publishes a monthly paper, and has lately issued a very neat "Every Churchman's Calendar," on a large sheet, which will be found very useful.

St. Chrysostom's church, which had been closed for several weeks was re-opened on the third Sunday in Advent. It has been much improved.

The walls were frescoed, the pews painted, cushions placed in them, stained glass windows substituted and a new organ. The rector, the Rev. C. S. Daniel, preached an appropriate sermon from the epistle for the day. In the afternoon the Sunday school 200 in number, marched in procession into the church, which would scarcely hold them. What there is now of this mission represents five years of hard earnest labor on the part of Mr. Daniels, who depends entirely upon what is sent to him for the maintenance of the work as well as his own support; the people among whom he labors being too poor to contribute even enough for the heating and lighting of the church and school building.

On the third Sunday in Advent, the Rev. Snyder B. Simes preached before a large congregation in the Old Swedes church, *Gloria Dei*, a sermon appropriate to the seventeenth anniversary of his rectorate.

IOWA.

DECORAH.—The chancel of Grace church has been greatly improved by the gift of a valuable altar cloth, from Miss Lane, of England, and a brass cross in memory of the late G. B. Holton, presented by Mrs. Holton, a member of the parish. The church building has also been painted and otherwise improved.

CALIFORNIA.

SAN DIEGO.—The name of the mission at this place was changed from Holy Trinity to St. Paul's by the last diocesan convention. The president of the Woman's Guild has sent out an appeal to her sisters in the Church asking for articles to be sold at a bazaar, in aid of the badly needed Church building. The date of the bazaar has been placed at the end of February, 1886.

TENNESSEE.

MONTEAGLE.—On the second Sunday in Advent the Bishop visited the mission of the Holy Comforter at this place, seven miles from the University of the South. The Fairmount School for girls is located at this charming mountain spot. Mr. Silas McBee is the principal of the school, and through his devotion and energy he has succeeded in building one of the most beautiful churches in the diocese. The building, which is of rich cream colored sandstone, was designed by Mr. George W. Quintard, Jr. The altar windows, by Booth, made in England, are memorials of Mr. McBee's children; the Eucharistic vessels, Bible and altar books are memorials of Mrs. Winston, a very saintly woman, who not long since entered into rest. One of the large double windows in the body of

the church is a memorial of a son of Bishop Quintard, and of his brother-in-law, an officer of the United States Navy, who died in 1859. On the occasion of the Bishop's visit, the Rev. Dr. Du Bose, priest-in-charge, presented nine candidates for Confirmation, six of the number being members of the school. The Dr. gave the land—two acres—on which the church of the Holy Comforter is built. The altar and reredos, of oak, are memorials of Mr. McBee's dear little ones in Paradise. The whole work, carving and all, was done by Mr. McBee; it is marvellously beautiful, exquisite in design and finish. The handsome stone font was also cut and carved by him.

The diocese of Tennessee seems to be, and really is, doing a grand work in the way of Church education. In *The Living Church Annual* for 1886, under the head of "Institutions," seven schools are enumerated, all of which are distinctly Churchly.

MEMPHIS.—*Immanuel Church*.—Bishop Quintard writes: This parish is a work of very great interest to the colored people. It has struggled on for six or eight years in a hired room. Last year the congregation purchased a neat and commodious church, from the German Lutherans, and services have been regularly held by the colored deacon, the Rev. Alfred Anderson, under the direction of the Rev. Wm. Klein, dean of St. Mary's cathedral. There is a debt of \$2,000 on the property. \$1,000 must be paid by the 1st of February. Of this sum we have \$700 in hand. The earnest workers in the congregation have done everything in their power, and now appeal to all who feel kindly disposed towards their race to help them meet their obligations. Connected with the parish is a free school—taught by Mr. W. T. McNeal—of about one hundred scholars. The Rev. Wm. Klein has the oversight of the parish and school, and any contributions should be sent to him at the bishop's residence, No. 346 Poplar St., Memphis.

Will not some one remember this work as the festival of the Nativity draws near?

NASHVILLE.—*Advent Meeting*.—The clergy of the Church in this city held a series of Advent meetings during the first and third weeks in Advent, that has been productive of no little interest, and, it is believed, of some good practical results. The plan was, to have a meeting in each of the churches on successive nights in the week. The only service was a few opening and closing collects, with three hymns. On each night, topics of practical interest in parish work were discussed. None of the clergy were vested, and only the rector, who presided for the evening, entered the chancel. Each night one of the clergy read a paper as leader of the discussion, and was then followed by others of the clergy and several of the laity in short, practical and very earnest talks upon the same subject. The attendance upon all of the meetings was fairly good, notwithstanding a good deal of unpleasant weather, and there was great interest manifested by those who did attend, many of whom went night after night to the various churches. While not partaking of the nature of a Mission, these meetings aroused, in a considerable degree, a renewed interest in not only parochial work, but in the Church in the city as a whole. Many of the laity expressed themselves in short speeches in a very earnest and encouraging manner as to parish work, and there seemed to be a general desire that such meetings could be more frequently held, not only for information as to Church work, and especially as to parish needs, but also that the parishes should be brought more closely together in the common work of the Church. Under the topic "Parish Support; how it is Done and How it Should be Done," some strong and pointed appeals were made to return to the old and divine system of tithes. As a result, several persons were discovered to be already tithing their incomes, and others announced that they intended to begin to do so. Therefore it has been decided to establish a "Tithe Guild," of which members of all parishes may become members, and the object of which will be to agitate the duty of returning to the tithing systems for Church support, and other works of religion. The guild will seek to propagate the tithe system throughout the diocese, by distributing so far as it may, literature upon the

subject, and by organizing auxiliary guilds in the diocese. It is hoped that an organization will be perfected during the Epiphany-tide. Whatever may be the result of this effort, it must be admitted that it is a step toward the only solution of the vexed question of Church finance, for it is plainly evident that the time has come when there must be a revival of a new life among the pocket books as well as the souls of men.

PITTSBURGH.

MEYERSDALE.—The Rev. A. De R. Meares of Meyersdale, held evening service at Rockwood on second Sunday in Advent. The service was attended by nearly one hundred persons in the Reformed church kindly loaned for the occasion. It was the first service of the Church held in that fast growing town of about a thousand inhabitants, which has four church buildings and is an important railroad junction.

WISCONSIN.

WHITEWATER.—*St. Luke's Parish*.—December 10th was a memorable day in the history of this growing parish. On the evening of that day the office of Benediction was said in the new rectory which has just been completed, and which is confessed by all to be one of the most artistic, commodious, and comfortable structures of this sort in the West. It is of the Queen Anne order of architecture, after designs donated by Wm. H. Miller, Ithaca, New York. The interior is finished—the ground floor in polished red oak, and the second floor in clean pine, satin finish. The music room and hall are wainscoted in deep red oak panels over five feet in height, and are divided by an open work screen which is also of red oak. The quaint old fashioned fire places are of English brick and red unglazed tile with oak mantels. The music room, hall and library are thrown together by absence of doors, thus giving a continuous space of 44 feet by 12 feet, which may be utilized for large gatherings. The staircase is a marvel of oddity and beauty, and is also of red oak highly polished. The second floor has five large bedrooms arranged so they may be used "en suite" or singly. There is also a spacious bathroom available from these sleeping rooms. The garret with a height of 12 feet and an area of 1144 square feet, can be finished for more sleeping or store rooms when desirable. The whole building is warmed by a Chicago furnace, "The Eclipse," given by the Ladies' Guild, who also provided a range for the kitchen, and shades for all the windows.

On the evening of December 10th the parish assembled to take part in the benediction of this, their new, rectory.

The office was said by the Bishop of Wisconsin, and the address made by the Bishop of Springfield, who has been endeared to the rector, the Rev. S. De L. Townsend in many relations, ordering him to the diaconate, after admitting him as a candidate; conferring on him the priesthood, marrying him and baptizing his child—and who, to be present on this occasion, travelled a long distance. Bishop Seymour proceeded to answer the question, "What mean ye by this service," by showing that it was a consecration of Home, that which is so sacred and dear to us all, and that it was most fitting that the central home of the parish—that which should be the model home of the parish, should be inaugurated with the Divine Blessing. The sanctity of home cannot be too much insisted upon in these days of frequent divorce, "when that spirit of the devil is abroad to defile home and to disrupt its bonds of secrecy and sanctity."

The Rev. Dr. Hale just returned from the Levant was also a welcome guest at this time, and gave a most interesting address when the benediction was concluded. He very pathetically referred to a home which is his in memory—a companionship to be renewed in the true Home beyond. He then delicately turned the drift of the home idea toward the Church. "We who live in this large room in the home mansion do not realize that there are many other rooms and occupants with which (to our shame be it confessed) we are but little acquainted." The Dr. then closed his address with an account of his travels in the East, and told many incidents which impressed on all

present that the "fold" was indeed a large one and caused some to realize for the first time that bond of unity of faith and practice by which we are bound to a much larger portion of the Catholic family than ourselves.

MINNESOTA.

FARIBAULT.—*Cathedral of our Merciful Saviour*.—This church has been the recipient of a memorial litany-desk. It is of light oak, beautifully carved and inlaid with Spanish cedar. It was given by Dean Millsbaugh of Omaha, who was made deacon and priest in this cathedral, in memory of his father, Cornelius Madden [Millsbaugh, who was for thirteen years a member of the vestry. How much better this than expensive monuments of cold stone, only to mark the place of the dead.

The following appeared in the editorial columns of the Salem (Mass.) *Observer*, and was written by one of the proprietors of that journal:

"The writer desires to call the attention of the readers of the *Observer* to an article known as 'Compound Oxygen,' manufactured and sold by Drs. Starkey & Palen, of Philadelphia. He speaks from personal knowledge, having sought relief from nervous prostration for a number of years by the methods ordinarily employed. Temporary relief was sometimes obtained, but nothing permanent was effected until he was induced to try 'Compound Oxygen.' The relief afforded by this remedy was so unconscious and effectual in its operation that even now it excites a feeling of wonder and mystery. The appetite was improved, sound and restful sleep was induced, and a general toning up of the whole system was the result, until my weight was greater than ever before, and where work had been for months a heavy burden it is now accomplished with comparative ease and pleasure. These results continue after a long abstinence from the use of Compound Oxygen.

"This is not a paid notice. It is written without the advice or knowledge of any one, in the interest of any reader of the *Observer* who may have been unable to obtain relief by the use of ordinary remedies. Any further information will be cheerfully given by the writer, or may be secured by addressing Drs. Starkey & Palen, 1529 Arch St., Philadelphia, who will send their treatise on Compound Oxygen free.

"F. A. FIELDEN."

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by G. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.
FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S
"CHEROKEE"
REMEDY
OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga.

CONTRA  COSTA

"CALIFORNIA COMPANY,"
130 La Salle St., Chicago.

Pure "Altar" and Family Wines exclusively from California grapes. Samples on application.

HAPPINESS is a perfume that one cannot shed over another without a few drops falling on one's self.

Mr. George Manville Fenn, whose work is constantly increasing in popularity, has written a serial story, called "Iron Trials," for THE YOUTH'S COMPANION. It deals with boy life in an English manufacturing town, and is said to be unusually dramatic.

"IMITATION IS THE SINCEST FLATTERY." If the above quotation is true, then Dr. R. V. Pierce ought to feel highly flattered, on account of the many imitators of his popular remedy, the "Pleasant Purgative Pills," for they have scores of imitators, but never an equal, for the cure of sick and bilious headaches, constipation, impure blood, kidney pains, internal fever and all bowel complaints. With a bottle of the sugared granules in the house, you can dispense with the family doctor and his often nauseous medicines.

WE take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

FISHER'S MOUTH-BREATHING INHIBITOR is a new invention costing only \$2.00. Never wears out, prevents a life-time of disease and sickness, prevents and cures many disgusting habits, and is endorsed and recommended by leading physicians. A 16 page circular will be mailed free to any mouth-breather or snorer. All correspondence is confidential. Advertisement appears in this paper. The Prairie City Novelty Co. Gen'l Agents, 69 Dearborn street, Chicago, Ill.

A LARGE percentage of all throat troubles are caused by breathing through the mouth instead of through the nostrils. Fisher's mouth-breathing inhibitor prevents it. See advt.

ATTENTION is called to the advertisement of Yeoman's Patent Supreme Sofa Beds and Lounges in this issue. They are the most beautiful as well as the most durable of any bed of its class, and are fit to adorn any parlor as a sofa or lounge. My prices are within the reach of all, and before buying it will be to your interest to write or call on E. Yeoman, 274 & 276 Wabash Ave., Chicago, Ill.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

LITTELL'S LIVING AGE FOR 1886.—The frequent issue and closely filled pages of Littell's Living Age enable it to present with satisfactory completeness as well as freshness what is essential to American readers in the best periodical literature of the day. This literature covers a constantly broadening field and now embraces to a greater extent than ever before the productions of the most eminent writers in all departments of knowledge and literary work. The Living Age was therefore never before so valuable, so convenient and so important as now; as with it one can easily and economically keep abreast of the best literature of the time. The prospectus of this magazine for 1886 is worthy the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers remitting now for the year 1886 the intervening weekly numbers are sent gratis. Littell & Co., Boston, are the publishers.

Church Bells.—We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,500 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

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Dr. S. W. Cohen, of Waco, Texas, says: "I have used your Emulsion in infantile wasting, with good results. It not only restores wasted tissue, but gives strength, and I heartily recommend it for diseases attended by atrophy."

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