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Wm. C. CARTER, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."

Mr. R. D. McMANIGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured."

Mr. H. G. TARKLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

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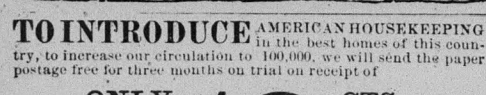
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Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

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I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair-dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

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The Living Church.

SATURDAY, DEC. 25, 1886.

CHRISTMAS EVE.

BY RICHARD OSBORNE.

On this most sacred, venerable night,
When here with man came heavenly God
to dwell,
And in the Holy Child made visible
To our dim eyes His everlasting light;
How earth would shake, could men but sing
aright
His royal praise and forth His goodness tell:
Sure every heart with gratitude would
swell,
And throbbing, burst in joy's tumultuous
might!
Yet the full soul can never fail to hear
The boundless music, rolling like a cloud
Of grand refrains unutterably loud,
For ever far away, yet ever near,
So listens Faith, in wonder fix'd severe,
With glowing face, and knee adoring bow'd!

A. D. 1886.

A CHRISTMAS CHIME.

BY E. W. G.

Chime! Chime! Chime!
O bells, this Christmas morn!
To all the world
The tidings tell
Of the Saviour that is born.

Peace, Peace to men!
The joyful news proclaim!
Peace be on earth,
Good will toward men,
In His holy Blessed Name.

Now let all Christian hearts
Join in accordance sweet,
Wishing unto
Our fellowmen
All blessings that are meet.

CHRISTMAS EVERGREENS.

BY S. T. JUDD.

To-night, in our little church are seen,
In wreaths and garlands gay,
Beautiful clustering evergreens,
Welcoming Christmas Day.

Though other leaves have fall'n and died,
That once were green as they,
These grew in beauty by their side,
Waiting for Christmas Day.

They welcome us like flowers in spring,
And each leaf seems to say,
'God tidings of great joy I bring'
To you this Christmas Day.

They tell how Jesus came from heaven,
And in a manger lay;
Oh! what a boon to man was given
On that first Christmas Day.

The tale they tell will ne'er grow old,
Though other stories may—
'Twill o'er and o'er again be told
On each glad Christmas Day.

Oh! may the tidings that they bring
Remain with us alway,
And cause our hearts with joy to sing,
On every Christmas Day.

When Christ again shall come to earth,
And all things pass away,
May we all celebrate His birth
In heaven, on Christmas Day.

CHRISTMAS.

BY THOMAS MAIR.

O'er the fields of drifted snow
Bright the stars are gleaming;
Thro' the bending, frost-crowned pines
Silv'ry rays are streaming.

Calm and still within its banks,
Lies the frozen river;
Glitt'ring on its icy breast
Moonbeams glance and quiver.

Winds are hushed in deep repose,
All the world is sleeping,
Save where faithful hearts, in love,
Silent watch are keeping.

Earth, arrayed in robes of white,
Vestal-like in seeming
Waits to greet her coming Lord
'Neath the starlight beaming.

Far above, the deep, blue sky
With strange light is glowing,
All the glory of His home,
God; this night, is showing.

Hark! upon the quiet air
Midnight bells are ringing,
With their chimes sweet voices blend,
'Tis the angels singing.

Evermore that song of joy
Still the news is telling
How the new-born Christ on earth
With God's peace is dwelling.

Mortal, wake and join the strain,
Now in gladness swelling!
Love and rapture is its theme,
All thy powers compelling.

So Thy birth, O Christ, we'll sing,
Child of ancient story!
Till our souls, beyond the stars,
Share Thy perfect glory.
Advent-tide, 1886.

NEWS AND NOTES.

*The Word was made Flesh,
Alleluia!
And dwelt among us,
Alleluia! Alleluia!*

THE LIVING CHURCH wishes its readers a Merry Christmas—the joy and happiness of the sacred feast wherein the Incarnate Word gives Himself for the life of the world.

At the consecration of the American Church at Paris on Thanksgiving Day, by Bishop Lyman, the sermon was preached by the Assistant-Bishop of New York. Pere Hyacinthe Loyson was among the clergy in attendance, and received the Holy Communion at the Celebration.

The *Maryland Churchman* says that at a recent visitation at Rock Creek parish, the bishop of the diocese conferred, not a biretta, but a new Derby hat, upon a layman, taking by mistake the layman's hat, and leaving his own new one in its place. Very probably the Rock Creek laymen are all hopefully looking for the succeeding visitations.

THE Church in Canada is making arrangements for the centennial commemoration of the consecration of the first colonial bishop, Dr. Inglis, of Nova Scotia. The celebration will be held in Halifax in August. The Archbishops of England and Ireland and the Primus of Scotland have been asked to co-operate by commemorative services at the same time. Some of the American bishops are to be asked over to England to participate.

A PRIVATE meeting of clergy of the Scottish Church was held in Edinburgh Nov. 24th, to consider the question of the restoration of the ancient office of Metropolitan. After considerable discussion it was decided to appoint a committee consisting of one clergyman and one layman from each diocese, for the purpose of drawing up a scheme to be considered at a future meeting of Churchmen. The Dean of Brechin was appointed convener.

THE Rev. Dr. Matson, rector of the church of the Resurrection, Richmond Hill, L. I., has been carrying on a vigorous warfare against the thieves who infest the neighborhood. The attack upon these disturbers of the peace has

not been directed from the pulpit as might be inferred from the position which the doctor occupies, but from his bedroom window. The knights of the road having attempted to force an entrance into his house were put to flight by the discharge of a double-barrelled shot-gun.

At the recent meeting of the Board of Managers, the Rev. S. C. Partridge was removed from his position as treasurer of the China mission. He thus pays the penalty of "speaking out in meeting." At the same session, an appropriation of \$500 for the Indians at Genoa, Neb., was refused, and the salary of the assistant-secretary was increased by \$500. Perhaps this increase will be saved by exchange on tael!

SPREAD of the temperance movement among the Maoris, in New Zealand, is held to be a main cause for their numbers ceasing to diminish. The Rev. J. McWilliam, of Otaki, in the diocese of Wellington, writes to the C. M. S.: "A marked improvement is taking place, everywhere, in the dwellings, clothing and food of the natives. Drinking habits are decidedly discountenanced by the chiefs; not one shilling is spent now on drink where a sovereign was thus spent a few years ago." Archdeacon Clarke especially praises the Maori Prince or "King" Tawhio: "On his return from England he placed himself at the head of the temperance movement, and definitely resolved to encourage our missions among his people."

ACCORDING to *The Katholik*, the present number of registered Old Catholics in Austria is about 10,000; there being many more adherents, of course, avowed or tacit. The recent synod consisted of 35 members. Divine service on this occasion was performed wholly in German, according to the authorized Austrian Old Catholic ritual, which is nearly the same as that of the sister Church in Switzerland; not only all the members of the synod, but many others present, communicated "in both kinds." The reports to the synod gave a highly encouraging view of the movement, notwithstanding the many difficulties and disappointments of the past. The congregation in Vienna has on its books 3,000 souls; Ried counts 500; but Warningsdorf, 6,000, with three clergy. As many as 40 places in North Bohemia are asking for pastoral care, the German element in the population there defying all the efforts of Romanism to retain its allegiance.

COMMENTING on Bishop Lyman's visit to Europe to look after the American Churches, an English paper says: "A serious question arises out of this new appointment. Are the Churches of England and of the United States in full communion with each other? If so, why should we appoint one bishop and American Churchmen another, to superintend Anglican congregations on the Continent? Possibly American dignitaries may not like to resign so desirable a function to any English prelate. There is no harm in Episcopalians desiring to have the oversight of a bishop, but it looks curious, to say the least, that American and English Churchmen on the Continent should each desire to have their own bishop. True,

Europe is no more a diocese to the one than to the other, but it is not a pleasing innovation this of having two Anglican bishops in one sphere. We shall have an American bishop setting up in the Grand Hotel next, for the exclusive benefit of trans-atlantic visitors to England."

THE annual synod of the College of Bishops of the Church in Scotland was held in Edinburgh on the 23d ult. A communication on the subject of schismatical Orders from the Archbishop of Canterbury was read, and after due consultation the synod resolved, without assigning any reasons, to adhere to the opinion expressed by the English and American bishops, that such orders could not be recognized as qualifying any person holding them to officiate in the Church. The Primus referred to the circular which had been issued by the Archbishop of Canterbury on the Lambeth conference of 1883, to which it was requested that each bishop should reply separately. The synod considered that, among other subjects, the conference should deal with (1) the schismatical intrusion of bishops and clergy into other dioceses than their own, and (2), the orders of those ordained by schismatic bishops, on which they desired to have a decision by the whole Anglican Communion.

ENGLAND.

On the vigil of St. Andrews, there was a Celebration at St. Mary Magdalene, Munster-square, in commemoration of the members and associates of the English Church Union who had departed this life during the previous twelve months. The congregation, most of whom wore mourning, included the president (Lord Halifax) and many members of the council. The introit was "Rest Eternal grant unto them," and the collect was that for the burial office. After the gradual and tract, "Dies Iræ," was sung, and the sermon was preached by the Rev. R. M. Benson, vicar of St. John's, Cowley. While the collection was being made, the Rev. T. Outram Marshall, one of the organising secretaries, read a list of the members who had died since November, 1885, including fifty-one priests, ninety-five members and associates, and eighty-one women associates. The hymn "Now the laborer's task is o'er" was then sung. At the commemoration incense was used.

The Marquis of Bath, the patron of the living of Frome-Selwood, has nominated as the successor of the Rev. W. J. E. Bennett, the Hon. and Rev. Alfred Francis Algernon Hanbury-Tracy, vicar of the church of the Holy Nativity, Knowle, in the parish of Bedminster, Bristol. Mr. Hanbury-Tracy, who is a brother of Lord Sudeley, was educated at Christ church, Oxford, and took his degree in 1867.

A rather serious accident happened to the Bishop of London a few days ago. In the afternoon of one of the most foggy days of the season, while walking in the grounds of Fulham Palace, he missed his footing, fell against some posts, and hurt his side. The Bishop sent for his surgeon, who expressed his opinion that the injury was a bruise, but nothing more serious. On Saturday, however, a further examination of the Bishop's side convinced the doctor

that two of his ribs were broken. His Lordship suffers considerable pain at times, and it is feared that he will not be able to leave the house in several weeks.

IRELAND.

The Lord Primate has taken up his residence in the Palace of Armagh, where he has resolved to live. The palace is not yet the property of the Church, not having been bought back from the Government, but it is hoped that the price for it and the curtilage will be raised before long. The late Primate Beresford purchased all the See lands adjoining, from the Church Temporalities Commissioners, and they now belong to his representatives. On Primate Knox entering into residence the joy-bells of the cathedral rang out a merry peal. Mr. Drew, the eminent architect, has prepared plans for an extensive restoration of the cathedral, which is in a bad way; it has been discovered that the repairs effected by Lord George Beresford were very inefficiently carried out, in fact the work was scamped, and the timbers are now found to be rotten.

The diocese of Cork has lost one of its oldest and most accomplished clergymen by the death of the Rev. Canon O'Brien, LL.D., librarian of the cathedral. He was secretary to the select vestry of St. Finbarre, and also was connected with several charitable associations in the city of Cork. It is worth noting that the last sermon which he preached in the cathedral was on the text: "Prepare to meet thy God."

MISSIONS.

SOUTH AFRICA—Full accounts have arrived of the reception of the Bishop of Bloemfontein in his diocese. On his entering Bloemfontein the cathedral bells rang out a welcome, and the Bishop was greeted with cheers from the people who had lined the approaches of the cathedral, and from the large body of horsemen which had preceded his carriage. The enthronement of the Bishop was witnessed by a large congregation; the president of the Orange State was present, also three judges, the City Corporation, and other officials. At the end of the special ceremonial an address from the laity was presented, in which occurred the following passage: "The people committed to your Lordship's care comprise congregations formed of colonists and their descendants, side by side with those of converts from the native tribes. The whole diocese is a unit of the English church through the province of South Africa, with its own constitutional government."

CHICAGO.

CITY.—St. Mark's church was reopened on Sunday, after undergoing repairs and enlargement. It now seats 800, all the available space being now occupied. The next move must be for a new church. This is one of the most prosperous parishes of the city.

OTTAWA.—A handsome set of violet altar cloths, dosel, lectern and pulpit hangings, was placed in Christ church, Sunday, Nov. 28. Each piece is elaborately worked in raised embroidery of lilac silk. This work has been done by the ladies of the chancel committee. They have also in preparation brass lettering for the super-altar and white altar cloths for the approaching Christmas season.

The Woman's Auxiliary society sent Bishop Brown of Fond du Lac \$25 for the Oneida Indians. They are now preparing Christmas boxes, one for St.

Luke's Hospital, Chicago, and another for the Orphanage of the Holy Child, Springfield. The prospects of this parish look brighter and better than for some time past. The congregations are gradually growing, and steadily improving. During the two years pastorate of the present rector, the Rev. N. W. Heermans, 50 persons have been baptized and 21 confirmed. The church debt has been reduced from \$1,700 to \$600, with a prospect of that amount being wiped out next Easter. Harmony prevails. Pastor and people alike feel encouraged.

NEW YORK.

CITY.—It is understood that the Rev. Mr. Mackay-Smith has declined the invitation to become assistant-bishop of Kansas.

The rector of the church of the Ascension held a series of afternoon services for women beginning on Monday, December 13.

The Rev. Mr. Mottet, rector of the church of the Holy Communion has requested his congregation to stay away from church in the evening, and thus give place to the non-church goers. The attendance has been good and Mr. Mottet takes special pains to make the acquaintance of the people. He thinks that rectors have much to learn in the matter of getting at the masses.

On Sunday evening, Dec. 12, the rector of Trinity church preached at St. Thomas', on the occasion of the anniversary of the House of Mercy. Taking for his text, I Cor. iii: 16-17, "Know ye not that ye are the temple of God," etc., he spoke with great plainness of the way in which society excused the sins of impurity and indecency. Picture galleries, theatres, bar-rooms, the store-windows, all contributed to the disgrace. More than one city, the preacher said, approaches Corinth, as it existed in St. Paul's time. We need not cross the ocean, nor go far from our doors to find an example. The scale on our side, too, was the heavier, because so many knew the truth. When a heathen woman sinned, it was her natural state, but for one who had received Christian Baptism, it was terrible.

He then made a strong appeal for the House of Mercy, which aimed at the cure of desecrated temples. The House of Mercy at 86th street and North River, was founded in 1854, by Mrs. Wm. Richmond, and is consequently one of our oldest Church charities. The house especially aims at the prevention and cure of sin, by offering the shelter of a Christian home and careful training to those who, from circumstances or disposition, are in danger of falling. The institution is carried on by the Sisters of St. Mary.

The 17th annual report of St. Mary's Free Hospital for Children at 405, 407 and 409 West Thirty-fourth street, gives a history of the institution from its foundation, in 1870, to the present time. In 1880, when the present building was erected, it was mortgaged for \$29,000, which has been reduced to \$7,000. The institution has a summer hospital at Rockaway Beach, to which such children are taken about the first of July, as will likely receive the most benefit from the sea air. The hospital has proved invaluable in aiding the work of convalescence. The annual expenditure is about \$15,000. The hospital is designed for the care of children between the ages of two and fourteen, suffering from acute or curable chronic diseases, and needing medical or surgical treatment.

The first annual meeting of the Paro-

chial Mission Society was held in Calvary chapel, on Wednesday afternoon, Dec. 16, Bishop Brewer presiding. Prayer being said, the report was read by the secretary, the Rev. G. R. Van De Water. In the eight months of the Mission year, seven Missions had been held, while there had been calls for Missions in a hundred parishes. It had been difficult, however, to obtain missionaries.

According to the financial report which was read by the assistant treasurer and recorder, the Rev. Mr. Tomkins, Jr., the total receipts for the year amounted to \$183,16. There was a balance on hand of \$118,31, as there was also the beginning of a fund amounting to \$1,000.

At this point various persons gave some account of the Missions they had held during the year. The Rev. Mr. Rainsford gave an account of that held by him at Detroit, in Advent, in which the afternoon services were exclusively for men, and were three-quarters of an hour long. They were largely devoted to the study of the Bible, ninety per cent of the congregation bringing their Bibles with them. In the Confirmation class there were 96. The Rev. Mr. Woodle spoke of the Mission held in the church of which he is rector, at Altoona, by the Rev. John Edgar Johnson. There was an attendance of 500 people, three-fourths workingmen.

Miscellaneous business was then taken up and the officers and executive committee re-elected. President, the Assistant-Bishop of New York; secretary, the Rev. George R. Van De Water, 520 Clinton Ave., Brooklyn; Mr. Clarence R. Conger was put on the executive committee, while the Rev. Mr. Rainsford was made chairman of the committee on Missions and Missioners.

On motion of the Rev. Dr. Satterlee, the matter of appointing a missionary to act for the society was taken up, and the vote in favor of such action was unanimous. It was then as unanimously voted to give him a salary of \$4,000, together with travelling expenses. Subscriptions were taken up and \$1,000 promised by various rectors in a few minutes. A resolution to appoint a committee consisting of ladies and gentlemen, to solicit subscriptions, was also carried. At a meeting following held by the executive committee alone, however, it was agreed to first solicit subscriptions from members of that committee, and then to solicit through a committee of ladies and gentlemen.

PENNSYLVANIA.

PHILADELPHIA.—The opening of the new church of the Ascension is an event of much interest to those who approve of the principle of free and open churches. As was spoken of some time since in these columns, the church of the Ascension was located for about half a century, on Lombard street near Eleventh. Owing to various circumstances it was for many years in a condition not the most prosperous. The old building was sold and a school building erected on the new site, Broad Street, below South Street. Steps were at once taken to secure funds for the erection of the church, which was immediately begun. At present the nave and aisles, with the base of the tower only are built though the foundations are in place for the chancel, robing room, and organ chamber. The plans are by Burns who has done admirable work for a small sum of money, the whole is to be completed for \$18,500. It is constructed of Leiperstone, with brick window frames; at the north-

east corner will rise a tower 30 feet high of rough hard red brick; the interior lined with red, black, white and buff, unglazed brick set in varied forms. The clerestory arches of dark red brick rest upon columns of unpolished red granite, of which there are eight alternating round and octagonal, the roof is an open timber hammer-beam construction. The windows, which at present are plain rolled cathedral glass, will be a series of memorials, the principal one of which will represent the Ascension. The formal opening was on the Third Sunday in Advent. At 7:30 there was a celebration of the Holy Communion; at 11 a full Choral Service with the Holy Communion. The sermon was by the rector, the Rev. G. Woolsey Hodge. His text was, "For the palace is not for man; but for the Lord God," I Chron. xxix. The services continued daily, during the week: At 7:30, the Holy Communion; 10, Morning Prayer; 5 P. M., Evening Prayer; 7:45, Shortened service and sermon (except on Thursday and Saturday evenings.) The preachers, at these services were the Rev. T. F. Davis, D. D., the Rev. Wm. Kirkus, the Rev. S. D. McConnell, the Rev. I. L. Nicholson, D. D., and the Rt. Rev. O. W. Whitaker, D. D.

On Sunday, December 12, the Rev. Snyder B. Simes commemorated the eighteenth anniversary of his rectorship of Gloria Dei (Old Swedes') church. His text in the morning was: "Being aided by the help of God, I stand unto this day." A few years ago steps towards an endowment were taken, of which more than \$6,000 has been raised.

At the late meeting of the Standing Committee of the diocese the Rev. J. D. Newlin, D. D., was chosen to fill the place of the Rev. Henry J. Morton, D. D., who has lately resigned, and John Ashurst, Jr., M. D., to fill the place of Mr. John Taylor, lately deceased. The Rev. W. Leggett Kolb was recommended for ordination to priests' orders, and Professor George S. Fullerton was recommended for ordination as deacon.

Earnest efforts are being made to secure funds for the erection of the much-needed church for the deaf-mute mission. The project has the cordial approval of Bishop Stevens and is under the official guidance of the Rev. Henry Winter Syle, himself a deaf-mute. About \$30,000 is needed, of which about \$4,000 is on hand.

KENTUCKY.

The new guild house of Trinity church, Covington, of which the Rev. Frank Woods Baker is rector, was dedicated on Tuesday evening, Dec. 7th, a very large audience being present. This guild house contains a hall for popular lectures, the Sunday school, and many or healthy entertainments, and eight guild rooms. The windows throughout the building are of ground figured glass with a border of colored cathedral glass. \$13,000 is the cost of the house and its land; \$8,500 of this sum has been raised within the last six months. There remains a balance of \$400 to be raised this winter, which will be easily done. Through the guilds of this parish the people of Trinity church are doing a great work, the moral and social value of which is admitted even by non-church-going people. The press of Cincinnati and Covington have devoted much attention to this object, which has greatly helped to popularize the Church of our faith in Covington, and it is often said of Trinity church people: "They show their faith by their works."

VERMONT.

ISLAND POND.—Christ church, the Rev. J. H. Sellers, rector, was visited by Bishop Bissell, Nov. 14, for Confirmation, at which date a surplined choir rendered the service (full choral) for the first time. Three from St. Titus mission were confirmed the same evening.

WINDSOR.—St. Paul's parish, the Rev. E. N. Goddard, rector, has received a handsome pair of Eucharistic candlesticks in *memoriam* for the altar, the gift of Mrs. G. F. Davis.

ST. ALBANS.—Monday, Dec. 6, (St. Nicholas Day), the Rt. Rev. Bishop Bissell visited St. Luke's church, the Rev. Thos. Burgess, rector, and administered the rite of Confirmation to a class of 12.

CONNECTICUT.

NORWICH.—The Rev. Richard H. Nelson of Waterville, N. Y., has accepted a call to Christ church. Mr. Nelson was graduated from Trinity College in 1880, and received his theological education at the Berkeley Divinity School.

HARTFORD.—A Quiet Day for women was held in St. Thomas' church on the first Thursday in Advent. On last mid-Lent Sunday the first of these Quiet Days in Hartford was observed, and it is purposed to hold two in each year. On each of these occasions about 65 persons availed themselves of the privilege of spending at least part of the day in silence and retirement in the Lord's House. The course of the "day" conducted by the Rev. J. W. Hyde of West Hartford, was as follows: 10 A. M., the Holy Communion, address, "The Coming of the Lord;" 11 A. M. to 12 P. M., private devotion; 12 M. prayers, address, "The Work of Faith;" 1 to 1:30 P. M., reflection; 1:30 to 2:30 P. M., private devotion; 2:30 to 3:30 P. M., prayers; address, "The Labor of Love;" 3:30 to 4 P. M., Evensong, address, "The Patience of Hope in our Lord Jesus Christ." It is the purpose of the Rev. P. H. Whaley, the rector of St. Thomas', to organize something similar for men.

WATERTOWN.—A remarkable act of ecclesiastical courtesy was performed on the occasion of the Bishop's regular visitation to Christ church parish, the Rev. H. N. Cunningham, rector, Nov. 21. The Congregational pastor, the Rev. Mr. Pelton, gave notice at his morning service that "in view of the recent declaration on the subject of Christian Reunion by the bishops of the Episcopal Church, and of the cordial response thereto by the Congregational Conference recently in session in Hartford, it seemed right and proper to omit their evening meeting that all might have an opportunity to attend the service at the Episcopal Church." Christ church was consequently crowded in the evening. Bishop Williams preached on the necessity for Christian manliness; on the lines of principle, conscience and duty as opposed to a religion of mere sensation.

The Rev. Mr. Pelton also spontaneously gave up his service on the evening of Dec. 5, partly on account of the severe snow storm, but also to give his people the opportunity of hearing Bishop Brewer's appeal for the work of the Church in Montana.

IOWA.

DAVENPORT.—The annual observance of the natal day of the patron saint of St. Katharine's Hall, was the occasion of a brilliant reception. About 400 ladies and gentlemen responded to the invitations. Many congratulations

were given to Miss Rice, the principal, who is the foundation of the school's good name. Those present were surprised at the capacity of the enlargement perfected during the summer vacation. The Bishop expressed his gratification at the happy occasion. He said that he was proud of the loyalty of the house-pupils of St. Katharine's, in the fact that, without exception, all had preferred to remain at the hall for the Thanksgiving feast, thus testifying their love and appreciation for their beautiful school home. For this evidence of interest in the school, the Bishop, in the name of the principal, the teachers, the trustees, and the community, expressed hearty thanks and gave merited praise to the pupils. He congratulated all on the success and unexampled prosperity of the school.

On the eve of St. Andrew the Bishop of Chicago, Bishop Perry, and the Rev. D. C. Garrett of Trinity parish delivered missionary addresses at Grace cathedral. On Thanksgiving Day the Bishop preached to a large congregation an interesting sermon on Christian patriotism. There were two Celebrations on this day, besides Morning and Evening Prayer.

A chapter of the White Cross Army has been organized in the city, with some 70 members, the Bishop being *ex officio* president, and Dean Hale and the Rev. D. C. Garrett, vice-presidents.

Kemper Hall celebrated the anniversary of its dedication on St. Andrew's Day. The boys had a very enjoyable reception in the evening.

NEWTON.—Bishop Perry made a visit to St. Stephen's parish on the third Sunday in Advent. In the morning he preached and administered the Holy Communion to a goodly number of communicants. He also addressed the Sunday school. In the evening the Bishop preached to a full house one of his most eloquent sermons, after which he administered the Apostolic rite of Confirmation and addressed the candidates.

Bishop Perry has confirmed recently five at Iowa Falls presented by the Rev. C. S. Percival; six at St. Michael's, Mt. Pleasant, presented by the Rev. D. C. Howard; four at St. Mark's, Waterloo; two at Christ church; three at St. Luke's, Cedar Falls, and one sick person at Burlington.

DES MOINES (South).—Hope Mission School was organized on the third Sunday in Advent, by the Rev. W. P. Law. The school starts out with a membership of 35.

MINNESOTA.

MINNEAPOLIS.—The 30th anniversary of the organization of Gethsemane parish was celebrated Dec. 12, with services of a specially interesting character. The Rev. A. R. Graves, the rector, gave a sketch of the growth of the parish. Thirty years ago to-day the first service was held in Gethsemane church in the presence of the pioneer missionary bishop, Jackson Kemper. Since that day an empire in extent, lying north and west of Chicago, has been peopled, and within a dozen miles from this spot are living more than a quarter of a million of people. During the year the Baptisms numbered 10 adults and 44 children, and 51 persons were confirmed at one time, that being the largest class ever confirmed in the diocese. There has been a net gain of 128 communicants in the last year. There were 30 marriages and 27 burials. There are now 600 persons in the parish entitled to the Communion, of these 450 have been seen at Communion. This makes Gethsemane parish the largest in the diocese,

or west of Chicago, in the number of families and nominal and actual communicants.

The rector's summary of the thirty years' work was as follows:

Baptisms, 1,654; confirmed, 874; entered on the communicant list, 1,922; marriages, 657; funerals, 890. The financial exhibit for the past year and thirty years is as follows: Paid this year for parochial purposes, \$7,590; for diocesan purposes, \$1,425; for missionary and general purposes, \$505; total, \$9,520. During thirty years there has been paid a grand total of \$198,520.

During Mr. Graves' connection with the church the number of families and communicants has nearly doubled, while the amount of subscriptions have far more than doubled. All these facts tended to make the strain of the anniversary song one of joy and thanksgiving.

In the evening the 18th anniversary of the Brotherhood of Gethsemane was celebrated. Mr. E. H. Mathes read the annual report, which may be summarized as follows: The church of All Saints' was moved to its present site and maintained by the brotherhood for about nine years, when it became independent and self-supporting. The organization built a missionary chapel in North Minneapolis, and maintained a mission there for eleven years, until it became independent as St. Andrew's church. For ten years it maintained a mission in South Minneapolis, acquired a lot and erected a church building, which is now the self-supporting parish of Grace church. At Minnetonka Mills it repaired a dilapidated church building, secured a deed of the property and maintained services irregularly, according to the varying needs of the church, for 14 years. With the aid of the people there the brotherhood built a fine chapel at Oak Grove, and has held services there for more than 14 years. At Howard Lake it secured a church lot, erected a church and maintained services for 15 years. It has held many services and helped the Sunday schools at both Hassan and Rockford, and has started and maintained several other Sunday schools for a time at different points in and around Minneapolis. It has held weekly services and distributed papers at the county jail for 15 years. In little more than a year it brought St. Luke's mission to a successful issue. Nearly 15 years ago it started a small hospital, maintaining it for 12 years, or until it became a well organized institution, capable of caring for 50 patients. Three years ago it turned over to a board of trustees its hospital property valued at \$30,000 (now St. Barnabas). With this record of work behind them, the brotherhood look cheerily forward to anything which may lie in the path of the future.

MICHIGAN.

ST. JOHNS.—On Tuesday evening, Nov. 30, St. John's rectory was socially dedicated by a "house-warming." The Rev. Mr. Reeves, rector of Ovid, and formerly of this parish, and the Rev. Geo. Wright of Saginaw, who for some months was connected with this parish as lay reader, and to whose labors and counsels, it owes some share of its present prosperity, were both present. The history of this parish since the laying of the corner-stone of St. John's church in 1869, has been the same story so often told of poor and struggling parishes. A small church was built, but the site for the parsonage has stood bare and empty.

Two years ago the Rev. R. D. Stearns

came here, and though the situation of a parish which could afford no abiding home for its rector, and with a harassing debt of nearly \$500, of which there seemed no immediate prospect of payment, might well have been discouraging to even a young man, yet Mr. Stearns, who for 40 years has ministered in His courts, hopefully and courageously took up the burden. His wife who has been his organist for 30 years, immediately organized a boy choir. Plans and prospects for raising money were revived and pushed to completion, and at the end of the first year of Mr. Stearns' pastorate, the debt was paid, and money to the amount of \$1,800 subscribed to build a parsonage. Before the end of the second year, the parsonage is an accomplished fact, and Mr. Stearns and his family are most pleasantly and comfortably established therein.

The house is oddly and prettily built in Queen Anne style, warmed by furnace and piped for gas. The hall window and all the transoms over the bay and double windows, are set with cathedral glass.

CENTRAL NEW YORK.

NEW HARTFORD.—After being closed for nearly two months, the venerable church of St. Stephen was opened for divine service on the third Sunday in Advent. The new rector, the Rev. Benjamin S. Sanderson, officiated at both services. At the Celebration, he preached from the text, Ps. cxxxii: 8 and 15, expounding the lessons that were suggested by the repairing and beautifying of the House of God. A very large congregation was present, and there were many communicants. One of the Utica papers contains the following summary of the repairs: At an expense of about \$500 a very effective interior has been gained. The whole surface of the walls and ceiling has been newly decorated in harmonious tints, and a wainscoting of natural wood (ash) put around the body of the church. The chancel has been made more Churchly by the elevation of the altar on steps, the addition of stalls, etc., and many such like changes; nave and chancel have been richly carpeted. The result is both striking and beautiful. The most satisfactory part of the whole thing is, that these repairs are but a slight indication of the resolve of both rector and people to put St. Stephen's once more upon the list of "working parishes" in the Church.

NEW JERSEY.

NEW BRUNSWICK.—The church of St. John the Evangelist, during the past year has been enlarged and greatly improved. Recently a handsomely carved eagle lectern was donated by Mr. C. J. Carpenter as a memorial of his deceased daughter. Also, the family of the late senior warden, Mr. Wm. G. Parsons, have presented to his memory a marble font of remarkable beauty, with a brass tablet set in the wall above. A large memorial window is soon to be placed in the end of the nave by the family of the former warden, Mr. J. S. Carpenter. The parish is now in a flourishing condition, and the various guilds organized by the efforts of the rector, the Rev. C. E. Phelps, are doing excellent work.

WESTERN NEW YORK.

GENEVA.—On St. Andrew's Day, 18 being the annual day for the DeLancey Divinity school as inaugurated by the Bishop, appropriate services were held in St. Peter's church in the morning, at which the Communion was admin-

istered by Prof. Edson and Dr. Rankine, and an address delivered by the Rev. Mr. Beauchamp. In the evening, services were held in St. John's (college) chapel consisting of an address by the Rev. Dr. Potter, who has charge of the department of Christian Ethics of the school; after which the degree of S. T. D. was conferred upon the Rev. William Beauchamp, of Baldwinsville, N. Y., who was one of the early students of the Divinity school.

SPRINGFIELD.

DECATUR.—Although St. John's was without a rector for six months after the faithful Rev. W. H. Moore left, still the parish held its own, and to-day is active under the present rector. A Christmas praise service, an operetta, is being learned by the Sunday School scholars, and will add to the pleasure of the little ones. Daily matins is kept up during the Advent season.

CENTRAL PENNSYLVANIA.

The 10th regular meeting of the Sunday School Institute, Convocation of Harrisburg, was held in St. James' parish, Lancaster, Thursday, Dec. 9th.

The morning session was opened with the Holy Communion celebrated by the rector, the Rev. C. F. Knight, D.D., assisted by the Rev. Chandler Hare.

The following were the leading features of the meeting: Model lesson by the Rev. A. C. Powell, on the Teaching of the Third Sunday in Advent; report of the S. S. meeting at Chicago, by the Rev. F. J. Clay-Moran; Ideal Sunday School Teaching, by the Rev. R. L. Chittenden; St. Andrew's Brotherhood in relation to the Sunday School, by the Rev. Edgar Cope; "The Use of Stories and Other Illustrations in Sunday School Instruction and in Children's Services," by the Rev. Chandler Hare, of Lebanon.

MARYLAND.

WASHINGTON.—In St. Paul's, an altar in memoriam is to be provided, and some \$250 are already raised for it. During Advent there is a noon-day Celebration. The sewing school is resumed and greater usefulness than ever. The missionary society is providing its usual excellent supply for a missionary and his family. The Sunday school is larger than ever before known.

The Sisters of St. Margaret opened, December 8th, with a service of benediction, a new house of their order in connection with St. James' parish, the Rev. James W. Clark, rector. The present work in St. James' parish was started five years ago as a venture of faith by the rector and six communicants gathered about an altar erected in a small room in a hired house in a section of the city containing but few church people. So blessed was it that in spite of some opposition and misrepresentation the work justified the occupying of a small store accommodating about fifty people, and on All Saints' Day, 1883, the first stone was laid for the present picturesque stone church, which has gradually arisen as compelled by the growth of the congregation. The last addition was the opening on All Saints' Day of a recessed chancel 20x25, with an organ chamber opening off on the south side and from the north a commodious sacristy, connecting with one of the finest choir rooms in the diocese. The inside walls of the building are of brick laid in red mortar, with the framing and ceiling of roof in the natural wood. All the improvements have been paid for as finished by offerings laid upon the altar without resorting to fairs or other means of that kind. The par-

ish owns sufficient ground on each side of the church to complete according to the original design a group of parish buildings and rectory.

LONG ISLAND.

It is understood that the Mission services held in the Brooklyn churches were generally successful. Perhaps the most successful of all was the regular Mission held by Dr. Satterlee, in Christ church, E. D., the Rev. Mr. Darlington, rector. The weather at first was very unfavorable. The congregation, however, beginning with a hundred or so, increased at the rate of a hundred a night, until at last the church was entirely filled. As the fruits of the Mission there are understood to have been some 30 conversions. At Dr. Satterlee's desire there were early Communion services each morning at 8 o'clock. These were the first early Celebrations ever held in Christ church, but the regular attendance was about 30, and the last morning it was 80. They gave great satisfaction to rector and people. By way of preparation for the Mission a large number of letters were sent out, and among them, letters to all neighboring ministers, whether Protestant or Roman Catholic. It is worth noticing, that a Roman Catholic priest in the neighborhood gave notice of the Mission at Low Mass, urging the people to attend, and saying it would do them no hurt, and might do them much good. Accordingly, several Roman Catholics were in attendance.

St. Michael's mission church was to be opened in the 14th ward on Sunday evening, Dec. 19th. This ward has a population of 40,000 souls, and of these, all the churches together, it is estimated, will accommodate only 3,000. The work commenced with the new church begun about three years ago, and was undenominational. Various clergymen carried on the services, but on account of some objection to the surplice, the chapel was closed in about a year, and the congregation denied admittance. In answer to prayer, however, that God would open the way, a letter was received from a lady offering to give land on which to build a chapel, while sums of several thousand were received from members of the same family. The result is a church holding 400 people, and costing some \$8,000 together with lots, the rental of which it is thought, will yet support a clergyman. The church has largely been furnished by gifts and donations from other sources. The morning services will be conducted by the Rev. Alberto Pace, in charge of the Italian mission. In the evening, they will be taken by a young minister, the Rev. Mr. Cochrane, it is understood. It may be added, that the diocese is in possession of some land in this neighborhood, which the Bishop estimates may yet be worth a half a million.

St. George's church, Brooklyn, the Rev. Mr. Harris, rector, is to have a new edifice, the present building being quite too small for the congregation. Mr. Upjohn is the architect, by whom the plans are now being prepared. The building will have a seating capacity of 700, and is intended to be finished for consecration on Sunday and Christmas Day, 1887. The ground was purchased and paid for some time ago, and will be broken in the early spring. The present building is offered for sale. Mr. Harris has been rector of St. George's some two years, in which time there has been a great increase of his congregation.

MASSACHUSETTS.

CAMBRIDGE.—A new church is in construction in St. Peter's parish, the Rev. Mr. Gushee, rector, to be called St. Philip's church. It is situated in a growing district, near the Charles river and about a half a mile from St. Peter's, the parish church. Mr. Robert R. Slack is the architect.

MISSOURI.

Bishop Tuttle visited Grace church, Kansas City, officially, on Sunday morning, December 5th, and confirmed a class of seven persons. Two were deaf-mutes. Their minister, the Rev. A. W. Mann, was present and interpreted all the services including the Holy Communion, of which the newly confirmed received. In the afternoon, he and the Rev. Cameron Mann, the rector, conducted a combined service, with a large attendance of deaf-mutes from Topeka, Lawrence, and Olathe, Kansas, besides those residing in Kansas City and vicinity.

THE INCARNATION.

"A festival," says St. Chrysostom, "the most venerable and awful of all festivals, which one might without inaccuracy call the metropolis of all festivals. For from the birth of Christ in the flesh, the Theophany which is the Baptism, and the Holy Pasch, and the Ascension and Pentecost received their origin and basis. And not on this account only does this day deserve to enjoy this precedence, but also because that which took place on it is far more awful than all other things. For that, being God, He should choose to become man, and bear to descend to such a depth as even thought cannot take in. This is of facts the most awful. . . . Therefore, I entreat you, be present that we may see this amazing sight, our Master lying in the manger in swaddling clothes. For if we draw nigh in faith we shall certainly see Him lying in the manger; for this Table fills the place of the manger, and here also will our Master's body lie, not, as then, in swaddling-clothes, but arrayed all round with the Holy Spirit." This is from St. Augustine: "He was lying in the manger, while He held the world in His grasp. He whom the heavens contain not was borne on the bosom of one woman. O manifest weakness, O wondrous humiliation, wherein thus lay hidden the whole Godhead! May He who did not abhor to assume our very beginnings, perfect His own gifts in us; may He who for our sakes willed to become the Son of Man, Himself make us to be sons of God."

St. Athanasius (3rd Orat. against Arians) says: "He did not come into man, as in old times was the case with each of the saints; for, if it were so, it would have been nothing to marvel at, nor would those who saw Him have said: 'Why dost Thou, being a man, make Thyself God?' . . . But now the Word became Flesh, and bore the infirmities of the flesh as being His own. Whence it was that while the flesh was suffering, the Word was not external to it; and therefore also is the Passion said to be His, and when He healed the sick He stretched out his hand humanly, but stopped the disease divinely."

St. Cyril (to Nestorius) writes: "We do not say that the nature of the Word was transmuted, and became flesh, nor that it was converted into an entire man composed of body and soul; but rather this—that the Word personally united to Himself flesh animated with

a reasonable soul, and became Man ineffably and inconceivably."

From Bishop Jeremy Taylor ("Considerations on the Nativity"): "Although all the world were concerned in the birth of this great Prince, yet I find no story of any one that ministered at it, save only angels, who knew their duty to their Lord, and the great interests of that Person Whom, so soon as He was born, they presented to His Mother. . . . When God descended to earth He chose to be born in the suburbs and retirement of a small town, but He was pleased to die at Jerusalem, the metropolis of Judæa; which chides our shame and pride, who are willing to publish our gaudies in piazzas and the corners of the streets of most popular places; but our defects, and the instruments of our humiliation, we carry into deserts and cover with the night and hide them underground, thinking no secrecy dark enough to hide our shame, nor any theatre large enough to behold our pompous vanities. . . . Jesus was pleased to be born of a poor mother, in a poor place, in a cold winter's night, far from home, amongst strangers, with all the circumstances of humility and poverty. And no man will have cause to complain of his coarse robes, if he remembers the swaddling-clothes of this Holy Child; nor to be disquieted at his hard bed, when he considers Jesus laid in a manger; nor to be discontented at his thin table, when he calls to mind the King of Heaven was fed with a little breast-milk. And since the Eternal wisdom of the Father did choose a life of poverty, it gives us demonstration that riches and honors—those idols of the world's esteem—are so far from creating true felicities, that they are not in themselves eligible in the number of good things."

Isaac Williams ("Sermons on the Epistles and Gospels"): "Here, in considering the Epistle and Gospel for the day, we are not to discuss them merely as a confession of our faith in the Lord's divinity, nor to read them as we might on any other occasion, nor to inquire into them as a matter of doctrine; but, as our Church intends, to turn them altogether into a matter of adoration and prayer and thanksgiving. . . . O amazing sight that we behold! Thou Who wast the Word, in the beginning; from everlasting, in the bosom of the Father, Thou who madest the heavens and angels and man also, perfectly good and in Thine own image, hast Thyself come down to make him anew; that by beholding Thee he may learn what humility is and what love is; that he may bow his proud head to enter under the lowly roof of this stable, and may stoop down his high looks to behold what is in this manger. O marvellous sight; profound abyss of merciful lowliness; depth of divine love which angels desire to look into, but understand not; all things gaze on that mirror, and as they gaze are changed. But man, instead of leaning down, looks up to the serpent on the tree, and is in love with death, thinking to make himself wise and happy without God; and therefore he loves not life, and loves not light, for his foolish heart is darkened. . . . 'He was in the world, and the world knew Him not.' Wonderful words to be spoken of God, yet we are angry and impatient because men do not recognize and respect us as we think they ought to do. . . . 'Dwelt among us,' or, as it might be rendered, 'within us;' and oh, may it be so with us this day. He comes to us as of old, veiled in a mystery of lowliness, in mean elements;

He lies hid in Bethlehem, which is by interpretation the House of Bread. May the Incarnate God, Who disdained not the lowly manger, come to visit us in this humble mystery of His altar; may we behold His glory, and in beholding be changed."

From Cardinal (then Archdeacon) Manning (Sermons, Vol. 2): "But here two questions have been asked. One, Why need He to have taken a body of a human mother, instead of creating one for Himself? The other, How, if human nature be corrupt, and if He took on Him that very nature, did He escape the original sin which is in us? The answer to the first is this: it was necessary that He should partake of our very nature. Had He taken a body created, as in the beginning, from the dust, it would have been a like nature, but not the same. It would have been a second creation of another and a new humanity; and His person would not have been partaker in the flesh and blood which is derived from the first Adam, for the redemption of which the Word was made Flesh. And to the second question the answer is that in taking our nature, He took it without spot of sin, for He took it not by the natural way of descent, but by a miracle which broke through the transmission of the original fault. . . . He was born in a way of which our regeneration is but a shadow. From the moment of His birth every motion of His human soul and flesh was sinless and pure: every inclination of His will was holy. He had all the pious affections and capacities of our nature, filled with more than original righteousness—with the holiness of God. Yet He was very man, with all our sinless infirmities, all that are properties of man by creation not by the fall."

From Frederick Denison Maurice ("Christmas Day and other Sermons"): "I do not know what those mean who say we are to be good Christians in our hearts, but are not to think about Christmas Day. That seems like saying that we are to be very good Christians for ourselves, but that we are not to care whether our neighbors have any share in the blessing or not. Now, how a man can be a good Christian, and only concerned about himself, I do not know. These days are witnesses to all men, everywhere, of a blessing which God has bestowed upon them. If there be no such blessing, we ought to say so plainly; but, if there be, it is a base and miserable thing not to like the plain, simple testimonies of it which come down from generation to generation, and which all alike may own and rejoice in, whether they have book-learning or no. And mark this also, brethren: they who would cheat us of these days, and send us to a book, though it be the best book in the world, for all our teaching, soon forget that our faith is not in a book, but in Him of whom the book speaks. They forget that the Word is a living person, and that He was made Flesh and dwelt among us. These days bear witness of that truth—bless God for them. . . . It may be that easy, comfortable people make less of Christmas Day than they once did. Perhaps they will presently make less of it than they do now. If the Bible be true, this was to be expected; if Christmas is a real and true thing, it was to be expected. For hear what Isaiah says, and St. Peter repeats the words: 'The grass withereth, the flower thereof falleth away; but the Word of our God endureth forever.' As if he had said: 'All that has grown out of this root shall drop off, in order that it may be

seen how deeply the root itself is fixed in the soil.' We do not keep Christmas in the bright sunny time, but now in the heart of the winter when everything is bare and dry. And our Lord Himself is said to be 'a root out of a dry ground,' that indeed from which all the blossoms of joy and hope are to come, but which must first be owned in its own nakedness before they shall appear. If, then, men have begun to fancy that their gladness has another root than this, it is meet they should be left to try whether they can keep it alive by any efforts and skill of theirs. If Christmas joy has been separated from Christ, it is no wonder and no dishonor to Christ that it should grow feeble and hollow. But Christmas is not dead because the mirth of those who have forgotten its meaning is dead. It is not dead for those who lie upon beds of sickness, nor for children in factories, and men working in mines, and prisoners who never see the light of the sun. To all these the news that 'the Word Who was in the beginning with God and Who was God, became Flesh and dwelt among us,' entered into our poverty and suffering and death."

The oneness of the thought which underlies all these different forms of expression is a striking testimony to the power and value of the day, which are so admirably set forth in the collect for the first Communion in King Edward's first book: "God, which maketh us glad with the yearly remembrance of the birth of Thy Son, grant that, as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge."

A CHRISTMAS EVERGREEN.

BY MAIE ALLENE.

'Twas the merry Christmas eve, and gay
Were the streets of that great city's heart
With hastening ones, and with rich display,
Of beauteous gifts that friends impart.

There were faces kind, and faces bright
Of the rich and poor, of old and young,
There were those who walked in God's
pure light,
There were starving ones that throng
among.

And looking down through the ether blue
Were the angels who had sung His birth,
To see what the moving throng would do
For the Holy Child who walked the
earth.

They saw, in a widow's cheerless room
Her two little ones with fever burned;
Whose love had brightened the way of
gloom,
There, one in the healing art so learned,

Had found them radiant, though forlorn;
For the mother's love had placed between
In memory of the Christ-Child born,
A poor little waif of evergreen.

Two mottoes hung from the slender tree
And the light of tapers two, burned there
While the sick were pillowed restfully;
A picture sweet in the room so bare.

The story he told when lights burned low,
Where three little stockings brimming
held

Such pretty toys; with the morning's glow,
His generous children, love impelled,

Sent gifts, which the two might waking
find,

Whose faces bright he had seen that eve,
And the giving made their hearts more
kind,

For the thread of joy small hands could
weave.

Ring merrily out, ye Christmas Chimes!
For gracious years of the story old,
Sing His gentle words, these festal times,
Whose love, in charity sweet, is told.

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.]

THE LITTLE MASTER. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard; New York: C. T. Dillingham; Chicago: S. A. Maxwell & Co. 1886. Price \$1.25.

The more stories Mr. Trowbridge can write, the better for the boys of this generation. Flooded as our country is with literature of a dime novel order we have need of just such safe and interesting books, as "His Little Master," "Phil and His Friends," "Bound in Honor," etc., to put into the hands of our growing boys.

PRINCE PEERLESS, a fairy folk story, by the Hon. Margaret Collier. Illustrated by the Hon. John Collier. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.25.

A most charming book of fairy lore, which the children must needs enjoy, at least we should have enjoyed them in our younger days. It is to be feared that in these days of "facts and figures" children only half believe in the fairy folk. Those, however, who can "gloriously forget themselves"—and their examinations—will have a treat in the story of Prince Peerless; "The Sick Fairy;" the "Two Fairies;" and the "Ill-Starred Princess;" and in "Something New."

AMERICAN ART. Illustrated by Twenty-five Plates executed by the best American Etchers and Wood Engravers, from paintings selected from public and private collections, with text by S. A. Koehler. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. New and unique style of binding, gilt edges. Price, \$15.00.

The great publishing houses are rendering valuable service to the cause of art and public taste, by such holiday issues. Though books like the one before us, are sold at a high price, the sale cannot be large, while the outlay must immense. Books of this grade are not published for profit, we may be sure, but as indications of enterprise and resource. None but a great firm could carry through such a work. While thus gaining credit and attracting attention to itself, the firm is bestowing a great boon upon artists and art-lovers. It is only through such expensive enterprises that the best work of our best talent can be brought before the public. This collection of American art is one of the most complete and valuable that can be made. The etchings are equal to any we have seen, in vigor and delicacy, and no finer wood engraving has been produced than is to be found here. Mr. Koehler's text is not a mechanical description of the illustrations, but a valuable essay on the progress and characteristics of American art.

A HISTORY OF GREEK LITERATURE. From the earliest to the death of Demosthenes. By Frank Byron Jevons. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$2.50.

At a time when the tendency in our colleges is to the neglect of the great models of literature, and the substitution of the study of matter for the study of mind, such a work as the above is most opportune. It is not so comprehensive and statistical as to be a dry encyclopædia, nor is it so abbreviated and condensed as to be a mere "manual." It is a book for students, for all students who have a desire for literary culture. The foundations of that culture are in the masterpieces of the Greeks. Greek literature is a vast study, and Mr. Jevons has here displayed a painstaking and loving loyalty to the cause. Extensive reading and reflection have evidently preceded the great undertaking; at the same time there are some who will not find the treatment of all parts of the theme equally satisfactory. We should imagine that the author's taste had inclined

him more to the poetry than to the philosophy of Greece. Indeed, three-fifths of the book are occupied with the discussion of the poets, the remaining two-hundred pages being given to prose, including history and oratory; and a little corner of this two-fifths (twenty pages) is given to Plato. That is the sum of Mr. Jevon's contribution to this branch of the study, though it is to Greek philosophy that the world owes, perhaps, its chief intellectual stimulus. The "Homeric Question" occupies thirty pages, after twenty-four pages given to a description of the Iliad and the Odyssey, while Aristotle, whose intellectual might has added power to the thought of every succeeding generation, is not included in the work except by occasional allusion. Still, Mr. Jevon's book is to be estimated for what it is, not for what it is not; and it deserves high praise for its thoughtful review, especially of the poetry and the historical prose of the Greeks.

THE initial number of Scribner's Magazine gives promise of a long lease of popular favor. Ex-minister Washburne tells the story of the downfall of the French Empire; his experience in those stormy days is of remarkable historic value. "The Story of a New York House," is of the life and appearance of New York in the early part of the century. Extracts from the diary of Gouverneur Morris, an article on Babylonian Seals, the opening chapters of a serial "Seth's Brother's Wife," "Our Defenceless Coasts," "In Mexico," and an article on Socialism, go to make up a number of rare excellence.

MESSRS. RAPHAEL TUCK AND SONS, 298 Broadway, New York, have a vast collection of artistic Christmas and New Year's cards. We have examined some of them in which the workmanship was exquisite, the designs and the selections of poetry were most appropriate. Over two thousand designs are to be found in their collections.

IBBOTSON BROS., of Richfield Springs, N. Y., have re-issued for Christmas and New Year's, two pretty little booklets: "Echoes from the Psalms" (4th edition) and "Abide with Me." They are bound in dainty covers tied with ribbon.

MEMORIAL OFFERING, by C. E. Leslie, contains eighty or ninety musical selections, for solo, quartet and congregational singing at funerals, etc. Price \$1. [The Chicago Music Co., 148-150 Wabash Ave. Chicago, or Wm. A. Pond & Co., 25 Union Square, New York.]

A TEMPERANCE SOUVENIR has just been issued by the Woman's Temperance Publication Association. It contains selections from Whittier, Shakespeare, Longfellow, Phoebe and Alice Cary, and Lucy Larcom, and is handsomely illustrated by Dora Wheeler in three full-page lithographed designs.

The Church Almanac for 1887 is issued by Messrs. James Pott & Co., with old features which have given it value for many years, and a few new features adding to its attractiveness. There are several engravings.

MESSRS. CASSELL & Co., 741 Broadway, New York, have issued "The Beecher Calendar," with selections for every day in the year. The card has for a head piece a good likeness of the great orator, and other illustrations in colors make a bright array.

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

The Living Church.

Chicago, Saturday, Dec. 25, 1886.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

The Church Helper, diocesan organ of Western Michigan, says: "The Living Church is a first-class weekly, and is the only Church Weekly now at \$1.00 a year. Let it not be compelled to raise its rates as others have done." We thank The Church Helper for these words. It is worthy of its name. The maintenance of the present low rate of subscription is possible by the hearty co-operation of the clergy in securing new subscriptions. Relying upon this, we do not contemplate any change in the subscription price of this journal.

Christ is born! Tell forth His fame!
Christ from Heaven! His love proclaim!
Christ on earth! Exalt His name!
Sing to the Lord, O world, with exultation!
Break forth in glad thanksgiving, every nation!
For He hath triumphed gloriously!
Hymns of the Eastern Church.

Welcome, blest Feast of the Nativity! Thy star shines brightest in the diadem of redeeming love. The angelic song which announced the dawning of Thy blessed light "to pastoral spirits first," has found response in the devout hearts of seer and shepherd in every age. The music of the heavenly choir which fell in gentle cadence upon Judean hills, now nearly nineteen hundred years ago, has been echoed with rapture by the redeemed in all the world, in every age. The noble army of martyrs marched on to death singing that song. The heroes of the mission field in every clime have caught inspiration and courage from its majestic music. The consecrated manhood of sixty generations of Christians has been sustained and strengthened by its message of hope. Old age, and poverty, and suffering, have found solace in its strains; and the childhood of the whole world has been blessed by its revelation of the birth in Bethlehem.

THE Incarnation is the miracle which includes and implies all others. The life of humiliation, the passion, resurrection, ascension, and

mediatorial office of our blessed Lord, all follow and flow out of it. *That He was made Man*, means all. The whole Creed grows out of it. The Church is the perpetual witness, expression and extension of that Incarnation; the Sacraments are the memorials of it, and the means of its application to individual souls; the holy ministry is a stewardship of its mystery; the judgment day is to be the culmination of its power.

It may be noted, without irreverent comparison, that the tendency of Protestant theology has been to exalt the mystery of the Cross above that of the Incarnation. The infinite condescension and significance of the latter have been obscured in the contemplation of the tremendous sacrifice of Calvary. The atonement has been found in the propitiation for sins, more than in the partaking of the Divine Nature by man, which the Incarnation made possible to all. Without this, the sacrifice of Calvary would have been unavailing. To our finite comprehension the miracle of Immanuel, God with us, the Word made Flesh, is greater in redemptive power than the final acts of suffering and conquest.

For greater far, the distance to descend
From God to man, than from poor man to
death.

THAT the Son of Man should die for the sins of the world, is surely not more amazing in sacrifice than that the Son of God should become man, to be the second Adam. From the throne of the universe to the manger of Bethlehem, seems to finite minds a greater condescension, than from the life of humility to the death upon the cross. As through the Incarnation the sacrifice for the sins of the whole world was assured, so by participation in the Divine Nature, by being joined to the Incarnate Lord, the benefits of that Divine Sacrifice are applied to human souls.

HAIL! blessed Festival of the Divine Child! The ineffable condescension of God in submitting to the weakness of that infant life, has touched the heart of the world, and it has exalted and glorified the child-life in every home. In every cradle rocked by Christian mother to-day, there is a reminder of Immanuel at Bethlehem. The joy of children prattling of their Christmas toys, awakens in the hearts of parents more than human sympathy. It speaks to them of God's great gift of the Holy Child, and reminds them of the words of Him Who took the little children in His arms and blessed them.

Go to Church! Why? First and chiefly, to honor the name and au-

thority of God. If people generally absent themselves from church, God's name and authority will die out of the land; and the world will again become what it was before the deluge, when "men did not like to retain God in their knowledge," but gave themselves up to every evil, and they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity. Whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Romans i: 28. To this state of things infidelity and anarchism are now steadily and rapidly tending. "Let us have no God!" say they. "Away with your priests and your churches, and your religion, and let us be free men to do what we please." Now the belief in God does certainly check men in their downward way. And the churches keep alive the belief in God. Go to church, then. Let nothing keep you away. Go to keep up the belief in God. Don't stay away because "there are hypocrites there." Thank God that anybody is there. It is just where all ought to be. Go and help them to believe more strongly in the existence of God, and to be better men. You don't want your children and children's children, to be surrounded by such a state of society as that before the flood, and that to which we are drifting. Then go to church and honor by your presence there the name and authority of God. You say you can read better sermons at home. No matter about the sermons; go and stand among your neighbors publicly to uphold the authority of God. Go to church! Go to church! For your children's sake, for society's sake, for humanity's sake! Go to Church!

PRAYER BOOK REVISION.

A REVIEW.—II.

The first subject on our list is the Festival of the Transfiguration. Exactly why this festival was fixed upon as desirable rather than several others which might be mentioned, we have never heard. The fact is, however, that an immense amount of enthusiasm was worked up about it at the Convention of 1883, and it was considered of sufficient importance to furnish the subject for a long debate in the House of Bishops in 1886, and reason for a conflict between the two Houses as to the date. The agitation over the introduction of this festival is an excellent example of a kind of false catholicism very characteristic of these days, a catholicism which has hobbies and runs largely to fads.

When we look at the facts of the case, we discover that this festival has never ranked with the other festivals of our Lord, for reasons which might be worth careful investigation. In the Roman Calendar it is styled a Greater Double, which remits it to a rank inferior to a Double of the First or a Double of the Second Class. In the Sarum, the case is the same, the Transfiguration there being known as a Lesser Double, and this inferior to Principle Doubles, and Greater Doubles. In the English Prayer Book it has never been anything else than a minor holy day.

If it is designed to restore to the Prayer Book the black-letter days of the English Calendar, well and good, but let it be done on some system, not by inserting those days at hazard among feasts of the first class on the sole authority of this small branch of the Anglican Communion.

From a catholic point of view, the discussion about the date almost approached the ludicrous. The Eastern, the Roman and the Anglican Churches have always kept this feast at the same time, the 6th of August. On any sound principles therefore, if we restore it, we are bound to agree with the rest of Catholic Christendom. We are told that two strong arguments were urged in favor of another date for this celebration: 1st, somebody's fancy with regard to its suitability to the Epiphany season; 2d, the fact that it was assigned to the 6th of August by a very bad Pope. As to the 1st, it is hard to see how the Transfiguration fits in with the idea of a manifestation to the world. Only three Apostles saw it, and they were strictly enjoined to secrecy—"Tell the vision to no man, until the Son of Man be risen again from the dead." As to the 2d, it would seem probable that if the festival were proper to be kept, the day on which it was appointed would be none the worse for the moral character of the authority which ordered it. But as a matter of fact, very little research brought to light the fact, that the Transfiguration of our Lord was celebrated on the 6th of August at least two centuries before the time of Pope Calixtus II. and probably far earlier. But though we have thought it right thus to show up the rather sensational character of this restoration, we are quite content with it as it now stands.

Having resolved to adopt the festival, it remained to give it a place not only in the Calendar, but also in the body of the Prayer Book, by assigning to it a proper Collect, Epistle and Gospel. Reasons akin to those which should rule the date, would ascertain the proper forms to be inserted here. The rule should be to follow the precedent of the English Prayer Book, if it affords

one, failing this, to seek a model in the Sarum Book. If this does not supply what is needed, to seek it in other Office books of the Western Churches, only as a last resort turning to Oriental forms, or contriving new ones of our own.

In the present case there is no precedent in the English Prayer Book since the Reformation, but we have only to turn to the Sarum Missal to find at once the proper forms. The Book Annexed has adopted the Sarum Epistle with quite uncalled-for changes. That epistle was II Peter i: 16—19 verses, while the Book Annexed gives us verses 13—18, thus prefixing three verses not clearly relevant to the subject, and omitting one which has a very distinct significance. For the Gospel however, St. Luke's account of the Transfiguration, ix: 28, etc., has been adopted instead of that given in the Sarum, St. Matt. xvii: 1—9. Of course it may be said that one Gospel narrative is as good as another, both being equally inspired. But in the sphere of the Catholic devotional system, capriciousness and change merely for the sake of change, are out of place. One is inclined to suspect that the collect having been devised which contains the striking expression "in raiment white and glistening," the Gospel from which it was quoted was substituted for the old Gospel, in order to emphasize this particular feature of the great miracle. While we are jealous for the sacred dialect, we are not specially fond of the word "glistening" and should much have preferred Canon Bright's collect based upon that of Sarum: "O God, who didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured; mercifully grant us [so] to hear and to follow Him in this life, that we may at last be admitted to see Him in His glory, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

On the whole the history of this enrichment of the Prayer Book, in its character, its method and its style is an excellent illustration of the present position of liturgical learning amongst us. There is considerable knowledge of the facts, very little comprehension of the theory. The worship of the Church is not conceived of as a system which has grown up with the life of the Church and is the most vital expression of that life, an organic structure which strikes its roots far back in history and tradition, and connects together not only the Church in all places, but the Church of all times. In such a system there is little room for the play of private fancy, and attempts to write one's self upon the Church's sacred formularies seem little short of profane. Rather let one who touches work

like this beware lest he be found to have laid unholy hands upon the Ark of God.

PERTURBED SPIRITS.

The American Church Missionary Society is an organization whose nature does not correspond with its name.

In name, it votes against "Protestant Episcopal" and furnishes what many would regard as a happy substitute.

In nature, it is partisan and narrow to the last degree and if it had command of an inquisition it would put out of the "American Church" every man who does not accept its definition of the word "evangelical."

The decadence of this party is one of the most striking circumstances in the religious history of the century. Once so mighty that it controlled the Church, it has dwindled to a few venerated sires and a smaller number of youth who are, however, more "broad" than "evangelical."

The recent General Convention does not seem to have made these brethren, sires or sons, happy. They went away from Chicago in a most gloomy state of mind, as it was evident that other forces, more accordant with the needs of the age and the historic character of the Church, could no longer be pooh-poohed as a contemptible minority. The last refuge of hopeless causes is a final onset. This has been tried in Philadelphia, where, in Holy Trinity church, the American Church Missionary Society met and listened to sundry hot and bitter denunciations. We are very sorry that these brethren who only yesterday seemed to be smiling at the loveliness of things in Chicago, should so soon present us the dismal spectacle of beetling brows and flashing eyeballs.

Much was said of "a vigorous protest," "a distinctive stand;" and words quite too severe to be charitable, as unjust as unloving, must have made the pews feel that the old days of party strife were coming again.

We hope not. We hope these brethren will not seek to revive a lost cause. It is too late. The final verdict is that there is room in the Church for all loyal men and for all loyal schools of men. Furthermore, it is a fixed finality that the narrow spirit of Calvinism has had its day in the Church and is dying slowly in those bodies which owe their very existence to it. Still further, and quite as evident is it that the men who believe in the Catholic character of the Church are at home and propose to stay there. They have been told so often to go where they belong that they have concluded to comply with the polite request, with

this simple qualification that they belong where they are.

We do not like the tone of this American Church Missionary Society. It does not seem to have breathed that air of mutual confidence and good-will that fills the Church. We do not like to see this society pretending to be in harmony with the Church's Domestic and Foreign Society, and yet diverting funds to its own partisan coffers and supporting only such missionaries as will utter its partisan shibboleths. We must add that we do not like to see the name of Langford on its executive committee. We do not like to see any attempt to revive those fratricidal strifes of other days which were the Church's shame and drawback.

BRIEF MENTION.

The series, "Call of the Mother Church," now nearly concluded, will be resumed next week.—A suggestion is made in a parish paper that the children should bring to the Sunday school, presents for the poor. Many toys, garments, pictures, and books, might be spared, to make room for the new presents which the holidays will bring.—A correspondent, one of our true and faithful clergy, argues against the change of name of the Church, and says we should call "an axe an axe." For that reason we would call the Church the Church. To call an axe "an anti-forest cutting cutter," would be about as fitting and euphonious as to call the American Church the antipope episcopal bishop society of the United States of America. That is about what the present name amounts to.—Speaking of Prayer Book revision, *The Church Times*, says: "It would be well if the authorities of the Irish Church would even now take counsel by this discussion, and repeal the ill-advised tinkering to which they submitted the Prayer Book a few years back. It has pleased nobody, it has done no good whatever, it has not tempted one dissenter into the Church, and we know it has done much to button up English Churchmen's pockets against Irish Church needs. It was done in a hurry, and an ignorant hurry to boot, and the sooner it is undone, the better for all concerned."—According to *The National Church*, the author of "John Ingle-sant" (Mr. Shorthouse) was admitted to Holy Church in Baptism by the late Rev. Canon Morse, vicar of Nottingham. Mr. Shorthouse, previous to his conversion, was a Quaker.—A minister who had preached in a vacant parish was handed \$5 as compensation, and then profusely complimented on his discourse; "Oh," said the preacher, "say nothing about that sermon; you ought to hear one of my \$10 discourses."—

Dr. Holmes said at the Harvard celebration that Emerson came from the "daintiest sectarian circle of the time in the whole country," and the Boston *Advertiser* accidentally substituted "dirtiest" for the second word in the quotation. In the reports of Robert C. Winthrop's speech, Algernon Sidney appeared as "Alderman Sidney"—and so was a greater sufferer than even Emerson. The published extracts from Dr. Holmes' poem "were so joined without reference to their proper order," the Autocrat complains, "as to make what Dryden calls a 'gallimaufry' of the most chaotic character."—A short time ago, an English paper speaking of some Scotch clergyman going over to Rome, made also the assertion that of late years it was quite a common occurrence. After showing that no such clergyman as the one named had ever been in the Scotch Church, Dr. Cazenove nails the lie in the following words: "I have served in the ranks of the episcopal clergy of Scotland for more than two-and-thirty years, and am fairly well informed about our doings. I do not know of a single case of such secession within the last twelve years."—A laywoman on hearing the added petition in the Litany read for the first time, "That it may please Thee to send forth laborers into Thy harvest," suggested the following addition by way of amendment: "And to incline the hearts of Thy people to support them." Thus we should have a continual prayer for missions, and the people a continual reminder of their duty.

ANOTHER ANALYSIS.

The analysis of the vote on Dr. Egar's resolution to drop the words "Protestant Episcopal" from the title page of the Prayer Book, taken October 21st by dioceses and orders, is as follows:

CLERICAL VOTE.

For the resolution—Alabama, Albany, Arkansas, California, Central N. Y., Chicago, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Long Island, Maine, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Quincy, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin.—30.

Against—Connecticut, Delaware, Kentucky, Maryland, Massachusetts, Minnesota, North Carolina, Ohio, Pennsylvania, Pittsburgh, Southern Ohio, Virginia, West Virginia.—13.

Divided—Central Pennsylvania, Easton, Louisiana, Rhode Island, South Carolina, Vermont.—6.

Recapitulation—For the resolution, 30; against, 13; divided, 6; total, 49.

LAY VOTE.

For the resolution—Alabama, Albany, Arkansas, Chicago, Florida, Fond du Lac, Iowa, Maine, Mississippi, Nebraska, New Jersey, Northern New Jersey, Springfield, Tennessee, Vermont.—15.

Against—Central Pennsylvania, Connecticut, Georgia, Long Island, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New York, North Carolina, Penn-

sylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Texas, Virginia, Western New York.—21.

Divided—Central New York, Delaware, Easton, Indiana, Kentucky, Ohio, Western Michigan, Wisconsin.—8.

Recapitulation—For the resolution, 15; against, 21; divided, 8; total, 44.

The individual vote on the resolution was:

Ayes,	159
Noes,	112

It will be observed that every diocese voted in the clerical order. Taking the number of clergymen in each diocese we find them represented in the above vote as follows, giving half the divided vote to each:

Ayes,	2,035
Noes,	1,459

Based upon the number of communicants in all the dioceses, the result is:

CLERICAL VOTE.

Communicants represented by dioceses voting:

Aye, with one-half of those divided,	219,619
No, with one-half of those divided,	165,482

LAY VOTE.

Aye vote, with one-half divided dioceses,	95,604
Nay vote, with one-half divided dioceses,	275,939

The average of both clerical and lay vote is thus seen to be:

Communicants represented by the ayes,	157,611
Communicants represented by the noes,	220,710

It is not the purpose of this analysis to go into the figures representing the money basis. Anyone who chooses may figure it out; but the argument from the money standpoint has not been popular in the Church since the days of Simon Magus.

All the above figures are taken from The Living Church Annual for 1886.

LETTERS TO THE EDITOR.

PROTESTANT EPISCOPAL.

To the Editor of The Living Church:

Why not call an axe an axe, and have done with it? Why call it a utensil for the manipulation of timber? Or a common instrument with a sharp edge, or an implement of iron and steel with a wooden handle? Ask for it by any of these names at any hardware store in Chicago, and they will not understand what you mean. But say, "I want an axe," and everyone in the store from the head proprietor to the little runner boy will know just what you want. Why not then call an axe, an axe, and have done with it? And so of the Church! Why not call it by a name that points it out and distinguishes it from all other Christian bodies? The very object of giving a name to anything is to distinguish that thing from others. Why not give the Church such a name? Please permit an old man who has been preaching the Gospel for forty-five years and more, to have his little say on this subject, and you may then, with his free permission, call an axe, a bludgeon, a blunderbuss, a battering ram, or any other name that you please.

Every intelligent person knows that the followers of Christ in this country are divided into two great bodies—the Roman Catholics and the Protestants. When we speak of the Roman Catholic Church, everyone knows to what we refer. And when we speak of the Protestants, or the great Protestant body, all understand our reference. The Protestants are those reformed Christians who are not under the Church of Rome. Everybody understands this. All writers use the term in this sense. The lexicons and dictionaries all thus define it, and there is no doubt at all about it. Now the Protestant Episcopal Church so-called, is included in this great Protestant body. She is not under the Romish Church, and is therefore classed

with the Protestants. You might as well deny that she was in the United States as to deny that she forms a part of the great Protestant body that rejects the claims and the false doctrines of the Church of Rome. She is therefore Protestant. And her Protestantism is deeper, broader, stronger, much to her honor and praise, than that of any other Christian body. Of her 39 articles more than half are aimed at the errors and corruptions of the Romish Church, in two of which that Church is expressly named. She is thus thoroughly Protestant, and a part of the great body of Protestants. But in this great body, there are many divisions. There are the Episcopalians, the Presbyterians, the Congregationalists, the Baptists, Methodists and many others. How is she to be distinguished from the rest? She is the only one that holds to the Apostolic Succession, that is to the historical succession of the episcopate from the Apostles down to the present time. None of the others claim this. None of the others have it. She is thus Episcopal. Protestant Episcopal is thus her true and distinctive name. To call her Episcopal merely would not define her position, for the Romish Church is Episcopal. To call her Protestant merely would not define her position for there are many Protestant bodies. But "Protestant Episcopal" does define her real and true position, Protestant distinguishes her clearly from the Church of Rome, and Episcopal distinguishes her from all the other protestant bodies. Thus "Protestant Episcopal" is her true and full description, which clearly and distinctly points her out, from all the Christian bodies by which she is surrounded; call it unfortunate, inappropriate, exclusive and so on if you please, it is her real, true, and precise name, and you can find no other to take its place.

Now, Mr. Editor, let men call an axe by any or all the beautiful names that the vocabulary will furnish, it will make no difference. It will still be an axe, and all the people will call it so.

JOS. S. LARGE.

Traverse City.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. P. Macfarlane has resigned the rectorship of St. James', Vincennes, Ind., and accepted that of St. Paul's, Mayville, N. Y., of which latter parish he was formerly rector for over eight years from 1874 to 1882. He will assume his new duties on January 1, and correspondents will please note change of address. The trustees of Griswold College at their semi-annual meeting in Davenport, December 14, conferred the degree of S. T. D., on the Rev. Charles H. Seymour, M. A. (Trinity College), dean of the Academic Faculty, and Catharine Lorillard Wolfe professor of Belles Lettres, etc., at the college and schools at Davenport.

The address of the Rev. John Martin has been changed from Kennedyville, Md., to Princess Anne Somerset Co., Md.

The Rev. William Cooke has accepted a call to the rectorship of Emmanuel church, Adams, Jeff. Co., Central New York. Address accordingly.

The Rev. E. J. Lion has removed to 727 Webster St., San Francisco, Cal., and desires to be addressed accordingly.

The Rev. Clement T. Blanchet having recently been appointed to the charge of the churches of St. Sacrament, Bolton, N. Y., and St. Andrew's, Schroon Lake, N. Y., by the Bishop of Albany, withdraws from the principalship of Warrensburgh Academy, and will reside at Bolton-on-Lake-George, New York.

Mr. J. T. Zorn, a Moravian minister, and for some years a missionary to the West Indies, succeeds the Rev. Mr. Blanchet in charge of Warrensburgh Academy, and hopes to be able to assist him in his mission work at Bolton and Schroon, upon his ordination to the diaconate, by the Bishop of Albany, about the middle of January next. Mr. Zorn's address will be Warrensburgh, N. Y., until the close of the school year.

The Rev. R. S. Barrett has accepted the Rectorship of St. Luke's Cathedral, Atlanta, Ga. After Dec. 31st, address accordingly.

TO CORRESPONDENTS.

DECLINED.—Rest of the Weary; Daily Baptized; Ode of Horace; Progressional Christmas Hymn; Voice of a Layman; "Popes and Turks;" "Stay with Rome;" "Prayer for the President;" "A Mnemonic."

HILLS.—Your criticism is probably judicious, but we do not care to advertise the book by any further reference.

MARION.—The author of the hymn beginning, "It came upon the midnight clear," was the Rev. Edmund H. Sears, D. D.

M.—1. Perhaps a frank talk with your rector might lead to a better understanding. 2. Doubtless many pastors are indiscreet, and give needless offence by innovations which are not to edification. 3. Doubtless many of the laity "who have been brought up in the Church" prefer the old ways even when the new are better. 4. On points of ritual you should appeal to your bishop, not to the vestry or the Church papers.

N.B.H.—1. The Baptism having been once duly administered by an authorized minister, cannot be repeated, whatever may be the opinion of the person concerned. 2. In the other case of hypothetical Baptism administered, it is not requisite to repeat the Confirmation.

OBITUARY.

DEZOE.—Entered into rest, on the morning of the 3d Sunday in Advent, Grace, wife of Augustus G. Dezoe and daughter of the Rev. Geo. L. Neide, of Schuylerville, N. Y.

ORDINATIONS.

At Trinity church, Trenton, N. J., on the third Sunday in Advent, the Bishop of New Jersey advanced to the priesthood the Rev. Elliot W. Bumstead, assistant minister of the parish, and (acting for the Assistant Bishop of New York) the Rev. Lewis T. Wattson, in charge at Kingston, N. Y. The sermon was by the Rev. E. M. Barbour, rector of the church, who also presented Mr. Bumstead. Mr. Wattson was presented by his father, who has been for 37 years a priest of the Church. Mr. Wattson returns to Kingston. Mr. Bumstead goes South for the winter, to Americus, Georgia.

At a special ordination, held in the Cathedral at Davenport, on December 15th, Wednesday in Ember Week, Bishop Perry admitted to the diaconate Mr. Charles W. Dubois. The candidate was presented by the Rev. Dr. Walter F. Lloyd, rector of St. Luke's, Cedar Falls, who also preached the sermon. There were present of the clergy the Rev. Dr. Hale, dean of Davenport; the Rev. Dr. Barris Ely professor in Griswold College; the Rev. Prof. Wolcott, head master of Kemper Hall; and the Rev. E. H. Downing, of Buffalo, Ia. The Rev. Mr. Du Bois will for the present assist Dr. Lloyd at Cedar Falls.

OFFICIAL.

At the meeting of the Board of Managers, Dec 14th and 15th, the following officers were elected: Vice-President, the Rt. Rev. Wm. C. Doane, D. D.; General Secretary, the Rev. Wm. S. Langford, D. D.; Associate Secretary, the Rev. Joshua Kimber; Treasurer, Mr. R. F. Cutting; Assistant Treasurer, Mr. E. W. Roberts.

The Commission on Work among the Colored People, to sit in Washington, was elected as follows: The Rt. Rev. Drs. Dudley, H. C. Potter, Randolph, Paret and Weed; the Rev. Dr. J. H. Eccleston; the Rev. C. B. Perry; the Rev. Dr. A. T. Porter; the Rev. J. B. Newton; the Rev. G. B. Cooke; and the Hon. J. C. B. Davis, Mr. Joseph Bryan, J. Pierpont Morgan, Gen. Kirby Smith and Mr. J. W. Atkinson. Under the direction from the Board of Missions the enlarged appropriations to the domestic and foreign work were made for the remaining three-quarters of the fiscal year.

The contract for printing and issuing the stated publications for three years from January 1st, 1887, was awarded to Mr. A. G. Sherwood, WM. S. LANGFORD, Sec'y.

APPEALS.

A FEW scholarships, yielding from one to two hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

I ask aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian,"

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For information, read The Spirit of Missions monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D.D., General Secretary.

ST PAUL'S MISSION AND SCHOOL, Western Union, Racine County, Wis. STATEMENT AND APPEAL.

During the month of August, 1885, the undersigned, missionary as above, including Union Grove and Burlington Wis., who had, with the approbation of his bishop, given a portion of each week to secular work, was obliged to relinquish this work or to give his entire time to it and abandon his ministry. He gave up his agency and lost more than half his income, which was thus reduced to less than five hundred dollars per annum. This blow came at a very critical time, when the missionary had quite a large payment to make on his homestead, a small farm one mile east of Western Union. Then followed sickness and death in his family, a double bereavement, wife and son, completely exhausting all his own resources. Kind brethren and friends responded generously, in this time of his distress and sore need, thus enabling the missionary to make a partial payment of the balance due on the homestead and to get the time extended on the rest. The missionary now proposes, with the full approbation of his bishop, to make the effort, by the January payment to secure the home and about thirty acres of land as a church glebe.

For this purpose five hundred dollars will be required, if possible, on or before January 1st, 1887. This done the home will be saved for the missionary and his three motherless daughters and a very desirable and valuable property will be secured for the Church—a long step towards making our mission self-supporting.

The Lord's will be done, and if, as we sincerely hope and believe, it is His blessed will, that this property shall be secured, to add strength and permanency to the Church here. He will put it into the hearts of our brethren to respond, and that promptly. The securing of the glebe will help to make permanent this centre of missionary work and will greatly strengthen the school which the missionary has founded and which is now entering upon a second year of very encouraging prosperity. Prompt acknowledgment will be made of all money received. Money should be sent by New York draft, registered letter, or money order on Racine, Wis. Faithfully yours for Christ and the Church.

E. DE WOLF, missionary, Box 32, Western Union, Racine County Wis. December 13, 1886.

MISCELLANEOUS.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.50 a year, each. The climate is very healthy, absolutely free from malarial drainage perfect. Address the rector.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, stoles, embroideries, etc. For estimates, address the Rev. W. H. Moore, 1022 Washington Boulevard.

WANTED.—An efficient organist and choir-master for All Saint's church, Winnipeg, Manitoba. Choral services, supplied choir. Good opening for a thorough musician. Salary given, \$500. Applications, with testimonials and references, to be made to the Rev. H. H. BARBER, rector.

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A CLERGYMAN, greatly in need of funds through sickness in his family, and other causes, offers for sale 21 vols. of the Encyclopaedia Britannica, 9th edition, bound in red sheep; Charles Scribner's Sons, publishers. Books as good as new, only having been in use a short time. Particulars made known by addressing, NECESSITY, LIVING CHURCH Office.

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A Fellowship of Trinity College in the Natural Sciences, tenable for three years, will become vacant on the 31st of December.

The Fellowship is open to graduates in Honors in the Natural Sciences of any university in good standing. The Fellow will be required to lecture in his own department, stipend \$500 per annum, with rooms and board in college.

Applications with reference, testimonials, etc., to be sent to the Chancellor of Trinity College, Toronto.

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OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.

Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y, D. & F. Missionary Society, 156 McNab St. North, Hamilton, Ont.

The Household.

CALENDAR—DECEMBER, 1886.

- 25. CHRISTMAS DAY. White.
- 26. ST. STEPHEN, Martyr, Sunday after Christmas. Red.
- 27. ST. JOHN, Evangelist. White.
- 28. THE INNOCENTS. Violet.

DEC. 25.—CHRISTMAS DAY. This festival has been kept from very early days, with great solemnity and rejoicing. Chrysostom styles it "the metropolis or mother of all festivals." For several centuries the Nativity of our Lord was celebrated in the Eastern Church on the day of the Epiphany, Jan. 6th. In the fifth century the 25th of December became the acknowledged day. The Prayer Book of 1549 provides Introit, Collect, etc., for two celebrations.

DEC. 26.—ST. STEPHEN. He was the proto-martyr, A. D. 31; one of the seven first-ordained deacons.

DEC. 27.—ST. JOHN THE EVANGELIST. He was known as the Beloved Disciple. He was the son of Zebedee and Salome, the cousin of our blessed Lord, the youngest of the Apostles, and the only one of the eleven who was not martyred. He was Bishop of Ephesus when he died, aged 100.

DEC. 28.—THE INNOCENTS' DAY. This was sometimes called Childermas. It commemorates the slaughter of the Jewish children by Herod. They suffered for Christ, "the first fruits unto God and the Lamb."

These three holy days that are the immediate sequence of the Nativity represent the three-fold fruits as possible in the saints of God: St. Stephen, in the life of Suffering; St. John, in the life of Love; The Innocents, in the life of Purity.

So in these days are illustrated the three kinds of martyrdom: St. Stephen suffered both in will and deed; St. John suffered in will but not in deed; the Innocents suffered in deed but not in will.

Now, to the Lord sing praises,
All ye within this place,
And with true love and brotherhood,
Each other now embrace.
This holy tide of Christmas,
All others will displace,
And with true love and brotherhood,
Each other now embrace.

THE success of the Greek Orthodox Church in gaining proselytes from the Lutherans of the Baltic Provinces, is attracting attention. In Esthonia, out of sixteen parishes 6,058 souls already have gone over; in Kurland, too, the converts number hundreds.

"I HAVE been on this road ten years," said the conductor on a southern railroad to a passenger who complained of the slow time, "and I know what I'm talking about."

"Ten years, eh," said the passenger, "what station did you get on at?"

THE year 5648 of the Jewish Era commences on Sept. 19, 1887. Ramadan (Month of Abstinence observed by the Turks) commences May 24. The year 1305 of the Mohammedan Era commences on September 19, 1887.

SOME ladies once discussing what constituted the most beautiful hand, one of them said gently, that it was the hand that gives, the hand of charity. There is a story of an English monk who spent his life in copying and illuminating sacred books. On his grave being opened long after, it was found that no relic of him remained but the right hand.

AN aged divine had occasionally to avail himself of the assistance of probationers. One day a young man, very vain of his accomplishments as a preacher, officiated, and on descending from the desk was met by the old gentleman with extended hands, and expecting high praise, he said, "No compliments, I pray." "Na, na, na, my young friend," said the parson; "now-a-days I'm glad o' onybody."

AN archæologist, who was collecting the armorial bearings and other historical records of the dignitaries of the Church, came to Sidney Smith for his coat-of-arms. "I have none," said Smith, "to show you." "What, none!

No book-plate, no crest, no seal?" inquired the astonished collector. "No, certainly not," replied the witty Canon of St. Paul's; "and shall I tell you why? Because the Smiths always stamped the wax of their letters with their right thumb."

Puck gets off some wit against the ridiculous prejudice which substitutes the word "lady" for *woman*. "Man that is born of a lady is of few days, and full of trouble." On entering a book-binders a short time since, where two or three men and a number of girls were at work, we were told that "the *forelady* was absent that day." Though a little awed by this portentous statement, we mustered up courage to say that we "had not the least objection to seeing the *foregentleman* if he was present."

THERE was a French painter that never went away from his own little town. He would not go to Paris to see the other painters' works, and did not care for any one's pictures but his own. One day he was lamenting to some of his friends who were in his studio the great decline in the present world of painting.

"Zere air only zree great painters left in ze vorhld now," he said with a sigh. "Who are these?" asked a friend.

"I am one," said the village painter, placing his hand upon his breast, "I have forgotten ze names of the other two."

J. THEODORE BENT writes in *The Fortnightly Review* on Greek Peasant Life: "To see the Greek islanders in their element, you must be present at one of these feasts. They sing part-songs to the tune of a lyre with considerable pathos, with their arms around each other's neck, and clapping their great hands now and again as an accompaniment to the music. After each song, the host fills up the glasses, and it is a recognized duty on these occasions to get drunk. Co-operative work on this principle is very common."

A VERY good novelty for a bazaar which rivals the "chess-game by living pieces," is the "Humaniphone," or human piano. Of course there is no need to reveal its construction prematurely. This is how it is described in an American paper:—"Upon entering the room the heads and shoulders of nine young ladies were visible above a screen extending the length of the room. All the young ladies wore masks, and from their necks hung suspended a cord on which was printed a musical note. With a wand the player walked back and forward, and each young lady uttered a different note as she touched them with a wand. In this novel manner was played 'Home, Sweet Home,' and a number of pleasing melodies."

A STAPLE dish in yelden times, was the Christmas pie. This was made of all sizes. One, the *Spectator* says, was handed him on a page of Baxter, "the pastrycook's waggery intending it as a defence of that superstitious viand," which page (we hope it was not from Baxter's "Shove") gave him such an idea of the author's piety that he bought the book. Very different must have been that pie which, in 1770, was sent from Howick to Berwick by Mrs. Dorothy Patterson the housekeeper, to be shipped to Sir H. Grey, Bart., in London. This contained two bushels of flour, twenty pounds of butter, four geese, two turkeys, two rabbits, four wild ducks, two woodcocks, six snipe, four partridges, two neats' tongues, two curlews, seven blackbirds and six

pigeons. It weighed twelve stone, and was nine feet round at the bottom, and the case containing it was set on four small wheels, so that, like the joints at a big London dining-room, it could be run to each guest.

A PLEASANT incident is told, in connection with what are supposed to be the last poetic lines written by the late Colonel Hayne. He was a guest at the house of Mr. S. T. Coleman, in Macon, Georgia. Under the plate of his host the following lines were found, at the breakfast-table one morning:

He who has found a new star in the sky,
Is not so fortunate as one who finds
A new, deep-hearted friend; the stars must die,
They are but creatures of the sun and winds
But friendship throws her firm sheet anchor deep,
Beside the shore lines of eternity.

THE CHILDREN'S HOLY NIGHT.

BY MRS. F. BURGE GRISWOLD.

Night all other nights above,
Night of God's most gracious love;
Christmas Eve, with angels voicing
Sweetly heaven's and earth's rejoicing.

Beauteous stars of light and glory,
Beaming tell the wondrous story,
How the Lord of life and grace,
Came to save our sinful race.

Little children, softly sleeping,
Dream of dear old "Santa" creeping
Down the chimney, with his pack
Closely strapped upon his back.

Now the strong bands snap asunder,
As they gaze with eager wonder!
While the stockings bulge and grow
Till the good things overflow.

With the thought of earthly treasure,
Blends the gift no heart can measure,
And the Christ-Child, with the glow
Of the *nimbus* on His brow.

Is the central figure moving
O'er the slumberers, so loving;
Little spirits yearn to meet Him,
Little hands outstretch to greet Him,

Rosy lips with joy are stirred,
And like faintest chirp of bird,
Whisper in the sleeper's room,
"Merry Christmas, Christ has come!"
Washington, D. C., 1886.

THE SUNDAY AFTER CHRISTMAS.

BY E. O. P.

No other mystery in the life of our Blessed Lord appeals to instincts so universal as does that of the holy manger. It attracts by its very homeliness, teaches heavenly lessons in simplest language, pleads even with the undevout by its sweet helplessness, and so disarms us of idle questionings and speculations that we are drawn to kneel with the virgin mother in loving adoration of her new-born Babe.

Night, with its noiseless stars, the silent field with its resting flocks and watching shepherds, stand out in the Gospel story with ever fresh significance. Once more in Bethlehem the glory of the Lord comes down, and it shines into our hearts as we listen to the song of the heavenly host, for it is even to us the angel speaks as he tells the Judean shepherds what shall be their sign that unto them the Christ is born.

Kneeling by the manger, we feel anew how truly it is the source of our Christmas-tide collect, and how it furnishes the blessedness of that parable which has been called the 'angels'; the parable in which our Divine Master is understood to be telling of His leaving the angels—the "ninety and nine just persons"—in their quiet woodlands (al-

though translators have rendered it "wilderness"), and of His taking upon Him our lost humanity, as does the shepherd his one sheep that has strayed upon the mountains, and lays it upon his shoulders and bears it home rejoicing.

It is at the Bethlehem manger the Church has learned those words: "Of the substance of the Virgin Mary, His mother," which throughout the octave of our Blessed Lord's Nativity she makes the "Therefore" of her Trisagion, and from the same lowly source come those other words, no less wonderful: "Of one substance with the Father."

We yield ourselves gladly to the holy fascinations of Bethlehem, but sorrow mingles with rejoicing, for we think of that whole life of crucifixion, of Gethsemane and Calvary; nor can we forget her to whom were said those prophetic words: "A sword shall pierce through thy own soul also."

"Emanuel," "Jesus," as the young mother must have softly said them over and over, sink with new force and sweetness into the heart that fondly opens to her joy. As with her we would recall how the Divine Babe was named of the angel: "Thou shalt call His name JESUS, for He shall save His people from their sins;" the "for" of the message becomes a prolonged antiphon upon which one would dwell forever, whilst as we note the words, "from their sins," not in them, already is the Cross revealed in its deep meanings to the individual soul.

Devoutly gazing into the manger of the Nativity, the soul is filled with the light of that sanctuary, and is saturated with its love; but only when it has humbly sought to empty itself of all else, can the heart hope to have that hunger which the "good things of the holy manger shall satisfy."

Let us be in no haste to leave the stable cave of Bethlehem. Does any suffer for the truth's sake? It is there that he shall hope to find those lessons of love and blessing which the first Christian martyr learned so well. It is our dear Christ-child Who in all persecutions shall anoint the soul for looking into the glory of the opened heavens, there to see as did St. Stephen, that same Blessed Jesus interceding for us all.

Still the world refuses room and worship to the Heavenly Guest, but ever the altar is a House of Bread, whence, into the infinitely less worthy manger of each human heart the Christ-child longs to come.

God grant that this holy season shall yield the universal resolve always to give the first place in both soul and body to the Sacramental Presence of Him before Whom

Angels prostrate fall,
Adoring tremble still, and trembling still adore.

COLLECT FOR CHRISTMAS EVE.

Deus qui hanc secretissimam noctern veri luminis fecisti illustratione clarescere; da quaesumus, ut ejus lucis mysteria in terra cognovimus, ejus quoque gaudiis in caelo perfruamur.

O God, Who hast made this most holy night to shine with the brightness of the true Light; Grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of its joys in heaven.

O God Who this most holy night
Hast made all radiant with Thy Light;
Grant we beseech, that as we know
Its mysteries on earth below,
In heaven above we all may share
The joys of brighter glory there.

PROMISE AND FULFILMENT.

BY FRANCES A. SHAW.

Sent by the Lord of Paradise
To Nazareth, the fair,
The highest angel of the skies
Sweeps down heaven's golden stair,
Before a dwelling mean and poor,
He furls his radiant wings,
And entering that lowly door,
This song of songs he sings:

"Hail, Mary! blest of all the earth,
The Christ awaited long,
Shall owe to thee His human birth,
His earliest cradle-song,
This little Child, the Prince of peace,
Shall sit on David's throne,
His government shall still increase,
Till He bears rule alone,
Son of the Highest He shall be,
The world shall own His sway,
Till solid earth and sky and sea
Pass like a dream away,
But, fear thou not, Almighty power
Is round thee in the sacred hour!"

The promise is fulfilled, high heaven
And earth with praises ring;
Immanuel to men is given
Their Prophet, Priest and King,
The starry depths are all alight
As white wings sweep along,
And on the awed, entranced midnight,
Rings out this triumph song.

"Glory to God, to men good will,
Let strife and envy cease;
All earthly woes and cares to still,
He comes Whose reign is peace,
All hail the Day-Star's glorious dawn,
Hosanna, Christ, the King is born!"

The shepherds see the seraph throng
And catch the glad refrain:
"Glory to God!" the floats along
The hushed Judean plain,
And haste with joy and offerings meet
To pay their vows at Jesus' feet.

Years come and go, yet o'er the earth
That song floats clear and high:
"Glory to Him Whose wondrous birth
Has brought salvation nigh!"
Angels and men with sweet accord,
Praise this dear Saviour, Christ, the Lord!

CHRISTMAS IN ITALY.

BY MRS. G. HALL.

The recognition of our Lord's birth, at the blessed Christmas-tide, is perhaps celebrated with more real solemnity in Italy than in any other country in the world—from the earliest preparation made to the close of the holy season. Even the arrangements for the celebration form no unimportant space on the panorama, and first among them stands the "Presepio." This is not a mere representation of the manger where the new-born Jesus was laid—whom the children, in the simplicity of childhood, are taught to believe makes them a yearly visit, and who, according to Catholic tradition, was laid between an ox and an ass—but a view of Bethlehem and all the country round about, extending sometimes as far as Jerusalem.

The manger is indeed the centre of the "Presepio," the chief point of attraction, the goal towards which every foot is directed, every eye is fixed. It is always the work of several days and often many weeks are given to its building. Sticks and boards of every length and width form the frame-work of mountains and valleys, while painted paper and cork simulate rocks and earth, mosses and evergreens of every kind making the whole scene look so true to nature, that few would ever guess what the groundwork of a "Presepio" is made of. Waterfalls and bridges, grottoes and fountains, huts, houses and palaces, even churches and steeples—not a thing is forgotten that can give an appearance of reality to the construction.

When "Presepios" are erected in

churches they are generally very handsome, and there is seldom anything placed within them that would turn the mind away from the main object of their being, but in private houses, or in places where the children, or even grown persons, not exceedingly well versed in history, act as architects, the strangest errors are produced. Convents and monks deck the hills, priests and bishops find their way to Bethlehem and pay their homage to Messiah, while the confessional itself adds to the solemnity of the occasion, for the pious among the Jews will not venture to go and worship the Holy Child without having first confessed their sins, and received Communion!—such mistakes are not as plentiful as they might be and on the whole, everything in a "Presepio" tends to devotion rather than to merriment.

Nothing surely is more calculated to awaken devotional feelings in the hearts of children, and the ignorant are everywhere still grown-up children. Nothing calls forth their best instincts and stirs them into action quicker than a clear representation of religious facts. An eloquent description of the birth of Christ, to a young mind, would not affect it as deeply and lastingly as those same circumstances laid before the eyes in a graphic picture. The Italians, because of their vivid imaginations, are very impressionable, and the sight of a painting or statue is often the beginning of their conversion from a most vicious and corrupt life to a virtuous one.

The influence of the "Presepio" then, on the moral and religious education, is not small. A shepherd bringing the offering of a lamb to the little Jesus, will prompt many a child to share his playthings and sweetmeats with some child poorer than himself. The virgin mother, kneeling before her offspring and worshipping in its weak body the Saviour of the world, so influences him, that, in later years, he too will consecrate himself to the same service, and devote all his energies to reclaim souls to that same Saviour.

Simple-minded and good-hearted people attend the midnight service at Christmas. They have prepared for it sacredly, by fasting and prayer, and this picture of the manger will strike them with as devout awe as if it were a reality. They see the shepherds with their shepherd boys, the women with their girls, the beggars and the lame, all pursuing the same path, driving, or carrying on their arms and in their hands, lambs, chickens, doves, flowers, and fruits, all intended as a thank-offering to the Babe revealed unto them by the angels. They see hosts of cherubs hovering about the stable and imagine they hear them singing: "Glory to God in the highest, and on earth peace, good will to men!" while the whole church really resounds with the majestic notes of that heavenly song. The hearts of this people are filled with joy, and they go forth better satisfied with their condition, when they think of Him Who Himself became poor for their sakes.

Then there are the short speeches delivered by the children, called in Italian, "discorsetti," and listened to with the greatest interest, especially by the young, as if they were so many sermons committed to memory by these embryo orators, but often, of course, full of failure in the rehearsal.

Beside the "Presepios," and "discorsetti," there are dwelling houses and shops, ornamented profusely with

branches of laurel and wreaths of holly, markets and stores filled with every good thing that God has made for the comfort of his children; kitchens and dining-rooms, alive with mothers and sisters and servants, preparing whatever the pocket can afford; and, better than all, Providence certainly caring for those whose purses do not hold the needed penny. These people cannot bear the thought that on the birthday of the Saviour there should be anyone, within their knowledge and reach, who has no Christmas treat, so that many a kind soul busies itself on the evening before, to find those out who cannot otherwise know the blessed Christmas from any other day, and the least they receive is always enough to make them feel that, on that day at least, there is plenty everywhere.

Where is the Italian that will not for Christmas make a gift to somebody poorer than himself? and who will not share with others what he himself receives, whenever it can be done? These questions have been asked by one of their own countrymen, in positive assurance of this. And a gift to one's own child on such a day is, for an Italian father and mother, a true want. If unable to procure it, they often feel as if God had indeed forsaken them.

Young people, and the poor and uneducated, are not the only ones who prize this great holiday and all the significance it brings. Men of all ranks and conditions, the religious and the worldly, the rich and learned, every one, strives to the best of his ability to make the day a joyful as well as a solemn one. All seem to feel that there can be no peace and gladness unless they too "become like a little child." Even the Church relaxes her discipline on Christmas Day, and flesh can be eaten, though it may fall on a Friday. No one leaves a home except on some errand of mercy or duty, and everyone who can reach it spends the day with his own kindred.

Christmas in Italy is emphatically a family festival as well as a religious one; children and parents keep it holy together. The homeless alone is called in to share another family's joy, and only the sorrowful and sick are visited. Were this the only blessing brought into this world by the Saviour's birth, it would be well worth while to keep its anniversary to the end of time.

Four weeks beforehand, the services appointed by the Church are held in preparation to the coming of that day. All the passages of Scriptures, all the prophecies which are thought to bear upon the facts commemorated upon it, are read and answered, fasts are added to prayers, and many begin a regular Lent-preparatory by the first week in November. It is difficult to describe the unaffected devotion and joy with which the Vespers are sung, and the reverent stillness that fills the church, when the words: "The kindness and humanity of God our Saviour has appeared," are uttered by the officiating priest, while the other answers: "And the Saviour of the world will reign over us," with such a burst of religious fervor that there can be no mistake about the feelings of the worshippers.

The midnight service usually lasts from three to four hours and is attended with still greater fervor, if possible. Awakened by the chiming of bells and the notes of sacred music, the soul is thrilled with the impressions thus produced, while in the distance is heard the words: "Christ is born unto us, come, let us worship," and as the sound of the singers approaches with this invi-

tation it seems irresistible and must be answered. But when it is repeated, first by two of the softest voices that can be found, and then by a full choir, at the beginning of Matins, the worshipper forgets himself and his attention is at once secured. So the hours pass by, and yet few would be aware of it if the singing of the *Gloria in Excelsis* at the midnight striking did not arouse them into ecstasy—for by tradition this is the exact moment in which Christ was born—bringing a true joy into a service instituted to commemorate the event. Not even the "Presepio" or other rites affect these people as does the *Gloria in Excelsis* sung at this solemn hour, and as often as it is repeated the same idea fills their minds.

If this imaginative race should reason about it, all the charm would forever be dispelled and Christmas Eve bring no gladness. There must be with them heart devotions, for this holiest of days would be like any other, notwithstanding "Presepios" and speeches and midnight services, leaving an immense void in the soul.

Thrice blessed, then, is the man—be he of whatever nation—whose heart can triumph over his brain, if it be but once a year, and that at the hallowed birthday anniversary of Him Who is at once not only his Saviour, but the Saviour of the whole world!

SANTA CLAUS IN A LONDON HOSPITAL.

Without, a bitter wind that tears and tugs at every button and beats upon the face like flying hail, driving the shivering figures half clothed in fluttering rags, with hollow faces and feet that, blue with cold, are dragged through mud and slush, like ships before a gale. The street lamps flare and splutter in the murky gloom as the wind, rushing through the cracked glass, beats down the flame that, burning red, serves only to make the surrounding darkness more apparent, and half blots out the frowning mass of the hospital building which looms upon us from the gathering shadows. Within, as we mount the steps and enter the tall portals, the genial warmth relaxes the stiffened muscles of the face, and threading our way down the long corridors that echo with the feet of hurrying guests, we can return an answering smile to the "welcome," which, formed in huge letters of snow-like wool and glistening holly, hangs suspended over the entrance to the children's wards. The first long room stands empty, each little patient who could bear the moving, having been taken closer to the scene of action, and nearing the farther end the sound of many voices, mingled with faint ripples of childish laughter, falls upon the ear. As we pass through the swinging doors, involuntarily we pause to study the curious picture of hospital life spread out before us, and, watching the worn faces of the tiny sufferers, we feel a suspicious swelling in the throat, and for a moment the sight is dimmed by unbidden tears. Side by side along each wall of the long ward, so closely drawn together that the slender rails are almost touching, are ranged the little cots, each with its tiny occupant dressed in the regulation jacket of scarlet flannel, and in every possible stage from sickness to convalescence. Forming a central group are the doctors, nursing staff, and visitors, a shifting, moving crowd that opening ever and again makes a passage for some white-capped nurse or keen-faced student, who bears aloft, in place of drug or lancet, a flaxen-

headed doll or long-eared donkey with a gravely wagging head; while towering high above them all stands the much-talked-of, long-dreamt-of Christmas tree, ablaze with flickering tapers, whose light, reflected from hanging globes of red and silver, seems multiplied a hundred-fold, and serves to throw out in strong relief the many colored toys that, hanging from every bough, are being plucked by eager, active hands. Around the tree the crowd is too dense for us to move forward many paces, and we content ourselves with watching the little sufferers as each one receives its Christmas gift. Here two tiny mites, like love birds on one perch, are nestling on the iron edges of their cots, and, lost to the busy crowd around, are absorbed in comparing the respective merits of their dolls just now received, and with fingers thin and worn by long suffering are testing the bright dresses being so real as to be removed. In strange contrast to these little patients is the occupant of the neighboring cot, whose hollow cheeks and worn frame bear silent witness to the long struggle she has gone through, and lying with half-closed, listless eyes, she is too ill to care about the toy that lies in the loosened grasp of her feverish fingers; while to the eager words of a little convalescent who is trying to arouse her by the sight of a gorgeous colored ball she answers only by a low moan.

As we move on from cot to cot, and, bending low, whisper cheering words to each little pale-faced patient, we meet the gaze of many wistful eyes, and, answering the looks, pause here to help weak fingers fix the wooden soldiers on their magic stand and watch the smile that hovers round the drawn lips as by a touch the mimic army advances or retreats; while there a little maiden in a low-toned voice begs our aid to set in motion the never-ending chase of cat and mouse. Beyond, again, as we pass a child whose golden hair falls thick around her face, and who, well enough to do almost everything but walk, is contemplating with ecstatic joy a doll all legs and arms, but still a treasure, we feel a gentle touch upon our arm and hear a faint whisper: "When are the sponge cakes coming, please?" As the question reaches us, and we, perplexed, are pausing for reply, the answer is borne down the wards, as the crowd of willing helpers, falling to right and left like foam from the prow of some golden argosy, makes clear a way for one of the sisters of the ward, who, gliding down the long room, is bearing aloft with arms outstretched a glittering load of oranges and cakes, and slowly moving leaves as she goes a track of rippling laughter and content as many hands disperse the pile and leave within each cot a double gift. Nearer they come and lower grows the heap, till as the last bed is reached and the last cake given the tired arms let fall the tray, and the grave-faced sister moving back notes with a smile the busy little mouths at work as bites of cake are being washed down by sucks from juicy oranges. This is the closing feature of the fete, for nearing the tree we see its boughs are bare, and the slender tapers burning low are flickering in their sockets and dying out, while round the thinned branches the staff so lately busy stand and chatter in the fading light. The floor is strewn with scraps of many colored paper and odds and ends of fragile toys that have suffered somewhat in the hasty plucking. Across this mimic battle-field of legs and arms we pick our way, and under a row of

of a dark-robed sister follow in the footsteps of the retreating crowd, which, like some pent-up flood released at last, is slowly flowing down each long corridor. In every ward are greetings for the Christmas that is past, and good wishes for the coming year upon whose threshold we are standing, while from the lamps there hang large bunches of suggestive mistletoe. Between the row of beds that line the walls we pause from time to time, and watch our guide shake out with practised hands the tumbled pillow under an aching head or lift to parched lips the cooling drink.

So onward, room opening out of room in maze-like manner, till finally we reach the central hall, and shiver as we pass through the swinging doors to once more meet the bitter blast. Above our heads the light is flashing from the tall ward windows, and, gleaming out like beacon fires across the flood of suffering humanity, serves to light the track of storm-tossed waifs and strays that, bruised and bleeding, are cast by the turbid waters which flow for ever by the gates within the sheltering arms of this harbor of refuge, where science, aided by all that human foresight can devise, is fighting the never-ending battle with its hydra-headed foe, and beaten here, rises again there to snatch a victim from the very jaws of death.

CHRISTMASTIDE.

The festival of Christmas, honored by an universal observance, has, in the course of centuries, accumulated around itself a multitude of traditions, and a great mass of legendary lore. The first legend which comes to hand relates the tradition that on the annual night of the Nativity all rivers are turned to wine, and transformed again to water in the morning.

In that same hour that Christ Himself was borne and came to light, And unto water straight again transform'd, and altered quite.

The cock, again, an essentially English bird, as identified with our farm-houses, plays his part in these traditions. Shakespeare, in his tragedy of *Hamlet*, has, with his accustomed mastery of his subject, immortalized the legend:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long;
And then they say no spirit stirs abroad.
The nights are wholesome; then no planet strikes,
No fairy tales, no witch hath power to charm,
So hallow'd and so gracious is the time.

The ox was of old a prominent figure in the accessories of Christmas. This animal was not only very frequently represented in the illuminations of MS. and in the earliest wood-cuts illustrating Christmas, but was universally alluded to in the earliest carols. The first we give is to be traced back, according to the high authority of the late Mr. Thomas Wright, to the thirteenth century:

O God, that made all creature,
How art Thou becom so poore,
That on this hay and straw will lie,
Among the asses, oxyn, and kye.
And again:—
They sought for a lodging, but the inns
were filled all,
They, alas! could not have it, but in an ox
stall.
And again:—
In an ox stall the Chylde was found;
In poor clothing the Chylde was wound.
To the same effect is Dr. Watt's nursery hymn:

Lo! He slumbers in the manger,
Where the horned oxen fed.

A prevalent tradition maintains that the oxen kneel in their stalls early on Christmas morning. A similar legend in a somewhat varied form is mentioned by Howitson in his "Sketches of Upper Canada." He tells how he met an Indian at midnight on Christmas Eve, cautiously creeping along, and beckoning him to be silent. In answer to his inquiries the Indian said: "We watch to see the deer kneel; this is Christmas night, and all the deer fall upon their knees to the Great Spirit and look up."

Bees, by their curious instincts, are regarded with much popular favor, and have many legends related of them. They are commonly supposed to keep the observance of Christmas. Mr. Thisleton Dyer, in his charming book on "English Folk Lore," mentions that when, in 1732, the new style of keeping Christmas Day was first ordered, that in several places the country people watched at midnight their bee-hives on the new and old Christmas Day Eve, in order to determine which was the right Christmas Eve, "from the loud humming voice which they supposed the bees will make when the birth of our Saviour took place."

Another very well-known Christmas legend is connected with the famous Glastonbury Thorn. This tree (which had been probably brought originally by the monks from the Holy Land) was popularly supposed to put out a blossom annually on Christmas Eve. It is stated in *The Gentleman's Magazine* for the month of January, 1753, "that at a place in Somersetshire two thousand people collected together with lanterns and candles to view a thorn which it was believed always budded on Christmas Eve, but the people finding no appearance of a bud, refused to keep Christmas Day according to the new style; and they were the more confirmed in this resolution, for, after watching the tree narrowly for some days, they found that it blossomed as usual on the 5th day of January, the Christmas Day in the old style."

Nor are these legends confined entirely to animated nature; things inanimate are made by the popular voice to do honor to the wonders of Christmastide. Where the churches around our coasts have been swallowed up by ravages and encroachments of the sea the old church bells are said to be rung every Christmas morning, and a number of persons go to the cliffs and listen, hoping to catch the music of those mysterious chimings.

The weather at Christmastide is also the subject of many popular sayings. A sunshiny Christmas Day is an excellent omen. The proverb runs thus: "If the sun shines through the apple tree on Christmas Day there will be an abundant crop next year." A green Christmas, according to popular ideas, brings a heavy harvest; though, according to Scotch lore, a green yule makes a braw kirkyard.

A full moon at Christmas was not considered a good sign.

Light Christmas, light wheat-sheaf;
Dark Christmas, a heavy wheat-sheaf.

Steps were taken in some farm-houses to counteract these ill omens by visiting the orchards, and by sprinkling them with liquor from the wassail bowl, or by singing a sort of incantation. The first of these customs is thus alluded to by Herrick:

Wassalle the trees that they may beare
You many a plum and many a peare;

For more or less fruit they will bring
As you do give them wassailing.

The second of these practices is well set forth in the verses sung beneath the apple tree:—

Stand fast root, bear well top,
Pray God send a howling crop;
Every twig, apples big,
Every bough, apples enou',
Hats full, caps full,
Full quarter sacks full.

The decoration of the houses and the churches at Christmas time was a very ancient custom. It seems to have been practised in times long antecedent to Christianity. Virgil, in his account of the ill-timed infatuation of the Trojans on the eve of the destruction of their city, tells of their decoration of their temples with green boughs in their intoxication of delight—

Nos delubra Deum miser! quibus ultimus
esset
Ille dies! festa velamus fronde per urbem.

Whatever may be the origin of the custom, it was from the earliest times of common adoption in this country. The very name of "holly," the plant most generally in use, is derived from its dedication to this "holy service." Brand, in his "Popular Antiquities," gives us the ancient roundelay:

With holly and ivy so green and so gay
We deck up our houses as fresh as the day,
With bays, and rosemary, and laurel complete,
And every one now is a king in conceit.

Holingshed relates in his "Chronicles" that Christmas was celebrated in so different a manner in England, from what was customary in other countries as to excite the astonishment of foreigners. As soon as the Christmas holiday arrived, work and care were universally laid aside, and England rang from end to end with mirth and jollity.

Now grocer's trade is in request
For plums and spices of the best,
Good cheer doth with this month agree,
And dainty chaps must sweetened be,
Mirth and gladness doth abound,
And strong beer in each house is found,
Minced pies, roast beef, with other cheer
And feasting doth conclude the year.

There were two special customs peculiar in England, and marking the festivities of this season, which ought not to be omitted in any narrative on "Christmas Lore and Christmas Lyrics."

The first, the bringing in of the Yule log, was a special feature of keeping Christmas in the country homesteads. A very great diversity of interpretation prevails as to the origin of the word "Yule"; one might almost quote the proverb: "Quot homines, tot sententiae." Some derive the word from *Iola*, Gothic—to make merry; or from *Wyl* or *Gwyl*, Celtic for festival. Others maintain a French origin, as a corruption of *Noel*, *Noyeu*, *Nule*, *Yule*; and others, again, declare it to be derived from the Anglo-Saxon *Jul*, *Guil*, wheel, the turning-point of the year, or the great anniversary. Whichever of these derivatives be correct, the custom of bringing in a large log for the Christmas fire, which used to blaze bright in the old open chimneys of the English farm-houses, was accompanied with the merry procession of the yokels, and with much music, riot, and rustic merriment.

Come, bring with a noise,
My merry, merry boyes,
The Christmas log to the firing;
While my good dame, she
Bids ye all be free,
And drink to your heart's desiring.
With the last year's brand
Light the new block, and
For good successe in his spending;

On your psalteries play,
That sweet luck may
Come while the log is a teending.

Drink now the strong beere,
Cut the white loaf here,
That while the meat is a shredding
For the rare mince pie,
And the plums stand by
To fill the paste that's a kneeding.

The Yule log was attended by its own ritual, which many a good housewife would most punctiliously observe. It was unlucky to break it, or to turn it, and woe was indicated to the household where it was extinguished. A part, too, was to be religiously kept to light the next year's Yule log. These traditions are well preserved in the following old ballad:—

Kindle the Christmas brand, and then
Till sunne set let it burne.
Which quencht, then lay it up agen
Till Christmas next returne.

Part must be kept, wherewith to teend
The Christmas log next yeare;
And where 'tis safely kept, the fiend
Can do no mischief there.

The boar's head was the chief dish at Christmas in the palace and the castle. When our sovereigns kept Christmas of yore in their noble halls at Guildford, Eltham, Westminster, or Windsor in high estate, arrayed with crown and sceptre, and clothed in ermine, and surrounded by their wondering subjects, the boar's head was brought to their table with very great ceremony. It was placed on a large silver platter, and surmounted with a kind of baldachino, or a castellys (castle) of gold and enamel. This gorgeous fabric was carried by the tallest of the king's guards, wearing a green scarf and empty scabbard, preceded by two huntsmen, one carrying a boare-speare, and the other a drawn faulchion, and by two pages carrying mustard, which was indispensable as the boar's head itself. The introduction of this grand dish was accompanied with music and singing. The following verses, found in the book of Christmas carols printed by Wnykyn de Worde in 1521, are still used every year in Queen's College, Oxford:

Caput Apri refero,
Reddens laudes Domino.

The bore's head in hand bringe I,
With garlans gay and rosemary.
I pray you all sing merely,
Qui estis in convivio.

The Bore's head, I understande,
Is the chief servyce in this lande,
Loke wherever it be fande,
Servite cum cantico.

And a yet more ancient carol used on the same occasion is given in Mr. Thomas Wright's collection:
Nowell, Nowell, Nowell, Nowell,
Tydings good I thynke to telle.

The bore's hede that we bryng here
Betokeneth a Prince without pere
Ys borne this day to buy us dere.

A bore is a soverayn beste,
And acceptab (l) e in every feste;
So mote this lord be to most, and leste.

This bore's head we bring with song,
In worschyp of Hym that thus sprange
Of a virgin to redresse all wrong.

Although serving the boar's head was the chief service in the mansions of the great at Christmas, yet it was only one of a very extensive cuisine known to our forefathers. The following lines record an infinity of dainties, ample and varied enough to suit the epicurean tastes of the most fastidious gourmet:

They served up salmon, venison, and wild boars
By hundreds, by dozens, and by scores,
Hogsheads of honey, kilderkins of mustard,

Muttons and fatted beeves, and bacon swine,
Herons and bitterns, peacock, swan, and bustard,
Teal, mallard, pigeons, widgeons, and in fine,
Plum-puddings, pancakes, apple pies, and custard,
And here withal they drank good Gascon wine,
With mead and ale, and eider of our own,
For porter, punch, and negus were not known.

Or, as another rural poet yet further adds to the list:

Of the good things
Which merrie Christmas always brings,
these additional dainties:
Good bread and good drink, a good fire in the hall,
Brawn pudding and souse, and good mustard with all,
Beefe, mutton, and porke, shred pieces of the best,
Pig, veal, goose, and capon, and turkey well drest,
Cheese, apples, and nuts, jollie carols to hear,
As then in the country is counted good cheer.

Irish Ecclesiastical Gazette.

THE ANGELS' CHRISTMAS HYMN.

BY M. S. BURNS.

The words of this Christmas Hymn are adapted to the music of Chopin's Ballade, No. 2, Opus 38, Andantino, beginning on second note after the second bar, and ending on first note after the twenty-fifth bar. Music of the last line same as first line.

O hear the heavenly Christmas hymn
The angels sing;
How sweet their chorus ringing o'er us,
'Tis the Saviour's natal hymn;
And now their glorious forms appear
In spotless white,
All downward winging, good will bringing
To the world on this Christmas night;
Glory, honor, Lord, they sing,
Now mortals claim your promised King,
Sweet the chorus chanted o'er us,
'Tis the angels' Christmas hymn,
The angels' Christmas hymn.

How bright His beautiful star shines down
To earth so far;
While onward speeding, wise men leading,
Where the babe and the manger are,
And angels over Judea's fields
To shepherds tell,
How God he chose in swaddling clothes
A holy child, with us to dwell,
Lowly at His feet they bow,
And seek Him as their Shepherd now;
Sweet the chorus swelling o'er us,
'Tis the angels' Christmas hymn,
The angels' Christmas hymn.

So in that wonderful time foretold,
The Christ-Child came;
And children raise to Him their praise,
And still with joy His birth proclaim;
As once the angels sang 'Peace on earth,'
That Christmas tide;
We may again sing praise with them,
And with the Lord in Heav'n abide,
Patiently as man He grew;
The children then His kindness knew;
Hark! the chorus chanting o'er us,
'Tis the heavenly Christmas hymn,
The angels' Christmas hymn.
Buffalo, N. Y., 1886.

OPINIONS OF THE PRESS.

The Church Times.
DIVORCE—In particular, the loss of the Canon on Marriage is to be deplored. The havoc which Transatlantic Protestantism and unbelief have made upon Christian matrimony is grievous beyond the power of expression, and it would have been at once honorable to the Church, and beneficial to American society, if the Convention could have seen its way at once to pass the proposed canon. It would have been a far more useful expenditure of the time which was devoted to the scraps of liturgical improvement which have been carried.

The Church.
THE HISTORIC EPISCOPATE:—In some of the answers returned to the proposition made to various Christian bodies to unite upon the basis of the "Historic Episcopate," it is has been suggested that we substitute the "New Testament Episcopate," and that in this shape the proposition will be acceptable. The historic Episcopate begins with

the New Testament history of the Church. "Episcopacy tested by Scripture" is the title of a tract or book written by Bishop H. U. Onderdonk, and that has never been successfully answered, certainly not by Albert Barnes. Episcopacy was no more a second or third century development or growth from an inferior ministry, or no ministry at all of the first century, than St. Paul's Epistles are a development or growth from the writings of the Apostolic Fathers. The Scriptures are inspired and not developed, and so also the general form or organization of the Church was boldly indicated by its founders. The body of Christian truth was not evolved out of chaos, but came down from God out of heaven; and so also the outward form was not left to be completely determined by the civil or social organization of the Roman Empire.

The Church Record. (Conn.)

THE QUESTION OF ORDERS.—In Dr. Brooks' sermon, in which the change of name is opposed, he claims in substance that not a line of the Prayer Book or any recognized authoritative voice of our Church supports the doctrine of Apostolic Succession. Such a statement can hardly pass unchallenged. The preface to the Ordinal distinctly claims that "it is evident to all men diligently reading Holy Scriptures" etc., that there has always been three orders in Christ's Church (not officers, but orders). Again the bishop in laying hands on the candidates for priests' orders, says "Receive the Holy Ghost," a declaration that none who does not believe in direct transmission of grace from Christ, would dare to make. Again in the Institution Office occurs the prayer; "O, Holy Jesus who hast promised to be with the ministers of Apostolic Succession," etc. Again the Church provides that while a minister of the denominations seeking orders, must pass through a course of preparation, be confirmed and ordained, yet a Romish priest is received on recantation of error, and profession of faith, without any ordination, and this, not because we agree in any way with the peculiar doctrines of Rome, or the unlawful claims of its bishop, but because in one case there was no ordination of Apostolic Succession and in the other the validity of the orders is unquestioned.

Your Christmas song, my brother, is a poor piece of music indeed, without the full accompaniment of loving deeds, kindly words, and unselfish ministrations to those who are in some kind of need. Remember the words of the Lord Jesus, how He said: "It is more blessed to give than to receive." Remember also the example of the Lord Jesus, how He sought and sought till He found those who were the objects of His pity and practical love. Seek some unselfish channel for your Christmas giving. Remember the poor. Bless some one who has not first blessed you. Make happy some heart that will never know who did it. That is Christmas charity indeed.

He came—but not to lordly palace hall,
Such welcome Israel would not afford!
O lowly hearts this is the festival
Of hearts who claim Him as their Guest Adored!

Ere of sweet charities and all the joy
Of Christian homes and hearts where
Christ is dear,
Let Christmas gladness know no base alloy
And all its memories, our spirits cheer!
O Son of Mary! with Thy staff and rod
Guide Thou our wandering feet—our burden share!
Then bring us safely to the home of God
To find our "Bethlehem" forever there.
—Selected.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land—
Ring in the Christ that is to be.
—Tennyson

NOTHING is ever done beautifully which is done in rivalry, nor nobly which is done in pride.

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HINTS FOR HOUSEWIVES.

To clean zinc, mix one part of sulphuric acid with twelve of water. Dip the zinc into it for a few seconds, then rub with a cloth.

To make apple jelly cut the apples in small pieces without paring, and stew till soft, using more water than for apple sauce. Strain through a hair sieve, then through a jelly bag twice. To a pint of juice put three-fourths of a pound of sugar—a pound to a pint makes it too sweet—and boil until the right thickness is obtained. The addition of lemons makes it much nicer.

ORANGE PUDDINGS:—Peel, and pick to pieces four or five oranges, (according to size) put into a pudding dish, sprinkling sugar between each layer. Be careful to take out all the seeds, as they give a bitter taste. Take the yolks of three eggs, one tablespoonful of cornstarch, one cup of sugar, one pint of sweet milk. Boil this custard. When it is done, and while still hot pour over the oranges. Beat the whites of the eggs to a stiff froth, add two tablespoonfuls of sugar and put it over the pudding and place in the oven until it is a delicate brown color.

FIREPLACE screens of matting are very artistic and durable. The material is used lengthwise, allowing the border to serve as an upper finish, while the lower edge is cut off and fringed; along the border are placed full tassels, made from soft manilla rope, held in place by brass rings. The surface of the matting is given a dull-toned background, and the centre space is filled with a picture of long ago, the wide, open fireplace, blazing wood fire and kettle on the crane, making up a charming group. The screen is mounted on a heavy brass rod.

A VERY SIMPLE BUT PRETTY TOILET SET.—Materials: Three-quarters of a yard of cardinal satin, one ball of old-gold knitting silk, 6 yards of cream lace two or three inches wide. Cut one piece one-half yard square, and two each a quarter of a yard square. Then stamp some pretty design (cluster of wheat heads is pretty) in one or four corners, as preferred, and embroider it in daisy stitch. Scallop the edges with the silk in buttonhole stitch. Sew on the lace under the scallop a little gathered, and finish by lining the set. A pincushion to match the set looks nicely without the lace, putting instead, a double box plaiting of satin about four inches wide, fringed on both edges.

APRON WITH EMBROIDERY AND ANTIQUE LACE.—A red-checked white linen glass towel serves as a foundation for this apron, which is three-quarters of a yard long and twenty-three inches wide. The deep border at the bottom, and the narrower one up the sides are formed by working a long double cross stitch in red cotton in each square of the towel, with a small wheel darned at the centre of the star thus formed. The belt and the pocket are similarly worked. An edging of netted antique lace is across the bottom. The top is shirred four inches deep, the width of the apron being ten inches across where it is sewed to the band.

STRING RECEPTACLE.—Handsome ones are made from ribbon, altogether satin or alternating with velvet; using that one and three-quarter inches in width, six breadths will be required; each one of them for an ordinary-sized ball must be nine inches in length. Delicate blue with the lightest of rose pinks, or the former with buff, forms a charming contrast. Dark red, the color of a Jacque rose, with pink, is lovely, as are faint Nile green and lavender. With the tiniest of stitches and finest of cotton, sew these strips together, except a space of two inches at one end, sharply point each of these six loose ends by doubling together and sewing across, terminating each by a very small bell without the clapper. Using a fine brush, paint a very short quotation on each flap, or it may be done with pen and India ink: "Snip quickly." "Tie fast and well." "A friend in need." Gather the square end into as small a space as possible, and run a narrow casing on the inside of the bag, giving depth sufficient to put the ball comfortably in; the strings should be of narrow ribbon and a double set that pull together on the inside, will give two generous loops to hang by; pull the end of the twine through the lower

part of the bag, and hang a small pair of scissors at one side, using more of the narrow ribbon for the purpose.

How to Make Money.

No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free information about work you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Capital not needed. Hallett & Co. will start you. Either sex; all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

In 1850.

"Brother's Bronchial Trachea" were introduced, and time proved their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes, 25 cents.

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.

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A person who defrauds another of his money by selling a spurious article is bad enough; but when he injures health by his trickery he is a monster. Beware of the imitations of the "Garland Stoves and Ranges" and preserve your health.

Travel and Adventure will be largely represented in the coming volume of The Youth's Companion by such popular writers as Lieut. Schuyler, E. P. Hold, Wm. F. Hornaday, the Hon. S. S. Cox, Col. T. W. Knox, Col. G. W. Gilder, and Lieut. Shufeldt.

TASTE IN ADVERTISING.

Pictorial Illustrations which are Works of Art in their Way.

For some months past a series of artistic advertisements has been running in The Journal, and they will continue for sometime to come. Reference is made to Messrs. Proctor & Gamble's Ivory Soap advertisements. These devices, for attracting the attention of the public to an article of commerce and daily household consumption are among the most agreeable to the eye, and generally the most artistic which it has been the pleasure of this paper to place before its readers in a long time. As pictorial illustrations they easily surpass the best bookwork of 20 years ago. They are simple in design, neat in conception, and clean and open in execution. In all these respects they are outside of and clear beyond the ordinary range of illustrations prepared for advertising. They are examined regularly with a sense of pleasure by people of taste, not only because they are intended to advance the special interest of the manufacturers of an extraordinary product, but because they are neat and attractive in themselves. In a word they are the best example presented to the public of how to work tasteful designs into the commonplace business of life. This paragraph is not written for the mere purpose of praising Ivory Soap, for that article speaks for itself to all who know a good thing when they see it; but it is written to call attention to the degree of taste which may be employed even in so plain a subject as soap. It demonstrates to a skillful mind that the business which it aims to promote is conducted with admirable skill, and cannot possibly have anything of the element of Cheap Johnism in it. The Ivory Soap people believe in the value of the work they are doing at all worth doing well.—Springfield Journal.

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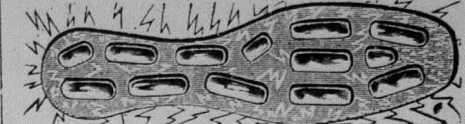
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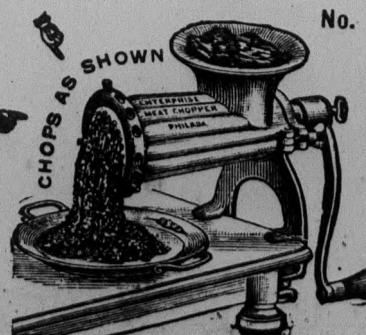
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