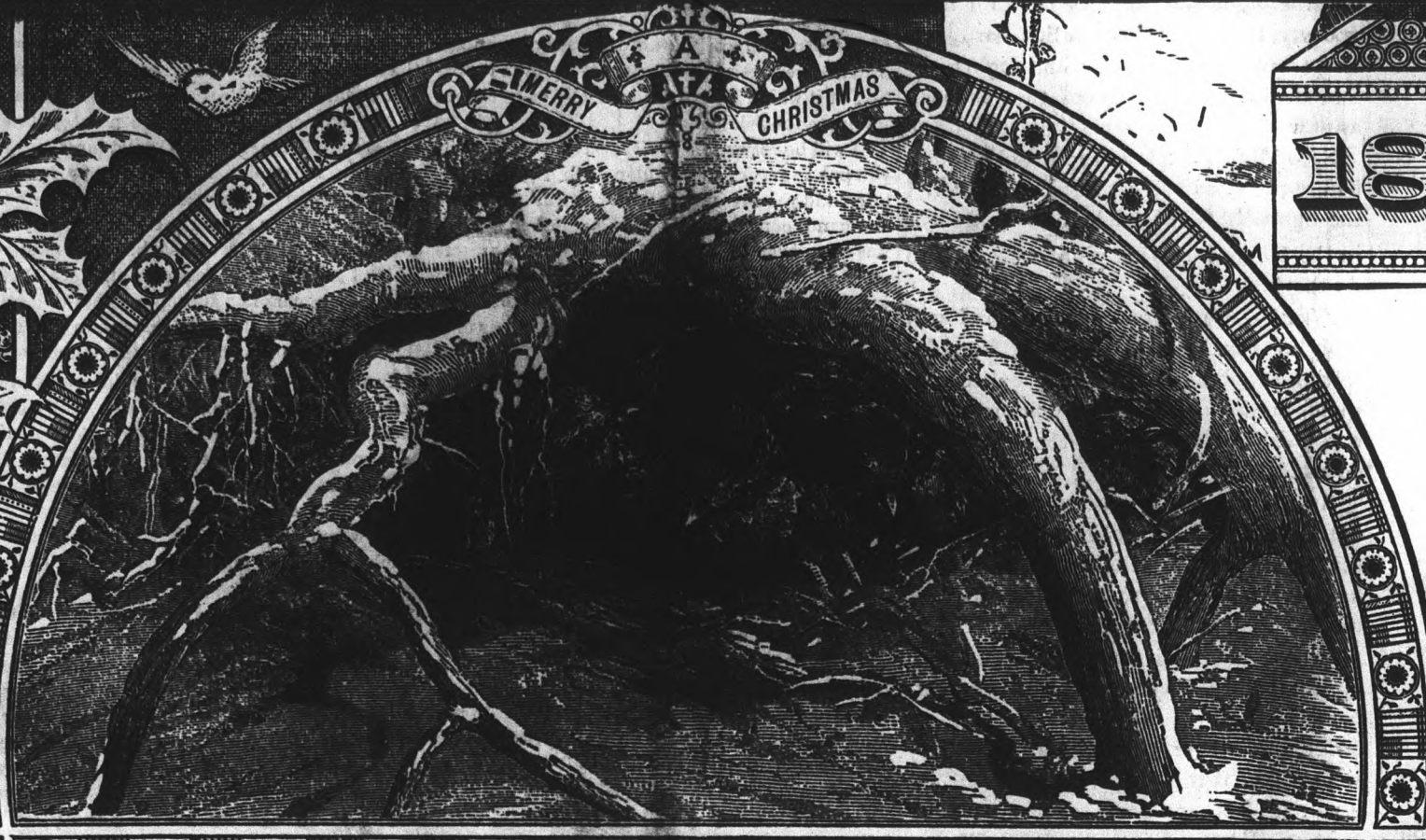


The Living Church.

1881.



Vol. IV. No. 8.

CHRISTMAS NUMBER.—TWELVE PAGES.

Whole No. 164.

CHRISTMAS CAROLS.

I heard the bells on Christmas day
Their old familiar carols play,
And mill and sweet
The words repeat,
Of peace on earth, good will to men!
And thought how, as the day had come,
The bells of all Christendom
Had rolled along
The unbroken song,
Of peace on earth, good will to men!
Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of peace on earth, good will to men!
—Longfellow.

Nearly nineteen centuries have passed since the angels of God, appearing to the lowly shepherds on the plains of Bethlehem, sang to them the new song of peace on earth and good will to men. Almost ever since, the Church has observed the day as one of joy and thanksgiving. Clemens Alexandrianus, who died about one hundred years after St. John, alludes to the custom; and St. Chrysostom, mentioning it as a festival of great antiquity, says that the Emperor Julius I. had caused the date to be ascertained, and confirmed the observance of the twenty-fifth of December as the Birth-day of our Lord. Certainly the Church should keep joyful festival on a day which is of universal interest to the whole world; a day on which depends the salvation of mankind; a day that is the centre around which revolves the record of all time and of all eternity. And year by year an increasing interest is springing up in the hearts of those, who, outside of the immediate authority of the Church, are gradually but surely yielding to her silent, persuasive, and powerful influence.

This, being the most important event in history, has naturally furnished the theme for many hymns. In the Hymnology of the Eastern Church we find some of the earliest are upon the Nativity. By the Christians of the first few centuries the story of Christ's Birth rather than His Death, was considered the most prominent fact in Christianity. This was due to an earnest longing, the growth of years, for the reign of a temporal Me-siah, and to a silent yet none the less deep sorrow, that when He did appear, it was to suffer and die the shameful death of the Cross. The early Greek hymns are mostly anonymous, and are none of them long or elaborate compositions as those of later date, some consisting of but few stanzas. A noted one among them is, "The Mighty Wonder."

A great and mighty wonder
A full and perfect cure,
The Virgin bears the infant
With Virgin-bosom pure.
The Word became incarnate,
And yet remains on high,
And cherubim sing anthems
To Shepherds, from the sky.
Since all He comes to ransom,
By all He is adored,
The infant born in Bethlehem,
The Saviour and the Lord.
And idol forms shall perish
And error shall decay,
And Christ shall wield His sceptre,
Our God and King for aye.

Another Greek hymn, not so well known, has been thus translated by Mrs. Charles, without any attempt at versification:

Thy birth, O Christ our God, [knowledge,
Has caused to rise on the world the light of
For by it, the worshippers of the stars
Were taught by a star to worship Thee,
The Sun of righteousness, and to know Thee,
The Day spring from on high,
O Lord! glory to Thee.

An early and familiar Latin hymn,—"A Solis ortus cardine," formerly assigned to St. Ambrose, is an abecedary compiled from different writers—Sedulius, Prudentius, St. Ambrose and others. In this as in many early hymns, there are references both to the Old and New Testament.

For a very fine Nativity hymn we are indebted to Prudentius, an early and able writer. He was born in Spain 348 A. D., and being highly educated he filled important secular positions. At the age of sixty he resolved that if God would vouchsafe more years to him he would dedicate them wholly to His service. He has been called "The Horace and Virgil of the Christians." His writings are free, and unhampered by any reserve of thought or expression. One of his books entitled, "Diurnorum" consists of poems for the different hours, for fasts, burials and other services. Parts of these were selected as suitable for public worship. The following is an extract from his Christmas hymn:

Of the Father's Love begotten
Ere the world began to be,
He is Alpha and Omega,
He the source, the Ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and Evermore!

O ye heights of Heaven, adore Him!
Angel hosts, His praises sing!
All dominions, bow before Him,
And extol our God and King;
Let no tongue on earth be silent,
Every voice in concert sing,
Evermore and Evermore!

Thee let old men, Thee let young men,
Thee let boys in chorus sing;
Matrons, virgins, little maidens,
With glad voices answering;
Let their guileless songs re-echo,
And the heart its praises bring,
Evermore and Evermore.

The Doxology generally annexed to this is not by Prudentius, but was added at a later period. This hymn has found many translators, both in England and Germany. Another Latin hymn for Christmas, which has ever found universal favor, is the "Adeste Fideles." It is simply grand in the original:

Adeste, fideles, Ieri triumphantes,
Venite, venite, in Bethlehem;
Natum videte, Regem Anglorum,
Venite, adoremus Dominum.

The translations are numerous; almost all writers interested in ancient hymns have given fine renderings. The following is an extract from the translation in Dr. Dix's "Hours":

O come all ye faithful, joyful and triumphant!
O come ye, O come ye, to Beth'chem!
Born here behold Him, Lord and King of angels,
O come and let us worship, adoring the Lord!
Sing, Alleluia! ye choral host of angels!
Sing, O celestial court on high;
Glory to God! all glory in the highest!
O come and let us wor-ship, adoring the Lord!

Thou, who wast born this holy day, of Mary,
O Jesus, to Thee be blessing, glory and praise!
Word of the Eternal Father now incarnate,
O come and let us worship, adoring the Lord!

A very sweet hymn of the thirteenth century, and one which has always been a favorite among the Lutherans, is the "Puer Natus." The stanzas consist of but two lines, and the simple rhyme is most pleasing:

Puer natus in Bethlehem,
Unde gaudet Jerusalem.

In the following literal translation I have observed as far as possible the form and metre of the original:

The Babe is born in Bethlehem,
O sing for joy, Jerusalem!

He lieth in the manger low,
Whose endless reign no one can know.

Both ox and ass are well aware
That He, the Christ-Child resteth.

The kings from far off Seba bring
Gold, myrrh, and incense to their King.

Within the lowly dwelling, they
Salute the Sun, the Light of day.

For this festal day so holy
We will bless the Lord of glory.

The sacred Trinity we praise,
And joyous thanks to God we raise.

Another, which was universally sung throughout Germany, is Jean M. Mabius's Nativity Hymn, the "Hœu quid iacens stabulo." He was born in Brussels in 1480, was an intimate friend of Erasmus, and is the author of the "Rosetum Spirituale," from which this hymn is taken. The old translation, "Warum liegt in Krippelein," is still used in Germany through Christmas-tide. The hymn consists of three stanzas; the first a question, the second the answer, and the third an ascription of praise. The following is Mrs. Charles's rendering of the first two parts of the hymn:

Dost Thou in a manger lie,
Stretching infant hands on high,
Saviour long awaited!

If a monarch, where Thy state?
Where Thy court, on Thee to wait?
Royal purple, where?

Here no regal pomp we see,
Naught but need and penury;
Why thus cradled here?

Pitying love for fallen man
Brought Me down thus low,
For a race deep lost in sin,
Rushing into woe.

By this lowly birth of Mine,
Countless riches shall be thine,
Matchless gifts, and free;

Willingly this yoke I take,
And this sacrifice I make
Bringing joy to thee.

In the Salisbury Missal, certain hymns were appointed for Matins and Evensong, to be sung from Christmas Eve till Twelfth Night. These stanzas of one of the morning hymns are very beautiful:

To-day, as year by year its light
Sheds o'er the world a radiance bright,

One precious truth is echoed on,
'Tis Thou hast saved us, Thou alone.
And gladness too are we to-day,
Whose guilt Thy Blood has washed away;
Redeemed, the new-made song we sing,
It is the Birth-day of our King.

Many of the ancient and medieval hymns, being narrative in form, seem to lack, when translated, the joyful spirit of the Old English and modern Carols.

C. F. LITTLE.

To be continued.

Christmas Day in the Morning.

BY ROSE TERRY COOKE.

I heard a bird sing in the night,
Long, long before the dawning;
The moon was gone, the stars were bright,
Yet loud he sang, "O come sweet light,
Bring Christmas Day in the Morning."

Before him lay a day of bliss,
No father's heart his boy to kiss;
Of gifts of mirth and happiness,
All to come with the morning.

I heard a bird cry in the night,
For hours before the dawning;
No stars above him glimmered bright,
And low he wailed, "O come dear light,
I am so tired for morning."

For him no mother's tenderness,
No father's heart his boy to bless;
His cradle bed of gathered hay,
On Christmas Day in the Morning.

Oh Birdie in the silken nest
That holds you every morning;
What do you think in you velvet vest,
Of those in rags and tatters drest,
On Christmas Day in the Morning.

Hundreds of years ago to-day,
A baby in a manger lay,
His cradle bed of gathered hay,
On Christmas Day in the Morning.

He came to love and save the poor,
Like day above us dawning;
He smiled on beggar and on boor;
He opened wide the heavenly door,
And bade the sad despair no more,
On Christmas Day in the Morning.

He left a word for you and me,
Open your eyes my child and see;
Who helps the poor man helpeth Me,
On Christmas Day in the Morning.

Sing on, small bird till dawn the day,
Then aid the blessed morning;
Go help the lonely child to play,
Beside the weary sick one stay,
Go make some little smile gay,
On Christmas Day in the Morning.

"Behold the Bridegroom Cometh!"

Written for the Living Church.

Perhaps He will come in the morning,
The Lord! He will come in the morning,
And the busy world will marvel
At his wondrous love for me.
Perhaps he will come at noontide,
While the stream of life flows fast;
When the heart, with its burdens weary,
Looks back to the happy past.
Perhaps in the evening stillness,
When the cares of life are o'er,
We shall see His feet,
Whom we long to greet, and sorrow and sin
no more.

On a marble slab in Oberemmel, in Germany, we read the following:

"Quando Marcus Pascha dabit,
Et Antonius Pentecostem celebrabit,
Et Johannes Christum adorabit,
Totus mundus 'Vae!' clamabit."

Which means: "When Easter shall fall on St. Mark's Day (April 25th); Pentecost on St. Anthony's Day (June 18th); and Corpus Domini on St. John's Day (June 24th); all the world shall cry 'Woe!'" In the year 1886, the above Feasts will fall on the days named.

The following is attributed to Michael Nostradamus, born Dec. 14th, 1502; died at Salon, June 24th, 1566.

"Quand Georges Dieu crucifera,
Que Marc le resuscitera,
Et que Saint Jean le portera,
La fin du monde arrivera."

Which means: When Good Friday shall fall on St. George's Day (April 23d); Easter Day on St. Mark's Day (April 25th); and Corpus Domini on St. John's Day (June 24th); the world will come to an end.

In 1886, these three Feasts will be celebrated on these days. According to these prophecies, we have at least a little time in which to prepare for the Great Event.—London Tablet, Sept. 10th, 1881.

A Grandfather's Talk about Christmas.

Written for the Living Church.

Having written a series of letters to my grandchildren, descriptive of the manners and customs peculiar to New England, more especially Connecticut, in the early years of this century, it has occurred to me that some extracts from one relating to the Christmas festival, now while the blessedness of that joyous season is fresh in the minds of all, might interest the readers of THE LIVING CHURCH, and perhaps give them a higher appreciation of their privileges, and of the Church to which they are mainly indebted for them:

"The theme of this letter is suggested by this Christmas season, which is now welcomed with joy and gladness by all, from the little child that hangs its stocking in the chimney corner, with the expectation that Santa Claus will fill it, to the aged saint who blesses God for His great gift to man.

While looking at the happy faces, and listening to the joyous exclamations of surprise, as one Christmas gift after another is presented on Christmas morning, when parents, children, and friends seem to vie with each other in efforts to make each other happy; and again, in church, while admiring the beautiful decorations which loving hands have wreathed in honor of the Blessed Savior, and while listening to the exultant songs and thanksgivings to God for that great Gift which proclaimed, "Peace on earth, and good will to men," I am sadly reminded that in my childhood, Christmas had no significance; that there are no associations connecting my parents, brothers and sisters with that joyous festival; no remembrances of Christmas greetings, nor of the marvellous Santa Claus.

It will doubtless seem strange to you that a festival, now so universally observed, and which commemorates the very foundation fact of the Christian Faith, should ever have been wholly disregarded by a community, whose religious zeal was proverbial, and whose statutory enactments outvied the Levitical code; yet such is the fact; and you will only be able to reconcile this singular omission, with their reputed zeal, by considering the influences under which they were educated.

The early puritans, who laid the foundation of New England Congregationalism, ignored, as far as possible, the faith and practices of the English Church, and established a new church, differing in nearly every essential from that which they had left. In their new system, they ignored the established order of the Priesthood, Liturgical Worship, the observance of the Lenten Fast, Christmas, Easter, and other festivals observed by the Church of England. Consequently, their descendants, of whom I write, were ignorant of the claims which these institutions had upon them; and therefore, their omitting to observe them should be regarded as their misfortune rather than their fault.

Happily, as puritanism with its prejudices died out, and the Episcopal Church became an established fact in this country, those hallowed institutions were revived, and re-instated, and you are now enjoying their benefits.

The puritans, however, were obliged to yield to the demand for some substitute for the institutions they had ignored, and therefore they appointed an annual fast, as a substitute for Good

Friday, and a day of Thanksgiving in place of Christmas. Both days were regarded as religious; and the manner of their observance was defined by legislative enactments, which were quite as stringent as those regulating the observance of "the Sabbath." In accordance with the State-laws, all proclamations in Connecticut for fasts and thanksgivings, ended with these words, "All servile labor and vain recreations are by law forbidden." These substitutes being merely State institutions, representing no historical facts, have in great measure become mere holidays, while Christmas and Good Friday, being institutions of the church, and commemorating the two great facts in the scheme of redemption, will continue to be observed, with ever increasing interest.

"Wishing you all a happy Christmas, and hoping that while you are enjoying its benign benefits, you will not be forgetful of the Church that gave you the day, nor of its 'Great Head' whose birth it commemorates."

I remain ever your affectionate Grandfather,
S. M. HUNT.

Pictures from the Saviour's Life.

Hark! the waits are playing, and they break my childish sleep. What images do I associate with the Christmas music, as I see them set forth on the Christmas tree! Known before all others, keeping far apart from all others, they gather round my little bed. An angel speaking to a group of Shepherds in the field; some travellers, with eyes uplifted, following a star; a baby in a manger; a child in a spacious temple, talking with grave men; a solemn figure, with a mild and beautiful face, raising a dead girl by the hand; again, near a city gate, calling back to life the son of a widow, on his bier; a crowd of people looking through the opened roof of a chamber where he sits, and letting down a sick person on a bed, with ropes; the same in a tempest, walking on the water to a ship; again, on a seashore, teaching a great multitude; again, with a child upon his knee, and other children round; again, restoring sight to the blind, speech to the dumb, hearing to the deaf, health to the sick, strength to the lame, knowledge to the ignorant; again, dying upon a cross, watched by armed soldiers, a thick darkness coming on, the earth beginning to shake, and only one voice heard, "Forgive them, for they know not what they do"—Dickens' *Life of our Saviour, written for his Children.*

The Meaning of the Word Christmas.

The termination "mass" is derived from the Saxon *maesse*, which means a feast. Hence our word "mess." Some think it is a pure Saxon word, others that it is derived from the Latin *missa*, signifying the dismissal of an assembly, and afterwards the assembly so dismissed. It passed into a termination for the great Festivals of the Church on which the Feast of the Holy Communion was celebrated. The word "Mass" is now the technical word in the Roman Church for the Holy Communion. *Christmas*, then, means the feast or services on the day of Christ's birth; *Michaelmas*, the feast or service in honor of St. Michael; *Lammas* (August 1st) is literally the "loaf-mass," the first bread from the new wheat having on this day been offered in a loaf at the Holy Communion. The Feast of the Holy Innocents is sometimes called *Childermas Day*, that is Children's Mass Day.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.
[Copyright, 1881.]

Turning to my Hebrew Bible, I note the absence of any word corresponding to "there" in the sentence which is rendered "Let there be lights," etc. The translators placed it in our version, because with the views in relation to the creation of the Sun and Moon, which they held in common with all the world at their day, they thought Moses, of course, intended to say that these great bodies were actually made at that late date—"Let there be lights in the firmament of heaven" can hardly be forced to mean anything less than their creation. But if "there" be omitted, the creative sense almost disappears. It quite vanishes when we use in the English the future tense—in which the Hebrew verb really is—then it reads; And God said, The lights in the firmament of heaven shall be for certain offices. This is an important change. It will help us to see the rightfulness of it, if we make the same rendering in each of the other fiats, *i. e.*, if we restore the future tense—and observe that it makes no change in their meaning. I will give each instance, keeping the exact order of the Hebrew words, except that our idiom requires the verb to be placed after its subject, while the other generally requires just the opposite. We say, In the beginning God created; while the Hebrew says, In the beginning created God the heaven and the earth.

The future tense being used, the account will read as follows:

And God said, Light shall be—

And God said, A firmament shall be—

The waters under the heaven shall be gathered unto one place, and the dry land shall appear—

The earth shall bring forth grass, etc.

The lights in the firmament of heaven shall be for, etc.

They shall be for signs and seasons, etc.

They shall be for lights, etc.

The water shall bring forth—

The earth shall bring forth—

A careful examination will show no change in the sense except in the fourth period. You will notice in the ninth verse it reads, And God said, Let the waters under the heaven be gathered unto one place. In the Hebrew the words "under the heaven" follow "waters" they qualify the latter, *i. e.*, tell what waters are meant. The same order is found in the 14th verse; it is literally the "lights in the firmament of heaven." If we keep the order of the original, we should say the "lights in the firmament of heaven," as I have given it in the proposed version.

It appears, therefore, that the fiat was a command to bodies already in existence to do certain things precisely as in the third, fifth and sixth periods. There is nothing new in this. So far as I know, all later writers on this subject hold that these bodies existed long before the fiat of the 14th verse was spoken. But I am not aware that any of them have arrived at this conclusion by an examination of the text. This was written before I had seen what Rosenmuller says.

But that is not all. There is in this verse a peculiar Hebrew idiom, the recognition of which sheds further light on the meaning of the command. Before the word rendered "to divide," there is placed the preposition *lahmed*. The lexicons say that the verb "to be" followed by *lahmed* before an infinitive, is often merely a paraphrase for the simple verb. Gesenius says of the word *to be*, construed with *lahmed* before an infinitive, it forms in many places a periphrase for the future, *e. g.*, Gen. xv., 12. When the sun was going down, or rather, as it should be, "When the sun was about to go down," or, as given in the *Lexicon Catholicum* all *ait "Soleil se coucher."* So also Joshua ix., 5. Samuel¹ Lee says the same. So, too, in Tuerst's Lexicon. The *Catholicum Lexicon* says *lahmed* with the verb "to be" before the infinitive is the same as in English *I am to play*; or in French, *Je vais faire telle chose*, I am going to do a certain thing.

In accordance with this principle, the fiat reads thus: And God said, Let the lights in the firmament of heaven henceforth divide between* the day and the night. I insert the word "henceforth" to emphasize the future meaning. They are to go to do (*aller faire*) this thing.

*"Between" is the marginal reading, and is literal.

twen" is the marginal reading, and is literal.)

If I am right in this rendering, which seems closer to the original than does the Common Version, your objection—that Moses puts the creation of the Sun too late—vanishes, for this is not a creative fiat at all, but merely a command to bodies already in existence to do certain things.

Professor.—To this I have at least two objections. Dividing between the day and the night was nothing new, for if, as you say, there had been a Sun for ages, and there had been days and nights, the Sun divided between them then as much as now.

Secondly, you place the article "the" before the word "lights." You say, "Let the lights." The article does not occur in the Hebrew. What right have you to do that?

Myself.—With your permission I will reply to your second objection first, deferring the other until we have discussed some preliminary matters, and come to consider what it was that the lights were commanded to do.

As to my right to insert the article, I hardly expected a college Professor to ask that question. I will say, then, that I have the same right to insert it or omit it, that King James's translators had. They placed it before firmament in this very clause; and, elsewhere in this chapter, have inserted it where it was not, or omitted it where it was, more than fifty times. Nor is this anything strange or unusual; it is always done when translating from one language into another. We are therefore, at liberty to insert or omit it here, in harmony with the idiom of the language, and in such a manner as best to bring out that meaning which is in accordance with all the facts.

But really the presence or absence of the article proves nothing. It occurs in the first verse before "heaven" and "earth" which had not been spoken of; and which certainly had not existed, and in the next verse it is omitted before "Spirit," about whose previous existence there can be no question.

Thus much for the proper rendering of the fiat.†

† More than two years after the above was written, I came across Rosenmuller's exposition of the fourteenth verse, quoted by Dr. Chalmers in his *Natural Theology*, vol. 1, page 253. I give it with a slight change—not in the sense, but to make it clearer.

Speaking of this verse, the great German Commentator says: "If any one conversant with the genius of the Hebrew, and free from previous bias, will read the words in their natural connection, he will immediately perceive that they impart a direction, or determination, of the heavenly bodies to certain uses. The words *yahev mooroth*, are not to be rendered *faint luminaria*, *let there be lights*, that is, *let lights be made*; but rather, *let there be lights*, *i. e.*, *serve (as luminaria) in the capacity of heaven for distinguishing between day and night, and let them be, or serve, for signs and for seasons, etc.* For we are to observe that the word *yahev*, "to be," in connection with the prefix *lahmed*, "for," is generally employed to express the direction or determination of a thing to an end, and not its production."

I interrupt the quotation to ask the reader to apply Rosenmuller's remark to cases where, as in the text, the *lahmed* is placed before a verb. In such a case the thing towards which the fiat is directed, or determined, is the verb itself, and hence, as I have pointed out, it becomes only a periphrase for the simple verb in the future.

Rosenmuller goes on—"But the difference between *yahev*, and the plural *yaheveh*, in the fourteenth verse, demands a corresponding difference in their translation; and, therefore, if we would make that difference apparent, we must literally interpret thus: *Plurimum in firmamento caeli ad distinguendum inter diem et noctem, ut sint, et signa, et tempora, etc.*, or, in our language—Let it be that the lights in the firmament of heaven, for dividing between the day and the night, be for signs and for seasons, etc."

It will be seen that Rosenmuller, on purely grammatical grounds, sustains fully the great point that a creative sense ought not to attach to the command in this verse. The rendering which I have given—Let the lights in the firmament of heaven divide between the day and the night, and let them be for signs, etc.—seems to me to be even closer to the Hebrew idiom, and, moreover, it requires no straining the text, nor forcing the conjunction *raha* (and) into "that," as does the translation adopted by Rosenmuller.

ECCLIASTICAL ACCOMMODATION.—A Colonial Bishop, who, on account of his Examining Chaplain having been eaten at a Visitation Breakfast by his native clergy, has found it impossible to continue the hearty administration of his diocese except by deputy, wishes to dispose of his perfectly new Episcopal outfit, as soon as possible, to a responsible purchaser. He would have no objection to part with it in lots if required; and, as to meet the exigencies of a severe winter climate, an entire suit, including a bold and handsome apron, had to be made of long fringed black Siberian bear-skin, an Arctic explorer in half mourning would find this an excellent opportunity. Several shovels hats in prime condition; one, a little damaged, could be ironed out, covered with red calico, and worn with great effect by a retrenching Cardinal at the sea side. A large selection of superior gaiters. A football team of a serious turn might write. Address, EPISCOPOS, care of the Hall Porter, the Athenaeum, W.—London Punch.

Carlyle, like some other great Englishmen, had a friendly regard for Dean Stanley with a dash of something in it which was not precisely profound reverence. To Carlyle, who looked on from the outside, the vital principle of the Church was the principle of authority. His chance of prolonged power depended, in his view, on the maintenance of her discipline. Hence he thought the Broad Church movement and the leaders of that movement were weakening the Church and not strengthening it. He expressed this view in his usual humorous way. Walking one day with a friend, he pointed to Stanley on the opposite side of the street, with the remark: "There goes our friend, the Dean, boring holes in the bottom of the good ship Church of England; and doesn't know it"—the last words coming out with the huge, bitter, contemptuous laugh so characteristic of the man.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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Continued from No. 155.

The communication of this letter to Mr. Parker occasioned his addressing Bishop White in an epistle which urged with his characteristic energy, the practicability and the necessity of immediate union. To this, the Bishop of Pennsylvania replied, under date of August 6, 1787. This letter, now in the possession of the writer of these articles, covers eleven closely-written quarto pages, and is a most interesting exposition of the plan and workings of the newly-organized American ecclesiastical system. From that portion of it which relates to the matter in question, we quote the following:

"I will be very explicit with you on ye questions you put in regard to an union with Bishop Seabury, and ye consecration of Dr. Griffith. On ye one hand, considering it was presumed a third was to go over to England—that ye institutions of ye Church of that country require three to join in ye consecration, and that ye political situation of ye English prelates prevents their official knowledge of Dr. Seabury as a Bishop—I am apprehensive it may seem a breach of faith towards them, if not an intended deception in us, were we to consecrate without ye usual number, and those all under ye English succession; although it would not be inconsistent with their idea, that another gentleman, under a different succession, should be joined with us. On ye other hand, I am most sincerely desirous of seeing our Church throughout these States united in one ecclesiastical legislature; and I think that any difficulties which have hitherto seemed in ye way, might be removed by mutual forbearance. If there are any further difficulties than those I allude to—of difference of opinion—they do not exist with me; and I shall be always ready to do what lies in my power to bring all to an agreement."

Dating from this kind communication, there followed numerous letters, all tending to the removal of prejudices, and the restoration of a kindly feeling between the Churchmen of New England, and those of the Middle and Southern States.

Gradually, the opposition of Provoost, which it was hopeless to expect to overcome, was rendered ineffectual to prevent a union for which there was, in the year of Grace 1789, a general longing throughout the American Church.

In April of this year, in a hurried note addressed to the excellent Parker who had been uniting in his efforts to bring about the comprehension of the scattered Churches, Bishop Seabury writes:

"I believe we shall send two clergymen to the Philadelphia Convention, to see whether a union can be effected. If it fall, the point, I believe, will here be altogether given up.

It was, we may well believe from a comparison of dates, from this encouragement, that Mr. Parker set on foot, and within the space of a couple of months brought about the "Act of the Clergy of Massachusetts and New Hampshire" already cited, the object of which was to bring the question of union in such shape before the "Philadelphia Convention" as to admit of no further evasions or straggling on the part of those opposed to a recognition of Seabury's Orders and Episcopal rights.

A few weeks after the meeting at Salem of the Massachusetts and New Hampshire clergy, and doubtless immediately on receipt of Parker's correspondence communicating the action there taken, Bishop Seabury addressed a most important letter covering eight folio pages. Our limited space forbids the transcription of the whole of this interesting epistle, and the ravages of time have sadly mutilated portions of every page, but enough still remains, and shall be given, to furnish our readers with the style and spirit of the whole:

NEW LONDON, June 29, 1789.

Right Reverend and Dear Sir:

Your favor of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candor and Christian unity it contained; and beg you to believe that nothing on my part shall be wanting to keep up a friendly intercourse and the nearest possible connection with you, and with all the Church in the United States, that our different situations can permit.

That your letter has not been sooner attended to, has not been owing to disrespect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and as we were about to call a convention of lay delegates from our several congregations to provide for the support of their Bishop, and to consider of the practicability of instituting an Episcopal Academy in this State, it was thought best that the point of sending lay delegates to the General Convention should come fairly before them. The annual Convocation of our clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church Government, or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained with little alteration; and these matters they thought belonged to the Bishops and clergy, and not to them. They therefore, could send no delegates; though they wished for unity among the churches, and for uniformity of worship, but could not see why these great objects could not be better secured

on the old ground, than on the new ground that had been taken with you.

The clergy supposed that, on your Constitution, any representation from them would be inadmissible without lay delegates; nor could they submit to offer themselves to make part of any meeting where the authority of their Bishop had been disputed by one Bishop (Bishop Provoost, of New York); and, probably through his influence, by a number of others who were to compose that meeting. They, therefore, must consider themselves as excluded till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our churches. But while Bishop Provoost disputes the validity of my consecration, I can take no step towards the accomplishment of so great and desirable objects. This point, I take it, is now in such a state, that it must be settled, either by your Convention, or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks on it, hoping that the candor and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on that point. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our churches, as the three Bishops now in the States, joining in the consecration of a fourth. I could say much on this subject, but, should I do so, it might be supposed to proceed from interested views. I shall therefore leave it to your own good sense—only hoping that you and the Convention will deliberately consider whether the implied obligations in England and the wishes of your Churches be so strong that they must not give way to the prospect of securing the peace and unity of the Church.

Reviewing fully and with impartiality the arguments urged by the Churches at the Southward for the introduction of the laity into the governing bodies of the Church, and examining, quite in detail, the various alterations comprised in the "Proposed Book," the fate of which was already practically sealed, the Bishop thus concludes:

"I shall close this letter with renewing a former proposal for union and uniformity, viz.: that you and Bishop Provoost, with as many Proctors from the clergy as shall be thought necessary, meet me with an equal number of Proctors from Connecticut. We should then be on equal ground—on which ground only, I presume, you would wish to stand—and I doubt not everything might be settled to mutual satisfaction, without the preposterous method of ascertaining doctrines, etc., etc., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us all in the great work of establishing and building up His Church in peace and unity, truth, and charity, and purity. I remain with great regard and esteem,

Your affectionate brother and

Very humble servant,

SAMUEL, Bp. of Connecticut.

A similar letter was addressed to the Rev. Dr. William Smith, now again in Philadelphia. These two manly, courteous, and sensible communications were laid before the first Convention of 1789, immediately on the presentation before the meeting, of the "Act of the Clergy of Massachusetts and New Hampshire." The reading of these letters was followed by an act of simple justice, which though it may have been tardy, was now done with a glad alacrity which was at once creditable to the Convention, and gave promise of a speedy settlement of the difficulties in the way of union and comprehension. The record reads as follows:

"Upon reading the said letter, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the Minutes of a former Convention, as intending some doubt of the validity of his consecration:

Resolved unanimously, that it is the opinion of this Convention, that the consecration of the Rt. Rev. Dr. Seabury to the Episcopal Office is valid. (Perry's Reprint of the Journals of the Gen. Conv. I. pp. 70, 71; vide also, "Historical Notes and Documents illustrating the organization of the Prot. Epis. Church in the United States," p. 394.

It will serve to show whether or not Bishop Seabury really erred in attaching such importance to the action of the Convention of 1788, as he did, if we cite the opinion of Bishop White with reference to this very matter, written years afterwards, in a calm, dispassionate review of the details of the Church's organization.

It is the rising of the Sun of Righteousness on Christmas morn which has softened the Jewish Sabbath, and given us with each successive week the milder, purer light of the Lord's Day. What better joy have we, indeed, from the first to the last hour of every passing year of life, which does not flow from the event we this day bear in fervent thankful remembrance? Every mercy of the past dates from the event we joyfully celebrate to-day. Every hope for the future looks to the same great mystery. Every prayer offered to Heaven becomes an acceptable prayer, only thro' faith in the same ineffable Name. Every exalted anticipation of final release from sin and sorrow, of attainment to the unspeakable joys of purity and wisdom, obedience and peace, is utterly groundless, save as it is connected with the Nativity hymned this day by the Church Catholic.—Miss Cooper.

EVENTS.

There were 99,021 paupers in London the first week in November.

About seven hundred perished in the burning of the Ring theatre at Vienna.

Dean Stanley is to have a memorial, probably a bust, in St. Giles (Presbyterian) Cathedral, Edinburgh.

A curiosity in the shape of a pen-made counterfeit ten dollar treasury note is in circulation at Washington.

The Atlanta Cotton Exposition, which has proved a decided success, will remain open until December 31st.

It is rumored that Arthur Sullivan, Mus. Doc. author of *Pinafore* and other comic light operas, is to be knighted.

According to the *Inter-Ocean*, Germany teaches children trades in the public schools; America in the penitentiary.

The population of the United States is now officially stated to be 50,155,773, the increase in ten years has been thirty per cent.

The ex-Grand duke of Tuscany has undertaken at his sole cost the restoration of the front of St. Mary of the Flowers, at Florence.

Mr. Gladstone has presented to the Northern Union and Mechanics' Institution, Newcastle, fourteen volumes of his published works.

Richard, that is to say, piggy is himself again. There's a new ministry in France and once more pork is allowed entrance into the country.

Mr. Irving was presented in Edinburgh with an interesting dramatic memento in the shape of the gold repeater watch of John Philip Kemble.

Three hundred thousand dollars were spent in decorating the public buildings at Washington on the occasion of President Garfield's death.

The British Geographical Society have determined to urge the government to undertake an Arctic expedition next year in search of the Jeannette.

Emperor William is not enjoying a very hale old age. He is reported as "indisposed" which means that we may hear of his death at any time. He is nearly eighty-five years old.

Josiah Henson, the original of the hero of "Uncle Tom's Cabin," died lately in Canada, leaving a mourning family of eleven children, forty-four grandchildren, and six great-grandchildren.

Rampal Singh, Rajah of Rampur, now residing in England, intends to offer himself as a candidate for member of Parliament for one of the metropolitan boroughs, at the next vacancy. Why not variegate Parliament with a little Hindoo?

The Russian government intend to construct a canal between the Dnjepr and Duna rivers, the Orschites, a tributary of the Dnjepr, to form a part of the canal. The distance by water between the Euxine and the Baltic would thus be shortened 415 versts.

Prince Bismarck has declared in the Reichstag that he would not abandon his plans for domestic reform, though that body might reject them. He has declined to make a statement regarding the pending negotiations between the government and the Vatican.

The threatening attitude of Mexico toward Guatemala creates great excitement in Central America. All the states, even Costa Rica, support Guatemala. The secretary of the French legation in Guatemala has been arrested, and the minister has written a strong letter of complaint to Paris.

It is officially announced that Prince Leopold, youngest son of Queen Victoria, is betrothed to Princess Helena of Waldeck. The Victoria line is not likely soon to run out, if marrying and giving in marriage can keep it up. The lady is in her twenty-first year and the gentleman in his twenty-ninth.

The wooden midshipman celebrated in *Domby & Son* is being removed to fresh quarters, and the old shop of Sol Gills will be pulled down in the course of city improvements. A paper on the little officer and his connection with Charles Dickens, by Mr. J. A. Sterry, will appear in an early number of *All The Year Around*.

Mr. Bancroft's two new volumes of his "History of the United States," which will be devoted to the "Formation of the Constitution of the United States," are in the hands of the printers, but progresses slowly on account of the tireless pains bestowed upon the proofs by the venerable author, who does not allow a sentence to pass without repeated scrutiny.

Some engineers of Dundee, Scotland, have tried with success a new gun for throwing a line to a wrecked vessel. The gun is about 2 feet in length and has a bore of 2½ inches in diameter. The cord is coiled in the form of a coil and put inside a steel canister, which is fired out of the gun, leaving the line streaming behind it. Two ounces of gunpowder carried the end of the line at least 400 yards.

Great preparations are being made in Zurich for the approaching national exhibition. The Grand Council of the Canton granted, at its last sitting, the sum of 80,000 francs to the committee of organization. The commune of Ange has appointed a site for the building to be erected, which is to cover 51,500 metres superficial. This site is close to the railway station at Zurich, and commands a splendid view of the lake.

The battle of Trafalgar was fought seventy-six years ago; nevertheless, there are still alive five officers who took part in that engagement—namely, Admiral Sir George Rose Sartorius, now ninety-one years old; Admiral Robert Patton, of the same age; Commander William Vicary, aged ninety; Commander Francis Harris, also ninety; and Colonel James Fynmore, of the Marines, over ninety-two years.

It is said that Miss Annie Louise Cary has \$450,000—all earned by her own charming voice. Among her treasures is one of the most perfect emeralds in the world; it weighs twenty-three carats and is valued at \$50,000. It was bought at the sale of Queen Isabella's jewels in Paris. She is soon to be married to a Mr. Lorillard, of New York, and Miss Clara Louise Kellogg is engaged to marry a Mr. Whitney, of Philadelphia. So our singing birds are pairing off.

Edward Richardson of Mississippi, is the greatest cotton raiser in the world, the Khedive of Egypt coming second. He owns some 52,000 acres of cotton land, from which he raised last year more than 12,000 bales. He gins, spins and weaves it, and has oil mills as well. Mr. Richardson has amassed a fortune variously estimated at from \$15,000,000 to \$20,000,000. Who shall say that productive industry does not pay?

An illustration of the change taking place in the South is shown by the fact that in 1860, the farms in Alabama, Arkansas, Florida, Georgia and South Carolina numbered 109,075 and in 1880 in those States the number of farms was 485,199. These farms range from three acres upward. The area under cultivation has been largely increased, and the cultivation has become of a careful character; better implements are used and the yield is greater.

The Living Church.

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

TWELVE PAGES.

CHICAGO.

SATURDAY, DECEMBER 24, 1881.

NEW YORK.

WHOLE No. 164.

CHRISTMAS.

Forever hail the birth
That made the dying earth
Immanuel's ground!
Let praise her censer swing,
Let every nation ring
The bells of peace, and sing
The world around!

The bright years onward sweep
That met on Fatmos' steep
The prophet's view,
A fuller song of praise,
The christened nations raise,
And Paradisiac days
Begin anew.

Over a wider world
Christ's banner is unfurled;
The Christ-bells ring
In wider circles sweet,
Each year round Jesus' feet,
And antiphons repeat,
Jesus is King!

His ransomed armies march,
Through heaven's melodious arch
We follow on,
Lead on, O Star of light,
From conquering height to height,
And add new triumphs bright,
To victories won!

Forever hail the birth
That made the dying earth
Immanuel's ground!
The coming of thy King
Shall new-born nations sing,
And praise her censer swing
The world around!

Christmas Day.

A merry, merry Christmas to all our readers, and to all those throughout the world who love our Lord and Saviour Jesus Christ. From every altar and pulpit of the Church Catholic ascend glad and grateful praise, words of joy and comfort to all mankind. Our Lord's birthday! What a birthday it is! No wonder we regard it the happiest day of the year—that even children's hearts are gay and voices glad; that we make church and home bright and beautiful with the box, the cedar and the pine; that every heart consciously or unconsciously sings a jubilate; that every Christian soul unites in praise to the Lord our God. Through all the years, amidst the decay of empires, the crumbling of dynasties, the disappearance of nations, Christmas Day has lost none of its power on the hearts of men. "Peace on earth, good will to men" comes with its old time sweetness and tenderness, telling all the multitude who toil on "from the cradle to the grave" that in the time to be there is a Paradise of God where the sin, sorrow and suffering of the world shall be forgot. Before its beneficent influence the prejudices born of intolerance and hate have disappeared like the mists of the morning in the glorious sunlight. Pulpits which not many years ago sought to prove the day of the Nativity unknown, and declaimed against the "folly of maintaining a popish superstition," now discourse in grateful strains of the blessings secured to man by the birth of our Lord, and the charms of the day the Church has ever celebrated. But, unfortunately, while the observance of the day is general, there is still in some quarters a kind of protest against it because of the supposed uncertainty about the exact date of the Nativity. It may be interesting, therefore, as well as instructive, to consider the argument for the 25th day of December as the exact date of the Birth. It is a stereotyped objection that the Birth could not have taken place in December because at that season the shepherds could not watch their flocks on the Judean plains, and hence not in the winter but in summer the great event must have occurred.

But it is a well attested fact that the shepherds are on watchful duty in December, and that now they do watch their "flocks by night" just as they did 1880 years ago. Bethlehem is in about the same latitude as Savannah, Ga., and in that country the temperature is about ten degrees higher than in the same latitude in our own land. But the positive testimony is more convincing. It is not to be supposed that the Christian Church in all lands from the remotest antiquity would have observed this day and none other without good authority for so doing. True, the Greek or Eastern Church observes the 6th of January as Christmas day, but this is owing to the difference in calendars, the Eastern Church still using the Julian, according to which the 6th of January is the same as our 25th of December. It is a variation only in the computation of time. Surely, the concurrent testimony of the Church Catholic in all ages is entitled to and ought to receive the fullest consideration, and, in the absence of better evidence to the contrary, be accepted as final.

But let us briefly consider the nature of the evidence upon which the Christian testimony is based. At the time of the Nativity there went out a decree that all the world should be taxed, and Joseph and Mary went up from Nazareth to Bethlehem, where Jesus was born. Now the Romans, as all scholars know, preserved with the greatest care their public records, placing them in the public archives, where, under proper limitations, they were open to inspection. And there, among other documents, was the very enrollment made in pursuance of the Augustine decree, and upon which was registered the name of Christ. And this was frequently referred to by the fathers of the Church. Tertullian, who wrote in the 2d century, in his disputations with Marcion the heretic, refutes him by the enrollment; and in reasoning and arguing with the Jews he contends that the Blessed Virgin Mary was of the Root of Jesse, and says that the cen-

sus reads, "Mary from whom Christ was born." These appear to have been the very words of the record. True, Christ was not our Lord's name, but as an objection it has no weight, for he could have no name until eight days after his birth, and when enrolled by the Roman Notary, with his Mother, Joseph, instead of giving him a name, called him the Messiah or Christ. Justin Martyr, writing in defense of Christianity from Rome in the year 140, referred the Emperor and the whole Roman Senate to their records in the Archives, saying, "There is a certain village in the land of Judea, distant about 35 stadia from Jerusalem, in which Jesus Christ was born, as ye may learn from the enrollments completed under Cyrenius, your first Procurator in Judea." Surely, Justin Martyr would scarcely refer the Emperor and his counsellors to documents of whose existence he did not have absolute knowledge. St. Augustine, who lived during the existence of the Archives, and who was 65 years old when the city was sacked, left thirteen sermons on the Nativity, in each one of which he speaks most positively of the 25th of December as the "very day" of our Lord's birth.

St. Chrysostom, of the Eastern Church, preached a sermon on the 25th of December, 386, in which, quoting St. Luke, xl., 1-7, he says: "Whence it is manifest that He was born at the time of the first enrollment. Listen, and be not unbelieving, for we have received this day from those who have actually examined those things and are inhabitants of that city (Rome) and have now transmitted the knowledge of it to us." And again he says: "Although it is not yet the tenth year since the very day became surely known to us, nevertheless through your zeal it hath been so celebrated as if it had been from the beginning handed down by the tradition of many years." From which we are to understand that the Eastern Church, which had been accustomed to celebrate the Nativity on the 6th of January, changed its Christmas feast to December 25th so soon as it consulted the enrollment at Rome.

Such is the evidence. Is it not conclusive? Surely, none can deny, in view of such testimony, that the day of His birth was the 25th of December, and that the Church is unquestionably correct in its observance. Destructive critics of every age have sought to destroy its power, but it has been from the earliest ages a voiceless yet eloquent witness to the great truth of the Incarnation; and the truth thus celebrated has been its preservation. It lives in the hearts of men, not because, as some would have us believe, there is in it that "touch of nature which makes the whole world kin," but by reason of the divine touch which makes it the representative of the greatest truth of all time.—*The Church News.*

A Hint for Christmas.

Written for the Living Church.

As Christmas approaches, and young hearts are trying to think of a surprise for Mamma, let me give them a little hint.

A half-bushel peach basket and a good heap of greens are to be your stock in trade. Cut your greens into small sprays; and then, with little furniture tacks, fasten them on the outside of the basket, letting a little fringe of the green fall below the rim of the basket. As you work, you will find that a large green bell is forming. After the outside is well covered, you can tack some thick bunches of green to the interior, to cover the slats that form the basket.

And now comes a little test of your ingenuity. If you can form a ball of green for the tongue, perhaps you will like that best; but I think that a large orange has a very pretty effect. Select a stout string, and having made a knot at one end of it, pass it through the orange. This can easily be done by first making a hole through the orange with something pointed, then waxing your string and pushing it through the hole. If there is not a hole in the bottom of the basket, one is easily made with a gimlet. Measure the string, so that it will allow the orange to hang just even with the green fringe; and then tie it around a strong nail before putting the string through the gimlet hole. Of course, the length of the string above the bell depends upon where your handiwork is to be hung.

By a mere oversight or blunder, it is said, a bill passed by the late Tory Government of England secures, practically, universal suffrage in that country. There seems to be no help for it, and even the liberals are in blank dismay. Eleven thousand voters in the parish of St. Pancras have registered under the act. The Registration Court refused to admit the first claimants to registration; but the High Court of Justice has sustained the liberal interpretation of the act. It is one of the most astonishing feats of "unconscious cerebration" that a nation ever performed.

E. & J. B. Young & Co., New York, will shortly have ready the "Letters, Literary and Theological, of the late Bishop Thirlwall." It is to be issued in two vols., the first edited by the Rev. J. J. Stewart Perowne, and the Rev. Louis Stokes, with some annotations and a preliminary memoir. Vol. II is edited by the late Dean Stanley.

THE NATIVITY.

Awake, Glad heart! Get up and sing!
It is the Birth-day of thy King,
Awake! Awake!
The Sun doth shake
Light from his locks, and, all the way,
Breathing perfumes, doth spice the day.

Awake, awake! hark how the wood rings,
Winds whisper, and the busie springs
A concert make;
Awake! Awake!
Man is their high priest, and should rise
To offer up the sacrifice.

I would I were some Bird, or Star,
Fluttering in woods, or lifted far
Above this Inn,
And Bode of Sin!

Then either Star or Bird should be
Shining or singing still to Thee.

I would I had in my best part
Fit rooms for Thee! or that my heart
Were so clean as
Thy Manger was!

But I am all filth, and obscene;
Yet, if Thou wilt Thou canst make me clean.
Sweet Jesu! wilt Thou; let no more
This leper haunt and soyl thy door!
Cure him, Ease him,
O release him!

And let once more by mystic birth,
The Lord of life be born in Earth.

Henry Vaughan, 1621-1695.

The Effect of a Christmas Carol.

The biography of the great English philanthropist, George Moore, contains an account of the way in which his course of life was changed by hearing the waits singing their sweet Carols in the early morning of a Christmas Day in his boyhood.

He was apprenticed to a draper at Wigton near Carlisle (Cumberland). His master was a dissipated man, and he soon learned to imitate him. Night after night found George at a gambling table in the Half Moon Inn, where he played for high stakes all night. After one of these scenes of dissipation, the draper threatened to discharge his apprentice; which, as he says, "only served to harden me." But in the morning the waits came around, playing the Christmas Carols. "Strangely, better thoughts came over me with the sweet music; I awoke to a sense of my wrong doing. I felt overwhelmed with remorse and penitence. I thought of my dear father, and feared that I might bring his gray hairs with sorrow to the grave."

These better thoughts did not vanish when the songs died into silence, but a radical change took place in the boy's conduct. He soon became a favorite in his humble sphere of life; and afterwards, like many other country lads, he went to London and became a great merchant.

Space could not be given even to the briefest description of the charities which George Moore instigated, and aided with influence and money. Among them were the Cumberland Benevolent Society for assisting destitute people in London, who were natives of Cumberland; an Institute for the Orphans of Commercial Travellers, which was a school for their training, and in the first twenty years of its existence only one pupil turned out badly. Hundreds were educated there who came to be honored and useful citizens. Then Mr. Moore gave a great deal to forward the cause of education in Cumberland. He visited every prison in London and established a reformatory for discharged prisoners, and a hospital for incurables; and he was prominent in the establishment of the "Royal Free Hospital," the only one which received patients without any recommendation, the only requisite being sickness and poverty.

Beside George Moore's work in public institutions, he was always interested in individual cases of want and distress. He procured numerous situations in London for young men from the country, and continued to look after their welfare, often inviting them to dinner with him on Sunday afternoon. According to one record in his diary: "Dined twenty-two of the boys I had got situations for. I never forget that I had none to invite me to their homes when I first came to London."

The philanthropist's Christmas benefactions were among his most important work. It was his custom to give considerable sums of money to a large number of poor clergymen, particularly to those of Cumberland and Westmoreland. These gifts were sent through an almoner, and the donor's name was not mentioned in connection with them during his lifetime. The letters of acknowledgement, and the account of the difficulties from which this timely aid rescued the recipients, are very touching.

George Moore's Christmases in London were a great feature of the holiday celebrations. "He gave teas and suppers to all sorts of people; sometimes to the poor children in Whitechapel, sometimes to the stone-breakers at Kensington workhouse, and to emigrants from France and Germany. But his greatest pleasure was in holding festival at Field Farm Ragged School. He doubtless made a "Merry Christmas" for a greater number of people than any other individual; for the diversity of his charities was something wonderful. He learned to the fullest extent the pleasure of making others happy, as the following sayings of his show: "If the world only knew half the happiness that a man has in doing good, it would do a great deal more. We are only here for a time, and ought to live as we would wish to die."

In 1876, George Moore was at Carlisle, where he was to make a speech for one of his enterprises. In walking through the street, he was

injured by a runaway horse and died a few hours after. His mourners were among the highest Church dignitaries and the nobility of the land.

This was his epitaph:

"A man of rare strength and simplicity of character,
Of active benevolence and wide influence,
A yeoman's son:
He was not born to wealth,
But by ability and industry he gained it.
And he ever used it
As a steward of God and a disciple of the
Lord Jesus Christ,
For the furtherance of all good works."

This life, devoted to the welfare of mankind, owed its first inspiration to the Christmas Carol. Doubtless some other influence might have produced the changelater; but, as the record stands, the music heard on that Christmas Morning was instrumental in turning a career of selfish dissipation to one of sublime usefulness.

This is one of the beautiful tributes to his memory. "It was not so much the amount of money as the amount of thought that he gave to afflicted people. The poor and destitute were constantly in his mind. He could not sleep, for thinking about them. The weary eyes of the hungry children haunted him." Also let us hope that his heart was gladdened with the memory of the eyes glowing with joy which he had brightened on many a Christmas Day.

The "Reform" in Michigan.

From our Detroit Correspondent.

Detroit makes its compliments to Chicago. The far-famed "Bishop" Cheney has had mercy on our benighted city, and has sent us one of his assistants to preach us a new gospel. The first exploit is the organization of a new "Church of our Saviour." This is the way in which it was done. The LIVING CHURCH told its readers how our St. Mark's Church and Sunday School were betrayed by the lay-reader and Superintendent in charge. Though captured once and handed over to the enemy, a faithful St. Mark's Sunday School was afterwards organized. For a year past it has been doing well at Bolio's Hall, on the corner of Baker and Eighteenth streets. The location was excellent, and the Sunday School has grown to an average attendance of nearly a hundred scholars. For a few weeks past, "Bishop" Cheney's ex-assistant has been giving weekly lectures on Ecclesiastical History in a small temperance hall near by. Then a "Reformed Episcopal" Church was organized. On Saturday, December 3d, it was announced in the secular papers that the new church would hold its services the next day in Bolio's Hall! With an admirable sense of honor, the organizer of this new "Church of our Saviour" announces in the same papers that St. Mark's Sunday School had disbanded on the preceding Sunday, and that a Reformed Episcopal Sunday School would be organized in the same place on the next day. In this manner, for the second time, the new sect triumphed over St. Mark's Mission. The particulars will show how much glory there is in such warfare.

Without a word of explanation to his tenant, the proprietor of Bolio's Hall had rented away the privilege of occupying the hall on Sunday mornings and evenings, to those who would use it only in subverting the work of his present tenants. Handbills announcing the new enterprise were distributed widely, and the teachers and officers of the school found them in the hands of the scholars at the Sunday School session. What was to be done? The Superintendent, Mr. Henry Heames, consulted at once with the principal clergy interested, and referred the matter to the Bishop. It was not thought best to give the new comers the prominence they desired by disputing the ground with them. Mr. Bolio lost his old tenant. It was announced that St. Mark's Sunday School was dissolved. The children were duly warned, and advised to attach themselves at once to the older Church Sunday Schools, even at the sacrifice of a long walk on Sunday afternoon.

Of course, it is only in the lack of a proper place for holding the school, that it was disbanded. In its present quarters, the continuance of the work could scarcely fail to rouse unchristian feeling, and to offer some advantage to their adversaries. Such a surrender is not defeat. It is merely the dignified postponement of victory. A better location will doubtless soon be found, and the hired "upper room" will be exchanged for a permanent home. A final abandonment of the field is out of the question. To do this, would be to betray our little ones and our work to sectarianism. The Rev. G. E. Peters has been appointed, by the Bishop, to make a visitation from house to house in this part of the city, to counsel fidelity to the Church, and to hold out hopes for the establishment of a well-equipped and permanent congregation and Sunday School at an early day.

The hero of the former victory over St. Mark's, is engaged in similar work at Bay City. The Trustees of one of our chapels there, being offended with the minister in charge, has locked him out, and offered the chapel to the Reformed Episcopalians. Such an invitation has the proper flavor for a diseased palate. Our missionary is obliged, for a time, to hold services, at much inconvenience, in a hired place, while the Reformed Episcopal deacon, from Detroit, is trying his experienced hand at pulling down the Church's work.

CHRISTMAS CHIMES.

Written for the Living Church.

Startling the stillness of earth and air,
With gladsome cadence the Christmas bells
Chime out their music every where,
In busy cities and rural dells.
Throughout all lands let their glad notes ring,
Till the jarring sounds of strife shall cease;
For a tale of joy to all they bring—
The Birth of our King, the Prince of Peace!

Sweet memories wake at their gleeful sound;
And our thoughts return to the long-ago
In the dreamy past so still-profound,
We can hear their music soft and low
Fall on the soul with a soothing calm,
Holy and sweet as a requiem;
Till we seem to hear the Christmas psalm
First heard on the plains of Bethlehem!

On through the years that are yet to be,
The same glad music shall usher in
His Natal Day who has set us free,
And broken the bonds of death and sin;
Till at length we reach the golden shore
Which bounds the realm beyond the skies,
Where we shall rejoice forevermore
In the untold bliss of Paradise!

T. McC.

New Mexico and Arizona.

Correspondence of the Living Church.

I had occasion, recently, to go on matters of business to Tucson; and, being a Churchman, I naturally enquired about the condition of the Church in that section of the country.

The first piece of information that I gained was, that the Methodists spend \$10,000 yearly in the support of their Missions in Arizona; while the Church appropriates to her Missions one-tenth of that amount.

Bishop Dunlop made an effort to purchase, at Tucson, a place of worship built by the Presbyterians, upon which a mortgage rests, and which may consequently have to be sold. The Bishop offers to make an appropriation of \$500; and a further amount would probably be forthcoming in the locality. I was told that one prominent Churchman had offered to give \$1,000. The Congregationalists, however, it is understood, have offered \$3,000 in order to secure it for themselves. The result of the Bishop's effort, therefore, is uncertain. I saw the edifice in question, and was much struck with its churchly character. It is an adobe building, buttressed, and, altogether, would be a great acquisition to the Church in Tucson.

But, even if this should fail, the Bishop would not be discouraged; as those who are interested would take steps to buy ground, and to build as soon as practicable. And, although this would necessarily involve considerable delay, the settled determination is, not to incur any debt.

At Tombstone, a Priest of the Church, the Rev. R. C. Talbot, is on the ground. Lots for building purposes have been given, and the Church-people there hope to build at once. The Bishop is able to appropriate \$500 to this object; but more assistance is urgently needed, both for the erection of the proposed building and for the support of the Mission.

The cost of living is very high, throughout the whole of this region; as may be judged from the following illustrations: House-servants receive wages, averaging from \$30 to \$40 per month, and are difficult to obtain, even at that rate; they are therefore to be reckoned among the luxuries. Another great luxury is the potato; that esculent, which with us in the States is so common, and with many, if not most of us, one of the "necessaries of life," being sold by the pound. Oysters are \$1.50 per dozen. Fire-wood is so scarce that it is sold by the armful. House-rents are so high, that one year's rent will suffice to build a comfortable adobe house; a fact which points to the great importance of having permanent parsonages for resident missionaries. The railroad accommodation, as respects the beauty of finish and comfort of the cars (I refer especially to the parlor and sleeping-cars), cannot be excelled on any road in the country. The rates of fare, however, are in proportion, the average being 15c per mile. The stage-coach fares are still higher.

The only object that I have had in view in entering upon all these particulars, is this: To impress upon the mind of the Church, as far as the influence of your widely circulated journal may reach, the extreme importance of making a large and liberal provision for her missionaries in these far-away regions. An income that would be all very well in Illinois or other dioceses west of the Mississippi, would be utterly inadequate in these parts. And I violate no confidence, when I say, that, to my own knowledge, there are Western missionaries, from the chief pastor of a diocese or jurisdiction down, who not only have to do servile labor about their homes, but whose wives also are reduced to the necessity of performing all the menial offices of the household! And yet there are economists who are not ashamed to suggest that some missionary salaries in the far west are two high!

I have one word to say about the prospective work of the Church in Arizona and New Mexico. Unless she proposes to be left altogether in the lurch, she will have to be up and doing. She has not a day to lose. Railroads are branching out in every direction, carrying with them an ever increasing tide of immigrants, among whom not a few are children of the Church. If she would retain them, and set her seal upon the fast-settling territory, she must seize the opportunity now. Let her delay but awhile longer, and other religious bodies will have stepped in, and secured the priceless advantages resulting from a first occupation of the field.

LAYMAN.

A LIVING CHURCH.

Its Vitality Evident in the Work Reported by our Correspondents.

Central New York.—A course of six lectures will be given in the Sunday School room of Trinity Church, Utica, during this winter, under the auspices of the Earnest Workers. The lecturers are: Rev. Dr. Egar, of Rome, Rev. S. R. Calthrop, Rev. E. W. Mundy, and Rev. S. H. Granberry, of Syracuse.

Connecticut.—The Fairfield County Clerical Association met in Trinity Parish, Bridgeport, on Tuesday, Nov. 29th. The proceedings of the day began with Holy Communion in Trinity Church. The Rev. Louis French, of Darien, was Celebrant, and was assisted by the Rev. G. S. Pine, of New Canaan. The Rev. Dr. Powers, of Bridgeport, preached an able sermon on the pastoral and preaching aspects of a clergyman's life.

A bountiful dinner was prepared for the clergy at the residence of the Rector, the Rev. Sylvester Clarke. After dinner, the annual business meeting was held. The Rev. Dr. Tadlock was re-elected President, the Rev. L. French, Secretary, and the Rev. Geo. S. Pine, Treasurer. Some fourteen or fifteen of the clergy were present during the day. The essay and exegesis both elicited considerable discussion, and many fresh ideas were suggested. The appointments for the next meeting were: Preacher, the Rev. G. M. Wilkins; Essayist, the Rev. G. R. Warner; Exegete, the Rev. C. G. Adams. The Secretary was asked to bring in a Historical Paper on the early doings of the Association.

The exercises of the day closed with a missionary Service in Trinity Church. Three short and pithy addresses were made. The first was on "Who shall Save us?" It was written by the Rev. Arthur Sloan; but as he could not be present it was read by the Rev. J. W. Hyde. The second address was "How Shall we be Saved?" and was delivered extempore by the Rev. Dr. Spencer, in his usual clear manner. The last address was on "The Completion of Salvation," and was delivered in stirring words by the Rev. J. Saunders Reed. The clergy felt that new life had been given to their meetings.

December 3rd was a great day for St. Mark's Parish, New Canaan. The new rectory was opened by Bishop Williams. First, there was a Service at 2 P. M. in the church, with suitable psalms and lesson. The Rector, the Rev. G. S. Pine, presented three adults for confirmation, who were prevented by sickness and storm from attending at the time of the regular visitation in July. The Bishop made a hearty address to them. After the singing of a hymn, the Bishop and clergy headed the procession to the Rectory, and were followed by the large congregation present. When all had assembled, a special Service was used for the blessing of the Rectory. The Bishop made a happy address, in which he brought out clearly the idea of the Rectory as the home of the parish, both socially and religiously. The visiting clergy who took part in the Services were the Rev. Messrs. L. French, F. W. Barnett, J. W. Hyde, F. R. Sanford, and Alex. Hamilton.

Besides the Church people, there were present, in spite of the threatening weather, a great many from the denominations, and among them the Baptist and Methodist ministers; and all joined heartily in the social gathering, and in friendly congratulations. The ladies of the Parish provided refreshments for the occasion. There was a steady flow of visitors until the reception closed at 9 P. M. Rector and people rejoice greatly in having such a beautiful rectory.

Delaware.—We doubt whether we have noticed, as we ought to have done some time ago, a bright little four page paper, bearing the title of the *Rugby Monthly*, published at Wilmington, Delaware, under the auspices of the Rugby Academy in that city, an excellent Collegiate School, of which Dr. Samuel W. Murphy, A. M. is principal. It is edited by Mr. Edward Henry Eckel. The October number is before us, which has a fair amount of original contributions; some historical reminiscences; some information of interest; and, as a paper of the kind always will have, plenty of contributions from "the funny man" of the *Monthly*. It is published at the modest price of twenty-five cents a year, inclusive of postage.

Fond du Lac.—The Bishop has made an earnest appeal to his people to make up arrearages on missionary contributions.

Illinois.—The Rev. T. D. Phillips held at Braidwood, on the third Sunday in Advent, the first Service of the Church that has ever been held in that city. About twenty persons were present. The Service was held in spite of much discouragement, but there seems to be no reason to doubt that here, as elsewhere, there is a fair opening for the Church. The population of Braidwood, amounting to 7,000, is largely English. Mr. Phillips intends to persevere in the effort; and, from what we know of his determination in the face of difficulties, and of his former successes, we have no question about a favorable result.

The Church people at North Evanston are talking seriously of erecting a church edifice. The people of Grace Church Mission, at Oak Park, are about to undertake the erection of a church. The building of the Church of the Good Shepherd, Moline, has begun. The corner stone of the old edifice will be used for the new structure.

On Sunday last, the 18th inst., the Bishop of Illinois preached in St. James' Church, Chicago, on occasion of the unveiling of a mural brass tablet, erected in memory of the late Rev. John Milton Stevens, M. A., for some time Assistant Minister of the Parish. The Bishop took for his text, I. Cor. iv:3-4-5, the passage beginning with the words: "With me it is a very small

thing that I should be judged of you, or of man's judgment."

The memorial tablet is a very beautiful one, designed with exquisite taste and simplicity. It bears the name of the departed, the date of his death (July 12th, 1881), and St. Paul's words of commendation concerning Epaphras: "For you, a faithful minister of Christ."

Upon the above occasion, the Rev. Dr. Courtney, Rector of the parish, gave notice that on Christmas Day next, one half of the offertory would be given toward the re-erection of St. Paul's Church, Austin, which, as will be remembered, was wrecked by a tornado last summer; and, having been brought almost to completion again, was destroyed by fire, a few weeks ago. The building was insured, and every precaution taken against such a calamity, but in vain. The faithful Church-folk of Austin have exercised so much self-denial and sacrifice in their endeavors to establish the Church there, and have stood their ground so bravely in the face of multiplied misfortunes, that they have a claim of the strongest kind upon the practical sympathy of their brethren; and we shall be pleased to learn that St. James' has acted with its usual liberality, in assisting a struggling and afflicted mission.

Louisiana.—Christ Church, New Orleans, is to become the Bishop's Diocesan Church. This is at the request of the aged rector, Dr. Leacock, and the vestry. It is understood that the Rev. Dr. Shoup, of Tennessee, will administer the Parish as the Bishop's representative. Dr. Shoup is a mathematician of considerable ability, having written a work on algebra, which ranks highly in its particular line. He has served as minister in Troy, N. Y., and Nashville, Tenn., and is located just now at Jackson, Tenn.

Minnesota.—The Western Convocation of the Diocese held its annual meeting in the Oratory of the Seabury Divinity School, Faribault, on Wednesday, the 7th instant. It was opened by a choral Celebration of the Holy Communion, the Dean acting as celebrant, assisted by the Rev. Dean Knickerbacker, of the Northern Convocation, and the Rev. E. G. Hunter, of Janesville. After an address by Dean Livermore, the clergy proceeded to the consideration of the several subjects indicated in the call for the meeting, namely: 1st, "The Observance of the Lord's Day." 2nd, "The Remedy for the Vice of Intemperance." 3rd, "Should there be changes in the Prayer Book?" And 4th, "The Sunday School, and its Defects." These were prefaced; the first, by an able paper by Prof. Wilson, and the others severally by introductory remarks by the Rev. M. N. Gilbert, of St. Paul; the Rev. Dr. Kidney, and the Dean. All the clergy joined in the discussion of these subjects, in speeches of marked ability. The desecration of the Lord's Day by the running of railroad trains was dwelt upon. As remedies for the vice of intemperance, were suggested the Church Temperance Union, and also associations of citizens, to meet the evil without respect to religious or moral considerations, as they would meet a prevalent disease by sanitary regulations; pledging themselves not to treat or be treated, not to drink in saloons, and to abstain from those practices by which the young especially are led into habits of intemperance. The general sentiment was that though changes in the Prayer Book were desirable, they would be inadvisable at the present time. The Sunday School was felt to be a necessary auxiliary to parish work, though it can but imperfectly supply the place of the family, in the religious training of the young.

On the evening before the opening of the Convocation, there was a sermon in the Cathedral by the Rev. S. K. Miller, of Le Sueur; and on Wednesday evening, a Missionary meeting was held in the same place, with addresses by the Rev. Messrs. Gunn, Gilbert, Pope, Dean, Livermore, and Bishop Whipple.

The interest of the occasion was much increased by the presence of brethren from the Northern Convocation, the clergy of the Cathedral city, and the Right Reverend the Bishop of the Diocese. The Rev. Dr. Chase, the Warden, and the Faculty and students of the Seabury Divinity School, gave their attendance and their earnest cooperation; the latter rendering the choral Service at the Celebration very attractive.

New York.—A very interesting confirmation Service was held on Thursday, the 8th inst., by Bishop Potter in the Chapel of the Alms House on Blackwell's Island.

The Bishop was accompanied by members of the Ladies' Mission to the Public Institutions, and of the Guild of St. Elizabeth, who took the Minnihanonck at the foot of E. 26th St., at 1 P. M. Among the six clergymen in attendance were the Rev. Mr. Woodruff, Superintendent of our City Mission Society; the Rev. Mr. Willing, a Chaplain at Bellevue Hospital; and the Rev. Dr. Gallaudet, who is Vice President of the Society. The candidates, 24 in number, were presented by the Rev. Mr. French, the Society's Missionary in charge of the Institutions on Blackwell's Island. Through the storms and cold of winter and the oppressive heat of summer, he has gone for many weary years on his daily rounds among the insane, the poor, the sick, and the prisoners, in the Work House and the Penitentiary, ever carrying to those sorrowing ones a pleasant smile and a kind word. Each year he gathers from among these afflicted ones a class to present to the Bishop for Confirmation. Among those confirmed were two blind girls, and a woman whose father was once a large slave owner in Jamaica, and whose husband was a man of wealth and able to support her in luxury. She is talented and well educated. Another candidate, a woman of 80, was so infirm from age and suffering, that she had to be led to the chancel rail, thus adding to the impressiveness of the scene.

The Vestry of St. Peter's Church, Port Chester, have unanimously extended a call to the rec-

torship (made vacant by the death of the Rev. J. Gardner Rosencranz), to the Rev. Francis M. Taylor, of Roundout, New York, a nephew by marriage of Bishop Seymour.

Mr. Taylor possesses those rare and excellent qualities, which lead to the belief that if he consents to leave his fine Parish on the Hudson, and to accept the one now offered to him, the step will result in a restoration to St. Peter's of its former activity and usefulness.

Northern Texas.—The Rev. W. D. Sartwelle, who is in charge of the mission work of the Church at Weatherford and points westward, is evidently working with a will, and is already laying solid foundations, and we may reasonably expect substantial and successful work. Among other things of importance, he has now under training some eighteen or twenty boys, who, in a short time, will render the music in All Saint's Church, Weatherford.

St. Stephen's Church, Sherman, continues without a pastor. A magnificent field for Church work is here presented. A good church building, a parsonage, quite a large number of communicants, and, so far as we know, no debt, render it practicable for the parish to be worked with good success.

Pennsylvania.—The *Voice*, for Advent, 1881, published at Germantown, Philadelphia, is a monthly parochial sheet of eight pages, which is intended to promote the interests of the Church of St. John the Baptist, under the pastoral care of the Rev. C. Kinlock Nelson, Jr. It is a very good specimen of this class of publications, and cannot fail, we should think, to be a great help in the working of the parish. It is astonishing how much information and instruction of the most important character can be comprised in a very small compass.

The new Church of St. David, at Manayunk, will be consecrated on the festival of St. Stephen, Dec. 26th.

Southern Ohio.—The Church of Our Saviour, Mt. Auburn, was re-opened for Services, morning and evening, on the second Sunday in Advent. The Sunday School reopened on the first Sunday in Advent, with one hundred and fifty scholars.

The church has been extended to the rear, and completed according to the original design. This extension gives a symmetrical building, with its seating capacity doubled.

On Sunday, November 13th, the Rev. Arthur Powell entered upon the third year of his rectorship of the Parish of the Atonement, Riverside. An anniversary sermon was preached on that occasion, having as its subject, "The Church; Its divine appointment, its blessings, and its demands." The following statistics were presented, which show, as far as figures can, what has been the work done during these two years. Baptized—infants, 25; adults, 5; total, 30; marriages, 4; burials, 13; sermons and addresses, 212. Members—received, 3; restored, 8; presented for confirmation, 15; total added, 26. Removals, 2; transferred, 4; total loss, 6. Actual gain; 20. Pastoral visits—social, 734; to the sick, 760; total, 1,494.

Tennessee.—Trinity Church, Clarksville, was consecrated by the Bishop of the Diocese on Thursday, 1st September. The sermon was preached by the Bishop of Alabama from Ps. XLVIII: 11, 12. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks. Consider her palaces that ye may tell it to the generations following." And all feel that there could have been no fitter subject chosen for the time and the place.

As a specimen of pure and undefiled construction, Trinity Church is a fine example of ecclesiastical architecture. The structure is of ranged rock masonry, obtained from the natural formation of blue limestone which prevails in the vicinity. This rock is a soft gray tint and trimmed with dressed stone from the Bowling Green quarries fifty miles distant. The architectural treatment in the detail of the building is confined to that period of Gothic architecture designated as the second and third periods of Gothic art in England, which preceded the Norman towards the end of the twelfth century, and merged into the decorated at the end of the thirteenth. This style exhibits the most perfect development of any period in Gothic architecture. The church edifice in plan measures one hundred and six feet. Upon both sides of the chancel, which is a pentahedron and deeply recessed, are transepts which by treatment developed into chancel aisles, and are adapted by parolosed screens for a vestry-room on one side and an organ and choir on the other. The roof is open timbered, moulded, panelled, light and airy. Its height to the apex in the interior is fifty-nine feet. The windows, seats, and the gas-standards, corona, and other fixtures are rich and in good taste. Durability of material, solidity of construction, and judicious management in execution mark every step and development in this beautiful work of ecclesiastical art. Its cost, including the fine organ, is forty-three thousand six hundred and sixty-nine dollars.

A fitting conclusion of the Services at this visitation of the Bishop was the presentation of an unusually interesting class of fifteen candidates for confirmation, "as lively stones" in the spiritual temple "acceptable to God by Jesus Christ."

Texas.—The first "Mission" ever held in this Diocese was successfully concluded last Friday, Dec. 9th. It was inaugurated by the Rector of Christ Church, Houston, Rev. J. J. Clemens, and conducted by the Rev. Hugh Miller Thompson, D. D., Rector of Trinity Church, New Orleans. As Dr. Thompson was unable to leave New Orleans until Monday, the Mission was opened on Sunday morning by the Rector, preaching from the words, "What have I to do with thee, O Thou man of God? Hast Thou come unto me to call my sin to remembrance?"

On Monday night, the Rev. G. W. Dumbell, Rector of Grace Church, Galveston, preached a most excellent and appropriate sermon from the words, "Behold the Lamb of God Who taketh away the sin of the world." This Sermon was really the key-note of the Mission. On Tuesday morning, Dr. Thompson arrived in time for the early Celebration, and preached at 10:30 A. M. and 7:30 P. M. On Wednesday, there was again an early celebration, attended by nearly all the clergy of the Diocese, and the Doctor preached at 10:30 to an increased congregation. At 5 P. M. he delivered an excellent address to the clergy, and preached again at 7:30. Thursday brought once more the early Celebration, with two other sermons from Dr. Thompson; and on Friday, after the Holy Eucharist, and Morning Prayer, with Sermon by Dr. Thompson, the Mission was closed. Of the amount of good accomplished we shall never know until the secrets of all hearts shall be disclosed; but, if we can judge in any measure from the secular Press, the following from the *Galveston News* of Sunday, Dec. 11th, referring to the Advent Mission at Christ Church, would go far to justify the hope that the earnest and disinterested labors of the clergy upon the occasion have not been bestowed in vain:

This new departure in ecclesiastical matters, inaugurated by the rector of Christ Church, Houston, and conducted by the Rev. Hugh Miller Thompson, D. D., of New Orleans, was brought to a most successful termination on Friday morning. From first to last, the interest in the Services was unflagging. With three or four exceptions, all the clergy of the diocese were present; and not only did they unanimously declare themselves pleased and delighted with the Services, and grateful for the profuse hospitality of the rector and his people, but above all, edified and benefited by a course of sermons remarkable for their clear, deep, stirring, Churchly tone. Dr. Thompson held his auditors spell bound from text to benediction; and that not because of any flowery rhetoric or glittering generalities, but because of the golden thoughts which he evolved from homely, well-known texts. It was a rare treat, such as Texas has never had before, but it is hoped will enjoy in the future. The evening Services were particularly enjoyable. Every night, a full choir of men and boys entered the west door, followed by the clergy, and singing the processional hymn. The whole Service was choral, and too much praise cannot be given to the organist and choir-master, Mr. G. C. Collins, for the admirable manner in which the Service was rendered. All were delighted throughout; and the only regretful moment was when Dr. Thomson had to leave for his own home. But the memory of his words and his kindness will be remembered, when deeds, not words, may prove the sincerity of the gratitude felt towards him.

Western Michigan.—The Bishop announces the deposition from the sacred ministry under Canon 6, Title II., of the Rev. Wm. W. Fellows, Presbyterian.

The *Church Helper*, the interesting and enterprising organ of the Diocese, pronounces the new See House to be both sightly and commodious.

Wisconsin.—The *Calendar* reports good work throughout the diocese. Much has been accomplished in the St. Croix Valley, where several churches will shortly be erected.

To the Editor of the Living Church:

I wish to say to Maggie S. Houston, who is so faithful to the Bible Studies, and so generally correct in her answers, that No. 40 refers to the "Potters Field," called also "Aeldama," or the "Field of Blood." She will recollect that it was purchased by the High Priests with the reward of Judas' treason. The soil was early used to make earthen ware or pottery. After its purchase as a burial place for pilgrims or strangers, it became famous for some flesh-destroying peculiarities of the earth, so that the mother of Constantine is said to have caused many ship loads to be carried to Rome to form the soil of the Campo Santo. Other royal personages also transported some of it to their domains. The Empress Helena may have had the square room built in the midst of the Field, but it is attributed to the Armenians as erected for a charnel house. Decaying bones may still be seen among the ruins. The place has belonged in turn to the Crusaders, the Knights Hospitallers, and the Armenians. We associate it with the betrayal of our Lord. I have heard scholars pronounce the word *Aeldama*. F. B. S.

The following, from the Icelandic Sagas, is an amusing illustration of the form in which temptation assails weak mortals in that frigid climate:

It is supposed that among the hills there are certain cross-roads at which you can see four churches, one at the end of each road. If you sit at the crossing of these roads on Christmas Eve, elves come from every direction, gather around you, and ask you, with all sorts of blandishments and fair promises, to go with them. But you must continue silent. Then they bring to you marbles of every description; gold, silver, precious stones, meats and wine, of which they beg you to accept; but you must neither move a limb nor receive a single thing which they offer you. If you get so far as this without speaking, elf-women come to you in the likeness of your mother, your sister, or any other relative, and beg you to come with them, using every art and entreaty. But beware you neither move nor speak. If you continue to keep silent and motionless, until you see the first streak of dawn, then start up and cry aloud, "Praise be to God! His daylight filleth the heavens!" As soon as you have said this, the elves will leave you, and will leave with you all the wealth they have used to entice you. But should you answer or accept of their offers, you will become mad. On the night of one Christmas, a man named Fusi was out on the cross-roads and managed to resist all the entreaties and proffers of the elves, till one of them offered him a large lump of mutton suet and begged him to take a bite. Fusi, who up to this time had gallantly resisted all such offers as gold and silver and diamonds, could hold out no longer, cried, "Seldom have I refused a bite of mutton suet," and went mad.

The Chicago Fire and the Litany.

To the Editor of the Living Church:

Please allow me a few words in regard to the curious controversy which has grown out of some remarks of the Rev. Dr. Phillips Brooks, at our late Church Congress, on the subject of "Liturgical Growth." From the newspaper reports of what the Reverend gentleman said, I judge that his remarks were simply *ad captandum*, bringing down the house as intended, but a mere reiteration of the old objection to all forms of prayer, viz.: that there are important exigencies in life when no form of prayer can be used, and when the soul must pour out its desires to God in extemporaneous effusion; and to illustrate this old objection, the orator appealed to the General Convention of 1871 and the Chicago fire. Of course we all know that the object of the Prayer Book is not to provide for some extraordinary exigency, but for the ordinary occasions of public worship; and that the mind and heart most deeply imbued with its solemn petitions will be the best able to express its desires to God when the exigency arises. Moreover, there can be no doubt that there is in the Book of Common Prayer, a depth and power and adaptation even to the most extraordinary exigencies of human life, which can only be seen and felt by its use when the exigency comes, as was the case in the use of the Litany, by the General Convention, at the time of the Chicago fire. Hence, the Boston orator was particularly unfortunate in his reference to that event. What did he say? "When Chicago was burning, and the Convention suspended work and went to prayer, they knelt down and said the Litany, in which almost every other kind of human woe is laid before God except the burning of a town." Strange to say, the hit, though palpably senseless and ridiculous, actually brought down the house ("great applause"); instead of which, the house should have been convulsed with the laughter of contempt; for there was not a man, woman, or child present, at all acquainted with the Litany, who did not know that its language of penitential sorrow and sympathy for any kind of human woe and wretchedness, its wailings and lamentations, and deprecations of judgment, were a thousand times more expressive of the thoughts and feelings of every Christian soul than could have been extemporized even by the most eloquent man of Boston. Let me illustrate: I was myself in Chicago at the time of the fire, and felt the calamity as brother Brooks in his distant home could not have felt it, and my soul found its fullest expression in the Litany: O God, the Father of heaven, have mercy upon us miserable sinners. . . . Graciously look upon our afflictions! With pity behold the sorrows of our hearts. Mercifully forgive us our sins! Son of David, have mercy upon us. . . O Lamb of God, that takest away the sins of the world, have mercy upon us! Grant us Thy peace. Deal not with us according to our sins, neither reward us according to our iniquities!

Such was the language and the only language in which we could pour out our souls unto God. On that dreadful occasion, there was no time or thought for a preaching prayer, or an eloquent prayer, or an explanatory prayer, or indeed for any kind of prayer, either to a Boston or a Chicago audience; but as with the Disciples in the storm, "Save, Lord, or we perish." Just as our Blessed Saviour Himself, in the garden and upon the cross, poured out His soul, not in extempore effusions, complimentary or congratulatory or penitentially sensational; but in thought, feeling, and language, as old as the groaning and travailing creation. Yes; no man or body of men, in deep feeling and in real sorrow, and in despair of help without the help of God, can be extemporaneous, except in the old language of universal confession and supplication, "God be merciful to me a sinner;" nor can any thoughts, even of a Boston audience, enter into the mind, without an absolute destruction of the main designs, objects, and blessings of prayer.

What was the Boston extemporaneous prayer inspired by the exigency, say the Sunday after? Call in the witnesses, and I pledge myself that it was substantially as follows: "O Lord, we thank Thee that in the midst of judgment Thou dost remember mercy. We thank Thee that the lines have fallen to us in pleasant places, and that Thou hast given to us a goodly heritage. We thank Thee that notwithstanding the awful sorrows and disasters which have fallen upon others, and in other parts of our beloved country, Thou, in Thy good Providence, hast preserved and protected us. We desire on this day especially to remember the awful scourge of fire with which Thou, in Thy wise providence, hast visited that most beautiful and growing city of the West, in whose behalf our sympathies are most deeply interested. We pray that Thou wilt raise up friends for them in this their hour of need. Oh, we beseech Thee to put it into the hearts of Thy people to send to them all suitable relief. We are overwhelmed with the news of this most awful visitation of Thy judgments; and we most earnestly pray, O Lord our God, that Thou wilt sanctify this great calamity to their everlasting good and to Thy glory," etc., etc.

Such, in substance, was no doubt the Boston extemporaneous prayer, as I have reason to know; and why our dear, good, broad and eloquent brother Brooks should prefer such extempore effusions to the penitential wailings of the Litany—its broken hearted confessions and supplications, is more than I can explain.

J. A. B.

We extract the following from a Southern contemporary. Such vulgarity can, fortunately, only increase the sale of the excellent *Kalendar* in question:

THE CHRISTIAN YEAR KALENDAR. 1882. New York: Office of Church Kalendar, 27 Rose Street. Price, 50 cents.

We can't find out the publisher; we suppose it must be Mr. Roper. It certainly is the funniest calendar, full of instructions how you are to behave; how cross your legs, how blow your nose, etc. Not a wise calendar; not worth fifty cents—not worth one cent.

BOOK REVIEWS.

POETRY FOR CHILDREN. Edited by Samuel Elliot, Superintendent of Schools, Boston, and Shepard, New York; Charles T. Dillingham, 1880. A very choice selection of poetry adapted for children of various ages, and beautifully illustrated. It has been authorized for use in the Boston Public Schools.

THE CAPTAIN'S CHILDREN. By Mrs. D. P. Sandford. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price, \$3.00. Mrs. Sandford has gained a great reputation as a writer for children, and anything from her pen will be joyfully acclaimed by the young folks.

THE DECORATIVE SISTERS. A Modern Ballad. By Josephine Pollard. With illustrations by E. Walter Satterlee. New York: Anson D. N. Randolph & Co. Chicago: E. H. Revell & Co., 148 and 150 Madison St. Price \$1.50. A handsomely gotten up book, which comes very opportunely in this era of "Patience." The costumes are well and "aesthetically" designed, and would have delighted the heart of the unreformed "Grosvenor." The letter-press is appropriate, and points a moral.

LUCILLE. By Owen Meredith. Boston: James R. Osgood & Co. Price, \$3.00. It is not necessary to discuss the literary merits of Lucille. The poem has an assured position in the world of letters. In this beautiful edition, however, "Lucille" has won the first worthy presentation; and thousands of appreciative admirers will rejoice to see their favorite in so superb a dress. The sumptuous fine-art edition has been prepared with the utmost skill and care. There are nearly two hundred engravings designed for the work. Some of the pictures are from photographs of localities celebrated in the poem. This precision and accuracy have been sought as well as grace and beauty. The result of the united efforts of artist, engraver, printer, and binder is one of the most charming of gift-books—one which the Messrs. Osgood must be proud to present to the public. Happy will be the admirer of Lucille who finds among her Christmas presents this beautiful edition of the poem.

QUEER LITTLE PEOPLE. A Day's Mission, or the Story of the Old Avery House. By Harriet Beecher Stowe. New York: Ford, Howard & Hulbert. Chicago: Jansen, McClurg & Co. Price, \$1.25 c. ch. Handsome gift book, full of entertaining and instructive for the little folks, about dogs and other domestic creatures with which child-life is so closely associated. The name of the author is assurance of a well written story.

THE LEAGUE OF THE IROQUOIS, and other Legends from the Indian Muse. By Benjamin Hathaway. Chicago: S. C. Griggs & Co. Price, \$1.50. This epic poem of Indian mythology has been very highly praised by critics, and is a valuable contribution to the folk-lore of the new world. The purpose is to embody the traditions concerning the origin of the famous Indian confederation known as the "Five Nations," and especially in their mythological aspects, as offering the truest key and standard of Indian character. It is a work of merit not only as a poem, but also a preserver in attractive form very many of the fanciful and fast vanishing myths of the red man. The League of the Iroquois, one of the most remarkable tribal confederations, was formed by the five leading tribes in the lake country of Central New York, dating back long previous to the discovery of America, and retaining its organization long after other tribes had become demoralized before the advancing civilization of the whites. Tradition attributes a supernatural origin to this League. It was Haya-went-ha who founded it, a man of divine descent and super-human power, sent by the Great Spirit in the magic canoe, from the happy isles of Ingoria.

Low journeying from love's radiant place,
The people of the wild to bless;
His brethren of the du ky race,
The dwellers in the wilderness.

The poem presents in graphic and delightful style the social and religious phases of aboriginal life and character, and is a treasure-house of facts as well as fancies. The appendix indicates patient research by the author, and will be of interest and value to the reader. The book is handsomely printed and bound.

THE CRUISE OF THE GHOST. By W. L. Alden. Illustrated. New York: Hurd & Brothers. Chicago: Jansen, McClurg & Co. Price, \$1.00. A lively story in bright binding, and attractive as a gift book, for a small price. It is about some boys who went sailing and had many interesting adventures. Besides incidents of the voyage, the story is enlivened with bright dialogue; and considerable information of a practical kind is imparted.

THE HEART OF THE WHITE MOUNTAINS. Their Legend and Secrecy. By Samuel Adams Drake. With illustrations by W. Hamilton Gibson. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price, \$7.50. We are compelled to give a hurried notice of this superb holiday book in order to bring it to the attention of our readers in time for the Christmas purchases. It is doubtless the most beautiful and the most substantial of any publication of the season, and will prove more thoroughly enjoyable to American readers. Thousands who have journeyed far in other lands in search of the beautiful and picturesque in nature, will be surprised to find that within easy access from our eastern cities are some of the most glorious scenes that the world can show. The tourist in the White Mountains will find not only grand scenery, full of surprising variety and ever changing marvels of light and atmospheric effect, but will also enjoy the provisions for comfortable travel which only an old country can give. Some of the best scenery of our country cannot be enjoyed by a tourist of average stomach and nerve, on account of terrible discomforts and privations that attend our sight-seeing. In the White Mountains, one need not do penance all the way, but may take some comfort and enjoy life, while holding silent communion with nature. He also may derive much satisfaction from the reflection,

"This is my own, my native land."

The author of these sketches, and the artist who has made more palpable to the eye his graphic descriptions, have done full justice to the subject, and the publishers have lavished upon the book all the resources of their art. They seem to have taken a pride in it, that it should be representative of what is choicest in American art, as it is descriptive of what is best in American scenery. It is a book to interest all classes, and is worthy of a place among the choice gems of every collection.

FIVE LITTLE PEPPERS. The Child's Story Book. By Margaret Sidney. Boston: D. Lothrop & Co. This is said to be one of the most successful child's story books of the year. It is yet less than two months since its first issue; its third edition is out of print and a fourth edition is promised in a few days. It is to be republished in London by Messrs. Holder & Stoughton.

Among the claimants for Holiday favor, and not least, is the handsomely bound second volume of Harper's "Young People," for 1881. One does not realize what a wealth of illustration and good reading is offered in this weekly magazine for the young. Those who have failed to preserve and bind the current numbers for the year cannot do better with the same outlay than to get this volume for the family table. It will furnish entertainment for many a winter evening. It is for sale by Jansen, McClurg & Co., Chicago, and by booksellers in other cities. Price, \$3.00.

COMPENSATION, and other Devotional Poems. By Frances Ridley Havergal. New York: Anson D. N. Randolph & Co. 1881. Cloth, pp. 247. Price, 75cts. Many of the poems in this collection have appeared in the form of leaflets, during past years. The publishers now give them to the public, together with other devotional poems by the same author, in a more permanent form. The lovers of Miss Havergal's sweet lines will be quick to appreciate the neat little volume thus offered them.

THE OLD OAKEN BUCKET. Drawings by Miss L. B. Humphrey. Boston: D. Lothrop & Co. Cloth, pp. 30. Price, \$1.50. The familiar old poem forms the subject of Miss

Humphrey's art work, which gives the chief merit to this volume, though it is not always above criticism. The book will be an inexpensive and attractive gift book for the holidays. It is printed on paper of unusual heaviness, with gilt edges, and is art actively bound.

COUNTRY BY-WAYS. By Sarah Orme Jewett. Boston: Houghton, Mifflin & Co. 1881. Cloth, pp. 240. Such a daintily charming book we have not come across in many a day. The author combines a graceful, unaffected, chatty style, with a rare poetic instinct, and not a little of out-of-the-way philosophy. There is too, a refinement and elevation in all she says, giving the book a genuine literary value. Her pictures of New England life are drawn with a keen pencil. And, what is to us best of all, there is a wholesome quiet about the book; an atmosphere of the country, sweet and fresh; a freedom from the rush and whirl of nineteenth century hard thinking and hard work. One rises from its pages lighter-hearted and with a rare sense of pleasure.

MY KING, or Daily Thoughts for the King's Children. KEPT FOR THE MASTERS' USE. By Frances Ridley Havergal. New York: Anson D. N. Randolph & Co. 1881. 16 mo., cloth, gilt, pp. 324. Price, \$1.50. The two devotional books of Miss Havergal, here bound together in one volume, are so well known as to need no new recommendation from us. The Meditations are well adapted to be exceedingly helpful to spiritual living, especially to Christian women. The volume is neatly bound, and printed on tinted paper, red lined.

TALES OF THE CARAVAN, INN, AND PALACE. By William Hauff. With the Original Illustrations. Translated from the German by Edward L. Stowell. Chicago: Jansen, McClurg & Co. Price, \$1.50. This is, without doubt, the greatest story book of the century. Nothing that Hans Andersen produced has had such popularity as this book. Perhaps nothing since the Arabian Nights and Robinson Crusoe has been comparable to it. Indeed, the author has been styled the modern Haroun Al-Raschid. He was born in 1802 and died in 1847, about a year after writing these stories, at the age of twenty-five. Over a hundred thousand copies have been sold in Germany. It is becoming known the world over, and our young folks may thank the publishers for giving them such a pretty and cheap edition in their own language.

THE GOOD-HOPE SERIES. I. Edith Wittington. II. Belle Clement's Influence. IV. Lulu Reed's Pupil. By H. N. W. B. Chicago: Henry A. Sumner & Co. Price, \$1.25 each volume, or \$4.00 per set. This is a very pretty series of stories, published in attractive form, the series being neatly packed in a box. The spirit is sincerely religious, throughout, but not always intelligently religious. The ideas about saving faith, and the Bible, are such as have been current among Protestants for some years, but not long enough to entitle them to rank as primitive truths. They are simply pious fancies, as Protestants themselves are beginning to acknowledge.

RALPH WALDO EMERSON: His Life writings and Philosophy. By George Cooke. Boston, 1881. Jansen, McClurg & Co., 117 and 119 State St., Chicago. Price, \$2.00. This, like all of Osgood & Company's books, is well brought out. The printing is good and it has a good index. Opening the covers, the first thing to greet the eye, is a steel engraving of Emerson. It is the best thing in the book. His is no commonplace face. It is an honest, clean, clear face—evidently that of an ordinary man. The book itself is worth reading, but what the reader will get out of it will depend very much upon the reader himself. It will help a man to understand his day. It is a striking example of final results—the final results of Puritanism. In twenty-six chapters the author dwells upon what he esteems the salient points in the Life, Writings and Philosophy of Emerson. In most of these chapters, however, he leaves Emerson to speak for himself. The author is a disciple, not to say devotee, of the Sage of Concord. He tells us frankly that he "has written as a disciple rather than a critic." Still he gives a sufficient account of Emerson as a man. Properly a life of Emerson, however, it is not. Indeed, Mr. Cooke is not the man for that. Should the world ever demand a life of Emerson, it ought to be by some one who knows New England and the whole genesis and outcome of Calvinism. Perhaps, better than any one else, Bishop Huntington could tell men of the times, the environment and spirit of the school that made possible such a career as that of Emerson. Our space will not allow of anything like an attempt to estimate Emerson as a man or as a writer. That he has gifts no one will deny. That he has said and written much that is noble and elevating no one will deny; but he has written, too, a great deal that nobody else could write, and few men out of New England would have the least sort of desire to write. Most men will not doubt admit that Emerson is a man of noble character and high endeavor and ideals; but, few we take it, outside of his school, have anything like the estimate of him that the author has. Emerson is a child of New England, the son of New England Unitarianism and the grandson of New England Congregationalism. But the New England that produced Emerson is not now and never will be again. The fame of Emerson will wane with his waning school. But his life will continue to be an interesting study to such as want to know and estimate the New England that once was. This book of Mr. Cooke's was written for Emersonians, to confirm their faith and recruit their ranks, but it will be fruitful reading for all thoughtful men.

LINDENDALE STORIES. I. Sidney de Gray; or The Royal School Boys. The Story of a Boy who Believed a pure Character to be the Prize of Life. II. Cousin Clara; or The Mislaid Jewels. A Story of a Girl who by Hiding one Fault was led to Commit Many Others. III. Peter Clinton; The Story of a Boy, and IV. Nellie Warren; or The Lost Watch. The Story of a Girl who was Afraid to Confess a Fault. V. Louis Sinclair; or The Silver Prize Medals. The Story of a Boy who escaped from the hands of a real Enchanter. By Lawrence Lancewood, Esq. Chicago: Henry A. Sumner & Co. This series is handsomely issued and put up in a box. The titles well indicate the aim of each volume, and the author follows this in a very interesting way. The instructions conveyed are moral and healthful, which is better than sentimental religionism adulterated with heresy, in which many story-books abound.

"Marley was Dead." Perhaps no writer ever lived who brought Christmas home to the human heart as did Charles Dickens. Where in contemporary history, or in any place except nature, could be found such characters as Scrooge, or Marley, or Tiny Tim, or Bob Cratchit, and the host of beef and pudding-eaters found in the Christmas books of him whose hand is cold? Who has not met the Scrooges and Marleys in every-day life? How we long for the story from that pen every year! We laughed at Toby Veek, we cried over Tim, and longed to poke Bob Cratchit good-naturedly in the ribs. And Dot, and Mrs. Perkybingle, and Caleb. What pleasant recollections these characters bring up! And the man who was haunted! To the lover of Dickens the highest heaven of happiness would have been to spend a Christmas with him. There are some persons in this city who make it a practice to read every Christmas that dear, plum-pudding story which starts with the well-known lines: "Marley was dead, to begin with." As the years go by the interest never flags, and they breathlessly follow the tortured Scrooge through all his dream-history until they believe the words they read as firmly as they would holy writ. And the repetition of the genial story has meliowed their natures as nothing else could do, and they are all the better for it. Other writers have essayed the same subject, but the hand that wrote of Tiny Tim was to be the only one whose work would last.—Chicago Times, 1880.

Letters from the Wilderness.

IX.
MY DEAR GOD-CHILD:—Even in your short experience, or limited observation, you may, ('faith, you must,) have noticed how often a season of gloom or sorrow is followed by one of rejoicing in the common daily life of men. It is thus in the Church, and we are now passing through one of those subdued seasons, when the minor tones, as well as sombre colors, prevail in the sanctuary, as well as in the hearts of the faithful. With the Feast of S. Andrew the rosary of festivals ends, and we enter upon the sombre season of Advent, the New Year's day of the Ecclesiastical year. The beginning of a new year! The first step on a new stage of life's pilgrimage! 'Tis a time to look about us, to take a retrospective glance, for warning; a glance onward with the eye of faith, and to gird our loins for renewed zeal and endurance in the race to be run.

The season of Advent is a sort of bivouac in the Church militant, when her soldiers halt to prepare for the coming of their great Captain; to study how best to follow His lead, and to equip themselves with the panoply He has provided against "the world, the flesh, and the devil."

Through its solemn hours, as they slip by us, we look forward to the great feast of the Incarnation, and our hearts yearn to adore and do Him homage in company with the Magi and the angelic hosts. Ere we can do so, we must humble ourselves, however; we must watch and pray; we must fast; we must retreat from the world, and look into our own hearts, and make them ready for the coming of their glorious King. The Collect for the first Sunday in Advent strikes the key-note for our listening ear, "Cast away the works of darkness, and put upon us the armor of light." You may have observed that throughout the Liturgy, and the various Offices of the Prayer Book, repeated reference is made to the militant character of the Church on earth. It is significant in the highest degree. In the thrilling tales of chivalry do you not remember to have read that the night preceding the day on which the candidate for knighthood is to receive the accolade, he is required to keep a lonely watch and ward in the church; by fasting and prayer and self-examination the better to put away the less noble life, ere he is clothed in the virgin undinted armor of the dauntless knightly order? Does not this Collect of the first Sunday in Advent have a like similitude? Let us make ready for our Advent watch and ward!

In this matter, a good example may be set before the worldlings and the sectarians about us, who are so ready to lift the finger and the voice against a careless Churchman, by proving the worth of our principle, by the unswerving practice of the same. As far as we are able, we must leave the world, as I have before hinted, and devote our bodies and minds to the services and duties of the Church. Leave all worldly amusements, innocent and at other times commendable though they may be, and by acts of faith and discipline, try to live as the Collect I have quoted so plainly suggests.

I am very glad to hear that you take such keen delight in the Collects of the Church, and find them so helpful and comfortable in your daily life. Each one suggests much more than it expresses, and this is one of their chief beauties. With the commencement of the new year, let us take each Collect and examine it closely. They are gems, closely cut and of many facets, and are redolent with the living and dying breath of the vast army of the saints now with the Church Expectant in Paradise. They have come down to us, many of them, from the early ages of the Church and their language is incomparable, their essence Divine. It is meet for the kingly and most erudite, and so simple that the child and the untutored savage can understand the meaning. What a casket of gems is the Prayer Book! Heaven alone can reveal their preciousness, and their influence in the infinite ordering of Almighty God! Love it, revere it, and live by it—what better advice can I give you?

As to your duty in giving of your little store to missions, I must send you straightway to your own conscience. You know I prefer to give to the efforts of home missions, because there are so many heathen at our own doors. What would a good Catholic convert from India, from the shores of Africa, or the islands of the sea, think of Christianity, if he should be "set down" in the "Wilderness" without word of warning? In the first place, he would see no church; he would, in the second place, be laughed at if he defined what he considered the Church to be. He would see those "who call themselves Christians" in a chronic state of wrangling and unrest over "doctrinal points;" boldly preaching the "gospel of negation," and by precept or life utterly denying "the Faith." Can you imagine the poor man's sensations? If you have a vivid imagination you may, but they would be too painful to contemplate. "To do good, and to distribute forget not," my dear God-child, but also remember that "Charity (love) begins at home;" and in every town may be found a missionary field, and as far as the Church is concerned, heathen souls as benighted as any under foreign jurisdiction. It may be wise to enlighten those far away first, and let them come hither, with their fresh zeal and ardent love, to do the work that surely needs the attention of some self-denying, fearless souls to take in hand.

But I weary you, I fear, and 'tis not the rightful object of letters to do that. Whatever you weary of in life's pilgrimage, you will find comfort and cheer in the Church. She is an oasis, a green pasture and an Elixir to our weary feet and lips, as we journey on and on.

Therein, God in verity dwells, and bids us "draw near with faith" to the Most Holy Refection of His Body and Blood, by and in the re-

ception of Which, in the shadow of the cross, we can only receive strength day by day!

"For this is the one chief consolation of faithful souls, so long as they are absent from Thee in this mortal body, that being mindful of their God, they often receive their beloved with devout mind."

"Grant, O Lord God, my Savior, that by frequenting the celebration of thy Mysteries, the zeal of my devotion may grow and increase."

May this prayer of the saintly Kempis be ever thine, and that of all the faithful!

O. W. R.

The Case of Holy Trinity, Detroit.
To the Editor of the Living Church:

If "some editorials have been written, bearing severely on the 'Authorities' (be careful that the plural be observed)—Authorities of the Diocese of Michigan, without first taking the precaution to refer to the Digest," one correspondent, at all events, has failed, possibly from a defective memory, to refer to the facts in the above case.

Bishop McCoskry was not only present, but formally opened Holy Trinity Mission, Detroit. He repeatedly visited it. Bishop Gillespie, acting at the request of the Standing Committee, as they affirm (*vide* Diocesan Journal for 1878, p. 19), visited and confirmed eleven persons in that Mission. (*Ib.* p. 17.) There is no evidence on record, yet made public, that, at the time of its organization, or during the administration of Bishop McCoskry, the Standing Committee withheld its consent to the organization of Holy Trinity Mission, Detroit. The presumption is that it was given. The several Diocesan Conventions, up to 1880, recognize and treat those Missions as in every respect regular and canonical, from the initial of the Pastor's name and title, to the Mission list published in the Appendix. There is a point where presumption of organization becomes conclusive upon successors in office.

Now the organization of Holy Trinity Mission was the act of Bishop McCoskry, not of his successor. If his successor is lawyer enough to draw a distinction between a *prima facie* case and *res adjudicata*, he must also know of a difference between a *prima facie* case and *prima facie* evidence, which the correspondent fails to observe. He must also know something of the force of a record; and of the legal limitation and prohibition of "going behind the record."

There is in the United States this well established rule, that a successor in office cannot review or ignore the official acts of his predecessors. This rule is reiterated in the opinions of at least one U. S. Attorney General. Public policy prohibits the successor from intermeddling with the official acts of a predecessor. And, furthermore, if evidence of any formality be lacking, like public policy demands that it shall be conclusively presumed that all necessary formality was complied with. If any argument were needed to establish the wisdom of such a rule, even in ecclesiastical matters, the spectacle of the attitude of the Authorities of Michigan toward Holy Trinity Mission would furnish such demonstration.

Now, the only informality alleged by the Detroit correspondent is, the lack of "the advice and consent of the Standing Committee to Bishop McCoskry in the organization of Holy Trinity Mission." But the correspondent fails to show any formal allegation of such lack of formality, or official inquiry relating thereto. In what tribunal can it be determined? Who shall be the parties? Shall not the Mission have, at least, a hearing? What shall be the evidence? Shall it be *ex parte*, and by the same witness, and in like manner, as in a certain memorable case? But admit, for the sake of the argument, that Bishop Harris can review and reverse the official actions of Bishop McCoskry in the case of Holy Trinity. By so doing, we admit that he may inquire into the organization of St. Paul's, Christ Church, St. John's, and any or every parish in the Diocese. We must admit all this, or else make a law for Holy Trinity Mission alone. In either case, will the correspondent tell when and how did Bishop Harris make inquiry into the organization of Holy Trinity? Did his legal acumen forsake him upon discovering the difference between a *prima facie* case and *res adjudicata*? When, where, and how was Holy Trinity Mission, or the priest in charge whose name was on the testimonials of the election of Bishop Harris, notified of any such allegation or inquiry; or given any opportunity for a hearing before an impartial tribunal while the Bishop was converting an act of his predecessor into *res adjudicata*?

The correspondent intimates that that adjudication took place when the Bishop was applied to to visit Holy Trinity Mission, a congregation within his Episcopal jurisdiction. But is it so, that, upon deciding the question whether a successor of those Apostles who were commanded to preach the Gospel to every creature, shall visit for any purpose a congregation of the faithful, the main point to be determined is, whether an apostolic predecessor had the "advice and consent" of the Standing Committee (composed of four priests and four respectable laymen) to the organization of such congregation? If such doctrine be the law of the "Digest"—not Scriptures—then this case of Holy Trinity was no longer *prima facie*, but *res adjudicata*, years before the mitre pressed the brow of Bishop Harris. Because, at least, two bishops had, upon application, made Episcopal visitations and performed Episcopal functions in Holy Trinity Mission; and, in one instance, the Standing Committee officially affirm that it was at their request. (*Vide* Journal of Michigan, 1878, p. 19.) It was no longer an open question, but had been adjudicated and conclusively settled. But the correspondent affirms that it was left for Bishop Harris to grasp the distinction, and at once and for all time *adjudicata* the case. So far, however, as the Standing Committee is con-

cerned, it is a misnomer to speak of their relations as a *case*. Their actions do not rise to the dignity of a *case*, but at most their acts can only be spoken of as *evidence in a case*. The Standing Committee have no ecclesiastical status aside from their Bishop, except in case of a vacancy in the Episcopate; and then only for limited purposes. And even the evidence of their "advice and consent" is wholly unnecessary, as we shall see further on. But the marvel grows, when we come to consider that the requirements which the application demanded for organization *de novo* must be made to the Bishop and Standing Committee. The Canon referred to (if that be the Canon governing the case) provides that "the formation of new parishes, or establishment of new churches or congregations within the limits of other parishes shall be vested in the Bishop of the Diocese, acting by and with the advice and consent of the Standing Committee" thereof. (Title III., Canon 5. Sec. II., General Convention.) It is vested in the Bishop. His mode of action is canonically "by and with the advice and consent of the Standing Committee." Not one word is there in the Canon about vesting this power in the Standing Committee; nor yet in the "Authorities" of the Diocese. The Digest only vest the function in a simple person—the Bishop—except in case of vacancy. And at the most it cannot be successfully affirmed that the clause "acting by and with the consent of the Standing Committee" is mandatory. It is only directory. And its absolute disregard would in no wise affect the validity of the act, any more than the neglect to conform to the Apostolic Constitution providing that three Bishops shall unite in every consecration of a bishop, vitiates the validity of the Orders of one consecrated by a single Bishop, albeit it be uncanonical. But the correspondent, sweeping away the "Digest" (the only canonical law known to some), and limiting the power of the Bishop, to the extent even of resolving a *prima facie* case into *res adjudicata*, boldly affirms the novel law, that the Standing Committee "alone could grant" the power and privilege sought for by Holy Trinity! Such a conception as this is only paralleled by the "questions" propounded by the Secretary of the Standing Committee (who is also Supreme Justice) to Holy Trinity Mission, when it meekly applied to the "Authorities" for power and privilege which the Standing Committee alone could grant! Both are "uncatholic" and uncanonical.

The correspondent says: "It would be strange if this body (the Standing Committee) including for a score of years some of the ablest Canonists in the Church, with a Justice of the Supreme Court as its Secretary, should now need instruction in Canon law." The care with which Canons have been followed is shown by the following quotations:

"Now, at the Conventions of 1878 and 1879, the official list of clergy entitled to seats, presented by the Standing Committee, through its president, excluded the name of the Pastor of Holy Trinity." (*Vide* the Detroit Correspondent, Oct. 15th, 1881.)

Per Contra: On or before the day of meeting of the Convention, the bishop, or, if there be no Bishop, the President of the Standing Committee, shall cause to be prepared a list of all ministers canonically resident in the Diocese, annexing the names of their respective cures or parishes or stations, as missionaries, or the institutions of learning duly incorporated in which they are engaged; but no clergyman while suspended from the Ministry shall have a place on the list." (Canon I. Sec. I., Canons of the Diocese of Michigan.)

In 1878, Bishop McCoskry was Bishop of Michigan, and, in fact, he was in the city of Detroit when the Convention, assembled, within twenty days, at the farthest, of the session of the Diocesan Convention. Did he prepare the list in 1878? The correspondent says No! If Bishop McCoskry did not furnish such list, could any one furnish a Canonical list? True, he had just resigned his Jurisdiction and office. But no action had been taken; and there remains that painful question: What was the force of the action afterwards taken?

But, "if no Bishop," then the President of the Standing Committee shall cause a list to be prepared—a designated person—not one wing of the "Authorities." If the Standing Committee interfered with the President, it was an impertinence. If the Standing Committee prepared the list, it was uncanonical. If the President of the Standing Committee presented such a list, under the pretence that he caused it to be prepared, it was a fraud. But the omission of a name is not such weighty evidence as the affirmative evidence of the actual insertion of the name of the Rev. W. R. Tillinghast, which was uniformly the case prior to the expulsion of Bishop McCoskry. Attention is called to the fact, that the Canon requires that the list shall contain the names "of all ministers canonically resident in the Diocese." The correspondent will scarcely venture to aver that the Rev. W. R. Tillinghast was not "canonically resident" in the Diocese of Michigan at that time. But one list is required. Will the correspondent adopt the anabaptist argument against infant baptism, and allege that because it was not known what mission, etc., he was connected with, therefore, his name could not be placed upon the list, although "canonically resident?" Again, will the correspondent aver that, of his own knowledge, the list of clergy presented to the Conventions of the Diocese of Michigan, in 1878 and 1879—or either year—were lists prepared by the Standing Committee, or its Secretary?

The *animus* is inadvertently exhibited by the correspondent in his attempt to justify the delay which occurred in the consideration of an answer to a series of uncanonical questions, which we are told, for five years, "the body that alone could grant" the privilege sought, had anxiously awaited.

GEO. W. WILSON.
Oct. 17th, 1881.

The Living Church.

Dec. 24, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter.

Subscription, - - - - - \$2.00 a Year
To the Clergy, - - - - - 1.50
Advertising Rates, per agate line, 15 cts.
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

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ABOUT the first of January, the LIVING CHURCH will begin the publication of a series of Lessons on the Catechism, of very great value to all Churchmen who desire to be "sufficiently instructed," and especially to catechists and teachers. They are written in attractive style and contain strictly and only sound Church teaching. We venture to say that a Rector could do no better work than to insure the careful reading of these Lessons in all the families of his Parish. The course advised for this purpose is to give a commendatory notice of the paper in the church, and to follow it up by urging it personally in pastoral visitations. Send names for specimen copies free.

Christmas Greeting!

Christmas joy to you all, kind readers of the LIVING CHURCH! May Christmas bells ring in every heart, when on that happy morn the *Gloria in Excelsis* echoes around the world. Swifter than the vibration of electric current will the hymn of the angelic host be borne from the far orient to western lands; and the notes that once trembled above Judean hills will encircle the globe with happy hallelujahs. The world, for the time, will forget its weariness and pain, cease counting its gains and losses; and a thrill of joy will penetrate abodes of misery and sorrow.

For it is Christmas Day, the birth-day of humanity's hope, the earnest of humanity's new life, the pledge of redemption from sin and release from its curse. The life of God once more touches the dying souls of men. Lift up your hearts, O weary Brothers, for your redemption draweth nigh! Ye are partakers once more of the Divine Nature. Of Hisfulness have ye received, in His boundless Life ye participate, in His Light shall ye see light.

The door of everlasting glory opens wide at the Incarnation of the Son of God. The fiery sword no longer guards the gates of Paradise. A way has been consecrated by the Word made Flesh, whereby we may pass to the full possession of the lost inheritance. What then are all the trials and troubles, the sorrows and sufferings of this mortal life? They are temporal, transient, over in a day. Death itself shall be swallowed up in victory, and all our toil and travail shall have its consummation in His eternal and glorious Kingdom.

Therefore shall a thrill of joy, on Christmas Day, move even sorrow-laden hearts. Therefore shall sin-laden souls repent, rejoice, and hope. Therefore, with Angels and Archangels, and with all the company of Heaven, shall humanity join in the Trisagion to the Lord of Hosts, and say, "Heaven and earth are filled with the majesty of Thy Glory."

Oh! that the world might yield to the blessed influence of this Nativity! That its meaning might take strong hold upon the conscience and conviction of all human souls! That they might find in it something more than a family or social holiday, even the issues of everlasting life! That they might all see in it the birth-day of their immortality, and their title to be called the sons of God! Oh! that the Christmas joy might everywhere express itself in Holy Eucharist and renewed consecration of life and talent to the service of the Bethlehem-born!

The great world slept beneath the calm stars of that far Assyrian night that ushered in the Feast of the Nativity; but the sky was made bright with the light of angel visitants, and heavenly anthems rang out upon the midnight sky. This world gave the Holy Child no welcome. The holy family's only shelter was a stable. "There was no room for them in the inn." So, in a sense, it has ever been. A beautiful legend has reference to it; nor that only, it tells us how it is our privilege still on every recurring Feast of the Nativity to welcome and give shelter to the Holy Child. It is to the effect that, on Christmas Eve, He comes and stands by every door in Christendom, though invisible to

mortal eye. He stands without, in wind and weather, and looks wistfully up to lighted windows and the Christmas fire that burns brightly on the hearth. In the dreariness without, He sees all the light and joy within; yes, and He stands on every threshold, and says: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me." At every door He stands and knocks and speaks, but the world sees Him not, the many hear Him not. Still there are those who do. The world's din and noise and tumult cannot for them drown His Voice. So, above all the joy that this holy time brings round to them, the greatest joy of all is to have the Christ come in to them and their's. And these are they who rejoice in the Lord, as now so especially they try to make the lot of some one, outside their own family circle, brighter, better, happier; particularly do they now have in mind the case of young children, the sick, the poor, and the lonely, for His sake who said: "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me."

It is into the houses and to the homes of these that the Christ Child comes with fulness of blessing. From the manger of the Babe of Bethlehem comes light to-day to every home the whole world over; the light of Him who is the Light that lighteth all men; but to those who open to Him the door does He come as the true Light and Life. He stands in the warmth of their hearthstone; He sits at their board. And over all their Christmas joy His holy hands are raised in benediction, and from His lips fall words of peace, the peace of God.

The Mexican Catechism.

(Answers by Bishop-elect Hernandez, as given last week in the LIVING CHURCH.)

Q. Why does the Mexican Church give us no information about its Liturgy?

A. I do not believe it convenient to publish what yet is not perfected.

Q. What is the Doctrine of the Mexican Church?

A. We have the satisfaction to follow the doctrine of our Lord Jesus Christ.

Q. What is the Discipline of the Mexican Church?

A. Since it is not perfected, I say nothing about it.

Q. What is the Worship of the same?

A. The fact that the Liturgy of a Church is not finished gives no right to believe that it has left the uprightness of God's Word. We continue to use our little provisional liturgy with which you are acquainted.

Q. Why does not the Rev. Abbott Brown say something to the point when he speaks about the Mexican Liturgy?

A. He could ill speak of what he knows nothing about.

[NOTE.—The above is a "frank explanation," and is intended to "remove all doubt."]

We are pleased to offer to our readers a Christmas number which we are confident will interest every member of every family in which the LIVING CHURCH is a weekly visitor. The growing circulation of the paper and its increasing advertising patronage will enable the publisher to expend more each year in making the paper acceptable to its readers. We desire to express our grateful appreciation of the aid which many of the clergy are rendering in securing subscribers. They may be assured that the LIVING CHURCH will aid them in teaching Catholic truth and in maintaining the Catholic Church.

Bishop McLaren visited Wheaton on the fourth Sunday in Advent, and laid the cornerstone of the proposed new church edifice at that place. He was assisted by the Rev. Dr. Morrison, priest in charge of the mission. The day being remarkably fine, the attendance was very large, and much interest was manifested. The Bishop was met at the residence of Mr. Tonsley by the gentlemen connected with the Mission, and by the Sunday School, who preceded him to the spot where the corner-stone was to be laid. The Bishop delivered an address of about twenty minutes, which by its eloquence and peculiar appropriateness riveted the attention of his large audience.

Should the season be favorable, the new church, which is to be dedicated to the Holy Trinity, will be probably ready for occupation by next Easter. It is to cost about \$4,500.

A unique and somewhat startling paper was lately read before the Chicago Philosophical Society by the Rev. R. A. Holland, rector of Trinity Church, on the Real Presence in the Holy Eucharist. That such a subject should be presented to an audience of speculative philosophers, be argued in their own language, proved out of the axioms and on the lines of their transcendentalism, is the startling part of it. But Mr. Holland's courage is matched with mind enough to carry him through even such a bold adventure. His Essay is an event, and indicates the possibilities that are before him in that line of thought.

The ninth annual reception of the House for Old Men and Aged Couples, New York, was held on Thursday afternoon, Dec. 15th, at the institution in Hudson St.

The Mexican Movement.

THE LIVING CHURCH has several times been constrained to utter a word of caution and to call for information about the so-called "Mexican Movement." Some Bishops of the Church having ordained a Bishop in Mexico, without the approbation of a majority of the Bishops as provided by the Constitution; having given no reasonable assurance that the doctrine, discipline, and worship of the Church for which that Bishop was ordained were conformed to Catholic usage; and indeed, having given no information to American Churchmen upon any of the vital points about which information has been asked, we have mildly and moderately urged that something more ought to be known before anything more is done. Some members of the Mexican Commission and some others who approve their course, have met all such interrogation with impatience or with contemptuous silence. Bishop Cox, if report is to be trusted, in a speech at the late Boston Conference, likened some of the opposers of this movement to Alexander the Coppersmith and to the "Advocatus Diaboli." There has been all along the assumption that the Commission could do no wrong, and that every one who had an opinion of his own on the subject should be considered impertinent.

The question before the Church is not one to be decided by speeches, however eloquent, nor by rhetorical allusions to Alexander the Coppersmith. It is a question about which many entertain sincere and serious doubts, for which they have very good cause. The Church is asked to give her money, and actually is giving it in large sums, to a cause that has been criticized and challenged from the first, and that has never yet been reasonably vindicated. Every attempt to justify the Mexican movement has been a failure. Only glittering generalities have been offered; specific objections have not been met; particular information has not been given; enquirers have been snubbed, and the Church Press has been told to mind its own business.

The acting head of the movement in Mexico has written a letter in answer to questions upon these points, and this letter we published in the LIVING CHURCH last week. What information are we able to extract from it? About discipline and worship the writer declines to say anything. About doctrine, he informs us that they "have the satisfaction to follow the doctrine of our Lord Jesus Christ"—an answer that any sectarian might make. We have given the letter in full; but what must our readers infer from it, except that we have been right and are right in saying that little or nothing is known of the doctrine, discipline, and worship of the body which claims to be the Church in Mexico, to which we have given the Episcopate, and are asked to contribute money?

The movement was begun by the appointment of a Commission by the House of Bishops, without any reference to the great body of the Church. This Commission procured the consecration of a Bishop for some Christian people in Mexico, concerning whom, as many thought, too little assurance was had to warrant such a procedure. That these suspicions were well founded is proven by the fact that they have not yet taken any steps to fulfill the covenant entered into in regard to their Liturgy. The movement in Mexico, to all appearance, is a very unorthodox movement, and we fear that nothing can come of it but a little sect.

Article 10 of the Constitution provides that "Bishops of foreign countries may be consecrated, with the approbation of the Bishops of this Church, or a majority of them, signified to the Presiding Bishop." As a matter of fact, such approbation was not obtained for the consecration of Bishop Riley, nor is there any evidence that they (the majority of the Bishops) were "satisfied that the person designated for the office had been duly chosen and properly qualified."

The action of the Commission in the consecration of Bishop Riley was therefore unconstitutional. We claim, moreover, that events have not justified the exercise of extraordinary power, and the use of unconstitutional means, by the Mexican Commission. What was the urgency of the case that required the precipitation? Was the presence of a Bishop imperatively and immediately needed in the Valley of Mexico, to save the little band of persecuted Christians from the clutches of Rome? How did Bishop Riley's subsequent course justify this claim? He packed his robes with all despatch and took a trip to Europe, and there remained! His prolonged absence was such a scandal to the enterprise that the Commission had to request his return. This they acknowledged in their report to the last General Convention, and the House of Bishops voted that "no order shall be taken for the consecration of another Bishop in Mexico until the Bishop already consecrated shall have actually entered upon his work, and until the terms of the covenant touching the preparation of a Liturgy shall have been duly complied with, and until the approbation of a majority of the Bishops of this Church to any such consecration shall have been signified to the Presiding Bishop."

Alexander the Coppersmith might find a very good vindication of his course in the above. The House of Bishops very plainly intimate in this Resolution, that Bishop Riley was neglecting his duty, that the terms of the Covenant were not fulfilled, and that Article 10 of the Constitution had not been complied with.

At the urgent request of the Commission, Bishop Riley returned, and stayed at his post about nine months! He has again departed, leaving everything in the hands of a priest. Will the Mexican Commission now give any information about his movements? Where has he gone, and why has he left his few sheep in the wilderness? Are they "Advocates of the Devil," that ask such questions?

THE LIVING CHURCH is of opinion that we have gone too fast and too far in this matter, and that those who are conducting it ought to be very decided and firm in carrying it forward to a better issue than is now imminent. Nobody need be blamed, or denounced, or called names. All have, no doubt, acted with sincere intentions to promote the good of the Church and the salvation of souls. We need now the wisdom of the serpent in dealing with what is really a very perplexing problem.

To the Editor of the Living Church:

There are two classes of Churchmen who take an interest in the Mexican Church Movement, viz.: those who have it in hand, and are pledged to carry it through, and those who have nothing to do with it, but have grave doubts and misgivings about the whole affair, and who anxiously grasp at any aid vouchsafed by the former, in explanation of their work, its character and condition.

The *Spirit of Missions* for November and December, 1881, a somewhat bulky number for this publication, is before me, and, of course, it is filled with reports, among which are some which concern the Mexican Branch of the Church. I have given much attention to these reports. They are essentially attractive, for they are pretty highly tinged with *couleur de rose*. They consist of the report of the Bishop-elect of Cuernavaca in behalf of the Mexican Church; of a table of statistics from him, printed in the General Report of the Foreign Committee, under the caption of "Mexico," on p. 525; of the items charged to Mexico in the Treasurer's account (Appendix A to Foreign Committee's Report); and of the Fifth Annual Report of the Mexican League.

First: As to the financial part of the business. The Treasurer of the Foreign Committee has received for Mexico \$17,412.97; for paying off principal and interest of loan to Bishop Riley, \$2,050; for building purposes \$2,835; total, \$22,297.97. The expenditures have been as follows: To the Mexican Church, \$27,761.96 (considerably more than all the general and special contributions for Mexico). To the Mexican Church, to pay interest on the loan to Bishop Riley, \$559.87. That is, the Bishop gets a loan of the Committee and gets them to pay the interest. To the Mexican Church again, \$428.06. To same for building purposes, \$2,835.00. *Excess of expenditure over contributions* for all purposes for Mexican Church, is \$9,286.92!

Now then, for results, or some of them, from this lavish expenditure of money to "help" a "struggling Sister Communion." The financial result in Mexico is not encouraging. The table of statistics furnished by the Bishop-elect (P. G. Hernandez) gives the contributions of the Mexican Church as only \$2,000, with a report from the Diocese of the City of Mexico only. The other Dioceses report nothing. Next as to congregations, etc. The Bishop-elect, in his report, "Thanks God that the grand work * * * has gradually triumphed over all its enemies, and, in a word, is gaining a glorious victory in favor of the Christian faith in all its purity." Let us turn to the table of statistics again. The number of places of worship in three Dioceses and two Missions is 52. The whole number in attendance on Public Worship is stated to be 3,301. This will average nearly 64 at each station. In the City of Mexico there are three places of worship; the whole attendance being 456, the average for each is 152. But we learn from the report of the Mexican League, that the attendance at the Cathedral of San Francisco is "between three and four hundred." Let us put it just between and say 350, so as to give the other two Churches in the city a chance; and it will leave them with 53 each, as an average. There is nothing very grand in all this, after several years of work, and of "help" from the American Church. We turn to the column of Communicants, and confess it is with great surprise that we find only 125 reported, these being only from the Diocese of the City of Mexico. No reports from other parts of Mexico, not even from the Bishop-elect's own Jurisdiction. The strength of the Church ought surely to be shown by the number of its Communicants. The number of Confirmations is 64; and, of these, 63 were in the Diocese of the City of Mexico. The number of Baptisms is 323, from two Dioceses and two Mission Jurisdictions, and is the only item except that of the schools, from which one can reasonably feel encouraged. The schools appear to be in a flourishing condition, which certainly is a crumb of comfort. There are 468 pupils in the day schools, and 428 in the Sunday Schools.

In these figures I have been guided by the table of statistics, which I suppose is of somewhat recent date, and which the Foreign Committee announces as being "fuller than ever before." They must have been pretty meagre hitherto. But, upon referring to the report of the Mexican League, I find it stated that there are "over 50 organized congregations and 30 Mission Stations," which would make "the number of places where Divine Service is held," to be "over" 80, instead of 52, as in the table of statistics. Again, on the same page (579), the League Report says that there are *over 7,000 worshippers!* The statistics say 3,301. The League report says there are 3,500 Communicants! The statistics show us but 125! This is a most astounding discrepancy, or mis-statement, call it what you will. There must be an unparadonably careless discrepancy in the table of statistics, or an equally unparadonable enthusiasm in making up the report of the League. Say the number of Communicants is 1,500, instead of the 125 reported, yet we should hardly expect such an inflation, even then. And I believe no official reports to date place the number as high as 1,500.

Thus far the affairs of the Mexican Church as shown by statistics. In regard to the remarkable charges which have been made against those working in its interests down in Mexico, the Foreign Committee is very guarded indeed. "Very many inquiries are made of the officers of the Foreign Committee, with respect to the inner workings of the Mexican Church, the Services in common use, etc., etc." Are these questions ever answered? Is any light thrown upon the extraordinary reports which from time to time have been made, and, as many think, pretty clearly proven, about "the inner workings of the Mexican Church?" Not from the Foreign Committee. They gravely assure us that all these things do not concern them; they are very Gallios. All these anxious questions ought to be put "to the Commission of the House of Bishops." "The relations of the Domestic and Foreign Missionary Society, represented by its executive organizations, are altogether those of demand and supply." Just so. There is a large modicum of demand, and a very goodly quantity of supply.

The Committee places great confidence in Bishop Lee's speech on Mexican Affairs at the last General Convention. Have not the Committee yet learned that Bishop Lee's speech did not help the Mexican movement particularly; that, in fact, Churchmen were much more doubtful after he got through than before he began? The report of the Mexican League, too, reposes in trustful confidence upon the sweet couch prepared for us by Bishop Lee. They say that he "refuted some idle calumnies and dispelled some misty doubts." There are, however, some doubts remaining that are not "misty," and certainly the facts recited above cannot be called "idle calumnies." F. W. T.

METROPOLITAN.

Missionary Conference at New York.

Reported for the Living Church.

The last Missionary Conference of the season opened at Calvary Church, New York, on Tuesday evening of last week. A large congregation was present at the introductory services, the Bishops of Ohio, Nebraska, and Niobrara, Archdeacon Kirby, the Rev. Dr. Twing and other clergy being in the chancel. Archdeacon Kirby delivered the sermon, taking for text St. Matt. xxvi, 13. "Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." He referred to the late successful conferences at Boston and Utica. Taking for his theme "Woman's work in the Church," he spoke highly of the "Woman's Auxiliary of the Board of Missions," saying there was no similar organization in England. Mary, in anointing our Lord, had not stopped to count the cost of the precious ointment. Objectors to the cost of Missions were compared to Judas in his opposition to what he regarded a waste; and Christ's vindication of Mary, in the text, was enforced with much power. He dwelt upon the degradation of heathenism, and recounted his experiences in his work among the natives of the North. At the close of the sermon an offertory was taken, and the blessing of peace was pronounced by Bishop Clarkson.

The session proper began Wednesday morning, the Holy Communion being celebrated by the Bishop of New York, the Bishop of Albany assisting. Bishop Doane made a brief address referring to the Ember season, and reminding his hearers that the one great work of the Church was to preach not science and philosophy, but the Gospel of Christ. He called special attention to the clause of the Creed, "I believe in one Holy, Catholic and Apostolic Church," and said the Church should be holy in life and doctrine, Catholic in carrying the Gospel to every creature, and Apostolic, not merely in its ministry and fellowship, but in earnestness, zeal and usefulness.

At the public meeting which followed, the Bishop of Nebraska presided. The Rev. Dr. Twing, Secretary of the Domestic Committee, opened the discussions of the day. After mentioning various details of Missionary work, he said he had been connected with the society eighteen years, and in that period the number of Missionary Bishops had increased from two to thirteen. Including these, there were at present nearly 400 missionaries in the domestic field. It would not do to cut down their stipends, nor have them abandon their stations. Last year \$10,000 was needed, over and above the receipts of the year before, and \$10,000, in addition, was needed this year. He did not know where the money was to come from, but he was confident the Church would give what was required of her. In forty-five years she had not dishonored a single bill.

The Rev. M. E. Dawson, of Hanover, N. H., remarked that the village in which his parish was located was one which did not, and could not increase in population, and yet being the seat of Dartmouth College had a double claim on the Church. Ours was a missionary Church. Her jurisdiction was national. She owed a duty to the whole country, and her responsibility would not be greater if all rival sects should merge in her organization. Money was wanted to carry on her work, but men were more important. In every college the majority of young Churchmen were entering other professions than that of Orders.

The Bishop of Niobrara followed, on Indian Missions. He went to Niobrara, he said, nine years ago, at the time of the Modoc excitement. Seven white men had been butchered, and the nation was in a condition of savage fury. People were indignant that he should go as a missionary to such beings; while the Indians groaned and yelled in their assemblies, in the belief that they were in the right and the white man in the wrong. The half-breeds had been

the mediators between the Gospel and the pure blooded savages. Afterwards the latter were brought under its influence. The work had prospered, notwithstanding the great opposition it had met with.

On Wednesday evening, the Rev. Dr. Garrison, of Camden, N. J., gave a historical view of the Missionary work of the American Church. In 1793, he said, the Church first awoke to her duty, but the Missionary Society was not organized till 1820. The real aggressive work was begun in 1835, when the Rev. Dr. Kemper was consecrated Missionary Bishop of the Southwest. In the forty-five years since, our clergy had increased three-fold. The annual appropriations for Foreign and Domestic Missions had grown from \$24,000, in 1835, to \$709,000, in 1880. He then pointed to the great opportunities before the Church, in consequence of the increase of the population from the multitudes pouring into the country from foreign lands, and said that the problem of how to influence and mould these foreigners into useful, upright citizens, was the problem of Church and State, and its solution rested with the friends of Missions.

The Rev. D. Parker Morgan, Assistant Minister of the Church of the Heavenly Rest, New York, speaking next, pointed out, that while the world's present population amounted to 1,400,000,000 souls, there were not more than 411,000,000 of nominal Christians, considerably less than one-third. In this nineteenth century there were a thousand millions on the earth who knew not the Saviour. There was, however, a brighter future. The Word of God left no doubt about that. Christ should have the heathen for His inheritance, and the uttermost part of the earth for His possession. The Church must address herself more earnestly than ever, to the task of bringing about this universal reign of righteousness and peace.

The Rev. Dr. Currie, of Philadelphia, said that the general dissemination of the Gospel seemed only a matter of time, and of short time. He alluded to the certainty with which the Hebrew prophets foretold Christ's universal reign. Should we not have as absolute confidence as had these prophets of old? Had not the Church come into its present strength from small beginnings? Some said that Christianity is waning; but the Gospel had always had opposers and blasphemers, and always would have. It would triumph, however, because it was based upon the idea of the coronation of humanity in Christ. Temporal welfare and progress were bound up with the issue. There was to be a new earth, the inhabitants of which would have new homes, new laws, and new hearts.

Thursday morning was devoted to Foreign Missions. The Rev. S. R. Fuller, of Corning, N. Y., opened the general topic, by saying that in one sense there was no such thing as a foreign mission. All men were neighbors, and we were bound to love and care for them whether friends or foes. Christianity which appealed to all creatures, was a revelation of the character of God. Measured in this balance, all other religions were wanting. The followers of Buddha and Confucius had some knowledge of God, but their religions gave them no peace, and no satisfaction. The multitudes in China and India were practically without a God.

The Rev. Arthur Brooks, of the Church of the Incarnation, New York, thought that not a great deal was to be got from reading books on Foreign Missions, or from petty details. In his opinion what was wanted, was a broader, nobler spirit. We must not be governed by a small idea, but remember, that a great deal of the spirit of Christianity had got out of the Church into the world. The matter of supreme importance in Missions was to bring about moral growth. Our gift to the heathen should be a moral gift.

One of the most interesting addresses of the session was that which next followed by the Rev. Dr. Nelson, long a Missionary in China. Many speakers had pointed out "the thing wanted" in carrying on Missions. In his opinion the thing wanted in our work was continuity. At the time of the war, half the work in China had been discontinued. He considered St. John's College a most important undertaking. Still, it did not directly reach the surrounding population, and was in its nature supplementary to the general work. Great cities existed, of from 400,000 to 700,000 inhabitants, which had only one or two missionaries; while the sects had gone ahead of us in every direction. In regard to the Chinese of this country, the trouble was, it was impossible to get at them through the English tongue. They could learn English enough for business purposes, but not for the purposes of instruction in religion. Nearly all these Chinese came from Canton and its neighborhood. Like the Presbyterians and Baptists, we should have a mission at Canton, by which the language might be learned, and men trained who could reach the American Chinese in their own tongue. The speaker did not agree with a statement contained in a recent work by the Rev. Dr. Legge, that Buddhism taught the true conception of God. It taught polytheism in its worst form; and the women of China were the priesthood of Buddhism. Children were instructed that they were bound to their ancestors, and were more afraid of the dead than of the living.

The Rev. Abbott Brown, representing the Mexican League, presented some general statements and figures regarding the Mexican movement. At the afternoon session, the Rev. Dr. Falkner of Germantown, Pa., brought forward the subject of "Home Missions to colored people," claiming that the black man demanded the best thought and consideration of the Church. He thought black men best adapted for work among black men, an opinion much called in question by those most intimately acquainted with this field. He earnestly deprecated the fact that our

contributions to the colored work had fallen off nearly one-half.

The Rev. C. C. Tiffany of Zion Church, New York, urged the peculiar duties of the Church to this peculiar people. They now numbered over 6,000,000 and were by no means dying out. In ten years they had increased over 1,200,000. The results of education had been highly successful, the colored children showing, on the whole, a greater desire to learn than the white children. The Church was especially adapted to their needs. They needed to be taught the catechism and be made to feel, that morality was the body of religion. If the Church was too stately, or too respectable to engage in such work, let us do it then for her sake, if not for theirs. It was through the colored people, he believed, that the Gospel would yet be carried into Africa.

At the evening session of Thursday, which was the final session of the Conference, the Rev. Dr. Addison, of Washington, D. C., spoke of the supernatural character of the Church's work, and referred to the proper relation of consecrated gifts of many to its progress.

The Rev. Y. Peyton Morgan, Assistant Minister of St. Ann's, Brooklyn, made an appeal for money, stating that 783 churches had failed last year in money contributions.

The Bishop of Albany in making the concluding address, spoke briefly of the motive in giving. Everyone believing in the Holy Catholic Church was bound to give, that the spiritually hungry might have the bread of life. An offertory followed, and the Conference was brought to a close, with prayers and benediction by the Bishop of Nebraska.

We have received from Messrs. E. & J. B. Young & Co., of New York, a beautiful "Luminous Cross," which, although showing nothing peculiar in the day-time, looks, in the darkness of night, as though it were constructed of white marble. During the day, it should be placed when it will absorb the sunlight; and at night, when no light is admitted into the chamber, it gives out its radiance. What beautiful significance there is in this, and especially for one lying on a sick bed, wakeful through the long watches of the night! The Cross of Jesus shines brightest in the dark hours of trial and affliction.

Trinity Church, East New York, in the diocese of Long Island, has finally got rid of its burden of debt, the ladies of the parish being chiefly instrumental in the accomplishment of the good work. The event was celebrated on Monday evening, Dec. 12th, by an entertainment. The Rev. J. I. Elsegood has long been Rector of this parish.

A correspondent desires to be informed, through the LIVING CHURCH, who were the Earliest Missionaries in Southern and South-Western Africa; and at what date they began their labors.

Miss Smiley has been conducting a series of Advent instructions in the Bible, in the Sunday-school room of the Church of the Holy Trinity, Harlem, New York City. Much interest has been manifested.

Personal Mention.

We learn that the Bishop of Mississippi although still very feeble, is yet able to preach occasionally. The address of the Rev. J. Kebie Karcher is Grand Forks, Dakota.

The Rev. H. Banwell, late of Detroit, Mich., has become the incumbent of Kingsville, Ontario, diocese of Huron.

The Rev. H. C. E. Costello has resigned the Rectorship of St. Stephen's, Schuylerville, N. Y., to accept mission work in Wisconsin.

The Rev. D. W. Rhodes, of Mt. Vernon, Ohio, has declined an election to the Rectorship of St. John's, Cincinnati.

The Rev. J. H. Gilman has resigned his mission at London, O.

The Rev. F. J. Clayton has resigned the mission at Staatsburgh, N. Y., and become assistant minister of St. John's, Hagerstown, Md. Address Smithsburg, Md.

The Rev. William W. Farr, D.D., Rector of the Church of the Saviour, Philadelphia, has gone South for the recovery of his health.

The Rev. W. C. Maquire, of Stone Ridge, N. Y., has accepted the Rectorship of Christ Church, Portsmouth, Ohio.

The Rev. Joshua Kimber is somewhat improved in health. He is now in Italy.

The Rev. James Carmichael, M.D., Canon of Christ Church Cathedral, Hamilton, diocese of Niagara, Canada, has declined an election to the Rectorship of Calvary Church, New York.

The Rev. H. D. Waller has declined an election to the charge of St. Barnabas' Mission, Philadelphia.

The address of the Rev. Dr. Frost, Rector of Trinity Church, Wilmington, Delaware, is "Trinity Rectory, Wilmington, Delaware."

The Rev. W. W. Steel has resigned the Rectorship of Grace Church, Galena, Ill., to accept work in Batavia and Geneva, Ill. Address, after Jan. 2nd, Batavia, Ill.

The Rev. Percy C. Webber has resigned the Head-Mastership and Chaplaincy of DeVeaux College.

The Rev. Alfred A. Butler, Rector of Trinity, Bay City, Mich., has been granted a six months leave, and is in the Bothnia on the 28th, for Egypt and the Holy Land.

The Rev. John W. Kayes, of Wilmington, Delaware, has accepted the charge of the Church at Bridgeton, New Jersey.

Married.

WOODWARD-STOKES.—In Columbus, Ohio, Dec. 7, by the Rev. C. C. Tate, Thomas Woodward, of Bellevue, Ohio, and Laura Stokes, of Columbus.

Obituary.

KARSTEN.—Entered into rest, Dec. 19th, at Oak Park, Ill. Edw. Karsten, in the 19th year of his age. Howland.—Died, of typhoid fever, Dec. 17th, at the residence of his uncle, the Rev. Dr. Morrison, 404 Jackson St., Chicago, Edwin A. Howland, aged 16 years, of Ottawa, Ill.

At a meeting of the Rector and Vestry of Zion Church, Freeport, Ill., held on the 27th of November, 1881, the following minute was adopted: It having pleased Almighty God to take from this world the soul of our esteemed friend Thomas Webster, We, the Rector and Vestry, desire to testify to his worth, and record our sense of the loss sustained by his removal.

Mr. Webster has been connected with this Parish for nearly thirty years, the greater part of the time as its Senior Warden; a man without reproach, unalterably just in all his dealings, tenderly sensitive in everything that concerned his personal honor and reputation, devoted in his attachment to the Church, and faithful in the discharge of every duty connected with his office. We rejoice to think that his removal must be his eternal gain. May he rest in peace, and may perpetual light shine upon him!

It is ordered that this minute be entered on the records of the Parish, and that a copy be sent to the family of our late Warden, and also to the office of the LIVING CHURCH, for publication. D. B. BREED, Secretary.

Acknowledgements

For the widow of the Tennessee Priest. Philadelphia,.....\$5.00 E. Austin, Stratford,..... 5.00 E. W. F..... 1.00

The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt of the following offerings during the months of October and November, 1881:

For Daily Bread, Christ Church, Shrewsbury, N. J., \$14.75; "For Daily Bread," St. Mra. Geo. N. James, \$10; S. S., St. Paul's, Norwalk, Ct. \$8; Grace, Orange, N. J., per Rev. Dr. Irving, \$5; St. Mary's, Hartford, Ct., \$5; J. S. Minor, \$25; An old friend, \$5; St. Paul's, Baltimore, Md., \$30; Two members, St. Anne's, New York, \$35; Mrs. Julia Merritt, \$100; Mrs. B. Pomeroy, \$10; S. S., St. Paul's, Norwalk, Ct., \$8.13; Mrs. G. R. Hoffman, \$100; A. C. C. Thank-offering \$100.

For Subscriptions, Rev. W. W. Steel, \$9.97; Rev. B. Franklin, \$18; James Jenkins, \$80; S. S., Zion, Freeport, Ill., \$13.80; St. Mary's School, Knoxville, Ills., \$15; St. James Chapel, Detroit, Mich., \$10; St. Alban's, Sussex, \$6.05.

To be put off interest, Rev. W. W. Steel, \$16.03. A. D. COLE, President of the Nashotah Mission. Nashotah Mission, Waukesha Co., Wis., Dec. 6th, 1881.

St. Luke's Hospital.—Crippled Cot. Contributions are solicited for the Endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

St. Mark's Church, Evanston, Ill.,.....\$ 5.00 In memory of little Lem Cobb..... 1.00 St. Luke's Penny, Industrial School..... } 5.00 Grace Church..... } Previous Contributions..... 1,077.00 \$1,088.69

MRS. A. WILLIAMS, Treasurer.

WANTED.—A position as daily governess, copyist, amanuensis, companion to an invalid lady or matron, by a churchwoman, willing to make herself generally useful. The best references. Address, J. W. D., Living Church Office.

WANTED.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis. Geo P. Sexton, 118 N. Clark St., as usual has a fine stock of Elegant Books for the Holidays, Christmas Cards, etc. Children's Books in great variety.

A lady, with highest reference in musical and social circles, desires a few pupils for Piano. Address Music, Living Church Office.

Go to H. L. Bryant's Chicago Business College, young man, if you can possibly arrange matters so as to do so.

A lady desiring a situation to assist lady with household duties, needlework included, where she could be made as one of the family. References exchanged. Address H. care Carrier 23, Detroit, Mich.

Nashotah pursues the even tenor of its way in quietness and peace: is doing the same good and good work for the Church as effectually as ever. Nineteen have been added to the Ministry during the three years last past. Nashotah is as dependent as ever upon the daily Mail. We pray the Lord to open the hearts and hands of His people. Remit to Rev. A. C. COLE, Nashotah Mission, Wis.

The House of the Good Shepherd, Rockland Co., New York, is in need of the donations of the charitable to buy provisions and clothing for forty-two orphan children. An immediate and generous response is earnestly solicited. Aid is also asked for the mission work, and for the building of the Church of the Holy Child Jesus. Send money to Augustus Bleeker, Treasurer, 83 Maiden Lane, New York; and gifts of food or clothing to the House, Tomkins Cove, by steamboat Chrystianah, or U. S. Ex. Co.

Needham's Red Clover. As the simple and unadorned "truth is stranger than fiction" of mysterious compounds, so are some of Nature's simple remedies more wonderful in action than any patented mystery. How few, comparatively, know the efficacy of our familiar Red Clover; yet, the cure it has accomplished are being rapidly put on record, and the preparation and sale of the "Clover Blossom" has become a large business in the hands of Messrs. D. Needham & Sons, Chicago, who were the first to put it into the general market and to advertise its virtues. Many cases of Cancers can be shown, and striking cases given, of quick relief in various troubles arising from impure blood, and including Dyspepsia. We know Messrs. Needham to be worthy of confidence, and have been pleased, both for their sake and that of the public, to see the wonderful growth of their business in this simple remedy, which ought to be everywhere known.—Chicago Advance" (Congregationalist), August 23rd, 1881. Send for descriptive circulars, 91 Dearborn St., Chicago.

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American Church Review WRITERS AND THEIR SUBJECTS

—)FOR(— JANUARY, 1882.

- 1. THE RIGHT REV. A. N. LITTLEJOHN, D.D., LL.D.; Christian Dogma Essential, (a) to Christian Teaching, (b) to Christian Life, (c) to the Being and Work of the Christian Church.
2. THE REV. MORGAN DIX, S.T.D.; The Revision of the Common Prayer.
3. PROF. HENRY COPPEE, LL.D.; The Law of Progress in History.
4. THE REV. PROF. C. M. BUTLER, D.D.; The Rise, Crisis and Triumph of the Reformation in Sweden.
5. THE REV. PROF. FREDERIC GARDINER, D.D.; The Revision of the New Testament, (a reply to Bishop Doane's article in the October Number).
6. MR. S. CORNING JUDD, LL.D.; By what Laws the American Church is Governed and herein Chiefly, how far, if at all, the English Ecclesiastical Law is of Force as such, in this Church, (a reply to Mr. Burgwin's article in the July Number 1881).
7. THE REV. GEORGE WOOLSEY HODGE, M.A.; The Comprehensiveness of the Anglican Communion.
8. EVERETT P. WHEELER, Esq.; The Christian Religion, (an answer to M. Ingersoll's Article in the November North American Review).
9. THE REV. PROF. DANIEL M. BATES, M. A.; Nestorian Missions in China.
10. THE REV. JOHN T. HUNTINGTON; The Temperance Question.
11. LITERARY NOTICES. American, English, French, and German New Books.

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TO PROVIDE FOR 1882, SEND UNTIL JAN. 15th, 1882.

A One-Cent Stamp for THE PANSY, A Two-Cent Stamp for BABY-LAND, A Three-Cent Stamp for LITTLE FOLK'S READER, Three 3-cent Stamps for WIDE AWAKE To D. LOTHROP & CO., Boston, for samples of these Best Magazines in the World for Children. Brilliant Prospectus, Mem. of Prizes and Illus. Catalogue free. The Youth's Companion, of Boston, is a sprightly, entertaining paper, deservedly popular, and is, without exception, the best of its kind published in America. It is filled to overflowing with the choicest original matter, of so diversified a character that it never fails to interest, instruct and amuse, and is welcomed in the household by young and old alike.

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Calendar.

DECEMBER, A. D. 1881.

- 4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. Fourth Sunday in Advent.
21. S. Thomas, Apostle.
25. Christmas Day.
26. S. Stephen, Martyr.
27. S. John, Evangelist.
28. Holy Innocents.

They came with haste, and found Mary, and Joseph, and the Babe lying in a manger. S. LUKE II. 16.

He that, as Job saith, taketh the vast body of the sea, turns it to and fro, as a little child, and rolls it about with the swaddling-bands of darkness; He to lie there, the Lord of glory, without all glory! Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow but a lock of hay; no hangings but dust and cobweb!

BISHOP ANDREWS.

Come, ye lofty, come, ye lowly, Let your songs of gladness ring, In a stable lies the Holy, In a manger rests the King. See in Mary's arms reposing Christ by highest Heaven adored; Come, your circle round Him closing, Pious hearts that love the Lord.

Hark! the Heaven of heavens is ringing: Christ the Lord to man is born! Are not all our hearts, too, singing, Welcome, welcome, Christmas morn? Still the Child, all power possessing, Smiles as through the ages past; And the song of Christmas blessing, Sweetly sinks to rest at last.

CHRISTMAS CAROL.

Christmas in Many Lands.

Written for the Living Church.

In nothing does the character of a people manifest itself more clearly than in the manner in which it celebrates its great festivals. There is no surer key to national traits and emotions. This is particularly the case with the great festivals of the Christian Church, common to all nations. The modifications brought about in their celebration by the individual spirit of each people, supply the advantage of a more immediate comparison, than holidays commemorative of local events, indigenous to one particular country, could afford.

The most impressive Christmas celebrations are those that take place among the nations of the Northern part of Europe. The vein of mysticism inherent in the character of Northern peoples surrounds the time with a certain tender grace and reverence, that, underlying all the merry-making, seems to breathe the true spirit of that first Christmas, announced to the world as "Peace on earth, good-will toward men."

It is different among the Latin races. Their Christmas is not characterized by the presence of the same sentiment, deep and intimate; nor is it of the same importance to old and young, to high and low. In Italy, one would scarcely know that Christmas had come, but for the presepi in the churches, card-board and tinsel representations of the manger, and of the Virgin and Child and St. Joseph, with the Magi and Shepherds in the back-ground; which to many Americans who look at them for the first time, seem sacrilegious in their tawdriness, but which one learns to think differently of when one sees the unaffected devotion with which others regard them. In Rome, in the gloomy, beautiful old church of Ara Caeli; on the Capitoline, too, the famous Bambino, the wooden image of the Child, that used to be carried to the sick and dying, is on exhibition all through the week. The chapel where it lies in state is surrounded day by day with worshippers kneeling in the dust of the old sanctuary; where the passing footsteps of years upon years, and the many knees bent in prayer, have worn almost smooth the inscriptions and carvings on the tombstones with which it is paved.

Christmas is observed more than this in Spain. A week previous, the streets of Madrid are filled with the noise of gabombas and panderetes; pastry-cooks' windows make bewildering displays of all the delicious Madrid sweets—immense cakes decked out with ribbons and flowers. The market-places exhibit huge pyramids of oranges and lemons; and Nacimentos, more cardboard representations of the Nativity, like the presepi, but not confined to the churches, and often adorned with terra cotta figures, executed with no common skill, meet the eye wherever one turns. Christmas Eve arrived, the order of the night includes the Midnight Mass; followed by a supper, in the preparation for which, such a slaughter of turkeys takes place, as to threaten extermination to the race.

The French Christmas is somewhat thrown into the shade, in Paris, by the prominence given to New Year's Day. It is in the provinces, where old usages are still in force, that the most interesting Fetes de Noel are witnessed. In Burgundy, from the first Sunday in Advent, the peasants begin to gather about the firesides, now in one house, now in another; and, taking turns to pay for the chestnuts and the white wine consumed, rehearse their Christmas carols. Wandering minstrels, singing the same canticles through the streets, to the monotonous drone of bagpipes, join the circles formed about the hearth; and, after Christmas Eve has passed, are paid in small coin, for the shrill notes with

which they have enlivened the vigils of these good people. When the great Eve is come, the immense Yule-log, called in Burgundy the Suche, is placed on the hearth. This, the children have been told, will bear them sugar plums in the night. At the stroke of midnight, all the bells of the village break into simultaneous clamor; and the people, each with a multi-colored taper in his or her hand, repair through the crowded streets, bright with dancing lights, to church for Midnight Mass. That over, they return in great tumult to their homes, and, amid more carols and canticles, sit down to their long-anticipated, joyous, after-Christmas meal, which they call Rossignon. This Rossignon is prolonged until far into the morning hours, until throats are hoarse from singing, and the Yule-log has burnt out. But, before this, the slippers and wooden shoes of the children have all been filled with sugar-plums, the welcome fruits for the little ones, on their waking, of the Christmas-log.

But in all this we have not yet seen the Christmas tree take a prominent part. For that, we must go to Germany. There, indeed, we shall see it in all its glory. For many days preceding Christmas, to stroll through the market-places of German towns, is to wander through a miniature forest, filled with the pungent odor of the pine. The booths offer Christmas greens in every conceivable form, for decorative purposes; and the Christbaume are of all dimensions, to suit the purchasing capacity of every purse. One sees them being conveyed through the streets—slender saplings destined to glitter with ingenious toys, and dainty bonbonieres, and countless lights; and humble little boughs, the merest twigs of fir or pine, carried in the arms of some poorly-clad woman, and which for their sole decoration, will have a handful of Madeira nuts, wrapped in silver or gilt paper, and a half dozen colored candles. But the humble little bough will have a merry family circle about it, you may be sure, as well as the slender sapling from which it has been cut. How universal has become the custom of the Christmas-tree in Germany! and, how impossible it seems to all classes of society, that it should be missing when Christmas comes, may be judged from the fact that a usage prevailed some years since in Berlin (and is probably still in existence), by which the stables of cavalry horses were adorned with branches of pine and fir, and brilliantly lighted up on Christmas Eve, by the troopers whose Yule-tide had to be passed far from home. A singular picture, this commemoration among the rows of trim, glossy-coated horses, of the first Christmas that, likewise, was celebrated in a stable! And not an unimpressive one. For, something of the quiet earnestness and the solemnity that the rough soldiers remember, as never failing in the midst of all the merry-making at the family Christmas parties of their boyhood, comes over them now, and throws a spell of subdued, reverential stillness over the place, very unlike, what at other times, it usually sees.

The character of Christmas in Sweden is much akin to that which individualizes its solemnization in Germany; and in the districts lying apart from the large cities, it receives an additional charm from the primitive and almost patriarchal simplicity that still pervades the life of the inhabitants. Nothing can be imagined more charming than the genuine unaffected mirth of a large family in Sweden, surrounding the Yule-tree, while the children watch with eager eyes for the moment when the Yule-bock—the large figure of the reindeer, which takes, to them, the place that Santa Claus occupies in the imagination of our little people—shall be uncovered; and, which, when opened, shall be found to contain gifts for every one of them; nor only for them, but for the grown people as well. There is no end of fun and laughter, then, and of playful pelting of each other with sugar plums, while the huge fire burns cheerily on the hearth; and, outside, the long winter night is made radiant by the Northern lights, that pass like a crimson belt across the heavens, staining the snow rose-red; and, meantime, the stars shine white as silver between great, soft, purple clouds. "With such pomp as this is Merry Christmas ushered in, though only a single star heralded the first Christmas. And in memory of that day the Swedish peasants dance on straw, and the peasant girls throw straw at the timbered roof of the hall; and for every one that sticks in a crack shall a groomsman come to their wedding. Merry Christmas, indeed! For pious souls there are church songs and sermons; and for Swedish peasants, brandy and nut-brown ale in wooden bowls; the great Yule-cake, crowned with a cheese, and garlanded with apples, and upholding a three-armed candlestick over the Christmas feast." Thus writes Longfellow.

In certain remote provinces of Russia, where railroads and the progress of civilization have not yet affected the old customs, Christmas—among the peasantry—is the great period of the year for betrothals. When the first storms sweep over the great plains, and the winter blockade of ice and snow sets in, the peasants draw themselves within their huts, like snails within their shells. In the long winter evenings, then, spent in company at the different neighbors' huts, by turns, many young hearts find one another; and, when Christmas comes, are ready for the betrothal ceremonies. These are curious enough. In the largest room in the village, a festal Christmas tree is lighted and ornamented; and here the parents bring their marriageable daughters, everyone with a veil over her head. The young men are then admitted, and each seeks to discover, among the veiled figures, his lady-love. If he mistakes her, he can only obtain his liberty from the damsel chosen, by making her a handsome present. If his heart guides him right, the veil is thrown over his head as well as the girl's, and the young people are thus led to the parents of both, to obtain their blessing. The oldest of the family changes their rings

three times; the image of the patron saint of the village is kissed; and the betrothal is complete. If the government grants the young people sufficient land, so that they may go to housekeeping, the wedding is not long deferred. On the appointed day, the bride is conducted by her friends to the bridegroom's hut; the "pope" pronounces the blessing, and the ceremony ends with a feast, at which there is much eating, and, alas! frequently much drinking of vodka, too. The next morning, the parents bring to the newly-married couple, bread and salt—the symbols of happiness and peace. Happiness and peace—surely these are the best Christmas gifts.

Our own ideas of the celebration of Christmas are taken chiefly from England. It is not such a Merry Christmas as there; it does not conjure up so many visions of loaded tables groaning under the weight of good cheer; and in the midst of which stand conspicuous steaming punch bowls and blue-flamed plum-puddings; it does not evoke pictures of lofty halls wreathed and festooned with mistletoe, and down which may dance jolly squires and stately dames, as we have seen them dance in the books of old English writers, and of new. It is a pity that it is not more merry, for we are a busy people, with brain and nerves always strung up to their utmost tension; and we need more relaxation than we choose to permit ourselves. But a happy day it should be for us all; a day, singled out from every other in the year, for joy, peace, trust, faith and hope! E. W.

A Christmas Carol.

Christmas is come to the young and glad, Christmas is come to the worn and sad; Joy-bells are ringing, Carols are singing By blithesome maiden and mirthful lad. The kindly greeting is passing round, "A happy Christmas!" O welcome sound! Yes, descend, sweet Peace, As the dew on thee, Or snow-flakes kissing the frozen ground. Ye who are happy in homes secure, Think of the desolate, think of the poor. Let a well-aimed curse Should prove but the curse Of a covetous heart, whose woes are sure. The blessing of giving be your's to-day, And as Sunbeams light up the frozen spray, In the warmth of Love, Shall ascend above, A fruitful thanksgiving to God alway. Give thanks for His Voice in the desert wild, For His pitying Love to the sin-beguil'd, Let each heart set free From guilt's misery. Offer gifts with praise to the HOLY CHILD, "Glory to God!" is the song on high, "Glory to God!" is our glad reply, Yet a little while, And his loving smile Shall welcome us Home, beyond the sky. ALLELUIA—AMEN. F. M. R.

Not so Innocent as They Look.

The following timely warning of the dangers attending the circulation of Christmas cards is from the Edinburgh Scotsman. Many people will no doubt buy them, despite the caution of the Calvinistic Scotch paper:

It is time for the faithful to be up and doing. The watchmen in the Scottish Zion are evidently in a deep sleep, out of which it is necessary that some one should shake them, unless they are to be caught napping when the enemy is at the door. They do not seem to be aware that a much more dangerous enemy than the Sunday Society or the Social Science Congress has crossed the borders, and is making silent havoc in their flocks. The reflective and truly observant reader will not need to be told that the enemy is none other than Father Christmas, under whose flowing beard and ample robes are concealed the most insidious designs against the peace and purity of Presbyterian Scotland. It is well known that about two centuries ago the English abandoned their efforts to force prelay on Scotland. But they did so under a shrewd conviction that they could gain their end by gentler means. Here, also, they have been rewarded with only too evident success. In spite of the Revolution settlement, in spite of the Act of Union, Episcopacy, as is well known, has made greater progress in Scotland during these years of peace than she did under the greatest pressure of "the killing time." Now she has her pretentious cathedrals in our great cities, and her neat and trim churches in provincial towns, and even in remote highland glens and lowland dales. Her ramifications are as deep as they are far reaching. There is reason to believe that an earnest attempt is on foot to follow up these victories. The design is to be accomplished by enticing Presbyterians of all classes into the most innocent and enthusiastic observance of Christmas. The fact need not be longer withheld that Father Christmas is a Ritualist, or a Jesuit, in disguise. In short, Father Christmas is "the thin end of the wedge;" behind him are marshalled, in ever-broadening phalanx, all the saints in the calendar. As might have been expected, the means employed to advance the project are of the most insidious character. The chief instrument relied on by the new propaganda is the well-known Christmas Card. The design of most of the cards is beautiful; but look at the design of the system. Nothing could be more innocent than the pleasure which old and young alike take in the sending and in the receiving of these cards. Yet nothing can be more certain than that they are prelatric springs to catch Presbyterian woodcocks. The design of many of them is ecclesiastical and Ritualistic. The pictures on some of them are utterly Popish. The Scripture texts on all of them are the very texts used in the service of the Episcopal Church appropriate to the day. Could anything be plainer than that this is a design to introduce prelay into our Presbyterian hearts and homes? A young person who sends to a friend one of these High Church cards is already half an Episcopalian; by the time that he, or she, has received half a dozen in exchange, he, or she, has been sent right over the line. It is amazing that Presbyterian divines have got seen the danger that lurks here.

Christmas Carol.

It came upon the midnight air, That glorious song of old, From angels bending near the earth To touch their harps of gold; Peace on the earth, good will to men, From heaven's all-gracious King; The world in solemn stillness lay To hear the angel's sing. Still through the cloven skies they come, With peaceful wings unfurled; And still their heavenly music floats O'er all the weary world; Above its sad and lowly plains They bend on hovering wing, And ever o'er its Babel sounds, The blessed angels sing. For lo! the days are hastening on, By prophet's song of old, When with the ever circling years, Shall come the time foretold; When the new heaven and earth shall own The Prince of Earth their King, And the whole world send back the song Which now the angels sing.

Two Christmas Days.

Written for the Living Church. CHRISTMAS IN ROME.

The holidays are ushered in by the clang of a thousand bells, from all the belfries of the city, at Ave Maria, before the great day. At nine o'clock the same evening, the Pope performs High Mass in one of the churches, usually at Santa Maria Maggiore, when the pillars are draped with red hangings; hundreds of candles burn in the side chapels, and the great altar blazes with light. At midnight, the bells ring merrily. Mass commences at the principal churches. There are grand illuminations at San Luigi del Francesi and the Gesu. Thus Christmas begins.

The day is a great festival. All classes are in their holiday attire, and go to Mass; then they through the streets, chatting and laughing. Everywhere, one hears the pleasant greeting: "Buona Festa," "Buona Pasqua."

During the morning, the pope celebrates Mass at St. Peter's; but few of the Roman families go there. Their religious services are performed in their private chapels, or in some minor church; so St. Peter's is mostly given up to foreigners.

One of the spectacles is the Presepio (a manger) in the Ara Caeli; the whole of one of the side chapels is devoted to it. In the foreground is a grotto, where the Blessed Virgin is seated with St. Joseph at her side, and the Holy Babe in her lap. On one side, the shepherds and kings kneel in adoration, and above is seen God the Father surrounded by clouds of cherubs. In the background is a pastoral landscape, on which the scene painter has expended his utmost skill. Shepherds guard their flocks, reposing under palm trees or on green slopes. In the middle ground is a crystal fountain, near which sheep are feeding, tended by shepherds carved in wood. The babe is a painted doll, in a white dress, which is sparkling with jewels. The Virgin and Child are so richly dressed, that the presents brought by the Magi seem rather superfluous. The general effect of the scene is something wonderful. Crowds flock to it all day; parents holding their children high up, to let them take a view of it.

On the other side of the church is a singular exhibition. Around one of the columns a staging is erected, where little girls are reciting sermons and speeches in explanation of the Presepio opposite. Sometimes the recitation is a pitiful description of the sufferings of the Saviour and of the Madonna; sometimes, two of them are engaged in a dialogue about the mysteries of the Redemption. Their little voices occasionally make such unexpected breaks, that the crowd laughs irresistibly. Occasionally, one of the little preachers pouts, and refuses to go on with her part, but some one stands ready to take her place, till she has been coaxed into good humor. These children are often beautiful and graceful, and their gestures and attitudes have a very amusing effect.

In the afternoon, at the Ara Caeli, the scene is striking. The long flight of steps is thronged by merchants with all kinds of Madonna wares, curious little prints, pewter medals, crosses stamped with the figures, framed pictures of the Saints of the Nativity, and every kind of religious subject pertaining to the season.

Passing by all these merchants, the interior of the church is reached. All kinds of people throng there, some kneeling at the shrine of the Madonna, others listening to the preaching; while there is always a crowd around the chapel of the Presepio.

The church is not beautiful, but it is decidedly picturesque, with its relics of ages, the frescoes and antique columns. "A dim dingy look is over all—but it is the dimness of faded splendor; and one cannot stand there, knowing the history of the church, its great antiquity, and the fortunes it has known, without a peculiar sense of interest and pleasure."

CHRISTMAS AT BETHLEHEM.

At Bethlehem, the birthplace of our Saviour, Christmas Eve is celebrated with grand ceremonies. Many of the residents of Jerusalem and its visitors go there to take part in the festival. All the beasts of burden, even camels, are in requisition for the five miles journey between the two places. Surely, no one could object to availing himself of transportation by "the ship of the desert," for this memorable journey; it would seem more in keeping than common-place means of transit. The chief personage who sets out from Jerusalem is the Roman Catholic Patriarch, accompanied by priests and monks. The French Consul and his suite go with them. The procession is headed by mounted police, in green uniforms; they are sent by the Turkish authorities. Then come the local police, allowed to every Consul and Patriarch as a body-guard. They are generally arrayed in the national colors of the Consulate to which they belong. Each carries a long silver-headed mace. Then follows the Patriarch in his purple cloak and Cardinal's hat. By his side are the Bishops and the Consul, with a long train of monks and priests, attended by the interpreters and secretaries attached to the consulate.

When this gay procession reaches Rachel's Tomb, which is [by the wayside, it is met by numbers of Bethlehemites, all in holiday array, who receive it with songs of welcome. Then turning around they head the procession, and return singing, drumming, and making every demonstration of joy.

Three Monasteries and the great Church of the Nativity are under one roof, which covers the cave where was the stable, in which Christ was born. They all form a great edifice, in front of which there is a large open square in which the Turkish soldiers are stationed, on each side of the road along which the cavalcade passes. A procession of the inmates of the Monastery,

all wearing magnificent robes, and preceded by a number of choristers gaily attired, meets the Patriarch and his train. The visitors dismount, and enter the building through the low iron door, and are met by friars who show the way to the dining-room, where long tables are set with refreshments.

There are Services in progress through the evening, but the principal one commences about midnight. The church is dazzling with the light of thousands of wax tapers, and almost every one in the congregation carries a wax taper. The Service is conducted by the Patriarch; while it is going on, some monks appear dressed in sheepskins to represent the shepherds. Suddenly, from the assembled priests, a strain of glorious music bursts—the majestic Gloria in Excelsis.

The Service closes at three in the morning, when a waxen image in a golden crib, representing the Saviour, is carried down into the grotto where it is supposed Christ was born. This grotto is under the church. Here there is a low arch, over which can be seen a representation in mosaic of the Saviour's birth. This decoration was done by Crusaders in the twelfth century. Around this arch are fifteen golden lamps, kept burning day and night. They belong to the Roman Catholics, Armenians, and Greeks. Here is an arched recess, in the middle of the floor of which, is a round space, displaying a stone said to be a Jasper. This is surrounded by a silver star which has this inscription on its border, "Hic de Virgine Maria Jesus Christus natus est." At a little distance from this arch, a descent of three steps leads into the oratory of the Manger, which is about seven feet by eight. There is a manger hewn in the rock. At the east end of this oratory is an altar, dedicated to the Magi. It is supposed to be the spot where they brought their offerings, and worshipped Jesus. The roof and walls of the grotto are draped with crimson satin. Beautiful gold and silver lamps, which are always kept burning, are suspended from the ceiling.

The Patriarch descends into the grotto, where is performed the ceremony of laying the image into the manger, and wrapping it in swaddling clothes. Then a strain of praise is sung, and the bells chime the tidings that a Saviour is born. The monks and priests then embrace each other, saying, "Peace! Peace!" And the assembled believers exclaim one to another, "Peace! Peace! May we long be spared to celebrate this great-rejoicing." So the ceremonies end.

CHRISTMAS CARDS.—These come in such showers every Christmas, and are always welcome; ingenuity has contrived to make use of them for ornaments. A pretty way is to arrange them in the long upper panels of a room door, especially in a white painted door. Another way is to carry them all around a room about three feet from the floor, forming a dado. This is very pretty for a children's room, or the nursery sitting room. A third way is to fasten them on screens.

Procure from a carpenter a frame for the screen the size you require, with either two folds or three; cover it with silesia or silk, tightly stretched, and a separate color for each fold. Blue, old gold, and red silesia make very good background for the pictures. For these use either gum, paste, thin arrowroot and water, or dextrine. Cover the back of the picture with gum or other preparation, laying it on with a wide flat brush. When you have covered it all over, let it lie a moment or two; this will prevent it from increasing. Stick it on the screen in the position required. You must have double brass hinges to your screen to open both ways. Sort all your pictures, and before pasting them arrange them on the floor in the way you wish them to remain; you will thus be able to judge of the effect. You should, of course, have some decided design visible, but a previous arrangement on the floor or a table will show you better than anything else. Little gold lines painted between the pictures, to heighten the idea of frames, are effective. Christmas cards make very pretty screens laid on either a black painted ground, or a groundwork made of colored paper gummed or pasted on a framework of the screen.

Beside a manger lowly, A mother, pale and mild, With eye serene and holy, Is watching o'er her Child. I, too, would gaze and ponder, Bow'd down in dumb amazement, For sight more full of wonder, This earth did never show.

Across the mists of ages That Infant's form divine, Unchanging still, engages The heart before His shrine. For though in God's Anointed The world no charms espies, Faith reads the signs appointed, "Tis Christ my Lord," she cries.

Behold the "Branch" of David, The "Siloah," famed of old, The Son of Virgin Mother, By prophet's lips foretold. Behold the Seed of woman, Repairer of the Fall, The Child Divine, yet human, Emmanuel, Lord of all!

Oh, tender plant, upspringing Amid the desert dry! Oh, dawn of promise, hinging Thy rays o'er earth and sky! Oh, glad and gushing river, From love's own fountain poured, Spring up—flow on forever, Till all men know the Lord.

From the German.

This, on the marvels of Christmas night, is from the Spanish. The answering Voices are those of Angels:

In such a marvellous night, so fair, And full of wonders strange and new; Ye shepherds of the vale! declare What saw the greatest wonder? Who?

1st Voice.—I saw the trembling flock wan. 2nd Voice.—I saw the sun shed tears of blood. 3d Voice.—I saw a God become a man. 4th Voice.—I saw a man become a God.

O wondrous marvels! at the thought, The bosom's awe and reverence move; But who such prodigies had wrought? What gave such wonders birth? 'Twas Love. Yes, Love hath wrought and Love alone, The victories all, beneath above; And earth and heaven shall shout as one The all-triumphant song of love.

The Household.

A very pretty wall-banner may be made of olive satin, upon which may be painted in water-colors, a branch of snow-balls—another style may be made of a mass of real peacock feathers, arranged so as to form a square, and border with garnet plush.

Never go to bed with cold or damp feet. In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those shocks and sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Star-Stitch Baby Sack.—Make a chain of about 150 stitches, or enough for 74 stars. Crochet 7 plain rows, then 7 more rows, narrowing each at the 17th star from each front, leaving 16 stars on each end to form the fronts. For the fronts, crochet 11 rows, 16 stars wide; at the 12th row leave off 2 stars at each end; at the 13th row, leave off 1 star at each end; at the 14th and 15th rows, 2 stars from each end; which leaves 2 stars. This shapes the shoulder and neck.

The Shepherdess Work-Basket.—The foundation is a cheap but strong straw hat. Care should be taken to select one with a graceful brim. The edge is to be trimmed with a box-plaiting of any color that may be fancied. The various articles for the furnishing of the bag are to be made and covered with material of a color similar to, or harmonizing with that of the edging, over which white dotted swiss may be placed. This however would make the basket rather too perishable for every day use.

As a rule there is not proper care taken of matches. The general stock should be kept in a tin box, which is not to be opened or taken from, except by the master or mistress of the house. For each room where matches are used there should be a suitable match-safe of some kind, and the matches are to be kept in that and no where else. It should be regarded as a serious offense for a match to be, anywhere and for ever so short a time, found "lying around loose."

Poisons.—We all have a great horror of being poisoned, without exactly understanding what it is. Poison is a disorganization of flesh or blood, or both. Poisons are of two kinds; one the result of medicinal agents taken into the stomach or circulation, the other the result of bites or stings of living creatures. I will now state two ideas which, if generally known, and remembered, would save thousands of lives every year.

The great secret of internal decoration consists in making the background into a background, and allowing your pretty things to come out against it by contrast. That is why almost everybody prefers a neutral or resting wall-paper to a white and gold pattern interspersed with casual bunches of red and green.

You don't want your paper to be pretty in the sense of stimulating; you want it to be restful, delicate, relieving. Having secured such a general background, your next object must be to choose such decorations as will show well against it. In short, while your relief should be relieving, your decorations should be decorative. It is not enough that they should be pretty separately, or when closely examined; they should be pretty then and there, as they stand, in conjunction with all their surroundings.

Just then the north wind blew so hard the old pine was quite out of breath, and for some reason he never renewed the conversation. "All the world is dead except the pine and I," murmured the rose, and perhaps I had better follow his advice. If I was made for a holy purpose, the Christ-child will not forget me." So she took good care of her round green buds, and the day before Christmas the black pine saw her blossoms, white and perfect, peering up through the white snow.

THE CHRISTMAS DANCERS.

And the Woeful Hap that Befel Them.

[As related by Grandfather Kringle.]

BY REV. D. S. PHILLIPS.

Christmas Eve! Come, girls and boys, Full of frolic, fun and noise, Leave awhile your games and toys; Fred, you mischief-making sprite, Belle and John and May and Dwight, All you small folks here to-night, Story-hungry little elves, Quiet now! behave yourselves— While I tell in ringing rhyme A wonderful tale of the olden time.

On Christmas Day, as old legends relate, In the year of our Lord ten hundred and eight, (I wasn't there, but I know the date), Stern old Priest Robert of Denmark State Was saying Mass with solemnity slow In the village church; Christ-mass, you know, Named thus for the child, born ages ago As at this time—the dear Christ-child, The holy, the harmless, the undefiled, But while he at the altar stood, Came noise of laughter and rude, From the village lads and damsels gay, Who had gathered to dance the hours away On the church-yard green, this Christmas day.

"Ye heathenish renegades, what do ye here? Profaning the mass with your dancing and din; Cease this folly at once, or ye'll pay for it dear— Come into the church and repent of your sin." For priests were harsh in those old days. The times were rough, and rude the ways; A little love had wonders wrought, Kind words like His, Who e'ring brought, At Christmas-tide, good will from heaven, Had in their young hearts been like leaven, And better minds and manners given, Loud rose the mocking laugh in-tead; Back on the priest's devoted head "The words they poured, and he was fain To seek the church's doors again. There at the altar, bending o'er, With trembling voice and accent slow, He prayed they might be forgiven never; He prayed that they might dance forever!"

Now mind, ye little people bring't, That what I'm telling you to-night Perhaps may not be strictly true; I only set it forth to you As the old Denmark legends give it, And children there do all believe it.

The prayer went up to heaven's gate, And down was sent an angel's flight, Who hovered o'er the merry clan Unseen, and then forthwith began The strangest sight! Fast flew their feet As whirling wheels or coursers fleet; Fast flew their arms, as they sped forth And east and south and west and north The measured mazes of the dance They trod as swift as lightning's glance. Some power to all invisible "Ye muses played nor human skill Could stop its sound, nor human will Avail to hold the dancers still!" The sun of Christmas Day went down, The moon came up with angry frown; The hours passed on; no thought had they The progress of the dance to stay. The months passed on; Spring came and went, The summer days their beauty lent, High Autumn poured upon the land Her larges with a boundless hand, And still the horrid sport went on, And still the pallid forms and wan Complexion faded, Friends stood around And wailed and wept; the solid ground Was worn in wealth, the woeful sight! Their heads alone appeared to sight, Nor need had they to drink or eat, Their garments still were all complete, But were on their faces ever, For dire the curse that o'er them hung— Oh, dreadful fate to dance forever! Oh, dreadful fears their hearts that wrung!

Again the Christmas-tide came round, Again was heard the welcome sound Of Christmas bells melodious rung, For in the church high mass was sung; And now before the altar stood Dear Bishop Hubert, wise and good, Who came, besought by all, to pray The curse might cease this Christmas Day. A holy man with silver hair, His arms up-stretched to heaven in prayer, His face illumined with mercy mild And looks of love like Mary's Child; His words were benedictions sweet— A soul for Paradise would meet, While thus he pray'd, lo! suddenly The angel that had hovered nigh Above the dance, sped to the sky. The music hushed, and silent, moveless all, As solemn death the weary dancers lay; Deep awe and fear on stoutest heart did fall As the mute, senes forms were borne away. Is that the end? you ask. Not quite. A moral to the tale you might Expect, but that you can supply, "I'll only do they did." Three days and nights they soundly slept, While kinsmen o'er them watched and wept; But on the fourth came dawn as bright As looks that sing a d'wn of light! And ne'er again, you may be sure, At Christmas-tide could aught allure The feet that danced a whole year through, To trip one step to measure due; Or turn aside in thoughtless way When the Christmas bells call men to pray In Christ's own house on Christmas Day.

The Christmas Rose. A little way up one of the Rhenian Alps, beneath the shade of an old black pine, grew a Christmas rose. The summer had passed and the short days had come, when the wind blows and the snow flies, and the hardy little mountain rose had two buds. "Dear me," fretted the rose, "I wish I could blossom when other plants do. There would be some pleasure in displaying one's self for the dainty blue gentian or the pretty eyebright; but with no one to admire me, I see no use in blooming at all."

"Ho! ho!" laughed the old pine, waving his shaggy arms. "Ho! ho! what's little grumbler! The snow and I will admire you. You were named after the blessed Christ-child, and ought to be happy and contented. Push up through the deepening snow, little friend, and expand your buds into perfect blossoms; we were all made for a holy purpose, and we shall know what it is when the time comes, if—"

Just then the north wind blew so hard the old pine was quite out of breath, and for some reason he never renewed the conversation. "All the world is dead except the pine and I," murmured the rose, and perhaps I had better follow his advice. If I was made for a holy purpose, the Christ-child will not forget me." So she took good care of her round green buds, and the day before Christmas the black pine saw her blossoms, white and perfect, peering up through the white snow.

Now there were two little ones, children of Klotz, the wood-cutter, who were nearly heart-broken, for their mother was sick, and that morning the kind neighbor who had nursed her through the night had said: "God pity this home! I fear your mother will die before night." Their father sat by the fire-place, speechless with grief, and answered them neither with word nor look when they crept up to him for comfort; so at last they stole out of the door, and, hand in hand, wandered a short way up the mountain side, following the forester's tracks till they came in sight of the old black pine.

"If all the mothers in the world were dying, that hard black pine would not care, said the boy, bitterly; "let us go back into the valley, sister; there we shall at least find human hearts, while here there is no one to care whether we live or die."

"There is one who cares for us even here," cried the sister, spying the Christmas roses, and in a moment she had scraped away the snow and secured them. "We had forgotten the Christ child, and that to-morrow is His blessed birthday. Let us take these roses to the church, dear brother, and pray the all-merciful One for whom they were named to spare our mother's life."

So they hastened down the mountain to the village church, where they found the good priest, busy trimming the altar for the Christmas festival. He took the flowers, and put them, with some feathery trailing moss, into a tall, white vase. Then he knelt with the children and prayed to God that if it might be consistent with his holy will, he would spare the mother's life; and they forgot not to thank him for the sweet, silent witnesses that brought the resemblance of His beloved Son to comfort and encourage them in time of trouble. When they returned home, their father met them at the door and exclaimed joyously, "The fever has turned, and your mother is better."

The Christmas rose had fulfilled its destiny. Ah, me! the black pine was right. We were all made for a holy purpose, and we shall learn what it is in God's own time.

The Little Beggar's Button-Hole Bouquet.

BY B. H. 'T was on a bitter winter's day, I saw a strange, pathetic sight; The streets were gloomy, cold and gray, The air with falling snow was white. A little ragged beggar child Went running through the cold and storm; He looked as if he never smiled, As if he never had been warm. Sudden, he spied beneath his feet A faded button-hole bouquet; Trampled and wet with rain and sleet, Withered and worthless, there it lay. He bounded, seized it with delight, Stood still and shook it free from snow; Into his coat he pinned it tight,— His eyes lit up with sudden glow. He sauntered on, all pleased and proud, His face transformed in every line; And lingered that the hurrying crowd Might chance to see that he was fine. The man who threw the flowers away Never one half such pleasure had; The flowers' best work was done that day In cheering up that beggar lad. Ah me, too often we forget, Happy in these good homes of ours, How many in this world are yet Glad even of the withered flowers!

—Christmas St. Nicholas, December, 1881.

Tim and the Christmas Carols.

The bells of old Trinity merrily rung, Swung and rung in the belfry high; In the choir below the choristers sung, "The Christ is come; let your tears be dry." Outside in the darkness, all alone, Rubbing his poor little shivering feet, Making a bed of the pitiless stone, The beggar-boy Tim heard the message sweet. The clamoring bells, with their noisy joy, The voice of the singers, clear and loud, Fell on the ears of the drowsy boy— He rose and followed the moving crowd: He stepped to the door of the beautiful aisle, And whispered low with a frightened air, His blue eyes wandering the while, "Is Christ, the Lover of Children, there? If He is, will you tell Him that poor little Tim Is waiting outside in the cold and storm, And would like to come in, if he may, to Him? It's so lovely in there; so light and warm." The sweet bells clanged with melodious din, And the singers caught up the music wild; "Open your hearts and take Him in— The Lord of Glory comes— a child!" The melody ceased; the bells' glad sound Melted and died in the starlight dim; But the dear Christ-child had sought and found A home in a heart for poor little Tim!

Daisy's Letter.

Christmas Day, just after dinner, eighteen hundred eighty-one, Dear old Santa: Papa says that if I write but just a fun To you down in Santa-Claus-Land, and you get it safe and sound, That perhaps you'd bring an answer when you fetch the presents round. We are perfectly discouraged—little Paul and Prink and me, We're just as poor! What we shall do for New Year's Where we used to have whole dollars we have hard work coaxing dimes, Papa tells us, Now, Santa, what's Hard Times? One day when we were asking what he hoped old He kissed us three times round and then he sighed like anything: (Little Prink was on his shoulder where she always climbs.) "Christmas won't bring much to Papa, I'm afraid, except Hard Times." Now we want a lot of money, because—why, just because The shops are beautiful—you've no idea, Santa Claus! We've spoken and spoken about it, just as sweet as peppermint, But it ain't a bit of use; they don't know how to take a hint. So, Santa, when we're sleeping, and you're creeping all about, Remember! put Pa's presents in, but leave the Hard Times out. Please to excuse this letter (our first with pen and ink), And keep a lot and lots of love from me and Paul and Prink.

A little boy called at one of our banks on Christmas morning, says the Hartford Times, and, standing on tiptoe so that he could just look over the counter, said: "Wish you a merry Christmas." The bank officer to whom it was addressed, having been greeted thus about six dozen times in the last half hour, paid no attention. But, noticing that the little fellow still stood his ground as if expecting something, the bank man said: "Well, sonny, what is it?" "Wish you a merry Christmas," repeated the lad.

"Oh, well, I wish you a happy New Year, and that makes us about square, don't it?" answered the bank man. This was a set-back to the boy, who stood for a full minute evidently trying to collect his thoughts. Finally, the little boy's eye brightened as though a happy idea had struck him, and he said: "Mister, you wished me a happy New Year," and, reaching over the counter as far as his little arm could go, continued: "Here's a penny for you." He dropped the coin and ran out of the bank as fast as his legs could carry him, doubtless fully satisfied that he had done the proper thing.

BIBLE STUDIES.—NO. XLVI.

Written for the Living Church.

A term that has denoted all sorts of commodities, skins, cattle, corn, dried fish, sugar, salt, shells, paper, iron, to say nothing of more precious things. The word, in connection with the Jews, brings to me thoughts of the almond rod, and the pot of Manna;—also, of girdles and scales. It is associated in the Scriptures with a great Patriarch, a godly ruler, a distinguished prisoner, a false Apostle; and with our Lord Jesus in the capacity of benefactor, and of avenger. What is the word? Explain the different things and persons that I allude to.

F. B. S.

ANSWERS TO BIBLE STUDIES.

The article referred to in Bible Study No. 44, is napkin, or handkerchief. St. John 20 Chapter, 7 Verse; and 11 Chapter, 44 Verse; St. Luke 19, Chapter, 20 Verse; Acts 19 Chapter, 12 Verse. The Japanese have it in paper. MAGGIE S. HOUSTON.

Rochester, N. Y. The word is napkin, Luke 19: 20v. St. John, 21. 44 verse. St. John 20: 7. Acts 19: 12, as an apron or handkerchief. The Chinese and Japs manufacture them of paper.

Bible Study No. 39, "Gates." The wondrous feat performed by Samson, Judges 16, 3, 2 Sam. 15, 2. Dent. 17, 5. Dent 25, 7. Ruth 4, 11. Gen. 19, 1. Psalm 69, 12. Gen. 22, 17. Our eternal state; Matt 7, 13. Luke 13, 24. L. H. Louisville, Ky.

The Christmas Festivals.

It is not a little singular that the commemoration of the birth of our adorable Redeemer is followed by the commemoration of three martyrs in succession—that of St. Stephen, on the 26th of December; that of St. John the Evangelist, on 27th of December; and that of the Holy Innocents on 28th of December. As Wheatley well put it: "As there are three kinds of martyrdom, the first both in will and in deed, which is the highest; the second, in will but not in deed; the third, in deed but not in will, so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and in deed; St. John the Evangelist next, who suffered martyrdom in will but not in deed; and the Holy Innocents last, who suffered in deed but not in will." It was the proximity of the day of the Nativity of our blessed Lord to the day of the martyrdom of St. Stephen, which led St. Augustine to make the striking remark that it was the birth of Christ that he might die for us, which gave men, such as the first martyr, St. Stephen, courage to die for Him Who came into the world to die for us.

The Greek Church, however, differs from the Western in commemorating the martyrdom of St. Stephen on Dec. 27th, and not on the 26th, on which day the same Church commemorates the festival of St. Joseph and the Blessed Virgin. The Epistle and the Gospel for Dec. 27th, St. Stephen's day, are Hebrews ii., 11-18, and St. Matthew xxi., 33-34. The Greek Church, in its commemoration of St. Stephen, styles him "the Archdeacon," a style that is certainly borne out by the incidents recorded in sacred narrative, as St. Stephen does not appear to have done the work of a deacon, by merely "serving tables," but rather the work of an Apostle, by preaching the Word of God, working miracles, and disputing for the faith.

Among the traditions of St. Stephen, we may note that of the discovery of his relics, commemorated by Bede and others, who tell us of great miracles having been wrought by them—amongst others that horses were restored to life, and thus the origin of the singular custom of bleeding and drenching horses on St. Stephen's Day. As Barnabe Googe tells us in his translation of "Hespanior De Origine Fastorum Christianorum." Then followeth Saint Stephen's Day, whereon doth every man His horses jaunt and course abroad, as swiftly as he can. Until they do extremely sweat, and then they let them bleed, For this being done upon this day, they say doth do them good, And keeps them from all maladies and sickness through the year. As if St. Stephen at any time took charge of horses here.

In the Greek Church, St. John the Evangelist is commemorated on May 8th, as the day of his birth, and on September 26th as the day of his "assumption," according to a mistaken interpretation of our Lord's words that he should not see death. It was a custom in the middle ages to send friends on December 27th (St. John's Day) presents of wine which had been previously blest (Benedictio Haustus S. Johannis). Some interpreters of the custom have accounted for it as a continuation of the old Roman custom of sending gifts at the close of the year, or the beginning of the New Year—presents, often consisting of wine, in honor of the Pagan God, Janus, from whom we get the name of the month January. Some, however, see in the custom an allusion to the legend of the poisoned wine-cup sent to St. John, who signed it with the sign of the Cross, and drank it unhurt. In medieval art we find St. John often represented as holding a wine-cup, around which a serpent is entwined. This legend is thus alluded to by Googe: Nexte John the sonne of Zebedee, hath his appointed day, Who once by cruel Tyraunt's will constrayned was, they say, That those who put their trust in him no poison them can greve; The wine beside that halowed is in honor of his name, Priests doe give the people that bring money for the same, And after with the self-same wine are little mancheries made. Against the boystrous winter storms, and sundrie such like trade, The men upon this solemn day do take this holy wine To make them strong, so do the maydes to make them faire and fine.

With Childermas, or Innocents' Day, many superstitious observances have been connected. Bourne, the antiquarian, tells us that, according to the monks, it was very unlucky to begin

any work upon Childermas Day, and whatsoever day it falls on, whether on Monday, Tuesday, or any other day, nothing must be begun on that day throughout the whole year. Melton, in his "Astrologer," tells us "that it was formerly an article of the popular creed that it was not lucky to put on a new suit of cloths, pare one's nails, or to marry, on Childermas Day." Gregory, in his treatise on the "Boy Bishop," observes that "it hath been a custom, and still is in many places, to whip up children upon Innocents' Day morning, that the memory of Herod's murder of the Innocents might stick the closer to their minds, and in some mode be made to act over again the cruelty of Herod in kind." This was scarcely kind. The day for the commemoration of the Holy Innocents in the Greek Church is December 29th, and it is certainly remarkable that the Collect in the Gelasian and Gregorian Sacramentaries furnished our own Church of England Prayer Book till 1662, when it was modified into its present more acceptable form. For a considerable time, in the early Church, the Festival of the Massacre of the Holy Innocents was combined with the Festival of the Epiphany, but subsequently a special day was set apart by the Church for the Holy Innocents. In one sense the day was that of a fast rather than a festival in the Western Church, for in some of the early Liturgies we find a notice for the omission of the Gloria in Excelsis and Alleluia, because of the "mournful solemnity" to be observed on this mournful commemoration. Indeed, there is evidence that the early Roman Church abstained on that day, except it fell on a Sunday, from flesh and fat.

The Manger Throne.

Like silver lamps in a distant shrine, The stars are sparkling bright; The bells of the city of God ring out, For the Son of Mary was born to-night; The gloom is past, and the morn at last Is coming with orient light. Never fell melodies half so sweet As those which are filling the skies; And never a palace shone half so fair As the manger where our Saviour lies; No night in the year is half so bright, And the angels' song still rings in the height; As that which has ended our sighs. A new Power has come on earth, A match for the armies of hell: A Child is born who shall conquer the foe, And all the spirits of wickedness quell; For Mary's Son is the Mighty One Whom the prophets of God foretold. The stars of heaven still shine, as at first They gleamed on this wonderful night; The bells of the city of God ring out, And the angels' song still rings in the height; And love still turns where the Godhead burns, Hid in flesh from fleshly sight. Faith sees no lovelier stable floor— The pavement of sapphire is there, The clear light of heaven streams out to the world, And angels of God are crowding the air; And heaven and earth, through the spotless Birth, Are at peace on this night so fair.

Christmas Carols.

The singing of canticles at Christmas, now called carols, and which are intended to remind us of the songs supposed to have been sung by the shepherds at the birth of the Saviour, dates, it is thought, from the time when the common people ceased to understand the Latin language, and the modern Italian was beginning to take a distinctive form. The Bishops of the Church, and others of the lower order of the clergy frequently joined with the people in singing these rude songs, whether of religious praise or worldly glorification, while they were enraptured by dancing to the music of tambourines, guitars, hautboys and other instruments generally found in the hands of the peasantry in European countries. "Fathers, mothers, sons and daughters," says a historian, "mingled together in the dance, if in the night, each bearing a lighted wax-taper in hand"—this also an outcropping of the idea from which the Yule festival was called "The Feast of Lights."

Up to the present date, during the last few days which precede Christmas, it is the custom of the Calabrian minstrels to come down from the surrounding mountains to Rome and Naples, saluting with their wild, rude music the shrines of the Virgin Mary as they pass, under the poetic and kindly notion of cheering and sustaining her until the birth of the expected infant on Christmas Day. The usual pictorial representation of Christ's nativity shows an infant in a manger, the Virgin, St. Joseph, and the Eastern magi or kings, with their offerings, around, and oxen and asses in their stall; but Raphael, the prince of delineators of the event, in a certain picture introduces a shepherd playing on a sort of bagpipe.

Bishop Jeremy Taylor was under the impression that the "Gloria in Excelsis," the well-known canticle supposed to have been sung by the angels to the Judean shepherds on the plains of Bethlehem, at the time of Christ's birth, was the earliest Christmas carol. It may be so; there is really no means from historical record of refuting the statement, and the idea is sufficiently pleasant to entertain it. Many collections have been made of the mediæval hymns of the Church, while there exist a great number of Christmas carols that are rather bacchanalian and rollicking than serious and sacred. Of the oldest of the sacred recollections there is said to be only a single leaf left. This contains two carols and is preserved in the Bodleian Library, in a volume of "Christmase Caroles," printed by Wynkin De Worde in 1524. The songs of the Welsh are particularly famous. Their "Llyfr Carolan" (Book of Carols) contains sixty-six, each more or less remarkable, and their "Blod-engerdd Cymri" (Anthology of Wales) contains forty-eight. David Gilbert published a volume of "Ancient Christmas Carols" with the tunes to which they were sung in England; and in 1835, Wm. Sandys made a collection. In 1824, the old French carols, or Noels, were published at Poitiers; and, in 1853, Weinhold made a collection of the German carols in celebration of Christmas.

This inscription on a Christmas card still exists, but the carol itself is lost: "A Christmas carol on Peko-Tea; a sacred Carol, which, like tea that is perfectly good and fine, will be most grateful and useful all the year round, from Christmas to Christmas, forever. Humbly addressed to Queen Caroline, and the Princess Carolina, and all the Royal Family. By Frances Hoffman, London, 1722."

The Imprisoned Priest.

End of the Discussion of Mr. Green's Case.

To the Editor of the Living Church:

The letter of Dr. Courtney, in your issue of the 3d, has no doubt surprised nine-tenths of your readers, as it did me when I read it. The tone which pervades it startles one. To imagine that a priest of a free church, like our own, and one who has served at the altars of the robbed and disendowed Church in Scotland, should contend that the British parliament has the right to determine what shall, or shall not be the ritual of the English Church, is sad in the extreme.

It will not do to brush away the question by saying that Mr. Green's Bishop and Archbishop recognize the "law" as laid down by Lord Penzance, and that therefore "Mr. Green's prison door is locked on the inside;" for, in the first place, the bishops above referred to do not look upon the "law" as declared by Lord Penzance as being valid and therefore binding, for it is well known that neither of them obeys that law; and further, Bishop Fraser says he will not, until ordered to do so by Archbishop Thompson. And, in the second place, even supposing that all the bishops of the Province of York gave a full adhesion and obedience to the "law" as laid down by Lord Penzance, such would not make his Lordship Judge of the Court of Arches, any more than the recognition, by a bishop of the Province of Illinois, of a so-called ecclesiastical court established by the State of Illinois, would render the decision of such a court valid and binding.

Mr. Green and those who have suffered persecution for obedience to the Prayer Book and its Rubrics, are vindicating the constitutional rights of their Church against the usurpation of a parliament composed of Romanists, Presbyterians, Baptists, Methodists, Congregationalists, and Infidels—as well as Churchmen. And they are not only contending for the rights of the Church, but for that which their Catholic forefathers wrung from the unwilling hands of John—Magna Charta, which guaranteed that "the church shall enjoy her own judgment;" and these judgments Mr. Green (as his last letter clearly showed) is willing to obey. Mr. Green and the ritualists are perfectly willing to obey a properly constituted court such as was the Court of Arches when it was in existence; and this was shown in the case of Martin vs. Mackonochie, when the priest of S. Alban's gave up the practice of certain ceremonies, in obedience to the decision of Sir Robert Phillimore, notwithstanding the open secret that Sir Robert condemned many things—not because they were illegal—but from a desire to please a party which will not be pleased,—that is, the puritan party; and here it is well to note, that Mr. Green's ritual is not so elaborate as that allowed to be legal by the Dean of the Court of Arches.

Then Lord Penzance's court is a brand new court, formed without the consent of the two Houses of Convocation (and therefore unconstitutional), in order to please the Erastian and Orange parties in the Church; and (as was declared) "to stamp out ritualism." But, even supposing that it is the old Arches' Court (which the judges of the Court of Queen's Bench deny), its decisions are illegal, as its judge has never taken the oaths of office.

Bishop Abraham, in a letter written in reference to the imprisonment of Mr. Dale for a like obedience to his ordination vows, says: "Relying on these statutes of Church and Realm, Englishmen have been induced to take Holy Orders in the Church of England. Whereupon the State, having obtained the services of gentlemen to minister to the well-being of the people, violated this compact; and, being physically stronger than the Church, destroyed her court of judicature, substituting another purely parliamentary court instead, and sent the clergy to prison if they resisted. We are just as much bound to protest against this violation of justice, truth, and honesty, as Hampden was when King Charles I., supported by the judges of the land, made the unconstitutional and illegal demand upon him."

Dr. Courtney's letter reminds me of a Scotchman whom I once knew, who lived in Chicago, and claimed—if not infallibility, at least—omnipotence for the English Parliament. He was an educated man too in his way. Speaking to him one Fourth of July, concerning the annexation of Canada, he got somewhat annoyed, and told me that if the British parliament passed a law uniting Vermont, Maine, and Michigan to Canada, it would be done. When I referred to 1776, and told him to bear in mind what thirteen States did then, and the little respect they paid to the laws of Great Britain, he gave me the crushing reply: "Why, mon, Scotland was opposed to that war, and therefore the States succeeded." J. A. MATTHEWS.

To the Editor of the Living Church:

In your paper of the 3d inst, the Rev. Dr. Courtney makes some strictures on my communication of the week before. I regret to see that while he condemns Mr. Green's imprisonment, as "a disgrace" in the present day, he expresses no sympathy for our suffering brother; that he apologizes for, if he does not actually defend, the Civil Court, for contempt of which, in not obeying its injunctions, Mr. Green is cast into prison; not, as the Archbishop of York says, with "the key on the inside of the door," but for his lifetime, unless he should be released by the clemency of the Queen, or should acknowledge and submit to this Civil Court. For Mr. Green is not in prison for falling in Canonical obedience to his Bishop, or to any spiritual tribunal, but for denying the authority of a court established by the English Parliament, a few years since, for the express purpose of dealing with ecclesiastical matters. And the

Parliament which established it, be it remembered, is composed of men of every shade of religious belief or unbelief.

With respect to the "Ornaments Rubric," I do not see how a question can arise as to its meaning, if one will but read it as it stands in the English Prayer Book, and then, turn to the Communion Service in the 1st Prayer Book of Edward the 6th; unless, indeed, a direction that a thing shall be done, may mean that it shall not be done.

My communication was thoughtfully written, and Dr. Courtney's suggestions have not led me to doubt the accuracy of my statement of the facts of the case. On the other hand, I cannot but think that if Mr. Courtney were thoroughly informed as to the circumstances connected with Mr. Green's imprisonment; if he were aware of the great and constantly increasing indignation felt by large numbers of the English people, and expressed in public meetings, and in petitions to the Queen (not those alone who sympathize with Mr. Green's peculiar opinions and practice, but persons also of every variety of religious sentiments, and of every rank in society); he would hesitate to give his influence to attempt arresting the thoroughly American feeling that must be aroused, when the facts of this case come to be generally known.

It is not necessary to go into details in this matter. The real question at issue, is—the jurisdiction of a secular court in spiritual matters; whether the connection of Church and State gives the latter the power to regulate the Doctrines, Discipline and Worship of the Church, without her consent as expressed through Convocation. If it does not, as Mr. Green denies, he is unjustly deprived of his liberty. If on the other hand it does, must we not all feel that the sooner that connection is severed the better, even at the sacrifice of her rich endowments?

The opinions of your humble correspondent as to facts and inferences, have no claim upon the respect of Dr. Courtney; but he and many of your readers will respect the name of Canon Knox-Little, whose sentiments are in entire accord with those expressed in my communications. "The real point," he says, "which Mr. Green is fighting for, and which I myself have tried to witness for, is—the liberty of the English Church, and also as I think, its Reformation principles. * * * Any law for the government of the Church must be affirmed by the Church, and confirmed by the Realm." And he says to Mr. Green; "I am sorry you are in prison; but stay in prison; die in prison, sooner than acknowledge your obligation to such a Court." E. LIVERMORE.

Dr. Courtney Closes.

To the Editor of the Living Church:

Your various correspondents establish the facts to which I drew attention in my previous letter, viz.: That Mr. Green contends his interpretation of the Ornaments Rubric is correct, and Lord Penzance decides to the contrary.

Mr. Ritchie says: "Mr. Green contends that the Ornaments Rubric contains directions which no more call for interpretations than most of the rubrics in our own Prayer Book." "S," quoting Lord Clinton, says: "Mr. Green is in prison because he declines to do that which he believes to be inconsistent with his ordination vows."

Even Mr. Larrabee, after endeavoring with charming naivete to settle in six numbered paragraphs (which irresistibly remind one of the famous "six points" for which his School is contending), a matter which has been the *veraxa questio* of the Church of England, uses similar language. He says: "One reason why Mr. Green is in prison is because he does not believe in these two fictions." You see, sir, it is a matter of contention, arising out of difference of opinion, and the question to be decided is this: Whose opinion is to rule, that of the law officer of the Queen who is declared to be "in all causes, Ecclesiastical as well as civil, supreme;" or that of the individual clergyman?

As to the two "fictions" of Mr. Larrabee, the former is one of his own creation, for the Judicial Committee of the Privy Council has not claimed "the right to negative a law of the Realm of England by inserting a 'not' into it," but has given its interpretation of the disputed Rubric according to the law of the Realm; and the Rubric itself, though brought into its present shape in 1662, was in the Prayer Book in 1559.

The second of Mr. Larrabee's "fictions" is a tolerably stubborn fact. Lord Penzance is Official Principal of York, and Dean of the Arches Court of Canterbury, and the paragraph from Mr. Malcolm MacColl only expresses that gentleman's opinion to the contrary. Mr. Larrabee may say, as did another when told that the facts were against him, "So much the worse for the facts," and he is welcome to whatever comfort such a sentiment may afford him.

Dr. Corbyn does not touch the point at issue, but he will allow me to suggest to him that he surely overstates things when he says that my letter strikes him "as claiming infallibility in spiritual affairs for a court which many good men declare to be only a secular tribunal;" for, what "spiritual" affair is in dispute? None. The point of contention is as to certain ceremonial, certain accessories of Divine Worship; and, besides, if the matter sub judice were spiritual, "many good men" declaring the tribunal secular would not make it so.

"The simple question for English priests at present would seem to be," not—"Shall we obey God or man?" but, "Shall we obey decisions rendered by the authority which the Church accepts as supreme, or ourselves?"

Chicago, Dec. 19th, 1881. F. COURTNEY.

[THE LIVING CHURCH has now given to this subject all the space that its readers generally are disposed to allow to it, and must consider the discussion closed.]

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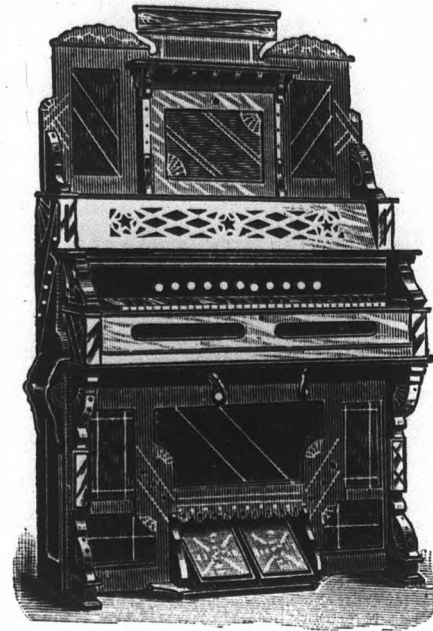
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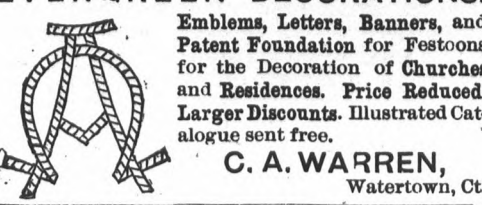
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EVERGREENS For Decorating Purposes.

Ground Pine, per bale or barrel, \$2.50. White Cedar (Arbor Vitae), 1.75. Hemlock, 1.50. The bales are nicely packed and bound with burlap and contain same as barrel. Apply to Rev. W. DAFTER, Ocoato, Wis.

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Offices, 83 Madison-st., (opp. McVicker's Theater), Hours 9 A. M. to 4 P. M. Chicago.

The Christmas Gift.

Written for the Living Church.

"Tee tee wit, tee tee wee, tee wit, tee wee," Little birds up in the evergreen tree...

"Why do the little lids open wide, With the rising sun, at the Christmas tide? We little birds sit up in the tree...

"Years, and years, and years ago, Came a Holy Babe, in the time of snow. 'Twas the Christmas King—all nature smiled...

Last Night as I Lay Sleeping.

[The old religious belief that a guardian angel was appointed to watch over each bed and that he occasionally held intercourse with the occupant...

Last night as I lay sleeping, When all my prayers were said, With my hands clasped in keeping...

He bowed to all His Father's will, And meek He was and lowly; And year by year His thoughts were still...

Christmas Cards.

L. Prang & Co. have this year more than their usual variety of quaint and beautiful designs. In the most novel of them the owl figures...

Prang's prize cards for this year are more disappointing than last. The first one has no religious significance whatever. It is designed, according to the artist's explanation...

"I would say that the entirely modern Christmas card is not intended to convey the news of the birth of Christ, or to impress a deep moral lesson on the receiver, but is intended as a convenient form of gift or remembrance to absent friends about Christmas time...

The second prize was taken by Miss Dora Wheeler. It represents angels blowing trumpets announcing the birth of the Child, which is indicated symbolically by the lamb in the star above...

The third card by C. C. Coleman has no religious reference. "Winter seen through the window; music, poetry and flowers within, with which to make the heart glad..."

The fourth prize was won by Miss Rosina Emmett. It represents a young mother holding her little boy in a close embrace; perhaps it is a Christmas Morning Kiss.

The four designs were selected last year, by a committee of artists. Two thousand pictures were sent to compete for the prizes. Five hundred were selected from these, and the award was made, of two thousand dollars in all.

The prizes for next year's cards are already given (four thousand dollars) but the plan pursued was different. When the pictures were on exhibition, each visitor received a ticket with a coupon attached, and on that he wrote the name of his four favorites...

Among the beautiful legends of Christmas, the following deserves mention: At the time the Son of God was born, there

came to pass a great many wonderful events. First, a countless multitude of angels flew from Heaven, and paid their homage to the celestial Child in various loving hymns...

The belief in the truth of such a legend still exists in some parts of England; witness the stories told of the flowering of Glastonbury and other thorns, and even of oaks, on Christmas day...

In an old carol, this idea is expressed: He, the Creator of all things, chose to be born in winter, in order that by the fire of His charity He might enkindle our faith, and remove from us the numbing chill of infidelity.

Mistletoe as a Medicine.

When there were no longer any Druids in the land to gather the holy plant with due solemnity, it was gathered by the people themselves with no solemnity at all, but, if Aubrey tells the truth, with very unpleasant consequences...

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected...

A G-veston w i o w is about to take her fifth husband. He pastor rebuked her for contemplating matrimony so soon again. "Well, I just want you to understand, if the Lord keeps on taking them, I will too," was the spirited reply.

That great Dermatologist, Dr. C. W. Benson, of Baltimore, has prepared his favorite prescription for general use, and now, any person, however poor, can get the benefit of his best treatment for skin disease...

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menzies' Peptonized Beef Tonic, the only preparation of beef containing its entire nutritive properties...

A literal-minded little fellow, visiting on Cape Cod, who found the inscription in the village graveyard, "not dead, but sleeping," ran in alarm to his mother and said: "We must go home right off; I won't stay here all night."

A Century Plant is supposed to bloom but once in a hundred years; but the woman who uses "Champlin's Liquid Pearl" will ever retain her bloom, and what is most beautiful in woman, a fair complexion and pearly skin...

An Appeal.—A clergyman of Tennessee died recently, leaving a widow and four young children. For several years previous to his death, this faithful priest was almost blind; notwithstanding which, he persevered in the fulfillment of his sacred duties almost to the very last...

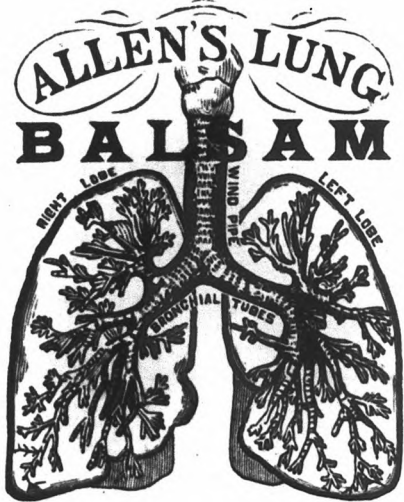
"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Recteur of St. Sauveur, 2039 Sanson St., Philadelphia, Pa.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected...

A GOOD FAMILY REMEDY!

STRICTLY PURE. HARMLESS TO THE MOST DELICATE.



[This Engraving represents the Lungs in a healthy state.]

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IN MANY HOMES.

For Coughs, Colds, Croup, Bronchitis and all other affections of the Throat and Lungs, it stands unrivaled and utterly beyond competition.

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It approaches so near a specific that "Ninety-five per cent are permanently cured when the directions are strictly complied with. There is no chemical or other ingredients to harm the young or old.

CROUP!

MOTHERS, READ. Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

AS AN EXPECTORANT IT HAS NO EQUAL! IT CONTAINS NO OPIUM IN ANY FORM!

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Living, Breathing, Suffering Barometers in the Knees Feet and Shoulders, all Speaking with Tongues of Steel, Saying:

"There is Coming a Change in the Weather. I Feel it in My Bones, and Barometers Should Hang on Walls and not in my Nerves and Bones," said a gentleman the other day.

A physician answered him, "I will tell you what will remove every Nerve and Bone Barometer, and take out the Limp and Stiffness. It is a simple thing, but no less efficacious than simple. It is Dr. Benson's Celery and Chamomile Pills.

They have been tested time and time again, and always with satisfactory results. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable. This preparation just meets the necessities of your case as your disease is a nervous disease."

These Pills are all they are represented to be, and are guaranteed to give satisfaction when used as directed. Remember they are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness, Paralysis, Sleeplessness and Dyspepsia, and will cure any case. Sold by all druggists. Price 50 cents a box. Depot, 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any address.

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ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body.

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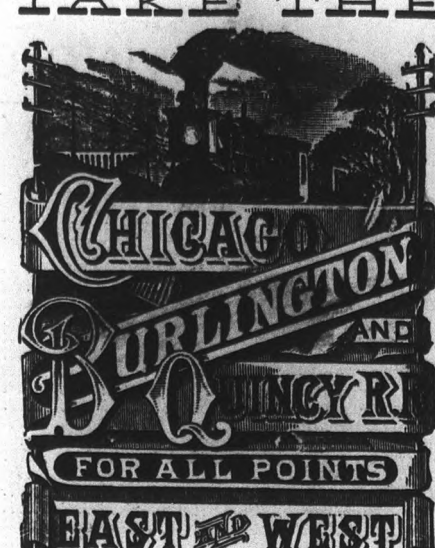
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