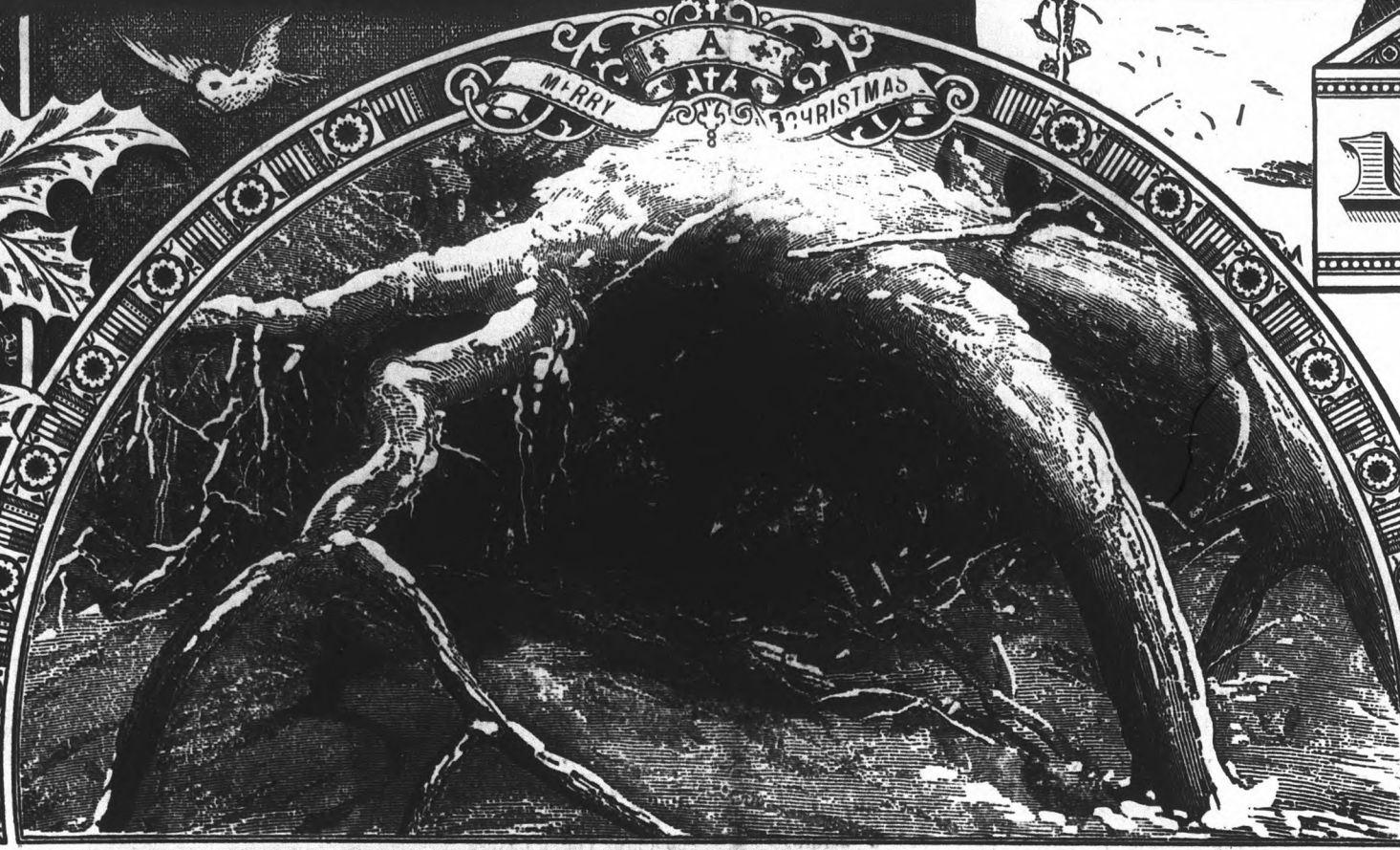


# The Living Church.

1882



Vol. V. No. 8.

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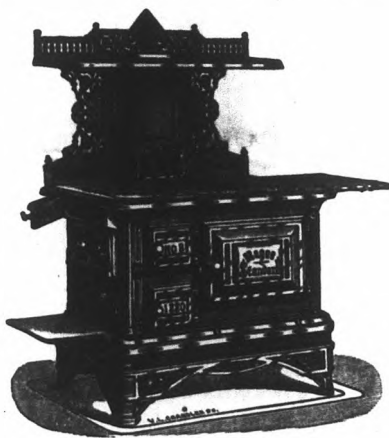
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January Atlantic.

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An After-Breakfast Talk.

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By Nathaniel Hawthorne. The second part of a story from Mr. Hawthorne's MSS, written with that singular charm which characterizes all that Hawthorne wrote. This will be continued in the February Atlantic.

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The Spirit of Missions.

The last issue of the year is a double number, (for November and December) and is very complete as to statistics and reports. The portrait of the late Dr. Twing, contributed by Harper's Weekly, is excellent, as is also the obituary notice. The receipts of the Domestic Committee, including legacies and specials, have been \$228,375.54. The legacies have amounted to over seventy thousand dollars. One legacy, from the estate of Peter C. Van Schaick, was \$50,000. Dr. Vinton bequeathed \$2,500. Appropriations have been made to 42 Dioceses and Missionary Jurisdictions, to the amount of \$141,417.38; to the Indians, \$1,666.44; to Missions among Colored People, \$13,667.33; for Central Expenses, \$8,718.65. A balance remains in the treasury. The amounts received by different portions of the field seem disproportionate, in some cases, but these are mostly accounted for by "specials" which are bestowed in a very unequal manner. Perhaps the Committee cannot guard against this, but it is certainly an injustice which is most keenly felt. Besides the money which passes through the hands of the treasurer of the Committee, large sums are annually contributed to various missions of which no statement can be made, and thus the disproportion is even greater than appears. Some means should be devised for allotting more equitably the missionary funds, so that the caprice of individuals and the personal popularity of missionaries should not to so large extent determine the amount of aid rendered to different localities.

The Domestic Committee make an eloquent appeal for money and missionaries. The call for men is more urgent than the call for means. Parents and pastors are exhorted to influence the promising boys of the country to devote themselves to the ministry. The Christian Ministry seems to have no attractions for our young men. How, we may ask, shall it be made to attract them? By the offer of free education and large salaries? No, we want more young men who can command the means and the strength to educate themselves. There are many such, and they are not chiefly anxious about large salaries. To noble youth a career of honor and usefulness is more attractive than the prospect of making money. The ministry must be honored as from God, and the priests of the Church must be received as His ambassadors; not treated as hirelings, sustained as social ornaments, and discarded when they refuse to prophesy smooth things. When there is a demand for real pastors they can be had; but the call for preachers, on the uncertain tenure of a rectorship which means subordination, will not be very promptly responded to.

The Committee for Foreign Missions make fitting mention of the illness of the Bishop of China, and offer a tribute to the memory of the late illustrious Dr. John Cotton Smith and Dr. Hill, of Athens. They have reduced their debt \$21,405.06, leaving only about \$8,000 to be paid. They still hold the notes of Bishop Riley, with accrued interest, amounting to \$9,427.37. They also record a legacy of the late Dr. Vinton for \$2,500, and one from Peter C. Van Schaick for \$25,000. The total receipts for the year have been \$173,848.05. Full lists of parishes contributing to missions and of subscribers to the general fund, are given. The report is able and the results exhibited are highly encouraging.

Of the \$174,354, appropriated for foreign work during the coming year, Mexico gets \$31,500. We must confess to a feeling of surprise at this, in which we are sure a great many will share. The Church in Mexico is not a mission but an independent organization, over which we have no control, and the authorities of which have not kept faith with us. As long ago as the last General Convention, grave questions were raised (and still remain unanswered) respecting the doctrine, discipline, and worship of that Church, and its Bishop was considered derelict in his duty for leaving his few sheep in the wilderness and spending his time in foreign countries. Since then, matters have gone on from bad to worse; until now, if there is not a schism in the little body calling itself the Church of Jesus in Mexico, there is at least a serious quarrel. The best friends of the movement are dissatisfied and anxious. The Bishop and bishop-elect have been summoned to New York for a conference and the situation is confessedly discouraging. In this state of affairs our Committee propose to devote over thirty thousand dollars of our missionary money, to be used by Bishop Riley as pleaseth him, with accountability to no one.

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### BRIEF MENTION.

"Lo, now is come the joyfulest feast! Let every man be jolly, Each room with yule leaves is drest, And every vest with holly. Now all our neighbors' chimneys smoke, And Christmas blocks are burning; Their ovens they with bak't meats choke, And all their spits are turning. Without the door let sorrow lie, And if for cold it hap to die, We'll bury it in a Christmas pye! And evermore be merry."

A preacher, raising his eyes from his desk in the midst of his sermon, was paralyzed with amazement to see his rude boy in the gallery pelting the hearers in the pews below with horse chestnuts. But, while the good man was preparing a frown of reproof, the young hopeful cried out: "You tend to your preaching Daddy. I'll keep them awake."—Dr. Tait was the ninety-third incumbent of Canterbury from Augustine and the fifth appointed in the present century. Among the great names in the line are Dunstan, Anselm, Thomas à Becket, Cranmer, Laud and Tillotson. The Archbishops have not resided in Canterbury since the seventeenth century but have lived at Lambeth Palace in London.—While barbers and boot blacks are arrested in New York for violation of the "Sabbath," the Langtry troupe are allowed to depart on a special train by which several persons were run over and killed. A man cannot employ a boy five minutes to clean his boots, but a theatre company can compel a dozen men to lose their Sunday rest and endanger the lives of a hundred citizens by running a special train. The difference is one of dollars.—A correspondent of *The Scientific American* has a brilliant suggestion about taking the photographs of burglars. The plan is to arrange the alarm so as to turn on an Electric light and the burglar's face will be exposed to a camera. Of course he takes fright and departs, leaving his photograph to be placed on file at police headquarters!—In spite of the protests of press and pulpit, and of the better class of people in the metropolis, the Passion Play is likely to be produced in New York. It is claimed that there is no law to stop it, and so the Divine Tragedy must be made a spectacle to amuse infidels. Of course no Christian will put Christ to open shame by patronizing this blasphemy.—The plan for reducing letter postage to two cents seems a good one. We are behind other nations in this matter of postage. Penny postage (two cents) is the law of England, and letters are limited to one ounce for single postage. Our rate, considering weight as well as stamp, is three times that paid by English subjects. The fact is, we pay double for our letters in order to furnish cheap transport for merchandise. A pair of shoes or some patent hubbug may be transported from Boston to San Francisco for one cent an ounce, while letters must pay six cents. Notwithstanding the enormous loss on the transportation of merchandise, the postal service during the past year has yielded a revenue of about a million and a half of dollars. This and much more was made by the letter carriage. Let us have cheap letter postage, whatever becomes of the shoe.—THE LIVING CHURCH issued last week a missionary supplement for the Diocese of Illinois, sending out several thousand copies. It was a record of Church life and work of which the Diocese may well be proud; still the report was incomplete for want of space. An occasional supplement of this kind might be issued for other dioceses, at small expense, and it would do good.—Reader, have you done anything to make Christmas a happy day for the poor? It may not be too late when you read these lines, Bestir yourself to find out those who need the comforts of life and send them loving tokens of your thoughtful Christian charity. With their greeting of "Merry Christmas" will go up a prayer for God's blessing upon you and yours.—The *Catholic Telegraph* of Cincinnati has lately taken up the subject of having the enormous debts of Archbishop Parcell paid, and seems determined to pursue it with vigor. It denounces with some severity the "repudiating priests" of the diocese, and pictures the poverty and suffer-

ing which have resulted from the wretched mismanagement of the funds of the confiding poor.—The Bishop of Winchester, in declining the offer to be Primate of all England, has shown that age has not deprived him of judgment. It was an offer that worldly ambition could not refuse at any age.—The Reformed Episcopal organ complains of a lack of interest on the part of the people. "Our Church," it says, "owes the continued existence of its only organ to the very wise, large-hearted and liberal efforts of a very small band of its members."—The Rector of Christ Church Dayton, Ohio, has received an increase of salary of \$250, and a check from a parishioner for \$50. Our columns are open for announcements for other events of a similar character. We know of several Rectors who could "bear up" under such an experience.—In providing holiday presents, good reader, do not forget your pastor. It is not so much the money value of the gift as the token of remembrance that will cheer him. He is interested in every member of his flock, praying for them, working for them, giving to them all the time, and he cannot be paid for this in currency. But he can be paid in love. He will be satisfied with little of this world's goods if he has evidence that he is dear to his people who are so dear to him.—Of Dr. Pusey's vast and good influence in guiding the Oxford movement and keeping the great body of its promoters loyal to the Church of England, no one can doubt. But Canon Liddon betrayed an unbalanced enthusiasm when he affirmed that if Dr. Pusey had not forty years ago acted as he did, "The Church might, and probably would have dwindled down to the proportions of a puritan sect. This is claiming too much, altogether for the influence of one man. Dr. Pusey himself certainly never claimed or imagined any such thing.—We hope "the boys" will read and heed the letter from one of our missionaries to the Indians, given on another page, asking for collections of pictures for the poor Indian families in his care. Picture language is the universal language of the world, and all the Indians can read it. We can send them thousands and at very little expense.—The papers report a "union meeting" in an eastern city on Thanksgiving Day, in which a Baptist united in a synagogue with the Jews. On the theory that it does not matter what "church" you belong to this was all right. It is simply the *reductio ad absurdum*, of the sectarian principle.—A correspondent of the *Episcopal Register* labors to prove that the line of succession of the English Church, given in our Annual through the See of Canterbury, is not reliable. It was taken from a publication that has the official endorsement of the Episcopal Church of Scotland, and is the line recognized by the best authorities in the English Church. He who can find one more satisfactory is welcome to it, and we have no quarrel with him. We must also point out that we only claim to give a list of the occupants of the See. Thus we include Tillotson who was undoubtedly an intruder.—The inspector of schools at Marseilles, France, has recently addressed to the teachers of his district a circular earnestly exhorting them to inculcate patriotism and morality in the minds of their pupils. Our Commissioner of Education has re-printed the circular.—The Bishop of Peterborough speaking of Confirmation recently expressed his conviction that it should not generally be deferred beyond the age of twelve or thirteen. Admitting that at the age of sixteen, religious impressions might possibly be more deep, there was danger, if Confirmation were deferred, that there would be no religious impression at all.

When Christmas morning comes, they say The whole world knows it's Christmas Day; The very cattle in the stalls Kneel when the blessed midnight falls, And all the night the heavens shine, With lustre of a light divine. Long ere the dawn the children leap With "Merry Christmas!" in their sleep; And dream about the Christmas tree; Or rise, their stockings filled to see. Swift come the hours of joy and cheer, Of loving friends and kindred dear; Of gifts and bounties in the air, Sped by the "Merry Christmas" prayer. While through it all, so sweet and strong, Is heard the holy angels' song—"Glory be to God above! On earth be peace and helpful love!" And on the street, or hearts within, The Christmas carollings begin.

A special Memorial Service in commemoration of the life and work of the Rev. John H. Hill, D. D., LL. D., for half a century missionary in Greece, who died at Athens in July last, was held on the evening of Tuesday, Dec. 12th, at Calvary Church, New York. The Bishop of New York presided, and there were also present in the chancel, the Bishops of Pennsylvania, Illinois, and Washington, and Bishop Riley, of Mexico, the Rev. Dr. Henry Y. Satterlee, Rector of the parish, the Rev. Drs. Morgan of New York, Davies of Philadelphia, and Leeds of Baltimore, and the Rev. Messrs. Steele and Walker. The Bishop of Pennsylvania preached a Memorial Sermon reviewing the work of Dr. and Mrs. Hill, from the time they set foot in Greece, Dec. 17th, 1830, to the time of Dr. Hill's death.

### A CHRISTMAS CAROL.

BY THE BISHOP OF QUINCY.

Written for the Living Church.

Where greenwood garlands sweetly twine,  
Where wave the plume of fir and pine,  
We shout glad news, the Saviour's born,  
This Christmas morn, this golden morn!  
The Lord of grace and boundless love,  
Stoops from His throne, all thrones above,  
To save His wounded lambs and torn,  
This Christmas morn, this glad some morn!  
The angel choirs, one heart, one voice,  
With green-crowned church, on earth rejoice,  
For death's firm hold must break away,  
This Christmas morn, this Gospel day!  
Where Kings and Shepherds bow the head,  
At Jesus' cradle lowly spread,  
Good Christian children gladly stay,  
This Christmas day, this festive day!  
The swaddling clothes, the winter wild,  
The manger rough, the wondrous Child,  
On carols fresh are greenly borne,  
This Christmas morn, this birthday morn!  
Before the King, Who first must reign,  
Martyrs and kings, a noble train,  
Throw down their crowns, with honor worn,  
This Christmas morn, this royal morn!  
O Lord! Who captive death hast led,  
Fling out Thy banner crossed with red,  
And win through night and sin our way  
To heaven's bright day, triumphant day!  
To Father, Son, and Holy Ghost,  
With angels and the ransomed host,  
Honor and thanks, and praise we'll pay,  
The long Lord's day, eternal day!  
AMEN!

### The Mexican Question.

At a meeting of the Mexican Commission held in Grace House, New York, December 11th, 12th and 13th inst., after careful examination and enquiry into the facts, and after hearing the statements of Bishop Riley and the Rev. P. G. Hernandez, the Commission made answer, point by point, to the seven points of a Protest sent to the President of the Commission on the 20th day of October, 1882, and signed by P. G. Hernandez, as President, and Jacinto V. Hernandez, as Secretary, of the Standing Committee of the General Synod.

They solemnly protest against the Mexican Commission of the House of Bishops:

- First: Against the pretended election of a Bishop of the Diocese of the City of Mexico, which election fell on the Rev. José Maria Gonzalez.

- Second: Against the erection of the Diocese of Hidalgo, at the Mission of Nopala.
- Third: Against the pretended election of the Bishop of the Diocese of Hidalgo, which fell on the young Presbyter, Antonio Carrion.
- Fourth: Against the pretended organization of the General Synod.

- Fifth: Against the suspension of the ministerial salaries, ordered by Bishop Riley and the Agent of the Mexican Church, in the twenty-six congregations which adhere to the Protest published on the 4th of September last past.

- Sixth: Against the expulsion of the young men from the Seminary, also ordered by Bishop Riley and Mr. Albert E. Mackintosh.

- And lastly: Against all acts which have emanated from foreign bodies which have usurped the constituted authority of the Church from the 26th of last August to the present day.

To which the Mexican Commission replies:

- First: The Mexican Commission cannot recognize the alleged election of the Rev. J. M. Gonzalez on the 26th of August, 1882. 1. For doubts as to the canonical validity of the same. 2. Because it was never contemplated by the said Commission, in approving the "Reglamento General," that the case could occur of the election of a Bishop for the City of Mexico by a Diocesan Council composed of only four members. 3. Because no previous public notice was given to the congregation of the City of Mexico of a proposed election to the Episcopate, and because the session of the Diocesan Synod was entirely private.

- Second: The Commission can find no fault with the fact or manner of the erection of the Diocese of Hidalgo. No rules whatever appear in the "Reglamento General" for the organization of a Diocese—a serious defect, which, the Commission thinks, requires immediate attention.

- Third: While not questioning the legality of the election of the Rev. Antonio Carrion as Bishop of the Diocese of Hidalgo, the Commission is not prepared as yet to recognize it, owing to the fact that Sr. Carrion has not attained the canonical age, and has been so short a time in the Ministry.

- Fourth: The Commission does not feel itself competent or called upon to decide the question of the technical legality of the General Synod; but does feel called upon to say that the peculiar circumstances under which it was called render it open to reasonable objections.

- Fifth: The Commission, having no financial responsibility in relation to the Mexican Church has referred the subject matter of the fifth point to the Foreign Committee.

- Sixth: The sixth point being one connected entirely with the internal administration of the Church in Mexico, its settlement is not within the province of this Commission.

- Seventh: The Commission considers that its answer to the fourth point sufficiently states its views with regard to the objections raised in the seventh.

To these answers the Commission adds the statement that no published paper or formal protest before them contains a single allegation against the private character of the Bishop of the

Valley of Mexico. At the same time certain insinuations intended to injure the Bishop's character have reached the Commission. The Bishops of the Commission are strong and unanimous in saying that after careful examination, Bishop Riley stands personally unimpeached before the Church; that nothing more serious than questions of wisdom in organization and prudence of administration, under very grave difficulties, have deserved notice, and that the record shows great self-sacrifice and earnest devotion on the part of the Bishop to the work.

It was further Resolved: That, in consideration of the absence of three members of the Commission (Bishops Bedell, Cox, and Littlejohn), who took an important part in the discussions touching the formation of the Sacramental Offices submitted to the General Synod of the Mexican Church, it is deemed advisable that action upon any amendment to the said Offices be deferred until there can be held a full meeting of the Commission. This the Commission feels more free to do because it is assured and satisfied that the Sacramental Offices agreed upon between this Commission and the then Bishops-elect Riley and Valdespino, on the part of the Mexican Church, supplemented by "The Divine Offices and Administration of the Sacraments and other Ordinances of the Reformed Episcopal Churches of Spain and Portugal," are in use, to the exclusion of all other forms, in the Mexican Church, for the celebration of the Sacraments and for other Offices.

It was further Resolved: That this Commission recommends that a Presbyter of this church, to be nominated by the Foreign Committee and approved by this Commission be sent to reside in the City of Mexico, who shall be charged with the duty:

- First: Of the disbursement of its appropriations to the Mexican Church, under such arrangements as shall be agreed upon between the authorities of the Church in Mexico and the Foreign Committee.

- Second: Of obtaining and communicating to the Commission and to the Foreign Committee such information as would be valuable to them respectively; and also of making public such matters as would interest and concern the Church at large.

A true extract from the Minutes, ordered published by the Commission.  
WM. CROSWELL DOANE, Secretary.  
Grace House, Dec. 13, 1882.

Draw round the fire;  
Cooch-bill and peac  
On this blessed day,  
Should never tire,  
Should never cease  
To man to say  
The heavenly teaching that had birth  
When first the Saviour waked on earth;  
The hymn that from above  
Flowed from the angel choir,  
Our hearts sing loud in love  
Around this Christmas fire.

### The late Rev. Dr. Alfred Stubbs.

Correspondence of the Living Church.

The Rev. Alfred Stubbs, D. D., Rector of Christ Church, New Brunswick, N. J., died, Dec. 12th at Trinity Rectory, Princeton. He was born May 12, 1815, at Turk's Island, one of the Bahama group, his father being Henshall Stubbs of Cheshire, England, and his mother, Jane Boyer of Bermuda. He arrived in New York June 29th, 1829, at the age of fourteen, and attended a school kept by Theodore Evans, in Brooklyn, and graduated from Yale College in 1835. His theological education was pursued at the General Theological Seminary, where he graduated in 1839. On the 29th of October of that year he was unanimously elected to the Rectorship of Christ Church, New Brunswick, N. J. which he held the remainder of his life, forty-three years. He was a warm hearted, generous man, and of untiring energy and earnest devotion to the principles of the Church. In the Convention of the diocese he took a leading part and was frequently elected deputy to the General Convention. He was for a long period President of the Standing Committee of the diocese.

His parish was one of the oldest in the American Church. Its charter was given by Queen Anne. Its church assembly in 1784 was the first preliminary gathering of clergy and laity, out of which grew the organic separation of the Church in this country from the Mother Church of England, and at which was adopted as a fundamental article, "that there shall be a General Convention of the Episcopal Church in the United States of America."

In August, 1840, Dr. Stubbs married Emilia Houghton of St. Albans, Vt., who died in 1862, leaving five children. Dr. Stubbs' name became particularly well-known through the celebrated ecclesiastical trial of the Rev. Dr. Stephen H. Tyng, Jr., for violation of the canon law, which created at the time, much interest in the Church, and excitement without. In July, 1867, a charge was brought against Dr. Tyng by the Rev. Dr. Stubbs and the Rev. Dr. Boggs of Newark, that he had officiated at morning and evening Service at St. James' Methodist Church, at New Brunswick, despite the remonstrance and formal prohibition of the Rector of the parish. The trial resulted in the vindication of the Church's discipline by the conviction of Dr. Tyng, who was publicly admonished by the Bishop of New York at the Church of the Transfiguration, New York City, on March 14, 1868.

The funeral of Dr. Stubbs took place at Christ Church, New Brunswick, Friday, Dec. 15th.

### CHRISTMAS HYMN.

Written for the Living Church.

At night the lonely shepherds heard,  
From out the heaven above,  
A song that every bosom stirred  
With wonder, joy, and love.  
O holy, holy Night!  
What rapture fill'd thee then!  
What royal light, when angels bright  
Sang Heaven's own song to men!  
Not in the ear of mighty king,  
Or wise man of the earth—  
To lowly hearts alone they sing  
The great Redeemer's birth.  
O holy, holy Night, etc.  
Not in the city, built by man,  
Nor street, nor palace-hall—  
But on the midnight plain began  
The Christmas festival.  
O holy, holy Night, etc.  
The stars were lost within the light,  
The air with music rang,  
As through the now resplendent night  
The shining Angels sang.  
O holy, holy Night, etc.  
"To God be glory in the height,  
On earth, good will to men;"  
And still with wonder and delight  
We chant the loud Amen.  
O holy, holy Night, etc.  
O God of God! O Light of Light!  
The Virgin's Holy Son!  
Make Thou for us each midnight bright,  
Till life's dark hours are done.  
O holy, holy Night, etc.

A. D. 1882. R. H. G. OSBORNE.

### News and Notes.

The Bishop of Winchester has refused the Archbishopric of Canterbury an account of his advanced age.

The Earl of Derby who left the Conservative Cabinet on the Turkish Question has become Mr. Gladstone's Secretary of State for India.

The Sultan is in a bad way. With revolt and disaffection all around him, he sits on a tottering throne, in mortal dread, waiting for the end, which, let us hope, may be soon upon him.

The new Bishop of Adelaide, Australia, the Right Rev. W. G. Kennion, was consecrated in Westminster Abbey, on Nov. 30th, by the Bishop of London, acting under a commission from the then dying Primate. Dr. Kennion is an unmarried man and a total abstainer.

The very Rev. Dr. Close, ex-Dean of Carlisle, died on Monday last, at the age of 84. He was a writer of prominence in the ranks of the very extreme Low Churchmen, and was appointed to the Deanery of Carlisle in 1856, resigning that position about a year ago.

The Rev. Edward Bickersteth, Vicar of Hampstead, London, and author, amongst many other books, of the celebrated, "Yesterday, To-day and Forever," has always been regarded as one of the bright and shining lights of the Low Church party, and yet lately, after a vote of his congregation he has introduced a surplised choir, and uses the surplice in preaching. What changes time brings!

By the death of the Right Rev. Alfred Ollivant, D. D., Lord Bishop of Llandaff, which took place on Saturday last, the English Episcopal bench loses at once its senior and its oldest member. Dr. Ollivant was born in Manchester in 1798; he graduated with honor from Cambridge University, where for several years he held the Regius Professorship of Divinity. He was consecrated Bishop in 1849.

The Bishop of Liverpool seems determined to prove that it is unwise to promote to the Episcopal Bench a member of the Extreme Left in the Church. His partisanship has added to the difficulty which always existed in obtaining clergy to work in the north; and, besides throwing obstacles in the way of church-building in his own diocese, he makes violent speeches such as that he delivered lately at a meeting of the Oraven Evangelical Union, when he went out of his way to say what he knew would deeply grieve a large number of those over whom he exercises episcopal jurisdiction. "It is well" says the *London World*, "that Lord Beaconsfield did not live to see the one conspicuous failure of his episcopal appointments."

Last week, Mr. Gladstone, the veteran Prime Minister of England, celebrated the fiftieth anniversary of his entry into public life. Born in 1809 he was first returned to Parliament in 1832. He was for some time connected with Conservative Administrations, but allied himself with the Liberal party on the questions of University Reform and of Jewish Disabilities. His vitality is really marvellous. Since 1880, he has been discharging, and most satisfactorily, the duties of the two most onerous and important offices in the Government, First Lord of the Treasury, which involves a general superintendence of all affairs, and Chancellor of the Exchequer, a post answering to that of our Secretary of Treasury. This latter office he has just laid down. In religion Mr. Gladstone is a Churchman of the Pusey and Keble type; when at his own home in Wales, he always reads the lessons in the little parish church of which his son is rector.

Welcome, Christmas, welcome here,  
The happiest season of the year!  
Fires are blazing, thee to greet;  
Families together meet.



Calendar.

December, 1892.

Table with 2 columns: Date and Color. Includes entries for Advent, Christmas, and Epiphany.

The Feast of the Nativity of our Lord.

Written for the Living Church.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

This Collect appears in the American and English Prayer Books alike, and in the "First Book of King Edward VI." in the Office for the Second Communion on Christmas Day. It is not traceable to the ancient Sacramentaries, though Blunt appears to refer it to the Mozarabic Breviary.

The Collect in the "First Book of King Edward VI." for the First Communion on Christmas Day, was as follows:

God which maketh us glad with the yearly remembrance of the birth of Thy only Son Jesus Christ, grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when he shall come to be our Judge, Who liveth and reigneth, etc.

This is a translation of the Roman Oratio (In Vigilia Nativitatis Domini.)

Deus qui nos redemptionis nostrae annua expectatione iustificas; praesta, ut Unigenitum tuum quem Redemptorem Iusti suscipimus venientem quoque iudicem securi videamus. Per Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate.

The noticing of these Collects is somewhat painfully suggestive of a misapplication of the reducing process to which the ancient Services of the Church have been subjected. The vast importance attached to the Incarnation, and the pre-eminently joyful character of the Feast of the Nativity, both from its doctrinal significance and the festal traditions of the English people, would have seemed enough to save its Eucharistic Services from despoiling hands. Instead of that, however, the Reformers summarily flung aside the beautiful Service for the Vigil, or our Christmas Eve, only saving its Collect for their "First Communion on Christmas Day;" and after it, sent packing as though it were a Popish superstition, the not less impressive midnight Eucharist which commemorated the actual birth of our Lord. This, however, did not leave little enough to satisfy those who came after them. Under their manipulation of the Prayer Book, the Eucharist of the glowing dawn, a "Missam in aurora," commemorative of His blessed manifestation to the shepherds who came to this beholding, from the glad choring of the angels; this also was cast out, and so

"It come upon the midnight clear, That glorious song of old, From angels bending near the earth To touch their harps of gold; The world in solemn stillness lay, To hear them harp and sing, Peace on the earth, good will to men From Zion's new-born King." But all that early praise is gone; Our Christmas songs arise, Not at the gladsome golden dawn, Much less 'neath midnight skies. For sluggish ease and slumber late; For amply broken fast; For the convenient hour, we wait, And greet our Lord the last.

Thus have we reduced the day of days next after Easter, in its worshipful honors, to the common Eucharistic level of an ordinary holy day, only by way of compensation, garnishing the Feast with a special Psalter at Mattins and Even song, and a special Preface in the Liturgy. Nevertheless the obscuring mists will some day lift from the landscape, and the Church will behold the beauty of her lost possessions, and desecrate the path to their recovery.

The invocation in the present Collect follows the more common form, and is not noticeably apt, except that the attribute of alminthiness was the one specially signalized in the Incarnation. Only of His supreme omnipotence could the Divine take upon Himself our humanity, and as born of a pure virgin, give to the world the Second and Saving Adam, without human paternity, by direct divine generation. Omnipotence alone could so order the vast, varied and conflicting movements of the world, as to bring about the fulness of time for the grand event, and beyond all pomp of earth's imperial birth-days, herald its coming to mankind, with angelic splendor and rejoicing.

We are now reminded by the Collect of our fallen, destitute, and hopeless condition, in that He Who thus came among us, was the gift of God's unspesakable grace, a grace itself begotten of His immeasurable love. "God so loved the world that He gave His only-begotten son, that whosoever believeth in Him should not perish, but have everlasting life." No less a mystery than a grace, in Him was perfect being anterior to His human beginning and birth; for his human nature was a something extraneous taken upon Him, as both a veil and a revealing,—a revealing of the perfection of restored humanity, and a hiding of the divinity so graciously given for its restoration. No less a condescension than a mystery, He came to us as at this time born of a pure virgin; that in her, woman might be redeemed from the curse of the Fall, and true motherhood be crowned with glory and honor; that through His birth of a woman, He might be as it were bone of our bone and flesh of our flesh, and so might both draw us to Him by a sympathetic love, and be himself a sympathizing

Saviour, Who could be touched with a feeling of our infirmities; that through His ineffable purity and sweetness as a little child, His love, sincerity, and dutifulness as a youth, and His ripened dignity, virtue, and graciousness as a man, He might become the admiration and the love of every age and condition.

In the light of all this Incarnate Excellence, we are now devoutly led to pray, that since He was thus graciously re-begotten into our nature, so we may be regenerated into His nature, and be made the sons of God by adoption into the divine household, and by gracious re-endowment with its holy privileges and blessings,—not merely as returning prodigals received into our Father's house, but as recovered objects of love and delight, re-instated in its rights, re-clothed with its purity and peace, and re-adorned with its insignia of dignity and power. And since, by reason of our frailty, we cannot always, even in this restored estate, stand upright; we also pray that we may daily be renewed by the Holy Spirit; that for every clouding of our spiritual insight, there may be a gracious re-illumination; that for every contracting of sinful stains in this naughty world, there may be a quick and snow-white cleansing of our souls; that for every subtle or surprising failure of our moral strength, there may be a new inspiration of divine power; and that for every downfall in the race set before us, there may be a heavenly lifting up for the hopeful renewal of the Christian course.

And thus, on this, the gladdest morning of our opening Christian Year, and as our own devotion finds a willing way, at early gray or later golden dawn, we gather to the Holy Altar with its snowy frontals, beaming lights, and Blessed Sacrifice, and bowing low in grateful love and reverent worship, ascribe all glory to Thee, Almighty God, our Heavenly Father, for this unspeakable gift of Thine only-begotten Son, and pray Thee for this not less inestimable grace of Thy Holy Spirit, and all in mingled humility and gladness, through the same our Lord, Jesus Christ, who, now that the sore conflict endured in the time of His mortal life is ended, and the victory over death and hell has been forever won, liveth and reigneth with Thee and the same Spirit, ever one God, world without end.

Amidst the holy and ever blessed memories of Thy glorious Nativity, PRAISE BE TO THEE, O CHRIST!

The Christmas of the Lonely.

Christmas, with its message of peace and good-will, is a time when hearts naturally open out one to another, and Christians are prepared to make every effort to realize that they are one family in Christ. On that day it is the desire of all that there should be something akin to the first Christian community in Jerusalem, where all that believed were together and had all things common. All would wish that the great Christmas feast, both in its spiritual and its homely aspects, should gladden the hearts of all believers; that none should be left out in the cold, but that room should be found for all. It is not our intention here to say much upon the spiritual aspect of the Christmas Festival. To permit the social gathering to interfere with attendance at the spiritual feast is a grievous error; and we believe that the many pleas offered in extenuation of so doing are absolutely valueless. Difficulties can be got over where the real wish to do so exists, and it is generally those who have the greatest difficulties who make the fewest excuses. We propose now to consider how the homely and social joys of Christmas may be best brought within the reach of the lonely. The difficulty with regard to the poor a family is comparatively easy to meet. The great difficulty is not with families or indeed with the poor at all, but with the lonely. How is Christmas to be made a merry one for these? In some parishes the experiment has been made of having a bright evening service with a view to them. At first sight it seems an excellent idea, but upon closer examination it is found to fall short of what is needed. Doubtless to these lonely persons, to many of whom the Church and its services are the one bright spot of their existence, these services are a comfort as contrasted with the thoughts of the solitary fireside; but, on the other hand, to carry out the service necessitates the breaking up of home circles of chorists and others, and at the same time the Church service does not provide for those who live alone, the social and homely joys of Christmas. Indeed we should prefer an afternoon, to an evening service, as less liable to interfere with family enjoyments and gatherings. The substitution of a selection of carols for a sermon has been found to give great delight, and to fill the church with eager listeners.

There is much kindness in some neighborhoods in asking the solitary to join the social dinner or tea. Might it not be possible for the clergy or their families to ascertain beforehand who will be invited and who left to themselves on Christmas Day? Sometimes the question, "Do you know whether so-and-so has any friends to be with?" might act as a suggestion. If there remain any person in such health as to be able to come out in the evening they might be invited to a social meal in the School, in the Vicarage parish-room, or the Clergy house and there entertained with music, photographs and the like. There are often on the parish staff lonely persons of a higher class, who would lose the sense of their own solitude if, instead of musing over days gone by, they devoted themselves to make the present happy for others by amusing them.—Literary Churchman.

The London Church Bells has the following about our tracts: "The best set of tracts we have seen these many days. We should think the circulation of these tracts in an English parish, with a little explanation about the place they come from, would open many a parishioner's eyes a little."

CHRISTUS.

Written for the Living Church.

Shepherds in the field were bidding With their flocks, ere night was sped. "Peace!" the shining angel said, "Fear not;" for the Father, guiding, Sendeth joy to all for aye, One to you is born this day.

David's city, ancient, lowly, Folds a Saviour, Christ the Lord. They with homage, glad accord, Sore amazed at tidings holy, Sought with haste the sacred ground, While the glory shone around. And a multitude gave praises With the angel, Heavenly choir, Hallelujahs echoed higher.

Through the welkin's shining mazes, Glory! glory! rang again, "Peace on earth, good will to men." In a lowly manger lying, Where were beasts of burden stalled, He was Christ, Jesu called.

Room, the crowded inn denying, Sheltered 'mid His creatures dumb, Thus did the Messiah come. Brilliant was the east that even, With G'd's lamps that swung afar, And the brightest shone His star, For a guide to wise men given; Leading to the Holy Child, Joseph, and the mother mild.

Worshipped they with gifts of treasure, Myrrh, and precious frankincense; Telling, when they journeyed thence, Gracious gifts of God's good pleasure. Dawn of hope, this radiant light, Breaking darkness of their night.

Holy Jesu, Saviour tender, Prate we Father, Spirit, Son, Grateful hearts Thy love hath won. Crown Thy birth with pine-wreath splendor, Beatify Thy holy place, Then adoring plead Thy grace.

Glory unto God the highest, As a mortal for us born, Glory waked the Christmas morn; Brightest, dear-st, loveliest, best Anthems woke, when God as man, Love's redeeming work began. A. D. 1882. MAIE ALLYNE.

CHRISTMAS DAY.

What's this hurry, what's this hurry, All throughout the house to-day? Every where a merry scurry, Everywhere a sound of play. Something too's the matter, matter, Out-of-doors as well as in, For the bell goes clatter, clatter, Every minute—such a din! Everybody winking, blinking, In a queer, mysterious way; What on earth can they be thinking, What on earth can be to pay? Bobby peeping o'er the stair-way, Bursts into a little shout; Kitty, too, is in a fair way, Where she hides, to giggle out.

As the bell goes cling-a-ling-ling, Every minute more and more, And swift feet go springing, springing, Through the hall-way to the door, Where a glimpse of box and packet, And a little rustle, rustle, Makes such sight and sound and racket—Such a jolly bustle, bustle—That the youngsters in their places, Hiding slyly out of sight, All at once show shining faces, All at once scream with delight. Go and ask them what's the matter, What for fun outside and in—What the meaning of the clatter, What the bustle and the din. Hear them, hear them laugh and shout then, All together hear them say, "Why, what have you been about, then, Not to know it's Christmas Day?" —St. Nicholas.

THE CHRISTMAS TREE.—The custom is of very ancient observance. Its birthplace is Egypt. The tree there used was the palm, and the ceremony was in full force long before the days of Antony and Cleopatra. The palm puts forth a fresh shoot every month. In the time of the Winter solstice, when parties were given in ancient Misraim, a spray of this tree, with twelve shoots, was suspended, to symbolize the completion of another year. The custom passed into Italy, where the fir-tree was employed for the purposes of celebration, and its pyramidal tips were decorated with burning candles in honor of Saturn. This festival, the Saturnalia, was observed at the Winter Solstice, from the 17th to the 21st of December. The Sigillaria days for interchanging presents of figures in wax, like those on the Christmas tree, followed, and finally the Juvanalia, when men became boys with boys, matrons turned children once again, and young and old indulged in the solemn romps with which the festival closed. That the Egyptian tree passed into Germany may be seen in the pyramids which sometimes there are substituted for the tree. But the antique Northern mythology has supplied most of the observances. The Yule Fesi was the midwinter Wheel Feast, and the wheel represented the circling years, which end but to begin again.

On Christmas Eve, as the night express on the Erie Railroad left New York city, there were seated in a car a poor woman and her two little children, aged about four and five years, going to the far west. A conversation between the mother and children in which Santa Claus was talked of, was listened to by the passengers. The mother told her little blue-eyed girl that as they were in the cars Santa Claus could not give them any presents, because the train was running too fast for him to get on. This statement cast a shade of gloom over the bright-faced children. They sat for some time in meditative silence. It was soon observed that the little travellers were growing sleepy. Tears gathered in many eyes as the little ones kneeled on the cushions to lisp their evening prayers. The little girl said: "Please tell good Santa Claus that we are on this train, going to see papa, and if he can, to put some presents in little Joey and Maggie's stockings, hanging up on the car window. Amen."

The children then hung up their tiny stockings by the car window. In a few minutes more they were sound asleep in the arms of their mother. After a pause, a gentleman in front of them spoke to the passengers, as follows:

"You have heard the prayers of these two little children. Now I will give one dollar towards making them happy when they wake up in the morning." He then passed his hat around the car, and collected five dollars and seventy-five cents. He next bought some candy, oranges and figs, and a picture book for each, which, with two more silver dollars, he placed in the little stockings.—Bradford (Pa.) Era.

Letters to Laymen.—V.

"The Reformed Episcopal Church."

BY THE REV. A. W. SNYDER.

You ask me what I think of the "Reformed Episcopal Church." I must tell you that I think very poorly of it. First of all, because it is a schismatic body and under particularly aggravating circumstances. The most prominent founder of this sect was the late Dr. George D. Cummins, sometime assistant Bishop of Kentucky. He was originally a Methodist preacher, but for many years he had been in Priest's orders, and for some years a Bishop. Through all those years, on his knees before Almighty God, he had said "from here and schism, good Lord deliver us." He knew little theology, but he ought to have known what schism meant, and that it was a sin. Schism being a sin, cannot be justified under any circumstances. It was not in his case, even on his own showing. He founded his sect in 1873. The Church was then just what it was when he abandoned the Methodists to become a member of it. Only four years before he founded his sect, he said "It is our duty to oppose those who seek to divide and destroy the Church, as well as those who seek to assimilate her to the corrupt and idolatrous communions of the Oriental and Papal churches. For myself, I love the Protestant Episcopal Church more fervently as it advances. To me she is the fair and pure Bride of Christ, 'the glory of the reformed churches,' as Bishop Hobart called her, in 1814, in his sermon before the General Convention of that year. She is loyal to Christ and His truth, in her articles, offices, and homilies, and probably as far from imperfections as a church can be, composed of fallible men, in whom the work of God's grace is always incomplete."

Very soon after this, however, owing to his own lack of wisdom, Dr. Cummins' relations to his diocese became very unhappy. And then, and not till then, he listened to the proposals of various disaffected persons to found a "new church." Dr. Cummins was personally an amiable man, but he was a very weak man. By temperament, as well as by circumstances in life, he was unfitted for "the office and work of a Bishop in the Church of God." He became the most prominent founder of a sect, simply because he was a Bishop. It is supposed that he would never have moved in the matter at all but for the financial support promised him, and the solicitations of Dr. Cheney, a deposed priest, residing in Chicago. What is called the "Reformed Episcopal Church," is a schismatic body founded in an act of willful schism, without any mitigating or extenuating circumstances.

Another objection to it is that from the first it has tried to gain adherents under false pretences. When it suits their purpose to do so, its promoters claim that "it is really the old Church, teaching the old doctrines and walking in the old paths." Under this pretence they creep into houses, "beguiling unstable souls." This is the testimony of every parish priest with whom they come in contact. The Rev. Richard Newton, D. D. of Philadelphia, in his "Seven Good Reasons for not joining the R. E. Church," says, "One clergyman, in this city, in whose immediate neighborhood a Reformed church was organized, told me that nearly every family in his parish had been visited, and urgently solicited to join the new movement. The simple truth is, that the efforts put forth in this cause, thus far, have been worse than useless. The money spent in these efforts would have done less harm if it had been thrown into the fire. The members of this new organization are aiming to build new churches, and support additional ministers, in localities whose spiritual necessities are already fully provided for. This is a useless multiplying of unneeded instrumentalities—it is a complete waste."

The claim is not only made privately to individuals, but openly in the official organ of this new sect, that "it is the old Protestant Episcopal church." The claim is false. This "Reformed Episcopal Church" has no connection whatever with our church. It is simply a sect; one of the newest and smallest of sects. It is not the "Old Church." It has a different name, a different Prayer Book, different doctrine and teaching, a different ministry, different ways, and is animated by a totally different spirit. It has eliminated from its Prayer Book every vestige of the teaching of Scripture as to the Sacraments, as "this Church hath received the same," and has had been held and taught from the Church of the first days down to this. This so-called "Reformed Episcopal Church" has no more connection with our church than the Methodists or the Baptists have. In becoming connected with it a Churchman would be guilty of schism, a sin, from which, all his life on bended knees before Almighty God, he has asked to be delivered. It could not be pleaded in his excuse that he "knew no better." Every Churchman knows that this so-called "reformed" body is in direct antagonism and open schism with the Church of His Baptism, and that he can have nothing whatever to do with it without partaking of the sin of those who sustain it.

Mr. Worth, the world-famous milliner of Paris, is declared to be in trouble, because he wishes to retire from business and cannot do so. He has no one to whom he would be willing to leave the business, his two sons being inclined to a military life, rather than to a man-milliner's.

The Household.

Dainty and serviceable aprons are made of the darned net, which has been and is so popular a material for dress trimmings and for pillow-shams. A pretty apron is made of the plain net, with a deep ruffle, with the pattern darned in. The bottom and top of the ruffle should both be finished with scallops, and then the ruffle needs no heading, and is easily put on. Above the ruffle and up the sides of the apron the pattern should also be worked. One or two pockets may be put on; one gives a little jaunty appearance to the apron. If only one is put on, place it on the left side.

There are a great many times when a glue-pot in the house is a "well-spring of pleasure," and is an economical investment, especially when of the kind here described: Buy at a tin shop one small tin cup, costing five cents, and a larger one, costing about ten, in which the smaller can be set; five or six cents worth of glue will mend a great many broken articles, or will fasten things that have become unglued. Put the glue in the small cup with a little water; put boiling water in the larger one, and set the glue-cup in it; in a few minutes the glue will melt and be ready for use.

SHOPPING BAGS.—A pretty shopping bag is made of plush; the two sides are neatly sewed together and finished with a handsome cord, instead of being cut whole, although they could be made so if preferred. The eyelets in the top are large enough for a pretty heavy cord to pass through which is finished at the ends with tassels; a satin or velvet bow can be placed where the tassels are on the side as well as at the bottom of the bag. It is impossible, almost, to put too many bows of ribbon on fancy articles. While every housekeeper has always mending enough to do, it is not the kind of work that looks well to take out into the bright, cosy sitting-room where one is visiting, so it is very necessary to provide some of another variety.

Every woman, as well as man, is better developed in body and mind by labor. She has more sympathy with the workers. She learns to obey superiors, and thus to control those beneath her. She knows the worth of money after she has earned it for herself, and, if she marries, will be more saving of what another earns for her. She studies human nature and sees its nobility amid its selfishness. She learns to control circumstances, and not let circumstances control her; and, when this has been attained, she has found out the secret of a happy life. Besides, and perhaps almost above all other reasons, if she learns to support herself, she will not marry a man she does not love simply for a home.

Pare smoothly half a dozen good-sized tart apples, scoop out the cores; boil the apples in sugar and water until they are soft enough to be pierced with a broom-splint, but be careful to have them keep their shape. When you cut out the cores, cut out a little less than one-third of the apple, separate it from the core, and after stewing it, mix it with some cold boiled rice, the yolks of two eggs, sugar and spice to suit your taste. When the apples are done, fill the centres of the apples with the rice, etc.; beat the whites of the two eggs to a stiff froth, adding two tablespoonfuls of powdered sugar as you beat them; put a spoonful of this on the top of each apple, and send to the table. These are delicious either warm or cold.

CHICKEN PIE WITH OYSTERS.—Boil the chicken—a year old is best—until tender; drain off the liquor from a quart of oysters, boil, skim, line the sides of a dish with a rich crust, put in a layer of chicken, then a layer of raw oysters, and repeat until the dish is filled, seasoning each layer with pepper, salt, and bits of butter, and adding the oyster liquor and a part of the chicken liquor until the liquid is even with the top layer; now cover loosely with a crust having an opening in the centre to allow steam to escape. If the liquor cooks away, add chicken gravy or hot water. Bake forty minutes in a moderately hot oven. Make gravy by adding to chicken liquor left in the pot, one quart or more, two tablespoonfuls of flour, rubbed smooth with two tablespoonfuls of butter, and seasoned highly with pepper; let it cook until there is no raw taste to the flour; salt to taste, and serve.

DESSERTS.—For desserts there are various new fashions. Jellies are tastefully served in the rinds of fruits, halves of oranges, lemons and bananas, the pulp having been scraped out carefully without breaking the skin. The juices are squeezed into gelatine, or calves' foot jelly, flavored with its own juice, and set aside to cool. When the jellies are hardened, the edges are trimmed with a sharp knife. Pineapples are filled with grated pulp, only enough gelatine being added to stiffen the pulp. Bananas are filled with guava, quince or peach jelly. A platter filled with these jelly fruits, Valencia and Mandarin oranges, red and yellow bananas, lemons and slices of pineapples, is a very tempting dish. It looks as though a magician had worked a charm beneath the familiar orange skins and banana peelings, and left those fabled apples of Isthakar, which had one-half sweet and the other half sour, or spread a feast of that luscious fruit the Persians call the "seed of the sun," because it melts to honey in the mouth.

Our finger nails should be trimmed with the scissors once a week, not so close as to leave no room for the dirt to gather, for then they do not protect the end of the fingers, as was designed by nature; besides, if trimmed too close at the corners, there is danger of them growing into the flesh, causing inconvenience and sometimes great pain. The collections under the ends of the nails should not be removed by anything harder than a brush or a soft piece of wood, nor should the nails be scraped with a penknife or other metallic substance, as it destroys the delicacy of their structure, and will at length give them an unnatural thickness. We are not favorably impressed as to the cleanliness of a person who keeps his nails trimmed to the quick, as it is often done to prevent dirt gathering there; whereas, if a margin were allowed it would be an index to cleanliness of the hands, from which the collections under the finger nails are made. Leave a margin, then, and the moment you observe that these collections need removal you may know that the hands need washing, when they and the nails are both cleaned together. Most persons are familiar with those troublesome bits of skin which loosen at the root of the finger nails; it is caused by the skin adhering to the nail, which growing outward, drags the skin along with it, stretching it until one eng gives away. To prevent this the skin should be loosened from the nail once a week, not with a knife or the scissors, but with something blunt, such as the end of an ivory paper-cutter; this is best done after soaking the fingers in warm water, then pushing the skin back gently and slowly; the white specks on the nails are made by scraping the nail with a knife at a point where it emerges from the skin. Biting off the finger nails is an uncleanly practice, for thus the unsightly collections at the ends are kept eaten clean! Children may be broken of such a filthy habit by causing them to dip the ends of their fingers several times a day in wormwood bitters, without letting them know the object; if this is not sufficient, cause them to wear caps on their fingers until the practice is discontinued.



BABY'S NIGHT.

Written for the Living Church

Twinkle brightly stars of light, Christmas Eve is Baby's Night. Sweet, my darling! God is good, Thus to honor babyhood.

Mrs. F. BURGE SMITH.

Christmas, 1882.

Christmas in Central Africa.

Christmas is a delightful season in Christian lands, especially when the balance of presents and dinners is in one's favor, and the tin-horn crop among the children has been a failure.

The traveller was a good and noble man. He was engaged in discovering fresh lakes, new kinds of cannibals, and original sources of the Nile in the heart of Africa, and his only desire was to do good to the human race.

When he awoke it was broad daylight. The woods were vocal with parrots, who incessantly remarked, "Polly wants a cracker, and ostriches, and other tropical birds, each singing at the top of its voice.

The sound of women's voices roused him. Three native women, clad only with the tsetse and pombo worn by their sex in that part of Africa, emerged from the forest on their way to draw water from the lake.

The cruelty of the women made the traveller so indignant that he resolved to make one tremendous effort for life. He managed to rise, after painful exertions and the use of many scientific terms, and hobbled slowly toward a native village about a quarter of a mile away.

The palace consisted of one large room with an enormous throne extending entirely across one end of it. On this throne sat twelve native

kings in a row, each one with a musical instrument in his hand. The one who sat in the middle looked fiercely at the traveller, and demanded of his captors what was the charge against him.

"Prisoner, you have forfeited your life, but we are disposed to be merciful. You ought properly to be baked alive, and afterwards eaten, but we shall pronounce a lighter sentence.

When he regained his senses he found himself sitting on the shore of the lake where he had sat the night before. A young man neatly dressed in European clothes stood before him, and remarked, in a graceful way, "Mr. Jones, I believe."

"And you are Mr. Smith, I dessay," replied the traveller. "Ave you got anything to heat with you?"

It was the merriest Christmas the traveller had ever known, and when he returned to England with more new lakes and two private sources of the Nile, he said that all his honors could not give him the delight which he had known during his last Christmas in Central Africa.

Christmas in far Countries.

For Christians there are three great festivals in the Church Year: Christmas, when our Lord left the Heavenly Abode for an earth growing under a terrible burden of Sin and sorrow; Easter, when by his Resurrection He lifted off that burden; Pentecost, when He sent the third Person of the Blessed Trinity to abide forever with the Church which He had founded.

In Poland, this is the Festival to which the clergy give the greatest solemnity. During the fortnight preceding, the priests prepare and bless some large white wafers, which they send into every house, palace or hovel.

On Christmas-eve, the fast is rigorously observed; when night falls, an impatient watch is kept for the appearance of the first star; when that is seen, dinner is immediately served, but never before. Under the tablecloth is spread some hay, to remind all that the Saviour of mankind was born in a stable.

The sound of women's voices roused him. Three native women, clad only with the tsetse and pombo worn by their sex in that part of Africa, emerged from the forest on their way to draw water from the lake. They saw the traveller, and one of them, moved with compassion, sang, in a low, mournful tone: "The poor white trash come to Africa. He hasn't no mother for to fry hominy for him, nor no wife for to send to the store with a jug."

On the same day, above all in the country, groups of men in masks drive about in sleighs accompanied by music to pay surprise-visits to their friends. These groups, arriving thus at the different houses, are supposed to represent the Wise Men, who brought offerings to the humble Stable of Bethlehem.

rule, and every one goes to Church. Then the universal rejoicings begin, and all do their best to add to the general happiness.

In the other Slavonic countries, Hungary, Slavonia, Dalmatia and Croatia, we find similar customs; we find them even in Servia, where Mahometanism has much altered the character both of the people, and of the Services.

After that, the mistress of the house throws a veil over the visitor, and the remains of the oak are carried out into the orchard. To the meal which follows these ceremonies, every one comes with a lighted candle in his hand; prayers are first said, and then the kiss of peace is given all around, each saying the words, "The peace of God be with you, Christ is indeed born. We adore Him."

Christmas is one of the most important festivals in the old province of Alsace, which once again finds itself under German rule. It is the festival of the family. In its august solemnity, young and old, children and parents, rejoice together in hallowed union.

Every Merchant, Farmer, Miner, Mechanic, and House-keeper should keep a bottle always near at hand, for internal and external uses.

It is a remedy unsurpassed for efficacy and rapidity of action. For Bruises, Cuts, and Burns, it is unequaled as a liniment.

It is harmless to the most delicate child. It contains no opium in any form.

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# The Living Church.

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THE LIVING CHURCH CO.

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

## Christmas.

Awake! awake!  
Put on thy strength, O Zion!  
Put on thy beautiful garments,  
Break forth into joy,  
Sing together in waste places of Jerusalem;  
For the Lord hath comforted His people.  
The Lord hath made bare His holy arm  
In the eyes of all the nations;  
And all the ends of the earth shall see  
The salvation of our God.  
For unto us a Child is born,  
And unto us a Son is given;  
And the government shall be upon His shoulder;  
And His name shall be called  
Wonderful, Counsellor, the Mighty God,  
The Everlasting Father, the Prince of Peace.

"Glory to God in the Highest, and on earth peace, good-will to men." Such is the joyful cry of this wondrous day. Angels sing it in Heaven; humanity repeats it on earth, and from echo to echo it crosses the forests, the mountains and the seas, to resound at the very limits of the world. It awakes all nature, which thrills with joy in hearing the heavenly sound. It descends from the choir of angels and vibrates from soul to soul like a note of the divine music of the celestial city.

And behold, in the valleys of Judea, near unto Bethlehem, there is in a rocky cave a humble stable, and in that stable a cot, and in that cot a new-born child. Heaven is there; God is there. O Bethlehem! royal city of David, House of the Bread of Life, Birth-place of the Messiah, of Christ the Redeemer; Bethlehem, hallowed name, hallowed memory. What a perfume from its ruins. What a revelation from its cave. Nothing can silence the voice which comes from its walls, the thrice-blessed poetry which rises from its soil; nothing, neither the cataclysms of empires, nor the revolutions of nature, nor the tyranny of anti-Christ. Everything passes away, and travelling back the journey of life, goes into the nothing whence it came; but Bethlehem shall not pass away. Whether it will or not, humanity has ever its eye fixed on that humble town, as on a polar star, which amid blackest night, guides towards a destiny of light and happiness. The cot of Bethlehem is the cradle of a new and renovated humanity.

Glory to God! "Unto you is born this day, a Saviour." This Child belongs to us all; He is the Adam of a new creation. The Sacred year begins. Old things have passed away, behold, all things have become new.

So, list with hearts by love prepared,  
While Christmas bells are ringing;  
Who hath his feast with others shared,  
Shall hear the angels' singing,  
And while they fill the spinning skies  
With rare surprise of splendor,  
Upon the humble soul shall rise  
The day-spring soft and tender.

## Every Man's Day.

Christmas is coming! For weeks now every one has been looking forward to the time, and now it is here. It has been witnessed to for days in a thousand ways. The streets and shop-windows have been heralds of the time. In one way or another it touches us all. It has come to have business relations which few can afford to overlook. It has social relations which fewer yet, let us hope, can wholly resist. Somewhere it touches us, every one, and so it is every man's day. There are none so rich but it can add to what life has for them. Let us hope there are none so poor but in some way it will lighten their load and brighten their lot. It is hardly possible from any point of view to over-estimate the importance of the time. It is the nearest approach that the world has yet made to a universal holiday. Go where you will, the round world over, and every where the feast is kept, amid northern snows and tropic wilds; on the mountains and on the plains; on the islands of the northern ocean and the southern seas; everywhere this redeemed earth is girdled with the anthem of the angels, "Peace on earth, good will toward men." It is, however, only the truly Christian soul that knows the deep, real meaning of the time. It is the Church's great annual commemoration of the fact of the Incarnation—that basal

fact of Christianity, without which, indeed, Christianity would be nothing more than the mere shadow of a shade. The children of the kingdom alone know the meaning of the time. Still, after its fashion, the world joins with the Church in keeping the Feast of the Nativity.

The day has passed the threshold of its true home, and now on the recurrence of the Feast the joy and good-will of Christians becomes a sort of spiritual contagion, that in some way affects everyone within the confines of Christendom. It is distinctively Christian, but it has come to have so deep a hold upon all hearts, that after a fashion, all men observe the time. Even those who do not accept the great fact of the Incarnation, do not let the time go wholly unobserved. In common with Christians they share at least in the manifold blessings which Christ, our Lord, brought into the world. Jew, Turk, and Infidel partake in the blessings of the Incarnation. Nor that only; they keep the Feast in their way. They talk of Christmas. They make and receive Christmas gifts. The child of the Jew looks forward with joyous anticipation to the coming of the day, and spreads out his Christmas gifts much as do the children of Christians. This is striking evidence of the great hold and fascination of this distinctively Christian festival. Nor should these secondary blessings of the time be lightly esteemed. We can hardly over-estimate even these secondary aspects of the day. What happy re-unions it brings; what sacred endearments of family and social life! If a month ago it had been proclaimed, as once it was in the days of the Puritan regime, that Christmas must never be observed again, what a wail of woe would have gone up from the million children of Christendom! Think of the delight, the unalloyed joy that it brings into their young lives! Think what a calamity would be the loss of such a day! Think of the respite that it brings to tired men and weary women; of the charity and good-will that it suggests and calls out; of all the pure and innocent joy of family life that it brings to a weary world! What wonder that the anthem of the angels ushered in the blessed day, and that it has ever remained the gladdest, happiest day in all the year.

The greatest happiness of the Christmas time, to young and old, is making presents. The anticipation of receiving is pleasant, indeed, but not to be compared with the enjoyment of preparations for giving. Even the little children are full of delight in planning their little surprises for those whom they love. This is right, a reflection of the true spirit of the season, which celebrates the unspeakable gift of the Divine Son. We most resemble God in giving. What giving is most like His? Giving to those who need most. The highest joy and blessing of the season can be experienced only by those who give to God's needy children. Our joy in giving is measured by the gratitude that is awakened. To those who have great need our gifts are more blessed than to those who have much. Let us remember the poor.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him?" And what if that brother's need has come by a life of devotion in the sacred ministry? Who is thy brother, thy more than brother, O faithful Christian! if not thy pastor? Has he no need? Yea, though he and his family live in ordinary comfort, he has need of assuring tokens of thy remembrance. Many and frequent are the evidences that he remembers thee and thine, and more there would be if ability and occasion offered. In sickness and in health, in joy and sorrow, at the font, at the altar, at the sick bed and beside the open grave of thy loved ones, he ministers unto thee. Now is thy time to show "Good-will" to him. "It is more blessed to give than to receive."

There is a touching Christmas custom in Norway. The farmers put up on Christmas-eve long poles, to which are attached bundles of grain of all sorts. To these the birds came eagerly on the holiday, and thus, in their measure, partake of the common joy. Is there not a lesson to be learned from this truly Christian idea?

## St. Luke's Hospital.

In this Holy Christmas-tide the noble mission of St. Luke's Hospital should be peculiarly present to the minds of the Faithful of the Diocese of Illinois. There is nothing we are doing, next to the simple and earnest teaching of the primary truths of religion, which so commends itself to our God and Saviour, and to the approval of our fellow-men, as the caring for the sick and helpless poor. Healing the sick was one of our Master's most loved occupations, and the Catholic Church, from the earliest ages, has followed afar off in His footsteps. It is one great glory of the Church in this land, that she gives herself so greatly to this work of charity, and it is among the most hopeful signs of progress in the Diocese of Illinois, that the Hospital work is taking such hold upon the people.

About nineteen years ago, the congregation of Grace Church, under the lead of Dr. Locke, inaugurated this blessed institution. It soon became the general work of all the parishes in the city of Chicago. They all contribute to its support, some of them with great liberality, and not only they, but every year the number of rural parishes taking up collections, in response to the Bishop's Pastoral appointing a Hospital Sunday, increases. Christians of other folds contribute, also, liberally to its maintenance, and it certainly seems rooted and grounded in the hearts of our Church people. Last year, there was contributed for its support, and with very little importunity, nineteen thousand dollars. Its beds are free, and there is one room devoted to the care of clergymen and their families, suffering from disease. Many of our clerical brethren can bear testimony to its comfort. Efforts are being made now to endow it with a substantial building, suited to its wants. Seventy thousand dollars have already been collected from Churchmen and others, and the walls of a grand structure are now rapidly rising, and will in a year's time be ready for occupancy. This will greatly increase the capacity and also greatly increase the expenses. We exhort Churchmen to give most liberally to this most worthy cause. The Rev. Dr. Locke, President, 2324 Prairie Ave., or Mr. N. K. Fairbank, 61 Wabash Ave., will gladly receive any gifts, either for the building or the daily wants. Churchmen are invited to visit the Hospital, to notice its exquisite cleanliness, its good order, its well-provided table, and best of all, the care taken by its excellent Acting Chaplain, the Rev. Geo. Todd, to minister to the soul as well as the body. Many leave the Hospital, not only renewed in physical health, but also with new and contrite hearts, thanking God that He brought them to that Haven of comfort.

## Human Responsibility.

In a public address in Chicago a well-known infidel recently asserted that "nothing can be more certain than that no human being can by any possibility control his thoughts." The inference made was that no man is responsible or ought to be held responsible for his belief or misbelief or unbelief. It is well for men to see what this involves. It relegates man to the level of dumb dead things which cannot think or act or move, or at least to the level of the beasts that perish. We do not blame a stone for not being fit for the wall, or a tree for not being suited for a mast. No moral quality is involved in the merits of a horse or a dog. But just as soon as in the upward scale of created life we come to man we at once think of him as endowed with reason and as having and exercising the power of choice. At once therefore we hold him responsible and accountable for what he thinks and says and does—unless he is insane or an idiot. His accountability is so self-evident that it is taken for granted without question in all the common affairs of life. We know that we are responsible and we hold other men to like responsibility. The world holds a man accountable even for his thoughts. We do not make him suffer for them as long as he keeps them to himself, for the simple reason that we do not know what they are. But the moment that his thoughts find expression we hold him to strict accountability for them. Even where statutory law cannot reach a man, the unwritten social laws of life step in to supplement the written code. The conventionalities of life relentlessly assert our responsibility. Society holds us to account at every turn for sins

of omission as well as of commission, and for our thoughts, even, if by any means men can ascertain what they are. So we often find ourselves held to account not simply for what we say but even for what men think that we think. In short, in all the affairs of life we find proclaimed everywhere the fact of human accountability. Nature, too, is equally inexorable. We may think what we like about fire, but it burns us all the same, without the least regard to what we think. A man may not think that yellow-fever is infectious, but he is cut down by it, nevertheless. Nature holds him to a strict account for his unbelief in the matter. Its machinery moves on relentlessly, holding all men to strict accountability for unbelief and misbelief as to its operations. Nature says it does matter every way what we think. It never listens for a moment to our excuses for not thinking what we should have thought. To say then, as do the unbelievers, that we are not responsible, is to deny the laws of nature as well as to impugn the dignity of man as a free moral agent. In taking for granted, asserting and re-asserting, proclaiming always human accountability, our Saviour recognizes that in us which is the chief honor and dignity of man, and that is a reasonable soul. It is only rational beings who are responsible beings. God gave us a reasonable soul. In revelation He appeals to our higher and nobler faculties, as to beings who can think and therefore are responsible for what we think, as capable of deliberate choice and so accountable here and forever for the consequences which inhere in the doings of those who have power of choice. To claim with the unbelievers that we are irresponsible would be for us to put ourselves on the level of the idiotic and the hopelessly insane.

There is a very lovely engraving on the last page of this year's Christmas number of the London Graphic. All the engravings are lovely, but this one is peculiarly striking and touching. On a bed in a well-known English child's hospital, lies a little girl evidently from the poorest class. At her bed-side is a young lady and her maid, who have brought the poor child a large number of toys of all sorts. The expression on the wan face of the patient is marvellously drawn out, and must have amply repaid the aristocratic visitor. Over the bed is the motto "Love one another." All the children who see the LIVING CHURCH are not rich, but all can do something to make others happier at this Holy Christmas-tide. Surely they will try. A kind look, a loving word, a little self-denying present; who can tell the joy that these will bring, the good that they will effect. Christmas is the Feast of a Holy Child; it is a feast for children, a feast on which children should do their best to make all others happy.

The attempt to enforce an extravagant Sunday law in New York City, is making the cause almost ridiculous. The most silly and annoying restrictions are imposed and enforced without discrimination. The effect will be, of course, to disgust everybody, and the Lord's Day will come to be disliked more and more by those who do not regard it from principle. There is reason in all things, and tyranny loses none of its hatefulness when exercised in the name of religion. It is religion that suffers by such association.

Then pealed the bells, more loud and deep,  
"God is not dead; nor doth He sleep!  
The wrong shall fail, the right prevail,  
With peace on earth, good-will to men!"

The December meeting of the Womans Auxiliary for Domestic Missions showed a commendable activity in the different parishes for sending out boxes at an early date to various stations throughout the land. The Trinity Chapel Branch had already forwarded to the amount of nearly one thousand dollars. The President, Mrs. Judge Peabody, and the Secretary, who is now in deep affliction, were both absent. The Bishop of Northern Texas was present and spoke with intense earnestness of the worth of the good and efficient man whose loss we mourn. At the close of the meeting, a committee was appointed to draft appropriate resolutions in regard to the death of the late Secretary of the Board of Managers for Domestic Missions. Bishop Garrett told of his own needs and also of his brothers' in the Western districts. No one could listen to his touching account of his own long and serious illness, and the consequent loss to his Diocese, without an earnest desire to extend to him the assistance which is needed among the rapidly increasing population who are, many of them, as indifferent to their own spiritual wants as they are ignorant of them. Here is a large field where the Church needs men and money, as much perhaps as anywhere on the Continent. May they who have the ability, respond soon and liberally, to the good Bishop's appeal.

## CHRISTMAS EVE HYMN.

Written for the Living Church.  
Mid snow and rime  
At Christmas time  
May hearts be gay  
And bright, alway.  
May angels true  
O'ershadow you  
With wings of love,  
From Heav'n above.  
And, as this night  
Mid starry light,  
With glad acclaim,  
The Angels came.  
So long ago  
To man below,  
With holy birth  
At Jesus' birth.  
So let them come  
To every home,  
To sing again  
The joyful strain.  
Glory to God!  
Glory to God!  
In the Height  
This wondrous night!  
Peace upon earth!  
Peace upon earth  
Men's bosoms fill  
Who have good will!

## Carillon.

Ring out ye merry bells, Ring! Ring!  
Sing out ye merry hearts, Sing! Sing!  
Glory to Christ our King.  
Ring out ye bells, and mortals  
Alleluias raise.  
Till Heaven and earth resound  
With praise;  
Let all, with one accord  
Adore the Incarnate Word.  
O Heaven! resound with Angel song.  
O earth! the glorious strain prolong.  
To God enshrined in human form,  
Let Alleluias ring;  
To God our Prophet newly born,  
Sweet praises let us sing;  
To God our Priest with sorrow worn,  
Let us with worship cling,  
To God our King by Seraphs borne,  
Our costly treasures bring.  
Ring out ye merry bells, Ring! Ring!  
Sing out ye merry hearts, Sing! Sing!  
Glory to Christ our King.  
J. M. P.

Middletown, Dec. 1882.

## A Look at the Past.

A paper prepared for the weekly clerical meeting in Chicago, by the Rev. J. H. Knowles.

When I returned to the Sacristy from the altar of the Cathedral on last Thanksgiving Day, my thoughts recurred to the same day, sixteen years last past, St. Andrew's Day, Nov. 30th, 1865, when at the corresponding time and at the same place I was admitted to the Priesthood by the late Bishop Whitehouse. The many changes which have happened in that time, the familiar faces no more to be seen on earth, the past thronged with memories, the present full of importance, the future overflowing with grand possibilities, suggested to me a theme for my paper, due the following Monday, at our weekly clerical gathering.

Perhaps the most vivid way to put the changes before you in epitome will be to refer to a little incident which took place in the vestry room at the time of my ordination, which Dr. Locke then as now present, will remember. When I put on my stole, which had on its black silk surface three small red crosses, the Bishop, with a severe voice and manner, pointed to them and wanted to know what they meant. There was consternation among all of us. Dr. Chase looked grieved, Dr. Locke amused, and others frightened, but a simple suggestion from myself, that, if the Bishop did not like them I would turn them on the inside, disarmed all prejudice, and so the three red crosses were allowed to pass. Now, such crosses are of every day occurrence, and white and colored stoles are taken as a matter of course, all over the land. Just to place before your eyes the whole circumstance I have brought with me the little black stole with the three crosses on it to show you, and also the white embroidered one which was used at the same place sixteen years after. But, it is not merely in these comparatively unimportant external matters that change has taken place. In 1865, there was not a church in the whole of Illinois that had a weekly Celebration of the Holy Communion, now in the same area there are twenty-nine. In 1867, the weekly Eucharist was established in the Cathedral, at that time there was not a church even in Chicago, which had a weekly Celebration. It was not thought of, while now it is the ordinary rule at the Ascension, Calvary, Epiphany, Grace, St. James, St. Mark's, and Trinity, making eight out of the twelve churches in the city.

A surpliced choir was introduced at the Cathedral in 1868; all objections to them have long since passed away. There are three such choirs now in the city, and their adoption by St. James, Grace, and Trinity, is merely a matter of time. Outside of the city, they have already been introduced at Ottawa, and at Elgin, and also at points in the other Dioceses of the Province of Illinois.

Let us now turn to the Journal of the Convention for 1865 and note the changes that have taken place in other relations. There were at that time in the Diocese of Illinois, which then embraced the whole State, eighty-five clergy; of these there only remain ten in canonical residence at present, and of these, four only, having stated cure of souls, as follows: The Rev. Henry T. Hiester, the Rev. J. H. Knowles, the Rev. Clinton Locke, D. D., and the Rev. T. N. Morrison, D. D. Three of those holding canonical residence live in the Diocese, one in another Diocese, and two in Europe. In the other Dioceses of the Province, only four remain who were connected with the undivided Diocese of Illinois in 1865; three in the Diocese of Springfield, the Rev. D. W. Dresser, the Rev. B. Hutchins, and the Rev. P. B. Pedelupe; one in the Diocese of Quincy, the Rev. John Benson. This radical change is made more striking when



We see the large number who have gone over to the silent majority. Out of the eighty-five clergy canonically resident in 1865, death has since then called away thirty-six.

Of the three deposed out of the Diocese, one was Dr. Cummins, who was Rector of Trinity Church, Chicago, in 1865. The Journal of that year shows that he preached the Convention sermon at the opening Services on "The Claims of the Protestant Episcopal Church upon the American people."

The mention of these controversies of the past will seem to some like strange matters. They are almost forgotten, but at the time they were burning questions and called forth the tolerant and manly energy of masters in Israel like Bishop Whitehouse, the Rev. Dr. Chase, and the Rev. T. N. Benedict.

It may be of interest to present in tabular form, the statistics of the undivided Diocese of Illinois in 1865, and compare them with the record of the same items in the Journal of the present Diocese in 1882.

Table with 2 columns: Year (1865, 1882) and various statistics including No. of families reported to Conf., Baptisms (Infants, Adults), Confirmations, Marriages, Burials, Communicants, SUNDAY SCHOOLS, and CONTRIBUTIONS.

A careful examination of these statistics will show what steady progress the Church has made, and this despite of the utter desolation of the Great Fire which destroyed the principal churches in Chicago, and seriously crippled ecclesiastical enterprise.

In 1867, I was called to work in the Cathedral. Since that time the Cathedral has been cleared of all debt; at considerable expense and mechanical ingenuity, it has been raised to the new street grade.

Since 1867, it has been my lot to minister in the Cathedral Church, and all those years have impressed me more and more with the fact that such a Free church is of inestimable value in a great city community.

A work of glorious progress is before us all in the Church. In sixteen years hence we may not be here to see; if not, may we be joined to those who have passed on before us from the joys, the toils, and the trials of the present, to the happiness, the rest, and the reward which shall never know an end.

In vesture white the Eternal Child lay on His mother's lap and smiled: What joy to see that longed-for sight, Her spotless lip of delight, Her love, her dove, her undivided, She rocked not of the anguish wild, The sorrow upon sorrow piled, His dead form swathed, one awful night, In vesture white.

Mistletoe at Christmas-tide.

The hanging of the mistletoe is a cause of much frolic and laughter in the house. It is the rule that whoever is passing under the mistletoe bough must submit to being kissed then and there by whosoever chooses to take that liberty.

The origin of this use of the mistletoe is not known; but we do know that more than eighteen hundred years ago, when the glad stars sang together over the manger in Bethlehem, and wise men brought gifts of gold, frankincense and myrrh to a young Child in the peasant mother's arms, England was a chill, mist-covered island, inhabited only by savages, who wore garments of skins and lived in huts of mud and stone.

When, in the later centuries England was taught the Christian religion, the people retained many of their heathen rites and customs, changed from their original meaning and purpose. At any rate, from the Druids had come the modern usage of the mistletoe-bough, strangely preserved in festivities which commemorate the birth of Him Whose pure worship destroys all heathen superstitions.

For unto the faithful soul Christmas cometh every day; Chilling storm or lenten bore Cannot drive the guest away. For him whose prayer is pure Every morn is Christmas morn; In his heart he may be sure Day by day the Lord is born.

Glory to the Light Divine: Rise, O sleeping earth, and shine. Bethlehem's star has put to flight Shadows of the wroth night; While its golden rays we see Leading on to Calvary, Where the color of the rose For a world's salvation glows. Happy day that saw His birth, Light and glory of the earth!

There's a song in the air, there's a star in the sky, There's a mother's deep prayer, and a baby's low cry; And the star rains its fire while the beautiful sing, And the manger of Bethlehem cradles a King!

ALL AROUND THE WORLD.

Georgia reports a pretty general temperance revival. In nearly every county there appears a disposition to restrict the liquor traffic, and the Legislature is besieged with petitions on the subject.

Two ninety-foot lathes, said to be the largest in the world, have been made by the South Boston iron-works. Each lathe contains 600,000 pounds of iron. They are to be used to bore out cannon.

The Marquis of Lorne and party arrived at San Francisco the other day, and were greeted with a hearty reception. All the forts fired salutes.

Captain John Ericsson is still living in New York, a hale, hearty old man, in his eightieth year. It is twenty years since his little "Monitor" revolutionized the navies of the world by its attack on the "Merrimac."

Two plans are now being considered by the citizens of Concord, Mass., for a fitting memorial of Ralph Waldo Emerson. One is to build a handsome drive-way running from the Emerson mansion, on Lexington Street, to Sleepy Hollow Cemetery, where Mr. Emerson's body is interred, and on the rising ground outside the cemetery, which site overlooks the street and residence, erect a handsome monument to his memory.

Considerable progress is reported from Munich in the work of casting the colossal national statue of Germany, that is to be erected at Neiderwald, near the Rhine, to commemorate the victory of Germany in the last war with France. Several of the smaller parts, including the head, have already been completed, and recently was cast the largest single portion of the work—the throne with cloak lying on it—which weighs some fifteen tons. The weight of the entire work will not be less than forty-five tons.

A few days ago two boys from North Bend, Pa., who are in their teens, went to the mountain to hunt deer. After starting the dogs they came across two cub bears, which they killed, and while in the act of dragging them to a log road were astonished to see the mother of the cubs in pursuit. They both fired and wounded her, when she became enraged and showed fight. One of the boys told his partner to hurry and load his gun, and he would fight the animal until he was ready to shoot. This was done, and in a very short time she lay along side of her cubs a corpse. The boys both loaded their guns, and began taking their meat to the road, when they heard their dogs coming, and, hurrying to the runaway, they killed a fine large buck.

The new combination letter-sheet and envelope, and postal-card, which have been authorized by the Government, will probably be in circulation in January. The inventor of the combination has received an order for 20,000,000 of them; the price being \$80,000. The letter-sheet is about the size of ordinary letter-paper. When written upon it is folded twice from the bottom and once from the right-hand side, which makes it the size of an ordinary envelope. The folding postal card is half the size of the letter-sheet, and has only a gummed flap at the top.

"I have never met our ideal Yankee, with the tall gaunt body and lank hair," writes the Rev. Edwin Paxton Hood, an English clergyman, who has recently returned from a visit to this country, the tobacco-chewing, expectorating, stick-whittler never crossed my path; the bragging 'calculator' impudently interrogating the 'stranger' never came in my way. I relegated him, therefore, to the region of fiction. I found in his stead, a pleasant and staid and usually reticent man, or a bright, intelligent, cultured woman, both knowing how to respect themselves and usually commanding my respect, and, how often, my affection."

HAWKS.—Entered into the Rest of Paradise, at Columbus, Ga., on the morning of Nov. 27, 1882, in the 73rd year of her age, Sarah C. Hawks, relict of the late Rev. Wm. N. Hawks, formerly Rector of Trinity Parish, in the same city. After a long life full of good works; exemplary in all her duties as daughter, mother, wife, sister, faithful to the Divine Master whose service was her delight; loyal to the Church whose interests were ever near her heart; in the possession and enjoyment of the tenderest affection not only of her beloved family, but of all who knew her; loving and beloved—this true Mother in Israel has fallen asleep—in the communion of the Catholic Church, in the comfort of a holy hope, in favor with her God, and in charity with the world. "Blessed are the dead who die in the Lord!" Amen.

To Correspondents. W. T. W.—The Surplice (superpelliceu) is not in any form a Eucharistic Vestment. It is the common Choir Vestment, suited for any of the Sacred Ministers at any non-Eucharistic Service. It is not a cross between the Alb and Chasuble. It is an ancient and altogether distinct vestment, no less in origin than in use. The Alb and Chasuble are doubtless derived from the ancient Jewish dress. The Alb, certainly, is only the white linen tunic of the Priesthood. Good authorities, however, derive the Surplice from Pagan sources. It appears to have been worn by the priests in the ancient heathen temples at Rome, as is said to be still the case in Central Asia.

The Surplice was first used in Catholic churches, A. D. 316. Its introduction was probably due to its evident grace and convenience, and to a felt need of a distinctive vestment for the inferior Services, which were becoming more numerous, and to which the Eucharistic Vestments were inappropriate. It was generally introduced into the churches, by order of Pope Adrian, A. D. 786, a date notably subsequent to the rise of the Papacy. Since that time, its use as a Choir Vestment has been universal throughout the Western Church.

Distinctively Roman in its origin, the Surplice has been distinctly legislated into the use of the Reformed (or Protestant) Anglican Church. The 68th Canon provides that every Minister saying "public prayers" shall wear a comely Surplice with sleeves. It was also prescribed by the statutes of the realm; 2, Edw. VI., 1547, 1 Eliz. 13th and 14th, 1568, Car. II., 1662. Its use thus at "public prayers" was that of a non-Eucharistic or Choir Vestment.

The Surplice has had a curiously contradictory fortune in the Anglican Church and its branches. A distinctively Roman Vestment, it has been bitterly contended for as the Vestment for the Protestant Eucharist; the more ancient and Christian Chasuble being scouted as a "Popish Rag." On the other hand, the Surplice—Protestant, so long as used in the Holy Eucharist—has been violently opposed in the pulpit, as another "Rag of Popery." It has had good reason to be perplexed about its true character, as was Bottom in his dream as to his personality, whether human or asinine.

The answer to your question as to the relation of the Apostolic Church to the Jewish Synagogue will be found in next issue. F.—The Service of which you speak was certainly an extraordinary one. The sermon was probably the best part of it. Our issue of Nov. 25th contained a very full explanation of the manner in which the two concurrent festivals should be observed.

Personal Mention. The present address of the Rev. Robert C. Watt is Tiskilwa, Ills. The address of the Rev. F. B. Reazor is now 809 14th St., N. W., Washington, D. C. The Rev. John London, B. D., has accepted a call to the joint rectorship of Christ Church, Rochester, and Trinity, New Brighton, Beaver Co., Pa., and will enter on his duties the 4th Sunday in Advent. P. O. address, New Brighton, Pa. The P. O. address of the Rev. T. B. Berry, is Manlius, N. Y. The Rev. Charles H. Canfield has entered on his duties as rector of Grace Church, Hutchinson, St. Andrew's Church, Nickerson, and the Church of the Good Shepherd, Sterling, Diocese of Kansas. P. O. Nickerson. The Rev. J. F. Conover has resigned St. Luke's Parish, Kalamazoo, Western Michigan, to take effect Easter Day. The Rev. W. P. Browne has resigned his charge at Canton, Miss., and accepted a call to Emmanuel Church, Winona, Miss. The parishes at Vaiden, Carrollton, and Greenwood, Miss., will be included in his new charge. He will enter upon this charge Jan. 1st, 1883. Address Winona, Miss. The Rev. H. D. Walker has returned from Europe. The Rev. Joseph S. Jencks, Jr., has resigned the Rectorship of St. John's Cincinnati, O., in order to facilitate the merging of that parish with St. Paul's Church, in the same city. The Missionary Bishop of Cape Palmas may be addressed at 64 Thirteenth St., Wheeling, W. Va. The Rev. J. H. Ely has resigned the Rectorship of St. Philip's, Cumminsville, Diocese of Southern Ohio, and accepted that of Grace Church, College Hill, and Holy Trinity, Hartwell, in the same Diocese. The Rev. Allen Judd has resigned the Rectorship of St. James', Marengo, Iowa, on account of ill health. The Rev. F. T. Webb, B. D., has resigned the Rectorship of St. Paul's, Council Bluffs, Iowa, to take effect December 30th, at which time he goes to St. Peter's, Helena, missionary jurisdiction of Montana. The Rev. W. Bower, has resigned the charge of Grace Church, Pomeroy, and assumed that of St. Peter's, Delaware, Ohio. The Rev. T. J. Mackay has resigned the Rectorship of St. George's, Leadville, jurisdiction of Colorado. The Rev. John S. Selbold, of Buffalo, N. Y., has removed to the Diocese of Iowa. The Rev. Joel Clark has resigned the Rectorship of Christ Church, Eau Claire, Wis., and accepted an election to the Rectorship of St. Paul's, Creston, Ia. The Rev. J. E. Hutcheson has removed from Cleburne to Austin, Texas. The Rev. B. R. Kirkbride has resigned the Rectorship of Trinity Church, Mattoon, Diocese of Springfield.

The Rev. E. J. Mackay has accepted an election to the Rectorship of St. Paul's, Council Bluffs, Ia., to take place Jan. 1st. The Rt. Rev. Henry Canoyne Riley, D. D., Bishop of the Valley of Mexico, has arrived in New York from Mexico. The Bishop of Illinois preached in the Church of the Holy Spirit, New York, last Sunday.

Acknowledgements

For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois. C. W. LEFFINGWELL, Rector. St. Mary's School Chapel: Germantown Subscriber \$ 5.00 Class of '83, St. Mary's School 25.75 Mrs. N. K. Fairbank 100.00 C. W. L., Second payment 722.52 Amount previously acknowledged 3,970.06 Total \$4,823.33

Miscellaneous.

Windows for a mission chapel are needed. Services cannot be held without them. It is in the country, where there is a good field for work, but very few Church people. Will not some one aid us to raise \$35, so that the work can be pushed forward? Rev. Jno. Gass, Greenville, S. C. SOCIETY FOR THE INCREASE OF THE MINISTRY. Formed, 1857. Incorporated, 1859. A general society, neither sectional nor partisan in its administration. Aids students for the ministry in college and the theological seminary. Scholarships from \$50 to \$200 per year. Six hundred and six of its scholars already ordained; twenty-five the past year; five hundred and twenty-five still living and serving the Church. Permanent funds, \$55,000. Address Rev. Elisha Whittlesey, Corresponding Secretary, Hartford, Conn. Form of Bequest.—I give and bequeath to the Society for the Increase of the Ministry, incorporated by the State of Connecticut, its office being in the City of Hartford, in said State, the sum of \_\_\_\_\_, to be applied to the uses of said Society.

A careful survey of the field, and study of the whole situation suggest the thought, and induce the conviction that the day is near when call for men will be more urgent than for the means with which to equip and support them. Indeed it is hardly aside from the strictest truth to say that it is so now. Report of Dom. Com. 1882. There are needed forthwith for the China Mission, four clergymen; for the Japan Mission, four clergymen; for the African Mission, two clergymen. A few years ago, forty applications for appointment were received within a short period of time. Most of which the Committee were obliged to decline by reason of debt and hence for lack of means. Now the case is reversed. The means are measurably provided, yet the Committee has before them after all the publicity which has been given to the needs, no applications for clergymen for either China or Japan.—Report of Foreign Com., 1882. It was to be expected that the missions and enterprises of the Church would earliest suffer from a scarcity of ministers. It is now evident that they are suffering, and that such is the case, will be believed that promising young men are waiting the answer of the "Society for the Increase of the Ministry" to their reasonable requests for aid to continue College, and Seminary studies in preparation for the ministry. Based on calculations on the ordinary receipts of last year, we have made appropriations to seventy-five scholars. We dare not extend them unless a larger liberality shall give us the means to redeem our promises. The sore need of the hour is money to sustain the work, but money to educate and train for His service those who willingly offer themselves. We submit, therefore, that at this missionary season the requirements of this Society cannot be safely set aside. F. D. Huntington, W. F. Nichols, B. H. Paddock, H. W. Spalding, John Williams, J. H. Watson, T. R. Pynchon, George J. Magill, A. B. Goodrich, Elisha Whittlesey, Thomas Gallaudet, Edward H. Jewett, Samuel F. Jarvis, R. B. Converse, Francis Lobdell, James Bolter, Wm. A. Salyer, Elisha Johnson, Giles H. Deshon, John S. Blatchford. Executive Committee.

Six such applications were read at the monthly meeting of the Committee on the 12th inst. which they were compelled, for want of funds, reluctantly to refuse for the present. Sec'y. Hartford, Advent, 1882. GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Crippled Clergymen of the P. E. C. of the U. S. A.") It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer is William Alexander Smith, 40 Wall Street, New York.

THE YOUTH'S COMPANION, of Boston, is a sprightly, entertaining paper, deservedly popular, and, 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, amuse, and amuse, and is welcomed in the household by young and old alike. For a full and complete business course go to H. B. Bryant's Chicago Business College, where all the facilities are to be found. It is the standard institution. Winter Board in a Gulf State. Families will find a pleasant home among the Magnolia hills. Pine woods within a mile. Large plantation mansion, beautiful surroundings, half mile from churches, railroad depot, telegraph office, etc. Will take entire charge of delicate children. Address "Mississippi," care of W. Leffingwell. Reputation well earned is that possessed by Melander, Photo. Artist, 108 Ohio St. (corner of Clark). Years of careful study of the Art have developed a perfection rarely attained by the profession. A visit to his rooms is a delight. Choice specimens of his work are always on exhibition. All departments of the work receive prompt attention. Old Pictures Copied, Enlarged and Painted in Crayon, Water Colors, and Oil; Pictures of all kinds Framed at lowest prices. Mr. Melander preside personally the fittings, and with all his new improvements, many of which cannot be found in any other gallery in the city, a good likeness is guaranteed. Melander's Stereoscopic Views have a world-wide reputation. 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.

New and Unique Goods opening daily in all the Novelties. Specialties in Bisque, Bohemian Glass, and Fancy China, and rare specimens in Real Bronze, Carrara Marble, Royal Worcester, etc. An early examination is advised.

OVINGTON BROS. & OVINGTON, 146 STATE-ST.

NOTICE. Beginning Saturday, Dec. 16, we will keep open evenings until Christmas.

HIGHLAND AND FRENCH RANGES, HOUSE FURNISHING GOODS, HARBESON & JUDD, 88 N. Clark Street.

FOR THE NEW YEAR.

Havergal Calendar FOR 1883. Selections from the writings of the late Frances Ridley Havergal. For each day of the year 1883, printed in a beautiful block calendar, made to hang up or rest on mantel, with back painted in colors and gold. 50 cents.

EVERY DAY.

TEXT, HYMN, PRAYER, AND RECORD FOR EVERY DAY IN THE YEAR. By the Author of "Sunshine and Starlight." 376 Pages. Cloth, plain edges. \$1.25. Cloth, gilt edges. 1.50. Calif. or Morocco. 4.00. The Best Kind of a Birthday Book. "Sure to win a warm welcome from many, many devout and strivings hearts. It meets a real want, both in its contents and its blank spaces; it aids both to devotion and remembrance." For sale at all Bookstores, or sent by mail, postage paid, on receipt of price.

E. P. DUTTON & CO., PUBLISHERS, 39 West 23d Street, NEW YORK. 1883.

The Church Almanac ESTABLISHED 1830. Edited by The Rev. WM. G. FARRINGTON, D.D., With Special Contributions from Leading Bishops of the Church. Full in all Departments of Information regarding the Church in the United States and other parts of the world. TWO EDITIONS. The Church Almanac, - Price 15 cents. The Church Almanac and Parish List. - " 25 "

The latter has—in addition to the full contents of the Church Almanac, which contains a Complete Guide to the Metropolitan Church Services, Alternate Lessons, Ecclesiastical Colors, etc.—a Complete List of the Parishes of the United States, Names of Rectors, and Number of Communicants. IT HAS THE LARGEST CIRCULATION. IT IS THE OLD ST. THE BEST ARRANGED. THE CHEAPEST. The Clergy List Revised to Latest Date. JAMES POTT, Church Publisher NEW YORK.

"OXFORD" Teachers' Bibles. Revised New Testaments, Authorized by the American Committee of Revision. In various Sizes and Styles of Binding. THOMAS NELSON & SONS, 42 Bleecker St., New York.

"Forget-Me-Not," The Latest Holiday Poem, by C. Jay Smith. "This is one of the most charming of the many beautiful books which have been brought out for the holiday trade."—The Inter Ocean. Illustrated by F. C. Bromley. Price, \$1.50. For sale by all Bookstores, or on receipt of price by N. D. SMITH, 108 State Street, Chicago.

HOLIDAY GIFTS. CHRISMAS CARDS. Graphocopes from \$1. to \$15. Stereoscopes, 25c. to \$2. Views, Miscellaneous, per dozen, 50c. to \$1.50. Gilt Frames, for Portraits, all sizes. Cabinet Frames, 40c. to \$10.00. LOVEJOY, Opposite Marshall Field & Co's. Two Entrances Stairs at No. 90 State St. 88 STATE ST., CHICAGO. Elevator.

VICK'S FLORAL GUIDE. For 1883 is the most complete and up-to-date of any. It contains 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Post Office address with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cts. Vick's Seeds are the Best in the World! The Floral Guide will tell how to get and grow them. Vick's Flower and Vegetable Garden, 175 Pages, 3 Colored Plates, 500 Engravings. For 60 cents in paper covers; \$1.00 in elegant cloth. In German or English. Vick's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5.00. Specimen number sent for 10 cents; 3 trial copies for 25 cents. JAMES VICK, Rochester, N. Y.



CHRISTMAS CAROL.

Written for the Living Church. Brightly shone the heavenly star, Came the wise men from afar...

CALLIE L. BONNEY.

BELLS ACROSS THE SNOW.

BY FRANCES RIDLEY HAVERGAL. O Christmas! merry Christmas! Is it really come again, With its memories and greetings...

BOOK REVIEWS.

POETICAL WORKS OF RAY PALMER. Complete edition. New York and Chicago: A. S. Barnes & Co. Crown 8vo. Cloth, gilt edges, pp. 372. Price \$2.50.

Dr. Palmer has long been recognized as one of the most popular writers of religious verse of the present generation. The secret of his power is, we believe, to be found in a rare combining of clearness and force in expression with peculiar simplicity and devotion of sentiment.

MORAVIAN MISSIONS. Twelve Lectures. By Augustus C. Thompson, D. D., author of "The Better Land," "Morning Hours in Patmos," etc. New York: Charles Scribner's Sons, 1882. Cloth, pp. 516. Price \$2.

The subject of Moravian Missions is one of practical as well as historic interest. In the form of lectures, originally delivered to the students of Andover Theological Seminary, Dr. Thompson tells in a simple and sympathetic manner, the story of Christian heroism which has given to this numerically small sect a unique position in the annals of the Christian world.

The three orders, Bishops, Presbyters and Deacons, are maintained; but the form of government had been determined before the episcopate was adopted, and this additional element wrought no change as regards the seat of power, or the administration. Among the fundamental principles laid down by the General Synod are these: "Our episcopate, as such, gives no sort of claim to government in general, or to that of any congregation in particular; nor is the administration of dioceses by the Bishops admissible."

The historical question of the succession itself is not entered into with as much fullness as we might have expected, in view of recent Moravian contributions to that subject. Dr. Thompson says:

The Brethren's episcopate received by them in 1735, came through a small branch of the Waldensian Churches, formerly in Austria. Although the office remained quiescent at one period for thirty-two years, and although the thread of perpetuity became extremely tenuous, yet it seems to have remained unbroken, and has at times served a good purpose.

An appendix on the literature relative to Moravianism, and a good index add to the value of the book for purposes of study.

REVIVALS: HOW AND WHEN? By William W. Newell, D. D. Author of "Continental Sketches," "The Angel Bride" etc. New York: A. C. Armstrong & Son, 1882. Cloth, pp. 322. Price \$1.25.

Dr. Newell writes concerning "revivals of religion," from the point of view of a Presbyterian minister. He most emphatically believes in them, and would tell others why he does so, and how, in his opinion, they should best be conducted.

There is a book of private devotions drawn from Lutheran and certain ancient sources, the prayers being throughout in collect form—a good feature. We are surprised at the smallness of space devoted to prayers in preparation for Holy Communion, though what are given are good in kind. The Apostolic, Nicene and Athanasian Creeds are published with the alteration of the clauses relating to the Holy Catholic Church, into "Christian Church." We must most emphatically protest against the amazing effrontery of such mutilation.

A LITTLE PILGRIM. Reprinted from Macmillan's Magazine. Boston: Roberts Bros, 1882. Cloth, pp. 123.

We have here a reprint of two remarkable papers which appeared originally in Macmillan's Magazine. The author presents a very vivid description of the supposed experiences of "A little Pilgrim," after death. It is an exceedingly touching narrative, pervaded throughout with a child-like trustfulness and simplicity, and yet not without traces of deeper thought. As a work of pure imagination, it lays no claim to be doctrinally sound, and it certainly is not so.

THE LIFE AND LETTERS OF ELIZABETH PRENTISS. Author of "Stepping Heavenward." New York: Anson D. F. Randolph & Co. Crown 8vo, cloth, pp. 573. Price \$2.25.

The appearance of a biography of Mrs. Prentiss will be welcomed by thousands of those who have read her books, and came through them to regard the author as a personal friend in a sense not always accorded even to popular authors. Of the Susy books for children 50,000 copies have been sold in the United States alone, and an unknown number in England. Of "The Flower of the Family," a book for girls, 1,300 copies have been put in circulation here, and editions published in England, France and Germany.

The secret of this popularity was her keen grappling with life problems, and her homespun directness and yet elegance and even, at times, brilliancy of style. She had an object in all that she wrote, and that object was to create a wholesome moral influence, a definite and helpful religious tone. It became the object of her life, and manifested itself not only in her published works but in her letters and her personal ministries. The story of that life is told by herself for the most part, in letters and journals, which the loving hand of her husband, the Rev. Dr. George L. Prentiss, has woven together, with a grand work of his own. The task is executed with admirable taste and delicacy, and the result, is one of the most charming biographies of the year.

PUSSY WILLAW and other Child Songs. Words by Henrietta Cushing, Music by S. C. Farrar. Illustrated by Gertrude Clement. New York: White and Stokes, 1883. Price \$2.

A book to make the nursery happy. Pretty songs and music for little folks, and well executed illustrations in rich color.

BOYS IN THE MOUNTAINS AND ON THE PLAINS, or the Western Adventures of Tom Smart, Bob Edge, and Peter Small. By William H. Rideing, Member of the Geographical Surveys under Lieutenant Wheeler. With numerous illustrations. New York: D. Appleton & Co. Price \$2.50.

With the advantage of personal experience in some of the wildest regions of the west, Mr. Rideing has written a story of the western travels and adventures of a party of three young men. The story is pleasantly told and is illustrated in a very profuse and sumptuous manner. It is a work crowded with useful information.

FACTS AND PHASES OF ANIMAL LIFE, interspersed with amusing and original anecdotes. By Vernon S. Norwood, Lecturer to the Royal Society for the Prevention of Cruelty to Animals. With seventy five wood engravings. New York: D. Appleton & Co, 1883. Cloth, pp. 286. Price \$1.50.

Mr. Norwood has written of animal life in England, combining scientific fact with interesting anecdote. His aim has been to awaken intelligent regard for the brute creation in the minds of young readers. His little volume will, however, be found of value by older heads.

LITTLE FOLK IN GREEN. New Fairy Stories. By Henrietta Christian Wright. Illustrations in color, by Miss Lydia Emmet. New York: White & Stokes, 1883. Price \$1.75.

A book of fairy tales with exquisite colored illustrations, and in very attractive binding.

SNOW AND SUNSHINE. A story for boys and girls. By Mrs. Martha J. Lamb. New York: White & Stokes, 1882. Price \$2.

Mrs. Lamb's History of the city of New York, has made her name familiar to the public. She will be found an equally successful writer for the young. "Snow and Sunshine" is a charming family story, and is issued in handsome form for the holidays.

THE WINNERS IN LIFE'S RACE, or the Great Backboned Family. By Arabella B. Buckley. Author of "The Fairyland of Science," etc. New York: D. Appleton & Co, 1883. Cloth, pp. 367. Price \$1.50.

The writer has already done good service in making science entertaining to the young. The present volume is an account of vertebrate animals, and as such a natural sequel to a former

book, "Life and her Children," which treated of invertebrates. The theory of evolution is adopted, and the latest discoveries in Natural History made use of; the devout belief in God as the original and Almighty Creator being, nevertheless distinctly set forth. It is a book of absorbing interest, whether for young or old.

THE GOLDEN ALTAR: FORAS of Living Faith. By Joseph A. Seiss, D. D. Pastor of the Church of the Holy Communion, Philadelphia. New York: Anson D. F. Randolph & Co. Cloth, pp. 158. Price 75 cents.

This is a book of private devotions drawn from Lutheran and certain ancient sources, the prayers being throughout in collect form—a good feature. We are surprised at the smallness of space devoted to prayers in preparation for Holy Communion, though what are given are good in kind. The Apostolic, Nicene and Athanasian Creeds are published with the alteration of the clauses relating to the Holy Catholic Church, into "Christian Church." We must most emphatically protest against the amazing effrontery of such mutilation.

Harper's Magazine for January, from the frontispiece, which is a masterly engraving from Rembrandt's celebrated portrait of Burgomaster, to the last page of the drawer, is a remarkably beautiful and interesting number. What a suitable Christmas Present for a poor, hard-working priest would be a year's subscription to this admirable periodical.

Mr. J. W. Bonton, New York, is about to publish a work entitled, "Bible Myths, and their Parallels in other Religions," an archaeological comparison of the Old and New Testaments with the myths of the heathen nations of antiquity. The idea of a crucified Saviour of men, and other essential elements of Christianity are traced as prefigured by the myths and traditions of all ancient races. The work will be elaborately illustrated.

Messrs. D. Appleton & Co., have published in pamphlet form under the title, "Herbert Spencer to the Americans," an account of the interview of a newspaper reporter with Mr. Herbert Spencer just before his return to Europe, and of the proceedings of the farewell banquet of Nov. 11th, with the speeches made upon that occasion.

Messrs. Anson D. F. Randolph & Co., New York, issue a wall calendar, "Daily Steps Upward," with a Scripture text, and selection of poetry for every day in the year. Price 75 cents. THE ARTIST'S YEAR. New York: White & Stokes. Price \$4.50.

Twelve etchings by American artists of the first rank, accompanied by poems on the months of the year, printed on extra heavy paper, and bound in very artistic style—making one of the most really elegant gift books of the season. Among the names of the artists represented are those of Arthur Quartley, Casilear, Shurtliff, J. M. Hart, Thomas Moran, and B. Swain Gifford.

Messrs. White & Stokes, New York, have issued for the holidays, "The Christmas Basket," a collection of verse arranged by Mrs. Martha J. Lamb, with a brightly colored basket-shaped cover tied with ribbon. The same firm have published, bound in decorated paper covers ribbon tied, a selection of poems on flowers, with accompanying floral illustrations in color, under the title "Wayside Flowers." The verses were all written or chosen by the author's expressly for this little volume. Among the names are Longfellow, Whittier, E. C. Stedman, R. W. Gilder, (editor of The Century Magazine), and J. T. Trowbridge.

HOLIDAY PUBLICATIONS.

Messrs. Cassell, Pottet, Galpin & Co., New York, send out a brilliant little book, entitled "Two Topparties," by Rosalie Vandewater, with illustrations by Wilson de Muza. The entire work is from lithograph plates richly colored, and is a most delightful book for the children. Chicago, Jansen McClurg & Co. Price \$2.00.

"ROSY," by Mrs. Molesworth, illustrated by Walter Crane, is a pretty story for children, of about 200 pp. The engravings are not of such merit as we should expect in a work so announced. London, Macmillan & Co. Chicago, Jansen, McClurg & Co. Price \$1.25.

HARPER'S CHRISTMAS. Pictures and Papers. Done by the Tile Club and their literary friends. Price 75 cents. The Harpers have indeed given us a treat in the elegant folio offered to the public—all for the modest sum of seventy-five cents for the benefit of the Tile Club. This club has been introduced to the public by its papers in the Century. It is composed of artists, musicians, and literary men, and is quite an informal organization. The work done for Harper's Christmas is a credit to the club and worthy of preservation. The cover alone is worth the price of the entire paper. The supplement by Vedder is a fine work, showing the artist's characteristic treatment.

Many of our best artists are represented, Gifford, Quartley, Reinhart, Parsons, Millet, Chase and others. The literary papers are rich, many of them over the face of the author's signature. Howell's contributes a short story, Clarence Stedman a poem, Aldrich an exquisite song, "The Voice of the Sea," set to music by W. W. Gilchrist and beautifully illustrated by Parsons and Quartley. This will prove a treasure to those who are looking for Christmas gifts to fit small purses. It is a marvel of beauty, but there is very little in it about Christmas.

CONNECT, WILD BELLS." By Alfred Tenynson, Illustrated by Miss L. B. Humphreys. Golden Floral Series. Price \$1.25. Lee & Shepherd, publishers, Boston. One of the features of the holiday trade is the issuing editions of illustrated poems in illuminated paper covers, like an elaborate Christmas card. Ring out Wild

Bells is a fair specimen. The illustrations are not always appropriate to the text, but are well engraved, and as a whole are pleasing. The cover, brightly illuminated and ornamented with fringe, will please the popular fancy better than the more enduring but less showy cloth covers of the regular editions.

GRANDMA'S GARDEN, with many original poems suggested and arranged by Kate Sanborn, illustrated by Walter Satterlee. Boston, James R. Osgood & Co. Chicago, S. A. Maxwell & Co. Just what the title page of this work means, we have been at a loss to determine. The book contains twenty two articles, in prose and poetry on the general subject of gardens. There is no poem by Miss Sanborn, but in the selection appear such names as Milton, Francis Bacon, Thomas Hood and those of other literary worthies who have long since done with earthly gardens. Certainly, Miss Sanborn had nothing to do with suggesting the poems of these authors. The title is a clumsy one; the name of a book ought to give some hint of the character and authorship of its contents. The selection, which we presume is what Miss Sanborn did suggest, is a good one, and for those who are fond of flowers (and who is not?) the book will undoubtedly prove quite pleasing. Besides the names above mentioned, many others grace the neatly printed pages, while the autographs of several of them help the illumination of the last page of the cover. The volume is neatly put together, is bound in the prevailing fashion by a silk cord fastening, and has illustrated paper covers, the first of which bears a well drawn picture of the typical grandma going forth with her cat to view her garden.

Messrs. E. & J. B. Young & Co., New York, publish a Christmas story, "The Vision of the Holy Child," paper cover, with muslin back, handsomely printed. Price 25 cents net.

HOMER'S STORIES, simply told, by Charles Henry Nelson, is a gem of a book, and all youth should have it. It is adorned by ninety-six illustrations in outline, by Flaxman and other artists. London, T. Nelson & Sons. Chicago, Jansen, McClurg & Co. Price \$1.50.

AVANTURINE, Gems of Thought and Meditation for daily use, translated from the French by Elinor Baker, is published by the Society for Promoting Christian Knowledge, and brought out in this country by Messrs. E. & J. B. Young & Co., New York. Price 15 cents net. It is a dainty little book, like Golden Dust, a miniature treasury of devotional reading.

FOOTLIGHT FROLICS is a book of entertainments for home and school; giving school operas, charades, plays, Christmas capers, etc., very sprightly and interesting, by Mrs. Charles F. Fernald. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. Price in paper cover, 30 cents.

The Francis Ridley Havergal Calendar is attractive and churchly, providing a leaflet for every day in the year, attached to an illuminated card. Each card gives a verse from the poems of the sweet singer whose name it bears. Published by E. P. Dutton & Co., New York. Price 50 cents.

THE UNIVERSE, a monthly magazine published at 2606 Olive St., St. Louis, a new claimant for public favor, is an excellent periodical for family reading. The third number has come to hand, and if it is a fair specimen of the monthly issues we can unreservedly commend the periodical as instructive and entertaining.

The Church Almanac is now ready. In addition to the well-known features which render this publication so valuable, there is also this year a very interesting survey of the church history of the last fifty years from the pen of the Bishop of Albany and a table of ecclesiastical colors and their use. We trust that the latter feature will not cause our old friend to be accused of "ritualistic proclivities."

Christmas Cards.

Written for the Living Church.

Again as the Holidays come round our attention is called to the Christmas Cards, which have become an important feature of the season.

There are Cards for old and young, rich and poor; all can choose from the almost endless variety offered.

For the past three years Mr. Louis Prang of Boston has endeavored to raise the art value of illuminated cards by prize exhibitions of designs for Christmas and New Year Cards, the prizes offered being of sufficient value to induce well known artists to become competitors.

Each year has shown a marked advance in conception and design. Each year, however, the religious aspect of the Feast seems more and more to have been lost sight of. How great the change since the days of our forefathers! Then the season was nothing unless viewed from the Church's standpoint. Now Christmas joy is in every heart and one almost fears that the religious joy may be overshadowed by the good cheer that the world presents.

This year two sets of prizes were offered, to be awarded, one by the votes of the leading artists of New York, Boston and Philadelphia, the other by the popular vote.

The fourth popular prize card by Miss Florence Taber, is particularly noticeable for its dainty coloring. It represents a young girl with two children in quaint attire laden with holly, snow falling around them. The border is harmonious in color and effective in treatment. The back of the card represents the motive of the border.

The fourth artist's prize card by Alfred Fredricks, a popular illustrator, appeals to all lovers of children. Christmas morn is the theme; a

bright rosy cheeked boy just a wake from visions of Santa Claus to find it was not all a dream. The border is rich with gold, holly and mistletoe; the dove, Messenger of peace, also butterflies, the Christmas symbolism of which we fail to apprehend.

The illustration is accompanied by suitable verses, by Mrs. E. S. Forman, expressive of the joy of the child. The verses are surrounded by a mistletoe design.

The third popular prize was awarded to Fredrick Dielman of New York. It is a large and richly coloured card presenting a band of children singing carols around their Christmas tree. The little faces are sweet and expressive.

The second and third artist's prizes were awarded to Miss L. M. Humphreys, who is known to the public by her beautiful illustrations of several well known hymns. She has touched the Christmas theme in both aspects. In the third card, the religious sentiment is uppermost, and earnestly and beautifully expressed. The Christmas angel, poised on the crescent moon; in one hand, an olive branch; with the other sending forth the messenger dove with tidings of peace and good will. The rich border of conventionalized olive branches harmonizes well with the dark blue background, and forms a pleasing contrast to the shining angel. On the reverse is the beautiful poetical expression of the sentiment of the artist by Mrs. Celia Thaxter, one of New England's sweet singers, dear to all lovers of children and the sea, her two favorite themes.

The second card by Miss Humphrey, receiving the second artist's prize, is a gem, tender in sentiment, exquisite in coloring, which with Mrs. Thaxter's keenly appreciative lines makes it the most thoroughly satisfactory of all the cards. The child faith in Santa Claus is charmingly portrayed by the eager, expectant face of the child, kneeling on the hearth, peering up the chimney, the firelight flickering over her.

The second popular prize card by Walter Satterlee, a well known New York artist, is rich in color and sentiment. The little Christmas waits outside the laticed window pane, the birds on the sill, the two children looking out from the brightly lighted room, the angel faces above, are all in accord. A few lines by Mrs. Forman make this a complete picture poem.

The first prizes, popular and artist, are awarded to Miss Dora Wheeler of New York, who gained the second prize in the competition last year.

The thought is deep and tender and its embodiment well carried out; though one can but feel that the grand conception of the idea is beyond the artist's power of interpretation. Yet the card is so far beyond anything before presented, that criticism seems ungracious. The leading thought is symbolic of the wretchedness and misery of the world represented by a group, a woman and her children eagerly gazing upon the Sun of Righteousness rising with healing in His wings. Celia Thaxter's tender poem completes the card and makes it the most perfect yet given to the public.

Fewer Men and Better Support.

To the Editor of the Living Church:

An article in a late issue, reminded me of an incident. Once upon a time, in one of our northwestern Dioceses, where a dozen missionaries were starving on two or three hundred dollars a year each, it was earnestly urged at a meeting of the Diocesan Missionary Board that instead of this kind of crumb feeding, fewer missionaries should be sent out, and they be tolerably well supported. Just at this time a dear good brother who had been lately "hoisted" from his parish in another Diocese, was applying for something to do in this. "Now" said one of the Board, "let us for once do the right thing. Here is brother B, a man of fine ability, a good preacher, etc., let's give him \$1,000 a year, and send him out!" "A thous—" and the dear old Bishop nearly fell off his chair. "Why bless me, boys, the whole Missionary income of the Diocese is less than \$2,500!" But the "boys" carried the day. Brother B. went out, and up and down a line of small towns,—missionary points. He always preached straight to the mark; gathered good congregations; took no collections or gifts for himself, but sent them by some layman to the Diocesan Missionary Treasurer; reported at each Service what they had done,—talked to them plainly of their duty to give largely to the Lord, and at the end of a year the Diocese had received almost quite as much as it had paid out for his support! And to-day each one of these stations is a self-supporting parish, which has been taught to give to the Lord, instead of doling out as a favor to a missionary who, by a hard lot of poverty, had lost his manliness and self-respect. ONE OF THE BOARD.

The following passage from a sermon by Rev. Augustus W. Hare, on asking forgiveness as we forgive others, is truly eloquent.

"Shall we lie to God in our prayers? Yet, unless we do it, we must either give up asking God for pardon, or clean forgive all our enemies! Conceive an unforgiving man—with a mind which treasures up little insults and provocations—praying to God Most High to forgive him his trespasses, as he forgives the man who has trespassed against him. What in the mouth of such a man do these words mean? They mean—but that you may understand them fully I will turn them into a prayer, which I will call the prayer of the unforgiving man—O God, I have sinned against thee many times from my youth up. I have committed many open sins and still more secret ones. Such is my bloodguiltiness! Deal with me as I deal with my neighbor. He has not offended me one-tenth part as much as I have offended thee, yet I cannot forgive him! Deal with me, I pray thee, as I deal with him." —(Vol. II, p. 293.)

Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.



A MIDNIGHT SERVICE.

Written for the Living Church. The snow-clad earth shines wondrous fair Beneath the moon's soft light...

CHRISTMAS.

Written for the Living Church. Once more the bells ring out their merry chime, And hearts and voices in their love combine...

VISIONS OF CHRISTMAS.

Written for the Living Church. Away, and away, and away they go, The reindeer steeds o'er the beautiful snow...

Russian Missions in Japan.

Some of the readers of the LIVING CHURCH will remember an account of the "Missions of the Russian Church in China and Japan," which appeared in the American Church Review for October, 1878.

There were connected with the Mission in Japan, July 8, 1881. Congregations, 96, (an increase of 8 during the year); clergy, 14, (an increase of 4).

As the few priests are manifestly insufficient to supply the wants of 96 congregations, scattered over the whole of Japan, it was proposed to the Council of the Mission held July 8th, 1881, that a number of the Catechists should be selected for ordination.

ing, to go from place to place, supplying as far as they could the need for clerical services.

To fill the vacancy caused by the death of the native priest John Sakaya, a most worthy man, the native deacon Paul Tade, was ordained to the priesthood, at the time of the Council.

Our missionaries go through the land without let or hindrance, and everywhere they find followers. In some places, the Buddhist priests have endeavored to stir up the common people against them, but the local authorities hold them in check.

During the past year there have been printed the following very important works, translated by members of the seminary and others:

- (1) The Large Catechism, translated by Simon Mia. (2) The Orthodox Confession, of Peter Mogila, translated by Peter Ono. (3) The Moral Theology, of Plato, Bishop of Kostroma, translated by Savva Horie. (4) Concerning the Duties of a Christian, translated by Michael Hakugoku. (5) Rudakoff's Church History, in two parts, translated by Peter Ono. (6) The Roman Catholic Church, of B. Mihailoffstey, translated by Matthew Oueda.

Bishop Burgess in Indiana.

Correspondence of the Living Church.

The Bishop of Quincy lately visited several parishes in this Diocese, at the request of Bishop Talbot, and was most cordially received. Large congregations were gathered at several points and Bishop Burgess more than met the expectations of all in his public addresses and ministrations.

Dr. Hepworth, in the Independent, denounces the purpose of a certain Mr. Morse to produce the Passion Play in New York City. His able article closes with the following words:

If Mr. Morse is really determined to produce this play, it may be well to show him that the laws of this community are calculated to enforce an outward show of decency, even where the desire does not exist.

At a recent dinner given by Queen Victoria at Balmoral in honor of General Wolseley, Her Majesty did him the honor of proposing his health at her own dinner-table in kind and charmingly chosen words.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Tennessee.—Chattanooga has been enjoying its full share of the commercial prosperity which prevails throughout most of the Southern States. The vast mineral resources of that section of the South have stimulated manufactures; and the village of fifteen and twenty years ago, so well known in connection with our late Civil War, has developed into an enterprising and rapidly growing city.

St. Paul's parish, Chattanooga, in common with all the rest of our Southern parishes, suffered grievously during the War. It was re-organized about fifteen years ago; and, for the last few years, has enjoyed the privilege of being administered by the Rev. H. H. Sneed.

On the 2nd Sunday in Advent, the Rector of St. Paul's inaugurated a Weekly Communion, the hour appointed being 7:30. All these are advances in the right direction; and, taking into account the growing prosperity of the city itself, the popularity of the whole-souled Rector (and, if we may be allowed to say so, of his most estimable wife), and the readiness of his flock to co-operate with him, we may safely augur a grand future for St. Paul's parish.

The church at Cleveland is one of the most beautiful and complete ecclesiastical structures in the Diocese, both externally and internally. It is of brick, and was built, several years ago, at a cost of \$22,000, by J. H. Craigmiles, Esq., as a memorial to a very dear daughter, who met with an untimely death by a railroad accident.

On the second Sunday in Advent the Bishop preached in St. Augustine's Chapel, Seawane, and confirmed seven young men, students of the University of the South. All the candidates received the Blessed Eucharist at seven o'clock on Thursday morning, the Rev. Prof. Gailor being the celebrant.

On Dec. 12th, the closing exercises of the Fairmount Institute at Mount Eagle, six miles from Seawane, were held. An address was delivered by the Rev. Prof. Gailor who held his large audience spell-bound by his magnificent oratory. The Bishop presented the diplomas, and gave the Benediction. Fairmount Institute is henceforth to be one of the Church Schools of Tennessee.

The Trinity term of the University is drawing to a close and the examination of the various classes have been most satisfactory. The young and fresh life and blood and brains infused into the corps of professors, by the election of four new men, by the Board of Trustees in August last has made itself felt during the term now closing.

A permanent Chapel is greatly needed, a chapel that need not cost more than twenty-five or thirty thousand dollars. The University is no longer an experiment. It has earned a right to take its place among the permanent schools of the Church in the United States.

Texas.—The Bishop of the Diocese paid his annual visitation to St. Andrew's Church, Bryan, on the second Sunday in Advent. He preached morning and night to large and most attentive congregations. He urged the claims of the Diocesan Missionary Fund, and also drew the attention of the congregation to the needs of the Theological Department of the University of the South.

The statistics show regular Services kept up,

diligent pastoral visitations carried on; twenty-three infants and four adults baptized, total, twenty-seven; nine Confirmations; four burials, and five marriages. Total contributions for the year considerably exceed \$800.

Notwithstanding the constant removal of people seeking homes in the far West—even in Mexico—"the endless processions," and the masterly inactivity displayed by men in this State—this parish still keeps up its former good reputation of being one of the happiest and most united in the South.

The Bishop paid an extra visit to the struggling mission at Hearnston Monday, Dec. 11th. After prayers by the Rev. Edwin Wickens, he preached a most thrilling sermon on the Coming of our Lord and Master; the congregation was a very good one. The church building is now undergoing extensive repairs, painting, and decorating.

Louisiana.—The Rev. Dr. Hugh Miller Thompson delivered his usual course of Advent lectures on Friday evenings, at Trinity Church, New Orleans. In them he treated the live questions of the hour. His method of handling subjects attracted large congregations.

Massachusetts.—A meeting of the Massachusetts branch of the Woman's Auxiliary to the Board of Missions, was held in St. Stephen's church, Pittsfield, December 8, 1882. The following resolution was adopted:

"Resolved: That it is the sense of this joint meeting of the ladies of eastern and western Massachusetts, that the women of the Church at large should raise an endowment to carry on the work inaugurated among the freedmen of the South by Mrs. Buford, as a perpetual memory to the loving sympathy and labors of the late lamented Dr. Twigg."

This meeting of the ladies at St. Stephen's was deeply interesting. Mrs. Chickering, president of the board, presided, and addresses were delivered by Miss Loring of the domestic committee, Mrs. Bond of the foreign committee, Mrs. McIntosh of the Indian committee, Mrs. Dix of the Mexican committee and by Mrs. Buford, who gave a deeply interesting account of the work among the freedmen in Virginia.

Iowa.—Bishop Perry visited St. Paul's mission, Grinnell, on the Second Sunday in Advent. The services were held in a hall used by the mission for the last two years. The Bishop preached to good congregations morning and evening, and addressed the Sunday School in the afternoon. Canon Kellogg, of Davenport, and the Rev. W. P. Law, Missionary in charge, took part in the services.

At the evening service all the seats in the hall were occupied and the people seemed very much interested. Five candidates were presented by the missionary for Confirmation, and the Bishop's address was listened to with deep interest by all present.

The mission has met with many discouragements during the past year, but it is hoped that a Church can be built next summer. In response to an appeal made soon after the cyclone, the following contributions have been received: Rev. H. G. Batterson, Philadelphia, Pa., \$70.00; Mrs. W. B. Douglas, Rochester, N. Y., \$50.00; Mrs. C. E. Wright, New Milford, Conn., \$100.00. Who else will help along the good work?

Missouri.—There is a very great movement in the direction of church building, and in other ways, now showing itself in this Diocese. The immigration to the State from the more northern communities in search of a milder climate, and rich soil, was never so great as now. The Church has to bestir itself to keep at all abreast of the mighty wave.

The Bishop of the Diocese, on Sunday, 12th ult., consecrated Christ Church, Rolla. The building of frame, with nave, porch and chancel, is 54 feet long by 24 feet wide, and is strongly built, after plans furnished by the Rev. F. B. Schetz, of Kirkwood, who by training was a civil engineer. The interior is, for a small building, peculiarly handsome. It cost about \$1,200.

On Thursday, 12th ult., the Bishop held his first Service in the new St. Mark's Church, Butler, the county-seat of Bates County, in a fertile district on the western border of the State. The church is about 55 feet from the front of the porch to the end of the chancel, and is 25 feet wide. It seats over 200 persons. It was densely filled on the occasion of the Bishop's visit.

On Sunday, 5th ult., Bishop Robertson held his first Service in Trinity Church, Independence, which was hardly yet completed; the ceiling and plastering being just finished, but the pews and the furnace not yet being placed in the church. It is of brick, and built after a very handsome and correct design.

On Friday, 1st inst., the Bishop admitted to Deacon's Orders, in St. James' Church, Macon City, Mr. William H. Goodwin, recently a Presbyterian minister. The candidate was presented by the Rev. Ethelbert Talbot, the Rector of the parish, the Rev. Messrs. Robert Talbot, of Monroe, and W. W. Corby, being present.

The Bishop recently admitted as a Candidate for Holy Orders Mr. Charles H. Bohn, formerly a minister in the Methodist Church South. He is now pursuing his studies.

On the first Sunday in Advent, the Bishop consecrated the Church of the Advent, St. Louis. Built in a part of the city occupied by the middle classes, it was erected several years ago by the Presbyterians, then bought and made over for our church at a cost of \$5,000 or \$6,000. It is built of brick, 60 feet long by 30 feet wide. The work of securing the amount by the Rev. J. N. Chesnut to pay all the debts was a long, laborious and very creditable one. The certificate of the conveyance of the property to the Parochial Trust Fund of the Diocese, a body consisting of the Bishop and Standing Committee, incorporated for the purpose of holding church property in trust for congregations, was read by the Warden. The request for consecration was read by

the Rector, and the sentence of consecration by the Rev. Dr. Schuyler. The Bishop preached the sermon. The Rev. Messrs. Betts and Mason were present and took part in the Service.

On the second Sunday in Advent, the Bishop formally opened St. Augustine's Church, Kansas City, for the colored people. To have achieved the erection of a handsome, buttressed brick building with porch, nave, large and fairly proportioned chancel, and good-sized vestry room, tastefully finished with open timbered roof ceiled with Georgia pine, placed in the alternate bays horizontally and diagonally, is a great result.

On Tuesday, 12th inst., Bishop Robertson opened, with prayer and a blessing the newly erected guild room of Christ Church, Lexington, and consecrated the chancel which was built last year. The addition, 30 by 16 feet, is of brick, corresponding in construction with the Church; cost about \$1,000, and is at right angles with the chancel facing the side street. The vestry room is conveniently placed between the guild room and the church. This addition has been built under the efficient rectorship of the Rev. E. M. Pecke, who has been in charge of the parish for the past six months.

In his recent visitation of the Southern part of the Diocese, the Bishop has confirmed in the following places the numbers named: Cape Girardeau, 1; Jefferson City, 2; Sedalia, 8; Cuba, 3; Rolla, 8; Carthage, 1; Nevada, 3; Rich Hill, 1; Butler, 5; Independence, 1; Lee's Summit, 2; Grace Church, St. Louis, 13; Eureka, 2; St. Mary's, Kansas City, 14; Grace, Kansas City, 2; Lexington, 11.

The Rev. A. W. Mann conducted Services for deaf-mutes at Christ Church, St. Louis, on Sunday, December 3rd. Next day, he and Rev. Cameron Mann conducted a "combined Service" in Grace Church, Kansas City. The Missouri State School for deaf-mutes was next visited, on Tuesday. Two services were held in the chapel in the presence of the teachers and pupils. On Wednesday evening, Rev. Mr. Mann and Rev. Mr. Curtis conducted a "combined Service" in Calvary Church, Louisiana. Notwithstanding the intense cold, the congregation was a good one.

New Hampshire.—On December 5th, the Bishop of the Diocese set apart the buildings newly erected at Holderness for the use of the Diocesan School for boys. The trustees and a small number of invited guests were present. The Bishop used a quaint and beautiful "Benediction" Service, including the one hundred and twenty-first and one hundred and twenty-second Psalms, part of the fifth chapter of St. Matthew as a Lesson, and sundry collects arranged by himself with marked literary and liturgical taste and feeling. A hymn was sung by a full choir and chorus of the boys of the school. After the Service the trustees went into session and the visitors explored the new buildings. The principal edifice, is a stately brick structure, more than covering the site of the mansion that was burned. Entering the door which faces the south, with a very satisfactory porch, there is on the left a reception room, and beyond that the private apartments of the Principal, on the left parlor, communicating by a double door with a library, which is fitted with shelves, but not yet supplied with many books, few having escaped the fire.

Back of the reception room is the Rector's Office and opposite that the "Common Room" for the boys. Separated from the main building by a heavy wall and fire proof doors, is a wing containing ample dining-room, well appointed kitchen and laundry sufficient for the demands of the house. On the second floor are well ventilated dormitory halls with alcoves for the boys and rooms for the masters, and an infirmary. The third floor has rooms for the older boys. This building is of brick finished handsomely and solidly in oak. Pictures are needed to take off the bareness of the long walls, and other items of decorations will come in time. Little of that sort was saved from the fire. The coat-room is a very complete well planned and well constructed feature of the building. The school house of wood at some distance from the main building is handsome, convenient, well-lighted and ventilated. Gas is manufactured from "gasoline" on the premises, with satisfactory precaution against fire, and is far sweeter and less expensive than any other illuminator available at Holderness. The school year began a fortnight later, than regular time on account of the failure of the contractors to prepare the building for use. Nevertheless the pupils waited patiently and returned in full numbers, there being at present forty. Much praise is due the Rev. F. M. Gray, the indomitable Rector, for the energy and fidelity to his great trust, by which the school has been kept together, the buildings made ready at so early a date, and the work of the school kept moving with regularity and success through the trying ordeal out of which it has come so triumphantly.

The Trustees were obliged to incur some debt in the immediate replacing of the buildings on a scale fitted for future growth and efficiency. No better object appeals to the hearts of the almoners and stewards of the bounty of our Heavenly Father, than the clearing off of this debt from this enterprise of Faith.

The trustees of the new Christ Church at Portsmouth, have made a formal offer of that beautiful edifice for Cathedral purposes, and the Mansion of the late Mr. Marsh as an Episcopal residence. This would involve the removal of the Bishop from Concord to Portsmouth, and is under advisement.

St. John's Church, Portsmouth, has called the Rev. Henry E. Hovey from St. Barnabas, Brooklyn, N. Y., who has accepted and entered upon his new rectorate.

The Rev. Henry Bedinger has become Assistant Minister in S. Paul Church, Concord, with the special duty of conducting the Missions of the parish at Fisherville and East Concord.

On the Second Sunday in Advent Mr. J. Drumm, a master at S. Paul's School, was ordered Deacon at the Chapel of the School, by the Bishop of the Diocese.

Mrs. Stevens, widow of the inventor of "Stevens' Battery," has headed a subscription for a new chapel for S. Paul's School, Concord, with ten thousand dollars.

Springfield.—After leaving Louisiana, Mo., the Rev. Mr. Mann went to Springfield, Ill., Thursday, evening, Dec. 7th, he and Rev. Mr. after conducted a "combined Service" in the



Cathedral. One of the mutes present had come twelve miles. The next service of the same kind was held in Holy Trinity Church, Danville. The Rev. Mr. Taylor read the Evening Service and addresses, while the Rev. Mr. Mann interpreted for the deaf-mutes.

St. Michael's Mission, Cairo, the first of its kind in this Diocese for bringing the colored people into the Church, was organized on the 5th of Oct. last, with a Guild in connection with the Mission.

On Monday evening, the 11th inst., 33 souls received the Sacrament of Holy Baptism at the "Church of the Redeemer," the Ven. F. P. Dav- enport, Archdeacon of Cairo, and the Rev. J. B. Massiah, minister in charge of the mission, officiating. The service was very impressive, as one by one, the adults knelt penitently before the font to receive remission of their sins, and to be made heirs with Christ, and inheritors of the Kingdom of Heaven. Five infants were also baptized. The present number of candidates for confirmation is 35, and the permanent membership of the Guild numbers 62 persons. Al- ready, negotiations are being made for a church edifice the repairs of which will cost about \$550. The poor colored people here are not able to raise this sum alone; will not the friends of progress and lovers of the Church assist them in his endeavor to build a temple unto the Lord?

The Rev. J. B. Massiah, who has been entrusted with the care of all the colored work to be organized in the Diocese of Springfield, is a graduate of the General Theological Seminary, of the class of '81, and is a colored clergyman, possessing that dignity and capacity for the work, which must eventually terminate in abundant success. He proposes to organize another such work as this, in Metropolitan, and soon after to advance to Springfield,—in each of these cities there are very large colored populations. Every Churchman ought to be proud of the advance the Church is making among the colored people, and must show by their sympathy and support that Ethiopia does not stretch out her hands to God for naught.

N. B. All donations for the colored work in Cairo should be sent direct to the Rev. J. B. Massiah, who is the minister in charge of St. Michael's Mission, Cairo, Ill.

Western New York.—The Church of St. Mary's-on-the-Hill, Buffalo (the Rev. C. F. A. Biely, Rector), enlarged and newly decorated, was formerly reopened on Advent Sunday. The interior of the edifice is one of the handsomest in the city, and in making the alterations comfort and convenience have been as carefully looked after as beauty of effect. The church has been extended on the north side, the additional space being nearly as large as the nave. Back of this is a cloister leading to the new choir- room, a light and airy apartment well adapted to the purpose intended. The enlargement was much needed for the comfort of the congrega- tion, and it is thought will meet all the require- ments, at least for the present. The church is decorated and furnished very handsomely throughout. The walls have been painted an attractive terra-cotta in nave and aisle, with dark olive and turquoise trimmings, the whole blend- ing very harmoniously. The chancel and choir have been materially changed, enlarged and carpeted in crimson Brussels, and the rest of the church in crimson ingrain of a delicate flowered pattern. A new organ, costing \$3,000, is now being placed in position. The rector's room has been tastefully fitted up in colors. It is furnished with a library and is very cosy. Ex- ternally, too, the church has been brightened and improved.

New York.—The Church of the Reformation, Stanton St., New York, is surrounded by a poor population, mostly foreign. The edifice was erected some fifty years ago, by the liberality of a single gentleman of means. It was for some time occupied by the parish of the Epiphany, until that congregation procured an ecclesiastical home "up town." Services have since been held in English and German, but irregu- larly, we believe, under the title of the Church of the Reformation, the property having been held for the Church through the liberality of an- other Churchman, the late Stewart Brown, Esq. Of late, considerable interest has been awakened by a proposition to take down the old building and erect on the site a Mission house and chapel better suited to the wants of the district. There will be a chapel, mission hall, reading and guild rooms, clergy apartments, and a refuge for home- less women and children. The estimated cost is \$75,000, of which \$10,000 has already been subscribed. Mr. B. C. Wetmore, 19 Nassau St., is the treasurer of the enterprise.

Minnesota.—Gethsemane Parish, Minneap- olis, celebrated its twenty-sixth anniversary on the second Sunday in Advent. The Bishop was present, to the great joy of the congregation, and confirmed a class of fifteen, presented by the Rector, the Rev. Dr. Knickerbacker. The Bishop of Wisconsin was also present, and preached a very able and interesting sermon. The Services were very joyful.

North Carolina.—On Friday, Dec. 8, Bishop Lyman opened Cunningham Chapel, this being the first edifice set apart in Person County, for Church worship. The building will seat about two hundred and fifty persons; is substantial, neat and tasteful in all its arrangements. Its erection is due to the efforts of Col. John C. Cunningham, on whose large estate it is situated, and who, with the adult members of his inter- esting family, are communicants of the Church. The Rev. Wellington E. Webb, who, for the last two or three years, has held Services at irregular intervals in the vicinity, was present and took part in the Services. The Bishop, although suf- fering from a severe cold, preached an admir- able sermon on the occasion. For the present, the Services will be continued by the Rev. Mr. Webb and others, until it can be united with some other point of labor in the Diocese.

Pittsburgh.—A Convocation of the Browns- ville, Kittanning, and Johnstown Deaneries was held on the 6th, 7th, and 8th inst., in St. Mark's Church, Johnstown, Pa. There were present the Rt. Rev. Cortlandt Whitehead, D. D., Bishop of the Diocese, the Rev. Deans Smith and White, and several others of the clergy. At the different Services, sermons were preached by the Rev. Messrs. Smith, Stonox, Gallaudet, and Wilson. The meeting was closed on Friday, with the Evening Prayer, and sermon by the Rt. Rev. Bishop, from Rom. xiii:12—"Let us there- fore cast off the works of darkness, and put on the armor of light."

On Thursday P. M., there was a discussion of the Doctrine of Christian Baptism, under the fol- lowing divisions: its proper subjects, its proper mode, and regeneration in relation to the out- ward sign. The discussion of these divisions was opened respectively by Rev. Richard S. Smith, of Uniontown, Rev. H. M. G. Huff, of Johnstown, and Rev. W. White, D. D., of But- ler. On Friday afternoon, the subject of Dio- cesan Missions, and the best way to conduct and sustain a diocesan paper were considered. At this session it was resolved that the next Convo- cation be held at Butler, Pa., on the 8th day of April, 1883.

Connecticut.—The Fairfield County Cleri- cal Association met Dec. 12th, at St. Mark's Parish, New Canaan. There was a Celebration

of the Holy Communion at 10 A. M., at which the rector was celebrant, assisted by the Rev. Geo. F. Hibbard, of South Norwalk, and the Rev. A. N. Lewis, of Westport. The Rev. L. French, of Darien, preached on Eccles. xi:1. The business meeting was held in the rectory, at which the annual election of officers took place. Pres. the Rev. John B. Williams; Secy, the Rev. Louis French; Treas., the Rev. Geo. S. Pine. It was voted that a special meeting be held before Lent, in St. Andrew's Parish, Stamford. A recess was taken for lunch, after which the Rev. A. N. Lewis read an interesting essay on "The Evening Service and the Sunday School," which brought out earnest remarks from the other brethren present.

Pennsylvania.—There is at present, a St. Andrew's Guild connected with St. Mark's Church, Philadelphia. The Society, although not yet one year old, numbers thirty-five mem- bers, chiefly boys who have at some time been in the choir. On Advent Sunday, being within the octave of St. Andrew's, the members attend- ed in a body the evening Service, when the Rec- tor of St. Timothy's, Roxborough, delivered the sermon, choosing for his text the words: "Quit you like men."

A Girls' Friendly Society is also in operation in this parish.

Southern Ohio.—On the second Sunday in Advent, the Rev. I. Newton Stanger, rector of Christ Church, Cincinnati, celebrated the sixth anniversary of his pastorate. The following summary of the six years work was given in the sermon:

Current expenses, \$43,712; missionary collec- tions, \$19,137; other benevolent contributions, \$25,763; improvements and repairs, \$11,210; total, \$99,822. Baptisms: infants, 146; adults, 8—154. Con- firmed, 41; communion roll increased by 61; marriages, 63; burials, 190; Sunday-school de- creased from 307 to 234. This last item was the only discouraging one, and the pastor thought it was entirely due to lack of efficient co-opera- tion and interest in the work. He alluded in conclusion to the removal of St. Paul's from its old location near Christ Church to the more cen- tral location of St. John's, and he said that it would leave the east end of the city solely to the care of Christ Church, and would devolve upon it new responsibilities to use its parochial ener- gies to care for the welfare of the people of that portion of the city.

The property of St. Paul's Church was offered at public sale on Tuesday morning, Dec. 12th, and was sold to the Emery Brothers for \$1,301 a front foot, an aggregate of \$86,500 for the property. The church has reserved the furni- ture, organ, etc., and also the memorial windows which will be removed to the new locality; the pews will probably be donated to some other parish, about to build. The union of St. Paul's and St. John's, or to speak more correctly, the merging of St. John's into St. Paul's which is the exact legal transformation which has been accomplished, will make a very strong, and we hope a perfectly harmonious parish.

Quincy.—Bishop Burgess, on his return from his visitation in the northern part of Indi- ana, made a visitation of St. John's Church, Ke- waukee. It has been for some months under the charge of the Rev. Robert J. Walker, Deacon, lately of the Methodist ministry. At Evening Prayer, on Wednesday, 13th, the church was crowded by an interested and sympathizing con- gregation. The Bishop preached and confirmed 17 persons. On the next day he administered the Holy Communion to these and almost forty others, constituting fully five-sixths of all the communicants in the town. Much praise is due to the faithfulness and devotion of the Deacon officiating at Kewaukee.

Mississippi.—A subscriber in Olive Branch, Miss., calls earnestly for missionary work in that neglected vicinity. She describes a visit of the Rev. Mr. Grantham, a few days ago, who held the first Service ever held there. "I wish you could have seen us," she says, "the small chil- dren were allowed to sit in front, and the neg- roes in the back of our old school-house. There were old, white headed men who had never seen a surplice or heard a prayer out of a book." In pleading for missionary help our correspondent says: "Why do more for heathen away off, than for those at your very door?" That is a question that we pass over to the Mis- sionary Committee. The Church needs a wak- ing up to the needs of the colored people of the South. We ought to be doing more for them, and that speedily.

Long Island.—The steeple of St. James' Church, Newtown, was pulled down a few days ago. The parish dates from colonial times, and this steeple was more than a century old. The lower part of the steeple originally served as a vestry room, and in the upper part a congrega- tion of slaves worshipped. The Rev. Joshua Bloomer, who served in the French Indian wars, was one of the former Rectors, and the out- break of the Revolution found him loyal to the crown, as were a large proportion of the other Church clergy throughout the colonies. During the Revolution, British noblemen, military and naval officers worshipped in the edifice.

Mr. William H. Onderdonk, of Great Neck, L. I., died in New York, Dec. 7th. He was born in 1820, and was a son of the Rt. Rev. Ben- jamin Tredwell Onderdonk, D. D., Bishop of New York. He was admitted to practice law in Long Island, and was twice District Attorney and once Surrogate of Queens County. He also practiced law in New York for a number of years. He was author of a number of literary works, among them being a "History of Long Island." The funeral took place from St. George's, Flushing, with interment at Christ Church, Manhasset, L. I.

New Jersey.—The Bishop instituted the Rev. John Dows Hills into the rectorship of St. Andrew's Church, Mount Holly, N. J., on Thurs- day, December 14. The church wardens, Mr. Harris Cox and Charles Ewan Merritt, Esq., were stationed on the right and left of the new incumbent, the senior warden presenting the keys. The sermon was preached by the Rev. Dr. Hills, of Burlington, from Jeremiah iii:15—"I will give you pastors according to mine heart, which shall feed you with knowledge and under- standing." The instituted Rector then adminis- tered the Holy Communion, aided by the Rev. Messrs. Pettit and Lighthouse. The other clergy present were the Rev. Messrs. Spooner, Taylor, Crawford, Lamb and Townsend. The congrega- tion was very large, the music particularly sweet, and the Services deeply impressive. A collation was afterwards served at the Baguet Institute, at the conclusion of which addresses were made by the Bishop and several others.

Michigan.—The third annual meeting of the Church Association was held in Detroit on the 13th inst. The Hon. O. C. Frowbridge presi- ded. The Association now holds real estate at twenty-three points in the Diocese, valued at \$43,000. It has received for the "Bishop's Fund" during the past two years, \$4,400 97, of which over \$3,500 have been expended in the comple- tion of churches at various places.

Central New York.—On Wednesday, Dec. 13th, Bishop Huntington admitted to the Dia- conate, the Rev. E. W. Munday, sometime a

Baptist preacher and more recently an "Inde- pendent" one, and Messrs. W. C. Nesbitt and M. M. Goodwin of St. Andrew's Divinity School in Calvary Church, Syracuse. After morning prayer, the Bishop, clergy, candidates and choir entered singing the professional (hymn 190), the Bishop said a collect and prayer, when the ser- mon was preached by the Rev. Father Osborne, of the Society of St. John the Evangelist, who took for his text, St. Luke vii:27, "This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way be- fore thee." The sermon was a noble one setting forth the example of St. John the Baptist as the messenger of the Gospel of Christ, both in his preparation, his life and work. The choir chan- tates went forward and were presented to the Bishop; the Rev. Dr. Jennings of St. James', Skaneateles, and the Rev. Mr. Pattison of Grace Church, examining chaplains, acted as presen- ters.

Calvary Church though not an imposing structure is the "Cathedral" of the Diocese, the Bishop being the Rector; and through the St. Andrew's Divinity School and associate mission, which is connected therewith, a great amount of mission work is carried on in the surrounding country. It is a small plain wooden structure, built by the Bishop in the outskirts of the city, in the midst of a laboring people, who compose the congregation and most of whom were brought into the Church through the labors of his son, the Rev. J. O. S. Huntington now of the "order of the Holy Cross," New York City. Morning and evening prayer are said daily and the Holy Communion is celebrated weekly and on all Holy days, with two celebrations on the great feasts. Of course it is a free church, as are four or five other churches in Syracuse. The Rev. Mr. Nes- bitt, one of the Deacons ordained, is to be at- tached to the parish.

The Indian Territory Mission.

For the many readers of the LIVING CHURCH, I send a statement of the present condition and needs of our mission in Indian Territory. The work was begun in 1881. One presbyter and two deacons, came to the field at that time. One of the deacons is a Cheyenne, the other a Kiowa; their respective tribes occupying different reser- vations 40 miles apart. During the first year 47 persons were baptized, regular services estab- lished, and a system of visiting among the In- dians put into operation, which has been carried out as fully as circumstances would permit.

The deacons have proved faithful, and have secured a large influence with their people.

A Mission house was built at Darlington, for the residence of the Missionary, and a house se- curred on the Kiowa reservation, which is to be made the centre of a large and important work there. At Forts Sill and Reno services have been held, with some baptisms at both places. In the early part of the 2d year, 14 persons were baptized, making 61 in all during the year and five months since the mission was established.

The Bishop made his visit in Nov. last, spend- ing the entire month with us. He confirmed 15 at Darlington, and 14 at Anadarko, the lower agency; 29 in all. We have now at Darlington 33 communicants; at Anadarko 31. During the Bishop's visit, we matured our plans for the new Churches, which we wish to build during the ensuing year. At Darlington, the centre of the Cheyenne agency, it is thought best to erect a brick Church. The location is in an open prairie country without timber. The nearest railroad station 115 miles away, so that the ex- pense of building is double what it is on the railroad.

The freight on our lumber is more than the original cost. With brick which we make here, we can build at slightly less expense, and secure a better house. The plain structure which we wish to build, seating 200 people, will cost \$2,500; \$1,000 of this sum, and perhaps more, we shall raise here, leaving some \$1,200 or \$1,500 to be obtained elsewhere. I can see very clearly that this point is rapidly becoming the centre of what is really one of the richest grazing sections of the southwest. We are not one particle too soon with our enterprise, and I am sure, from all indications, we have the hearty support of all residents, both whites and Indians. At Anadarko it is more difficult to determine where the population and business will centre, so we put up a temporary structure of native lumber, at a cost of \$1,000.00. Four or five hundred of this amount we shall raise here, leaving the rest to be secured from outside sources.

Altogether we need \$2,000.00 to put the two Churches into order, for use, during the coming year. At Anadarko our Lay Reader for the whites has become a candidate for Holy Orders, and will be ready for Ordination during the year. At Darlington we have opened a school for the children of white residents; also a Sunday school for white children, which numbers 23 pupils and four teachers. I have received two schol- arships, and have selected two of my most prom- ising boys to receive the benefits of these generous gifts. Everywhere we are received most cordially, and from all that I can learn, I judge that what we have done here, can be repeated on all the reservations in the Territory, if we but put our men there and set the work in motion. If possible I wish to get the foundations of the Church buildings laid this winter, so that we can go forward with the structures in the early Spring. The Bishop gives his hearty endorse- ment to the plans which I have set forth in this article, having examined and approved of the work done in all particulars. Most generous has been the support extended to this work; I am truly thankful for it, and glad that God in his goodness has given such large returns to cheer the giver.

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7. A Table of the American Succession, showing the line of consecrators of each Bishop.
8. A list of churches having weekly and fortnightly Communion.
9. The signatures of the English Bishops, kindly furnished by the Lord Bishop of Rochester.

The above is by no means a full list of the contents of the ANNUAL.

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Jewish Missions.

Correspondence of the Living Church.

A public meeting in the interest of the Jewish Missions in the Church was held under the auspices of the Church Society for Promoting Christianity amongst the Jews in Grace Church, Brooklyn Heights, Sunday afternoon, November 26th.

The Rev. C. Ellis Stevens, General Secretary of the Society, read an abstract of the fourth annual report. This stated that the Jews are drifting from their old religion to such a degree, that the Society encounters less difficulty from old-time prejudices, than from religious indifference, and rationalism.

There is evidence of substantial growth of interest in the Church, manifesting itself in greatly increased offerings. In Lent, forty-one Bishops united in urging the claims of the work upon the Church. Five new missionaries have been appointed, and two new missionary schools established, making the present strength fourteen missionaries, with four missionary day-schools and an equal number of Industrial schools.

The receipts for the last year were \$12,383.27; the expenditure \$7,173.65, leaving a balance of \$5,209.62. This considerable balance was due to the rapid increase of offerings just at the close of the fiscal year in April.

After a hymn, the Rt. Rev. Bishop Neely, of Maine, preached from the text, St. John, iv:22, "Salvation is of the Jews." No Christian would question, he said, the truth of that declaration. It is for us a simple historical fact, that He Whom we believe and confess to be the Saviour of the world, was born of Jewish stock in the land of Judaea—and more than this; we believe, that His being not only of the seed of Abraham, but of the tribe of Judah, and of the royal family of David, was as much a matter of distinct prophecy and promise, as that He should be a Saviour at all.

We quickly enough recognize the importance of our relations, and the extent of our obligations to the Jews of the Jewish Church of old, but have we been wont to consider, that our spirit-

ual interests and the destiny of the Christian Church are in any wise linked in with the future of that people? We have treated them as holding no claim upon the abounding charity of the Gospel, and as being beyond the mission of those who are commanded to proclaim that Gospel to all the world.

He called attention to the strange apathy on the part of Christians in relation to the spiritual welfare of the Hebrew people; their attitude towards Jews has been such as to cause the latter to abhor the very name of Christian. I myself share in the conviction, said the Bishop, that the general conversion of the Jews to Christianity is to be the final and crowning work of the Church, at the time denoted by St. Paul, in the expression, "when the fullness of the Gentiles shall come in."

The very existence of such an association as that which appeals to you here to-day, said the Bishop, betokens the dawning of a brighter day for Israel and for the Church; and if it shall have in any large degree, the sympathy, the prayers, and the material support of the Church, it may prove a most efficient agency.

At the close of the sermon, Bishop Littlejohn made a brief address appealing for pity for the spiritual condition of the Hebrews, such pity as their fathers of old had shown towards our Gentile race. As a Vice President of the Society, he had a knowledge of its workings from the beginning. He referred in terms of emphatic commendation to its energetic and wise administration, and to the reality and the constantly growing efficiency of its work.

The Crocker Department of "The Fair" shows decided taste in arrangement; also some splendid Bargains in Vase, Lamp, Tea Sets, Bric-a-Brac, etc. Elegant goods at Bargains.

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Mr. M. W. Ferguson, the Manager of the Chicago Roller Skating Rink, corner Michigan Ave. and Congress St., has established an enviable reputation for his institution here, during the last two winters; and upon the opening of the "Third Season" was honored by the response, to his complimentary invitations, of a large number of the patrons heretofore; but he hopes to see many new faces among the skaters this year, and renews the same promise, which is well known to the friends of the Rink, that no persons of doubtful repute shall be admitted.

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The December meeting of the Committee on Work for Foreign Missions was held at the usual place on Monday, the 4th inst., and was well attended.

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1883.



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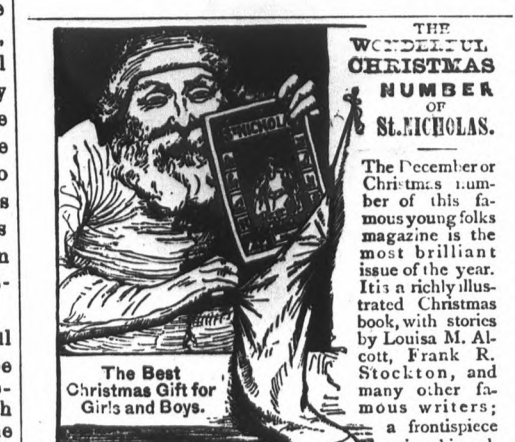
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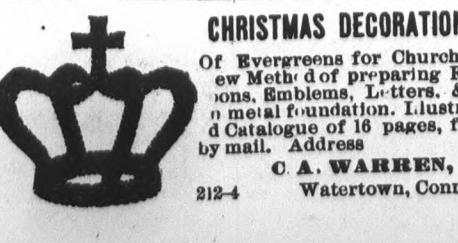
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