

The Living Church.

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

Vol. V. No. 9.

CHICAGO, SATURDAY, DECEMBER 30, 1882.

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THE LIVING CHURCH, Chicago, Ill.

A Letter from China.

Correspondence of the Living Church.

On St. Simon and St. Jude's day, ordination services were held in the old Church of Our Saviour, Hongkew. The Rev. Frederick B. Graves was advanced to the Priesthood, and Mr. Herbert Sowerby admitted to the diaconate. Bishop Williams acted in the absence of Bishop Schereschewsky, at the request of the Standing Committee. The Rt. Rev. Bishop Moule, of the Church Missionary Society in Mid-China, together with the Rev. Mr. Groves, acting pastor of the English residents in Shanghai, were present by invitation, and took part in the services. The Rev. W. J. Sayres presented the candidates; the Rev. Y. K. Yeu read the lessons; the Rev. Mr. Boone preached the sermon and delivered the personal charge to the candidates. The Revs. Mr. Wong, Senior Chinese Priest, and Mr. Zu Sung Yeu, deacon, were also in the chancel.

Mr. Graves, as is well known, is stationed at Wuchang; Mr. Sowerby goes back with him, the two being the whole body of Foreign Clergy in Wuchang and Hankow, and both of them but recently arrived.

On the day following the above ordination, four Native Candidates, were admitted to the Sacred order of Deacons, viz: Wu Tsing Ts'an, Hwa Sz Chia, Se Yun Yu, and Chu Yu T'ang. The Rev. Mr. Wong delivered the sermon, and the Rev. W. J. Boone presented the candidates.

These four young men have been candidates since 1876; three of them were in Miss Fay's school for a long term of years. They were instructed in theology by Bishop Williams, and after that in the Theological School at St. John's College, by Mr. Boone, Mr. Thomson, Dr. Nelson and Mr. Bates, I believe. The fourth Candidate was for a long time under Mr. Thomson's care in Baird Hall, and afterwards in the Theological School. They have been well instructed and are pretty well equipped for their important and sacred work; all are married. Wu is in his native city preaching, and attending to the general pastoral work under Mr. Wong; Se has long been in the charge of Mr. Hung Niok Wu, and is now at the new Station, Na Kong. Hwa is at Tsung Sz, a few miles from St. John's College; he comes on Sundays to give the boys religious instruction, and Chu is in the city of Ta Teoy, under Mr. Wu; they have been in active work for almost two years, which was the time of probation fixed upon previous, it being deemed best to require a period of actual work in the field before the solemn functions of the Holy Ministry, were entrusted to them; they have been tried and found faithful. Thus gradually and surely is our force of native Clergy on the increase. It is our aim and purpose to send them out thoroughly prepared in every respect for their work. But it requires a bravery, a faith, and an endurance on their part, which is hardly understood at home. There is insult, derision, ridicule, taunting, and sometimes persecution to be endured, at least such was my experience in Wuchang, by those who dare to stand up before their own countrymen, acquaintances and relatives, and for the simple love of Jesus, preach the good news of Salvation. It is no small thing to endure the accusation of being in the pay of the Foreigners, and so far disloyal to their own country and her ancient traditions.

I ask the daily prayers of the Church, especially for these young men, as well as for all the other native and Foreign Clergy and candidates; we all need more than I can tell, the help of God; Brethren, pray for us; not now and then, but daily.

There are besides these young men above mentioned, five Candidates at work at Wuchang and Hankow; two of these have more than fulfilled their probation, and will probably be ordained next Spring. In the Theological School there are now five Candidates admitted this year; they are from Wuchang; have studied for several years in the Boone Memorial School there, as well as the College here, and are now to receive four year's instruction before being sent out for work; they are studying English diligently in addition to their other studies, and already can

read, understanding several Chapters in the Gospels—once in possession of English and the world of theology—Church History and devotional reading, as well as the current literature and news, will be open to them for their own use and for translation for the use of others. The LIVING CHURCH will teach and entertain them regularly. It is not unlikely that at no distant future Native Clergy may be appointed to chairs in the Theological School. A knowledge of English would make this possible.

It can readily be understood that the proper training of the native Clergy is of the very first importance; the history of the early Church is in great part a history of the many heresies that arose when Christianity began to leave the old heathen countries. It is to be expected that Buddhism, Taoism, Confucianism, and the unnumbered other sects of heathenism, will not leave the truth untouched. Then too, dissenting bodies of all shades are teaching their peculiar heresies to the native Christians. Romanism is vigorous, and the future Irenæus or Athanasius must be made strong in the Faith.

China is the Dragon's Stronghold; driven from realm to realm, he has retreated to this as his last ground; there will be a hard struggle; and first of all his attacks will be made, and are made on the clergy, native and foreign. Every will and device of the adversary will be put forth to make the clergy fail. Is it too much to ask the constant and diligent prayers of the Church at home, for the preservation and propagation of the faith in China? We need prayers, and we need new men most imperatively. There are now but two of us, Mr. Boone and myself, to do this whole work of the training of the candidates; the disabling of either of us would be a grave hindrance to the work. There should be at least one more man here on the ground at once, a man fully equipped and sound in the Catholic Faith; to such there is a great opportunity for good work.

WILLIAM S. SAYRES.

St. John's College, Shanghai.
Nov. 20th, 1882.

Church Guilds.—II.

Written for the Living Church.

Church Guilds are sometimes composed of, and apparently limited to, a few women in the congregation, active and earnest in the Master's work.

This is by no means the best and most effectual way of forming a Guild, and should be guarded against, and these workers themselves, instead of quietly and faithfully performing all the duties in their power, should endeavor to enlist others. The old, the young, and the middle aged should be brought in and interested in the cause. Here is good work for the Clergyman to do. Let him, directly or indirectly, see that every man, woman and child in the Parish, is specially invited to do his or her part in this work. A calm, cool notice from the Chancel, that the "Guild will meet on Friday, at Mrs. Jones," will not answer. In work of this kind more is required. In social life, general invitations are of no value, and people, as a rule, do not think of accepting them. I fear it is so in Church work; do you say, "Do you mean that the men should belong to the Church Guild?" That each man and boy, who attends the services of the church, should be enrolled, and as it were, drafted for church work? This is exactly what I do mean. The "Church Guild" should be for all, and should benefit, and be benefited by every member of the congregation.

To appoint committees or "Chapters" is a common way to divide and systematize the work of the Guild. Here is an opportunity for personal gifts, a taste to be indulged. Shall I name some of these "Chapters," as I have known them in well organized Guilds, in which the whole work of the Parish was represented? I make no distinction here in the work of our rich or our poorer congregations. I hold that it should differ more in quantity than in quality; in the amount given and spent upon the objects before the society, than in the objects themselves. For instance, there comes in every Parish the care of the Church building and the Sacred Vessels, and the decorations for Holy Seasons; the Poor, who are, according to our Saviour's words, "always with us;" the Sunday school, which seeds the best talent, and the most faithful workers we have. The music for the week day service, if not for Sunday, comes frequently upon the Guild, and would be much better supplied if it always did.

The work of the Parish for missionary boxes, and the means to provide the contents of these boxes, each and all range themselves in some "Chapter," and with an earnest and active help, can best be carried on in this systematic way. Some of these chapters or committees meet weekly for work, as the "Missionary sewing society," "The Mother's meeting," "The Sunday school," "The Choir for practicing, &c., &c.; others carry on their duties singly or by twos or threes, as appointed; as the committee on "Parish Visiting," "The Committee on Church Papers," "The chapter for raising funds for a Bell, for a Rectory, or for chimes, &c., &c. Then one of the best features of this union of purpose and division of labor, is found in the Monthly meeting of the Guild, where all these Chapters should be represented by their head, and as many of the members as possible. None should be denied the privilege of attending these meetings; none should fail to reap the personal benefit gained by being present.

A CHURCHWOMAN.

"With a Difference."

Correspondence of the Living Church.

The Presbyterian congregation of this city (Rochester) have recently been favored with a visit from the Corresponding Secretary of "The Presbyterian Board of Missions for Freedmen." Dr. Allen is a Southerner—the child of a slave owner. He pleads the cause of the Southern Negro most eloquently—is perfectly acquainted with his subject—and he cannot fail in securing his object: the support by Northern congregations of colored missionaries in this field. "Give us four hundred dollars a year," he says, "and we will send a man educated and fitted for the work where he can do the most good. That man will be an assistant preacher of this congregation—you will keep yourselves in communication with him, and he will occasionally come here and preach for you—telling you all about his work."

Now, last year the Presbyterians gave over one hundred thousand dollars for the colored work. The Church gave less than seventeen thousand.

The Presbyterians have three chartered educational institutions in the Carolinas—two Normal Schools, three Graded Schools—one in Georgia, one in Tennessee, and one in North Carolina—and four common Parochial Schools. They have fifty-one ordained colored clergy, most of them in large fields, including, in some cases, seven churches. Their Freedmen's Missionary Association not only sends Dr. Allen to plead with the churches at the North, but it scatters little leaflets, telling all about the work, just where the schools are situated, and how the work may be helped. Under "How you can help us," we find the following:

"By seeing that your church contributes regularly to the cause. Last year, 3,363 of our 5,489 churches gave nothing. Was your church among the number?"

We should hardly like to publish alongside of that statement the number of our own churches in the land, and the number that gave nothing to the Freedmen. And how would our list of educational institutions compare with that of our Presbyterian friends?

Biddle University, at Charlotte, N. C., for young colored men, was planted by the Presbyterians at the very close of the war, in the midst of a vast Negro population, to raise up preachers and teachers of their own race. It stands as her future college and theological seminary for all the Atlantic States south of Virginia. The value of the grounds and buildings is \$41,000. It has six well qualified Professors, and seven English tutors. The graduates of this University may be found all over the South, and several of them have spoken on the floor of the General Assembly.

So much for the work of the Presbyterians.

Last year the American Missionary Association, the organ of the Congregationalists, gave over three hundred thousand dollars to this work. It has given since 1862 over four millions of dollars!

Now, brethren, it will not do for us to excuse ourselves longer on the plea of the hurt we sustained in the time of the Revolution—that we then as the Church of England, fell far behind in numbers of the denominations—for the most lamentable feature in this case is our lack of zeal, rather than our lack of money—our indifference seemingly—our placid willingness to let the denominations do this work if they will—the sects who have never taken to themselves that name of "holy catholic."

In the report of the Baptist Home Missionary Society for 1882, we find that the Baptists gave last year to the Freedmen, over forty-six thousand dollars. "Before another eighteen years," says its Secretary, "at the same ratio of increase, the colored Baptists of the country will be more than the entire Baptist strength of the continent to-day."

What wonder that the Secretary of a Board of Missions, outside of our Church, should write: "It is incredible when we consider how large and how wealthy the Episcopal Church is, that it gave less than seventeen thousand dollars last year for the colored work."

What is the obstruction? "This work cannot be done with the present machinery," says the Christian Register. Then let us have an improved machinery, lest the proof of the true Messiahship be found lacking in the Church, and "the poor have not the gospel preached unto them."

J. M. PARKER.

Incidents of Church-work among the Germans in Iowa.

Correspondence of the Living Church.

Some time since I was called on by a German Roman Catholic family to bury an only child, around which their affections had become closely entwined. They knew of no German priest whom they could obtain, and the parents could not speak English. I readily consented on condition that they would assume the responsibility of a Protestant Minister officiating in their consecrated ground. This assumed, I remarked that if there was anything they would like to have in the burial service, I would gladly do it if I could. The father remarked, "we would like to have the Apostle's Creed said at the grave." I was at once favorably impressed

with the suggestion, and remarked that I would do so. As we entered the Cemetery gate, I got out of the buggy, and having put on my surplice, I walked slowly in advance of the procession, repeating the sentences. After the coffin was lowered into the grave, I requested all the Germans, Protestants as well as Romanists, to repeat the Apostle's Creed in concert with me. They did so, loudly and reverently, (for all Germans learn this formula in their Parish Schools in the Old country) and at the name of Jesus there was a simultaneous bow.

I am free to confess I was much impressed at the appropriateness of Christians unitedly confessing at the mouth of the grave, this summary of Gospel truth, on which our hopes of a blessed immortality are centered. It brings in review and in rapid succession these great truths before the mind. At the border of the open grave we seem like a company on the shore of the ocean over which we have determined to cross at a convenient time for a new home. In that creed we express anew our pledge to Almighty God of our allegiance to him, and are strengthened by the comforting doctrines of His holy Gospel. Indeed, it seemed to me at that time, and frequently since, that it might be proper when the occasion indicated it fitting, to rehearse, when we stand at the open grave, this glorious formula of our faith. And as the enrichment of our Liturgy is somewhat engaging the mind of the Church now, might not the rehearsal of the Creed at the grave, be thought permissible?

I will mention another incident. At a recent Cottage meeting, some distance from Fairfield, I had occasion to baptize two children of different German families. The parents had been but a short time in this country. They were Lutherans, and from the humbler walks of life, but as it went to be the case, well instructed in the teachings of their Church and in Bible history.

I took with me a number of German Prayer Books, and made a few explanatory remarks, showing the nature and need of baptism, how by this Sacrament, native pollution is washed away, and we are engrafted into the Body of Christ; and reading from the Catechism that its inward and spiritual grace signifies "A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace." I read the entire service. All were deeply interested. I was much impressed with the reverence shown by the parents during the service. At the name of Jesus, the women dropped a courtesy, and the men bowed. They also read in a clear voice the responses.

After the service, the parents expressed their admiration of the service, saying: "That is just what our Church teaches us." They were especially delighted with the positive statement in regard to the *Wiedergeburt*, (regeneration) saying, "that is one of the principal things in the Sacrament, and that from this truth, the baptism of children derives its great sanctity and obligatory nature." I could not help wishing that all our Church people had the intelligence and confidence to make such a confession.

It was also a grateful piece of information to them, when I told them of the friendship and degree of confidence that existed between the Reformers of the Church of England and the Lutheran Reformers of Germany during the sixteenth century, and that our Reformers derived valuable help from the Augsburg Confession, drawn up by Melancthon; and that during the persecution which followed the Reformation, many of their eminent divines fled to England. Prominent among these were Martin Bucer and Peter Martyr. And such was the confidence and sympathy between them, that these celebrated divines were invited by Archbishop Cranmer to come to England. They went, and Peter Martyr was appointed to a professorship at Oxford, and Martin Bucer was assigned a professorship at Cambridge; and on account of his deep and varied learning, both in Greek and Hebrew; and also on account of his well balanced mind and deep piety, good Edward VI, became so interested in Bucer, that he had elegant quarters prepared for him at the University, and on learning that he suffered from the cold of the climate, he sent him a hundred crowns to buy a German stove.

These incidents pleased our German Company. Indeed, a disinterested spectator would have thought from the unanimity which prevailed, that the Lutheran Church and the Episcopal had become to all appearance, one, as two drops of water when they come in contact, run into each other.

On my way home I was startled with the novel, yet pleasant reflection, that I had reconciled Rome, Luther and the Episcopal Church.

J. HOCHULY.

Bishop Huntington in a recent address, speaking of the objections which some make to the Church Temperance Society as being extra Canonical, unchurchly, &c., said: "The Son of man, who is Lord of the Sabbath, is Lord of rubrics and canons. May we be delivered from the timid counsels of Churchmen, who would rather have the Church a Pharisee, an owl, a Snail, a mummy, than that it should do something that it never did before." That has the right ring. The Church will have to be up and doing a great many new things, or the world will leave her far behind. Let us see that there is an advance in other ways than in ritual.

Letters to Laymen.—VI.

Our Homes.

My Brother: What is your ideal of a home and of home-life? Does it, consist first or chiefly in dreams of a stately mansion, ceiled with cedar, painted with vermilion, and filled with things rich and rare? I hope not. You may be sure that his must be a poor and common mind whose thought of a home consists chiefly in the mere surroundings and trappings of life. God made man for high and noble things, and he cannot descend to the plane of lower orders of existence without putting himself in a worse state than theirs. It is well enough for sheep or goat to have every hope centered in stall, feed, and water, but let one made in the image of God deliberately accept that as the *summum bonum* and he puts himself on a lower level than that of the beasts that perish. No, you may be sure that no home can be made by the house-builder or house-furnisher or decorator. Its true glory is not in the things that are seen but in the unseen, in mental conditions, in moral attributes, above all in spiritual elements.

But think of some of those things in particular which ought to characterize every real, certainly every Christian home. For one thing, refinement ought to characterize it. It costs nothing. It is not that which can be bought or sold. It is a spirit, an element, an atmosphere, easy enough to discern if hard to define in any satisfactory way. It might be, and ought to be, a characteristic of every Christian household. It is just as easily discerned in the cottages of the poor as in the palaces of the rich. And how much it goes for! If in passing along a street you should want to make an inquiry of some sort, how inevitably would you turn to the nearest presentable house. Should you look up to a row of cottages and notice that some one in particular had a cared-for appearance, adorned with a trailing vine over the door or a box of flowers in the window, how instinctively would you turn to that door to make your inquiry. You would know that there you would meet with courteous regard. And you would be quite as likely to meet with it in the cottage as in the mansion. You have only to cross the threshold of a house in order to notice the presence or the absence of that which is the essence of real refinement. You note it not simply or chiefly in appearances, but in voice, in manner, in face, dress and bearing, in the tone and atmosphere of the place. Nor does it depend upon wealth or the absence of it, but in reality, in unpretentiousness, in sincerity and courtesy. And all this you have seen in the well-ordered, though humble abodes of comparative poverty. How quickly too, will you note it or its absence in the houses of the rich. The houses of a certain block may be just alike in plan and architecture, but how unlike they may be in everything else. From one you may turn without regret at leaving it, while perhaps in the very next one you experience a sense of satisfaction that leads you to linger there and makes you want to return thither. What makes the difference, the vast difference? It is certainly not a matter of carpets, pictures, or upholstery, but of people, of the spirit which you meet in the one house and do not find in the other.

The home that is characterized by courtesy and refinement is sure to be an attractive one, and the very chiefest element of true courtesy is a really Christian spirit. The very best description of real courtesy ever yet given is that which St. Paul gives of *Christian Charity*, and that great apostle himself is the very best specimen that history affords of the true gentleman. No Lord Chesterfield can tell you how to be one. But St. Paul does. If you want to be one, read often the xiii. chapter of I Corinthians, and by God's grace try to have what He therein enjoins. We are told the nurse of James I. followed him into England and begged him to take her son and make him a gentleman. The King said: "Woman, I might make him an earl or a knight, but to make him a gentleman passeth the power of any human potentate." Yes, so it is. But what no man living can make us, the Holy Ghost can and will, if only we will let Him. That Gift of all gifts may be had for the asking. Said our Saviour: "If ye being evil know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Ghost to them that ask Him."

A circular has been issued to the alumni and friends of Trinity College, Hartford, urging a "completer" apparatus and endowment for astronomical study and observation. The astronomers of the German government selected the grounds of Trinity College for their temporary observatory, on the occasion of the recent transit of Venus. Other needs of the college requiring aid, are a residence for the President, a gymnasium, a library building, a hall, a museum, a new chapel, and scholarships. The circular calls attention to the fact, that if the sons of Churchmen, now in residence at Harvard and Yale, were to be transferred to Trinity, the latter would at once stand at the head of American colleges in numerical strength.

The Rev. Dr. E. N. Potter, President of Union College, Schenectady, N. Y., has just been elected by the Trustees, President of Trinity, in place of the Rev. Dr. Pynchon, who resigned some time ago.

Calendar.

December, 1892.

Table with 2 columns: Date and Event. Includes: 3. First Sunday in Advent. Violet. 10. Second Sunday in Advent. Violet. 17. Third Sunday in Advent. Violet. 24. Fourth Sunday in Advent. Violet. 25. Christmas Day. White. 26. St. Stephen, Martyr. Red. 27. St. John, Evangelist. White. 28. Holy Innocents. Violet. 31. Sunday after Christmas. White.

Fourth Sunday in Advent.

NOTE.—As the fourth Sunday in Advent this year falls upon the Eve of the Feast of the Nativity, the requirements of our Christmas issue compelled the consideration of its Collect to give place to the Collect for the Nativity. As, however, that Collect serves for the Sunday after Christmas leaving a vacant space in our columns we insert the following, though out of its order, thus preserving the completeness of the series.—Ed.

O Lord, raise up, we pray thee thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

Oratio. Excita, quæsumus, Domine, potentiam tuam, et veni, et magna nobis virtute succurre; ut per auxilium gratiæ tuæ, quod nostræ peccata præpediunt, indulgentiæ tuæ propitiationis accoleret. Qui vivis.

This collect is a version and variation of the ancient Latin, which appears both in Roman and Sarum Uses, and is traceable to the sacramentaries of SS. Gregory and Gelasius. It brings us, therefore, for the first time in our Christian Year, into worshipful union in this part of our Liturgy, with both the ancient Anglican and Roman branches of the Holy Catholic and Apostolic Church. Thanks be to God! that estranged as some of us are from the others, and they from us; and surrounded as we are by the sad fragments severed from that Church, by her own unfaithfulness, corruption, and discord; we can yet be one in our prayers before the Holy Altar of our one blessed Sacrifice. When shall we again become altogether one; and for our oneness as the risen life of new purity and peace the world rise up and call us blessed!

The invocation, O Lord, is, unlike the manner of most Collects, brief, informal, rather than expanded, deliberate and deferential. Taken in connection with the first petition, raise up Thy power, which, in each of these particulars, is in close accord with it; it bursts upon the ear, as the sudden outcry of one in danger and distress. Similar impassioned beginnings of prayer, though differing in form, strength and object, occur in the ancient Collects. Somehow in those older times, either [there were greater tribulations for God's children; or they more keenly realized the perils of the soul in this life; or their sense of God's presence and power as a necessary and all-sufficient help, was more deep and devout than it is now.] If it was so, who shall say that for all purposes of spiritual discipline, divine comfort, and preparation for the heavenly state, theirs was not the favored condition?

But the petition for the stirring or raising up of the divine power, is coupled with another seemingly inconsistent with the Church idea of the divine omnipresence. Come among us is, however, not to be understood as implying any essential absence, on the part of God. The thought is rather, that He has been spiritually removed from us by our estrangement from Him; and that the evils on account of which we implore His aid, are not external but internal. Hence, we beseech Him, as accepting our return to Him, to come, not to, but among us, that we may be delivered, not from the foes around us, but from the more subtle and dangerous ones within us. That they are such, appears from the succeeding petition, [and] with great might succor us, no common measure of divine efficiency being regarded as at all equal to our spiritual extremity. Happy would it be for us, if in the spirit of this petition, we were always more sensible of the fact, that in the spiritual life, a man's foes are they of his own household, his most powerful and most pitiless foes, those of his own heart.

The Collect now plainly sets forth, as it ought,—for it is no less a confession than a prayer,—the nature of those inward foes, and the character of the evil they work in and for us. Not through the natural ills of this mortal life, nor indeed through the besetment of our outward foes, the flesh, the world, and the devil, but through our own sins and wickedness, are we brought into the present distress. And it is neither, that through them we are inwardly robbed of our purity or disturbed in our peace, that distresses us, and drives us to seek the power of divine aid. To stop with these considerations, would be in some sort an exhibition of spiritual selfishness, a caring only for ourselves, and not for God. The true soul looks beyond itself, and is anxious not so much about good to be received, as good works to be done; and that, not in the spirit of the young man's desire, "that I may inherit eternal life," but, in the wisdom and devotion of the Master's words, "That man may see your good works, and glorify your Father which is in heaven." It sees in the Christian life a race divinely set before us, to be run, through strength given us by God, under incitements held out by Him, and for the glory of His grace. To be hindered, or to be brought to a pause in that race, is to cast doubt upon the truth of His word, the wisdom of His plans, the sufficiency of His aid, and the worth of the professed effort to serve and glorify Him. Hence, the earnest cry for deliverance from those retarding or obstructing sins, through God's bountiful grace and mercy, that we may see not only with patience, but with joy, the race set before us.

Noticeably, also, all this is implored, not as is common in the Collects in a general form, through Jesus Christ our Lord, nor even more

particularly through His merits and mediation; but in a specific doctrinal recognition of the expiatory character of the atonement, through the satisfaction of Jesus Christ our Lord. This somewhat unusual dogmatic character in the close of a Collect is still further strengthened by the ascription which distinctly sets forth our Lord's divinity, and His co-equal dignity with the Father and the Holy Ghost, in the Holy, Blessed and ever Glorious Trinity. Nor is this strange, or a matter of chance, or without special wisdom in its design. It will be noticed that—with the exception of the Collect for the second Sunday in Advent,—throughout Advent and Christmas-tide, there is in each Collect a similar recognition of the Son's equality with the other Persons in the Holy Trinity. While leading the thoughts of her worshipping children forward to the contemplation of our Lord's coming in His Humanity, the Church strives with all the solemnity of the contemplation of His second coming as the Final Judge, to impress upon them the fact of His being a true divine Person, so that even in the cradle of His blessed human infancy, they shall behold the mystery of the everlasting God. So faithfully does the Catholic Church guard the two ground doctrines of the Faith,—those of the Holy Trinity and of the Incarnation.

In closing it may be observed that while the Collect varies somewhat from the original, it is one of those which happily have been rather improved than impaired by expansion. Truth so rich, so suggestive, so vital, needed to be held longer before the thought. It has gained also a more stately dignity in style, and, for our English speech a nobler rhythm. It falls impressively on the ear; is most becoming to reverential lips; may most profitably be a living part of the minds' furniture of thought; and must be a motion and a glow in the heart's pulses of love and devotion, if that heart be one in which Christ dwells as the hope of glory.

The Past Fifty Years.

BY THE BISHOP OF ALBANY.

(From the Church Almanac for 1892.)

A survey of the growth in the Church and with it, of Catholic teaching, religious education, and missionary enterprise within the past fifty years may be profitable, if it be used not for self-satisfaction, but for stimulation in the new century of our national existence soon to begin.

CATHOLICITY.

Nothing is more marked, in contrast with half a century ago, than what may be called the increased Churchliness in the Church, the hold upon the distinctive doctrines of the Creeds, and of the Offices of the book of Common Prayer, the Catholicity, in its best sense, of teaching, worship, and practice. We were emerging then from an age which, in a reaction from previous formalism, lifted into overshadowing importance a single set of beliefs. The necessity of the next generation was to lift out of the shadow the complementary teaching which should offset or balance the exclusive holding of a partial creed. And the outcome has been not a compromise so much as a balance, a rectifying of the proportion, the analogia. Those who have come after the combatants of the days of Hobart and Griswold, and their immediate successors, have, on the one hand, buttressed and built up, with sacramental teaching and ecclesiastical definiteness, the subjective personalities to which the old-fashioned Low Church School was raised up of God to witness, while, on the other, the intense enthusiasm of personal religion finds nowhere now such mighty preachers as in the successors of the old High Churchmen of fifty years ago. That is to say, Evangelicalism has become more Catholic and Catholicity more evangelical, using the terms of the Schools. And the power of the Church to-day, in England and America, is in this fact. The mission preachers of our time, holding most strenuously the sacerdotal and sacramental elements of the divine Institution, the Church, are the strong advocates of conversion, of personal faith and holiness, of the spiritual life. And on the other hand, the doctrine of "baptism and of the laying on of hands," that is to say, of grace in Sacraments and of the grace of Orders, finds place now, with repentance and faith, among those who once degraded them from their equal position in St. Paul's enumeration of the principles of the doctrine of Christ. Let us give God the glory, and recognize the courage of the men who dared, in the days when Catholicity was mistaken for its spurious counterfeit of Romanism, or in the dry days of cold and lifeless formalism, to prefer principles to popularity, and to insist upon declaring the whole council of God. Under the gradual uplifting to stronger and higher holding of the ancient faith one cannot too thankfully own the drawing together of men of diverse views, so that such antagonisms and contentions as embittered religious controversy with individual persecution have become impossible. And the fact must not be lost sight of, in measuring the great advance in the consistency of teaching and of practice, that it has come about, not by the unassimilated absorption of one party into another, but by a better understanding among men, by a kindlier construction of motives and beliefs, by a larger charity, that does not tolerate, but claims and rejoices in the varying opinions where unity in essentials exists; and by the impartation, each to each, of the best characteristic elements of thought and principle from one body of men to the other. The salient points that tell what fifty years have wrought in doctrine and worship are such as these: Far greater reverence and care in the conduct of Divine service and in the administration of the Holy Sacraments, and greater importance attached to them; frequency and fervency of Holy Communions; multiplied services of every sort, from the quiet composure of the Church's Daily Order to the

intense services of Missions and Lenten preachings and Advent meditations; Feasts and Fasts observed; the far more careful training of candidates for Confirmation, and the deeper solemnity of that grace-giving sacramental ordinance; the bolder and simpler teaching of doctrine, alike in sermons—which are lessening in mere rhetoric and finish and strengthening in wealth of Scripture exposition and direct appeal—and in the few Sunday-school manuals which will survive the mass of trash that strews the land; the chanting and the choral service, the hymns and the hymn singing, as they not only enrich the common worship of the Church, but make it the worship of God and not the pietistic self-contemplation in public of individual holiness. These, and their outward and visible signs, of the crosses uplifted on our churches and borne in solemn processions, of altars duly built and vested, of churches planned after the general architectural laws which the Church has set her seal on as most suggestive in their symbolism and best suited in their character for the kind of worship which centers about the offering of the Eucharistic sacrifice; these are the tide-marks, riding not merely the sand of shifting feelings, but the great rocks of established principles; tide-marks of that advancing wave whose waters were just setting towards the flood half a century ago.

EDUCATION.

Christian education, as this Church understands it, is an education in the distinctive principles of the Catholic Faith. The Church's work will remain undone until she asserts and is enabled to discharge the duty of the training, the discipline, and the indoctrinating of her own children. It is a matter of regret that the valuable appendix referred to in the admirable report of the General Committee on Christian Education is not printed in the Journal. It is impossible to obtain, without great difficulty, the statistics which they must have gathered "of the progress made and the opportunities afforded for the education of our children." It is imperfect enough today. The higher, the highest education of woman in Christian schools is fairly well provided for. There are no better schools for girls in the country, or in the world, than the Church schools established and carried on in many of our Dioceses. And the great Church schools for boys, not so many as the girls' schools—like Concord, Racine, Sing-Sing, and Manlius—are the very best in the land. And this is true, too, and growing truer, every day of our Church Colleges. But the great lack is in the feeders. The natural drift from secular schools, public as well as private, is to the secular college;—and the great need of this Church is for parochial schools, good as the best, and able to compete in all profane learning with the magnificent establishments supported by taxation; and adding to this the crowning and completing advantage of definite religious truth; sanctifying "all secular knowledge by the transcendent power of the Faith, and accompanying it at every stage with that careful Christian training in the Church which if one receives as a child, when he is old he will not depart from it." This may seem to be a dreary picture of the present. But if this be so, go back to the year 1835, when St. James, and Hobart, and Lehigh University and the University of the South were not. When Sing-Sing was a military school of good repute; when Muhlenberg had not begun his great work; when James De Koven's bright star had not come above the horizon when Shattuck had not yet consecrated the Concord homestead, and before the founding of St. Mary's Hall, Columbia and the Philadelphia Academy, and Washington, now Trinity College, and the Episcopal High School of the Diocese of Virginia, and Kenyon, and the New York Protestant Episcopal Public School, represented the educational work of the Church, some of them feeble in their infancy. Thank God to-day there is hardly a diocese without its high school for boys and girls, and we have learned the lesson that the best pioneer work with Mormons or among the heathen, for the Negroes or the Indians, in old and new dioceses alike, at home and abroad, is first the Episcopate and next the Church School going out of it.

MISSIONS.

The year of grace 1835 was the year in which this Church arose in energetic earnest to recognize her duty to the great continent of America, and to the great field which is the world.

Robertson had gone to Greece in 1829. Efforts had been made and had failed that same year to send missionaries to Liberia and South America, and a single missionary to the Indians was in charge of the Oneida Mission on the Fox River in Green Bay. Besides these there were two missionaries in Michigan, two in Tennessee, three in Florida, one in Alabama, and one in Missouri; and the moneys given to general missions in the year were about \$7,000.

In 1835 the Board of Directors of the Domestic and Foreign Missionary Society appointed a committee to consider the organization of the Society of its principles. Its essence, unchanged now except to make it more permanent by recent legislation, is, in Dr. Milner's words, that the Church is the Missionary Society, and should carry on the work of Missions by a Board appointed by the General Convention.

The first result of this was the election and consecration of the first two missionary Bishops of the Church; and so one may say that out of this action came not only that great and glorious missionary Jackson Kemper, but the long line of his successors treading, *hauri impari passu*, in his saintly steps; and out of it flowed also results whose earthly and material statistics startle us with the evidence of the Divine blessing on the work, while their unknown spiritual issues are immeasurable and unimaginable till the day of the Lord shall reveal them in the multitude of the redeemed about the throne.

What we know is this—and it is far beyond the increase that runs parallel with our growth

in numbers and in wealth—that the Domestic Committee have had \$277,000 this year, and the Foreign Committee about \$174,000, and that in thirteen missionary jurisdictions and thirty dioceses in our own land, thirteen bishops and four hundred missionaries are at work, while abroad, not counting Mexico and Haiti, there are three bishops and twenty-nine missionaries. "Laus Deo," as old Bishop Talbot wrote from Burlington, N. J., a century ago, "Laus Deo apud Americanos." But let it be LAUS DEO. The stone to be set up here is the stone Ebenezer, "Hitherto hath the Lord helped us." What ought not the next fifty years to see, with such an impetus, by the mere force of accumulation, and as the evidence of the Church's claim upon and consecration of the wealth of her sons. *Non nobis, Domine—What hath God wrought?*

The Apostolic Church and the Jewish Worship.

Written for the Living Church.

The indications of the history of the Apostolic Church go to show that, while they sustained their own exceptional and yet unestablished form of worship, the Apostles and their disciples continued, in addition, to observe the older and yet unabrogated worship of both the Temple and the synagogue. They taught daily in the Temple (Acts v., 42). But had they contemned the Temple Service, would they have been tolerated within its precincts? The decisive charge against St. Stephen, of having assailed the Mosaic institutions, had to be pressed by means of false witnesses (Acts vi., 11). Had the disciples estranged themselves noticeably from the Jewish worship, such a resort for evidence would have been unnecessary. They did not urge anything against those institutions or that worship in their public addresses (Acts x., 40-43). On the contrary, while pleading for Christianity, they do it as a something additional and of saving benefit to the old system; they speak of the old with a sort of pride; some were even disposed to go too far in maintaining it (Acts xv., 1); and even in the Apostolic College, there was much doubt as to taking an antagonistic position (Acts xv., 6-7); and the decision of the Council (Acts xv., 19-21) was such as to disturb no Jewish Christian in his observance of the old with the new. Verse 21st is tantamount to saying—as for you who are Jews, you will find the synagogue worship sustained in every city, so that you can avail yourselves of it, without carrying its peculiar regulations into your Christian assemblies of Gentile worshippers. Finally, St. Paul habitually attended the synagogue worship (Acts xiii., 14-18, at Antioch; xiv., 8, at Iconium; xviii., 4, at Corinth; xix., 8, at Ephesus) and also participated in the Temple Services when he had opportunity (Acts xxi., 26). It is not true, as many suppose, that he went to the synagogue only to dispute with the Jews about Christ, and wholly apart from their worship. He took part in their worship; exhorted only at the proper moment in the Service (Acts xiii., 15-16); and then evidently as a part of the Service. Had he pursued a contrary course, repudiating the older worship, how long would he have found Jewish listeners?

The truth is, there was as yet no necessary antagonism between the old worship and the new. The bloody sacrifice had of course become superfluous; but God had not yet formally removed it. It was necessary for His people first to be educated into the comprehension of the virtue of the new Sacrifice, and of the sufficiency of Eucharistic worship. It was necessary either for the salvation of the Jews, or their full trial, that the two modes of worship should for a time be amicably sustained together. It was necessary as a practical demonstration of the substantial unity of the Church, and of the real harmony existing between the Old Dispensation and the New. It was characteristic of the Divine Method. God moves slowly and while evolving the new from the old, weaves the old into the new.

Hence with an understanding of Divine Wisdom and a reverence for it, the Apostles appear to have decorously and devoutly maintained a greater or less attendance on the Jewish Services, until the seal of authoritative suspension had been set upon their highest form, in the taking away of the daily sacrifice, and in the overthrow of the Jewish polity in the destruction of Jerusalem. When God forsook, His servants withdrew. In later times, men forsook, and then looked for God to withdraw. The older mode is presumably the better.

A man was carrying a coon he had caught when he met three little boys in the road. All of them said, excitedly: "Mister, give me that coon, give me that coon, Mister!" "Well, boys, I'll tell you what I will do. If you will tell me the party you belong to and why, I'll give it to the boy who gives the best reason for his faith." "I'm a Republican, because that party saved the Union," said one. "I'm a Greenbacker, because that party is in favor of plenty of money." When the time of the third boy came, he said: "I'm a Democrat, 'cause I want the coon."

A flageolet player charmed all his hearers by his musical performances at Neuilly, near Paris. He had formerly suffered from diphtheria. Tracheotomy was performed, and the silver tube which was introduced at the time of the operation, and kept stationary by means of a circular pad, now serves the musician of Neuilly as a natural aperture through which he breathes, and so successfully that his flageolet playing was enthusiastically applauded by all present.—*British Medical Journal.*

A humane man grabbed a club, jumped in and killed a goat that was chasing a man who carried a red handkerchief in his coat-tail pocket down the street, and the man came back and asked him why he did it. "To save you," replied the humane man. "Save me be hanged!" cried the other. "I've just bought that goat and was coaxing him home."

The Household.

Do not put soap in the water with which you wash the glass on your bureau; wash it with clear water with a soft cloth; then polish it with a piece of chamois-skin. This removes lint and makes the glass shine. Soft paper will answer very well in the place of the chamois-skin.

RESUSCITATING FROZEN BODIES.—Careful experiments have been made upon dogs, with the following results: Of twenty animals treated by the method of gradual resuscitation in a cold room, fourteen perished; of twenty placed in a warm room, eight died; while of twenty immediately put into a hot bath, all recovered.

PERSIAN PATCHWORK.—Old-fashioned patchwork in which our grandmother's delighted is the subject of a new departure. This novel patchwork is made by cutting foundation squares of muslin, all the same size, and arranging upon them odds and ends of silk or ribbon, plush or velvet, in any way the maker pleases, basting them in position, and then joining them together with feather stitch in gold colored flosses. The squares when completed are joined together in the same way, and the result is a harmonious confusion of colors which has quite an eastern effect.

IN THE SUNSHINE.—And you, bustling, working mother and housekeeper, will not you make a strike for life out of doors? It will pay you a thousand fold. Retrench a little on your sewing. Do make the children's garments a little plainer. Do not put so many stitches in your own clothes. Of what avail is it that you wear embroidered linen, tucked petticoats, ruffled skirts, while all the elasticity and buoyancy of your nature are drilled out of you? Better be fresh and bright and cheery at heart in the plainest, homeliest garb than to be elegantly clad and lack spirits. Of what advantage is it to your children that they are the smartest dressed boys and girls in the neighborhood, if the last drop of their mother's life-blood is stitched into their dresses?

So far as it is possible it is a good plan to discard all woollen table spreads, and lambrequins from the sleeping rooms, particularly in winter; they catch the dust, and retain it, and cause a great deal of useless labor besides being decidedly unwholesome. With the many beautiful fabrics now to be obtained, in linen and cotton, there is no need of a room having a chilly and cheerless look if this suggestion of using cotton or linen for woollen is carried out. Very pretty table covers are made of drab linen, or cream-colored; they may be ornamented by etchings in the corners, or may have a border all the way round, or pretty designs are worked in scarlet, in outline stitch, which will brighten the cover sufficiently. The mantel lambrequins should match, and the small amount of care required to keep them free from dust will be appreciated by the occupant of the room, particularly if she does her own work.

TURKEY BONE SOUP.—After a roasted turkey has been served a portion of the meat still adheres to the bones, especially about the neck; "drum-sticks" are left, or parts of the wings and pieces rarely called for at the table. If there is three-fourths of a cupful or more left, cut off carefully and reserve for force-meat balls. Break the bones apart, and, with stiff stails adhering to them, put into a soup-kettle with two quarts of water, a tablespoonful of salt, a pod of red pepper broken into pieces, three or four blades of celery cut into half-inch pieces, two onions, three medium-sized potatoes, all sliced. Let it boil slowly but constantly until about half an hour before dinner (five or six hours). Lift out bones, skim off fat, strain through a colander, return to soup-kettle. Prepare the force-meat balls by chopping the scraps of turkey very fine; take half a teaspoonful of cracker-crumbs smoothly rolled, a little salt, pepper, and a half a teaspoonful of powdered summer savory or thyme; mix these together and add a raw beaten egg to bind them. Roll mixture into balls about the size of a hickory nut and drop into the soup ten minutes before serving. Have ready in the tureen a large tablespoonful of parsley cut very fine. Pour in soup and send to the table hot.

Gifts made to the baby, who is yet too young to appreciate tokens of affectionate regard, are of course welcomed by the mother. Simple and inexpensive gifts of this sort are the little bibs of fleece lined pique. The edges may be button-holed in scalloped, with white or with the scarlet or blue working cotton, which is warranted not to fade, and which really will not do so; or very pretty ones are made of thick muslin, two thickness, with a thin layer of cotton between; quilt these in small squares or diamonds, in the center leave a space large enough so that if you choose you can embroider the word "Baby" in the initial of a name, or a flower. The edges may be scalloped in button-hole stitch or a durable edging may be sewed on. The daintiest socks now made are of silk, knit just as the little worsted ones are; they are not so serviceable for cold weather as the worsted ones, but to adorn a baby-basket no prettier object can be devised; a little very soft cotton should be stuffed in them so that they will stand upright, but do not let it show at the top, or above where the tassels are tied. A lovely blanket is made of soft white flannel, with a narrow hem, to which is sewed an edge knit out of split zephyr. In each corner of the blanket some figure is embroidered in the delicate outline stitch; it is a pretty figure, in two corners, in soft blue silk, to work figures of the Kate Greenaway style, and in the other two to put sprays of flowers. Make use of one color only in the embroidery and trimming of the blanket.

GOOD SERVANTS.—It is suggested that as good servants are undoubtedly scarce, capable housewives should take apprentices, and teach them the routine of household labor. A better state of things would soon be instituted and both the ladies and the girls would be much better off in the end. A lady taking an apprentice must be one thoroughly qualified and competent to give instruction, and with the understanding that the apprentice is to learn housekeeping. As soon as taught she is to be paid for her work. If the girl is interested and apt she will soon be able to earn something while learning, which is an inducement to do the very best she can possibly. For a girl to receive the most profit for her time she had better go into a comfortably well-to-do family where the lady looks personally after the household affairs; for in our wealthy families, society demands so much time from the ladies, that they can afford to pay more and not be compelled to look after the cares of the house. Such places are good after the apprentice has become skilful in her work. Skilled workmen inform themselves so as to work to better advantage, and do more and better work. And working in such ways is just the difference between skilled and unskilled labor. This difference is perceptible in little things specially pertaining to housework. A certain amount of intelligence and skill is required even in sweeping a floor. In all kinds of housework, house arranging and house planning, the more skilled labor we can employ, the better and more economically is our work done. How are we to succeed in securing this kind of work people? By adopting the apprentice plan and educating our young girls to it.

A CHRISTMAS SONG.

Written for the Living Church.

Bright hosts of angels hover Above Judea's plain, Praising our God, and singing This rapt, exultant strain: "In Bethlehem of Judah, Is born to you this day, A Saviour, Christ the mighty, Who all the earth shall sway. A babe He in the manger lies, This sovereign Lord of all the skies." The shepherds see the countless throng With heavenly glory bright, And list the song that floats along The hushed, entranced midnight: "Glory to God, to men good-will, All hail the Day-star's dawn, Let human cares and grief be still, The Lord of life is born! Rejoice, ye shepherds wretches, Hasten your Lord to greet, And gifts of myrrh and incense Lay at this Saviour's feet! A bounteous star new-risen, Glows in the eastern skies, To guide you to the manger Wherein the young Child lies. Follow this star, and homeward pay To Him the world-crowned King to-day. Joy of the skies and hope of earth, Messiah waited long, We too would hail Thy wondrous birth And join the angel-song, We too would kneel in Bethlehem's stall Before this new-born King of all.

FRANCIS A. SHAW.

Christmas-Eve at Magdalen College, Oxford.

One of the pleasantest old customs in a place where, despite Commissions and reforms many old customs survive, is the celebration of Christmas Eve in the College Hall at Magdalen. The invited guests assemble shortly before nine, ladies being relegated to a gallery, while gentlemen find seats as they can on the benches of the dining tables along the wall on each side of the room; the only alteration in the ordinary appearance of which is the removal of the centre tables to make a clear space, with room for a grand piano at the upper end near the dais. Mr. Parrott, the college organist, presides at the piano, with the choir grouped round him; and punctually at nine begins the first part of Handel's Messiah, including the glad Christmas anthem, "For unto us a child is born." At ten o'clock music is suspended for a while, and choir and guests fall to on a simple supper of sausages, hot potatoes, mince-pies, and beer in large silver tankards; sandwiches and negus being passed round among the ladies in the gallery, who look down with a watchful eye upon our performances with knife and fork or tankard. A rather more varied repast is spread at the "high table" for the choir boys, to whom this is evidently a great occasion, and who peg away, as only boys can, at all the eatables and drinkables within their reach; and when, like the Homeric heroes, they "have taken away the desire of eating and drinking," they gather round a table laden with Christmas presents, in lieu of the Christmas-tree which sometimes figures on this occasion. At about a quarter to eleven the choir re-forms around the piano and gives us a series of delightful Christmas carols—among them, "God rest you, merry gentlemen," "The first Nowell," and *In Dulci Jubilo*, a quaint mixture of Latin and English, with others equally quaint and equally delightful—finishing as it nears twelve, with *Adeste Fideles* in the original Latin, the hymn which, perhaps, more than any other, is heard at this season over the whole of Western Christendom. As the sweet boy-voices sing out their *Venite, adoremus Dominum*, one feels what a bond of union between Christians of every age and race are such words and such music as this—falling with familiar tones upon the ears of Frenchman, Spaniard, Italian or German; beneath the stately aisles of Notre Dame or Amiens, pealing out from the "coro" of Seville through the dim vastness of the grandest of Gothic cathedrals, or under the majestic dome of St. Peter's or the towering arches of Cologne. The close, however, of the hymn puts an end to such wandering thoughts, and we remember that we are sitting in a College Hall at Oxford waiting for the clock to strike twelve. One of the windows is open, and after four or five minutes of silent expectation the first note of the chimes is heard. Choir and guest rise to their feet and listen while the clock strikes one, two, three, and so on to twelve. As the sound of the last stroke dies away, out bursts in the high clear notes of the boys the *Gloria in Excelsis Deo*, taken up part after part by the whole body of voices in rolling waves of harmony. Suddenly, at a sign from the organist's hand, there comes a pause in the rush of song, and at that instant the bells in Waynflete's tower overhead, strike up their Christmas peal. The *Gloria in Excelsis* finishes, and the Vice-President of the college, stepping forward into the middle of the hall, says, "Ladies and gentlemen, I wish you all a very happy Christmas." Then there is hand-shaking and Christmas greeting all round, and we pass out through the dimly lit cloisters into a clear starlight night, and walk home to the sound of the merry Christmas bells.—*London Guardian*.

The northernmost place in the world where rye and oats mature is at Kengis, in the Swedish province of Norrbotten, forty-nine miles to north of the Polar circle, whereas the northernmost spot where corn is grown is at Muoniovara, ninety-eight miles to north of the circle.

A Christmas Sketch.

It was a cold, bright, crisp Christmas-Eve, everything seemed to say that. The streets of the big city were full of bustling men, women and children, all hurrying along with their arms full of mysterious bundles and packages, and with such jolly good natured faces which seemed to say, "Merry Christmas, merry Christmas." There were to begin with, the dear little rosy children looking so full of importance as they ran along beside some good papa, mamma or aunty, very busy in making their last little purchases, which were to be such very great surprises to every one. Then there were the papas and mammas and aunts themselves, going first into one great store and then into another, picking up here and there something for each of the loved ones at home. We must not forget the grandmothers either, indeed not; for what won't grandmothers do for the little ones at Christmas time. So away flew the dear old ladies homeward, quite tired out with their unusual exertions, but with the seats of the sleigh loaded with parcels, and looking as happy as possible. It was beginning to grow quite dark and the crowded thoroughfares were commencing to thin a little. The street lamps were lit and one by one the stars peeped out, twinkling away brighter than ever for Christmas-Eve, and seeming to keep time to the merry jingle of the sleigh bells, that rang out on the clear night air. Even the poor children of the great city seemed to have caught the joyous spirit that was everywhere, and little knots of them would gather in front of the brilliantly lighted show windows, and gaze admiringly at the tempting display of dolls, sleds, drums, candies, etc., etc. One little fellow was standing in front of these tempting windows, looking wistfully at the goodies inside. He was evidently a poor child, from his little ragged pants and threadbare jacket. His feet were bare and his little curly head hardly protected by a torn woolen cap that he wore. For all that he did not seem unhappy, but was a bright, merry little fellow, standing first on one foot and then on the other, and thrusting his little blue fingers into his apologetic pockets. He held tight in one hand a big rosy apple which some good natured grocer had given him, and which he was carefully keeping to give to his little brother the next morning. He felt rather hungry, but still he did not mind that much, and he considered that as having been quite a festive day, for in one of his pockets were jingling three or four pennies which a lady, attracted by his bright little face, had given to him. Suddenly he darted off, up one street, down another, through alley after alley, and finally he went in at a door at the further end of a small court. There was his home. In one corner stood a bed with a little crippled boy lying on it, and looking so thin and pale! These two little fellows were orphans, and until now, little Chris, the older one, had done manfully in taking care of his little brother, but somehow the cold winter seemed to have been pretty hard for him, or else he wasn't so strong as he used to be. The night grew colder and colder, people in their comfortable houses up town drew nearer the fire, and the children were snuggled warmly into bed, with visions of all sorts of gifts and surprises for the morrow. Little Chris crept under the old shawl on the bed beside his brother, and wondered why he felt so cold and strangely sleepy. Christmas morning came, and the sun peeping into that desolate room, saw two little boys fast locked in each other's arms, with strange sweet smiles on their little faces. They would never be cold any more, or hungry, and never want for kind, loving words and tender care, for God had taken them to his beautiful heaven, and they were with the holy angels "singing with all their hearts and voices, "Glory to God in the highest, peace on earth, good will to men." For Christmas was indeed come to them forever.—*Christmas Transcript*.

A Tame Rat.

I have for the last twenty years never been without a tame rat. The "monkey room" is the general refuge for the sick animals belonging to my friends, and lucky are those animals who come into this hospital. I almost forget where the rat I am writing about came from. I believe he was one I rescued from an untimely end by being swallowed by the ant-eater at the Zoological Gardens. This rat has the bump of curiosity strongly developed, and nothing pleases him so much as to make an inspection of my writing table. He creeps cautiously about and examines everything, his object being to steal. What he likes best is lump sugar. My sugar-basin originally cost a penny; like the Portland vase, it has been smashed and broken so often that it is impossible to estimate its present value. The cause of these numerous fractures is the rat, who, when he wants a bit of sugar, stands upon his hind legs, supporting himself with his tail in a tripod-like fashion, and upsets the sugar-basin; then, selecting a lump, he bolts with it. It is a remarkable fact that the rat never eats in the open; he takes all he steals back to his house. In order to do this he has to get on to the mantel-piece, which is about eighteen in-

ches above the writing table. To enable him to accomplish this, I have put up for him a rat-ladder, built somewhat on the lines of a salmon ladder. After I had shown him once or twice how to get up this ladder, he very soon learned what he had to do. I have known him to scramble up this ladder with objects, which for a rat must be of considerable weight. One day I saw him steal a whole red herring. Having tried the best way to carry it, he ultimately picked it up at the right point where it balanced. When he arrived at the round hole which leads to the sleeping compartment of the squirrel's cage, he was pulled up short by the herring, which was crossways in his mouth. I was curious to see what he would do. He dropped the herring and seemed to consider. Having quickly made up his mind he adopted the following plan. Leaving the herring outside he went into the hole, and turning short around seized it by the head, and hauled it in with the greatest ease. The muscles about the neck of the rat are very strong, giving him great power to use his wedge-shaped head, whether for boring or carrying. He uses his tail to steer himself, and when climbing, works it as a rope-dancer works his balancing-pole. The rat is a great stealer of bits of paper, and any loose pieces he can find he carries away. When the post comes in, in the morning, therefore, the rat has the envelopes as a perquisite. These he tears into little bits and makes a very comfortable nest with them.—*Buckland's Jottings from Animal Life*.

A National Reputation is enjoyed by Perry Davis' Pain-Killer, which, for nearly a half century, has been the favorite household remedy for bruises, burns, sprains, and all Boreal Complaints. Look to your supply, and never be without it. The new moon was pointed out one evening to Johnny, who was just learning to talk; being asked if he saw it, he said, "Yes, I see the rind of it." "Words fail to express my gratitude," says Mr. Selby Carter of Nashville, Tenn., "for the benefit derived from Ayer's Sarsaparilla. Having been afflicted all my life with scrofula, my system seemed saturated with it. It came out in blotches, ulcers, and mattery sores, all over my body." Mr. Carter states that he was cured by Ayer's Sarsaparilla, and since discontinuing its use, eight months ago, has had no return of the scrofulous symptoms. "The Arkansas Traveller's old black man says: "De man what tries ter be a boy ain't got half as much sense as de boy what tries ter be a man."

BEAUTY UNADORNED (WITH PIMPLES) IS ADORNED THE MOST. If you desire a fair complexion, free from pimples, blotches, and eruptions, take "Golden Medical Discovery." By Druggists.

A little boy was sent to a shop for some eggs. Before reaching home he dropped them. In answer to his mother, who asked, "Did you break any?" he replied, "No, I didn't break any; but the shells came off from some of them."

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The Hartford Times unkindly remarks that "fox-hunting in Newport is like chasing an Alderney cow around a barnyard and calling it a buffalo hunt." "It is a fact," said Mr. J. S. Aiken, Wholesale Shoe Dealer, 143 Federal St., Boston, "Ely's Cream Balm has cured me of catarrh." Read the interesting statement on another page.

Forty Years' Experience of an Old Nurse. Mrs. W. A. Rock of St. Paul is the prescriber of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery, diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

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AYER'S SARSAPARILLA stimulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily cures Eczema, Itch, Catarrh, Neuralgia, Rheumatic Gout, General Debility and all diseases arising from an impoverished or corrupted condition of the blood and a weakened vitality. It is incomparably the cheapest blood medicine, moves all traces of concentrated strength and great power over disease. PREPARED BY Dr. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1, six bottles for \$5.

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ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address THE SISTER SUPERIOR as above.

MADEMOISELLE DE JANON'S, (Successor and former partner of the late Miss Haines.) French and English Boarding and Day School for Young Ladies and children. 10 Gramary Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymer. Boys class Oct. 2.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue. 191-11 The Rev. GEO. W. WEST, M. A., Rector.

MISS ISABELLA WHITE'S School for Young Ladies, will open (D. V.) Sept. 29, until Sept. 1. Address MISS WHITE, at Butler, Pa.

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CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners, in addition to thorough and careful intellectual training. Special experience in the care of mother-tongue and orphan girls. The Christmas term of the seventeenth year begins Sept. 11th, 1882. For circulars apply to MISS HELEN L. TOTTEN, Prin. 193-13

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 19th, 1882. This School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 190-62

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address THE MOTHER SUPERIOR, as above. ECCLIASTICAL EMBROIDERY Address: Church Workroom, 233 East 17th street.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies. W. Chilton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th 1882.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 23 West 32nd St. New York City, between Broadway and Fifth Avenue. Boarding and Day School for Young Ladies and Children. Address Mrs. THEODORE IRVING.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15, 1882. Instrumental music under charge of J. Baier, Jr., a private pupil of Fildy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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The Living Church.

Chicago, Dec. 30, A. D. 1882.

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Advertising Rates, per agate line, 15 cts.
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THE LIVING CHURCH CO.

Rev. G. W. LEFFINGWELL, D. D., Editor.

Feast of the Circumcision.

The Catholic Church does not observe the first day of January because it is the beginning of the Civil Year, but because it is the Octave of Christmas; that is, the eighth day from the Feast of the Nativity of our Blessed Lord. This will appear the more evident, when we are made aware that, whereas its anniversary has been one of the Church's Festivals from the very earliest ages, it is not much more than a hundred years since New Year's Day fell—not on the first of January, but—on March 25th. Its observance as the Octave of the Feast is—as we have stated—of great antiquity; but, for more than twelve hundred years, it has also been turned to account as the Memorial-Day of the Circumcision of our Blessed Lord, which as we all know took place (according to the provisions of the Mosaic law) on the eighth day from the birth of the Holy Child. Blunt says that "from its coincidence with the Kalends of January, on which the riotous and immoral festival of the *Saturnalia* was kept by the Romans, it offered a great difficulty to the Church for some centuries; and there were places and periods, in which the *Saturnalia* were so mixed up with the Christian Feast, that the observance of the latter was altogether forbidden.

The great practical lesson of the day is well set forth in the Proper Collect; viz. the duty of following the example of the Blessed Son of God, by obedience to His revealed Will, in all things, and especially in the mortification of our hearts and members from all worldly and carnal lusts.

The year begins with Thee,
And Thou begin'st with woe,
To let the world of sinners see
That blood for sin must flow.
Thine infant cries, O Lord!
Thy tears upon the breast
Are not enough; the legal sword
Must do its stern behest.

Christmas Echoes.

Christmas has come and gone, with its good news and good cheer for nearly all the households of the earth. Millions of children have been made happy with bright gifts, and Christian homes have everywhere resounded with the praise of Him of Whom the whole family in Heaven and earth is named. A foretaste of Heaven it has been, in which earth's jarring discords were for the time forgotten or unheeded.

"No war nor battle sound
Is heard the world around."

Blessed calm, upon the heaving ocean of human toil and strife! The echoes of the angels' song still linger in our ears, and the peaceful star of Bethlehem still shines upon our way as we go forth once more to meet the issues of this present world. That star stands ever above the manger cradle. Clouds may at times obscure it, and amid the dangers and difficulties of our way we may sometimes be forced to turn our eyes to the ground lest we stumble amid the stones and ruins that encumber our path.

In our highest exaltation of rejoicing we may not forget that the shadow of the Cross is resting on the cradle. Even to the mother, highly favored, it was said, "A sword shall pierce through thy own soul also." The angels of the Nativity were, indeed, harbingers of peace, but it is a "peace by power." We are not permitted to enter at once and without suffering, upon the rest that remaineth to the people of God. The pole-star of our peace shines ever and stands over Bethlehem to lead us to the Incarnate Lord, but we must follow it by toilsome patience, bearing our gifts of gold, frankincense and myrrh.

In full accord with this truth is the appointment of St. Stephen's anniversary so near to the Nativity. "Yesterday Christ was born on earth that to-day Stephen might be born in heaven."

Christum natum,
Qui beatum
Coronavit Stephanum,
Venite adoremus.

And because Christ was born yesterday, Stephen suffers martyrdom to-day, teaching us that Christmas rejoicing must soon be overclouded by the presence and power of evil in this world, and that only through conflict and death may we enter upon its abiding and undisturbed possession.

Still, even in this solemn fact we have cheer and comfort for times of trial. St. Stephen suffered martyrdom, but in it he was gloriously sustained. Clouds might obscure but could not shut out the heavenly vision. His extreme hour of earthly trial was his most radiant hour of earthly existence. His face was "as the face of an angel." The agonies of a cruel death were swallowed up in the vision of the indescribable glory that dawned at Bethlehem. So may it be with all who have rejoiced that Christ was born at Bethlehem, and have gone forth to conflict and suffering.

Thus the four days of the Christmas festival are an epitome of the Gospel as realized in life. The Incarnation was the bringing in of a new life to a dying world, a life that was to be gained by suffering and death. The heavenly choir sang of peace, but it was a peace that was to be attained by conflict, growing brighter and more complete as the conflict became more intense. In the attainment of this peace of which the angels sang, we must seek to possess the purity of the Blessed Virgin, the firmness of the first martyr, the innocence of the children who were sacrificed by the unholy ambition of Herod, and the love of the faithful Apostle to whom the Lord commended His mother, on the Cross.

Grace at Meals.

"Blessing the table," says Collier, in his *Sacred Interpreter*, "or saying grace, which is the craving a blessing from God on our food, and thanksgiving afterwards, is a necessary and Christian-like practice, encouraged by St. Paul, who has taught us that 'every creature of God is good, if it be received with thanksgiving.'" Our Lord, when about to feed the multitude, took the loaves and fishes and "looking up to Heaven, He blessed them." The custom of saying grace at meals prevailed among the Jews, and has always been practiced by Christians. Even the heathen poured out libations to the gods, at their feasts. "The contrary practice," says Collier, "of devouring creatures which God has made and treasured for our use, and by Whose blessing it is that we are nourished and refreshed by them, without even looking up to Heaven for a blessing, or returning thanks for them, is most indecent, unchristian, atheistical."

Is it possible that in any families professedly Christian this simple and seemingly practice is neglected? If so, let it be instituted this New Year time. Let some member of the family be appointed, beforehand, to ask a blessing, and some one to return thanks. At dinner, at least, this devout custom should be observed. If other meals are irregular and informal, a blessing may be asked when even two or three are gathered; and even at a solitary meal every Christian should utter a silent prayer. Nothing can excuse the neglect of "saying grace" at the family board. The head of the house is, of course, the proper person to do this, and even a Bishop, if present, would not assume the office unless invited to do so. But the duty may be delegated to any member of the household, and it is sometimes performed by a child. Nothing could be more beautiful and appropriate than a short invocation of God's blessing upon the repast, by a little child. The influence of such an act of faith upon every member of the family must extend over the whole day. We subjoin some forms in common use, giving the preference to the responsive grace on occasions when the whole family are assembled:

BEFORE MEALS.

Bless, Heavenly Father, the gifts of Thy bounty which we are about to receive, and pardon our sins, through Christ our Lord. AMEN. Accept our thanks, Heavenly Father, for these Thy gifts, and bless them to our use, for Christ's sake. AMEN.

God be merciful unto us and bless us in receiving our daily bread, for Jesus Christ's sake. AMEN.

AFTER MEALS.

For these and all His mercies, God's Holy Name be praised, through our Lord Jesus Christ. AMEN.

Unto God the Giver of all good gifts, be thanks and praise for these and all His mercies, through Jesus Christ our Lord. AMEN.

RESPONSIVE GRACE.

V. The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.
R. Thou openest Thine hand, and fillest all things living with plenteousness.
V. Glory be to the Father, etc.
R. As it was in the beginning, etc.

With party politics the *LIVING CHURCH* of course has nothing to do, but it has an interest in the public welfare and may rightly exert its influence for what it believes to be the public good. The constitutional amendment now pending, by which it is proposed to give the President the power to veto parts of an appropriation bill without vetoing the whole, seems to be in the interest of the people and calculated to prevent the "jobbery" which the present law makes easy. Such a provision now exists in the Constitution of New York and in thirteen other States, and has been found to work well. The President in his message recommended it. Of course it will be opposed by professional politicians, as it threatens one of their strong-holds and lessens their power. But this is just what patriotic citizens want to do.

The ridiculous effort made in New York to enforce some old and impracticable Sunday laws, should impress upon the Christian community the necessity of having reasonable laws before the attempt is made to enforce them. Works of necessity and mercy are much more numerous and imperative under our civilization than they were when the children of Israel were tenting in the wilderness. We want Sunday laws which will promote rest and peace in the community, and not laws which will interfere with the comfort and health of a large number of citizens. Churches cannot be opened without work. Preacher and sexton must toil, and many others. They must get their rest on other days, but the great majority must have it on the Lord's Day or not at all.

A Unitarian preacher in Massachusetts recently declared that if the Bible is the infallible, inspired word of God, "there is no ground for Unitarianism to stand upon, and our faith must fall." It would not be much of a fall, perhaps. If we understand Unitarianism, it is rather a negative of faith than a positive faith. The late Dr. Bellows remarked, in *Travels in Europe*; "An absolute identity in the authority, and an unbroken unity in the argument of the Old and New Testaments, is the greatest power and vice of orthodox hermeneutics."

THE *LIVING CHURCH ANNUAL* is not only edited by the Rev. Dr. Leffingwell and Mr. Arthur P. Seymour, but is entirely their property. This in answer to a statement to the contrary.

BRIEF MENTION.

A gentleman in Illinois who is the husband of a third wife, has placed upon the head-stone of the first, "To my dear Wife;" and upon the head-stone of the second, "To my dear Wife also." The third wife wonders what her epitaph will be!—The late Louis Blanc was a power in his way, and won the respect of the English public for his discriminating critiques on the social and political life of their country during his residence as an exile for twenty-one years. A Radical of the radicals from first to last, he was supported by the communistic element after his return to France in 1870. He was, says the *Nation*, "an interesting and in many ways a noble character, but belonged to a closed era."—The *London World*, commenting on the reception given to English celebrities in this country, contradicts opinions prevalent in England that the Americans are given to lionizing everybody from abroad who is heralded by a loud trumpet. It says: "The distinctive qualities of the American people are really their intelligence and perception, and they show, in regard to artists of every description, the mingled shrewdness and refinement of taste in which they are supposed to be wanting."—A dancing school down East boasts of having two Unitarian preachers in attendance! They find it necessary to trip the light, fantastic toe in order to keep up with "modern culture," and to make things interesting for the young people, especially the young ladies.—A writer in the *Southern Churchman* affirms that there are in the Diocese of Virginia forty-five vacant churches; and this in a fine country, with good parishioners and salaries from \$600 and a rectory, to \$750 and a rectory. The writer attributes this state of things to the policy in the past of offering starvation salaries and so driving ministers out of the diocese, and to the rapid growth of the Church in the diocese; two things that seem hardly compatible.—What has become of the Revised Version of the New Testament? Of course, none of our churches can use it without the sanction of the General Convention; but so far as we can learn it has not been adopted by any influential de-

nomination in the country. It was a good thing for the publishers, and serves some purpose as an aid to exegesis.—A Baptist preacher has been found, it seems, to personate the Son of God in the so-called Passion Play now preparing in New York. He claims to have been "converted" while attending a similar performance in San Francisco. It will be the opinion of many that his conversion was downward.—Many influential journals of the country are indicting the public schools for failing, in one way and another, to accomplish the good which would justify so large an expenditure of the public funds. The *Christian at Work* thinks they are raising up a generation of idlers, unfitted for the common occupations of life, and possessed by the idea that they are going to get a living by their wits. All citizens should guard this grand institution from perversion and abuse.—It is announced that the teaching at the Harvard Divinity School will be distinctively Unitarian. Meantime the Church element in the University is growing stronger, year by year, and if it could be heard would silence with its "I believe" the official proclamation of "I do not believe."—Thank God! the Church is awakening to her duty to the colored people. This is not indicated yet by any corporate action worthy of note, but by the public opinion that is forming on all sides. The tide has not yet reached our Foreign Committee, judging by their appropriation for the coming year, but it will continue to rise until it reaches the Bible House. In some respects it is a very High Church quarter! Let us add that, though slow it is sure. Just now it is looking after Mexico.—The Supreme Court of Pennsylvania has decided that the Roman Bishop is not liable for the salary of a priest who sued him for keeping him out of a parish. The court held that it was a matter of Church law. Sensible court, to let the Church alone to manage her own affairs.—The "Lives of the James" is placarded in the streets of our cities, and the low theatres are parading the deeds of the bloody ruffians for the admiration of our boys. Let parents furnish a plentiful supply of holiday books and keep the boys at home o' nights, if they wish them to escape the snares of the enemy.—A Happy New Year, dear Reader! Good cheer at home and charity abroad. Peace and prosperity to all who love our Zion.

News and Notes.

The compiler of "News and Notes" is at a serious loss this week. All his foreign papers—and, alas! his Christmas letters from home—have been burnt up. It seems incredible that the postal authorities should allow stoves in the mail cars and yet such is the case, and so, last week, two very large foreign mails, which had unfortunately arrived in New York on the same day, were entirely destroyed. What a loss to the many thousands who were eagerly waiting for news from home—news always more anxiously watched for at this holy, happy season.

Congress at first decided not to give itself any holiday, but finally adjourned on the 23rd for ten days.

Cardinal Donnet, Archbishop of Bordeaux, died last week. He was born in the dark days of the Terror, and was baptized by a fugitive priest. He was made a Cardinal in 1852.

It is reported in Washington that Guatemala is seeking admission into the Union. The inhabitants are evidently desirous of a more extensive field in which their pugilistic and meddlesome propensities may have a fairer show.

It is rumored that Lord Rosebery will be appointed Vice-Roy of Ireland. He is a young Scotchman of signal ability, but his nationality and his religion—he is a Presbyterian—would both be against him in the green Island. He married a Rothschild, and converted her to Christianity.

Russia and the Vatican have become reconciled; the Polish Bishops, many of whom have been for years in prison, will be at once re-instated in their sees, and the adherents of the Roman Church, throughout the Empire, are to be allowed the free practice of their religion.

The City Bank of Rochester, N. Y., a State institution, with a capital of \$200,000 has suspended; its funds, to the amount of \$330,000, having been used by its President, Mr. Charles E. Upton, in oil speculation. Mr. Upton was also Treasurer of the Diocese of Western New York, but fortunately, none of its funds have been misappropriated.

Most, a notorious and dangerous communist, who has spent ten years of his miserable life in European jails, is at present airing his eloquence in this country, with the aim of founding a new socialist organization. Most was the one individual who dared applaud the execrable murder of poor Lord Frederick Cavendish and Mr. Bourke.

The third volume of Bishop Wilberforce's *Memoirs* has just been published in England, and is exciting great interest and attention. It contains many extracts from his diary in the form of records of private conversations, some of which will doubtless be quoted by future historians. Thus the book tells how the Queen expressed her profound regret at the disestablishment of the Irish Church; how the present Earl of Derby's father hated Mr. Disraeli, the political partner to whom he was condemned by fate; how the Bishop himself looked upon Disraeli as an "adventurer" and a charlatan; how Mr. John Walter boasted of the circulation of the *Times*, and so on.

On Friday, the 8th inst. in a village churchyard, without even a brick between him and mother earth, was laid between the wife he lost four years since and the only son he lost as many months ago, the highest subject next to

royalty in the British Empire, and the chief ruler of the most important Christian Church within that Empire's dominion. In accordance with the habits and express wishes of the departed prelate, everything was done to divest the ceremony of pomp, and to prevent the concourse of friends and admirers that a single word, or even silence, would have attracted. A long life of labor and anxiety, with more than its share of common griefs, is itself a spectacle that needs no funeral pageant for its last scene.

It seems likely that Sir Charles Dilke, who, but a few years ago, was regarded in England as a dangerous and even treasonable radical, will enter the British Cabinet. It will be a curious sight to see this denouncer of royalty in court costume. Time and circumstances work wonderful changes. Sir Charles' approaching promotion brings to mind the jokes that were out when Mr. Bright became a Cabinet Minister. *Punch* represented the Quaker Statesman standing before a large mirror in the regulation "Windsor Uniform," which is a mass of gold-lace and velvet, and muttering to himself: "Methinks, Friend John, these trappings do wonderfully become thee."

The Primacy of all England has been accepted by Dr. Benson, Bishop of Truro, an admirable Churchman, to whom, after the Bishop of Winchester's refusal, Mr. Gladstone offered it. This offer is most honorable to the Prime Minister, and proves that he considers the claims of Holy Church far above those of party, for Dr. Benson is a Conservative and received his present see from Lord Beaconsfield. He is a native of Birmingham, where he was born in 1829. He went to Trinity College, Cambridge, of which he successively became Scholar and Fellow, and was for some years an Assistant Master at Rugby, and was Head Master of Wellington College, from its opening in 1858 down to 1872, when he was appointed a Canon Residentiary and Chancellor of Lincoln Cathedral, having been a Prebendary of that Cathedral for three years previously. He was for several years Examining Chaplain to the Bishop of Lincoln, and in December, 1876, was appointed, on Lord Beaconsfield's recommendation, to the newly founded See of Truro, to which he was consecrated in St. Paul's Cathedral in the following April. Dr. Benson has published several volumes of sermons and is one of the contributors to the "Speaker's Commentary on the Bible." He married in 1859 the daughter of the late William Sedgwick, of Skipton, Yorkshire.

At the request of the late Primate, on his death-bed, the Rev. A. H. Mackonochie, the well-known Vicar of St. Alban's, Holborn, resigned his benefice, in which he is succeeded by Mr. Snokling, Father Lowder's successor at St. Peter's, London Docks. It is understood that Mr. Mackonochie will be appointed to the latter parish. The correspondence between the dying Archbishop and the hard-working, sincere Ritualist is most touching and does equal honor to both. In his first letter Dr. Tait said:

I am exceedingly anxious that the result of the Royal Commission on Ecclesiastical Courts should, by the blessing of Almighty God, be such as to allay disquiet, and, by meeting any reasonable objections to existing procedure, to set men's minds free for the pressing duties which devolve upon the Church in the face of prevailing sin and unbelief.

Anything which, at this moment, increases bitterness of feeling may do permanent mischief to the cause which we all have at heart. Anything which tends to preserve peace now will make a satisfactory solution of our difficulties far easier. I venture, therefore, privately to write to you—though I cannot yet do so with my own hand—to invite you seriously to consider whether you can in any way contribute to minimize the present feeling of bitterness which undoubtedly exists in some quarters.

I need not assure you that I do not wish in any way to dictate to you a course of action; but if you feel it possible, consistently with duty, to withdraw voluntarily, by resignation of your benefice, from further conflict with the Courts, I am quite sure you would be acting in the manner best calculated to promote the real power and usefulness of the Church to which we belong. I make this appeal to you under a strong sense of responsibility.

In his final letter Mr. Mackonochie said:

The conclusion at which I have arrived is to acquiesce in your Grace's wish that I should resign my benefice. You will understand that it is to myself, and will be to my people, a great sorrow, but one which I hope we shall be willing to bear, if the true peace and liberty of the Church can be obtained by my compliance.

My life, hitherto, since my ordination, has had for its supreme object the seeking those gifts for the Church, and I am content, if so it be, to give up my peace for hers.

Your Grace will I am sure, understand that I cannot in this matter act otherwise than with that obedience to my conscience to which you refer me, so that you will not think that I have changed my conviction as to the State Courts. I accept the line of action which your Grace has indicated, simply in deference to you as supreme representative of our Lord Christ in all things spiritual in this land, and not as withdrawing anything which I have said or done in regard to those Courts. This I cannot agree to in any way whatever. No one can deny that the bitterness which your Grace would abate is altogether an exceptional circumstance, giving rise to exceptional remedies to avert, if it may be, by the goodness of God, ruin from His Church, and leaving her free for the future discharge of her great mission, at home and in foreign lands.

At the meeting at Lord Salisbury's to inaugurate a movement for a memorial for Dr. Pusey, Dr. Woodford, Bishop of Ely, used the following words:

I wish to put on record my own conviction of the thankfulness which we, as members of the Church, owe to God Almighty for having raised up this great doctor to live and to labor for fifty years amongst us; and still further, I wish to put on record my own conviction of the vast good done by the great movement which has been associated with his name—(cheers)—a movement which so thoroughly carried out the purpose of his life, that of recalling to the mind of the Church forgotten truths embodied generations back in her formularies, though overlaid and lost sight of in the lower theology of an inferior generation. (Hear, hear.) That which Dr. Pusey proposed as the purpose of his life has, by God's blessing, to no small extent been

achieved. This movement succeeded in reversing the downward tendency of English religious thought. Fifty years ago the very name of the Church had been merged in that of Establishment; now in every Churchman's mind the Church is the foremost thought and the Establishment the second.

The Living Church Annual.

[The following letter has been sent by the writer to the Episcopal Register.]

Messrs Editors:—As I have been personally named in your columns as one who has endeavored to "Romanize" the Church for financial considerations, I trust you will give me space to correct a misapprehension on the part of some of your correspondents. Allow me to say, first, that while I cannot claim credit for much that is good in the LIVING CHURCH ANNUAL, the work having been done so largely by others, I am editorially responsible for all. It is true, "the inspiration of the whole tract was from Illinois" as both editors reside in Illinois, and most of the work was done there. But if this is meant as an insinuation that any one in Illinois, except the editors, "inspired" the annual, it is false.

As to the line of Apostolic Succession, given in the Annual, about which complaint is so loudly made in your columns, I have only to say that it is the one generally received and quoted in the Anglican Church, and not one at all of our own devising. If we had gotten it up in the interest of a party or to sustain some theory of the Church, there might be some sense in the suspicion that has been expressed. We took the list from the official Year Book of the Church in Scotland, little dreaming that "germs of Romanism" would be suspected.

I do not consider it necessary to defend myself from the insinuation of your correspondent, "Chicago," that I would betray the Church for money. I am only surprised that you could publish such a thing. C. W. LEFFINGWELL.

Harper's Weekly for Christmas has a touching and beautiful poem by Margaret Eytunge, illustrated by Fred Dillman. It describes a poor woman wandering in the storm through the city at night, carrying her half-clad babe. As she is gazing into the window of a palatial residence a pretty child comes out, calls her in, and ministers to her and the suffering infant. It is beautifully told, and one can hardly read it without desiring to do something for the poor. The last verse is as follows:

"And watching angels saw, I ween,
As they looked down upon this earth,
No scene more fit to grace the time
Made sacred by the Saviour's birth;
A child saved by a child from death,
Or worse than death, O! happy sight
For sake of Him, the Child Divine,
Who came to us on Christmas night.

Personal Mention.

By the mistake of a proof-reader the wrong initials and the wrong address were given in our Annual to an esteemed clergyman of the Diocese of Michigan. His many friends will not need to be told that we should have said Rev. W. Herbert Smythe, Port Austin, Mich.

The present address of the Rev. Warren C. Hubbard is 343 Clinton St., Brooklyn, N. Y.

The Rev. H. E. Hovey, Rector of St. Barnabas Church, Brooklyn, has received the election as Rector of St. John's Church, Portsmouth, N. H.

We are pleased to learn that the Rev. J. Davidson Cowan, A. B. formerly of the Diocese of Illinois, has been elected to the Rectorship of the important parish of Donaghmore, Newry, Ireland.

The Rev. E. W. Meany, has accepted charge of the Church of the Holy Faith, Santa Fe, New Mexico.

The Rev. William B. Bolmer, of Greeley, Colorado, has accepted the Rectorship of Trinity Church, Hannibal, Mo.

The Rev. George Zabriskie Gray, D. D., Dean of the Episcopal Theological School, Cambridge, Mass., has returned from abroad.

Obituary.

ROGERS.—Entered into Rest, at Rockford, Ill., on the morning of Dec. 20th, 1882, in the 56th year of his age, Richard W. Rogers, Junior Warden of Emmanuel Church, Chicago.

At a meeting of the Vestry of Emmanuel Church, Rockford, Ill., Dec. 30th, 1882, the following resolutions were unanimously adopted.

Resolved: That bowing in resignation to the will of God, we recognize in this sad bereavement a loss to the community of a citizen faithful in every relation in life, and in an unusual degree, respected and honored by every one that knew him, and a loss to this parish of a Communicant and Church Warden who for years had lived in our midst a most godly, consistent and saintly life.

Resolved: That the Secretary of the Vestry enter these resolutions in the official records of the Parish and transmit a copy thereof to the afflicted family of our deceased brother, assuring them of our tender sympathy and the giving God hearty thanks for the good example of this His servant, we will ever hold in grateful remembrance his devout life, ready self-sacrificing and loving zeal for Christ and His Church.

Resolved: That this action of the Vestry be published in the city papers and in the LIVING CHURCH. A. W. SNYDER, Rector. JOHN R. POWERS, Secretary of the Vestry.

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.

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.")

This charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer is William Alexander Smith, 40 Wall Street, New York.

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 Rev. C. W. Leffingwell. 216-6

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

By putting forth a little effort, young men can improve themselves greatly by joining the classes at H. B. Bryant's Chicago Business College. It will pay.

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 flattered 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.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Formed, 1857. Incorporated, 1859. A general society, neither sectarian 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 a Budget.—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 the 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 from 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 brought to a standstill unless there shall immediately be a largely increased annual recruitment to the ranks. The yearly additions by Ordination are not sufficient to provide for old fields and established Dioceses. While such is the case, will it 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? Basing our 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 not men for the Lord's 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. French, George J. Magill, A. B. Goodrich, Elisha Whittlesey, Thomas Gallaudet, Edward H. Jewett, Samuel F. Jarvis, R. R. Converse, Francis Lobdell, James Bolter, Wm. A. Salvay, 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. Hartford Advent 1882.

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FOR THE NEW YEAR.

Havergal Calendar

FOR 1883.

Selections from the writings of the late

Francis Ridley Havergal.

For each day of the year 1883, printed in a beautiful book calendar, made to hang up or rest on mantel, with back painted in colors and gold. 50 cents.

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Loan money on approved collaterals

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Christmas-tide in Germany.

Written for the Living Church.

The Germans have ever been enthusiastic lovers of the Christmas season, and their festivities in former times were not surpassed, if indeed they were equalled by the customs of Merrie Old England. The names by which this great festival has been called in Germany are numerous. *Christfest*, which is akin to our Christmas, *Welch na dolig*, which is but a version of the French *Noel*, and the appellation *Weihnachten*, meaning Holy Night. The term *Juel*, used in Medieval times, is from the verb *julen*, signifying, to be merry, and strongly resembles the ancient Celtic word *Yule*. One other German name for Christmas, not so familiar as the others, is *Anklopfertag*. This title was derived from a very strange custom, now nearly, if not entirely, obsolete, of several persons going around the village and beating on the doors and shutters with large wooden mallets, this remarkable eccentricity being symbolical of the anxiety of the imprisoned spirits to be released from bondage by the birth of the Child King.

For many days before Christmas the shops and booths in Germany are filled with the *Christbaum* in all sizes, and in the windows are displayed toys of every description; Christmas-candles of various colors, and silver and gilt ornaments with which to deck the trees. Few, if any families are so poor that it is impossible for them to obtain at least a sprig of pine or fir with which to ornament their houses. In North Germany one parlor is given to the children Christmas-Eve, and here they arrange the tree for their parents, hanging upon it the gifts, which, for weeks they have been either secretly making, or have purchased with their pocket money. When all is in readiness the children summon the father and mother, and present their little tokens of affection with appropriate speeches; Christmas morning the parents take possession of the parlor, and the children are brought in and receive their presents, both useful and ornamental ones, and all enjoy the bountiful supply of candies and Madeira nuts.

There was a peculiar custom in regard to the distribution of presents, and, it is said still to exist in some parts of Germany. All the families in a village selected some one man to personate *Servant Rupert*. To him they brought all the gifts intended for their children, and upon him devolved the task of distributing, in true Santa Claus style, the Christmas presents. He is arrayed in a great white fur robe, a mask and flowing periwig, and stout, high buskins; and with his pack of toys he presents an imposing appearance. Christmas Eve he stops at each house, and the parents and those who are old enough to know the secret, make a great show of reverence and respect to him, while the little ones cling to their mother's gown in great fright. *Rupert* announces that his Master, Jesus Christ, has sent him to give something to the good children, but alas! nothing for the naughty ones. The parents then give an account of the behaviour of the children, and if satisfactory, the presents are taken out and given to each; but if any parent is so heartless as to forget all the good actions of his child during the year, and remembering only the failures to report, then *Rupert* gives a rod to the father with the injunction to use it frequently in the Name of his Master.

That quaint custom was doubtless due to the legend current in regard to the *Holy Rupert* of Bingen, who was noted for his charity to children. He was the only child of Duke Robolans of Saxony, and Bertha, daughter of the Duke of Bingen. His father dying when he was still a babe, induced his mother to return to her father's palace in Bingen. Here she devoted herself to training *Rupert* in Christian knowledge, and he fully repaid her cares. He was especially distinguished for the grace of charity, his whole aim being to care for the poor. Once, as the legend runs, while sleeping on the bank of the Rhine, he had a wonderful vision of glory. He saw an aged man with a company of boys, whom he dipped into the river one by one, and they came out more lovely than before. Then an island rose in the stream, like unto Paradise in beauty; thither the boys were conducted and clothed in shining robes. *Rupert* beseeched that he might join them, but the venerable man said, "This is not the place for you, *Rupert*, your life of charity and holiness renders you worthy of a life in heaven, and to see the face of the Transfigured." Instantly a brilliant rainbow spanned the river, and angels appeared with wings of gold, and in the midst of them was the Christ-Child surrounded with glory; St. John knelt before Him, and ten angels held in their hands the very garment which *Rupert* had given, a few days before, to a poor child. This garment they put upon the Infant-Christ, who said to *Rupert*: "You have fed the hungry and clothed the naked, for such works are given the higher rewards of eternal glory." The vision then vanished and *Rupert* awoke, and resolved to resign all earthly honors. He started on a pilgrimage to the Holy Sepulchre, but returned in a year broken down in health, and died at the age of twenty. In the Convent of Eubingen, we are told, is still preserved the garment which *Rupert* gave to the poor child, and which appeared to him in the vision.

There is a beautiful German legend which teaches that unless one can do away with unkind and unforgiving thoughts before Christmas comes, the Christ-Child will not appear. If all injuries are forgiven and quarrels made up, the Blessed Vision may be seen. Mackay has a beautiful allusion to this in his poem, entitled "Under the Holly-Bough":

"Ye who have scorned each other,
Or injured friend or brother,
In this fast fading year;
Ye who by word or deed,
Have made a kind heart bleed,
Come gather here!
Let sinned against and sinning,

Forget their strife's beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken
Under the Holly-bough."

The beautiful poems to which the German legends of the Christ-Child have given rise, may be found in every language; and, not only have we many translations of the German hymns into our own tongue, but we have many choice ones by English and American authors. One of the sweetest that I have met with is the following. It is a hymn and prayer combined in one sweet and joyous strain:

"Give heed my heart; lift up thine eyes:
Who is it in yon manger lies?
Who is this Child so young and fair?
The blessed Christ-Child lieth there.
Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undisturbed,
Within my heart that it may be
A quiet chamber kept for Thee."

CAROLINE F. LITTLE.

"Man's Gift of a Sabbath to God."

On the recent day of the national Thanksgiving, an eminent dissenting pastor commended the day in this not unhappy vein: "Our weekly Sabbaths are God's Sabbaths manward; this Thanksgiving Day is man's gift of a Sabbath to his God." How happy a recurrence is, this to churchly conception. How adequate a warrant does it present for our Holy Day Celebrations. The Church, in view of the munificence of Divine grace, will not content herself with the consecration of a mere seventh of time; while in her selection of special days as additional opportunities for devotion, she fixes upon anniversaries long radiant with the memories of those who have been eminent exemplars of this lustrous and transcendent grace. Thus in themselves these Holy Days are clearly signal occasions. And then their origin and appointment are from no merely civil source, with whatsoever ecclesiastical concurrence may gratuitously be given. Holy Days, on the contrary, have the high pre-eminence which springs from the seal and sanction of those to whom directly commandment was given by the Lord of the Sabbath. He, too, further declares "whatsoever ye shall bind on earth shall be bound in heaven." By so much then as our Lord's authority is above that of the State, by so much do the claims of a Holy Day exceed those of a variable and indefinite Thanksgiving appointment, which has at most the concurrence of a national Church.

J. H. APPLETON.

An Appeal from Kentucky.

To the Editor of the Living Church.

I desire, through your columns, to call the attention of the Church in general to the condition of the Church among the colored people of Kentucky, and especially among those of Lexington, Ky. I was informed last summer by the Rev. Dr. Tidball, who has charge of Christ Church, for the white people, and the general oversight of the colored mission, and by Mr. A. J. Campbell, who is zealously engaged in bringing the colored people within the pale of the Church, drawing heavily upon his time and private means, that they had great need of a minister—a colored pastor—who could go in and out among the colored people. In response to their letter, I offered my services gratis, and served them through the last summer. The congregation is now small, and a few years ago they bargained for some church property, upon which they owe more than one thousand dollars. The question now is, shall this work come to naught? In vain may we preach, unless good, wholesome and living examples be concomitants upon our precepts. We must play the part of the good Samaritan. We must not pass by on the other side. A note for \$1,000 falls due during the latter part of this month, and they have not money enough to pay the interest. The Church among the colored people of Lexington, Ky., is struggling for a mere existence, and if there is nothing done for them in the near future the work cannot live. Those few who are working so assiduously have but little co-operation and support from those who are able to assist them. Ere long this work will come to nothing, if no one can be found possessing a charity broad enough to embrace even the dusky sons of Africa in this their day of poverty and ignorance. They are now struggling to come to the light through many difficulties; ere long, when they find that their efforts are not seconded, they will faint by the way, and it will be said again (as it was said in the Congress in Richmond, a few weeks ago) that the Negro is incapable of religious training, and that he has not the proper idea of religion and that the work among them is a failure. The fact is, the Church has done little, little indeed for the poor colored people. How can a mission thrive or a church grow, that has a debt of more than \$1,000 upon it and a congregation consisting of less than fifty members who are hardly able to pay off the interest of the debt? Is it reasonable to suppose that poor colored people would join the Church and become responsible for the payment of a great debt?

Will not some good Churohman help those people, and pay their debt, or a part of it, for them, and give them a chance? Will not some friend come to the relief of those people crying for help, and thus win the favor and approval of God, and implant in the hearts of those people a gratitude which will be more durable than deeds wrought in marble or brass? Any further information relative to the work may be had by writing to the Rev. Dr. Tidball, Rector of Christ Church, Lexington, or to Mr. A. J. Campbell, in which he says that he is in a quandary as to how he is to get the money to pay even the interest on the debt. Do not cast this earnest petition aside without a thought, but help those people; though you may not be able to pay it all, you can give the widow's mite. Interest your friends and beg them to lend a helping hand. "Whoso hath this world's goods and seeth his brother hath need, how dwelleth the love of God in him." H. S. HENDERSON.

Raleigh, N. C.

ALL AROUND THE WORLD.

Henley, the well-known telegraphic engineer is dead.

The State of Ohio cares for eighteen thousand homeless children.

Ontario manufactured last year 5,073,610 pounds of maple sugar.

England has received from the United States \$28,000 a day for the last year.

The international railroad will soon be extended to the town of Brazoria in Texas.

Arabi Pasha's under secretary of war and his military civil engineer have been sentenced to exile.

The coronation of the Czar is now set down for May 23, 1883—provided the Nihilists are willing.

Twelve hundred head of sheep sold in England lately for \$16,850; the highest price on record at a large sale.

The waters which have inundated the Rhine land have frozen, increasing the devastation and suffering.

South Carolinians say the crops of their State this last year are worth over \$8,000,000 more than last year's.

Inventors are reminded that a fortune awaits the person who can devise a method of exterminating rabbits in Australia.

More than one-half of the illiterates of our country are colored people, though they comprise but one-eighth of the population.

It is calculated that the embezzlements and robberies by private individuals and officials in Russia during the year amount to \$20,800,000.

The Danish minister of justice will introduce a bill in the legislature providing for the use of the guillotine, and that executions shall take place within the jails in England.

Next summer a large number of Indian burial mounds are to be examined, under the direction of the Canadian Institute, and a museum will be filled with the relics that will doubtless be found.

Seditious proclamations have been posted on the streets in Constantinople, and it is reported that the mental derangement of the Sultan grows more apparent daily.

A Russian lady has just bestowed 50,000 roubles upon her countrywomen, to be applied to giving medical training to those desirous of becoming physicians.

The oldest American library in existence is the Harvard College library, established in 1638. It was destroyed by fire in 1764, but immediately rebuilt. The Yale College library was established in 1700.

A meteoric stone weighing 200 pounds fell at Mount Airy, N. C., one night recently, with a bright light momentarily illuminating the country and with a loud explosion shaking many houses.

The dollar subscriptions to the Garfield Monument Fund of Cincinnati now aggregate about \$10,000—enough for the purpose. The statue is to be of bronze, full length, of heroic size, and mounted on a granite pedestal.

Three monster cheeses weighing over a ton apiece were shipped from the Whitesboro (N. Y.) factory to New York City. They were forwarded to England as a holiday advertisement for some large retail establishment.

The Sultan has taken away from the Franciscan monks of Jerusalem a piece of land that had long been in their possession, and has made a present of it to the Czar of Russia, who wishes to erect a memorial chapel there to his mother.

At a recent agricultural exhibition at Ludenburgh, in Germany, was exhibited a threshing machine which was driven by electricity at the rate of 1,400 revolutions a minute, and which at the same time illuminated the inclosure in which it worked.

The new Bey of Tunis is described as "a short-legged, obese little man, near sighted and deaf," who, when he desires to review the troops on horseback, must be lifted into the saddle. He was, however, at one time a strong and vigorous man.

Experiments have recently been made in Sweden of crushing blast furnace slag into sand, to be utilized for road and railway making, etc., and a machine has just been constructed by the Ringshytten iron-works which is stated to be very effective in the preparation of the material.

The death is announced of the chief wife of Sidi Muley Hassan, Sultan of Morocco. She was the daughter of an Italian blacksmith and firmly clung to the Christian faith all her life, notwithstanding which she was honored by the Mohammedan prince with the rank of legitimate sultana.

A dealer in human hair, at Birmingham, was recently robbed of eighty-seven pounds of the choicest specimens, cultivated by Swedish girls for the market, varying in length from twenty-four to thirty-three inches, the latter, if of good quality, realizing about a sovereign an ounce, and the whole of the aggregate value of \$2,000.

A marriage ceremony at one of the Providence, R. I. churches last week, was delayed sixty minutes because of the non-arrival of the contracting parties. This may not be without precedent, but when after waiting a long time the organ pealed out, "Oh, dear, what can the matter be," the audience considered it very appropriate.

An exhibition of skill with the lariat at Austin, Tex., a few days ago, drew a crowd of ten thousand persons. Ten cowboys contested for a silver-trimmed saddle worth \$300, to be given to him who roped, threw, and tied down a steer in the shortest space of time. The winner accomplished the feat in one minute and forty-five seconds.

The Clyde ship-building returns for November show that during the month 27 vessels have been launched, of an aggregate tonnage of 66,513. These figures are largely in excess of those for the corresponding month of any previous year. There is still a considerable number of vessels on hand, and the total output for 1882 will be unusually large.

Dr. Virchow has shown at the Berlin Anthropological society some ancient skulls found in the Caucasian district. They are believed to afford proof of the existence of the race called *Makrocephali*, described by Hippocrates. The heads are large and extremely long or high in form, an effect believed to be due to bandaging in early infancy.

A curious accident occurred the other evening at the Chatelet theatre, in Paris. A carpenter named Docherbourg, occupying a seat in the amphitheatre, lost his balance while looking over the front of the gallery, and, in falling, came in contact with the candelabrum placed above the dress circle. He was immediately removed to the Hotel Dieu, in a precarious condition.

A Welshman near Milwaukee, who has on his premises twenty-two marten-boxes, each fastened to the top of a stake, says their welcome and happy occupants not only prey on insects that would spoil his trees and fruit, but "destroy millions of flies"—so many, in fact, that his house, wholly without screens at windows and doors, is less infested than those of his neighbors who use these obstructions but fail to encourage the birds.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Minnesota.—St. Luke's Parish, Brown's Valley, is a new organization, being formed last June with the above name. Brown's Valley is a town of 500 inhabitants. The Church people here have labored hard for nearly a year to build a small church—a church which shall be fitting for the worship of God and free of debt. They have received about \$375 which has enabled them to cut up a building 10 by 30 ft., large enough to accommodate their immediate wants. The Parish and especially the Vestry is exceedingly anxious to finish it without burdening it with debt. Three lots have been given by the town proprietors on which the building stands. The vestry could borrow money on the lots, but then it would burden the property with debt. Are there not some who could help this Parish struggling as it is, and in the right direction? The Parish needs at present ere the building can be used, seats, a small font, Bible and Prayer Book for the Chancel and Communion Set. The seats are an imperative necessity. The Vestry ask all who can to help them if only a little. For God which shall be entirely free of debt. Contributions could be sent either to W. D. Prescott, E. E. Marshall, Senior and Junior Wardens, Brown's Valley, Minnesota, or to the Rev. E. Ashley, Sisseton Agency, D. T.

The above missionary holds monthly Services in St. Luke's which are always well attended and it is expected, ere long the church be completed, to have a Lay Reader every Sunday.

This is one of the Church's outposts and the sheep here as well as every interest of the Church should be maintained. Who will help? All subscriptions to this work would be acknowledged in the LIVING CHURCH.

Mississippi.—Mission services were held in Grace Church, Canton, from the 19th to the 24th of Nov. 1882. The Mission was conducted by the Rev. George C. Harris, D. D., of Madison Station, Miss. The services were both interesting and instructive. Short services and instructions were given every morning at 10 o'clock, and full service with sermon every evening at 7. The Rector assisted in the evening services only. The Bishop visited the Parish on the 25th of Nov., 1882, preached twice and confirmed five persons. One of the candidates had been a Baptist preacher, and may soon become a candidate for the Holy Ministry.

The Rev. Mr. Browne has been the Rector of this Parish for eighteen months only, and now resigns it to take charge of a new and larger mission field, where he has officiated occasionally. This new field will include four Parishes, two of which have neat and complete gothic Churches—Emmanuel, at Winona, and St. Clements, at Vaiden, and two now under way, Grace, Carrollton, and Nativity, Greenwood. At Greenwood the frame of the Church is up, and their funds about exhausted. So far they have not gone outside of their Parish for aid. At Carrollton they have raised about \$500, and are now waiting for the plans and more money. The Bishop visited these Parishes on the 3rd, 4th, 6th and 8th, of Dec. 1882, accompanied by the Rev. Mr. Browne. To visit Greenwood and Carrollton it was necessary for the Bishop, (now in his 85th year) to travel sixty miles by stage on a rough road. The weather in the meantime was cold and wet. At these four Parishes the Bishop preached six times, confirmed seven candidates, and baptized one child. The Bishop has authorized the faithful leaders of this noble work, to appeal to the general Church for aid. They have been without services for more than a year. Greenwood never had a Rector. Their efforts deserve encouragement, and the Church in this interesting field will be made strong by a faithful and hearty response to their call for help.

Vermont.—In October last a sermon was preached in St. Paul's Church, Burlington, sketching the history of the Church in Vermont, especially during the past fifty years. The occasion was the celebration of the fiftieth anniversary of the complete organization of the Diocese, the Rev. A. H. Bailey, D. D., being the preacher. From the published sermon we learn that for some years in the latter part of the last century the Diocesan Convention consisted of two clergymen and about eight delegates representing six parishes. It was during her membership in the federated dioceses known as "the Eastern Diocese, under Bishop Griswold, that Church matters in Vermont began to brighten and ancient prejudices against the episcopate began to disappear. Bishop Hopkins' vigorous administration followed, after twenty-one years of association with other dioceses. The labors and trials of his eventful episcopate are graphically described. During Bishop Bissell's administration of fourteen years the missionary activity of the Diocese has increased, and several large gifts have set forward the regular work of the Diocese besides furnishing the basis of endowments for the missionary fund and for the episcopate. During Bishop Bissell's charge the increase of population in the state has been only about one-eighth of one per cent per annum, while during Bishop Griswold's time it was one and one-half per cent. The sermon closes with these words: "The Lord has watched over the few sheep in the wilderness, and saved them from destruction. He has defended 'His little one in Israel' against threatening dangers, and reared him to the stature of a stripling, if not of a man. And now may He who delivered us from the paw of the lion and of the bear, inspire us with David's faith and courage, to go forth in our turn against the Philistine."

Connecticut.—A mass meeting under the auspices of the Church Temperance Society, was held in Hartford on Nov. 28th. The Bishop presided, and made a very interesting and practical address. Mr. Graham was present and was listened to with great attention. A branch of the Society has been formed in Hartford, with the Bishop as President, and the Revs. J. J. McCook and J. H. Barbour, Secretaries.

Northern New Jersey.—On Sunday, the 17th inst. the Bishop of Illinois visited Grace Church, Newark, the Rev. George M. Christian, Rector, at the request of Bishop Starkey, who was suffering from severe indisposition. A class of forty-three was presented for Confirmation.

Albany.—On Nov. 12th, the Rev. William Payne, D. D., preached an historical sermon in St. George's Church, Schenectady, on occasion of some alterations being made in the old church edifice. In 1710, the Rev. Thomas Barclay was officiating in Schenectady, a missionary of the English Church in Albany. He writes to the S. P. G. as follows: "From New York to the utmost bounds of my parish there is no minister but myself." About the middle of the century the erection of the church seems to have been undertaken. The church is described as a little oblong, stone structure, fifty-six feet long (about half its present length) by thirty-six feet wide, with three windows on each side (the old south door being walled up), and in front a small wooden steeple, crowned by a low bell tower with a cross upon it. It contained thirty-six

pews (about one-third its present number), and no gallery, except across the west end, which was reached by a stairway within the church in the north-west corner. The pulpit, with a long flight of stairs, was against the east wall in the centre, with a reading desk in front, and a clerk's pew in front of that, and the altar, with rails on the north side—an arrangement similar to that still existing in the old church at Dunesborough. About 1820, the services were kept up for a year or two by Mr. Alonzo Potter, then a tutor in Union College, afterwards Bishop of Pennsylvania; a tablet to his memory has been placed on the walls of the church by the trustees of the College. During the rectorship of the Rev. Albert Sanders, radical changes were made in the old building and other changes have been made from time to time. A monstrous three-decker pulpit was erected with a communion table in front. Under the pulpit was a hole where the clergymen could go and change his surplice for a black gown. The church was consecrated one hundred years after the foundation was laid by the present Bishop of New York. By the recent alterations the galleries have been removed and the altar has been restored to its original location, where it should be, against the east wall. The Rector in his closing remarks says: "It is a pleasant thing, and a profitable one, to show a loving interest for God's house; to do what one can for its care and enrichment. No regrets ever follow such acts of Christian piety. Not long ago I attended the consecration of a Church which, owing to a financial panic which broke out soon after it was begun, was not finished for ten years. There was present a person who, at the outset of the work, had presented the costly columns of carved stone. Meanwhile, he had made and lost, in the fluctuations of business, three fortunes, and now he was a poor gray-haired man. But he was heard to say, as his eyes rested on his noble gifts to the Lord's house, 'That was the best investment I ever made.'"

On Advent Sunday, the Rev. Joseph Carey, D. D., began the tenth year of his rectorship of Bethesda Church, Saratoga Springs, N. Y. The Rev. Dr. E. N. Potter, President of Union College, was present at the morning Service, and took part in the celebration of the Holy Communion. The musical portion of the Service was rendered by the choir, under the direction of Prof. Porter, of Temple Grove Seminary. The sermon by the Rector was taken from Rom. 13:12, during which he said to the congregation: "I thank you sincerely and heartily for the loving sympathy and kindness that you have shown your pastor during the years that he has walked in and out among you. There have been differences of opinion, but you will bear me out in saying that your pastor has endeavored to administer the affairs of the parish in a large and broad manner. When recently there were inducements offered me to seek another field of labor, I assure you it was no other consideration than your loving kindness that induced me to stay, having the consciousness that I might lean upon you and depend upon your assistance and encouragement."

In speaking of the charity work of the parish, the preacher said the number of inmates of the "Home of the Good Shepherd" had been 10; number of meals for the year, 3,173. The Home, with the new building, is now better equipped for the work than ever. The sewing school is a good institution, and many garments have been made and distributed. The baptisms for the year were reported to be 51; confirmations, 39; marriages, 19; burials attended, 47; pastoral calls made, upwards of 1500.

At 3 P. M., the Sunday School anniversary was held, the Service began with the singing of the hymn, "Onward, Christian Soldiers." An address was made by the rector, after which various reports were presented. The school is under the management of Col. Wm. M. Searing, and has on its roll 459 scholars. The sewing school at the Home has 6 teachers and 45 pupils.

The Treasurer of the Sunday School reported the receipts to be \$292.95; the disbursements, \$132.62. The Treasurer of the chapel fund reported an investment of the same in bonds and in bank amounting to \$510.

Louisiana.—The Rev. Dr. Leacock, the Rector of Christ Church, New Orleans has resigned his position on account of age. The vacancy has been filled by the election of the Rev. Alexander Drysdale, now Rector of Christ Church, Mobile, Alabama, who has accepted and will enter upon his new duties on the first Sunday after Epiphany, Jan. 7. Christ Church is the oldest church organization in Louisiana. In the progress of the "American" population up town, the location became inconvenient for the congregation and the project was entertained of selling out and removing. But through a very large offer was received for the ground, better counsels prevailed, and at Trinity, New York, so in New Orleans, will Christ Church stand in a great business thoroughfare pointing its tall spire to heaven and reminding men of immortality.

The Rev. Dr. Thompson of Trinity has not yet announced his decision in regard to the Episcopate of Mississippi but it is generally believed he will accept. It is a remarkable fact that all the successive rectors of this church since the war, have been elected to the Episcopate and the congregation solace their grief at the prospect of parting with Dr. Thompson with the boast of giving a new Bishop to the Church triennially. The Rev. Mr. Upton of St. George's, New Orleans, has left for Greenville, Alabama; a quiet but diligent Parish Priest, his loss is deeply felt by his congregation.

The ladies of St. Stephens Parish at Williamsport have undertaken to build a Parsonage, which will be completed at an early date. The local papers speak of it as "well suited to the purposes for which it is designed and an ornament to the town."

Bishop Galleher is engaged in visiting the country parishes, spending a Sunday at each.

New York.—The anniversary of the Niobrara League was held in Grace Church, New York, on the evening of the third Sunday in Advent, Dec. 17. The great edifice was crowded. A letter was read from the Bishop of New York, by the Rev. Dr. Henry C. Potter, Rector of the Parish, in which the Bishop expressed regret at his inability to be present, and referred to his deep interest in the work of the League. Dr. Potter then introduced Mr. Herbert Welsh, of Philadelphia, who delivered an address on the Niobrara mission and the Indian Problem. It was the same substantially which he delivered at the noteworthy missionary meeting recently held in Brooklyn, and reported at the time, in full, in the LIVING CHURCH. It is needless to say, that much interest was awakened.

Massachusetts.—The Memorial of St. Andrew's Church, Soicuate, is a handsome pamphlet, giving an account of the Memorial Service, with the historical address of the Rev. Wm. H. Brooks, D. D. There is much of historical interest in the records of a parish 150 years old. The Bible from which the Lessons are read in this church was a present from the S. P. G., printed in 1723. The Prayer Book bears this imprint: "New York: By Direction of the General Convention, Printed by Hugh Glines, at the Bible Hanover Square, MDCCLXXV."

The St. John's Guild of St. John's Church, Boston Highlands, observed its second anniversary on the evening of the second Monday in Advent, Dec. 11th, with a Service in the church, after which reports of the work for the year were read. This Guild is so differently constituted from Guilds in general, that it may not be amiss to explain its manner of working. In one way the Guild is an organization of organizations. It is also a general missionary society. Its members are persons over 15 years of age and no obligation is incurred in becoming a member. Social meetings are held once a month. No legislation or other business is transacted at the meetings. The pastor is President of the Guild, and he appoints the other officers and a head for each committee—or chapters as they are called. There are fourteen viz.: The "Altar," "St. Mary's" for young women, "Guild of St. Andrew's," for young men; "Missionary," for sewing, "St. Timothy's," care of library; "Literary and Social;" "St. Paul's," ushers; "Doras," floral; "St. Barnabas," visiting new comers; "St. Luke's," for sick and needy; "Church," for cleanliness and decent order of the sanctuary; "St. Cecilia's," for the music, and "Burial Insurance." The head of each chapter appoints the remaining members of the chapter. These heads, with the officers of the Guild, form an Executive Committee. The Secretary reports 209 names on the roll of members, and eleven meetings have been held with an average attendance of 62. Although the night of the anniversary was a stormy one, there was a congregation of about three hundred present. Five clergymen were in the chancel, viz.: The Revs. Dr. Courtney, Rector of St. Paul's Church; Mr. Baldwin of St. Mark's Church; Mr. Metcalf, of the Messiah, Auburn, and the Rector of the parish, the Rev. George S. Conover, and his assistant, the Rev. Benjamin S. Sanderson. The Rev. N. K. Bishop, Rector of Emmanuel Church, Louisville, was in the congregation. Dr. Courtney and Mr. Baldwin were present as speakers of the evening. Mr. Baldwin spoke first, and made a very eloquent address. He made the point that all life was holy if lived in the fear of God. There was a time when the Church ministered to the soul alone, not thinking of the body; but Christ taught differently. Men were wont to think that religion was designed simply for the conduct in the sanctuary. In the Old Testament, everything was inspired for Israel by God. We must remember that when our Lord ascended into heaven He took with Him both His body and soul. God joined the body and soul together, but too often man has ruthlessly torn them asunder. The lesson which had just been read, I. Cor., xii. chapter, showed that God's work required a diversity of gifts. The Holy Spirit came with a seven-fold gift. God required the best work we could do and although it might seem small and feeble to us yet we could receive an inspiration for it through Dorcas who had but her needle, or the widow with her two mites. Dr. Courtney in addressing the Guild, drew an impressive lesson from the passage in Holy Scripture, Prov. xxx., 26: "The conies are but a feeble folk yet make their houses in the rocks." We in doing our work must first make our house in the Rock Jesus Christ. The feeble folk were necessary. We cannot all be Apostles, prophets, teachers, and yet however feeble, we can all have faith, hope, and charity, the greatest being charity. The speaker drew a glowing picture of the state of a good man at the last day. Such a man would meet his Lord feeling confident that a reward was awaiting him, but the unfaithful servant who had slothfully used the talent given him would be the one afraid to render an account. This report is necessarily brief and disjointed, but the addresses will long keep a place in the memory of the members, and they only wish that they could have been listened to in their entirety by the readers of this account.

Alabama.—The new church edifice in course of erection at Anniston, is a Gothic building, measuring 40 feet by 88 feet, including the porch and a recessed chancel. It is built of rubble stone-work, and will be finished inside with carved cedar wood. A clerestory will greatly add to the effect of the interior. It is expected that the tower will be furnished with a chime of bells; the first, if we are not mistaken, that will have been secured for any church in the diocese. The estimate cost of the whole when completed is from \$20,000 to \$25,000.

The whole of Anniston may be said to be owned by two companies, namely, the Woodstock Iron Co., who are the proprietors of the Furnaces; and the Anniston Manufacturing Co., to whom belongs the extensive Cotton Factory. To these corporations, mainly, the erection of the proposed beautiful church is due. It is refreshing indeed, in these days of money-making and self-seeking, to witness such a case as this, in which capitalists employing and controlling a large amount of labor, are ready to recognize the tremendous responsibility thus thrown upon them, by making provision for the spiritual needs of those who are aiding them to accumulate wealth.

The only feature that distinguishes this parish, with its thirty-five communicants, from other small parishes, is, the fact to which we have referred, that it was founded by and is maintained through the faithfulness of the two great Companies and of the resident Church people, in a large measure for the express purpose of extending Church-privileges to the operatives.

The Companies have made a happy selection in their Chaplain, the Rev. Wallace Carnahan, who is evidently "the right man in the right place."

There is quite an interesting history connected with St. Paul's Church, Jacksonville, which will without doubt be new to the readers of the LIVING CHURCH, and we believe will not be without interest to any of them.

The leading citizens of the place were originally Lutherans from North Carolina, who, about forty years ago, having abandoned the hope of sustaining the religious ministrations of their own Communion, resolved to unite in the formation of a parish in connection with the Episcopal Church. Chief among these was Col. John C. Hoke, who threw himself into the movement with characteristic energy, and, until his dying day, proved to be a most true and devoted son of the Church. For a long term of years, he held the office of Lay-reader; and, in that capacity, in default of the ministrations of a priest, used to keep the church open every Sunday, reading prayers and a sermon, and carrying on a Sunday School. At every visit of the Bishop, he found a class ready for Confirmation, which had been duly prepared for the sacred Rite by that faithful and earnest layman.

Something over thirty years ago, Col. Hoke began to raise among his friends, far and near, funds for the erection of a church building. Wherever his business requirements took him, he kept this object steadily in view; and, from year to year, made a careful record of the various amounts received, and charged himself with both principal and interest. Pursuing this upright course with the trust he had assumed, he found himself, at the end of ten years, in possession of \$2,200 towards the erection of a church building. This was about the period that the late Civil War broke out, and the Col. lost no time in putting the work into the hands of the builder, at the same time presenting him

with one of Upjohn's well-known plans for a framed church, by which to work. And so, the building was erected; and it may be said with truth, that, to the fidelity and promptness of this true Churchman, the present generation of Church people in Jacksonville are indebted for their beautiful little church. But for him, in the sad and troublous times that fell upon our Southern brethren in those years of tribulation, there would be no now no holy House of Prayer for them to worship in. And it is a building of which the parish may well be proud. The windows are filled with stained glass; the chancel-window being a Memorial to the first Rector, the late Rev. D. D. Flower. There is seating capacity for about 150 persons, but many more can be accommodated, when occasion requires. Near the chancel a mural tablet has been erected, in memory of Col. Hoke, the "founder and senior warden of this Church." That good and faithful man still lives in the hearts and memories of those who, in early youth, were by him taught and trained in the Church's holy ways. The name of "Uncle John," as he was familiarly and affectionately called, is still and long will be a "household-word" in the mouths of his former friends and neighbors, of whom not a few were connected with him by family ties.

It will hardly be believed that the building erected through his painstaking is left unguarded by Insurance against risk of fire. A frame building, with shingled roof, a solitary spark falling upon it in a dry season would be sufficient to destroy in a few minutes, all the results of its founder's labor and self-sacrifice. And with it would doubtless go the parish organization. Surely, those who are interested in the matter, will see, to it, as well out of respect for the memory of John Hoke, as out of regard for the Church and for their own spiritual interests, that this matter, so easily accomplished, shall be promptly attended to.

St. Luke's parish has enjoyed the ministrations of that good and faithful missionary priest—the Rev. J. F. Smith—for the past thirteen years.

Indiana.—An esteemed correspondent was made to say last week that the Rev. J. B. Horne was rector of St. Mark's, Lima. The Rev. S. C. M. Orpen is the rector and has been for seven years. There is no clergyman of the name of Horne. Hereby hangs a tale which we can only hint at. Our correspondent's hand-writing is as extraordinary as his genius, and our proof-reader affirms that his rendering of the "copy" was, considering all things very accurate.

Illinois.—Christmas Day was a damp and cheerless one in Chicago, but the weather did not dampen the Christmas joy of the Faithful. All the churches were well filled. The Bishop preached in St. James'.

On Christmas Day, a new set of Altar Vessels of solid silver was presented to St. Mark's Church. Evanston, by some members of the parish. They were solemnly blessed by the Rector, the Rev. F. S. Jewell, Ph. D., according to the form set forth by the Bishop, and were used for the first time at the mid-day Celebration.

A meeting of the N. E. Deary will be held at Calvary Church, Batavia, on January 8th, 1883, at 7:30 P. M. At the first Service addresses will be delivered by the Rev. Messrs. Toll, Rucker, Perry, and Green. The next day at 10 A. M., there will be a Celebration of the Holy Communion, followed by the reading of a paper by the Rev. T. N. Morrison, Jr. afterwards the regular business meeting will be held.

Iowa.—At the Ember Ordination on the fourth Sunday in Advent, at the Cathedral in Davenport, Bishop Perry admitted to the Diaconate, Nassau William Stephens, late a Major in the British Army; and advanced to the Priesthood the Rev. Charles Stuart Fackenthal, of Council Bluffs. The sermon was preached by the Rev. Prof. Seymour, of Griswold College, who, with the Rev. Canon Thompson, of the Cathedral, united in the laying on of hands in the Ordination to the Priesthood.

At the last meeting of the Standing Committee the papers of Roland Cotton Smith, A. B., of Amherst College, and William Hall Williams, of Harvard College, applying to be admitted candidates for Holy Orders, were duly passed.

A Professor in one of our leading Eastern Colleges has applied to be received as a candidate for Orders in Iowa.

California.—The Rev. Geo. C. Whyte, a recent convert from Presbyterianism, was ordained to the diaconate on Wednesday, December 13th, at 11 o'clock, A. M., in the Church of the Advent, San Francisco, by the Bishop of the Diocese. The candidate was presented by the Rev. A. L. Brewer, and the sermon preached by the Rev. H. W. Beers, D. D. There were present in the chancel ten clergymen besides the Bishop.

Central New York.—On Thursday, Dec. 21st, an ordination was held at St. Paul's, Syracuse. The Rev. Dr. Jennings, of Skaneateles, preached an eloquent and instructive sermon. The Bishop conferred the Priesthood upon the Rev. J. H. Hartzell, D. D., Rector of Grace Church, Mexico; the Rev. Charles H. Tindall, Rector of Trinity Church, Fayetteville; the Rev. A. D. Launt, Rector of Grace Church, Copenhagen, and the Rev. W. E. Hooker, Rector of St. Paul's, Constableville, all four of the Diocese.

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