

The Living Church.

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CHRISTMAS MORNING.
BY THE BISHOP OF QUINCY

He comes! He comes!
To earth descending;
The Lord, Desire of Seer and King:
He comes! He comes!
The skies are bending
To hear the welcome children sing.
The Seraph hosts
Light Bethlehem's vale;
Hark to their song
From star to star!
The Seraph hosts
Bear out the tale,
A Saviour born, to lands afar.
List, list their voice!
"Our God above
Stoops to make pure what sin defiled!"
List, list their voice!
"The Heavenly Dove
With glories crowns the Virgin's Child."
Wake, childlike souls!
Your choicest praise
This Christmas morn with gladness bring!
Wake, childlike souls!
Your merriest lays
Your welcome shout to Christ, the King!
Deck, deck the Church!
With fir and pine
Make green the path of Jesus' feet!
Deck, deck the Church!
Sweet garlands twine,
Our Lord with Christmas joys to greet.
Hail, Holy Babe!
Our best desire
Shall ask no nearer friend than Thee;
Hail, Holy Babe!
O lift us higher,
Till we are meet Thy friends to be!

NEWS AND NOTES

THE BISHOP OF MINNESOTA recently preached the sermon at the consecration of a magnificent new church in Croydon, England. The Archbishop of Canterbury officiated, and a large congregation was present.

The *Churchman* has a laudable desire to aid the French Academy in the compilation of a national dictionary, but I fear that the marvellous word *clintap*, with which it has just astonished its readers, will hardly pass muster.

The *Church Press* has a neat little paragraph about the "want of shoddiness" (is shoddiness something wanted?) manifested by the young Duke of Newcastle "in foregoing his right to strut about the streets of Oxford in a silk gold-embroidered gown and cap with a gold tassel," etc. This allegation would be the more edifying were it not that these distinctions of caste were done away with some years ago. This tassel, or tuft, gave rise to the expression "tuft hunters," referring to those who sought the society of the privileged classes.

I HAVE received the following interesting note: "In connection with the interest excited in the Church by the centennial celebration of the consecration of Bishop Seabury by the Scottish Bishops, it may be worthy of notice that the Rev. Chas. J. Kilgour, rector of 'The Church of Faith,' Mahanoy City, Pennsylvania, is a descendant in the fourth generation of Bishop Kilgour, Primate of Scotland, and one of the consecrators of Bishop Seabury."

A GENTLEMAN sends me the following: "Since the beginning of last Advent (Dec. 2, 1883) I have kept a list of the conversions to the Church of the ministers of other Christian bodies. A year has now rolled around and the following is the result: Dutch Reform, 1; Roman Catholic, 3; Baptist, 5; Methodist, 4; Southern Methodist, 3; Congregationalist, 2; Reformed Episcopal, 2; (one returned to the fold which a few years ago he left, the other entered the Canadian Church) African Methodist Episcopal Zion 1; British Wesleyan, 1; Christian 1, Presbyterian, 1; total 26. This record is for America. Very likely in England the list would be larger, and it is not improbable but that I have missed several."

THERE is a noble Church charity in Chicago, St. Luke's Hospital. Suppose the great LIVING CHURCH family were to do something for it, to come in aid to the self-denying men and women who have built it up. Surely this is a fitting season for such thoughts. There is a *Churchman* bed in the hospital. I ask humbly, imploringly, for means to found a LIVING CHURCH bed. St. Luke's thinks naught of creed or nationality; it thinks only of suffering and want, looking only to Him Who went about doing good. Three thousand dollars would endow a bed for ever. If each subscriber would send me FIFTEEN CENTS the sum would be raised; probably FIVE CENTS from each reader would suffice. I ask each one to give me something. All sums will be gratefully acknowledged in this column.

A LITTLE excitement seems to have been caused recently in Church circles in San Francisco by a curious action of the rector of Grace church. At a service in the church in memory of the son of a very prominent citizen, he allowed a Methodist minister of some note, Mr. J. P. Newman, formerly Inspector General of Consulates, and now Pastor of Gen. Grant's church in New York, to deliver the usual sermon. The sermon itself was a piece of very florid rhetoric, remarkable for fulsome eulogy and bad taste generally, but of course this does not affect the ecclesiastical question. Canon xiii of Title I forbids any person except a lawfully ordained minister officiating in any of our churches. To a reporter, the rector, Mr. Foute, claimed the privilege of following what he called "the rubric of common sense," at the same time claiming that Mr. Newman had not "officiated" in the technical sense of the word. Mr. Newman, how-

ever, who seemed to enjoy the storm for which he was not at all to blame, claims that he did officiate, a hymn and rubrical benediction pronounced by the Bishop following his sermon. The wide publicity given to this deplorable scandal may at least have the good effect of rendering its repetition impossible.

THE English Government have officially adopted the new method of measuring time. The day will be reckoned as commencing at midnight, which will be zero or 0, and will run up to 24, or midnight again, so that 1 o'clock in the afternoon will be 13 o'clock, two will be 14 o'clock, and so on. The change has long been advocated by scientific men, and there is little doubt but that in the course of time the new system will be generally adopted.

One of the chief advantages of the new plan will be felt by the railway companies, as the method of reckoning from the meridian will be overcome, and the observations, A. M. and P. M., will no longer be necessary in the limited spaces of the time tables. The dials of watches as at present used, can, at a moderate cost, be altered so as to measure the time by the new method. There are undoubtedly objections to the innovation. To "tell the time" at first will certainly be somewhat puzzling, for instance, when the minute and hour hands arrive at 17, 18 or 23 o'clock.

The *Church Almanac* and *Whittaker's Churchman's Almanac* for 1885, reach this office together. Both give clergy lists which were accurate on November 1, and both afford proof of the impossibility of securing anything like accuracy in a list published but once a year. In addition to its usual contents, the former has a portrait of Bishop Seabury, and the latter is indebted to *The Churchman* for twelve portraits of the more recent bishops, which have appeared from time to time in our contemporary's columns. *Whittaker's Almanac* is much disfigured by the colored advertisements scattered through it next to reading matter. It hardly seems congruous to read of a "Vitalized Phosphate" after the Church Calendar; perhaps there is some occult meaning in the mention of "Artists' Materials," after the list of Church Periodicals. The ingenious compiler has left out three or four Anglican Bishops, Equatorial Africa, Assinboia, and Southern Athabasca, for example) but, with a truly charitable spirit, he has inserted a Roman Prelate in his list. The very worthy gentleman (who would be the first to enjoy the joke) who figures as "Coadjutor" to the Anglican Bishop of Cork, Mgr. O'Callaghan, is a Dominican Monk, of great learning and gentility, but of very Ultra-montane proclivities. I note errors in the parish list of Chicago alone.

THREE CHRISTMAS HYMNS.

BY CAROLINE F. LITTLE.

Every year brings with it additions to the treasure-house of poetry; and in our eagerness to become conversant with the thoughts of our contemporaries, we are prone to lose our interest in the literature of the past. Thus gems of thought that once shone with a brilliant lustre, have, although untarnished by the lapse of time, been lost to our view and lie buried beneath the dust of years. Many of the once forgotten Medieval Christmas Songs that have been rescued from oblivion, and clothed in English verse are now quite as familiar to the world of culture as the poems of the past two centuries, for they are neither ancient or medieval, nor yet strictly modern. The Christmas lyrics of our greatest poets however seem to be engraven on imperishable tablets, and few of us can recall when we first read that sublime hymn upon the Nativity by Milton, or first read Pope's matchless Ode to the Messiah which may perhaps be counted his masterpiece.

Similar in thought and style to the "Messiah" is a sacred song by Moore, entitled, "Awake, Arise, thy Light is come," but how much less familiar to lovers of poetry. Perhaps the poet bore in mind Pope's ode when he wrote, for all writers are but imitators of others. There is nothing really new in literature. Authors merely reproduce in modern dress, the same thoughts which the ancients clothed in the garb best suited to their own era. Moore's hymn is inferior to some of our Christmas poems, yet one can but wonder that it is so little read or referred to. There are some choice passages to be noted in it which are not unworthy of the author's pen. Even in his sacred melodies we may detect the life and sparkling vivacity which characterize him as a poet.

"And camels rich, from Midian's tents,
Shall lay their treasures down before thee,
And Sabai brings her gold and scents,
To fill thy air and sparkle o'er thee.
Surely the isles shall wait for me,
The ships of Tharsish round will hover
To bring thy some across the sea,
And wait their gold and silver o'er.
And Lebanon, thy pomp shall grace—
The fir, the pine, the palm victorious,
Shall beautify our Holy Place
And make the ground I tread on glorious.
No more shall Djscord haunt thy ways,
Nor ruin waste thy cheerless nation;
But thou shalt call thy portals, Praise,
And thou shalt name thy walls, Salvation.
The sun no more shall make thee bright,
Nor moon shall lend her lustre to thee;
But God, Himself, shall be thy Light,
And flash eternal glory through thee."
Very beautiful yet quite forgotten is the following extract from Milman's "Fall of

Jerusalem." It portrays in beautiful language the humble aspect of Christ's Advent into this world of sin. His Birth was announced without show or pomp, and announced not to Kings or Emperors, but to the lowly shepherds on the plains of Bethlehem.

"For Thou wert born of woman! Thou didst come,
O Holiest! to this world of sin and gloom,
Not in Thy dread omnipotent array:
And not by thunders strewed
Was Thy tempestuous road;
Nor indignation burned before Thee on Thy way.
But Thee, a soft and helpless child,
Thy Mother undefiled,
In the rude manger laid to rest
From off her Virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stooped their lamps the enthroned fires on high:
A single, silent star
Came wandering from afar,
Gliding unchecked and calm along the liquid sky:
The Eastern suzes leading on,
As at a kingly throne,
To lay their gold and odours sweet
Before Thy Infant Feet.

The earth and ocean were not hushed to hear
Bright harmony from every starry sphere;
Nor at Thy presence brake the voice of song
From all the earth's choirs,
And seraphs' burning lyres,
Poured through the host of heaven the charmed
clouds along.
One angel troop the strain began,
Of all the race of man
By simple shepherds heard alone
That soft, Hosanna's tone."

There is a solemn sublimity in the measured cadences of these stanzas by Milman, which well accords with the manner in which he treats his theme. He does not desire it to be like our joyous carols which are so appropriate for Christmastide, and he immediately passes on to consider how Christ left the earth, quietly as he entered, attended at His Ascension by His disciples alone.

The humility of Christ, one of the greatest lessons to be learned at this blessed season, is vividly and beautifully pictured in a Nativity hymn by that scholarly German, Dr. Tholuck. He describes the glory Christ had with the Father, and the adoration He received from the angels who attended Him into this world, all which he renounced to become the Saviour of mankind.

"Open thy portals, life's behold,
A King in thee His court would hold;
And who shall tell His worth!
A King, before whose glorious light
And gorgeous splendor shrink from sight
The meager kings of earth.
Oh, see how He,
In royal state,
Now through the gate
Descends, and how,
The heavenly choir before Him bow!
As ready there He stands, all round
The heights of heaven with songs resound,
And palms bestrew His way;
But ah! how strange! as near the earth
Approaching, all this sacred mirth
Grows dim and fades away:
And palms, and psalms,
And crowns of gold,
And thrones, behold,
All, all are gone!
The child is found alone!
No splendor here adorns His brow,
Of glorious state we hear not now,
Poor straw His bed supplies,
Oh, happy he who findeth grace
Beside this Infant's resting-place,
To ponder and be wise!
Oh, see, how He,
Within us, hid,
And like a child,
His work begins,
And heirs for heaven thus duly wins!"

May the Church never cease to prize her treasures of song, and may she still continue to compose new anthems in honor of this the greatest event in the history of the world, until Christ's second appearing, when all earthly melodies will be blended in the one great song of the Redeemed.

Exeter, N. H., Advent, 1884.

DAYS IN THE HOLY LAND.

BY THE REV. J. V. GREENWOOD.

OVER THE SLOPES OF HERMON.

It was a Friday morning on which we left Damascus and bent our course southward toward the land of Israel. We rode quietly along beneath the old brown walls, now watching the Arab dyers spreading out their cloth upon the grass, now listening to the dripping noise of huge wooden water-wheels. For some time we were obliged closely to escort the luggage over the lonely road. But an occasional mounted Bedouin armed with gun and sword, or a herd of grazing camels were, besides ourselves, almost the only living figures on the landscape. Before us snow-capped Hermon, at whose feet we expected that night to sleep, was once more lifting high his reverend head. About six miles from the city we felt sure that we had before us the more probable scene upon which the eyes of the great Apostle of the Gentiles rested during those minutes just before his wonderful conversion. And as we turned in our saddles to look back upon it, we saw, as St. Paul may have done, the proud city in its sea of verdure, shining in the noontide sun. At the hour of rest we heard as we lunched, the solemn call of the *muezzin* as, from the minaret of a neighboring village, it came floating toward us through the olives. But we were hardly in a mood to enjoy our surroundings, for one of the most valuable horses in the party, which had hardly gotten on since morning, now died, in spite of all our efforts to save him. Such an accident, as is generally the case, subjected us to sore inconvenience because of the difficulty of replacing the animal at a distance from home. However, Ibrahim gave up his own horse to McG— whose steed had fallen, and we

jogged on. Bye and bye, Mount Hermon put on his dark storm-clouds and the rain began to descend in true Syrian style. Fortunately, however, the day's journey was short, and we soon reached our tents which had been pitched for us under the silver poplars of *Kefr Haavar*, and not far from the spot where, it is said, the hunter Nimrod lies interred.

After amusing ourselves by firing a few shots from our revolvers at a troop of jackals which went slinking off among the rocks across the valley, we set our native guard and retired to rest. But it was a wretched night. The rain came down in torrents and penetrated even the double roof of the canvas above our heads. D— awoke in the night to find that a tent pin on his side of the tent had pulled out from the moistened turf and, through the drooping canvas, the water was dripping copiously upon his bed. A lusty shout brought help from the Arabs, who succeeded in replacing the pin, but not in restoring comfort to poor D—. The air, moreover, was very cold; and when, at daybreak, there was a temporary lull in the storm, we looked out upon Hermon covered, far above us, with a robe of bright and freshly-fallen snow. By the time we were in our damp saddles, the driving mist again thickened into rain and we rode in cheerless silence along the narrow rocky road which winds beside the Pharpar. In such weather we cared not for our usual noonday pause, but pushed on past the little town of *Beit Jem*, lying deep in its vale beside the noisy stream, and turning to the left, began to climb, among rocks and stones of black basalt, one of the slopes of Mount Hermon. We were traversing the same way by which the invading kings fled from the venetous sword of Abram. Higher and higher we went, while the mist grew thicker and thicker. Bye and bye we discovered signs of perplexity in front, and shortly after the guide was obliged to confess that he had lost his way. Here was a pretty situation! We were astray on the mountain, somewhere near the highest point of the pass, and yet not able to discover that particular one of several little, narrow, beaten tracks, which served as the main highway. The sweeping deluge smote us in the face. The horses wheeled and refused to advance before the elements. We should have grown imperious in our demands for shelter, no matter where, but shelter there was none. Not a tree, nor house, nor ledge of rock large enough to crawl under, could be discerned—nothing but the bleak, bare mountain side. After wandering about helplessly for an hour, the fog lifted enough to give Ibrahim his bearings once more; and we finally got as far down the pass as the Druse village of *Mejdel es Shems*, on the road to *Banias*, or Caesarea Philippi, where we had intended to pitch our Sunday camp. We had already ridden through this village when the mist came down again upon the hills. Ibrahim now gave up in despair, saying that the road was dangerous and he could not be certain of the path and offering, if we were willing, to find us such quarters as he could in the village just behind. We were willing, enough, all wet and bedraggled as we were, to have taken shelter anywhere until the storm had ceased. Moreover, the mules and luggage were, no one knew how far behind, and we should find no camp at *Banias*. So back we turned and purchased possession of the best house in the village until Monday morning. It was a small building of rough stone in which there was not a single pane of glass, no chimney, no furniture, save a few old rugs and carpets, and rude utensils for cooking. We gathered around the charcoal brazier on the earthy floor and sat weeping in the smoke, which ascended slowly among the blackened saplings of the roof, until, as it was getting dark, our camp-equipage arrived. The baggage-train had also missed its way, and much of the canvas and bedding was damp. But we soon had our beds spread upon the floor, and Joseph, the steward, prepared us a very respectable meal from our own larder. After dinner we all lay down to sleep in the same room, the rain falling dismally outside. But over the horrors of that night a veil may well be drawn. We shall always associate it with all we have ever heard of "pre-occupied," chambers and "the pestilence that walketh in darkness." Yet this is the only kind of shelter to be had on the long journey between Damascus and Jerusalem, save the traveller's own camp and an occasional convent. There is but one hotel, that at Tiberias, an inn which is, however, hardly less than a libel on the name.

Incessant floods of rain shut us in nearly the whole of the next day, which was Sunday. But late in the afternoon, as we sat shivering at the unglazed window-seat, it began to clear. The servants now set up the tents for the purpose of drying them as much as possible before repacking for the morrow's journey; while several of ourselves, directed by the tinkling of a little bell, found our way to a small chapel hitherto unnoticed. Here a service was just beginning, the preacher and his handful of auditors being all natives of the place. This mission and others like it are the offshoots of that at Beyrout. It was a singular scene this Christian service in that secluded Druse village of the mountain, but it was refreshing to know that even there the name of Christ was dear to some who cared not for the name of Mahomet.

THE CHRISTMAS BELL.

BY F. BURGE SMITH.

The Christmas Bell,
Swinging to tell
The best of joys,
No sweeter sound,
The whole year round,
Its tongue employs.
This holy morn
The Christ is born,
O World of death,
Lift up your heart:
God can impart
Reviving breath.
Ye angels sing,
The anthem ring,
"Peace on the earth,"
"Good will to men,
Is come again
Through Jesus' birth.
Alas! alas!
Shall tongue of brass
Alone resound,
And sinners raise
No note of praise
For ransom found?
Christmas, 1884.

REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH-SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

DID GOD FOUND A CHURCH WHICH STILL EXISTS?

It ought not to be necessary to ask this question. But it is. The *raison d'etre* of man-made churches, the only possible justification of dissent, must logically be the assumption either that God did not found a Church, or else that the Church He founded has perished from the earth. Now, if it can be shown that God did found a Church which still exists, surely no one can fail to see his personal duty with reference to it.

Our first par-nts, even before they fell into sin, were admitted into covenant relation with God, which was the germ of all subsequent ecclesiastical dispensations. "Eden was an enclosure from the outside world, the Church where the Son of God personally met man and told him of his duty of faith and obedience, and of the penalty that would follow unbelief and disobedience. That Church was the root of Christianity, and it was designed to pass through several stages of development before it attained its maturity."

After the fall of man God continued that Church, but altered its character to suit the changed relation between Him and His now disobedient children. Sin had destroyed the sweet communion of Eden, and in its place God appointed a *Covenant of Redemption*, based on the sacrificial death of the promised Seed of the Woman who should bruise the serpent's head, the Lamb of God, who, in the knowledge and purpose of the Almighty, was "the Lamb slain from the foundation of the world." All history ancient or modern centres in the Incarnation and sacrifice of the Son of God; and so, from the offering of righteous Abel to the latest Eucharistic Oblation laid upon the table of the Lord, *Sacrifice* has ever been the chief characteristic of God's Church, while even the heathen who left the worship of the true God, never entirely lost the God-given conviction that without the shedding of blood there is no remission of sin.

Thus the Church of the Patriarchal Dispensation was ushered in, and as we read in Gen. iv, 26, "Then began men to call on the name of the Lord." Before the flood, however, dissent in its worst form, as utter apostasy, prevailed to a greater extent than at any subsequent period. The "Sons of Men" so far outnumbered the "Sons of God," that the Church was narrowed down to one family of but eight souls. After the flood God renewed His Covenant with man in the person of Noah; and again in the case of Abraham, at which time He appointed an additional rite for the initiation of infants and of adult converts into His Church, viz. Circumcision. At the same time He cut off the apostate races, so that the Church was continued in the family of Abraham whose descendants in the line of his grandson, Jacob, became the "chosen people," whose great work in history was the keeping alive the worship of Jehovah in the midst of an idolatrous world, in order that there might be an orthodox nation of which, according to the flesh, the Son of God should be born, and which should form the nucleus of a new, higher, world-wide and eternal Dispensation which God was about to introduce.

God's revelation of Himself and the building up of His Kingdom of Grace on the earth have ever been progressive. We have seen something of the Patriarchal Dispensation in which the priesthood was vested in the eldest son. A great step was made in the development of revealed religion, when God through Moses gave Israel the Decalogue and the Ceremonial Law. From that time to the coming of Christ no Christian can deny that there has existed on the earth an organization fully entitled to be called *The Church of God*. As under the previous Dispensation, so here, sacrifices typifying the one great Sacrifice to come, were the most notable feature of the Church, "Gather my saints together unto me," saith the Lord, "these that have made a covenant with me with sacrifice." God, moreover, gave explicit directions, as to the polity and worship of the Jewish Church. "See thou make all things according to the pattern

1 Dr. C. C. Adams in *Ath. Ch. Rev.* Oct. 1884.
2 Rev. xiii, 8.
3 Ps. L, 5.

showed thee in the mount." Instead of the Patriarchal Priesthood there was now established a Ministerial Succession in three orders in the tribe of Levi—the High Priest, the Priests and the Levites. And when our God had ordained this ministry, He showed that He meant it to be sacred and exclusive by making a fearful example of those who presumed to usurp its functions. Witness, Korah, Dathan, and Abiram; or Saul, Uzzah, and Uzziah; and when after the secession and schism of the ten Northern tribes, Jeroboam intruded into the Priestly Office men who were not of the house of Aaron, we read, "this became a sin unto the house of Jeroboam to cut it off and to destroy it from the face of the earth."

In the matter of public worship in the Jewish Church, we see clearly that God recognizes—what modern Protestants have affected to ignore—the material as well as the spiritual side of human nature; for He ordained in the Tabernacle and Temple worship, a grand, stately, ornate, symbolic Office of sacrifice and thanksgiving, of prayer and praise—a liturgic service the most ritualistic the world has ever seen, or that in all probability we ever shall see, until with angels and archangels and all the company of Heaven we join in the celestial ritual of the Triumphant Church. Bodily reverence accompanied the devotion of the heart. There was the mitred High Priest resplendent in purple and gold; there were the white-robed Priests, and Levites, and the singers with their accompanying instruments; there were the Holy of Holies, the Ark with its overshadowing Cherubim, the Altar of incense, the golden Candle-sticks, the table of Shewbread, the great Altar of Sacrifice, and, all about, the prostrate multitudes worshipping the God and Father of all.

The Jewish Church had also its God-given ecclesiastical year with its round of Holy Days—the three great Festivals, the Solemn Fast Day of Atonement, the Minor Feasts, and the 52 Sabbaths.

Later on, probably in the time of Ezra, there grew up also, under divine approval, if not by direct command, the system of Synagogue worship and instruction, with its eighteen Collects, its versicles and responses, its singing, its reading of Scripture Lessons, and the preaching and expounding of God's Word.

Such was the Jewish Church, with its long line of Prophets, Priests and Kings; Martyrs and Confessors; holy men and saintly women; and the little children who were also admitted into the Covenant, who, like Samuel, were "given unto the Lord." "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And yet, as glorious as was that Church, as exalted in point of privilege as were the saints of old, we read that God had "provided some better things for us, that they without us should not be made perfect." Yes, this Church had not a final Dispensation. It was a type of an ultimate and glorious one to come. "The Law was our Schoolmaster to bring us unto Christ." The root of the olive was there, but new branches were to be grafted into it. The Jewish Church was National. It is true Gentiles who abandoned their Paganism might enter in through the door of circumcision; yet it was not, as then constituted, adapted for universal dominion. But all the while the Prophets used to sing of a Coming Era when Zion should lengthen her cords and strengthen her stakes.

- 4 Heb. viii. 5.
- 5 Numbers xvi.
- 6 I. Samuel xiii. 9-15.
- 7 I. Samuel vi. 6-7.
- 8 II. Chronicles xxvii. 16-21.
- 9 I. Kings xiii. 34.
- 10 Gekkie's Life of Christ, Chap. xlii.
- 11 Hebrews xi. 13.
- 12 Hebrews xi. 40.
- 13 Gallatians iii. 24.
- 14 Romans xi. 17-24.

The hundreds of silver-toned bells of London ring loud, deep and clear, from tower and spire, to welcome in Christmas. The far stretching suburbs, like glad children, take up and fling back the sound, over hill and valley, marsh and meadow, while steeple calls to steeple across the winding arms of the mast-clad river, proclaiming to the heathen voyager, who has brought his treasures to our coast, and who is ignorant of our religion, the approach of some great Christian festival.

Of all the old festivals, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling, that blends with our conviviality and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the Church, about this season, are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee, on the morning that brought peace and good will to men. I do not know a grander effect of music, on the moral feelings, than to hear the full choir and the pealing organ perform a Christmas anthem, in a Cathedral, and filling every part of the vast pile with triumphant harmony.—Washington Irving.

A CHRISTMAS CAROL.

BY F. E. WEATHERLY.

There came four folk to Bethlehem,
On Christmas Day in the morning—
A child, a youth, and a woman fair,
And an old, old man with silver hair,
With gifts for the Babe's adorning.

Then knelt they down at Bethlehem,
On Christmas Day in the morning;
And Spring had brought a crocus wild,
And Summer a rose for the Holy Child—
Gifts for the Babe's adorning.

And there they knelt at Bethlehem,
On Christmas Day in the morning;
And Autumn gave Him her fruits of gold,
And a holly-bough brought Winter old—
Gifts for the Babe's adorning.

So come ye all to Bethlehem,
On Christmas Day in the morning,
And to the Holy Jesus sing,
And bring the best that ye can bring—
Gifts for the Babe's adorning.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.
THE FOURTH SUNDAY IN ADVENT.

On this Sunday, the close approach of the King of Glory to His kingdom of grace is heralded by Scriptures of which the pointed words are, "The Lord is at hand." "Make straight the way of the Lord." The Collect has lost its Gregorian pointedness by a return to its Gelasian form, which makes the whole a Prayer for the Presence of God the Father, instead of what it was originally, one for the Coming among us of God the Son. The alteration was probably made under a strong impression of the truth that all prayer should be addressed to the Father through the Son; and also with reference to the words spoken by our Lord immediately after He had given the command respecting prayer, and had promised a return of His own presence, "If a man love Me he will keep My words, and My Father will love him, and We will come unto Him and make Our abode with him" [John xiv. 23]. In Collect and Scriptures the Church sounds her last herald-notes of the season which precedes Christmas; and we seem to hear the cry of the procession, as it draws nearer and nearer, "The Bridegroom cometh; go ye forth to meet Him." It is a cry that should bring peace and joy to her children. "Rejoice in the Lord always," for "One standeth among you," even now, Who brings down from on high "the peace of God which passeth all understanding."

A very striking accidental coincidence with this joyous tone of the Fourth Sunday in Advent occurs in the First Lesson for Christmas Eve, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." The words sound like an answer from heaven to the prayers of Advent, that the Light would vouchsafe to come, and illuminate the Church with His Presence. Other words which follow are equally striking, and offer themselves as a benediction of the Christmas decorations which have just been completed: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious."

CHRISTMAS DAY.

The Festival of Christmas was observed at a very early period in the Church, as indeed it could hardly but be; for that which brought the joy of angels within reach of men's ears could not but have been devoutly and joyously remembered by Christians, year by year, when they came fully to understand the greatness of the event. St. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, one of great antiquity; and, in an Epistle, mentions that Julius I. [A. D. 337-352] had caused strict inquiry to be made, and had confirmed the observance of it on December 25th. There are sermons extant which were preached upon this day by Gregory Nazianzen and St. Basil, in the same century. It is spoken of by Clemens Alexandrinus, who died in the beginning of the third century, a little more than a hundred years after the death of St. John, and it was on Christmas Day that a whole church full of martyrs was burnt by Maximin in Nicomedia.

In the primitive age of the Church, this Festival was more closely associated with the Epiphany than it has been in later times. The actual Nativity of Christ was considered as His first Manifestation, and the name "Theophania" was sometimes given to the day on which it was commemorated as well as to the twelfth day afterwards, when the end of the Christmas Festival is celebrated with other memorials of the appearance of God among men. Most of the Fathers have left sermons which were preached on Christmas Day, or during the continuance of the Festival; and secular decrees of the Christian Emperors, as well as Canons of the Church, shew that it was very strictly observed as a time of rest from labour, of Divine Worship, and of Christian hilarity.

The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the mid-day mass. The first two of these services were omitted from the Prayer Book of 1549, and the third from that of 1552. But an early communion, as well as the usual mid-day one, has always been celebrated in some of

the greater churches on Christmas Day, and custom has revived the midnight celebration also, in addition to the ordinary Evensong of Christmas Eve. The midnight celebration commemorates the actual Birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at mid-day the Eternal Sonship of the Holy Child Jesus.

It is most fit that the season so marked out by angels of joy, such as had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church, and in the social life of Christians. Christ Himself instituted this festival when he sanctified the day by then first revealing His Human Nature to the eyes of mankind. The holy Angels witnessed to its separation for ever as a day of days, when they proclaimed the Glory that was then offered to God in the Highest by the restoration of perfect Manhood in the Virgin-born Jesus; and the peace that was brought among men on earth through the reunion of their nature to God. The whole world has since recognised it as the single point of history in which every age, every country, every living man has an interest. It is to the Nativity of our Lord that all the pages of the Bible point as the centre on which everything there recorded turns. Kings have lived and died; empires have arisen and crumbled away; great cities have been built and destroyed; countries peopled and again laid desert; and all this is to us almost as if it had never been. Great as past events of history were to the generations in which they occurred, to us they are of less practical importance than the everyday circumstances of our common life. But the event which gives us the festival of Christmas was one whose interest is universal and un fading: one with which we are as much concerned as were the shepherds of Bethlehem; and which will be of no less importance to the last generation of men than it is to us. For it was in the Birth of Christ that Earth was reunited to Heaven, and both made one Kingdom of God above and below, as they were at the first Creation. In it, separation of man from God was done away, for One appeared Who in His own single Person was God, belonging to Heaven, and Man, belonging to earth. It was not only the beginning of a new era, but it was the Centre of all human history, the point of time to which the ages that were gone had looked forward, and to which the ages that were to come after must all look back; the one day of days which gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgment, makes for itself a history by connection with which only can other histories have an eternal interest. And so, even beyond the immediate influence of the Church, it is found, that the Christmas gladness of the Church is reflected in the world around; and a common instinct of regenerated human nature teaches that world to recognise in Christmas a season of unity and fellowship and goodwill, of happiness and peace.

THE THREE DAYS AFTER CHRISTMAS.

The position of the three days after Christmas Day is a very remarkable one, Easter and Pentecost each have two festive days following their principal day, the Sunday; and in this respect Christmas, with its three festive days, is placed on a similar, though a more honoured footing. But at Easter and Pentecost the days are connected by name with the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the Nativity which belongs to them as to the other days of the Octave.

Some explanation of this may be found in the vivid convictions of the early Church respecting the close union between Christ and His people, especially His Martyrs, through the virtue of the Incarnation. Eusebius speaks of the martyrs of Alexandria as Kristophoroi, a name otherwise familiar to us in the story of St. Christopher, and in the appellation of Theophorus which was given by himself or others to Ignatius; and St. Augustine, in one of his sermons on St. Stephen's Day, seems to adopt a strain of thought in accordance with these names, when he says, "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." There was, moreover, in the early Church (itself so familiar with a life of suffering) a profound sense of the continuous martyrdom which was involved in the earthly life of our Lord, both from the intensity of the humiliation which He underwent in becoming Man [non horruisti virginis uterum, *Te Deum*], and also from the sorrows which were inherent in His human nature as the bearer of all human woes. Hence they could not lose sight, in those days, of the fact that the Holy Child of Bethlehem was also the Man of Sorrows; and it is very probable that this view of our Lord's Incarnation led to the commemoration of the first Martyr who suffered on the day succeeding that on which his Master had entered on a life of suffering, rather than on the anniversary of his martyrdom. In connection with this view it is very observable, that at the first taste of martyrdom, even before the suffering of St. Stephen, the Church pleaded the Divine Sonship and human Infancy of our Lord; and although few of the Apostles are likely to have known

their Lord in His childhood, (while His mature years and His final work were familiar to all, and His Ascent out of their sight as Man vividly fresh in their memory,) yet they speak of Him to the Father in their hour of trouble as "Thy holy Child Jesus," and seem thus to fall back, so to speak, on the first days of the Incarnation more than a third of a century before, rather than on their recent knowledge of Him through Whom they prayed for strength to do and bear all that was set before them. It may well have been that St. Stephen was among them when the words of that prayer were used.

Another explanation is to be found in the Rationale of Durandus [vii. 42]. The substance of this is, that Christ being the Head to which all the members are joined, three kinds of members are joined to Him by martyrdom. The first and chief order of martyrs he thus considers to be those who, being baptized in blood, suffered both in will and deed; the second, confessors who gave their will up entirely to suffer, but yet escaped with life, and so accomplished a white martyrdom, the third, those who suffered but had no wills of their own to sacrifice to God, as was the case with the Holy Innocents.

One other view may be named; which is, that as the second half of the Christian year represents the Christian life founded on the life of Christ, so the three days after Christmas represent the three ways of suffering, love and purity, by which the Incarnation bears fruit in the saints of God. St. Stephen was the nearest to the King of Saints in His life of suffering, St. John in His life of love, the Holy Innocents in His life of purity. The first trod immediately in his Master's footsteps of a martyr death in its most perfect form; the second lying on Jesus' bosom in close communion with Him to the end of his earthly life, followed Him closely ever after in His heavenly example; the third were the first-fruits of that holy train whose innocence and purity admit them nearest to the Person of their glorified Redeemer, so that "they follow the Lamb whithersoever He goeth."

"We only know that their barks no more
Sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch and beckon, and wait for me."
N. A. W. Priest.

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The Household.

Calendar—December, 1884.

Table with 2 columns: Date and Day. Includes 21. FOURTH SUNDAY IN ADVENT, 25. CHRISTMAS DAY, 26. ST. STEPHEN, MARTYR, 27. ST. JOHN, EVANGELIST, 28. HOLY INNOCENTS, SUNDAY AFTER CHRISTMAS.

CHRISTMAS EVE.

BY MARAH.

Merrily the bells are pealing, Joyfully the children sing, Caroling with happy feeling, Praises to our Lord and King.

Joy and song, and light and laughter, Fill the house with mirth and glee, How it thrills from beam to rafter!

Joyfully the laugh is ringing, Old and young are glad and gay, All alike are welcome bringing, To the blessed Christmas day.

"Christ is born." The Lord of glory Comes, a tiny babe, to earth, Sound abroad the wondrous story, Story of a Saviour's birth.

Hark the sound of Heavenly voices Swelling o'er Judea's plain! Hear their grand, exultant chorus! Listen to the joyful strain!

"Glorious to the Highest, glory, Peace on earth, good will to men!" Men and angels shout the story, Christmas dawns on earth again.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER VIII.—CONTINUED.

Archie's fears having been quieted, and his wounds bathed, he was ready to go back, and Alice started to return with him.

"What are you doing here?" he inquired with an affectation of vexation. Alice began to explain, listening at the same time to mysterious sounds in the workshop near at hand.

They walked quickly away, Stanley meeting them with the complaint that Donald guessed all his conundrums, or, if Donald couldn't, Jack did, and would she not tell them something else to do.

"Let me pick Archie's," said Walter. "I was going to ask if I might," added Stanley, "you know we have cherries at home."

"I can pick them, can't I?" asked Walter again eagerly. "It will be better for me to do it, won't it, Miss Alice?" said Stanley with the air of conscious superiority which he now seldom assumed.

Alice was at a loss. She wished Walter were self-denying enough to give up the doing of a generous deed to another; she wished Stanley's training as a true gentleman, would make him yield at once without words, and while she wished the boys were arguing it out.

"Give me the basket, Walter, Miss Alice will let me pick them." "She won't either."

"Yes, she will." "I don't care, they're our cherries anyhow!"

"Boys," interrupted Miss Grahame, in time to save the handle of the basket from being pulled out, "how will this do? Walter pick Archie's, and Stanley pick those for Walter's mother?"

"Capital!" "That'll do first rate." All set to work, Walter self satisfied, Stanley not a little ashamed of his attempt to rule.

Robert's half hour had more than elapsed when they marched, laden with their spoils to the house. The

mysterious sounds in the workshop had ceased, and Robert, with Mr. Grahame, was awaiting Alice and the boys on the lawn.

"A flag! A flag!" they shouted, and Alice began to understand that the boys were not the only ones for whom a Fourth of July surprise had been prepared. They all wanted to help raise the flag, and were in a state of great excitement as it was slowly drawn up the tall staff.

When the excitement had subsided somewhat, Mrs. Grahame asked, "where will the boys have their tea, Alice, out of doors or in?"

"Out here, please," said Stanley, and "oh yes," said all the others. The simple preparations were soon made and during the next few minutes, you could not have found seven quieter boys in the length and breadth of the land.

Just at dusk, when the active company on the lawn were beginning to talk fireworks, and Miss Grahame felt that her sources of entertainment were about exhausted, Robert came to the rescue: "Why Alice," he exclaimed, "the sun is already down and you have not read the Declaration of Independence, nor sung a patriotic song. We ought to have a speech from somebody. Here's father, he'll give us one; now for a speech. Come, father, fire the breasts of these young patriots; tell them of the noble struggle for liberty, Battle of Bunker Hill, Pilgrim Fathers, George Washington, and all the rest of it. Now, youngsters. Hail to the Chief! and march yourselves in front of the piazza."

Two or three of them were rather alarmed at the idea of facing the tall, gray-haired gentleman; but he spoke so kindly they were soon reassured, and listened to his short, forcible speech, in which he told them the meaning of the celebration, and said that each one had a duty to perform to his country. Not, perhaps, like Washington, or the signers of the Declaration of Independence; but as good, true boys and men, in whatever station they might be placed.

When it was finished, and Robert had led the hurrah, he said to his sister, "where is that song that you wrote? It may not be very remarkable as a poetical composition, but it has the spirit of Fourth of July in it, and let us sing it again."

It was soon found among the music, with the air to which it had been adapted, and, lights having been placed upon the piano, the boys gathered around while they sang:

"Hail the day of Freedom's waking! Silenced be all words of strife, Let the earnest throngs unite, Show the world a Nation's life, Gather from the waving grain fields, From the cities and the sea; Raise each voice in praise of freedom, Greet our Nation's Jubilee!"

Oceans lift their deep-toned voices, Fountains answer to the sea, Mountain streams leap down in brightness, Glad to grace a country free, Prove you worthy of your birth-right Echo back the full refrain, Shout, till mountain, glen and ocean Quiver with the mighty strain.

Hear the tones from fading ages, And the Father's warning voice, Guard thy trust with careful keeping In its blessings still rejoice, Every heart and tongue united Pledge, through change and cheer, to hold Sacred still the name of country With its wreaths of honor old.

Pop, pop, whiz, bang, went the neighbors' fireworks, and out rushed the boys to see the Fourth of July, the elders following them.

Everything was in readiness for their own display and Robert soon began sending stars and rockets flying, in a rival exhibition, to the great delight of his admiring assistants, and the rest of the party sat on the piazza watching them.

It was a pleasant scene, to which the grey masses that had been slowly gathering until they obscured the stars, formed a fitting background. The piazza group were quite in shadow, for the juvenile party, with its leader, had chosen their position as being most advantageous, on a knoll some distance to the left. Below, on the water, lights sparkled on the boats as they moved slowly up or down;

and, about the railway station opposite, there was a constant shower of fire. From the dwellings on the high bank opposite, rockets and stars shot and fell; at one place being so frequent as to justify Mrs. Grahame's remark, "There must be boys at that house."

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE RT. REV. J. HANNINGTON, BISHOP IN EQUATORIAL AFRICA.

(From the London Graphic.)

PART II.—CONTINUED.

As I was sitting down to enjoy a well-earned meal, Duta came and called me from the tent, and told me that the men had refused to go on unless I would pay them extra cloth, and from what he overheard he believed that they intended deserting us. I went down to see what could be done, but we could arrive at no agreement. I kept silence, sparing my brethren any anxiety. I slept little that night, fearing the men would desert and steal some of our loads, but daylight found them still there. Three valuable hours were spent in haggling, which resulted in my having to pay yet more cloth, and a start was not made until 11 A. M.

We had not paddled far before a storm gathered, and we had to put into port; and only just in time, for a fearful hurricane burst upon us. "Down rushed the rain terrific," and large waves beat upon the shore, washing up shells and weeds. I should have liked to have slept here, as the day was waning, but no onward was the word. Three hippos pursued us, and the hippos of the lake are very savage and dangerous, but the men managed to out-distance them. Vast numbers of crocodiles appeared on the surface of the water. I think I saw as many as a dozen in a shoal. I felt no temptation to bathe. The sun then sank into the west, and we were still at sea. I looked at the pale faces of my invalids, and I looked at the luggage, the tent, my helpless boys, and the savage ruffians in the canoe, and my heart trembled. It was not until 8 o'clock that we arrived at the place where the boatmen intended us to sleep. It was so dark that it was a long time before we could find a break in the reeds through which we could wade ashore, and when we landed we found we were in a place which was so rough and damp that there was no possibility of pitching the tent. We crept on some half-a-mile until we reached a native hut. Fancy the good man of the house, having retired to rest, being disturbed by a ghost in the shape of the first white man he had ever seen. Fortunately, he was not tempted to try my ethereal qualities with a spear, but most liberally said we might occupy the goat-house. "Impossible!" I ejaculated, with something more than emphasis, as I gazed upon a thatched manure heap ankle-deep in mire. "If you will kindly allow us to sleep within your fence, for fear of leopards, we shall be content." Having agreed to this, I hastened to my companions, and with great difficulty got them over the rough ground, and had their huts put up in the open. The native, beholding our sad plight, generously vacated his hut, but after recent experience I strongly recommended that we should remain in the open until the rain came on. The instant the canoe touched the shore, the men made off, leaving us to do the best we could, while they seized upon all the firewood. Our boys, on any occasion of this kind, always became useless, so that everything fell upon me, and it was sometime before I could manage to get a little food ready.

At 2 P. M. it came on to rain, and the invalids took to the hut, but I preferred wrapping myself in my waterproof and facing it. When daylight dawned I found, to my utter despair, that the canoe had sunk during the night, and that almost everything had been drenched. It was hard to think of one's note-books, barometers, botanical specimens, &c., in this condition. But, the man who goes to Central Africa must be prepared "to take joyfully the spoiling of his goods," and to bear the reproach of incompetence.

Almost superhuman strength at times, I fully believe, was given me; but even that had its limit. After a sleepless night, and then travelling from 5.30 A. M. till 11 o'clock at night, I was unable to unload that canoe, and so it sank. The Old Man of the Sea and his crew refused to bale it out, so I and the boys set to work in pouring rain, and by 11 o'clock the weather broke, and I got my friends into the canoe and started. Soon clouds began to gather, but evidently only for soft rain.

Mzee now announced that he had made up his mind to take us ashore and leave us,—he had had enough of this journey. We certainly had had enough of him to last for many a long day. "Well," said I, "how far should we then be from Romwa's?"—"Altogether out of the way." "And are there any canoes to be hired?"—"There are not. And Mzee says he won't go on." "Why we shall die if we are left in this way."—"He says he will not go on." Then I said in a firm, clear voice, "Give me my gun," and I deliberately proceeded to load it, and pointing at Mzee, I said, "Now, will you go on?"—"Yes, Bwana, yes; don't fire," and round flew the head of the canoe like magic. Once more we speeded o'er the waves; and a few minutes afterwards his own men were imitating my

solemn gestures and laughing at me, though confessing that they were very glad I had made them go on; but I had found out a secret—I was henceforth the master, and our lives, it is not too much to say, were saved from danger by one prompt action.

I now grew generous, and promised the men a goat on arrival if they made no more ado. The offer was received with joyous acclamations, and we paddled into shore for lunch in glee, thinking all trouble over. Lunch finished and a start made, they coolly turned on me and said they would only go to the next village, and then leave us. I made no comment, thinking I would get there first. To my great joy when I landed I found that the men whom I had sent overland had hit upon this spot, so now I had a small army of men to help us dry our goods, pitch tent, and get in order. I further discovered that Romwa's capital was only a short distance from us. A runner from thence brought word for us to proceed to a certain spot next morning, and there to await a canoe from Romwa. "Trouble is surely ended!" we cried; but was it? No. I wish I had space to relate fully all we passed through before we finally reached this part of our journey. After being detained two days, while Romwa made medicine and consulted oracles as to whether the white men would harm him, the Delphinian reply was, "The white men are good for you and your people, but injurious to medicine-man." During this day I failed with severe fever, but could not give way to it, for somebody must see the matter through. I only remember suffering more pain, but I buckled myself together, saw the canoe loaded, and made a start.

THE INCARNATION, A PRACTICAL NECESSITY.

BY THE REV. F. S. JEWELL, PH. D.

It is to us too common a mistake, to consider the Incarnation so predominantly in the light of its assumed relations to an atonement. Not only naturally, but even in grace a prior, if not a more vital point, will be its relation to man's knowledge and estimation of God. There can be no atonement, (at-one-ment), or reconciliation of man to God, except as man first sees God to be and to be worthy of his love. But aside from the Incarnation, a visible, personal, human, beautifully humane and supremely gracious manifestation of Himself to man in his lost estate, how is man to know God after any such appreciable and attractive fashion? How shall he, (out of the blinding depths of his ignorance, alienation and sin, so find out God, as to be drawn to Him, in "wonder, love and praise;" to be brought to lean upon Him in trustful and abiding faith; and to be won to such pure devotion and true service, as shall restore him to the divine likeness and re-instate him in the divine favor?

For example, take the highest conception of God, as presented in theology. How many, in speaking of Him as without parts and passions; as pure spirit; as self-existent, infinite and absolute, get beyond the mere words and grasp the real notion meant to be embodied in them? Do not even some thinkers of the first rank, deny the possibility of our knowing any such being—making Him not "The Unknown God," but "The Unknowable?" Even those, wiser and more correct, who regard Him, as like everything exterior to consciousness, knowable on the ground of testimony, as fact, still distinctly recognize Him as incomprehensible, that is, as unknowable, in any proper measure of His fullness of being. But if He be revealed to man only after this purely abstract definition, how can He be realized by any but the philosophical few? How can He be seen to these, so distinct a personality, as to meet their practical wants, as religious beings? Clearly He would be at once beyond the reach of the great mass of mankind, and inadequate to awaken in any, a religion of personal devotion and service.

Suppose, now, that we take another and seemingly more accessible idea—that of God as the Great First-Cause. Man, in beholding a world of things, naturally thinks of them as having a maker or cause. But here arises a difficulty; and a serious one for even the philosopher. He is perpetually finding that the immediate causes of things are only the effects of causes more remote, and so on in an immeasurable chain. But if he is ever to find God as a First Cause, the chain must be traced back to its beginning in a cause which, while the cause of all other causes in the chain, was itself not caused by anything else—a Maker of all things who is Himself unmade. But how can the multitude, with no philosophical tastes, no logical training, no special learning, be expected to follow out this chain of consecutive causation to its last and still unsupported link; and from that, to make this tremendous leap upward to an infinite and eternal self-existent, self-supporting, Great First Cause? And for those who are able to do it; would such a knowledge of God, suffice for the purposes of a religion designed to meet the wants of a lost race? Curiosity, research, science, absorption in the mere mechanism of Nature, worship of "Law," it might generate; but not true religion, personal holiness, and loving oneness with the Father.

Considerations like these, show that by some such expedient as the Incarnation, God for the practical needs of mankind and

the purposes of religion, must, so to speak, come out of the distance and darkness of all such abstractions, and reveal Himself more clearly to mankind, as a living, condescending and gracious Person. Instead of a "God afar off," He must become "near at hand;" so close; so clear; so real; so apprehensible, as to be, as St. Matthew says, "God with us."

HINTS FOR HOUSEWIVES.

God bless the master of this house; The mistress also; And all the little children, That round the table go.

And all your kin and kindfolk, That dwell both far and near; I wish you a merry Christmas, And a happy New Year.

To remove wine or fruit stains, soak the article in milk before washing.

BEETLES may be effectually got rid of by sprinkling once or twice on the floor a mixture of pure carbolic acid and water, one part to ten.

The newest pen-wipers are made out of chamois skin, covered with plush, embroidered in arasene. The embroidery is usually in the design of a strawberry or a cherry.

A LOVELY bureau cover is of very light blue plush, embroidered with branches of apple blossoms. The edge is finished with lace, and the cushion of plush is embroidered and trimmed to match.

COOKS are reminded that in roasting meat, salt should not be put upon the joint before it is put in the oven, as salt extracts the juice; and that lime-water will improve the condition of old potatoes in boiling.

To meet the requirements of the season, plush bags lined with satin, and gathered with a cord, are made to contain the vinaigrettes so much used, and the girl of the period may hang it on her arm while protecting her fingers in her muff.

MILK IN BRIGHT'S DISEASE.—Dr. G. Johnson lately told the British Medical Association of a patient of his, 55 years old, who had lived upon milk diet for five years. He took a gallon of milk a day, but not a particle of any other food. This treatment cured him of Bright's disease.

HAM FOR BREAKFAST.—Fried ham for breakfast is particularly nice when the slices are cut the night before, and are allowed to soak all night in a cup of water into which a tablespoonful of sugar has been added. This softens the meat and takes out the oppressively salt taste.

To trim a decorated lamp shade; get one yard and a quarter of white or cream Oriental lace, about four inches wide; run a very narrow ribbon through the upper edge, and tie round bottom of shade. Also, a pretty way to relieve the dead white of reading lamp shades, is to tie a pretty bow of bright ribbon round the top. This will not obscure the light.

PRESERVING GRAPES.—The best manner of keeping grapes fresh for winter use is that method pursued in Spain—namely, to pack the entire cluster in thick, open-mouthed stoneware jars; laying dry, fresh, hard-wood sawdust between them so thickly as to fill up all interstices; then to place the jars in a cool and even temperature, excluding all light.

Eggs could be purchased with greater confidence, if the German method of preserving them by means of silicate of soda was generally followed. A small quantity of the clear syrup solution is smeared over the surface of the shell. On drying, a thin, hard, glassy film remains, which serves as an admirable protection and substitute for wax, oil, gums, etc.

TO TAKE OUT INK.—Spread the article over a basin with the ink-spot in the centre. Hold it firmly and let another person pour on boiling water slowly. If the spots still show, tie up a teaspoonful or less of cream of tartar in the places; put the article in cold water and boil half an hour. Never use soap, as it sets the stain. If boiling water cannot be used at once, let the articles lie in cold water. The same method is good with fruit-stains.

CHOCOLATE CREAMS.—The white of one egg, add to it an equal quantity of cold water, then stir in confectioners' sugar until it is hard enough to mould into shape with the fingers. Flavor with vanilla to taste. After it is formed into little balls, set away to cool. Melt some confectioners' chocolate in a cup; when melted, and the creams are hard enough to handle, take one at a time on a fork and drop into the melted chocolate, roll it until well covered, then slip from the fork upon a buttered plate, and set aside to harden.

CHOCOLATE sauce to be eaten with cottage pudding, or with corn-starch blanc-mange, is made of half a pint of cream and half a pint of milk. Grate two tablespoonfuls of chocolate into this. Let it come to the boiling point, then add the well-beaten yolks of two eggs, or if generously disposed, of three. When the sauce is of the right consistency, take it from the fire and add to it the whites of two eggs, which you have beaten to a stiff froth, with a tablespoonful of powdered sugar. Flavor with vanilla.

CROCHET CLOUD.—Work the foundation chain 22 stitches long, and for the first row work three chain, which are considered as first double crochet, three double on the first stitch, and four double on every following stitch. For the second row turn, and work four double between the middle two of every four double in the preceding row. Work throughout as in the second row, until the cloud is of the desired length; about 231 rows in length. The surface is then to be covered over with a fringe of loops. Begin at the last row, and work back and forth along the rows to the beginning, working alternately 13 chain and a single crochet between the next two groups of four double. This makes the loops or fringe.

QUINCE BUTTER is made by slicing pared quinces, and boiling them in sufficient water to entirely cover them; let them cook until they are reduced to pulp, then rub this through a sieve, weigh the pulp after putting it through the sieve, and to each pound allow three-quarters of a pound of sugar; let this boil until the pulp is almost like jelly. It will harden of course after it is put away in glasses, and it is well to have this in mind when preparing it. When preserving quinces you can easily make more sirup than you will need to put into the cans with the fruit; this you can put up in sealed bottles or pint cans for flavoring sauces. The sauce served with apple-dumplings is especially nice with quince flavoring.

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GLORY to God in the Highest.

For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders. And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

AFTER the Incarnation, no miracles, "Mighty works," the Resurrection, the Ascension, the gift of the Holy Spirit, the Real Presence, all lose incredibility in the Incarnation. However supernatural they may be in the order of the Creation; they are simply natural in the system of the Incarnation.

"NAMES MEAN THINGS," and names of popular growth, from the instinct which underlies them, are often fuller of just significance than those technically made. So the popular term Christmas, everywhere, even among those who hate the Mass, the favorite one, is a natural and just plea for its marked Eucharistic celebration, not the common formal celebration which attaches to the ordinary days, but one of even three-fold beauty and importance.

THE double number (Nov. and Dec.) of *The Spirit of Missions* contains over two hundred pages of reports, statistics and general missionary intelligence. A list of all the parishes of every diocese is given, with amounts contributed. Total for Domestic and Foreign Missions \$343,700.30. In some dioceses nearly every parish contributes; in some, very few. Some dioceses are in reality missionary fields, unable to sustain their own work. These dioceses, it is to be hoped, as they grow strong, will endeavor to extend a measure of aid to others. We are glad to see some which have received aid for many years, already able to join the ranks of the givers.

As the shepherd could not lay the sheep upon his shoulder to bring it back to the fold, without himself going into the wilderness; so we may say, God might not lift man out of his enslavement to the flesh, without Himself entering into the flesh. But as the shepherd, by going into the wilderness to save the sheep, did not need to be himself bewildered and lost; so did not God, by becoming incarnate for man's salvation need to be Himself subject to sin in the flesh. He who would save another, must at once get accessibly into his state or condition, and yet keep himself above the evil in that condition from which the other is to be saved. The divine method of doing this, was the INCARNATION.

OMINOUS signs of further agitation of the Mexican matter appear, and it may not be too soon to utter a word of caution. From several independent and reliable sources come warnings of trouble impending, and there is no doubt that strenuous efforts are being made in some quarters to revive confidence in the lost cause. Bishop Riley was advertised to lecture on the work of "the Church in Mexico" in one of the Brooklyn churches, December 11. *The Spirit of Missions* publishes as a part of our missionary work the report of the Mexican League, and several papers are urging continued contributions. We do not wish to put any obstacles in the way of sustaining Mrs. Hooker's Orphanage, but we cannot regard with favor any efforts to divert

our missionary contributions from legitimate work for the purpose of lengthening out the sickly existence of the so-called Church of Jesus in Mexico.

OUR CHRISTMAS GREETINGS must be a little early or a little late, this year, as the Nativity will be celebrated after this issue has been delivered to our readers, and before the next issue has reached the distant homes of a great portion of them. We prefer to anticipate the joyous season, and to say now; A happy Christmas to you all, dear friends, and may the peace and purity of the Christ-child be in your hearts and homes. May you all be able to hear and heed the song of the angels, to realize that unto you a Child is born, that in Him has been restored the law of life, which makes us free from the law of sin and death. Let the symbols of this new Life be multiplied around the hearth-stone and the altar, and in your gifts which symbolize the unsearchable riches of the Incarnation, forget not the poor. One note of the glory of the Incarnation, was that to the poor the Gospel should be preached.

THE value of the Feast of the Nativity to the Church, is not lodged in the festivity and beauty gathered about any of its customary Christmas observances. It is not a mere matter of altar flowers, wreathen fests, ground-pine festoons, or illuminated mottoes; nor indeed of Christmas gifts, Christmas trees, Christmas carols or Christmas quartets and solos. Its real worth and power lie in its wondrous fact commemorated, and in its living relation to everything vital in the Catholic Faith, beautiful in Catholic worship, and lovely in Catholic piety. With us these things do not hinge upon the Crucifixion; our Day Star does not emerge from the gloom of Calvary; our Christian refrain is not "Jesus died and paid it all." No! The glowing pivot on which turns the radius that sweeps the whole circle, is the Incarnation; our Sun of Righteousness rises upon the lovely dawn which, angel heralded, broke over Bethlehem; our choral thought is,

"Christ is born the Saviour King"

The Board of Managers of Domestic Missions have adopted the following resolutions, to which, it is hoped, effect will be given at an early day.

Resolved, I. That four of the Missionary Bishops be appointed and requested to devote, each year, four months to visiting parishes, delivering sermons and addresses on the Missionary Work of the Church, and so far as practicable and expedient conferring with wealthy and influential laymen for the purpose of increasing interest in, and offerings for, the general work of the Board; that a certain number of the dioceses shall be assigned to each of the four Bishops within which he is to labor during the allotted period, that he is to have the exclusive occupation of the assigned territory during that period; that the determination of the time and place for these visitations and the arrangement of other necessary details be left to the Secretaries of the two committees.

Resolved, II. That all the money received by the Missionary Bishops or by rectors or parishes, as the direct fruit of these methods, having been counted by two persons at the place where it is given, be transmitted as soon as may be to the Treasurer of the Missionary Society with a statement of the time and place of its contribution for the use of the Board, and that such gifts shall be made and regarded not as a part of the regular offerings of the people but as additional thereto.

Resolved, III. That the travelling and other necessary expenses of the Missionary Bishops while engaged in this service be defrayed by the treasury of the Society.

THE coming of the Eternal Son of God in the guise of an infant, to go through the process of our mortal life, is a most wonderful thing. Some would persuade us that it was no more than a natural birth that took place at Bethlehem; others would persuade us that it was not a birth at all, but that it was what spiritualists would call a materialization; but the simplicity and directness of the scripture narrative preclude all such inference. "The Word was made flesh and dwelt among us," His infancy hallowed our infancy; his youth our youth, and his manhood our manhood. He redeemed our infancy, so that all infancy is blessed in Him; and if youth and manhood did but continue according to the good beginning, that also would be safe in Him. And this is the precise idea in the baptismal sacrament, which connects the beginning of our life with Christ, and in the Eucharistic sacrament which aids the continuing of our life in Him.

The birth of Christ has impressed itself on all history. At this season Christmas thoughts stir the whole world. If they be not all loving and reverential thoughts; if many of them be secular and vain; the fact remains that the birth of Christ, as an incident that concerns men, has reached and influenced the ends of the world.

THE DIVINE CHILD.

In the Raphael chamber of the Dresden gallery a reverent throng stand spell-bound before the most wonderful picture of the world. It is called the Sistine Madonna. There is exquisite gentleness, beauty, and purity in the countenance of the Blessed Virgin. A graceful dignity is in every line of the draped figure; the attitude is majestic; the spirit beaming from the eyes, serene and noble. More wonderful still is the Heavenly Babe encircled by her arms. There is a mystery in that infant-face which attracts and baffles us. We are awed by a spiritual Presence which we cannot comprehend. Those eyes seem gazing into the depths of far eternities, in contemplation of the unfolding issues of the Redemption to which this child-life is the opening door. We marvel that so much meaning can be given to the form and face of helpless infancy. Yet it was even in the form of a little babe that the Son of God began to manifest to men the Divine Nature. It was to that helpless Child that the wise men of the East made their pilgrimage, bearing gifts and bowing in humble, joyful adoration such as no king or conqueror has received. It is to that Divine Babe of Bethlehem that the world has turned in grateful homage in every age.

Of all the gifts of God to men the gift of a child-life is ever most mysterious and sacred. In the incarnation of each human soul, faith sees a new miracle. A new creation has dawned upon the world. Something more precious than planetary systems has been added to the universe of being. Who can describe the emotions of rapture and wonder that thrill the hearts of parents as they watch the tender infant whose life is so mysteriously related to their own! Such joy has lightened the homes of men in every age. This blessed child-life has knit together the hearts of husband and wife, has cheered adversity, soothed sorrow, revived hope, aroused energy, and developed patience. The ministry of childhood has been everywhere and in all places blessed. Sacred and solemn is the birth-hour in every home, and blessed are the days that are cheered by the laughter and love of children. At no period are our children more dear than in infancy. At no period do they awaken in our hearts such deep emotions of admiration and tenderness. At no period do they in form and action reflect so much of beauty and loveliness, of sweetness and purity.

If we have eyes to see we may be reminded of Christ in every dear innocent babe. There is in the depths of those child-eyes a mystery that even mothers cannot fathom, the mystery of relationship to the Second Adam. There is in every baby-smile a beauty, an indescribable charm, that rivals a joy which only comes to souls dwelling in the light of God's love. There is, in the countenance of every sleeping infant, a look of serene purity which comes only to the faces of those upon whom the peace of God has descended, surpassing understanding.

While to each home of humanity that has been blessed with children, this joy has come and passed away, obscured in time by the toils and pains of life, to all humanity there is one Birthday which time and toil cannot obscure. There was one Birth in which all have an interest, one Life sent into the world, one Incarnation to which even those who have no home or family are related. That Birth was heralded by angels. A multitude of the heavenly host sang "Glory to God in the highest," when the Virgin-born was laid in the manger of Bethlehem. If at each birth of a human soul a home is radiant with joy, how should all the world rejoice at the birth of Him Who is related to all! That birth-hour gave us Immanuel. The Son of God became the Son of Man.

"Unto us a Child is born, a Son is given." Yea, unto all of us, The Virgin Mary, blessed among women, does not alone rejoice. Her Child is our Saviour, the fountain of our new life, the foundation of our new hope, the promise of our everlasting peace. We are members of His body, partakers of His Divine Nature, inheritors of His glory. That Birth at Bethlehem related us to God in the New Covenant. That Incarnation was more than the birth of a human soul. It was a union of the Divine Nature with ours, a renewal of the Divine Life in man. The mystery of life is magnified, glorified, by this holy Nativity. The Son of God became man that we might become the Sons of God. In the Babe of Bethlehem the whole world has an interest; and even childless homes may rejoice on Christmas Day.

Let the Christmas-tide be made a special time for the devout study of the child-life of Christ;—His sweetness, His innocence, His docility, His trust;—a time for solemnly vowing ourselves to the cultivation and following of these exalted attributes. Are not those the very traits most wanting in the religion of the day, and, in their absence, most explanatory of its unloveliness and its failure to command the general esteem of men, as the religion of "Christ the Lord." "Except ye become as little children ye cannot enter the Kingdom of Heaven." Let each one now examine himself as to whether his Christian character will bear that touchstone.

GENERAL AND LOCAL PERS.

A diocesan paper, making an urgent plea for support, alleges that the general Church papers are not interesting to many readers, because they are too "ecclesiastical," &c. We have no quarrel with diocesan papers, and would not seem to disparage their usefulness. In nearly every case they are disposed to aid in the circulation of the weekly Church papers, and they are doubtless doing a good work in their way. Occasionally, however, a diocesan paper mistakes its calling, and fancies itself able to supply the "long felt want." It speaks slightly of the weekly papers, and tries to elbow them out of its little field. A great many so-called Church people, we are sorry to say, are ready to catch at any excuse for not taking a Church paper, and they do not need much persuasion to give up or to decline the weekly, if they can only say, "We must support our diocesan paper." This costs them perhaps fifty cents a year, if they pay, which a majority of such people do not. We do not wish to urge the claims of the weekly Church press to the damage of local organs, but we think Churchmen generally should consider what loss would be sustained by the Church at large if the general papers should be driven from the field by cheap little monthly papers, having a very limited circulation, and no influence at all outside the diocese where they are printed. Churchmen who have the welfare of the whole Church at heart, and are not Congregationalists in disguise, know that the Church cannot do without papers of large circulation, able to command great resources, and to cover the entire field. Does any one suppose that such enterprises will be attempted or can be successful, if Bishops, and clergy, and people, are so narrow-minded and short sighted as to be absorbed in their own little local interests and organs, and are trying to discourage regular journalism in the Church? The question is not impertinent at this time when diocesan and parish leaflets are multiplying on every side. Some of these papers are circulated gratuitously at the expense of the bishops or the dioceses or parishes of which they are the organs. Scarcely any of them pay their own way, probably none pay anything for the labor put upon them. The case of one rector may be cited, who has expended hundreds of dollars, and has nearly broken down his health in the parish and diocesan paper business. It does not appear that he has done any more good in that way than he would have done if he had confined himself to pastoral work, and spent a little time in

extending the circulation of a good weekly paper in his parish.

We repeat, we have no provocation to hostility against our local papers. We appreciate many courtesies received from this class of papers, and allow that they are doing good. We only wish to caution Churchmen from losing interest in the general Church press which is watching and working for the best interests of the whole Church. Let not the weekly papers be regarded as selfish enterprises carried on for private gain, easily taken up and easily abandoned. They represent large outlay of time and money, many years of unpaid labor and many thousands of dollars invested in an enterprise which for mere financial consideration a business man would not look at for a moment. This, we believe, is true of all, or nearly all, the weekly Church papers. It is true of the monthly Church press, it is true of the only quarterly we have. We are not making a plea for ourselves alone; we say on behalf of our brethren who are toiling and paying for the privilege, that they ought to be encouraged by a wider circulation, a deeper interest, and a larger revenue than they now enjoy. There is one Church paper in this country that is supposed to be paying its publishers a good profit. That paper is built upon the failure (or purchase) of several others, it represents a large fortune invested, and an entire generation in time of growth. It is evident that not many papers can have these advantages. Let us strengthen and sustain those that have earned a title to our confidence, and not encourage our people to imagine that the diocesan monthlies can do the work of the general Church press.

As to the charge that the weekly Church papers are not very interesting, if it is true of *THE LIVING CHURCH*, it certainly is not true of several others. Even the steady going *C—n* has nice stories for the ladies and children, which have no reference to theology (or religion); and there is the *S—n C—n*, with its New York correspondent who is as playful as a kitten and as ugly as a bear, each issue better than a menagerie; and there is the *A. L. C.* with its war paint and scalp-locks, as lively as a circus. In fact we have several very interesting papers. Even *THE LIVING CHURCH* is not exclusively "ecclesiastical." In the issue of last week, for instance, there were a number of editorial notes on general subjects, two original poems, a chapter of the continued story for children, and one of travels in Africa, a column of Hints for Housewives (worth the price of the paper for one year), notices of books, the Bishop of Rochester's visit to the Indians, besides a large amount of Church teaching and Church news, and an entire sermon. This was furnished to our subscribers for less than two cents, about the cost of white paper and postage. The contents of the present number are even more varied and valuable.

OUR NEW YORK LETTER.

The festival service for December at St. John's chapel, Trinity parish, was held on Sunday evening of last week. As the great difficulty in these services is to maintain their fully devotional character, it seems rather out of place to print at the end of the Processional and Recessional, on the order of service which was used, an advertisement, however brief, of the publishers and composer of those hymns. The congregation, which was large, talked a good deal as usual before the service began; but the singing was even more hearty than heretofore; and in the offertory hymn, "Hark! hark! my soul," the congregation sang the alternate verses with excellent effect. The anthem sung on this occasion was the first part of Spohr's Last Judgment. This was well rendered, with few blemishes, and was specially pleasing in the Tenor solos with choruses: "Holy, holy, holy, Lord God Almighty! who wast, and who art, and art to come!" and "Blessing, honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever."

The Twenty-Second Regiment held its annual Church Parade at Trinity Chapel on the second Sunday in Advent in the afternoon. They marched from their armory to the church, and occupied the front seats. The rest of the church was filled with civilians in marked contrast with the bright uniforms of the soldiers. The Rev. William N. Dunnell, rector of All Saints' church, preached to the Regiment on the subject of "Spiritual Warfare."

The annual fair for the Home for Destitute Blind was held at the Hotel Brunswick last week, and was very successful in a pe-

cular way. The Home is now situated on Fourteenth St., between Seventh and Eighth avenues, and accommodates about fifty inmates. Provision for a larger number is much needed and steps are being taken for erecting better buildings. The Home owns land in Harlem for this purpose, and, as soon as \$40,000 have been collected, they will sell the present building with its site and build on the Harlem property. The fair last year was instrumental in raising about \$4,000. Among the ladies who are managers of the Home are some of the leaders in New York society, and the fair in aid of the Home has always been a marked event among fashionable people. Great interest is shown among the ladies in selling at the different booths, and tables, and the refreshments are made all the more refreshing by the fair ones who tender their services in dispensing them. Much interest and excitement were also caused by the voting of a cane to the most popular society man. Of course, one of the numerous candidates got it; a matter of small moment in comparison with the pecuniary result.

Even one who does not approve of fairs cannot fail to look with admiration on the fair of the Paulist Fathers of the Roman Schism, which is now approaching the end of its four weeks' career. If such things are to be done, there is nothing like doing them in this style. This fair is held in their newly erected church, a magnificent structure, and has been advertised in the most thorough way. On either tower of the church is a flag, on these, and on a banner thirty feet square after the manner of political banners, are advertisements of the fair. Every ticket to the fair gives a chance in a lottery for a prize each week. At every elevated railroad station there is an attractive colored photograph with a view of the church, flags and all, and illustrations of the piano, billiard table, set of furniture and brass bedstead, which are the four prizes. I mention all this as a hint to managers of church fairs. A large building is certainly very desirable, and the lottery feature adds a pleasing excitement. The sight of a placard closely resembling that of the last agricultural fair, is also calculated to emphasize the exceedingly practical and business-like character of our nineteenth century Christianity. All this reminds me of how a certain clergyman of the Church prevented his congregation from having a fair at all. When the good ladies of his parish broached the subject he was most affable, but asked them to put off for a while the definite arrangements for the enterprise. Finally he called them to him one day, and electrified them with the news that he had considered what would be the best thing to do, and had decided to engage a travelling circus and menagerie, to give an exhibition in the parish. The ladies, it is hardly necessary to add, were shocked. Such a thing, they said, was unheard of and would never do. But our worthy priest stuck to his point. If they were going to have a fair at all, he maintained that they ought to have a good one, where everybody would be sure to get his money's worth. Every one, he said, enjoyed a circus, and besides giving a large number a pleasant entertainment for a small sum, there would also be, by his plan, a very considerable balance to be devoted to church purposes. Such logic was unanswerable, and the ladies, realizing that he was a notable instance of the extreme to which the enthusiasm of an erratic mind can carry a man, decided that a circus would be too much of a good thing, and have never had a fair from that day to this.

Three missionaries of the Greek Church on their way to Japan landed at Castle Garden recently, and attracted much attention by their long bushy beards, and cloaks down to their ankles. The funeral services of the late Rev. Richard M. Abercrombie, D. D., were held in St. Matthew's church, Jersey city, last Thursday. Bishop Starkey conducted the services. A large number of clergy and the supplied choir were present besides the sorrowing members of the parish who filled the church.

New York, December 15, 1884.

ABRAHAM AND THE IDOLS.
BY JACOB M. HIRSCHFELDER.

The following tradition is recorded in the Hebrew Commentary "Midrash Bereshith Rabbar." It is a Commentary on the Book of Genesis, and ascribed to Rabbi Rabbah bar Nachmani, who flourished in the 4th century of the Christian era, though we think this authorship very doubtful. The tradition says that Terah, the father of Abraham, was not only an idolater, but also made idols which he exposed for sale. Being one day obliged to go from home on business, he left Abraham to take charge of the idols, which the youth reluctantly obeyed. Soon an old man entered and pointing to an idol which he seemed to fancy, asked "what is the price of that god?" "Old man," said Abraham, "what may be the price?" "Three score years," replied the aged idolater. "Three score years," exclaimed Abraham, "and thou wouldst worship a thing that has been made by the hands of my father's servants within the last four-and-twenty hours? Is it possible that a man of sixty years should bow down his grey head to a thing of a day?" The old man was so overwhelmed with shame that

he went his way. Soon after entered a serious looking woman with a vessel containing flour. "Here," she said, "I have brought this as an offering to the gods, place it before them, and ask them to be merciful unto me." "Offer it thyself thou foolish woman," replied Abraham, "and thou wilt soon see how eagerly they will devour it." She did so. After the woman had departed, Abraham took a staff and broke all the idols in pieces except the largest, in whose hands he placed the staff. When Terah returned and beheld the destruction of his idols, he exclaimed with great rage: "What is this, Abraham, that I see! Who is this wicked one who has dared to deal thus with my gods?" "Wherefore should I conceal any thing from my father," replied the pious son; "it happened that during thine absence, there came a woman bringing yonder offering for the gods, and placed it before them. Thereupon the younger gods—not having fasted food for a long time—greedily stretched forth their hands, and began to eat, even before the old god had given them permission. This so enraged him that he arose, took the staff and broke them in pieces, even as thou seest." "Dost thou mock me? Will thou deceive thy aged father?" cried Terah in a great rage. "Do I not know that they can neither eat, nor stir, nor move?" "But yet," replied Abraham, "thou payest them divine honors, and adorest them, and wouldst have me also worship them." In vain did Abraham thus reason with his idolatrous father. Superstition is ever both deaf and blind, and his unnatural father delivered him into the hands of the cruel and idolatrous Nimrod. But a more gracious Father—even the merciful and blessed Father of us all—shielded him from the danger that threatened him; and so Abraham became the father of the faithful.

Soon after Abraham was brought before the tyrant Nimrod, who demanded of him to worship the fire. "Great king," said the father of the faithful, "would it not be more reasonable to worship water, since it is mightier than fire, possessing the power to extinguish it." "Then worship the water," exclaimed Nimrod. "Nay," replied Abraham, "would it after all not be more reasonable to worship the clouds, since they bear the water and shower it down upon the earth." "Then worship the clouds," replied the king, impatiently, "since thou confesses that they possess greater power." "If power, indeed, is to be the object of adoration, then methinks, the wind has greater claim, which, by its more powerful force can scatter and drive away the clouds." "I see," cried the king, "we shall never have done with this prattler. Worship the wind, then, and thy former profanations shall be forgiven." "Be not angry with me, great king," said Abraham, "but I can neither worship the fire, nor the water, nor the clouds, nor the winds, nor indeed any of those things thou callest gods. The power which these things possess is given to them by a Being not only most mighty, but likewise full of mercy and love. The Creator of heaven and earth, Him only will I worship." "If this is so," cried the tyrant, "and thou refusest to worship the fire, thou shalt soon be made to feel its mighty power." And he commanded Abraham to be cast into the fiery furnace. But God shielded him from the raging flames, and constituted him a source of blessing to many nations.

The shepherds sing, and shall I silent be? My God, no hymn for Thee My soul's a shepherd too; a flock it needs, Of thoughts, and words, and deeds. Thy pasture is Thy word; the streams Thy Grace, Enriching all the place. Shepherds and flock shall sing, and all my powers, Out-sing the day light hours. —George Herbert.

Beginne from first, where He generated was In simple cratch, wrapt in a Wad of Hay Between the toy Full Ox and Ass. And in what Rags, and in how base Array, The Clays of our heavenly Riches lay, When Him the silly shepherds came to see, Whom greatest Princes sought on lowest knee! —Edmund Spenser.

Some say that ever 'gainst that season comes Wherein our Saviour's birth is celebrated, The bird of dawning singeth all night long. And then, they say, no spirit dares stir abroad; The nights are wholesome; then no planets strike, No fairy tales, nor witch hath power to charm; So hallow'd and so gracious is the time. —Shakespeare.

Mysterious truth! that the self-same should be A Lamb, a Shepherd, and a Lion too! Yet such was He Whom first the Shepherds knew, When they themselves became Sheep to the Shepherd Lamb. Shepherds of men and angels, Lamb of God, Lion of Judah, by these titles keep The wolf from Thy endangered sheep. Bring all the world unto Thy fold; Let Jews and Gentiles hither come; Let us great that can't be told, As lambs, that wander, home, be to God on high, e to the glorious Deity. —Jeremy Taylor.

Child of beauty rare—mother, chaste and fair, pry seem they both, so far beyond compare! She, in her infant breast, And He in conscious rest. Nestling within the soft warm cradle of her breast! What joy that sight might bear To him who sees them there, If, with a pure and guilt-untroubled eye, He looked upon the twin like Joseph standing by. —Goethe.

PERSONAL MENTION.
For the present, the address of the Rev. J. B. Kennard is Pavilion Hotel, Savannah, Ga. The address of the Rev. W. C. Mills, late of Ottumwa, Ia., will be Anaheim, Cal., until June next. After January 1st the address of the Rev. E. A. Osborne will be changed from Shufordville, North Carolina, to Charlotte, North Carolina.

TO CORRESPONDENTS.
NOTE.—No attention is paid to communications not accompanied by the full name and residence of the writer. "JEWELRY" declined with thanks.

O. E. O.—Your communication should be sent to the paper in which appeared the article you wish to answer. The copy awaits your order.
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H. L. G.—(1) It would be impossible to obtain the statistics. THE LIVING CHURCH is the only weekly Church paper which states its circulation. (2) A notice of Miss Carter's work appears in this issue. (3) Our business is increasing so rapidly, that we should hardly like to undertake the management of such a fund. We receive on an average 200 letters a day.

RECEIVANCES.—Your article is readable and your criticism is just, but we do not think it will do to add to the notoriety of the eccentric preacher about whom you write.
SON OF THE CHURCH.—It is understood that the bequest of Mrs. Huntington are sold to the Church, she having only a life interest in the property.

OBITUARY.
GRISWOLD.—Died in the communion of the Catholic Church, on the first Sunday in Advent, in Peoria, Charlotte T. Griswold, wife of Matthew Griswold, aged 57 years, of disease of the heart. She was married 37 years, and at the moment of her last seizure, she had perfect possession of health, but passed away very suddenly in the vestry room of St. Paul's church at the hour of Evening Prayer.
Persons among the active workers of this parish, this estimable Christian lady and devout disciple of our Lord leaves a large circle of bereaved relatives, friends and acquaintances to mourn their almost irreparable loss. It is their comfort and happiness to feel assured that now she rests in the Paradise of God.
"Departed in Peace."
Peoria, December 3, 1884.

MISCELLANEOUS.
A SUBSCRIBER in making up a list of THE LIVING CHURCH, needs the following issues: Of 1879, November 6th and 20th, and December 11th, of 1880, November 4th, of 1882, December 30th. She will be glad to return postage for the above. Address Miss Helen Garrett, Burlington, Iowa.

WALTER.—An unmarried man, Priest or Deacon to take charge of the Mission Work connected with Christ church, Macon, Ga. under rectorship of the Rev. J. R. Winchester salary \$200. Address, T. Skelton Jones, Secretary.

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THE SOCIETY of St. Luke's memorial church wish to correspond with the clergyman with a view of obtaining a rector for the parish. Address J. H. CRAIGHEAD, Senior Warden, Cleveland, Tenn.

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ST. NICHOLAS, an Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. XI. Parts I and II, 1884. New York: The Century Co.; Chicago: Jansen, McClurg & Co. Price \$2.50, each part.

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OFF TO CALIFORNIA. A Tale of the Gold Country. Adapted from the Flemish "Hondrick Conscience." By James F. Cobb, F. R. G. S. Illustrated by A. Forester. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Pp. 279. Price \$1.25.

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And bid Him enter, your Lord and King.

OPINIONS OF THE PRESS.

THE CHRISTIAN YEAR.—Christmas, a day once very objectionable to the Puritan mind, is now widely honored in New England. Churches are decorated with evergreens, and though services are not held in the Congregational churches, it is common to allude to the day in the nearest Sunday services, and sometimes to celebrate the day itself by a children's festival. Easter is very commonly celebrated by a special sermon on the Resurrection. Good Friday is not recognized except when, as in Connecticut, an annual State fast-day is appointed for that day. But there is a growing disposition among all who bear the name of Christians to celebrate the three most important anniversary days in the year—those of the birth, death and resurrection of the Lord whom all acknowledge and worship.

THE EXTINCTION OF NEWS.—This is what we plead for,—that a large half of what is now called "news" be extinguished, instead of being disseminated. Hush it up. Let us go back to the good old ante-telegraph days, when one could usually unfold a damp newspaper without expecting to have his blood run cold with a recital of all the wretched and horrible things which have lately happened. Instead of "dumping" the "news" of the "Associated Press" into their columns unread, simply because it is out—only fitting it with the glaring sub-titles, let editors edit the same, condensing whatever is dreadful that deserves mention into the briefest and quietest and least sensational form, and throwing the rest bodily into the gutter. By and by such treatment would reform the whole news administration, and a better day might dawn.

THE PRESIDENT THAT IS TO BE.—The President-elect is no longer a candidate before the people; and the duty of endeavoring to enlighten the public as to his qualifications, intellectual and moral, for the office, has ceased with his candidacy. The people having heard the argument as to candidates, and having exercised the constitutional right of choosing the supreme executive magistrate of this great nation, we shall cheerfully pay all due deference to that decision, and treat the successful candidate, no matter to which party he belongs, as President of these United States, giving him our hearty support in respect to all measures of his administration which we deem to be wise and proper, and as freely criticizing any measure that we do not approve. Our earnest hope is that he will so conduct the Government that his political friends will have no just occasion to regret his election, and that those who opposed him will be compelled to approve and commend his course. Let him do his duty in the fear of God, and in the exercise of that wisdom which is profitable to direct, having an eye to the greatest good of the whole people, and he may be sure that the great body of the American people will sustain him. What they want is good government; and the President who most successfully meets this demand has the best guaranty of popular favor. "He serves his party best who serves his country best."

THE SEABURY CELEBRATION.—The Seabury celebration at St. Paul's was a stately and interesting function. The sermon of the Archbishop of Canterbury was also worthy of the occasion, but, to say the truth, it would have been difficult to be dull with such a theme. Never was there so impressive a warning against despising the day of small things. A smaller thing than the Church of America had become in 1784 could hardly be conceived, unless it was the Church of Scotland; and yet we see into what an imposing fabric it has grown in the course of one short century. Amongst the lessons to be gathered from the wonderful history of that hundred years, is first the unwisdom of those Scotsmen, who would convert their Church into a mere offshoot of the Church of England. Another is the sin and evil of impatience. That most deplorable act which John Wesley committed on the 2nd of September, 1784, namely, the pretended consecration of Bishops for America, whereby he involved the whole work of his life in the guilt of schism, preceded the real consecration of Bishop Seabury by less than eleven weeks! Lastly, the American Church offers many striking examples of the revenges which time is continually bringing to persecuted truth. Bishop Seabury, said the Archbishop, "had known

what it was to suffer for his opinions and his courage. He had been seized by armed men, dragged some seventy miles, paraded through the streets, lain six weeks in gaol, his home pillaged, his children beaten, himself left destitute. The State, whose gaol inflicted his humiliation, was Connecticut; the next time he entered it was as its chief pastor. Connecticut was then and for long after, the home not only of Congregationalism but of Unitarianism, and in that same city the last Unitarian meeting-house was moved stone by stone, to be built again as Trinity church, and its last Unitarian minister has long been our Bishop Huntington, of Central New York." There is no country under Heaven where more glorious triumphs may not be waiting the Church, than the country of the "Pilgrim Fathers."

POSTURE IN PRAYER.—Wherever one goes in New England he sees the effects of ancient stubbornness on the subject of posture in prayer. In a score of churches which I have been in during the past year the people still refuse to kneel, or to stand up reverently, or even to bow the head, while the clergyman prays. They sit upright, men and women, looking at the clergyman who faces them. There is no semblance of devotion and no indication that they are supposed to be taking any part in the prayer. Nor, as matter of fact, do they take any part, they listen, and perhaps say at the end of a sentence—"Those are my sentiments." For all that appears, the minister is a Chinese praying machine which they are running to grind out prayers for them. In many churches, where the choir is at the rear of the room, it is an odd custom for the congregation to rise, and turning around, face the choir while the latter do the singing. They face the clergyman while he prays and the choir while they sing, and are mere listeners in both cases. I don't think this is the result of any special feeling in the people, but rather the remains of an old bad habit.

CANADIAN CHURCH AFFAIRS.

The quarterly meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England, met in the Synod Hall, Toronto, last month. The Bishops of Toronto, Huron, Niagara and Algoma, were present, as also a large number of influential clergy and laity. Letters were read from the missionary bishops of Saskatchewan and Moosonee, presenting the claims of their dioceses, and acknowledging past help. From the Treasurer's report there appears a net balance of \$2,293 for Domestic Missions, and \$136 for Foreign Missions, these sums having been received this last June. After a good deal of discussion it was decided to pay two-thirds of this sum to the diocese of Algoma. The Bishop of Huron submitted the draft of the forthcoming Epiphany appeal on behalf of Foreign Missions, which ended the business of the meeting. In the evening a missionary meeting was held in St. James' school house. There was a very large attendance, and much interest was manifested throughout. The Rev. F. N. Alexander, Church Missionary Society, missionary from Madras, was the first speaker, and was followed by Mr. Thomas White, M. P., and the Bishops of Huron and Algoma, the latter of whom gave some interesting statistics of his diocese.

The Bishop of Saskatchewan has just concluded a visitation of his diocese, which extends to the Rocky Mountains, during which he ordained the Rev. Mr. Tims, late of England, to the priesthood. His Lordship also held a conference with the Blackfoot Indians, among whom Mr. Tims has done a very successful work.

A Sunday School Institute has been formed in Montreal on the model of the Sunday School Institute of England. There has been an "unpleasantness" between the students of King's College, Nova Scotia and the faculty, and demands have been made for the removal of the whole professional staff. Meanwhile the students, who at one time broke out with open rebellion, have gone back to lectures, and are peacefully awaiting the action of the authorities. That there is something wrong somewhere seems to be generally conceded. In connection with King's College, it is gratifying to be able to announce that nearly every cent of the supplemental endowment fund has been already raised.

A very successful effort to increase the endowment of Lennoxville Divinity College in the Province and diocese of Quebec, has also been lately made. In the two small towns of Sherbrooke and Lennoxville, no less a sum than \$4,500 was raised, and in other smaller places \$7,000 has been subscribed. This canvass has been made to meet a very munificent offer by Mr. R. Hamilton; the minimum sum necessary to secure the gift being \$8,500.

The consecration of St. Paul's church, London, Ontario, the mother church of the diocese of Huron, took place recently. There was a choral service, surplised choir, and processional singing. The sermon was preached by the Venerable Archdeacon Sandys, who preached the dedication sermon in the church in 1846.

Accounts from the remote island and diocese of Newfoundland are interesting and encouraging—indicative of steady progress. By a bazaar held in St. John's, the

capital, a sum of over \$12,000 was raised towards the cathedral building fund. This great undertaking is now on a fair way to completion, and when finished the cathedral of St. John's will be one of the finest buildings of its kind in the whole American Church. The Bishop (Dr. Jones) has just finished his visitation, and has held an ordination in the cathedral, when two gentlemen from England were ordained deacons, and one deacon made a priest.

One of, if not the oldest of, the clergymen in the Canadian Church, the Rev. Dr. Jenkins of Charlottetown, Prince Edward Island, has recently passed away at the age of ninety. He was for sixty-four years in priest's orders, and was born in England. He was for twenty-four years rector of St. Paul's church, Charlottetown; since his retirement from which post he has not been in active service. He was a fine preacher and writer, and leaves a host of friends.

A long standing ecclesiastical suit has at length been settled in our court of Appeal in favor of the diocese of Huron. About twenty years ago it was resolved by the Synod that all clergymen of ten years' standing should receive an annuity over and above their stipends of \$200. This canon in 1876 was rescinded. Mr. Wright hereupon brought an action to upset the canon, claiming that he and others entitled to the annuity possessed an inalienable vested right, and praying for the resumption of the annuity with all back payments and the interest thereon. In his first suit he was successful, but upon an appeal by the Synod, their canon of 1876 has been confirmed. Here the matter rests, but it is possible that the case may be carried to the Privy Council of England.

THE CHURCH IN SALT LAKE CITY.

It was a lovely autumn morning when I lifted up the blind in my sleeping-car and looked out on an Arran-like range of mountains, pink with the sunrise, and over-shadowing a spacious lake of an exquisite blue. It was Salt Lake, and presently, through a country cultivated with immense industry and skill and on a railway constructed by Mormon labor, we arrived at Salt Lake City. All around is a girdle of mountains, none insignificant, some 13,000 feet in height. It was impossibly, though not without a certain melancholy, not to recall the Psalmist's words, "As the mountains are round about Jerusalem, so is the Lord round about His people." But in May, when the peach trees are in blossom, the mountains still sparkling with the winter snow, the trees and gardens verdant in the raiment of spring, and the open rivulets making their merry music before every man's door, to outward eyes, this must, indeed, be as a garden of the Lord, fairest among the habitations of men. The best place for viewing the city is from the cemetery, whither I went to visit the grave of a dear young friend and curate, who died here on his way home from Australia, and whose resting-place is kept green and beautiful by the tender care of the Bishop's wife. Bishop Tuttle is one of the most remarkable personalities of the West; and again and again I received emphatic testimonies of his activity and power in Montana, Idaho and Utah. He came out here, twelve or thirteen years ago (chosen to his Episcopal office before he was old enough for consecration), to be Bishop of the Church's "forlorn hope" in the stronghold of Mormonism. Year by year he has steadily built up and watched over his infant communion; salt and light, centre of the Catholic faith, home refuge for both children of Mormons as well as of actual converts from Mormonism. Every member of his vestry has been confirmed by his own hands; he has now three churches, an excellent system of schools, both for boys and girls, and a Church hospital, which I visited, admirably managed, and with 800 cases passing through it in a year. When the Bishop and his devoted wife first came the position was one of real peril. A medical man, imprudent of speech, had just before been decoyed into the street at night, and shot down by two Mormons, and the position of an orthodox Bishop was more than hazardous. Whose turn would come next? Their first Christmas Day was a very cheerful one. Mrs. Tuttle told me that in the city itself the festival was utterly neglected, and only one small grocer ventured to put in his window, in currants, "Merry Christmas." It is well observed now. Quite an era was it in the place, when the first Episcopal church was built, and the bell rung. The sound of that bell thrilled through the people like the music of home; many of the inhabitants (Mormons from England) would come up to the Bishop, with tears in their eyes, and thank him for the joy it gave them. The sad thing is that the good Bishop is so ill-supplied with clergy for doing the Evangelistic work of his diocese, that he is compelled to be away for four months at a time in preaching and confirming work; and the city, which needs his exhilarating presence, vigilant supervision, and effective ministry, neither sees, hears, nor feels him for months together. It was a great joy to me to preach in the small cathedral, and no other text could I find so suitable as those words of St. Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation unto

every one that believeth." In the evening I gave a temperance address, which was excellently attended, and some Mormons were there who approved.

Space will not permit of my giving here the information I should like to give of the nature, growth, and prospects of Mormonism. The place and its surroundings filled me with melancholy. No corruption is so insidious, so fruitful, so deadly as that which taints family life at its very source. Where the father is no true husband, where the woman must sink the dignity of the wife into the instinct of the mother, where the children cannot feel a proper respect for those who ought to be as God to them, what can be the future of a community, bred in a deliberate violation of family sanctities, and defying the doctrine of our Lord on the sacredness of marriage? I saw no merry children, and the women (it may have been a fancy) seemed distraught and dissatisfied. A polygamist Mormon observed significantly to a friend, "I have no home now." It presents a very mournful contrast between a splendid material civilization and a retrograde morality. As the Governor of the State, who was kind enough to call upon me, observed, the political danger of it is, that it is an *imperium in imperio*. Yet it would be a far greater danger, if, by any drastic legislation, the Government should make martyrs of them. The act which disfranchises polygamists is working quietly and surely. God and the Church are on the side of virtue.—*Church Bells.*

Hush! the Christmas day is ending,
Angels on the earth descending
Bless the world to-night.
Glorious streams of love from heaven,
Peace unto mankind is given
Through the Light
That came down from heaven above,
Lighting all the world through love. Amen!
—Julia Goddard.

CHURCH WORK.

OHIO.
BOARDMAN.—Bishop Rulison visited this parish on the evening of December 5, and confirmed a class of twelve, presented by the Rev. H. L. Gamble, minister-in-charge. The Rev. Y. P. Morgan of Trinity church, Cleveland, preached a very beautiful sermon, and the Bishop afterwards addressed words of counsel and encouragement to the candidates. The church was crowded, notwithstanding the very brief notice given of the Bishop's visit, and the occasion was made the more interesting by the presence of the Rev. A. J. Warner, a former rector of the parish.

MEDINA.—The new church building is nearly completed, and it will be opened for services in two or three weeks. It is a Gothic structure, of stone, with tower, and transepts for choir and vestry. It will seat about 250, and is by far the handsomest building in the county. The windows are mostly memorials, and have cost about \$2,500. All these windows, including one in memory of the first rector and founder of the parish) were secured by the personal solicitation of the present rector, the Rev. E. W. Colloque. He has also secured as memorials, a new altar, altar rail and standards, font, stall and desk, lectern, Prayer Books, Bible, and many other gifts. It is due to the rector's wife that the new church is built of stone, as it was through her efforts that nearly \$2,500 were secured to pay for the additional cost in building of stone. The rector has just finished his eighth year here, and in that time he has not only had the satisfaction of seeing this new church erected, but a rectory as well, and the Church property thus increased in value from about \$600 to \$15,000. The people trust that he will not, as so many do under like conditions, feel that his work here is done; but that he will for many years enjoy the fruits of his labor and self-denial.

WOOSTER—Death of Mrs. Pearson.—The sympathies of Church people have been already awakened by the announcement in the daily papers of last week of the sudden death of the wife of the rector of St. James' church, Wooster, the Rev. W. O. Pearson. A communication from a member of the Vestry of the parish expresses their sense of the sad bereavement and furnishes such information as one desires if possible to relieve the suddenness of the sad tidings. The Rev. Mr. Pearson has been in the parish and diocese but one year, coming to us from the diocese of Michigan. During the week before her death Mrs. Pearson had been attacked by convulsions, but their fatal termination was not apprehended. Death occurred on Friday morning, November 28, at about nine o'clock. The shock to the bereaved husband was the more terrible as he was at that hour away from home. The remains were taken to Nashville accompanied by Mr. Pearson and his three children, and attended by Mr. R. Zimmerman in behalf of the vestry. At Wooster the vestrymen acted as pall-bearers. Mr. Pearson had endeavored himself to the entire community in the short period of his residence, and the sympathies of all are with him in his deep affliction. The clergy and Church people of the diocese at large, we know, will desire to extend to their sorrowing brother the assurance that he does not suffer alone, but has their tender regard and prayers.—*Standard of the Cross.*

YOUNGSTOWN—A Missionary Meeting.—On Wednesday, December 3, Miss Carter, the recently appointed agent of the Board of Missions, addressed a fairly well attended meeting of ladies and gentlemen, in St. John's church, principally on the Home Missions of the Church. Her pleasing, unaffected manner of speaking at once riveted the attention of all, and when presently it was discovered that her acquaintance with the subject of her address was one of varied personal experience, the interest visibly deepened. Her residence and work among the Mormons, and her thorough investigation of their system of proselytism give her a peculiar advantage in dealing with that branch of her theme. But when it is found that she knows as much about the Indians—not only of one or two tribes, for she can tell about the Apaches and Pueblos of New Mexico as well as the better known and better cared for tribes in Bishop Whipple's and Bishop Hare's jurisdictions—and that her personal acquaintance with the woes and

wants of the Southern negro is as complete, the interest of her audience becomes absorbing.

She intersperses her addresses with many brightly told anecdotes, sometimes humorous, sometimes pathetic, and nearly always the simple relation of her own experiences. She afterwards spoke to the children of the parish, who gathered in large numbers after their school hours and listened to her with the same spell-bound attention that her stirring appeal had elicited from their elders. A woman's voice is often more penetrating than a man's, and this is metaphorically true, as well as literally. It is much to be hoped then that this lady's voice may succeed in reaching the hearts of Churchmen in a way that the clergy have largely failed to do, so that the missionary zeal of the Church may be thoroughly aroused to action and increased vigor.

YOUNGSTOWN.—In St. John's church, on Friday, December 5, the Rt. Rev. Dr. Rulison, Assistant Bishop of Central Pennsylvania, (acting for the Bishop of Ohio) advanced the Rev. C. S. Witherspoon to the priesthood.

The ordained was presented by the rector, the Rev. F. B. Avery. The Bishop preached, his sermon being an eloquent and masterly argument, proving the necessity and authority of the Christian Priesthood. Several of the diocesan clergy were present.

The Rev. Mr. Witherspoon is a graduate of Seabury Divinity School, and has spent his diocesan in the diocese of Nebraska, where, by faithful and earnest work, he won the confidence and friendship of all with whom he was associated.

He is now devoting his energies to a field which will tax them to the uttermost, viz, the resuscitation of the parishes of Our Saviour, Salem, and Trinity, New Lisbon, for many years past spiritual blots in the diocesan map.

THE STANDING COMMITTEE.—The vacancy caused by the resignation of the Rt. Rev. Dr. Rulison, now Assistant Bishop of Central Pennsylvania, has been filled by the unanimous election of the Rev. Lewis Burton, D.D., for the unexpired term, and the Rev. Dr. Atwill, of Toledo, has been elected President for the unexpired term.

NORTHERN NEW JERSEY.

MILBURN.—Bishop Starkey visited St. Stephen's church on November 23rd, and confirmed a class of ten persons. He expressed himself much pleased with the improvements in the rectory and the parish generally, since the present rector took charge.

DELAWARE.

CLAYMONT.—The parish at Claymont possesses unusual facilities for a substantial and typical Thanksgiving. It is convenient to Philadelphia, Chester and Wilmington. At the same time it is itself entirely in the country, lying upon the hills and stretching along the shores of the Delaware river, at this point two miles wide. It thus enjoys in abundance all the fruits of the ground, and has in the homes and hospitals of the neighboring cities attractive objects for the bestowal of its bounty.

For two years now the church upon Thanksgiving Day has been beautifully and lavishly adorned with flowers, ferns, etc., whilst the chancel, altar, font and even the aisles have been inconveniently crowded with the many fruits and vegetables of the harvest. A chorus of some 40 voices has rendered the music with excellent effect and large congregations have filled the church.

On each occasion, within an hour or two after the service, some eight or ten barrels and boxes of the offerings have been shipped to some six or seven of the homes and hospitals in Philadelphia. The Philadelphia, Wilmington and Baltimore Railroad has always most readily furnished the transportation.

The results of these two years have won the interest of the people to such an extent that the promise is good for ever increasing offerings at Thanksgiving, and an observance of the day more and more reflecting the model set before us in Holy Scripture.

MINNESOTA.

MINNEAPOLIS—The New Gethsemane Church.—This fine new building was formally opened on the second Sunday in Advent. Large congregations were present at all the services. Bishops Knickerbacker and Walker were present and made addresses at the morning service; the latter preaching in the afternoon. In the evening the sixteenth annual meeting of the Brotherhood was held. In the course of his report, Mr. Booth the Secretary said:

It is probable that the history of the brotherhood the next fifteen years will be quite different from its pioneer experiences of the past. Not that we may look forward to a period of stolid tranquility, "to live a life which flows in quiet," but times and conditions change, and we have to adapt ourselves to them. Our central idea will be, as in the past, co-operation in all parish work, and our efforts more directed to the alleviation of the suffering, sorrow and want that always finds its abode in a great city. There will be opportunity for the exercise of devotion and self-abnegation and surrender which, though limited in the sphere of operation, may be light to that which has always characterized that other body of men, the Order of Jesuits, to whom in name and purpose we might glory to be akin. We read from that picture which Macaulay has left us how, when the dying of plague-stricken London were abandoned by priest and layman alike, these men took their lives in their hands that they might administer a crumb of comfort to the last moments of expiring life. Something of this spirit is essential to usefulness in our jail and hospital work, and I believe if it were becoming to tell the left hand all that the right hand had done in the year past, we might disclose this spirit in a few of our number who have administered so faithfully to the unfortunate of the jail and the sufferers in the hospital.

MICHIGAN.

BAY CITY—Convocation.—At the request of the Bishop of the diocese, the Saginaw Convocation which had been in a comatose state for a long time, met in the chapel of Trinity church, Bay City, for re-organization, December 2, and 3.

At the service on Tuesday evening stirring missionary addresses were made by the Rev. W. A. Masker of East Saginaw, and by the Rev. Rufus D. Stearns, of St. Louis. Wednesday morning the Holy Communion was celebrated by the Rev. E. R. Bishop, rector of Trinity church, and the sermon *ad Clerum* was preached by the Rev. E. W. Flower of Bay City.

At the business meeting a communication from the Bishop relating to the extension of Church work in this district was read by the Rev. E. R. Bishop who acted as president. The Rev. E. W. Flower was elected permanent secretary and treasurer. After further discussion as to how to increase the efficiency of Convocation for missionary work, it was deemed best to defer making any definite plans until after con-

sultation with the Bishop as to the propriety of employing an itinerant missionary.

The work of building the new stone church for Trinity Bay City is progressing, and with the untiring energy and wise counsel of its rector will be completed at an early day, and then, we may reasonably expect a large increase of good work, especially in the fostering care of the missions in the city and its suburbs which have for so long been very near the heart of this parish, and are now being aided by it.

NORTH CAROLINA.

GREENSBORO—Ordination.—On the second Sunday in Advent, in St. Barnabas' church, the Bishop ordained to the priesthood the Rev. B. W. Dougherty of Winston, N. C. Mr. Dougherty had been for over sixteen years a Methodist minister. The candidate was presented by the Rev. Robt. B. Sutton, D. D., Principal of St. Augustine's Normal School, Raleigh, the Rev. A. H. Stubbs, rector of the parish assisted in the services, and the Bishop preached the sermon.

In the afternoon, after Evening Prayer by the Rev. A. H. Stubbs, assisted by the Rev. B. W. Dougherty, and the Rev. Dr. Sutton, the Bishop preached and confirmed one person.

The same day the Bishop licensed Mr. Stone of High Point as lay reader, and admitted him as a postulant.

WESTERN NEW YORK.

CLYDE—St. John's Church.—A year ago last September, the venerable old frame church in which the members of this parish had worshipped so long, was burned to the ground. With about \$2,500 insurance, and a small legacy which had been providentially held in reserve, the parish started upon the work of re-building. It was resolved that it was a duty to find that in his absence, under the strict attention of the dean, clergy and laity, his diocese had grown stronger and richer. He felt convinced that the increase was healthy and the diocese growing constantly. He then pronounced the benediction and the choir sang a professional, after which the audience passed slowly out of the chapel. As the immense throng of people filed into St. Agnes' school Bishop Doane shook each one by the hand and had a pleasant word for each. Subsequently refreshments were partaken of and social intercourse was indulged in for several hours.

LONG ISLAND.

ASTORIA.—On Advent Sunday, the rector of the church of the Redeemer, the Rev. Dr. Cooper, preached his eighteenth anniversary sermon. He is its first and only rector. The sermon was peculiarly effective and interesting. Quietly, heartily, the priest and people have worked together, in the bond of Catholic Faith and Practice. Notwithstanding the serious losses the parish has sustained by removals the statistics for the past year are: Baptisms, 12; confirmed, 23; burials, 17; marriages, 7. There are about 120 families connected with the parish, comprising more than 525 adults and children, there are 325 communicants. The Sunday school is in an exceptionally prosperous condition, numbering over 300 scholars and teachers, with an untiring superintendent, a faithful librarian, assistant and treasurer, and twenty-three excellent teachers.

BROOKLYN—Italian Mission.—The first of a series of public meetings under the auspices of the Diocesan Missionary Committee, was held in the church of the Messiah, Sunday evening, December 7, in the presence of a large congregation. The topic selected was, "The Italian Population of this City, and Work among them." The Bishop was present and presided.

The Rev. Albert Pace, in charge of the Italian congregation of the Holy Cross, made an address in Italian, his words being translated by the Rev. Charles B. Baker. He stated the number of Italians in Brooklyn to be between two and three thousand, mostly settled in South Brooklyn. Few of the richer class of Italians came to this country, and few, relatively, of the lowest class. The latter sometimes returned to Italy. Most who came to America were of a respectable, industrious class, and came to stay. To take a quarrelsome Italian as a specimen of all was a mistake. The Italians of Brooklyn were, on the whole, a very good, respectable class.

The events culminating in the unity of the Italian nation had been opposed by the Pope, and in consequence, a coolness has grown up among Italians towards the Roman Church. It was the Italian people themselves who made possible the complaint of a "prisoner of the Vatican." The movement of Monsignor Savarese and Count di Campello was political as well as religious.

The Italians came to America bringing with them this chilled feeling towards the Roman Church. Once here, they found that Church in the hands of the Irish race. They could not affiliate easily with Irish Romanism. As a result, large numbers had sunk into religious neglect. There was room for religious work among them, and a real need of it. The Church, with her liturgical ways, was especially fitted for this work.

The Rev. C. Ellis Stevens made an effective address.

Bishop Littlejohn referred to the ordination of the Rev. Mr. Pace in the diocese of New York, and commended him as one who had endured hardships as a good soldier of Jesus Christ. There was a field for such mission work and it rightly demanded recognition and support. Successful missions to Italians were also being carried on in New York and Philadelphia. The Church could meet these people on the common ground of the historic Catholic Faith and customs. It was fitted to deal with them, and to make them good citizens. If for the latter reason alone, the work should be encouraged and pushed forward. It was a work deserving of all the help it could get.

TENNESSEE.

FAYETTEVILLE—Convocation.—The Convocation of Nashville held its fall meeting on Tuesday, December 2, and following days, in the beautiful new memorial church of St. Mary Magdalene, Fayetteville; the following clergy being in attendance: The Rev. Drs. Wm. C. Gray (Dean), George Beckett, H. R. Howard, and the Rev. Beckett, C. J. Hendley, C. M. Gray and W. G. G. Thompson; the laity being represented by Messrs. A. S. Thomas and J. C. Dougherty.

The services, which were both morning and evening, were well attended; they included two Celebrations on Wednesday and one on Thursday, besides Matins and Evensong, daily, the Rev. Messrs Wm. C. Gray, C. M. Gray and C. J. Hendley being the appointed preachers.

On Thursday, after the last service, the Rev. C. J. Hendley gave an interesting missionary address, setting forth the devotion of the missionaries and their wives on the frontier.

Business meetings were held daily. The Rev. C. M. Gray reported from committee to raise money for the building of a hall for the Otey school at Mount Pleasant, to the effect that he had raised \$301 within the bounds of the Convocation; a complimentary resolution was passed for his diligent work.

On Wednesday the essay was read by the Rev. Dr. Beckett, the subject being "Education in Connection with the Church."

Resolutions of condolence were unanimously passed in reference to the affliction in the families of the Rev. Dr. Gray and the Rev. W. G. G. Thompson.

On Thursday, the Rev. Dr. Howard in the chair owing to the unavoidable absence of the Dean, it was resolved that the sum of \$200 be guaranteed for the next year, towards the salary of a missionary in Summer and Montgomery counties, where it is sincerely hoped, at no distant date, a minister may be obtained.

It was resolved that the next meeting take place on Tuesday, January 27, at the church of the Messiah, Pulaski; the appointments for that meeting being: Preacher of Convocation sermon, the Rev. W. G. G. Thompson; alternate, the Rev. C. M. Gray. Essayist, the Rev. Dr. Gray; alternate, the Rev. M. M. Moore.

The Dean was requested, as essayist, to read before the Convocation his paper on the History of the Church in Tennessee.

Thus ended an exceedingly useful meeting of the Convocation, and all were duly impressed with the importance and solidity of this necessary factor in this large diocese, the only regret being the absence of the Right Rev. Father of the diocese.

KANSAS.

ATCHISON.—Trinity church has also been much improved during the summer, and within a few weeks a steam heater has been put in place for the more effectual heating of the church.

LEAVENWORTH.—St. Paul's church has been undergoing extensive repairs, and will be re-opened for services on December 21.

TOPEKA.—A large number of pupils is in attendance at Bethany College this year. A much needed addition has been made to the College, and now there is need for still further enlargement.

Christ Hospital is doing a fine work, and proves a valuable auxiliary to Church work in general.

THE DIOCESAN CONVENTION.—The twenty-fifth annual Convention of the diocese met in the church of the Ascension, Burlington, on Wednesday, December 3. At the service on Tuesday evening, the Rev. Abiel Leonard, of Atchison, preached upon "Missionary Enthusiasm." After a full service on Wednesday morning, at which the Rev. John Bennett preached the Convention sermon, and a Celebration of the Holy Communion, the Convention was called to order by the Bishop of the diocese. The Rev. Abiel Leonard, rector of Trinity Church, Atchison, was elected secretary. After the appointment of the several standing committees, the Bishop read his annual address, which gave in detail an account of his Episcopal labors during the past 18 months, and was also a resume of the work done by him in the diocese, and the amount of money raised for diocesan institutions during the 20 years of his Episcopate. The Bishop also recommended that a permanent fund be raised for the support of an Assistant Bishop at such time in the future as his services may be required, and a committee of five influential laymen was appointed to take the matter in hand. An interesting missionary meeting was held on the first evening of the Convention, and a meeting in the interest of Sunday schools on the second, at both of which spirited addresses were made. The Convention, though not largely attended on account of the difficulty of access to the place in which it was held, was an interesting one.

NEW YORK.

CORNWALL ON THE HUDSON.—On the first Sunday in Advent St. John's church celebrated the twenty-fifth anniversary of its organization, by joyful and well attended services. The church was beautifully decorated. The rector, the Rev. W. E. Snowden, delivered a very interesting historical address, in the course of which he read the following letter from the Assistant Bishop:

New York, November 23, 1884.

MY DEAR MR. SNOWDEN.—Accept my thanks for your kind thoughtfulness in asking me to the silver wedding of St. John's church, on Sunday next. I wish with all my heart that I could mingle my congratulations with yours on an occasion so interesting and noteworthy, but my appointments prevent the whole of next Sunday, and make this impossible. I may, however, send you this loving salutation, and tell you and your people how sincerely I rejoice with them and you in the continued prosperity of your parish. Let the iron fence go up, by all means, but don't make it a spiked fence, frowning upon the outside world, but only a defense against vandalism and the marauder. As for your people, I pray that they may open wide next Sunday, and always to welcome all tired feet, and every burdened heart that longs for rest and peace. God has been good to St. John's in giving it faithful men to minister within its walls. First, the beloved Wyatt, my father's friend and mine, and those true men who have followed him, and last of all, yourself, our later St. John, scholarly, benignant and untiring. May God bless you, brother, and the flock whom God has given you, prays

"Your affectionate friend and servant,
"N. B. H. This letter is read aloud, don't skip—H. C. P."

WESTERN MICHIGAN.

NILES.—Sunday and Monday, December 7 and 8, were observed by Trinity church as the fiftieth anniversary of the organization of the parish, the oldest in the diocese, and one of the oldest in the state of Michigan. On the second Sunday in Advent, the rector, the Rev. C. C. Tate, preached an historical sermon. On Monday evening there was an historical service, an address was read by Mr. Jacob Beeson, who was one of the original founders of the parish. The Hon. R. W. Landon, senior warden of the parish, read a history of the parish from its organization. This essay is a valuable contribution to the history of the diocese. Other addresses followed.

Trinity church was organized November 21, 1834, by the Rev. James Selkirk. The first warden was Mr. Toluam Wheeler, now of Chicago, and well known for his liberal gifts to the Church, and Mr. William Beeson who died in 1870. The first little frame church was built in 1836. This was removed and a brick church built in 1858 at a cost of \$600. That church forms the nave of the present edifice. In 1871 the church was further improved by enlarging the nave and adding the present beautiful chancel and vestry room.

The furniture and windows were the gifts of parishioners, the rectory was the gift of Rufus W. Landon, Esq., one of the wardens, and a parishioner since the organization of

the parish. The town was visited by Bishop Chase when he lived on his farm in Gilead, Southern Michigan. He was the first Bishop of the Church who ever visited this region. Trinity church has had 12 rectors. The longest rectorship was that of the Rev. Joseph F. Phillips, who died in the parish in January 1866. The present rector, the Rev. C. C. Tate, has been in charge the past five years.

This venerable parish (venerable for Michigan) has an eventful and interesting history which if written would fill a large volume.

CENTRAL PENNSYLVANIA.

LANCASTER.—An important move.—On Thursday November 20, a meeting was held here for the purpose of organizing a Church Sunday School Association. There were present the Assistant Bishop, the Rev. Dr. Knight and the Rev. Messrs. Moran, Platt, Powell, Harding, Sharpe, Hardy, Baker, Graham and Diller. A large number of lay delegates from the Sunday schools in Lancaster, York and Adams counties were also in attendance. After Morning Prayer at St. James' church the convention adjourned to Esheleman's hall. In words of hearty welcome the Rev. Dr. Knight introduced the Assistant Bishop to the clergy and laity present. In reply the Bishop delivered an able and earnest address on the subject of Sunday school work. The association was then formally organized by electing the Bishop of the diocese, President; the Assistant Bishop, first Vice President; the rectors of the parishes in the counties already mentioned, Vice Presidents; the Rev. John Graham, Secretary; Mr. John D. Rupley, Treasurer; the Rev. Messrs. Knight, Powell, Moran, Mrs. Messrs. Smith, Mr. Michael Schall, and Mr. George Richards as Executive Committee. During the morning and afternoon sessions addresses were given and papers read by the following persons: The Rev. F. J. Clay Moran, on "The Object of a Sunday School Association;" and "The Preparation of Teachers for their work;" the Rev. A. C. Powell, on "The Object of Sunday School Teaching;" the Rev. John Graham on "The Relation of the Clergyman to the Teachers and the Sunday school;" the Rev. J. McAlpine Harding, on "The Duty and Need of the Attention of Children at Church;" the Rev. F. L. Baker, on "Sunday School Discipline." Each address on paper was followed by a general discussion.

One of the interesting features of the conference was the giving of a Model Lesson by Miss Lillian Welsh, Vice Principal of the Columbia High School. The purpose of the instruction was to show how a Sunday school lesson should be taught. A class was ready. Though Miss Welsh had never met any of the members of the class, until she sat in front of them as their teacher, she took a passage from Scripture and by her analysis and questions upon it drew out the attention, the enthusiasm and the thoughts of the scholars.

Between the morning and afternoon sessions there was an intermission of an hour during which the ladies of St. James' parish manifested their hospitality by serving a luncheon informally in the hall.

It is hoped that this Sunday School Association may be the means of starting similar organizations throughout the diocese, and that in time we may have a Diocesan Sunday School Institute.

CHICAGO.

STERLING.—Denary Meeting.—The chapter of the Northern Deaconry met in Grace church, on Tuesday and Wednesday, December 9 and 10. There were present the Bishop, the Rev. Messrs. W. P. Snyder of Rockford, Dean, W. H. Knowlton of Galena; J. Wilkinson, of Dixon; Wm. Elmer, of Sycamore; J. B. Draper of Freeport; A. A. Joss, of Sterling; and J. H. Edwards, of De Kalb. The Rev. T. N. Morrison, Jr., of the church of the Epiphany, Chicago, was also present, and preached the opening sermon on Tuesday evening, taking for his subject, "Unworldliness." The sermon was remarkably able and forcible, and was thoroughly enjoyed by all present.

On Wednesday morning the Holy Eucharist was celebrated, and the Bishop preached a powerful sermon on "Christian Work" from the text "Go and do thou likewise."

On Wednesday afternoon a business session was held, at which amongst other miscellaneous business the following resolutions were unanimously adopted:

Resolved, That the Secretary of this Denary approve these resolutions on our records, and forward a copy of the same to our brother.

At the close of the business session an essay was read by the Rev. Wm. Elmer, on "The Office of Conscience," and the subject was informally discussed by the brethren.

On Wednesday night after a short service brief addresses were made by the Rev. W. H. Knowlton, on "Women's Work in the Church," the Rev. Messrs. Wm. Elmer and J. B. Draper, on "How shall we retain our youth in the Church," and the Rev. J. Wilkinson, on "The Good Parishioner."

The Rev. A. A. Joss, rector of Sterling, is to be congratulated upon the good word being done in the parish under his administration. The attendance at the convocation services was very good, and the number of communicants who received on Wednesday morning was an encouraging sign of devotion in the parish. It is to be hoped that the earnestness of both rector and people will result in the steady and sure growth of the parish.

IOWA.

BURLINGTON.—The second Sunday in November was a joyous day to the Church people of this beautiful city. It marked an era in the history of the mother parish of Iowa, for it was the occasion of the opening services in the new Christ church; a unique and handsome structure of stone, in early English style, which now adorns the hill where, for so many years, the old brick building has stood. No sooner was the edifice completed than gifts and offerings from societies and individuals began to pour in to furnish and adorn. The floor was carpeted in crimson by the "Ladies Church Building Society," (an organization that has been indefatigable in its labors for the church). Beautiful chandeliers of brass, and the pews were presented by the members of the Good Shepherd Mission. The altar, which is handsomely carved of black walnut, made from wood, the seed of which

was planted by the late Judge Mason, and is a memorial of him and his wife, was the gift of his only surviving child, Mrs. George Remy, of Washington, D.C., who has also given a beautiful font of marble, with oak top surmounted with brass work tapering to a cross. This is in memory of a little son, and is from Lamb's, New York.

A handsome memorial cross adorns the super-altar, and the chancel rail, of black walnut with brass standards, was a present from the Rev. H. H. Cole, of New York city. These latter gifts were also from Lamb's. The chancel chairs of black walnut carved, were the offering of another society in the parish. An expensive pipe organ is ordered, and will be in place by Easter.

Rich dossal cloths, an antependium of purple satin, embroidered with passion flowers for the Advent season, altar linen, etc., etc., have been presented, so that the church lacks almost nothing in the way of furnishing.

The beautiful chancel window, of stained glass, is a memorial of the late Bishop Lee. It represents the Good Shepherd finding the lost sheep in the wilderness, and is admired by all. Contributions toward its purchase were received from individuals throughout the diocese. Several of the side windows have been secured for memorials, which will probably be erected in the spring, when it is hoped the walls will be handsomely decorated.

Thanksgiving Day was also a day of great rejoicing, and the family of the rector, the Rev. Dr. Johnson, was made very happy by the loving attentions of his appreciative parish. Beside a purse of money, a large wagon load of substantial and luxuries was brought to his door, and other marks of consideration were bestowed upon him, enough to make him feel doubly assured that he had the cordial support and sympathy of his flock. The new church will probably be consecrated after the arrival of the organ in the spring.

NEW CHURCHES.—On the 6th inst., Bishop Perry consecrated St. John's church, Glenwood, and preached and confirmed five. On the 7th, he consecrated St. Paul's, Red Oak, making seven churches consecrated since June 1st., and five more waiting consecration.

EASTON.

ELKTON—Convocation.—A meeting of the Northern Convocation was held in Trinity church, the 2d, 3d and 4th of December. There were in attendance throughout, besides the Bishop, the Rev. Wm. Schouler (rector) and the Rev. Messrs. S. C. Roberts, of Chestertown, E. K. Miller, of North East, and R. H. Murphy, of Shrewsbury Parish; also, at the opening service, the Rev. C. George Currie, D. D., of Philadelphia; who, with the Bishop, treated the subject assigned for the evening, "We know that the Son of God is come;" the arguments being respectively: (1) The Coming of the Son of God demonstrated by the regeneration wrought in human society, and (2) the necessity for the actual existence of the Christ of the Gospels, in view of the moral impossibility of depicting from the imagination One Who should satisfy the conditions of a perfect manhood and of Divinity conjoined with humanity. The former topic was treated by the Rev. Dr. Currie, and the latter by the Bishop. In addition to sermons appropriate to the Advent season, by the Rev. Messrs. Roberts and Miller, the following subjects were presented, the Quality of our Work, by the Rev. Mr. Murphy, the Church's Duty to Working People, by Mr. Miller, the Duty of the Laity to the Parish and to the Church at large, by Dr. R. C. Mackall, presenting the subject from a layman's standpoint; the Observance of Scripture, or its devotional side, by the Rev. Mr. Roberts, and in some of its aspects that deal with the home and social relations, by the Bishop. The sermons were attended by full congregations, and much interest manifested on the part of the parishioners and in the community at large.

RHODE ISLAND.

APPONAUG.—St. Barnabas' Mission, which was started when the Print Works were running, has been losing numbers by steady removals to more busy districts. Just now the faithful ones left are mourning the removal of their greatly respected rector, the Rev. E. J. H. Van Deerlin, who has gone to New Haven, Conn., to the rectorship of Christ church, where the field is larger and the work more encouraging. In spite of the hard times there is a balance of \$300, in St. Barnabas' treasury, and quite a band of faithful, earnest workers.

PROVIDENCE—Church of the Messiah.—Advent Sunday completed the first year of the Rev. Thos. H. Crockett's rectorship of this church. The parish is in the mill district of the city called Olneyville, and the rector's report for his first year shows he has been alive and full of work. He has made 914 parish calls, baptized 60 persons, presented 19 for Confirmation, attended 52 funerals and married 22 couples. The receipts of the parish have been \$2,988.54; expenses \$2,635.24. During the year besides the above, \$600 have been raised toward a new church, and \$27.59 for a rectory fund.

There are four well established societies connected with the church, the Missionary Band, the Charitable Aid Society, the Messiah Guild, and St. Margaret's Guild, all actively engaged in their special lines of work. Besides the above, a Day Nursery has recently been started in the parish with assistance from Grace church. This is especially needed where so many mothers have to work in the mills. The church of the Messiah is filled every Sunday to overflowing and the parish is rapidly growing into a position of prominence and usefulness.

SOUTHERN OHIO.

SPRINGFIELD.—The fiftieth anniversary of the organization of Christ church was duly celebrated on the second Sunday in Advent. The church was beautifully decorated, and a large congregation was present.

There was no set sermon, but rather two informal discourses, one from the rector, the Rev. John T. Rose, and one from the Rev. Edward H. Cumming, charged with interesting reminiscences of the organization and early history of the parish. To its founder, the Rev. Alexander Varian, a warm and affectionate tribute was paid by both speakers, and more especially by Mr. Cumming, who had had the pleasure of his personal acquaintance.

To the rector, Mr. Rose, the week had another peculiar interest, bringing with it the seventh anniversary of his Ordination to the priesthood, and in all of his discourse a deep feeling and more than usual solemnity were visible, and were repaid by profound interest and unwavering attention.

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TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA. THE TEST: Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED. In a million homes for a quarter of a century it has stood the consumers' reliable test. THE TEST OF THE OVEN. PRICE BAKING POWDER CO., MAKERS OF Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Yeast in the World. FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD

Advertisement for Dr. Price's Lupulin Yeast Gems, featuring an image of the product and text describing its benefits for light, healthy bread.

Advertisement for DeLand & Co's Gas Cooking and Heating Stove, featuring an image of the stove and text describing its features and quality.

Advertisement for New Cards, 20 Hidden Name, featuring text about the product and its availability.

Advertisement for The Sun Dial Gas Cooking and Heating Stove, featuring an image of the stove and text describing its features and quality.

Advertisement for 188 Languages, The Lord's Prayer, featuring text about the product and its availability.

Holiday Presents!

Advertisement for Doultton's Artistic Pottery, featuring images of various pottery items and text describing the collection.

VERY RICH CUT GLASS!

The above are the very latest styles and choice in every way, and are marked at One-Half Usual Prices. In LOW-PRICED, attractive, fancy and useful articles, we have thousands at BARGAIN PRICES.

- List of glassware items and prices: Decorated Mustache Cup and Saucer, 15c; Decorated Individual Butters, each, 10c; Decorated China Fruit Plates, each, 14c; Decorated China Cuspidors, each, 68c; Decorated Parlor Lamp, complete, each, 75c; Decorated Dinner Set, 35 pieces, beautiful new square shape, \$5.88; Beautiful Colored Water Set, with elegant hammered Brass Tray, 3.58; Beautiful Rich Gold Hanging Lamp, with Cut-Glass Prisms, 4.48; Beautiful Rich Decorated Tea Set, 56 pieces, 6.48.

We guarantee Satisfaction or Cheerfully Refund the Money. China Department. "THE FAIR." E. J. LEHMANN, State, Adams & Dearborn Sts., CHICAGO, ILLINOIS.

Insurance Co. of North America.

Advertisement for Insurance Co. of North America, including company details, assets, and liabilities.

Advertisement for The Manhattan Life Ins. Co., including company details and financial information.

Advertisement for The Novelty Rug Machine, including details about the machine and its features.

Advertisement for Barnes' Patent Foot and Steam Power Machinery, including details about the machinery and its uses.

Advertisement for Wig Makers, including details about the business and its location.

Advertisement for Christmas Cards, including details about the cards and their availability.

Advertisement for Steel Pens, including details about the pens and their quality.

Advertisement for Agents Wanted for the Missouri Steam Washer, including details about the washer and the agency.

Advertisement for W. C. Vosburgh Mfg Co., including details about the company and its products.

Advertisement for Gas Fixtures, including details about the fixtures and their features.

Advertisement for Investors, including details about investment opportunities.

Advertisement for Mason & Hamlin Organs, including details about the organs and their quality.

Advertisement for Piano-Fortes, including details about the pianos and their features.

Advertisement for Japanese or Church Fairs, including details about the fairs and their location.

Advertisement for Marshall Field & Co., including details about the company and its location.

We Are Now Fully Prepared in All Departments to Meet the Wants of Those Seeking Appropriate Holiday Presents!

Our Display of Fine Novelties from Paris and Vienna Is Unusually Attractive, And Prices Are Lower Than Former Seasons.

In Making Selections Early, Customers Not Only Have Advantage of Full Stocks From Which to Choose, but

Avoid the Great Crowd of Christmas Week.

Holiday Goods!

Advertisement for Kid Gloves, including details about the gloves and their quality.

Advertisement for Le Boutillier Bros., including details about the company and its products.

Advertisement for Crazy Quilts and Patchwork, including details about the quilts and patchwork.

Advertisement for Xmas Holly, including details about the holly and its quality.

Advertisement for Ladies' Home Glass, including details about the glass and its quality.

Advertisement for E. Colgate, including details about the company and its products.

Advertisement for Hook and Hastings, including details about the company and its products.

Advertisement for Church Embroidery, including details about the embroidery and its quality.

J & R LAMB

Advertisement for Artistic Stained Glass, including details about the glass and its quality.

Advertisement for Polished Brass Work, including details about the brass work and its quality.

Advertisement for Cox Sons, Buckley & Co., including details about the company and its products.

Advertisement for Mitchell, Vance & Co., including details about the company and its products.

Advertisement for Church Furnisher, including details about the furnisher and its products.

Advertisement for McCully & Miles, including details about the company and its products.

Advertisement for Stained Glass, including details about the glass and its quality.

Advertisement for W. H. Wells & Brother, Company, including details about the company and its products.