

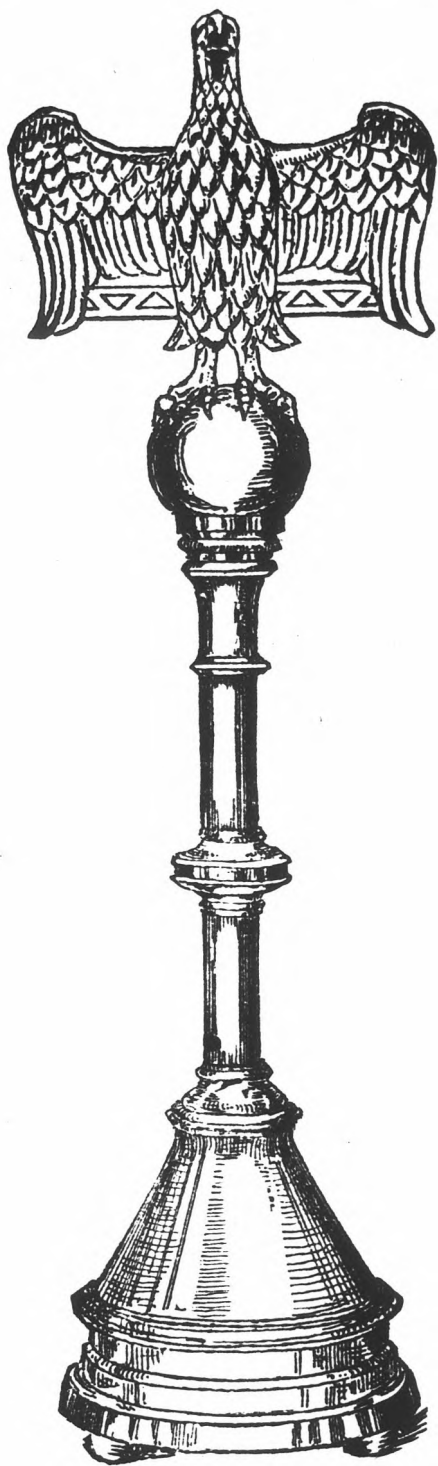
The Living Church.

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

VOL. X. No. 39.

CHICAGO, SATURDAY, DECEMBER 24, 1887.

WHOLE No. 477.



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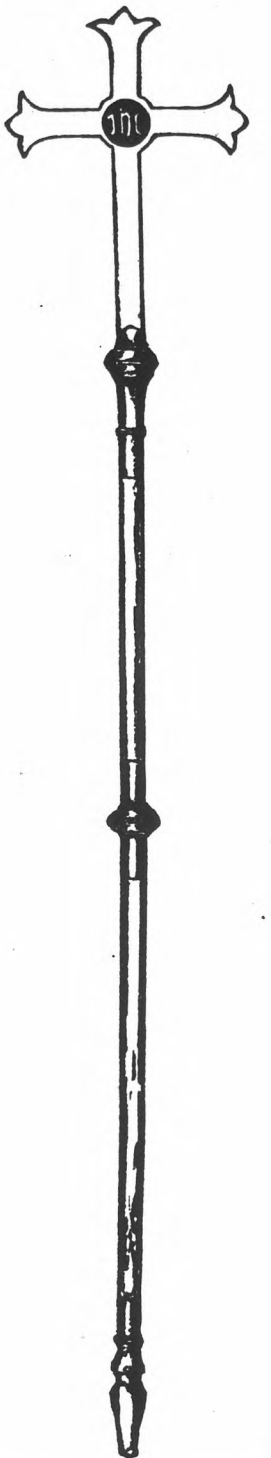
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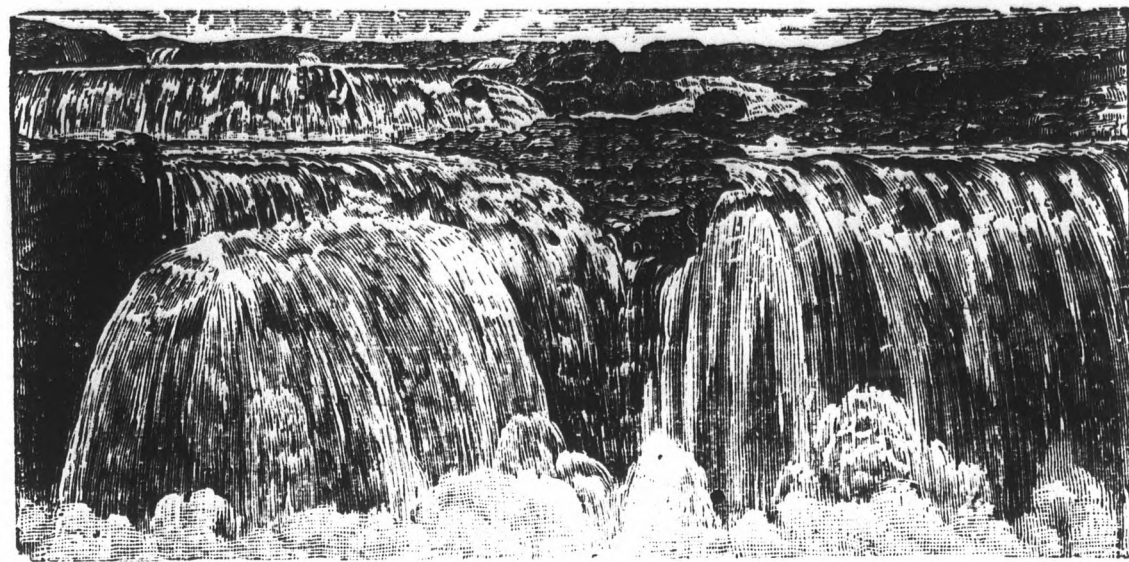
"Constantly Hawking and Spitting."
 THOMAS J. RUSHING, Esq., 2002 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try **Dr. Sage's Catarrh Remedy**, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

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Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of **Ayer's Hair Vigor** is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of **Ayer's Hair Vigor.** "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your **Hair Vigor** is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of **Ayer's Hair Vigor** by **Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me.,** and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of **Ayer's Sarsaparilla** or of **Ayer's Pills**, in connection with the **Vigor**, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by **Dr. J. C. Ayer & Co., Lowell, Mass.** Sold by Druggists and Perfumers.

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

THE LIBRARY MAGAZINE.

Contents December 17, 1887:
 The "Three Evils of Destiny," by J. Theodore Bunt; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India from the Saturday Review; Great Britain and Russia, from Blackwood's Magazine. Also in the department of Current Thought brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Childs' Shakespeare Memorial, by James Russell Lowell; William M. Thackeray, from Blackwood's Magazine; Farjeon's Novels, from Westminster Review; Arthur Gilman's "Moors in Spain," from Westminster Review, and Siam, the Heart of Farther India, from the Missionary Review. Order direct—NOT sold by dealers. Single numbers 3 cents; \$1.00 per year. **JOHN B. ALDEN, Publisher, New York and Chicago.**

The Living Church.

SATURDAY, DEC. 24, 1887.

BIRTH-SONG OF THE MESSIAH.

BY WILLIAM B. CHISHOLM.

I hear the voices of sweet seraphim
Tuning the Natal hymn;
And shepherds resting on the star-lit plain
Catch up the glad refrain.

Wild is the wind on lone Judean steep
That cradles Nature's sleep;
Yet winds shall hush in gentlest lullaby
The Infant Christ-Child's cry.

Bring richest gifts! ye wanderers of the
East,
To deck the royal feast;
Bend low, ye kings, and girdled warriors
Before your Monarch now!

Oh! deck the shrine of holy praise and
prayer,
With all that is most fair
Of floral garniture, and loudly ring
Your welcome to the King!

Beneath the green and star-bespangled
arches,
A joyous army marches,
Of the young Child's own chosen little
ones,
Wafting their antiphons.

Sing to the new Messiah, songs most sweet.
Here in His temple meet
For His blest feast; from garner full out-
pour
Harvest and vintage store.

What though skies scowl, and o'er earth's
snowy breast
The nightly shadows rest;
There is no night in this glad feast of souls.
Hark, how the anthem rolls!

"All glory be to God enthroned on high;
To mortals peace and love;
Look down, Thou blest Immanuel, look
down,
With favor from above!"

NEWS AND NOTES.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

CANON LUCKOCK has resigned the office of principal of the Ely Theological College, which he has held since it was established in 1876, by Bishop Woodford.

THE flagon used at the first celebration on the day of consecration of St. Mary's cathedral, Truro, was of pure gold. The stem is richly embossed with rubies, turquoise, emeralds, and other precious stones, the gifts of Churchwomen who freely surrendered their rings for the purpose.

AT the meeting of his diocesan synod, held on Oct. 18th, the Bishop of Christ church, who is also Primate of New Zealand, announced his intention of resigning his see at the close of 1888. His lordship is in his 85th year, and has been Bishop of Christ church since 1856. He succeeded Bishop Selwyn in the primacy, when the latter accepted the bishopric of Lichfield.

THE new Episcopal Palace at Lincoln is nearly completed. It stands on the site of the old palace, to the south of the cathedral. It commands magnificent views. The chapel has been designed by Messrs. Bodley and Garner. It is proposed to raise funds for furnishing it, and to present the sum raised to the Bishop as a Christmas gift. About £700 is required.

It will be of interest to our literary constituency to know that during the holidays Chicago is to be favored with a series of lectures on Dante, by Mr. Harris of Concord, Mr. Thos. Davidson, Mr. Soldan of St. Louis, and Mr. Snider of Chicago. Other eminent scholars will participate in the discussions. The lectures will be given in the Lecture Room of the new Art Institute.

SOME of the newspapers published full and statistical tables of "the trade of Jerusalem" recently; and now we hear that the ancient and famous city of Damascus, which was a place of importance 1,900 years B. C., is busy with plans for laying railroad lines through the streets. Street cars in a city said to have been founded by Abraham would be a startling novelty. The place has one hundred and twenty thousand inhabitants.

THE *Northampton Herald* much regrets to hear that the work of restoration of Peterborough Cathedral is at a stand-still for lack of funds. "The calls upon the purses of the generous have been many and varied this year, but assuredly an undertaking of such enduring interest will not be allowed long to remain in its present unsatisfactory position." As yet the first part of the scheme has not been entirely carried out.

THE poet Whittier has just celebrated his eightieth birthday. He received affectionate letters of greeting and congratulation from eminent men in every part of the country. A good poet and a fine old man is Whittier, says the *Chicago Times*, and considering the fatality that prevails among poets who begin, as he did, by sending his contributions to the newspapers, he is entitled to the sincerest congratulations on having reached so remarkable an old age.

THE mail has brought to England the first copy of St. Matthew's Gospel in the language of Uganda, printed by Mr. Mackay on the spot. Mr. Gordon and Mr. Wise write from Msalala (south end of the great Lake) that they had heard from him that the Arabs had been persuading the king and chiefs to expel him, though he should do his utmost to stay. Bishop Parker had accomplished his journey from Mombasa to Mombioa by the new route, 400 miles, the greater part never before traversed by a European. He reached Mombioa on Aug. 15th, accompanied by the Rev. J. Blackburn.

THE venerable Dean of Canterbury adds his testimony in favor of burial reform. "As believers in the 'resurrection of the dead,'" he says, "we do right in showing respect to their mortal remains, but the endeavor to prolong the period of their natural decomposition is not true respect for them, and is a violation of the laws of nature. We profess to be restoring 'earth to earth,' and yet by solid coffins and bricked graves we prevent the healthful separation of human remains into their component parts, and store them up to the injury of the living."

THE Very Rev. Dr. Scott, dean of Rochester, died Dec. 2, at the advanced age of 76. He was appointed to the deanery of Rochester in 1870, and it was

mainly through his exertions that the restoration of the cathedral was effected. He was, however, more widely known as joint author with Dean Liddell, of Christ church, Oxford, of the "Standard Greek Lexicon." He was also one of the revisers of the New Testament. It is believed that ill-health alone prevented Dr. Scott from completing a contemplated lexicon of the New Testament.

MR. HENRY GEORGE publishes in his paper a long article on the Chicago anarchists. He says that at first he was of the opinion that the sentenced men had been made martyrs to the cause of labor, but subsequent study of the case and especially the decision of the Illinois Supreme Court had caused him to change his views. He had become convinced that these men were guilty as found, of conspiracy to murder, and sympathy with them as martyrs, or political victims, was misplaced. In this judgment he was sustained by the emphatic opinion of Judge Maguire of the New York bench.

A MAJORITY of the standing committees and of the bishops having given their canonical consent to the consecration of the Rev. Abiel Leonard, as Bishop of the missionary jurisdiction of Nevada and Utah, and to the consecration of the Rev. James Steptoe Johnston, as Bishop of the missionary jurisdiction of Western Texas, the Presiding Bishop has "communicated the testimonials" of the Rev. Mr. Leonard to the Bishops of Minnesota, Kansas, and Missouri; and those of the Rev. Mr. Johnston to the Bishops of Alabama, Kentucky, and Michigan. The consecration of Mr. Johnston is appointed for the Feast of the Epiphany. That of Mr. Leonard is not yet determined.

THE *Church Times* says that Lord Derby who has been assailing the Welsh Church, has learned a lesson. The other day he wrote a letter in which he said that the power which united the Welsh and English dioceses could separate them; leaving it to be inferred that Parliament was that power. He was, however, answered by Mr. Edward Trenam of Leeds, who informed him that the union was effected not by Parliament, but by the Welsh prelates themselves, who in 1115 took the oath of canonical obedience to Archbishop Ralph of Canterbury. The noble lord in reply, admits that he knew nothing about the matter of which he had written, for he "does not profess to have given any special study to early Church history."

THE revision of the Malagasy Bible, which has been in hand, with the exception of an interval of two years, since 1873, has just been completed by Mr. Cousins. At a thanksgiving service in celebration of the accomplishment of the work, Andrianony, a native pastor, made a telling speech. "What is it," he said, "that will cause Madagascar to go forward? Is it guns and cartridges? Is it cannon and bombs? Is it spears with all other kinds of weapons? No; it is this Bible that has caused all the progress that we see, and has rooted up much of the evil that used to be. Yes, it can be indeed said that it is the Bible which has stopped

the tangena (trial by drinking poison), that makes us dare to burn the idols, and made an end of killing the little children born on an unlucky day."

THE annual meeting in synod of the Bishops of the Church in Scotland was held the last week in November in Edinburgh, the Bishop of Glasgow occupying the chair. The Bishop of Moray took exception to the manner in which the lists of candidates for Confirmation were prepared, and said that the rules were seldom observed. Many persons presented for Confirmation were not, he believed, baptized. The Bishop of Aberdeen expressed the belief that nearly one-fifth of Scotland was unbaptized, and said that, as a rule, Presbyterian ministers would not baptize unless the parents belonged to their church. The Bishop of Glasgow reminded his brother bishops that in the time of Bishop Low it was found that the bulk of the population of a Hebridean island was unbaptized, and a commission of the General Assembly was appointed to deal with the question.

It is undoubtedly a marked sign of the times that the organs of the Low Church party in England, and notably *The Rock*, are advocating the breaking up of the old-fashioned morning service with Matins and the Holy Communion as distinct services, and the relegation of the Litany to an afternoon or evening service. *The Rock* would even do away with the beloved ante-Communion service, when there is no Celebration, and would gladly see the sermon preached after the third collect, the offertory taken up during the singing of a hymn, and the Matins concluded with the Apostolic blessing and the shortened benediction. It frankly acknowledges that it would do this in order to take the wind out of the sails of the Ritualists, and to induce people to come to shorter services that so they may the better and the more easily be persuaded to hear sermons. "The great object of evangelicals," *The Rock* explains, "being to preach the simple Gospel of Jesus Christ."

CHICAGO.

CITY.—St. James' church was filled on Friday afternoon, Dec. 16th, by a mourning congregation at the occasion of the funeral of Mrs. Julia N. Vibbert, wife of the rector of the parish. While it was largely composed of the members of the parish, it was also a representative congregation of the Church in the city, for the departed was held in deep affection by a wide circle of friends in the diocese. The Bishop, with about 20 of the diocesan clergy, and the choir of St. James', moved in procession to the main door of the church to receive the remains. The Bishop and the Rev. J. G. H. Barry, assistant minister of the parish, conducted the services. The hymns were: "Jesus lives" and "O Paradise." The choir rendered in a most tender and beautiful manner the anthem "The Radiant Morn." The service faithfully interpreted the Christian idea of the burial of a departed saint.

St. James' parish and the diocese of Chicago have suffered a severe loss in the termination of this noble life. Mrs. Vibbert, as president of the Woman's Auxiliary had made that body vigorous with active life. She was warmly in-

terested in all diocesan works, as well as in the charities and works of the parish.

FREEMPORT.—Zion church was opened on Sunday, Dec. 18. The church is the result of the Rev. W. C. De Witt's first year's work in this promising parish. When Mr. De Witt was appointed to this place, the church building was in a most dilapidated condition, hardly worth repairing, and he at once set on foot, the project for a new church.

The new building is 40x70, with a seating capacity of over 300, and in the rear a rectory liberally arranged with reception room, parlor, dining-room, kitchen, and five chambers in the second story. The vestry is the connecting room between church and rectory, and is arranged for the study. The buildings are built of local limestone in a simple Gothic style; the main roof open-timbered, and the interior finished in rough cast, slightly tinted. The whole cost is about \$15,000. Mr. Henry F. Starbuck of Chicago, is the architect.

NEW YORK

CITY.—The Evangelical Education Society held its annual meeting at No. 40 Bible House, on Dec. 13. Mr. John H. Earle was chosen president, and the Rev. W. N. McVickar, was elected to fill the place on the executive committee made vacant by the death of Dr. Richard Newton.

The Rev. Gustave Tuckerman, rector of Plymouth, Mass., has resigned in order to become assistant to the Rev. Dr. Houghton, rector of the church of the Transfiguration. Mr. Tuckerman is a graduate of Harvard, studied divinity at Cambridge and was ordained by Bishop Paddock. He is a man of energy, has a good knowledge of music and has done good work in connection with his parish.

A Burial Reform Association was recently organized at Grace chapel, the object being to simplify in matters of expense, ostentation, etc., in connection with funerals. A committee previously appointed, submitted through Dr. DeCosta a plan for organization, including the various reforms to be undertaken. The latter had to do with the disuse of crape, feathers, etc., simplicity in the matter of floral decorations, the discouragement of all save the family from going to the grave. The recommendations were adopted after some discussion. Bishop H. C. Potter was chosen president, while the vice-presidents as elected, included Bishops Littlejohn, Starkey and Doane, also Drs. Dix, Peters and Chas. H. Hall.

The Parochial Mission Society held their annual business meeting at Calvary chapel on Friday morning, Dec. 16. At 8 o'clock there was a celebration of the Holy Communion, and at 10, the meeting assembled for business. An executive committee was appointed or for the most part re-appointed, while Bishop H. C. Potter was chosen president. The general missioner, the Rev. Dr. Van De Water, then gave some account of the Missions held by him since September, in Berryville, Va., Plainfield, N. J., in West Philadelphia, and in St. Louis. In almost all cases except the first, there was more or less of opposition or indifference, but in every case it largely or wholly disappeared before the Missions closed. The Mission at St. Louis which began under discouragements, ended with general recognition of the good accomplished and by such acknowledgment in writing on the part of the rector and vestry. Dr. Van De Water testified to the good he himself had received in carrying on this

work. On the Sunday evening following, general meetings of the society were held in Holy Trinity church, 42nd Street, the Rev. Dr. Warren, rector, and also at St. Peter's church, Brooklyn. On the first of January, Dr. Van De Water will assume the rectorship of St. Andrew's, Harlem.

KANSAS.

The Assistant Bishop visited Emporia Sunday, Dec. 11, preaching morning and evening. The parish is without a rector. The object of the Bishop's visit was to secure an adequate salary for the incoming rector. For this purpose he spent two days visiting the Church families and urging greatly increased subscriptions. The result was very satisfactory. A parish which in the past has relied upon missionary aid will henceforth offer its rector \$1200 and rectory. Emporia is a town of 10,000 inhabitants and has a very pretty brick church and comfortable rectory. The town is especially important for the Church, as the State has here its Normal School with 800 pupils.

LONG ISLAND.

BROOKLYN.—A meeting in the interest of the Church Building Fund was held in the church of the Messiah, on Sunday evening, Dec. 11th. In making an address, Judge Prince said that over 170 loans had been made for the purpose of building churches all about the country. He was happy to say that six times as many churches had contributed to the fund this year as last. Money had been received from congregations made up of Indians, Japanese, Finlanders and people of other nationalities. The money so contributed was to be a permanent fund. This money, the speaker said, could much better be used and distributed by a regularly organized body than by individuals. Of the \$70,000 loaned, \$5,000 had been returned to be used again. In this way it would keep on going out and coming back, doing good again and again. A collection followed in behalf of the fund.

PENNSYLVANIA.

The 28th annual meeting of the American Church Missionary Society took place on Wednesday in Ember week at Holy Trinity parish building, Philadelphia, the Bishop of Pennsylvania in the chair. The report of the executive committee for the year ending August 31, 1887, was presented, from which the following statements are taken: In obedience to a resolution instructing the committee "to consider the expediency of resuming the work of missions in the Republic of Mexico," "a standing committee on Mexico was appointed, with power to send a delegate to Mexico to investigate the work. That committee had frequent conference and correspondence with those aiding the work in Mexico, but, in view of the fact that a voluntary organization had been formed under the guidance of the Bishop of New York, and a presbyter appointed by the presiding Bishop had been sent to Mexico by the Board of Managers, it was not deemed best for us to take any action at present."

The receipts have been: For general work, \$8,384.91; for specials, \$670.53; for foreign missions, \$799.05; balance in treasury, August 31st, 1886, \$8,720.84; total, \$18,575.33; balance August 31st, 1887, \$6,479.18. 28 missionaries have been commissioned in 13 dioceses and missionary jurisdictions. Three have resigned, and one has died.

The Rev. Dr. Wilbur F. Paddock presented the following resolution, which

was referred to the executive committee:

Resolved. That it is expedient that this society embrace in its operations the missionary fields of China at points not already occupied by our Church.

The Hon. John W. Andrews of Ohio, was elected president; Mr. Henry A. Oakley, treasurer; and the Rev. R. C. Booth, secretary.

A committee was appointed "to prepare a brief statement of the principles and objects of this society as adapted to the present wants of the mission field, of which a copy shall be sent to each clergyman of the Protestant Episcopal Church." The following was offered, but during its consideration the meeting adjourned:

Resolved. That the churches in sympathy with this society be requested to send their contributions to Domestic and Foreign Missions through the agency of this society.

The proposal which was suggested in June last to make the mission of St. Simeon a memorial to the late Bishop Stevens, has taken definite shape, and has received the cordial approval of Bishop Whitaker. The lot of ground upon which the mission stands was purchased largely through the late Bishop's personal gift and those whom he could influence. Plans for a commodious church have been adopted, which will be adhered to as closely as the funds contributed will allow. The mission has made very rapid strides, and is situated on a wide street in a growing neighborhood.

MISSOURI.

ST. LOUIS.—The Advent Mission held here was decided upon more than six months ago, and the diocesan convention at its meeting in May requested the Bishop to set forth a prayer for use throughout the diocese during the week preceding the Mission. This was done and nearly all the churches were open daily during the pre-Advent week.

The Mission is now a thing of the past, but its effect will remain. Much anxiety was felt for two reasons, first because it is the first time that a Mission has been held in all the parishes of a large city and at the request of the Bishop; and second, because of the general impression that St. Louis could not be touched by such a movement. But no one who has felt the public pulse, can doubt but that the Mission has been and will in its effects prove to be, the beginning of a new life to the Church in St. Louis. In some of the parishes, arrangements were made for but one week, and the missioners having made their plans accordingly could not remain longer, a fact much to be regretted. Yet even the parishes which held their Missions but a week realize fully the awakened interest and the desire to be doing more work for the Master. There was in every parish a daily celebration of the Holy Communion, services with instruction in the morning or afternoon, some having both, and the Mission service in the evening. It may be of some weight in judging whether the Mission had any influence upon the city, to say that the National Opera Company, which has always met with great success in St. Louis, attributes its failure this year to the fact that it came during the Mission week. More than once St. George's church—where the Mission continued two weeks—was filled by a congregation numbering more than a thousand. Lack of space will not permit of a reference to the special character of the work in the different parishes. In all of them the interest and attendance increased until the end. While immediate results are but a poor index of the effect of a

Mission, they cannot pass unnoticed. The number of those who have already expressed their desire to take a decided stand has caused the rectors of Mt. Calvary, the Good Shepherd, St. George's and St. Peter's to ask the Bishop for special Confirmations. The most marked result, however, appears in the increased zeal and the spiritual deepening of those already active in the Church.

The noonday meetings held at one o'clock daily in a room of the Chamber of Commerce building, and conducted by the Rev. Edward Osborne of Boston were well attended by business men, as were also the meetings for men only, held on the Sunday afternoons of Dec. 4 and 11 at the Olympic Theatre. At the last Mass Meeting, held Saturday, Dec. 10, Bishop Tuttle was present, having returned that day from a series of appointments, and expressed his earnest and thankful appreciation of the efforts which had been made. Fourteen persons were baptized at the church of the Good Shepherd during the week, most of them on Saturday. St. Mark's chapel not having been finished, that parish could not take active part in the Mission, but arrangements have been made to hold one in the Epiphany season.

The vested choir in Christ church, under the efficient instruction of Mr. H. H. Darby, organist and musical director, and Mr. Wayman C. McCreery, choir master, is making rapid progress. The first Evensong service was given on the third Sunday in Advent, and was well rendered. Hereafter this service will be on the first Sunday evening of each month. The Calendar as announced is: Jan. 1st, Christmas Music. Feb. 2nd, "The Holy City." Part I. A. R. Gaul. March 4th, "The Prodigal Son"—Arthur Sullivan. March 25th, Palm Sunday, "Passion Music"—A. R. Gaul. Christ church, being the downtown church, has much to contend against, but the awakening of new life shows that it is catching a little of the enthusiasm of its young deacon, the Rev. C. E. Brugler.

VERSAILLES.—The Bishop organized at this place, Nov. 17th, Trinity mission, and appointed an executive committee. For the present the mission will be under the care of the Rev. J. J. Wilkins of Sedalia.

HOLDEN.—Dec. 8th, the Bishop organized a mission here, Mt. Calvary, which will be placed under the Rev. B. H. Latrobe, who is expected soon at Warrensburgh.

SEDALIA.—Among the most flourishing parishes of this diocese, Calvary stands not the least. On the second Sunday in Advent the Bishop made his third visitation for this year, and confirmed 20 persons, making 89 confirmed during the year 1887. The rector is just getting settled in a new rectory which has been purchased by the parish.

SOUTH CAROLINA.

The Rev. Ellison Capers who has been rector of Christ church, Greenville, for twenty years, held a farewell service in his church on the third Sunday in Advent, and took charge of Trinity, Columbia, on the following Sunday. The Presbyterians closed their church as a mark of respect to Mr. Capers and his flock, and with their pastor, Mr. Rose, attended Christ church in a body on the occasion. The services were most solemn and impressive, and the sermon was a loving farewell from a grateful heart to a kind and indulgent people.

TENNESSEE.

KNOXVILLE.—The visit of Bishop Quintard to the parishes of this city, on Sunday, Dec. 4, will long be remembered as an event of especial interest, at both the Epiphany and St. John's, but at the latter especially, as a red letter day in its history, marking the dawn of a new era of prosperity, which is radiant with golden hope and bright expectation. The Rev. Dr. Ringgold, since his coming last April, has shown wonderful capacity for work and exceptional organizing ability, and in every branch of work and spiritual power the parish is regenerate with new life and earnestness. But even to those most familiar with the rector's untiring zeal, the beautiful picture of half a hundred carefully prepared candidates crowding to the chancel to make confession of faith before the world and have it sealed with the apostolic rite of the laying on of the Bishop's hands, was a revelation. The class had been gathered together without violent exhortation or emotional appeals, and only by the earnest presentation of the simple truths of the Gospel, and with such dignified quiet and freedom from demonstration of any kind, that the real work being accomplished was unknown to any but the reverend doctor himself. The class consisted of 51 candidates, but one of them was confirmed privately, and but 50 were presented in the church. The Bishop preached an eloquent and forcible sermon, and the Rev. Dr. Humes and the Rev. Mr. Buchanan assisted in the services. The visitation of the Bishop at the Epiphany was made in the morning, and a class of nine were presented, which considering the extent of the parish, was a remarkably good showing, reflecting great credit on the zeal and earnest work of the rector, the Rev. A. Buchanan.

PULASKI.—The third Sunday in Advent was the occasion of the completion and consecration of the new church erected in memory of Daisy Brown and Marie McMillin, and also of the ordination to the diaconate of Mr. Frederick Garland of Massachusetts. Morning Prayer was read at 9 A. M., after which at 11 A. M. the great service of the day was begun, which was attended by a vast congregation. Hymn 282, "Christ is made the sure Foundation," was sung as a processional round outside of the church; the procession, headed by the crucifer, including the strong surpliced choir, clergy and Bishop, wended their way to the main entrance of the church, where the vestry met it and proceeded up the central aisle, reciting Psalm xxiv. The sentence of consecration was read by the rector, the Rev. W. G. G. Thompson, and the house was then consecrated to the service of Almighty God, the choir and congregation bursting forth into the grand "Old One Hundredth." The sermon was preached by the Bishop, after which followed the ordination, mentioned elsewhere in these columns. The Holy Communion was rendered chorally, the Bishop being Celebrant. The offertory amounted to \$1,015, which was mainly applied to the Church Building Fund.

At night the church was thronged, and the choral Evensong was rendered admirably by the efficient surpliced choir. The Bishop preached on "Confirmation," based upon arguments unanswerable. After the sermon, three advanced to the altar to be confirmed and were lovingly addressed by the Bishop, one of them had been previously baptized by the rector. Those who were present at these services will

probably never see again, consecration, ordination, Baptism, Holy Communion, and Confirmation, all celebrated in one day.

The church, which is a noble structure built of brick and stone, from the plans of G. W. Quintard of New York, is Gothic, with open roof, 75 ft. by 36. It is furnished inside with picked poplar, the altar pace being elevated seven steps from the nave. The chancel is apsidal, with two beautiful memorial windows, one on either side of the altar, one representing the Blessed Virgin, and the other St. Mary Magdalen. The altar is a superb piece of work by Geissler of New York, (all the oak chancel furniture, with the beautiful eagle lectern and pulpit, together with the marble font, are from his house;) it is 7 ft. long, with reredos 14 ft. high, and with three panels in front containing the Agnus Dei and floriated crosses. On the altar stands a lovely memorial brass cross 40 inches high, while on either side are 7-branch candlesticks and handsome memorial vases, all made by Geissler. The nave of the church, which has three aisles, seats comfortably 300, but with all space filled, would accommodate 400. The sacristy is 16 ft. square, and is properly furnished as a robing room. The whole interior is finished in oil, there being no paint inside the church. All the windows of the nave are of stained glass, and were presented by the Bishop of the diocese. The church is probably the most completely furnished, and one of the most beautiful structures yet raised in Tennessee. This church, as announced by the rector on the opening day, will be blessed with daily services, and weekly and saints day Celebrations.

MINNESOTA.

ST. PAUL.—The vested choir of St. Paul's church, numbering about 50 voices, made their appearance the first Sunday in Advent. The creditable manner in which the services were rendered shows careful and skillful training on the part of the choir-master and organist, Prof. Darling.

At Evensong a missionary meeting was held. The church was densely packed. Stirring addresses were delivered by Bishop Whipple, Mr. Russell, a prominent Churchman in Dakota, and the Rev. Mr. Andrews. An earnest appeal was made for \$2,000 in order that the missionary society might be able to put two energetic missionaries in the field; over \$150 was netted through the offertory.

PITTSBURGH.

On the day of Intercession recently held in Pittsburg at the morning service when the Bishop preached, the offering for general missions was \$1,000. On Dec. 7th, the Bishop presided at a meeting of Churchmen at Shady Side, Pittsburg, near the episcopal residence, when a new parish was organized with the name of the church of the Ascension. This takes the place of the old mission of St. Philip's. A vestry was elected and the Rev. George Hodges of Wilkinsburg, called to the rectorship. A handsome church and commodious parish building are to be erected as soon as the weather will permit.

The chapel of St. Cyprian, the mission to colored people, is undergoing repairs.

At Lawsonham, through the influence of an erratic trustee, the school house has been refused for Church service. It will result in the building of a chapel. Regular services have been resumed at the church of the Intercessor, Sugar Hill. A bell tower has been erected at

St. Mary's, Red Bank and a new font presented by the Bishop. It is of black walnut with marble bason. The Rev. E. A. Angell conducted the benediction service. At the church of Our Father, Foxburg, a Mission was held last week, with addresses by the Rev. Messrs. Byllesby, Fleming, Bragdon, Yewens, McLure, and the Bishop. Four were confirmed.

CENTRAL PENNSYLVANIA.

ALLENTOWN.—Grace church has prospered wonderfully under the faithful care of the Rev. Robert H. Kline, and the large congregations present at all the services and the interest manifested, shows very forcibly how great has been the progress of the Church in a field which was considered anything but promising several years ago, owing to the firm hold of sectarianism. The latest evidence of the healthy church life in Grace parish, and of the energy of the rector is the formation of a surpliced choir of 21 boys and 15 men.

DOUGLASVILLE.—The new parish church of St. Gabriel was solemnly set apart to the worship of Almighty God by appropriate ceremonies on Thursday, Dec 8. Bishop Howe was the consecrator. Beside the rector, the Rev. E. J. Koons, there were present and assisting in the services, the Rev. C. Hare, dean of the Reading Convocation, the Rev. Messrs. Leaf and Long, former rectors, and the Rev. Messrs. Bonnell, Atwell, Marks, Nelson, Dalrymple, Hawks and DuHamel. The music was rendered by the Pottsville choir, supplemented by the choir of the parish. The sermon was preached by the Rev. C. K. Nelson of South Bethlehem, whose subject was: "The palace is for the Lord, and not for man," showing the object of erecting houses of prayer, their uses and the responsibilities growing out of their erection. After the service the clergy and some of the visitors were most hospitably entertained by M. H. Messchert and his family. Other visitors were provided with a bountiful luncheon served by the ladies of the parish in the parish building.

The history of this parish contains many interesting reminiscences. The first house of worship was built of logs by the Old Swedes congregation in 1720. 31 years after the settlement of that part of the State. In 1762 the congregation applied for admission into the English Church, and were supplied by the S. P. G. with a minister, the Rev. Alexander Murray, D. D. At the outbreak of the Revolution he returned to England, but came back after the war and continued in charge for two years more. The old building was destroyed by fire in 1830, having been used as a school-house for 29 years. The square stone church with galleries, three-decker pulpit and other old-fashioned arrangements, was built in 1801, and is now used as a parish building. The latest edifice, a pretty stone structure, in Early English style, handsomely finished in hard woods, was built between 1880 and 1884, at a cost of \$23,000, and is a lasting monument of pastoral faithfulness and filial piety.

UTAH.

SALT LAKE CITY.—On St. Andrew's day occurred the anniversary of the organization of St. Mark's Chapter of the Brotherhood of St. Andrew. The Sunday evening following the rector preached a sermon to young men, especially those of the Brotherhood, all of whom, with one exception, were present. The Brotherhood has not a very large attendance as yet, but all are earnest workers, believing in the policy of having a

small membership, of good hard workers, rather than a larger number with a few drones.

NEW HAMPSHIRE.

To give a bird's-eye view of the growth of the Church in this diocese, during the past 12 years, resort is had to the journals of its conventions for the years 1875 and 1887. By the former it appears there were in it 16 parish and five missionary clergy, and three resident clergy; 16 clerical and 17 lay delegates attended the convention of that year. By the journal of the last convention (Sept. 28), it appears there are 25 parish, ten missionary, and three resident clergy—an increase of 14 officiating clergy. In this last convention there were 32 clerical and 23 lay delegates in attendance. This diocese's growth is no less apparent from a slight view of its work, during the last decade, in the cause of philanthropy and religious education. The Orphans' Home, located in Concord, incorporated, and put it under the care of a board of trustees by the legislature of New Hampshire in 1874, was, it would seem, the only charitable or educational institution of this diocese in 1875. It is supported, mainly, by charitable contributions from the several parishes, of "money, provisions, clothing, and household supplies generally," and of money by individuals. The funds towards the expense of building a laundry for this Home are fast accumulating from individual contributions. In 1879 the Holderness School for boys was first organized and put in operation, with 15 boarding and 10 day scholars. During the school year of 1886-'87, it had 20 from New Hampshire, and 30 from other States. It now has 70 in the family, and one day scholar. Earnest efforts are being made to enlarge its buildings for the accommodation of at least 30 to its present list of pupils, as a large number of applicants for admission have been refused for want of room. Then there is the St. Mary's School for girls, lately inaugurated and put in operation (in 1886) with but eight pupils—having now, double that number. Here, again, strenuous efforts are being made to enlarge its room and other necessary appliances for the accommodation of as many as may be of the large number of applicants for admission to this school, who are now turned away for the want of such enlargement of its premises. \$1,169.05 has been contributed by individuals of the diocese, the past year, towards its current expenses.

The next annual convention of this diocese will convene at Concord on the second Wednesday of Nov., 1888.

As additional evidence of the growth of the Church in this diocese, of its progress in its appointed work as an evangelizing Church, under the administration of its present hard-working and beloved bishop, these items may be added from its journals: In 1875 the amount of its fund for the support of the episcopate was \$8,669, in 1887 it is \$41,600. The fund for aged and infirm clergy—none reported in 1875—in 1887, \$1,403.74. For Diocesan Missions, expended in '75, \$1,737.33; in '87, \$2,492.70. In view of the fact that the population of this State, for the last decade or two, has not been much on the increase, these collated Church statistics afford great encouragement to the laity of the diocese to press on in the good work.

CLAREMONT.—The parishioners of Trinity church have reason to be very thankful for the recent additions to

their church accommodations. Within the past year, through the munificent legacy of the late Mrs. Evans, of Boston, supplemented by the contributions of a layman of the parish, they have now one of the largest, most convenient, and substantially built rectories in the State. They have, also, nearly completed, the chapel donated the parish by a highly respected lady parishioner. The cost of these buildings (free to the parish) will approximate the sum of about \$15 000.

QUINCY.

A tablet has been placed in St. Paul's church, Peoria, in memory of Miss Jessie A. Purple, for three years a missionary of the Church in China. It is a Greek cross in brass, of the size of about two feet, set in a lozenge of white marble. It is inscribed simply with her name, the date of her death, March 22, 1887, and the words from the Revelation: "They rest from their labors and their works do follow them." She overtaxed her strength, loth to leave her work as long as she could be useful, and died, while returning towards home, on the Mediterranean. She was buried beneath the waters. Her life, till near the time of her appointment as missionary, had been in Peoria. In the regretted absence of the rector of St. Paul's the Bishop of the diocese, at the unveiling of the memorial, on the morning of the first Sunday in Advent, spoke of her devotion and urged its imitation. The duty of missions and intercession for them were the subjects of that day, in accordance with the request of the Bishop.

IOWA.

DAVENPORT.—Mr. M. L. Williston, for five years pastor of the Congregational church here, has resigned his charge and has been recommended to the Bishop and the Standing Committee as a candidate for Holy Orders. Mr. Williston will be presented for Confirmation on Holy Innocents' Day, at Trinity church, by the rector, the Rev. D. C. Garrett. This accession to the Church will cause considerable surprise throughout the Congregational body where Mr. Williston is widely and favorably known. During the next six months Mr. Williston will supply services at Grace church, Cedar Rapids, being licensed to read the service and deliver religious addresses.

EAST CAROLINA.

WILMINGTON.—Mrs. Josepha G. Atkinson, widow of the late Bishop Atkinson, died at Baltimore, on Dec. 7th. The funeral services were said in St. James' church, Wilmington, on Friday, Dec. 9th, being conducted by Bishop Watson, assisted by the Rev. Dr. Flagg, the Rev. Dr. Calmichael, and the Rev. Messrs. Arnold and Coerr. Bishop Atkinson's remains lie under the chancel of St. James' church, where they were laid six years ago, and where those of his faithful wife were laid by his side.

LETTERS TO THE EDITOR.

TRY THE BOARD.

To the Editor of The Living Church:

The Chinese question is certainly an extraordinary one, in its beginning and in its latter end, and no phase of it seems so extraordinary as its last quarter. A Chinese League permissible, but minus the Chinese! No Chinaman need apply. We shall have without doubt, an official explanation of this decree in time. Is it based on theological or on ethnological grounds? May white men pray for the conversion of yellow men to the Catholic Faith, but yellow

men themselves may not? May white priests wear the zucchetto, or Canterbury cap, or use unleavened bread, or the mixed chalice, or Eucharistic vestments, but yellow priests must not? Is it a question of theology, or is it a question as to whether Chinamen shall be allowed the same glorious liberty of the sons of God that white men have? It is a perplexing question; but the special point that I wish to raise at this time is this: Is it wise, just yet, for Churchmen to take charge of the Wuchang Mission, so far as to provide funds for it in any way, either by "specials" through the Board of Missions, or by sending direct to the missionaries at Wuchang? My own judgment is that it is not wise at this time, to relieve the Bible House of its responsibility to the Church at large in this matter. Let the managers of the Board decide as to whether or not they will support the Wuchang Mission. If they will support it, well and good. They should have our offerings gladly to distribute impartially to all the missions, High and Low, of this Church. If they plead lack of funds as their reason for not supporting the mission at Wuchang, then let us send them "specials" promptly for that mission. If they refuse because of the principles of the Chinese League, then let us send direct to Wuchang, in prompt, strong measure, and wherever else unjust discrimination is made by the Board. And then let us look to the next General Convention for the election of a Board of Managers that will not compel a bishop of this Church to crook the supple knee in fear of withdrawal of support. The Chinese concordat throws the responsibility of action upon the Bible House; let us not take that responsibility from its proper place by "specials," at this time. The time for that in my judgment, is not yet come. Wait. Send words of cheer and support to Wuchang, that aid will come, must come, but do not relieve the Bible House of its weighty responsibility as to the channel through which the support shall come. Wait.

JOHN WILLIAMS

Omaha, Neb.

THE BISHOP OF SPRINGFIELD ON A CHANGE OF NAME.

To the Editor of The Living Church:

Let me advise most urgently your readers and all Church people to procure with the least possible delay the "paper" read by the Bishop of Springfield at the Louisville Church Congress, showing "why the name of the Church should be changed." It has been published by the Young Churchman Co. of Milwaukee. This paper presents the wisest and most thorough treatment of the subject yet published. It lifts the question above the plane of choice and expediency to that of loyalty and duty to the Church and her Divine Head.

The paper begins by showing how God protects His name by law (the third commandment), and by devotion (Hallowed be Thy Name). The name of God is positive, His will and all said of Himself are positive. The character of Jesus Christ cannot be depicted by negation, and as the Head must be in essence and name positive, so must the Body be positive; and yet we compel her to be designated by a title which suggests the idea of His and her foes as "temporary victors, and as if that was the great thing in her history." "The Church was founded to teach, to minister the word and sacraments, to be the vehicle of grace, not to protest excepting incidentally by the assertion of the truth."

The paper resents indignantly the association of the Church through her name with the countless sects all claiming to be Protestant. These sects, Presbyterian, Methodist, Baptist, etc., have not thought it necessary to "wear the badge," and publish their Protestant position, and yet the Church is compelled to "fling out her banner" and to shout "hear ye, hear ye, ye nations of the earth, we are the Protestants," and besides the Church in this country has no right to the title, inasmuch as it does not belong to her mother, the Church of England; for, in the words of the paper, "the Church of England has never protested against the Church of Rome. Her position in reference to the Pope was precisely the reverse of the attitude of one who protests—England drove Rome out root and branch." "It was the Pope who protested, not the Archbishop of Canterbury."

The paper is equally strong in respect to the word "Episcopal" as raising a doubt as to the rightful polity of the Church, and selecting one principle of the many belonging to the Church as peculiarly important and distinctive. There are other points presented with rare force and ingenuity to which I will not refer.

The Right Rev. author says: "We are not so insane as to wish to change the name at the cost of a schism." If the members of the Church, and especially we of the laity do not adopt the spirit of this remark, it will be for the reason that the forcible presentation of the subject has made a demand on their duty and loyalty which must be heeded. Besides, if those having a low conception of the Church talk so glibly of separation, and use threats as a weapon against those who shrink with honor from the thought of rending the Lord's Body, why may not another question, affecting the substance of the Church even more than that of a name, again arise to present the same dilemma to the hearts and consciences of Churchmen.

O. W. T.

CHURCH MUSIC.

To the Editor of The Living Church:

I read with much interest the article on the above subject in THE LIVING CHURCH of the 3rd inst, by Mr. A. G. Fisher. With your permission I should like to endorse all Mr. Fisher has said on the tonic sol-fa system of music and also to bear testimony to the good work we are accomplishing in our parish by its means. About a year ago I commenced to train a choir of 22 boys. Our parish is a poor one, and workers in it have the usual difficulties to contend against. However on Easter day, after about 15 weeks' training, the choir sang both services, including in addition to the Easter Day anthem, and the usual canticles and hymns, the Kyrie, Barnby's offertory sentences, Monk's Sanctus and Gloria in Excelsis; and in the evening, Goss' anthem "Christ our Passover." Owing to the readiness with which the boys learned to read sol-fa, and the consequent saving of time in learning new music, I was enabled to devote a great part of each rehearsal to teaching correct breathing, vocal culture, phrasing, expression, etc. Since then we have on two occasions, the first time we took our seats in the chancel, and at our Harvest Home Festival, sang a full choral service, including the psalter, confession, harmonized responses, and Goss' anthem, "O taste and see." At our rehearsals the tuning fork only is used in order to find the keynote; and my object in mentioning this fact and giving the names of some

things we have sung is to show, by the simple statement of actual facts, the independence gained in reading music by means of the tonic sol-fa system. It may also interest your readers to know that the members of St. Mary's Church Choral Society, about 30 in number, have, after seeing the favorable results obtained by teaching the sol-fa to the choristers, unanimously adopted it in lieu of the old notation. Several have taken the junior and elementary certificates issued by the London Tonic Sol-fa College, and one young lady is teaching a class of about 25 girls from our Sunday school. We use Hymns Ancient and Modern, Cathedral Psalter Chant Book, Barnby's Offertory Sentences, Novello's Octavo Anthems, Stainer & Bramley's Carols; for our carol services, Curwen's edition of Kyries, all of which are in tonic sol-fa. Curwen of London, and Novello, of London and New York, publish the finest Church music in sol-fa, and any choirmaster who adopts the system, will experience little or no inconvenience in securing music.

The growing demand in this country for surpliced choirs, a most important factor in the good work of the Church, and the question: "How can the laity of the Church assist the clergy?" can in some measure be met by the musically-inclined laity, learning tonic sol-fa and training the boys of our Sunday schools to sing the music of our services. The work is attractive and its power for good incalculable. I trust I may be excused this suggestion, as I have in this way, practically replied to the foregoing question. If any of your readers desire to learn more of this matter, I would suggest their sending to Biglow & Main, New York, for the pamphlet entitled, "Tonic Sol-fa in the Church of England."

CHOIRMASTER.

St. Mary's Church, Cleveland, Ohio.

A CHRISTMAS CAROL.

BY MARY ADELAIDE PROCTOR.

The moon that now is shining
In skies so blue and bright,
Shone ages since on shepherds
Who watched their flocks by night.
There was no sound upon the earth,
The azure air was still;
The sheep in quiet clusters lay
Upon the grassy hill.

When lo! a white-winged angel
The watchers stood before,
And told how Christ was born on earth,
For mortals to adore;
He bade the trembling shepherds
Listen, nor be afraid,
And told how in a manger
The glorious Child was laid.

When suddenly in the heavens
Appeared an angel band,
(The while in reverent wonder
The Syrian shepherds stand);
And all the bright host chanted
Words that shall never cease—
Glory to God in the highest,
On earth good will and peace!

A SCOTCH CHRISTMAS IN GERMANY.

From a private letter from Germany.

My friend, Mrs. C., has become very much interested in some Scotch girls who work in a jute factory in a place called Schilbach, some distance from here. It seems the manager, Mr. Cargill, is a Scotchman, and sends over for Scotch girls, as they understand it better than Germans. They are mostly from Dundee, and are taken from the very lowest class. Most of them cannot read or write, and a good many cannot sew a stitch. They are so wild that they have been the pest of the neighborhood, and some drank to such an ex-

tent, and were altogether so bad that Mr. Cargill had to send them back. Mrs. C. and a few other ladies heard of this some time ago, and resolved that they would try and do something for them. They joined with a few German ladies, and went out there every week to teach them to read and sew. At first they could do nothing with them, but they finally succeeded in getting a class together, and the girls seemed quite interested. The ladies got up a subscription, and resolved to give them a Christmas treat. An omnibus went from town, but, as we feared it might be full, some of our party took a cab. We lost our way, and had to scramble through ploughed fields and over hedges, but got there at last, in time to help spread the sandwiches. In about half an hour the omnibus arrived, containing Mr. Weidemann, the English chaplain, with his wife, and several others. Still, no girls had come. At last, three made their appearance. It was very disappointing, after all the arrangements were made. The three were weavers, who are said to be a much better class than the spinners. One of them offered to go and look up the rest, but just then they came in, sixteen in all. One of the weavers turned to me and said: "Aye, but they're a jolly lot." They were mostly girls of sixteen or eighteen, some very wild-looking, but two or three were very pretty. Mr. Weidemann gave out, "Hark, the herald angels sing," in which some joined. Then he made a little address, and read "The Cotter's Saturday Night." After that we gave them their supper. I forgot to say, that the tree was lighted up, and they seemed to admire it very much. Among themselves they spoke a language which none of us could understand, but to us they spoke broad Scotch. I talked with some of the wildest of them about Dur-dee, and told them I had just received such a lovely card from a friend of mine there. I said, if I had known of this Christmas treat, I would have written her to send some Scotch sweeties, short bread, and seed cake, at which their eyes glistened. The presents were then given, and it would have done you good to see the joy with which they were received. One girl got a petticoat, an apron, and a simple wooden box containing sewing materials. At first she seemed stunned, and could not realize they could be for her. Then the tears came into her eyes. She said the petticoat and apron were 'aye nice, but they would wear out in time. "The box will last as long as myself." After this Mr. Cargill said some of the girls had fine voices, and asked if they would sing for us. They were shy at first, but when one begun, the others joined in. They sang, "Ye Banks and Braes," "My heart is sair," and several other well-known Scotch songs. One girl, with a particularly fine voice, sang "Rowing down the Clyde." When she got to the last verse she broke down, and began to cry. It was really very touching. Mr. Weidemann closed the performance by striking up "Auld Lang Syne." We all joined hands with the girls, who sang with all their might, and when we got to the chorus they fairly danced. After that they gave us three cheers, or I might rather say, yells, for I never heard anything like it. We all agreed we had seldom enjoyed an evening so much. Some of the girls promised to come to church, and five of them were there yesterday. Mr. Cargill says there has been a great improvement in

their behavior since the ladies have taken notice of them, and thinks great good may be done.

THE SONG OF THE KING.

BY J. G. HOLLAND.

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

There's a tumult of joy
O'er the wonderful birth
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire, and the Beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of the star
Lie the ages imperaled;
And that song from afar
Has swept over the world,
Every hearth is aflame, and the Beautiful sing
In the homes of the nations that Jesus is King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!

BOOK NOTICES.

BEECHER AS A HUMORIST. Selections from the published works of Henry Ward Beecher. Compiled by Eleanor Kirk, editor of "The Beecher Book of Days," "Beecher Calendar," etc. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. 1877. Pp. 273. Price \$1.00.

A collection of amusing and trite sayings; often bringing out a truth, so that its force and strength are vividly depicted, the humor and wit, clinching it meanwhile in the mind, a natural gift of this great and versatile intellect which was oft times made to subserve high and noble aims.

THE MODERN VIKINGS. Stories of Life and Sport in the Norseland. By Hjalmar H. Boyesen. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2.00.

If Santa Claus is of our mind he will provide himself abundantly with copies of these stories of life and sport in Norseland for distribution among his favorites. The children in their eagerness to get at the stories, will probably pass over the exquisite "Fore-Word," but that is what we children of a larger growth are very apt to do in our reading. Seldom, however, do we, by so doing, miss anything so exquisite as Boyesen's dedication of the book to his three young vikings, "with the Norseland light in their eyes."

THE BOYHOOD OF LIVING AUTHORS. By William H. Rideing. New York: Thomas Y. Crowell & Co. Cloth, \$1.00.

Since "the boy is father to the man," the boyhood of men who have become famous is an interesting subject of study. There is the possibility in a book made as entertaining as this, that the youthful reader may be fired with ambition to make literature his profession. Here then is a warning one of these famous authors gives one who, by the way, had himself turned a deaf ear to all attempts to dissuade him from a literary calling:

Oh, my young friend with a turn for literature, think twice or thrice before committing yourself to it, or you may bitterly regret to find yourself where that "turn" may take you. The literary calling is an exceptional one; and even at the best you will have trials and troubles of which you dream not, and to which no other calling is exposed.

BLUE JACKETS OF 1812. A History of the Naval Battles of the Second War with Great Britain, to which is prefixed an account of the French war of 1798. By Willis J. Abbot. With illustrations by W. C. Jackson and H. W. McVickar. New York: Dodd, Mead, and Co.; Chicago: S. A. Maxwell & Co. Quarto canvas, \$3.00.

A most fascinating book, the story of brave deeds in the days of our navy's

glory. The reader is made to feel not only as if these stirring scenes were enacting before his eyes, but as if he himself were sailing the ocean blue, on the deck of some proud frigate, eager to avenge the insult of Frenchmen and "Britisher," to the stars and stripes; exulting over victory, or thrilling with indignation at the wrongs of suffering seamen in the hulks. The book is finely and profusely illustrated; paper and print are admirable; and one cannot but marvel how so handsome a volume can be sold at the advertised price.

YOUNG FOLKS' HISTORY. The Queens of Scotland. Abridged and adapted from Strickland's "Queens of Scotland." By Rosalie Kaufman. Fully illustrated. Volumes I and II. Boston: Estes & Lauriat; Chicago: A. C. McClurg & Co. Price \$3.00.

In these two volumes Miss Kaufman has accomplished for Miss Strickland's Queens of Scotland, what she so acceptably did for that author's Queens of England. Abbreviating is what Miss Strickland's books needed, since life is shorter than in the patriarchal age. To abridge and adapt, and yet keep the spirit of the original—that spirit which has made Miss Strickland's "Queens" fascinating books in spite of their length—was no easy task. This happily done, the publishers have given a beautiful setting, in print, paper and illustration. Fortunate indeed will be the child whose book-shelves shall hold these delightful volumes.

THE HEART OF MERRIE ENGLAND. By the Rev. James S. Stone, D. D. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Price \$1.75.

With Dr. Stone as a guide, we have been taking some delightful journeys through Merrie England; through places familiar to him through early association, and re-visited by him with the reverent love with which one makes a pilgrimage to the home of the mother. And this is a feeling readily shared by those to whom England, as the mother country, is scarcely less dear than to her sons; who like them are heirs of her literature, her civilization, her Church. Where is the heart of this Merrie England? The usual and comparatively little known districts, Dr. Stone thinks, have more right to this title than even London. In none of those regions is the old Merrie England better seen, he tells us, than in the fair counties of Warwick, Worcester, and Oxford. Thither he leads us, "only once going beyond them—into distant Kent, that we may look upon the glories of England's mother church."

LIFE NOTES, OR FIFTY YEARS' OUTLOOK. By William Hague, D. D. Boston: Lee & Shepard Publishers, 10 Milk Street. 1888. Price, \$1.50.

This book comprises the reminiscences of the active life of a man of very much more than the average measure of cultivation and power. It has carried us back thirty-five years to the period when Dr. Hague was in his prime. Some reflections are started involuntarily upon the man as we remember him and as these "Notes" present him. When we first met him he was confessedly among the first of the pulpit orators of his denomination, with a mind of the best training, with thoroughly matured character, with strong and clear convictions, and distinguished by a marked influence over young men. Knowing him to possess these high qualifications the question has recurred during all these years: Why has he not taken a higher place and promise to wield in the future a more permanent influence in the intellectual world? Of all his greater pulpit efforts, especially those which were delivered in defence of the special claims of his denomination, not one has taken its place as an abiding possession and source of strength. His "Christianity and Statesmanship" is

found as one of the invariable volumes in old book stores. His little book entitled "Home Life," a series of discourses on the domestic relations, forms an exception to this rule of oblivion, only by its having been adopted by the Baptist Publication Society. The explanation lies in the fact that Dr. Hague was a preacher and platform orator and little more. His pen was never so mighty as his tongue.

GUATEMALA, the Land of the Quetzal. A sketch by William T. Brigham, A. M. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell and Co. 1887. Pp. 453. Price \$5.00.

Despite the number of books that have been written about Central America, we fancy very little is generally known about this interesting country. Hence we welcome as a valuable addition to our contemporary literature this entertaining and instructive work of Mr. Brigham, who modestly states in his preface that "he does not pretend to offer a monograph on Guatemala, nor to add to the general knowledge of Central America." He proposes to afford the traveller who follows in his footsteps some information that will show him the way and save him from much inconvenience; and also to awaken among Americans greater interest in these little known and much neglected regions. But his book is far more than a "sketch" or a guide book; it conveys a great deal of interesting and trustworthy information about this land which was the cradle of civilization on this continent. The author is evidently an experienced traveller, who journeys with his eyes open, and knows how to tell the story of his wanderings in a graphic style that entertains the reader and supplies him with clear and definite information of positive value. Having read the book, we feel now as if we knew all about Guatemala, its geography, products, history, government, cities, peoples, manners, customs, etc. In the appendix is a list of cabinet woods and dye stuffs, and of the Guatemalan flora, money, weights and measures, races, altitudes, etc. Together with five good maps, the sketch is profusely illustrated from photographic plates made by the writer, so that perfect accuracy of representation is secured. Large clear type and fine heavy paper contribute to the attractiveness of this charming book. A full index enhances its value as a book of reference.

Frank Leslie's Sunday Magazine for January, appearing before Christmas, gives its readers Milton's grand Ode on the Nativity. The illustrated article on George Bancroft, author, historian, philosopher, scholar, statesman, diplomat, is excellent. Another valuable article is "The Telescope and its Revelations," also illustrated. Columbia College is described, and the Armour Mission in Chicago has deserved praise. The editorial notes and comments of this magazine are always of interest and value.

MR. WHITTAKER brings out his almanac for 1888 in good time. It bears the title "Protestant Episcopal," but is familiarly known as "Whittaker's." It is full and accurate, special care having been given to the clergy list. A city directory of the clergy in the prominent cities is a useful feature.

The Contemporary, Nineteenth Century and Fortnightly Reviews for November are at hand. (Leonard Scott Pub. Co., 1104 Walnut St., Phil., Pa.)

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

The Living Church.

Chicago, Saturday, Dec. 24, 1887.

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

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

"God rest ye, merry gentlemen, let nothing you dismay,
For Jesus Christ, our Saviour, was born on Christmas Day.

The dawn rose red o'er Bethlehem, the stars shone through the gray,
When Jesus Christ, our Saviour, was born on Christmas Day.

God rest ye, little children, let nothing you affright,
For Jesus Christ, our Saviour, was born this happy night;

Along the hills of Galilee, the white flocks sleeping lay,
When Christ, the child of Nazareth, was born on Christmas Day.

God rest ye, all good Christians; upon this blessed morn
The Lord of all good Christians was of a woman born.

Now all your sorrows he doth heal, your sins he takes away,
For Jesus Christ, our Saviour, was born on Christmas Day.

"AND the angel came in unto Mary, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And the angel said unto the shepherds: Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."—*St. Luke.*

"Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever."

"GLORY to God in the Highest, and on earth peace, good-will to men." Angels sing it again to-day in heaven, humanity repeats it on earth, and from echo to echo it crosses the forests, the mountains, and the seas, till it resounds through all the world. It awakens all nature, which thrills with joy in hearing the heavenly sound. It descends from the choir of angels and vibrates from soul to soul like a note of the divine music of the celestial city.

A MERRY Christmas to all good Christians! The happy home festival has come again; and in its light, mother and child by every hearthstone are resplendent with the glory of the sanctified maternity and infancy upon which the first Christmas morning dawned in Bethlehem. The picture of the Virgin Mother and the Holy Child has been the dearest object of contemplation to every succeeding age. It has subdued the ferocity of savage men, melted the hard heart of impenitence, exorcised the demons of pride and lust, broken the bolts of hoarded treasure, and turned the tide of human selfishness into strains of beneficence. In every home that shelters a mother and child this Christmas Day we may see the reflected glory of the Incarnation. Motherhood and childhood were inexpressibly exalted when the Son of God became the seed of the woman to bruise the serpent's head.

We are glad to note that the clergy are showing a lively appreciation of our liberal offer of Little's "Reasons for Being a Churchman," and a new subscription to THE LIVING CHURCH for \$1.50. Letters of commendation, with orders, are daily received. One clerical subscriber, during the past week, has sent \$15, another \$9.00, and many others have responded with several subscriptions each. We shall not be satisfied, however, till our lay subscribers take up the work and circulate the paper and the book by the thousand.

BISHOP DUDLEY's thoughtful paper in last week's *Churchman* will be startling to some: "Should the Missionary Canon be Repealed?" It is, however, a question that many have been asking. The abolition of the general Board and the adoption of the voluntary Society system may be near, but we must confess to great reluctance in giving up the ideal, though we have come far short of it in practice. What would become of the invested funds? There would be a hundred difficult questions to decide, and during the interim of re-organization what would become of the poor missionaries? Bishop Dudley evidently inclines to the method so successfully pursued in the English Church, though he treats the subject without partisan bias. It is worth considering.

For the following commendation by *The Parish Messenger*, Tompkinsville, N. Y., the Rev. H. N. Wayne, editor, we return our hearty thanks: We have sometimes been asked to commend a good Church newspaper. We take the opportunity of doing so now, and thereby of telling all those of our people who may care to know. Of all the papers published in the interest

of the Church in this country, undoubtedly THE LIVING CHURCH easily stands first. In our judgment it is the most complete of all the papers we have. It gathers its news from all parts of the world, and gives it to its readers not in long, and what may sometimes be uninteresting letters, but in short, bright, newsy paragraphs which give one the whole story in few words. Its editorials are trenchant, fearless, and to the point. When necessity requires it to say spade, it does not gloss it over and say shovel. It is not afraid of hostile criticism, but admits it to its columns, and refutes it. It tells its readers of the sayings and doings of the sects. Its domestic department gives a full account of the doings of the Church as they occur each week. It is the champion of the oppressed. Has a man a righteous grievance, THE LIVING CHURCH will open its columns so that he may tell it to the world. Above all, it is Catholic, and stoutly fights for the One Holy Catholic and Apostolic Faith. Most cheerfully do we recommend it to our people, and we would be glad if all were numbered among its subscribers. It is cheap as to price, only \$1 per year, but he who takes it gets his money returned a hundred-fold. This week it makes an offer which should not be passed over. Let it speak for itself. * * * Little's "Reasons" should be in the hands of every Churchman; it is the most comprehensive and satisfactory work on the claims and position of the Church that has appeared for many years. We urge our people to subscribe to THE LIVING CHURCH

At the late meeting of the American Missionary Society in Philadelphia, action was taken towards the resumption of aggressive work on the old lines, as lately recommended by Bishop Peterkin. The following resolution was offered by the Rev. Dr. Goodwin:

Resolved, That it is the sense of this meeting that it is expedient that the American Church Missionary Society embrace in its operations the missionary fields of China at points not already occupied by our Church.

Between the C. C. L. and the A. C. M. S., together with the appropriations of the general Board, China is likely to get more money for missions than ever before. We hope there will be more to show for it than for what has already been spent there, and we think there will be. The revival of Church life and zeal throughout the Anglican Communion will be felt at last in the missionary fields and will be correspondingly fruitful there. We hope the time is not far distant when men and women of property will offer themselves and their money for missions, and when the missionary bishops will accept only those best fitted for the work. We have had a good deal of poor material sent into the field, and perhaps better could not in every case be found.

Another resolution before the meeting above mentioned was to the effect that all churches in sympathy with the work of the society be requested to send their contributions for domestic or foreign missions through the agencies of the society.

This will doubtless, to some extent, affect the receipts of the Board, from one side, while the effect of the late tempest in the Chinese tea-pot will be to diminish them from the other side. Between the two, and the increased activity of the Commission for Work among the Colored People, and of the Church Building Society, it would not be strange if the Board should have a hard time of it, for awhile. But the country is prosperous, and Churchmen are abundantly able to keep up the old work and to provide all that is needed for the new. Perhaps the renewed activity of the A. C. M. S., even on partisan lines, will in the end increase, rather than diminish, the receipts of our Board of Managers.

A WORD TO THE LAITY.

We would like to say a seasonable word to the laity. Remember your faithful pastor at this glad season. A Christmas remembrance will do him no harm. In fact we know of nothing which will more lift up his heart than the tokens that the people for whom he toils and prays, recognize his work of love. It is not so much the value (in dollars) of the gift which will cheer him, as the spirit of kindly appreciation which is evidenced by it.

If we may go on to suggest, we would say that clergymen are not as a rule able to buy many books. Their salaries are not large, and it generally takes all the income to live. So it happens that books which would stimulate thought, help him in his work, and so help you by his teaching, are beyond his reach, and the longing for them must be repressed with a wistful sigh of regret. Doubtless the advertisements of books which multiply in the newspapers at the prospect of the approaching Christmas, cause many a clergyman to wish he had the means of purchasing some of them for his library. Now, we doubt not that there are many laymen in our various parishes who are contemplating making their pastor some gift at Christmas that will testify their appreciation of his services. No gift would be more acceptable than some standard book, which his narrow means debar him from purchasing. If you would send your rector an order on a Church publisher or bookseller for some book or books to a certain amount, or send him your cheques for the purpose, you would not only confer a great happiness upon him, but would also reap the benefit yourselves in the freshness and power of his teaching which these books would inspire. And moreover, it is a pleasure to the giver to bestow a present of what one really needs and would delight in. This suggested plan of sending an order for so many dollars' worth of books is far better than

sending books at a venture, which may be utterly useless to the recipient. We hope that many of our generous laity will be moved to act upon our suggestion.

AN ANSWER.

Several months ago we saw in the papers, and since repeated, that Mr. Seymour, who was connected with the editorial work of THE LIVING CHURCH, had died a Roman Catholic. It has not been contradicted, yet we will be obliged to our contemporary if he will kindly tell us the facts, as well as whether he was not near kinsman to Bishop Seymour. If so, our Chicago neighbor will see the drift of the theology he has been teaching and its terrible danger.—*The Southern Churchman*.

We will tell the facts as "kindly" as our gift of Christian courtesy will enable us to speak of a partisan slander. *The Southern Churchman* did not originate it; some time ago *The Standard and the Church* referred to Mr. Seymour as the late managing editor of this paper, and Dr. Riley has paraded the alleged fact in a public address, as an instance of the Roman influence from which the "Mexican movement" has suffered. To those who know the facts, this ghoulish slander has been only an illustration of the discreditable means which have been all along employed, to mitigate the disgrace to which inexcusable mismanagement has brought the movement and the man. We will say here, in passing, that it was a Protestant pen which punctured the Mexican bubble, and Dr. Riley need not lay the flattering unction to his soul that the Romanists had anything to do with it, directly or indirectly. The late Mr. Seymour never wrote or caused to be published a word, so far as the editor of this journal is aware, upon the subject. The fact is, the most damaging attacks which have been made upon the late Mexican movement, and upon the man at the head of it, were made by *The Christian at Work*. If those interested wish to see themselves as Protestants see them, let them consult the files of that paper.

We have refrained from any allusion to these slanders, solely from feelings of respect for the dead. Mr. A. P. Seymour was at one time a partner in THE LIVING CHURCH COMPANY. He was the business manager of the publishing firm, but in no sense or degree was he the editor of this journal. The name of the editor stands at the head of these columns, and he is alone responsible for what they contain. There are notes and articles, from week to week, which he does not write, but he accepts and adopts them as his own, and he is prepared to defend them or to make correction when they are manifestly wrong.

Mr. Seymour, late business manager of this journal, was not a near or distant kinsman of Bishop Sey-

mour, except in so far as all of the Saxon race are kin. The suggestion of relationship, in this connection, is not creditable to those who make it. The *animus* is too apparent for comment. Mr. Seymour, a year or more after his connection with THE LIVING CHURCH was terminated, became a pervert to the Roman Church, and Bishop Seymour is assailed because he happens to have the same name!

But for this reference to the Bishop of Springfield, we might have let the slander pass unnoticed, for few of our readers would see it in the journals which have circulated it. This attack upon the Bishop we resent. It is simply brutal. It is disgusting. If we were disposed to follow this system of defamation, we might impugn the antecedents of Wm. Reynolds, a Roman Catholic, because we have heard of John Reynolds of Puritan fame. We might argue that a shadow rests upon the theological status of the Rev. John C. Eccleston and the Rev. James H. Eccleston, because their grand-uncle was the late Roman Archbishop of Baltimore. We might, indeed, cast a doubt upon the loyalty of the Rev. Drs. Donald and Kirkus, because they correspond respectively with *The Christian Union* and *The Independent*, and both alike attack their brethren in the ministry in the presence of those who are not of our Communion. What would the editor of *The Southern Churchman* say of a Church clergyman who would write to a Roman Catholic paper, holding up to ridicule and scorn the excellent and pious Dr. Spriggs, and the venerable Bishops of Virginia and Ohio? Such a thing have the objects of its admiration done, on the other side.

In concluding the recital of this slander, *The Southern Churchman* kindly says:

We are confident the ostensible editor of THE LIVING CHURCH is not a Romanist in disguise, or even a Romanizer; but should not the fact of one of his editors dying in the Roman Church open his eyes and make him bear more decided testimony to the truth this Church teaches and the ritual this Church has appointed.

The "ostensible editor" is deeply grateful. If he can only escape the imputation of being a "Romanist in disguise," he may die happy! It is very kind in our contemporary to give us a good "protestant character," but it is very unkind, unfair, and untruthful, to assert that "one of the editors" of this journal died in the Roman Church. Since the first six months of able administration by the Rev. Drs. Harris and Fulton, the "ostensible editor" of THE LIVING CHURCH has directed its course and has been responsible for its contents. *The Southern Churchman*, and those of like mind, may yet become convinced that his

connection with it is as real as it is "ostensible."

THE CHURCH INSTITUTIONS OF ALBANY.

FROM OUR SPECIAL CORRESPONDENT.

The Churchmen of the diocese of Albany have a pardonable pride in their diocesan institutions, many of which are located in this quaint old Dutch town of Albany, the see city of the diocese. Not far behind the Churchman in this matter is the average citizen, who may often be seen pointing out to visiting friends the rising walls and growing beauties of that vast cathedral church which will so soon throw its shadow over St. Agnes' School hard by. The Church's strength here is not due to any especial congeniality of ecclesiastical soil, for Albany is, as it always has been, essentially Dutch; and the weight of social influence is on the whole in favor of the "Reformed Church of America," as the Protestant Dutch denomination now styles herself. I think that every one here, both in and out of the Church, will bear me out in saying that the Church institutions of the diocese of Albany are due in their initiation and superintendence to the untiring energy of Bishop Doane, who aided by the generous offerings of a people in sympathy with him, is planting noble monuments to the liberality of contemporaneous Churchmen; there was a want, and the Church of the diocese, stepping forward, supplied it, and now reaps the reward. Would that this were more often the case!

And now let me say a few words in regard to the see city itself. The six parish churches of the city are so placed as to bring their ministrations within easy access of all sections. The stranger in Albany, whether on foot, or so fortunate as to possess the aid of horse power in carrying him up and down her steep hills, generally begins his round from the foot of State street, a fine thoroughfare, 100 feet wide and lined with substantial business houses until it reaches the famous capitol building where it divides and continues westward as far as Washington Avenue on the north, and as Little State Street on the south side of Capitol park.

About half-way up its length, we find St. Peter's church whose justly celebrated tower of French gothic contains beside the chime of eleven bells, one called Queen Ann's bearing the date of 1751. It is said that its iron tongue was the first to proclaim American independence in Albany. St. Peter's possesses the Communion set given by Queen Anne to the mission among the Onondagas, and the vault still contains the parchment deed conveying the original grant of land by George I.; also the charter of the parish given by George III. The church building bears witness on every side of liberal expenditure and fine taste. Especially is this true about the chancel. The marble altar and reredos, by St. Gaudens, the pulpit, and the mosaic tiling which constitutes the floor of the choir and sacrum, would of themselves require a column of description. Here as at the cathedral chapel, the doors are always open; and one may find at almost any hour one or more persons engaged in prayer.

Out into the street again, and we climb on past the great pile of white granite which has so long been a burden to the New York tax payer; and having reached Swan Street we turn to the north, and one block brings us to Elk Street, the home of Albany's oldest

and wealthiest families. Here we see what our ears have prepared us for, many men with mallets and chisels shaping the stones of what will be, next to the capitol, the pride of Albany; and excepting only the proposed New York Cathedral, the finest church in the United States. It is now fifteen years since ground was broken for All Saints' cathedral, and many more years must elapse before the great enterprise will reach completion. The intention is at present to roof the walls just above the triforium, using the triforium as a clerestory; and the cathedral congregation now worshipping in the "chapel" hope to occupy this provisional building by another year.

Opposite on the north side of the street and a little back in its beautiful grounds, stands St. Agnes' School, a structure of brick and stone. It is vacation time and many scattered homes are being gladdened by the presence of those who in a few weeks will again be busy with their studies within its ivy-covered walls. We pass along by the statue of the martyred virgin, the patroness of the school (and of so many guilds of workers throughout the country) which stands in a little niche under the carved mitre that indicates the connection between school and cathedral foundation, and soon reach the door of All Saints' chapel. This building, once a foundry, is a brick structure, long and low, with a row of square painted windows. Entering the choir and passing the throne with the bishop's crozier resting beside it, we stand before the altar which is small and undignified, the absence of any architectural centre giving it a flat and insignificant appearance quite out of keeping with its meaning and use. It is Trinity season, and the vestments are green. On the re-table stand a cross, two candlesticks, and flower vases. The reredos, rail, throne, etc., are all of common pine stained. This is the day of small things, and the bishop, clergy and congregation of All Saints' are content to put up with very plain furnishings.

Around the corner on Hawk Street, stands the "Hospital of the Holy Child." The iron gate is ajar, and entering, we find ourselves in a beautiful court dotted here and there with flower-beds and ornamental shrubbery. Following the cloisters brings us to the main entrance; and a pull at the bell, a white-capped sister. We are shown into a neatly furnished reception room where we wait for the superior who kindly affords us the opportunity of seeing the institution. We inspect two of the cheery wards, "T" shaped, and lined with inviting-looking cots, each with its tiny chair at the foot. The floors are of hard polished wood, the ceilings high, and the ventilation evidently perfect. The little sufferers appear so contented and happy, that one quite forgets that one is standing in the ward of a hospital. Each face is wreathed with smiles as kindly inquiries are made, and a "Better, thank you, sister," comes from each. One amusing little fellow whose feet are confined in iron braces, is surrounded by an interested throng whose envy he is seeking to excite by reference to their want of a similar adornment. The hospital receives patients over one year old, having acute and chronic diseases, and has accommodations for seventy-five. This charity is part of the Corning foundation, and is under the care of the "Sisters of the

Holy Child Jesus." Its general management is under a visiting board composed of ladies representing the six parishes of Albany.

Leaving the hospital, we cross to High street on our way to St. Peter's Orphanage. From a very small beginning in 1864, when the war was making both widows and orphans, this institution has grown to its present size and usefulness, and now has accommodations for twenty-five girls between the ages of three and sixteen. The orphanage belongs to and is supported by St. Peter's parish, supplemented by the gifts of charitably-disposed citizens. Here in one of the roomy, high-studded houses so characteristic of the Albany of sixty years ago, but now remodeled to meet its present requirements, live the wards of St. Peter's. The front basement contains the dining-room, a model kitchen, laundry, store-rooms, etc., after the fashion of most city houses. It is to be regretted that there is so little yard-room for the children, but what there is, is preserved to them the year round by a covering of glass, which forms a roomy conservatory and play-room for these little human plants. Connecting with it in the winter and with the yard in summer, is the school room on the principal floor. Directing our footsteps thither we are soon in the midst of 19 green checked aprons, enveloping as many girls of varying ages who are romping with their dolls during the school recess. I believe the house does not furnish the number or ages of these inanimate babies; but there appeared to be many of them, and some quite antiquated ones. The first floor contains the school and reception rooms; the second the nursery, connecting with the matron's room; the third, the hospital and laboratory, servants' rooms, etc., while the fourth is entirely devoted to the dormitories, large, airy sleeping rooms, with rows of iron cots ranged along the walls and down the centre. Destitute and uncared-for children are received without regard to religious denomination and are given shelter and training until they are sixteen, when they are recommended for service in a suitable home. To the writer the chief charm of this institution lies in the thoroughly home atmosphere which pervades it, due largely to the efforts of the faithful matron who has been in charge of the place for the last thirteen years.

These various Church institutions co-operate with each other; for example should one of the inmates of St. Peter's require surgical treatment, she would be taken to the hospital; while a hospital patient, if a orphan or homeless, would be received at St. Peter's. Should such a patient fall under the reception age required at St. Peter's, she would be taken to St. Margaret's; on the other hand, should some little inmate of St. Margaret's attain an age beyond the limit prescribed there, she would be removed to St. Peter's. I cannot forbear commenting with pride upon the fact that in none of our institutions (and the same thing is true, I may add, of the Roman Catholic charities here.) is any difference made in the matter of creed; while in most of the sectarian institutions, the scope of their charities is limited to Protestants.

But the afternoon is fast slipping away, and we must curtail our visit here in order to reach St. Margaret's Home for orphans at No. 2 Columbia Place in the lower part of the city, convenient to those who are most in need of its aid. We enter the door in com-

pany with two cheery-faced sisters clad in the full habit of their order, one of them bearing a large basket, significant of good cheer, an offering to some of Christ's poor and sick. A few sisters of the same community as those at the hospital are assigned to St. Margaret's, and care for between 30 and 40 orphans, most of them less than one year old. These little beneficiaries are cared for permanently; but in addition temporary shelter is frequently afforded the motherless child of some laboring man no longer able to keep his family with him.

In addition to their work at St. Agnes' School, the hospital, and St. Margaret's, these good sisters do work at the "Martha Memorial House" of St. Paul's parish, Troy, under the direction of the rector of that parish; also at St. Christopher's Home at East Line, (where the younger children of St. Margaret's spend the summer months); and in St. Christina's Home for convalescents at Saratoga, lately given to the diocese by Mr. Spencer Trask whose name is so well-known in financial circles. To St. Christina's are sent as far as may be practicable, all convalescents from the hospitals in Troy and Albany for whom the physicians may prescribe change; and there in the fresh air and out-door life, they put on the red cheeks and sparkling eyes of healthy childhood. Here also are sent every summer batches of the "fresh air" children from the mission Sunday schools of Albany and Troy. The Bishop proposes to utilize St. Christina's for an industrial school during the winter months, furnishing a common school education, together with a thorough training in all forms of domestic work, at \$100 per annum. It is expected that others will avail themselves of an opportunity of contributing to an eminently practical charity, and that many persons of moderate means will take advantage of the unusual inducements offered.

In a future letter I hope to say something in regard to the Church institutions and charities of Troy, a city on the east bank of the Hudson, six miles north of Albany; and connected with the latter by a steam "belt-line" furnishing rapid transit.

THE CHINESE CHURCH LEAGUE.

AN OPEN LETTER TO THE CLERGY OF THE AMERICAN CHURCH.

Utica, N. Y., Advent, 1887.

REV. AND DEAR BROTHER:

At a meeting of a number of the clergy, living in Utica and its immediate vicinity, the undersigned were appointed a committee to devise some plan by which the American clergy can give expression to their sympathy with those brave missionaries in China who have recently been compelled to battle for the maintenance of Church principles and doctrine in that country.

After careful consideration of the whole matter (to prevent undue multiplication of organization) we have decided to advise our brethren of the clergy to become associates of the Chinese Church League, (organized by Messrs. Graves and Partridge, last Whitsun Day), whose object is thus stated in Art. II. of its Constitution: "The object of this League shall be the spread of the Catholic faith in China by (1) preaching and teaching, and distribution of Church tracts and literature; (2) by intercessory prayer; (3) by striving in every way to awaken the home Church to the overwhelming importance of its Foreign Missionary Work; (4) by the offering of the Holy Euchar-

ist with this special intention." Letters received by us from these priests, urge upon us the duty of assisting them in this way in the work that they are trying to do for the Church of God in China. By becoming an associate you promise (1) to use *daily* the prayer of the League, and to spend some time each week in intercessory prayer; (2) to make an individual offering *yearly* into the treasury of the League; (3) to offer the Holy Eucharist in its behalf on Whitsun Day.

In urging you to take this step, we would repeat, that recent advices from China point to this course as *absolutely necessary* at the present time for the moral support of the Bishop and priests of the China Mission. We would ask you not only to join with us yourself, but also to do your utmost towards bringing your personal friends among the clergy into sympathy with this movement.

Immediate action is necessary.

Yours fraternally,

BENJAMIN S. SANDERSON,
CHARLES C. EDMUNDS, JR.,
WILLIAM B. COLEMAN.

If you are willing to become an associate of the League, send your name and the amount of your annual pledge to the REV. B. S. SANDERSON, New Hartford, N. Y., who will be the secretary of the League for the U. S.

The REV. C. W. LEFFINGWELL, D. D., Knoxville, Ill., has been asked to act as our treasurer and *all moneys must be sent to him.*

PERSONAL MENTION

The address of the Rev. Dr. Wm. A. Snively, for the winter months, will be Hotel Kenmore, Saratoga Springs, N. Y.

The Rev. Jesse Albert Locke has resigned the chaplaincy of the Cathedral School of St. Paul, Garden City Long Island, and accepted the position of priest assisting at St. John's chapel, Trinity parish, New York. Address after Dec. 21st, St. John's chapel, 34 Varick st., New York City.

The address of the Rev. Wm. Elmer is now 1827 Wabash ave., Chicago.

The Rev. Alfred R. Taylor will enter upon his duties as rector of Grace church, Westfield, N. J., January 1st, 1888.

The Rev. Francis Gilliat, the Rectory, Addison, New York. Address letters and papers accordingly.

The address of the Rev. Robt. L. Stevens of Columbus, Neb., will be hereafter 636 N. 11th st., Lincoln, Neb.

The address Dr. Hawley is Lake Park, Becker Co., Minn.

The Rev. H. M. Johnson has been called to the parish of the Redeemer Cannon Falls, Minn., and wishes to be addressed accordingly.

The Rev. Henry Lubeck, LL.B., has resigned the rectorship of Grace church, Lyons, N. Y., and accepted that of St. Timothy's church, New York City.

The Rev. Geo. Wallace sailed from San Francisco, returning to his charge in Honolulu, upon the 7th of December. His address is St. Andrew's cathedral, Honolulu, H. I.

ORDINATIONS.

On the Third Sunday in Advent, in the memorial Church of the Messiah, Pulaski, Tenn., Bishop Quintard ordained to the diaconate, Mr. F. M. G. Grant. The Rev. W. G. G. Thompson presented the candidate. The Holy Communion was rendered chorally, the Bishop being celebrant. The newly ordained deacon will take charge of St. Mary Magdalene's church, Fayetteville.

MARRIED.

TAYLOR-CAMPBELL.—On Nov. 22, 1887, at the church of the Annunciation, New York City, the Sacrament of Matrimony was solemnized between Charles E. Taylor, priest, and Ellen S. Campbell, by the Rev. Thos. J. Taylor, assisted by the Rev. Wm. J. Seabury, D. D., rector of the church.

OBITUARY.

BABB.—Entered into rest, Thursday, Dec. 8th, a Stoneham, Mass., Maria W. wife of Wm. Babb, aged 51 years and 9 months.

VAN SCHAACK.—Entered into rest at his home, Manlius, N. Y., Dec. 16, 1887, Henry C. Van Schaack, aged 85.

WHITEHEAD.—At Golden, Colorado, on the evening of the Third Sunday in Advent, entered into life eternal, Henry Townsend Whitehead, aged nearly nine years, only son of William H. and Josephine T. Whitehead, and grandson of the Rev. I. L. Townsend, S. T. D., of Washington, D. C. "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

VIBBERT.—In Chicago, Dec. 15th, Julia Newbold Vibbert, wife of the Rev. Wm. H. Vibbert, S. T. D., rector of St. James' church.

After the funeral service of Mrs. W. H. Vibbert, the clergy assembled in the vestry room and the Bishop appointed the Rev. Dr. Locke and the Rev. F. Fleetwood to draft a letter of sympathy to be presented to Dr. Vibbert. They reported the following letter, which was unanimously adopted and signed by all the clergy present:

THE BISHOP AND CLERGY OF THE DIOCESE OF CHICAGO, TO THEIR AFFLICTED BROTHER, WILLIAM H. VIBBERT.

Reverend and Dear Brother:

It was with feelings of the deepest sorrow and sad surprise that we learned of your great and irreparable loss. Only a few days ago we had seen your beloved wife in the full enjoyment of health, and now we have been summoned to join in the last offices of Holy Church over her mortal remains. We feel deeply for you, our brother. This cross is the heaviest that could have been laid upon you. Your loss is no common one. We have long known the great worth, the untiring energy, the unselfish spirit, the single-hearted devotion to the cause of our great Master Christ and His Holy Church which characterized our departed sister. We know how greatly your wife will be missed in your parish, in the Woman's Auxilliary of this diocese, of which she was the honored President, and in every work of piety and charity in this city and in the great missionary cause of the Church.

May God the Father bless you, dear brother, may our Lord Jesus strengthen you, may the Holy Comforter support you, may the adorable and ever-blessed Trinity be with you, and may she, who has now passed into the Paradise of the Saints, rest in peace and may perpetual light shine upon her. Offering you our prayers and our sympathies, we remain your affectionate and sorrowing brethren.

APPEALS.

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden Fairbault, Minn.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

WANTED.—By a Canadian clergyman's daughter, a situation as teacher in a ladies' school, or governess in a respectable family. Can teach English, French (speaks French fluently) mathematics, higher music, short-hand, etc. Highest references and testimonials in hand. Address stating salary, P. O. Box 859, Coaticook, P. Q., Canada.

PARISH wanted now. MINISTER, Trinity church, Freeport, Penn.

WANTED.—At once, a young and energetic priest, to assist in parochial and mission work, in a large and rapidly growing parish in Southern California. A splendid field for Church work. Climate unsurpassed. Address the REV. H. B. RESTARICK, San Diego, California.

WANTED.—By a young lady communicant, a situation as companion to an old or invalid lady. Address, "P," LIVING CHURCH office.

WANTED.—An unmarried clergyman to take charge of St. Peter's church at Brenham, Washington Co., Tex. Salary at least \$600 a year, board at reasonable prices. Address, H. S. McCLEUNG, Senior warden St. Peter's church, Brenham, Washington Co., Tex.

TEACHER wanted immediately. Churchwoman to teach English, mathematics and simple calisthenics in Church school. Address, stating experience, salary, etc., 477 North Penn. st., Indianapolis, Indiana.

TWO or three vacancies are likely to occur in St. Mary's School, Knoxville, Ill., at Christmas time. The rector will be glad to correspond with parents, and to make engagements at an early day.

MISSSES CARPENTER AND WELLDAR embroider Vestments, Frontals, Banners, Figures, etc. to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

THE CHURCHMAN'S CENTENNIAL KALENDAR FOR 1888.

Parties desiring the Kalendar should order at once, as the edition is selling very fast and will soon be exhausted. The edition for 1888 is vastly superior to that of 1887, and contains a new feature (chancel decoration, illustrated, with concise explanation), which is well worth the price asked for it. The Kalendar is in the shape of a Maltese Cross beautifully designed and printed in colors, the pad being mounted in the centre and containing a leaflet for each day in the year. IT IS UNVALUABLE TO CHURCHMEN, as it gives a concise explanation of all the Church Seasons, Festivals and Fasts; also the Introits, Proper Psalms and Lessons for the day, which are taken from the new Lectionary adopted by the Convention of 1886. Appropriate texts and most beautiful quotations appear for each day in the year. The Kalendar is securely boxed, and will be mailed (postpaid) to any address for 50 cts. L. & M. HINDE, Corner Ontario and Pine Streets, Chicago, Ill.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows: "For thoroughness of equipment, precision of time attention to the comfort of the passenger there is no road so satisfactory as the Burlington Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful practical management." Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

The Household.

CALENDAR—DECEMBER, 1887.

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

DEAR OLD SANTA CLAUS.

BY F. BURGE GRISWOLD.

"Dear Old Santa Claus! How do you do?
I have been looking this twelve-month for
you.
Never has time seemed so weary and slow
As since the last Christmas, a year ago.
Where have you been, sir? What under the
sun
Have you been thinking, and what have
you done?
So many children to welcome your face!
So many longing to meet your embrace!
Surely you shouldn't have tarried away;
Rather let Christmas time come every day."

Santa Claus shook off the snow from his
back,
Loosed and put down his great cumber-
some pack.
Threw his fur robe and his gloves on a
chair,
Took his seal cap from his thick, grizzled
hair;
Laughed long and loud at the sweet little
girl,
Wound on his finger a soft, golden curl,
Gave her a kiss on her fair, dimpled cheek;
Then, with a nod, condescended to speak.

"My little maid, I am right glad to come,
Bringing good cheer to yourself and your
home.
I've been as busy as busy could be,
All the long time since you parted from me.
Such a wide journey, all over the world!
By the swift speed of my reindeer steeds
whirled:
Now in the valley, and then up so high,
You would have thought I could reach to
the sky.
Sometimes I stopped to buy beautiful
things--
Candies and toys, silver thimbles, gold
rings,
Dollies and trinkets, and books rich and
rare,
Such as would suit my young friends ev-
erywhere.
Fitting selection is no easy task,
But to give pleasure is all that I ask;
Only to see the dear boys and girls glad,
Fully repays for the labor I've had.
I've been as eager as you could well be
For the great night, with the bright Christ-
mas tree,
And the old chimneys, with little sabots
Placed in the corners, and tiniest hose
Hung from the mantels, awaiting my
sleigh,
And the benevolent visits I pay.
Now it is here, I must up and be doing;
Other sweet children are worthy the woo-
ing.
As to your parcels, to-morrow will show;
You'll find your red stocking filled up
from the toe."

Was it a dream? When the clear morn-
ing broke,
Early the dear little maiden awoke.
Snow-birds were twittering,
Icicles glittering,
Diamonds and pearls making brilliant the
scene;
Merry bells ringing,
Gay carols singing,
Everywhere garlands of fresh evergreen.
How the glad sun did shine!
Ushering Child Divine
Into the midst of a welcoming throng!
Hearts beat so merrily,
Things went so cheerily,
Harp and the dulcimer all the day long.
Up from the pillow white,
Sprang my sweet little sprite,
Clasping her hands as she looked o'er the
scene,
Unto faith's listening ear.
Angel songs were so clear,
Almost she thought to see bright forms on
high.
Eager, yet soft and low,
Whispered she: "Oh, I know!
This is the Christmas Day. Santa Claus
dear,

While I was sleeping,
Came slyly peeping
Into my room, to see if I were here.
What has he left for me?
I will soon run and see.
First let me thank the good Lord for His
love.
It would be sad indeed,
If, for an earthly greed,
I could forget the great Gift from above."
Down by her nest of snow
Knelt she, with face aglow,
Speaking as if to a visible friend:
"Father, I think of Thee
Gladly and gratefully,
For all the good it has pleased Thee to
send.
But there is one best thing
Christmas must always bring,
And only one.
By Thy most precious grace,
Make my heart fitting place
For Thy dear Son.
May I be meek and mild,
Like to the Holy Child;
Let Him be always here in my sweet home.
If He will dwell with me,
All will be well with me;
Where the dear Jesus is, no ill can come."
Who saw the wings of gold
Flutter, and gently fold
Round that dear object of God's tender
care?
Up in the heavenly place,
"Their angels" see the face
Of the great Father of faith and of prayer.
Blessed are those that know
Such ministry below;
Blessed the heart of an innocent child.
In all humility,
So must we learn to be
Like unto this little one, undefiled.
Then shall the Christmas-tide
Blessing and joy abide,
There will be holy-day throughout the
year;
All of this life will be
Foretaste of purity,
Such as is known in the glorified sphere.
Christmas-tide, Washington, D. C., 1887.

CHRISTIANITY owes veneration to
Mary, the purest of women and most
blessed of mothers. Because Catholics
pay her divine honors, shall Protestants
give her none? Why think and talk so
much of John, Peter, Paul, and so little
of the Virgin Mother? John embodies
love; Peter, enthusiasm; Paul will.
Mary is the incarnation of womanly
modesty and maternal dignity. If not
queen of heaven, she is certainly queen
of women. A share in the honors of
Christmas is rightfully hers. She was
not with her Son in the wilderness, in
the garden, nor on the cross; but she is
inseparable from His infancy. You
cannot see the young Child without
Mary His mother, and this festival of
the Incarnation is legitimately a festi-
val of motherhood as well.

IN his work "Humor Freidrichs der
Grossen," Ludwig Schmidt-Hennigker
tells the following anecdote. Baron
Pollnitz was notorious for having on
more than one occasion changed his re-
ligion to his pecuniary advantage. One
day, when sorely pressed for money, the
Baron begged Frederick the Great, who
had frequently helped him in similar
straits, for yet another gift of money.
"My purse is empty," said the king.
"Now if you were a Catholic I might
give you a benefice which has just fall-
en vacant. But as you have attached
yourself to a poor religion, you must
share its poverty." The next day Poll-
nitz again became a Roman Catholic,
and communicated this occurrence to
the king, whom he asked for the bene-
fice then at his majesty's disposal.
"What a pity," replied Frederick, "that
I cannot reward his pious zeal, as the
post has, in the meantime, been given
away. I am reminded, however, that I
have to fill up an appointment of Rabbi;
and if he likes to become a Jew, he may
have the office."

ON Saturday night, says a writer in
The Pall Mall Gazette, an interesting
scene is to be witnessed in every town
and village in Scotland. It is a stream
of the natives in their Sabbath clothes
making for the small grocers. The
puzzled visitor little thinks that an in-
quiry into the meaning of this would
give him the secret of Scotland's repu-
tation for being a kirk-going people.
What every one is off to buy is a bag
of peppermint lozenges, and he always
tells the shopman to give him the
change in half-pennies. The half-pen-
nies are for the plate, the lozenges for
church consumption. Many pounds of
the kind favorably known as "extra
strong" are eaten throughout the coun-
try at every service. There is a great
art in slipping them solemnly into your
mouth, and long practice has made
some devout people so good at it that
they can do it though the minister's
eye be on them.

LADY BURDETT COUTTS may be said
practically to have saved the perishing
fisher population of Baltimore, County
Cork, and to have been the means of
transforming it into a thriving com-
munity. In 1879 the parish priest, Mr.
Davis, appealed to the Baroness on be-
half of his parishioners, who, while liv-
ing on a shore where fish abounded and
who were willing enough to ply the
fishing trade, had no money wherewith
to buy the necessary craft and to pro-
cure nets and other implements. The
priest assured the lady that the poor
men were worthy to be trusted. The
boats used in the trade are big craft,
each worth some £400 or £500. The Bar-
oness at once responded to the appeal,
and expressed her willingness to lend
without interest and without security,
the necessary funds to men recommend-
ed to her by the clergyman. The ex-
periment has led to splendid results.
A fleet of fishing boats was built and
launched. The fisher-folk paid regular-
ly back by instalments as soon as their
earnings began, the offer of remittan-
ces in bad seasons always coming first
from the Baroness. The fleet has
proved so successful in its operations
that the port of Baltimore is now a
centre of industry and of a self-respect-
ing population. To crown the great
achievement, a large industrial school
has been formed there, to which gov-
ernment has given £5,000, where every
handiwork is to be taught that relates
to the fishing trade. The school is to
be open to all who desire to learn the
craft. Lady Burdett-Coutts has set an
example that might be worthily follow-
ed in other parts of Ireland.

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
CANON RESIDENTIARY OF WORCESTER, AND
VICAR OF HOAR CROSS, STAFFORDSHIRE.

VIII.—CONCLUDED.

I do not think it was altogether pru-
dent of my dear father to place this
story in my hands at so late an hour.
For all that night, at least until the
first faint streaks of the dawn were
coming, I read and re-read the story,
which was told quaintly, but with
much feeling, and I shed some tears, I
think, over my poor young, broken-
hearted kinsman and her lover, my
own ancestor, who had been so hasty
and so unhappy.

This too I resolved, that more earn-
estly than ever would I pray for these
two. For indeed, I had always prayed
for them in a perfectly simple and
childlike manner, when I went to the
Chantry and prayed for my mother. It
had never occurred to me to cease to

speak of her to God because she had
gone to Him, and having read the
words on the other tombs often, I had
thought it my duty simply to obey
them; though, until now, I had not fully
understood the special force of their
entreaty: "Pray for the repose of this
poor soul."

I have learnt in later life that there
are some who deem it wrong to pray for
the dead. This had then never occur-
red to me. The dead had always seem-
ed almost closer to me than the living.
My mother, I firmly believed, was often
near to me, and, with the angels, had
a "charge over me;" and I could not
have imagined then that I could dis-
please God by speaking to Him in pray-
er of any I loved, as I loved some who
were gone. I am glad to learn that any
contrary opinion is modern and novel,
and not resting on any command of the
Holy Scriptures, nor supported by the
learned doctors of the Church, as I am
inclined to believe it is contrary to
common sense and love; but being a
woman, and unskilled in matters so
deep, I do not venture on strong asser-
tions, but only record the truth about
my own actions.

I determined, then, to pray more
earnestly for Sir Everard and Lady
Dorothy, and more than ever the idea
took hold of me that there was some
special tie binding them to myself, and
that they, in some strange way, were
conscious of the fact.

It was after this (how long I know
not, a day or two, I suppose), that I per-
ceived on one of these still autumn eve-
nings, when I visited the gallery alone,
that there appeared to be a strange
clear light, for which the fading sun-
set could not account, in the gallery
and near the picture.

Once or twice when crossing the park
or walking on the terrace, or more es-
pecially when standing by the church-
yard gate—at a point where the south
wing was visible—I had imagined I
saw the great end window of the gallery
gleam with the same extraordinary
glow, but now I was certain of it.

This I never told to any one, any more
than the other incidents here recorded.
At first I was startled, but by-and-by I
took it as a matter of course. No one
appeared to notice it but myself. It
seemed to me a friendly light, and in
some mysterious way to indicate a se-
cret sympathy between myself and
those two represented by the picture.

What that tie might be I never con-
sciously discussed, I simply felt it.
There has never seemed to me to be
anything astonishing in modes of com-
munication with the unseen world other
than the ordinary symbols—which we
call language—of our daily life.

What that tie was became plain
enough to me afterwards. And the
way in which it became plain is that
natural and yet strange part of my
story which now remains to be told.

IX.

All this had happened in the early
part of September. And it was on the
14th of the month—I remember it as
being Holy Cross Day—in this same
year of which I am writing, that Wal-
ter came to spend some weeks at Ra-
vensthorpe. You know well who I
mean by Walter, although I have not
said much about him; still I have men-
tioned him in this narrative before.

He was our kinsman, though a very
distant kinsman, and was a few years
older than myself. His father was a
baronet, and a few months before this
had died, leaving him as his successor
to the property and the title. He had
been many times at Ravensthorpe be-

fore, and he and I were on the easy footing of very fast friends.

In person he was a very ideal of boyish English beauty. He was tall and straight and lithe, and broad-shouldered and strong. His hair was sunny and curling, his eyes deep blue, and large and clear and honest; but it was his frank and pleasant smile that won all hearts. He was courteous and gentle in his ways—especially, as a true gentleman ever is, to women, and he was full of pleasant, harmless fun. I have ever thought, as indeed I think I have said already, that really good men are never wanting in an element of humor. The dreary type of goodness always repels me, and rouses my suspicions. For real humor is surely closely akin to real goodness and seriousness and sincerity. It is only thorough truth and simplicity of character appearing in ways appropriate to itself.

My father loved Sir Walter—as now he was called—and so did I. Not a bit. I thought, in the way that lovers talk of love, but in an open, easy, friendly fashion, as one who had become a necessary and pleasant element in the sunny side of my life.

We often read, and walked and rode together. Sometimes I went with him a little way when he set out with his gun, and helped him in his quest for water-hens in the tree-shadowed pond far down in the park, though I was not always happy when he had success in killing the poor little nimble things.

We had had a pleasant time the first few days of the visit; for he and I and my father were quite alone.

Then the house began to fill for our usual Michaelmas gathering. Of course Aunt Miriam came, and Miss Majoribanks, and Miss Marjory and Miss Hordle, whom we called familiarly Eleanor; and an old soldier, Colonel Franklin by name, with his dear kind wife. She was the kindest, brightest, pleasantest of women, and he was genial and gracious, and very fond of me, always carrying on with me his little cheery *badinage*, and insisting upon having me as a companion in his short daily walk before dinner, when we had plenty of laughter and real harmless fun. Then there was a Lord Arthur Hepburn, a young man, the second son of a ducal family in the county,—and a friend of Sir Walter's. He had long legs and a pleasant face, and black hair, and a loud cheery laugh. There was also a kindly, uninteresting neighbor of ours—a certain Sir Godfrey Hyde, of whom nothing more particular needs to be said.

There were others, too, for the house was full, but who they were, I have altogether forgotten, with one notable exception. *This* party I felt to be exceptionally important, because it was larger and gayer than anything since my mother's death, and also because my father had announced to me that as soon as our guests dispersed, it was his intention to take me to winter in Rome. And this proved to be, in a manner, the close of our old still life at Ravensthorpe.

X.

The day before the arrivals, an incident happened which made an impression upon me, and which has a close connection with my story. I had gone to visit a poor old woman who was ill in bed, and lived in a cottage on the cliff. Walter had gone out shooting after luncheon, and I had started late on my errand. When I left the cottage to return home it was already growing dusk. There was a bit of lonely road above the sea before I could reach the gate into the plantation. As I turned

a corner on the road I saw, or thought I saw, a rough-looking man before me. Only the evening before my father had said something about suspicious tramps being in the neighborhood, and when I saw the figure on the road, his words came back into my mind and I felt uneasy.

I passed him quickly, and then I thought I heard him quicken his pace as he followed. I reached the gate to the plantation. Then there was a gravel path, and then a wooden door in an archway leading to the churchyard. I thought I heard him also enter the plantation and I grew frightened and hurried on. I banged the wooden door behind me, but the lock, I suppose, did not catch, and I thought I heard it open, and the man come following on.

At another time I would have paused, as I passed the church porch, and gone in, for the quiet time I loved, to the Chantry and the tombs, but now I positively ran. I passed the church, and reached the yew-tree which stands by the other gate leading from the churchyard into the copse, which separates the churchyard from the Hall. I was running now, and as I passed the yew-tree I caught my foot in something—a root, perhaps, protruding from the ground—and fell. I felt a sudden twinge of pain. My head, I suppose, had struck the angle of the wall or door, a gidly sensation came over me and I knew no more. In fact, I had fainted.

Then it seemed to me that I was in a dream, and I heard a voice saying, "My darling, more to me than all the world," and then I became fully conscious, and there was Walter kneeling by me, and his gun beside him on the grass. "Are you better, Dolly dear?" he said, and there was, I felt instinctively, a tone of anxious fear and tenderness in his voice.

Then I remember such a thrill of relief and joy as I had never felt before, when I saw plainly that it was he; his face bent down to mine brought life so quickly back to me. "Yes, I am all right now, I don't know how I could have been so stupid; but, Walter, is there any one there?"

"No, no one, but, Dorothy dear, what made you faint? You never faint. I found you lying here. What has happened?"

"Nothing," I said, "I was frightened, and I think I tripped and struck my head, it pains me a little still."

Then he helped me up, and held me for a moment in his arms to steady me. As I rose I remember that my hat blew off in a sudden gust of wind, and Walter caught it; and a great pin slipped out of my hair, and down it all came tumbling about my shoulders. For a moment he caught it in his hands, and I heard him murmur: "Such a wealth of golden brown!"

I don't know why I felt so glad. Perhaps because I was safe and the tramp, if tramp it was, who frightened me, had disappeared. But in spite of all my faintness, somehow I *did* feel very glad indeed.

"See here," he said, as he wrapped my shawl about my shoulders, "I will fasten it with this; this is a pin I got to give you, and it will be useful now. Keep it for my sake, Dolly;" and he took a large beautiful shawl-pin—a great cairngorm, set in gold—out of his waistcoat pocket, and fastened it in my shawl.

"Thank you, Walter," I said, "that is very kind." He only put his arm round me to steady me, I was still so shaken, and so we went towards the

conservatory, and through it to the house.

That was a very, very happy evening. I felt it so, because the days that followed were not happy, and we only know the loveliness of the sunlight fully, by its contrast with the cloud.

(To be continued.)

LEARNING FROM THE CHRIST-CHILD.

BY FREDERICK H. KELSEY.

The birth of Jesus Christ in Bethlehem of Judea did not merely mark an important epoch in the history of the world; it is the central point in history—the point from which all previous time recedes into the past and the subsequent centuries stretch away to the future. It was not only the birth of a great leader and celebrated teacher, it was the Incarnation of God—the most stupendous fact that could engage the attention of intelligent creatures. The star that marked the place where that young Child lay has since lighted the nations on their course toward the highest civilization the world ever saw. The song of peace that was sung by that angel band has changed the purposes for which men live and work and think. The humble advent of the Christ has taught that true greatness begins with true humility—that to be truly humble is a part of greatness; and it is His mission to lift up that which is lowly, and purify and ennoble and exalt it—to raise mankind from the humiliating slavery of sin into the glorious liberty of the sons of God. It was for the sake of the vast possibilities within the reach of man, that the hand of God was extended for his rescue—possibilities which, amid all the disaster and ruin occasioned by sin, only the eye of God could see, and to which His hand alone could lead.

But it is in its practical lessons for these poor lives of ours that the blessed season of the Holy Nativity most tenderly touches our hearts. And as we bow beside the manger-cradle and worship the "new-born King;" as our sanctified imagination paints the sweet, thoughtful face of the Virgin Mother, and the spotless purity of the Heavenly Babe; while our thoughts go out to the burdens that shall one day press those shoulders, and the thorns that shall pierce that brow, let us keep in mind the importance of *beginnings* in life, however humble they appear. We may not know how many mothers' prayers, offered up while sitting by the cradle-side, have kept the feet of manhood away from evil paths and turned them towards the good; nor can we estimate the mighty influence of those first impressions which are stamped upon the awakening mind. We may not tell how many wasted, worthless lives might have proved worthy of manhood and womanhood, had font and priest and sponsors' vows been substituted for the oath, the jest, the vile companionship, which defiled and poisoned the sweetest springs of thought.

Sometimes men cavil about the children's place in church. They cannot understand the promise made at their Baptism; they do not know the meaning of sacrament and creed. And so they are taught in schools, and told that by-and-by, if they wish to *become* Christians, they may enter the fold of Christ by the way they like the best. Such a course seems like sending away the tottling, prattling babes that love to nestle in the mother's arms and feel so safe when clasped to the father's

breast, to teach and prepare them to become members of the family! It is true that young children do not understand, but as little do they know the wickedness of sin, even when their baby lips are stained with impure words and their baby feet are walking paths that lead forever downward. We believe that the baptized infant, though unconscious and innocent of wilful sin, by the act of Christ's authorized messenger, is made to belong to the great Communion of Saints; and so long as the prayers of men can avail, we will hope that the life so dedicated may be "according to this beginning."

Oh, the tender, precious years of childhood! It is then that the foundations of lasting character are laid. It is then that the seeds may be sown out of which shall spring the grandest issues of life. It is the habits then formed, the tastes then cultivated, the lessons then learned, and the ambitions then inspired, that lead to the worthiest and most enduring results. Whatever example of manhood the boy learns to admire, will be the pattern by which his own character is moulded. Whatever qualities he desires to possess when a man, he will cultivate and exercise in youth; and when his mind opens to the reality of that other life beyond, he will strive to build up such a character as will be worthy of the eternal existence for which it is designed.

How vast the responsibility, then, which rests upon those who are engaged in directing the thoughts and the actions of children! The influence of their every word and deed, whether good or evil, may spread and widen, like the circling ripples on the peaceful lake, until it touches the utmost shores of time, and is felt even in the mysterious depths of the ocean of eternity. Their lives and their speech must, therefore, be purged from all those evil customs and maxims of the world that chain down the mind to low tastes and desires and thoughts; their conduct based upon the great principles of truth and right, and themselves living witnesses and continual reminders that "'tis noble to be good." They must live and act as those who are sowing in this precious field of child-intellect the seeds which in future time will ripen into fruit; for upon the nature of their work and example will depend the character of the social and political life of the future.

Then teach the children realities. Teach them the glory and grandeur of a true and godly life. Teach them that sin is sin because it defiles, injures, destroys. Help them to recognize the Hand of an infinite Creator in the glories of the sky and the beauties of earth, and especially in themselves—"the living temples." Teach boys that the glory of manhood is to possess strength, energy and decision, but to exercise gentleness and gallantry also. Teach girls that the nobility of woman consists in her modesty, tenderness and love, but that physical health and personal beauty are elements of true womanhood, too. Cultivate in all an admiration for greatness and authority, but make them learn from good Thomas a Kempis of old, that he who would govern must first learn how to obey.

Woman! here is your field. Let the men of to-day control present affairs as they will, it is your responsibility to see that the coming men are properly trained for their work. Through them you may wield an influence in future government and society. Your work is not with the masses, it is with the

individuals; not with the surging crowds, but with the children in the home and in the school. Here the special capacities of your nature are called into action. It rests with you to train the rulers and citizens of the next generation; and if you perform your mission well, if, after your life of toil and prayer and struggle, there shall stand in the high places of the nation, as well as in the humbler but not less important positions in the shops and on the farms of the country, men who are pure and brave and true—then, although no gilded monument may mark your humble grave, your memory will live in the grateful hearts of your descendants, and your name, engraved on everlasting tablets, be wreathed with richer laurels than those which decked the brow of earthly fame. Endeavor, with all the energies of your being, first to endow your children with natural health, talents and virtues, and then, in the tender years of childhood, before they enter the battle of life, strive to equip them in the trusty armor of the Christian soldier, which is the shield of Faith, and the helmet of Salvation, and the breastplate of Righteousness, and the sword of the Spirit, which is the Word of God.

CHRISTMAS HYMN.

BY THE REV. J. ANKETELL.

What led Thee, gentle Jesus,
To leave Thy home on high?
From sorrow to release us,
Why wert Thou born to die?
Thy love, all thought excelling,
Hath drawn Thee from above;
Our love shall seek Thy dwelling,
Lord Jesu, God of Love!

Dear soul, thy Lord immortal
Stands knocking at the door!
Throw open every portal,
And bid Him wait no more;
With joyful love receive Him,
Trust in His faithful Word,
Nor e'er in folly leave Him,
Thy Spouse, thy King, thy Lord!

Haste, haste, throughout all nations
The joyful news proclaim;
To coming generations
Extol Messiah's Name;
And let fair Syon's daughter
Tell in her holy place,
How Love Divine has sought her—
The God of truth and grace!

Rejoice! our night of weeping
Shall soon be turned to day,
When Christ, His promise keeping,
Shall bear our souls away.
There shall we reign forever,
With palms and robes of white,
And naught our souls shall sever
From Christ, our souls' delight!

SAINTS' DAYS COLLECTS.

ST. STEPHEN'S DAY.

BY E. O. P.

Grant, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

The germ of our collect is in the Sarum Missal and Archbishop Cranmer's translation of it is in the Prayer Book of 1549. He made a change however in addressing it, for in place of the old form of address to God the Father, he directed the petition as we still have it, to God the Son. It was indeed to the Lord Jesus that the martyr whom today we commemorate, said his dying words of prayer, but this is an altar collect and so is part of the Eucharistic offering to the Father, presented through the Son, and however our present form of address be appreciated as holding

touching, helpful memories, and although we must ever be grateful in this use of it, yet always it must be eminently proper that the address be to Him to Whom the offering is made. In 1662 Bishop Cosin added several meditative touches relative to St. Stephen, and gave the collect as it now stands.

For the testimony of Thy truth. One way or another, voluntarily or involuntarily, we all are testifying for the Christ or against Him, and as to the sufferings of Christians for Christ's truth, probably they who have nothing to suffer for it here upon earth are more rare than some would suppose, the while "each knows his own woe, and need of succoring grace."

We know that suffering is the law of the Holy Cross, and perhaps it is one of the lessons this day has for us, that St. Stephen's martyrdom is thus early in the history of the Church to at once teach Christ's soldiers and servants we all are to share His sufferings and not to be exempted because He suffered. Then we remember "Theirs is the kingdom of heaven," is part of the beatitude pronounced by our blessed Lord upon them that suffer for His sake, yet often we find it so hard to realize whilst suffering, that heaven is a present possession. Therefore it is that we must "look up steadfastly into heaven" beholding its incomparable glory. But we may well believe that St. Stephen had already learned to think much of Him Who had ascended into the heavens, and had been living the prayer that he might "in heart and mind thither ascend, and with Him continually dwell" and one of this saint's days blessed teachings shall be that we too, strive to live the same prayer.

We read of the martyr in the verses given us for the day's Epistle, that it was his "being full of the Holy Ghost" which enabled alike the steadfast gaze into heaven and the bright vision, and we are led to understand that it was of the same blessed inspiration that he prayed for his persecutors.

And where shall any so hopefully seek to be thus divinely filled, even to praying for those who wound us, as in the sacrament of Him Who Himself is Love? To each seeking soul the altar shall be Bethlehem, Tabor, Patmos. And let us ask God that we too praying St. Stephen's prayer, at least like him shall fall asleep.

ST. JOHN THE EVANGELIST.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being instructed by the doctrine of Thy blessed Apostle and Evangelist St. John, may so walk in the light of Thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Ecclesiam tuam, quesumus, Domine, benignus illustra, ut beati Johannis Apostoli tui et Evangeliste illuminata doctrinis, ad dona perveniat sempiterna Per Dominum. (Miss Sar. Col. 65.)

The present prayer for St. John the Evangelist's Day is derived from the old Sarum Collect for this festival, as translated by Archbishop Cranmer in our Edward Sixth Prayer Book. In the original Latin the text gives "graciously cast," and we cannot help missing the word of graciousness which the English loses to us.

The entire strain of this collect, from its beginning with the beseeching words of allusion to the "tender mercy of our God," is an expansion of several closing lines of our *Benedictus*. A very prayer of light and for light, how beautifully does it exemplify its own teachings! It emphasizes the Advent pleading for the "armor of light," and echoes the Epiphany pleadings, whilst like a refrain we may hear throughout, the Psalmist's words: "Send out Thy light and Thy truth that they may lead me."

Nor will we miss the lesson which first is given in the petition, and then in the more practical turn of words which are rather an injunction. We are to "walk in the light" our collect asks for. It is but another way of putting our blessed Lord's command: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And what light can Christ's members have but the same which St. John had, and which is in His Church? This is He Who hath said: "I am the Light of the world." He Whom His members sacramentally receive is to shine through them and through their works in all their walk and conversation unto the glory of God. So shall it be even as in the first act of tender love that is recorded of her whom the blessed Jesus first illuminated by His Bodily Presence, when His light unhindered in its manifestation, won recognition of the unborn Baptist, and thrilled his mother into that first blessed confession of the Divinity of our Lord Christ.

THE MISERERE.

AN EXPOSITION OF PSALM LI. WRITTEN DURING HIS IMPRISONMENT BY THE REVEREND FATHER, FRA GIROLAMO SAVONAROLA, OF THE ORDER OF PREACHERS, *ob.* 1498.

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER.

III.

"For I was begotten in iniquities; and in sins hath my mother conceived me." Regard not, O Lord, the gravity of my sins, neither consider their multitude; but take knowledge of Thy framework. Remember that I am but dust, and that all flesh is grass. For, behold, I was begotten in iniquities, and in sins hath my mother conceived me. My mother, the carnal, I say, hath conceived me through concupiscence, and therein have I contracted original sin. Furthermore what is original sin except the deprivation of the original righteousness and rectitude of the whole man? Thus it is a man is conceived and born in human sin. The whole man is wrong. The whole man is crooked. The flesh lusteth against the spirit. The reason is weak. The will is feeble. Man is frail and like unto vanity. His senses deceive him. His imagination beguileth him. His ignorance leadeth him astray. He encountereth infinite obstacles, which draw him back from the good, and drive him toward the evil. Therefore is original sin the root of all sins. It is the touchwood of all iniquities. For in whatsoever man you please, owing to his very nature, there may be just one sin; yet, through its own strength, it becometh all sins combined. Thou seest then, O Lord, what I am, and whence I am. For I was begotten in original sin, which contains all iniquities, and all transgressions; and in it hath my mother conceived me. I was altogether born in sins. And, compassed about with toils on every side, whither can I escape? For I do not the good that I would; but the evil which I would not, that I do; for I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death. Therefore, by so much the more let Thy tenderness lift me up, the more frail and compassed about with toils it seeth me. For who doth not pity the feeble? Who doth not feel for the weak? Come! O come! thou good Samaritan, and lift me up, who am wounded and half dead; heal my wounds, and pour in oil and wine; set me upon thine own beast; bring me to an inn; commend me to the

host; hand him two denarii, and say unto him: Whatsoever thou spendest more, when I come again, I will repay thee.

"For, behold, Thou hast loved truth; and hast shown unto me the undetermined and hidden things of Thy wisdom."

Come! O sweetest Samaritan! For, behold, Thou hast loved truth. The truth, I say, of the promises which Thou hast made to the human race. These hast Thou loved exceedingly; because Thou madest them, and hast kept them. For it is Thy very attribute to love; to do good within Thine own self; for Thou art immutable. Nor thus only dost Thou love us. Thou dost not love only that the deeds of Thy love may pass and repass. But Thou art the absolute love, which never changeth. For God is love. It is Thine, therefore, to love the creature; to do good unto it. And Thou doest most for those whom Thou lovest most. What therefore is it for Thee to love the truth, except to do and to keep the truth? Thou promisedst unto Abraham a son, when he was already old, and Sara barren and stricken in years. Thou didst keep the promise—because Thou lovedst the truth. Thou didst pledge to the children of Israel a land flowing with milk and honey; and at length Thou gavest it—because Thou lovedst the truth. Thou didst promise unto David, saying: Of the fruit of thy body will I set upon thy throne. It was fulfilled—because Thou lovedst the truth. Countless have been Thy promises, in which Thou hast always been faithful. Wherefore hast Thou always been faithful? Because Thou lovedst the truth. Unto sinners fleeing to Thee for refuge, Thou hast promised pardon and grace; and Thou hast never defrauded any one—because Thou lovedst the truth. That prodigal son, who departed into a far country, and wasted all his substance in riotous living, on returning to himself, came to Thee, saying: Father, I have sinned against heaven and before Thee; I am no more worthy to be called Thy son; make me as one of Thy hired servants. When as yet he was a great way off, Thou discernedest him with the eyes of Thy tenderness; Thou didst fall upon his neck, and kiss him; Thou broughtest forth the best robe; Thou didst put a ring on his finger and shoes on his feet; and killedst the fatted calf. Thou causedst the whole household to make merry, saying: Let us make merry and feast; for this My son was dead, and is alive again: he was lost, and is found. Wherefore didst Thou these things, O Lord God? Without doubt—because Thou lovedst the truth. Love therefore, Father of mercies, this truth in me, who am returning to Thee from a far country. Run to meet me, and give to me the kiss of Thy lips; bestow the best adornments; lead me into Thy house; and kill the fatted calf, that all who hope in Thee may rejoice in me; and we will feast together at the espousal banquet. Not, O Lord, for me alone wilt Thou preserve this truth. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who shall abide it? Verily, Thou wilt not be extreme to mark iniquities; because Thou lovedst the truth. Yea, Thou hast loved it with an immeasurable love. For who is the truth which Thou hast loved, but Thy Son Who said, I am the way, the truth and the life? For He Himself is the truth, of whom every truth in heaven and in earth is named. This therefore hast Thou loved; and in this alone wast Thou well pleased; because this alone Thou didst find without spot, and didst

will that it should die for sinners. Preserve, therefore, O God, this truth. Behold, I am a great sinner, in whom Thou mayest preserve it; to whom Thou mayest pardon many sins, which Thou canst wash away in the blood of Thy Christ; which Thou canst purchase through His Passion. Why, O Lord, didst Thou give to me this conception of Thy Son? Why didst Thou give this faith concerning Him? Was it that I might be affected with the greater pain beholding my redemption, and Thou not touch it in the least? God forbid. But it was, that, knowing myself to be prepared, I might come and lay hold of that grace through Christ. Redeem me then, O Lord, for Thou hast shown unto me the undetermined and hidden things of Thy wisdom, that this very knowledge might aid me, and lead me unto salvation. These things, of a truth, the philosophers understood not. These things were wholly hidden unto them. None among men, except a few whom Thou didst love, had knowledge of these things, prior to the Incarnation of Thy Son. The most inquisitive searchers of the heart—the wisest men, I say, of this era, lifted up their eyes across the ages, and were unable to find out this Thy wisdom; because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even unto humble fishermen, and unto Thy holy prophets, who have handed them down to us. If therefore, Thou hast shown unto me the undetermined and hidden things of Thy wisdom, and of Thy Scriptures—why do I know them in vain? For surely it is in vain that I know them, if they do not lead me unto salvation. "Because that, when in this wise they had known God; they did not glorify him as God, neither were thankful, but became vain in their imaginations. For professing themselves to be wise they became fools." Wilt Thou suffer me to be in the number of these? God forbid. For Thou art the same Mercy which never faileth the penitent. Spare then, O Lord, spare Thy servant, and confirm him in the number of Thy children; that the undetermined and hidden things of Thy wisdom, which Thou hast shown unto him, may lead him to the fountain of wisdom, which is in the highest; that Thou mayest be praised in Thy work of mercy which Thou shalt perform upon Thy slave, O Lord! who never faileth him that hopeth in Thee.

To be continued.

OPINIONS OF THE PRESS.

The Scholastic.

THE CHURCH CONGRESS.—The proceedings at the recent Church Congress were of a character to suggest the question whether this institution has not outlived its usefulness if it ever had any. It has been somewhat startling to many devout and simple-minded Churchmen to find subjects treated as open questions upon which the very being of the Church depends. They begin to wonder whither we are drifting and to be apprehensive that we may soon see on that platform the fundamental verities of the Creed itself treated as fair matters of discussion.

While sharing strongly in the feeling that the American Church Congress might, with profit to the Church, wind up its affairs at this point and quietly depart, an observer cannot altogether regret the exhibition at Louisville. The Broad Church, or rather the anti-Church party, came out in its true colors so unreservedly that the eyes of many have been opened. The great body of Church people are not prepared to see the clergy attack their own position and knock the ground from under their own feet. If this is what is meant by "liberal" Churchmanship, they will have none of it.

The Spirit of Missions.

THE LATE DR. JAMES SAUL.—The Rev. James Saul, D. D., who has been a member of the Board of Managers since 1880, died at the Episcopal Hospital in Philadelphia, Nov. 16th, 1887, in the 90th year of his age. Dr. Saul had been an inmate of the hospital for two months past, gradually failing in his powers until his death from the infirmities of old age. After an honorable and successful business career Dr. Saul entered the ministry of the Church in 1861 and continued to take an active interest in charitable and missionary work up to the close of his life. In the Board of Managers he has been a most faithful

member, often attending the meetings in great feebleness of body, but keeping a careful and intelligent acquaintance with the missionary work. His large and varied beneficence has encouraged many a good work, and the bishops found in him a sympathetic friend and helper. He took an especial interest in the work among the colored people, and the Saul School in Mobile is one of the monuments of his generosity, while Petersburg, Virginia and Cairo, Illinois, have enjoyed his benefactions in liberal gifts. In the early part of last summer Dr. Saul contributed the sum of \$12,000 towards the endowment of the Missionary Episcopate in this country, and some years ago he contributed over \$6,000 to the endowment fund of St. John's College, Shanghai, China. These are but a few of the many beneficent acts for which the Church will hold the name of Dr. Saul in grateful and loving memory.

REMEMBER THE WAIFS.

BY MRS. M. A. KIDDER.

How many children who seldom are glad,
Or merry, or joyful, but sorry and sad,
Scarce with the garments of decency clad!

Poor little waifs, with their innocent eyes
Looking about them as if in surprise,
Asking mute questions of beings more wise.

Many a wretched and supperless boy
Wonders why others God's good things enjoy—
Blessed home comforts, with naught to annoy.

Why he must beg for the food that he eats,
Sleep in the cellars, live in the streets,
Byways and alleys, and squalid retreats.

Poor little lads who will some time be men,
Hailing from hovel and comfortless den,
Soon to take part in the world, and—what then?

Dear baby girls, without stocking or shoe,
Battling with cold, bitter winds, as they do,
Sufferings many, and blessings so few.

Look to it, children, for now is the time,
Winter is on us with frost and with rime,
Scatter your gifts 'gainst the sweet Christmas chime.

You who are children so carefully clad,
Happy and joyful, not sorry and sad,
Think of the poor homeless lassie and lad.

A CHRISTMAS CARD.

Merry Christmas time was drawing near, and I wanted some pretty illuminations to give away, so I went one morning to where I knew I should find a beautiful variety.

While I was looking over a multitude of mottoes, and making my choice, I noticed a lady near me, apparently bent on the same errand. After a few minutes, as she seemed unable to find what she was seeking, I asked her if there were any among those I had chosen which she particularly liked.

She thanked me pleasantly, and said she had selected all she wished, except one, and she felt sure of finding it among the unassorted cards, for it had been published, she thought, by the Tract Society only the year before.

"It is one with purple pansies—heart's ease, you know—and the verse, 'Casting all your care upon him, for He careth for you.' I want it for a special use," she said; and then added impulsively: "Those words saved a life—a soul—last Christmas. You don't wonder they are precious!"

Then, in a few words, she gave the outline of the story of one who had, through terrible trials, lost faith in human love, truth and honor, and worst of all, in his misery, had made shipwreck of his faith in God.

It was Christmas day. He started to leave the house with the full purpose of committing suicide. The children were just coming home from a Sunday school Christmas tree, eager and happy with their pretty presents. He stole out through a room from which they had passed, so that no one might see him leave the house. Lying on the floor just where he must step to cross the threshold, was a card, with purple pansies and the words, "Casting all your care upon Him, for He careth for you." Startled, thrilled to his soul, he could not pass by that message from heaven,

facing him as if to drive him back from his wicked, cowardly purpose. Faith in God and his love came back, and with it came courage and strength to take up the heavy burden of a bruised and shattered life. God did care for him, and was a very present help in trouble.

The story touched me deeply and has often recurred to me since, though I have never seen the lady again, and know nothing further of the circumstances. It always comes back with special force whenever I have to choose Scripture verses to give away. Since we have the promise, "My word shall not return unto me void," may we not rightly ask God's peculiar blessing on those little messengers, which go to so many homes we may never enter?

I could not help thinking that perhaps some one had been praying "in secret" for God's blessing on that very message?—*Work at Home.*

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It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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We again invite the attention of our readers to the advertisement in this week's issue of C. W. & E. Partridge, one of the great Dry Goods firms of Chicago. It appeals strongly to the self-interest of the people. The firm has organized Partridge's Purchasing Association for the purpose stated in their advertisement. Read it and send for their fine Catalogue, which is of itself a large and valuable book. The firm has over a million dollars capital and is entirely reliable.

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THE MISSOURI AND KANSAS FARMER, published monthly at Kansas City, Mo., has reduced its subscription to the remarkably low rate of 25c per year. The FARMER is a large and handsomely printed paper, containing eight pages, with six columns on each page—and every one of them twenty inches long. A subscriber to this journal will get 578 of such columns in a year, all for 25c. It is the cheapest paper printed.

The massive reflecting chandelier of special design which hangs from the center of the audience-room of the West Harlem Methodist Episcopal Church, and which is one of the main ornaments of the church, was built by I. P. Frink of this city. It measures 18 feet 4 inches from brass ball at end of stem to the plate at the upper extremity of the stem, and weighs 600 pounds. It contains 130 lights. The gas-burners are made to resemble candle. The lower circle contains 80 gas-burners; it is surmounted by a silvered-glass reflector. Above this circle and the reflector are ten clusters of lights, each made up of seven gas-burners. The gas will be lighted by electric cty. The chandelier brilliantly illuminates the audience-room, and is richly ornamented in polished brass and old gold. Mr. Frink has put up reflectors in thousands of churches and public places throughout the land, but has never surpassed the work done in the West Harlem Church.—*N.Y. Christian Advocate, Nov 3, 1887.*

To Visit Palestine.

A good opportunity to visit the Holy Land, Egypt, Greece and Turkey, at a moderate expense and with pleasant company, is just offered. M. E. M. Jenkin, 257 Broadway, New York, has just announced that a special American party is now organizing with a view to making a comprehensive tour in the East, starting Feb 22, 1888. Mr. Jenkin will give particulars of rates and route upon application.

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To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
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Excursion to Florida.

Our first Excursion to Florida will leave Chicago January 2, 1888. By joining this party you will have the benefit of the lowest rate, best accommodations, and small expenses en route. For full information send name and address to M. Solomon, General Agent Florida Southern Railroad, 232 South Clark Street, Chicago.

Prof. Loissette's Memory Discovery.

Prof. Loissette's new system of memory training taught by correspondence at 237 Fifth Ave., New York, seems to supply a general want. He has had two classes at Yale, of \$30 each, at Oberlin College 300 at Norwich, 100 Columbia Law Students, 400 at Wellesley College, and 400 at University of Penn., &c. Such patronage and the endorsement of such men as Mark Twain, Dr. Buckley, Prof. Wm. R. Harper, of Yale, &c., place the claim of Prof. Loissette upon the highest ground.

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A clergyman, after years of suffering from that loathsome disease, Catarrah, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

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HINTS FOR HOUSEWIVES.

Useful suggestions for Christmas presents will be found in this and successive issues.

AN INEXPENSIVE CHRISTMAS CAKE.

—1½ tumblers of butter; 2 tumblers of brown sugar; 1 tumbler of best Orleans molasses; 1½ tumblers of sour milk; 6 tumblers of sifted winter wheat flour; 9 eggs; 3 lbs. raisins stoned and halved; 1 lb. figs cut small, but not chopped; ½ lb. citron; 1 tablespoon ground cinnamon; ½ tablespoon ground cloves; 2 nutmegs; 2 teaspoons baking soda dissolved in a little of the milk. Cream butter and sugar, then add molasses, then the eggs well beaten, and five cups of the flour, reserving the other one to dredge the fruit with. Add the milk next; mix all well together, and then stir in the fruit. Bake about two hours in a stew-pan.

SET OF SHEATHES FOR KNITTING-NEEDLES.

—Take the small pointed thumb of the lobster, or crab claw, after it has been boiled; cleanse it with warm water and weak carbolic acid; with a hot needle pierce a small hole near the top (where it was joined to the joint), and sew it to the end of a piece of narrow elastic seven inches long; prepare a second claw for the other end, and the sheathes are ready for the needle points. Another set of sheathes can be made from two of the smallest size "homœopathic pill" bottles, by completely covering the bottles with drops of sealing-wax in different colors, making the surface rough and gay with red, blue, green and gilt; the bottles are then fastened to the ends of the elastic by a strong thread of silk, which is passed around the neck and held by a coat of the sealing wax.

BUTTON BAG.

—An acceptable gift to the "busy housewife" is a button bag, made from chamois leather. The leather is cut to the desired size—allowing sufficient length to cut a fringe at the bottom an inch-and-a-half deep; above this fringe the bag is closed with neat, firm stitches, and, when ready, is lined with silk—enough of the silk left projecting to form a heading, and through it a casing is made for a drawing-string. On the leather is painted, or worked, the word "Buttons." Three or four bags may be hung on the one drawing-string, if liked—one for each kind of buttons. These bags are also very useful as key bags, and are made to hang on a nail, or are fastened to a broad ribbon, half a yard long, which hangs from a girdle made of three yards of ribbon two inches wide.

A FAVORITE gift, for either lady or gentleman, is a handkerchief-case.

To produce softness and richness, the materials used are lambs' wool wadding and fine India silk, while the delicious fragrance is due to a mixture of Florentine orris root, with the real English sachet powders, made by Atkinson—either violet or heliotrope. A piece of the lambs' wool, twelve inches wide, and a yard and a quarter long, is thickly spread with half a pound of orris root, in which has been mixed one ounce of the sachet powder; over this is laid a very thin sheet of lambs' wool, and one thickness of the silk intended for the lining—these are quilted together by hand, so as to prevent the powder from slipping all into one place, and accumulating there into a lump. The quilting must be very neatly done in straight lines, and small squares or diamonds, in concentric circles, or other pretty pattern, and must be done with fine sewing-silk. When this is finished, the two silks together, and making a bag of them, which, when turned, will bring the outside silk in proper place, leaving the quilted side as a lining. The edges of the two ends are turned up till they meet down the centre. Their upper and lower edges are neatly over-seamed to the edges which lie beneath them, thus forming two deep pockets nearly square, and when these are tied together with a broad ribbon, the *mouchoir* case is finished. One of the prettiest is of a pale copper color, lined with pure yellow, and tied with the copper-colored ribbons. Another beautiful one is of greyish-blue, lined with shrimp pink; the edges being covered with a gilt cord, and small gilt tassels being mixed with the bows of grey-blue ribbon. These *mouchoir* cases may be used as glove cases, by altering the proportions in such a way that the pockets may be long and narrow instead of square.

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