

The Living Church.

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

Vol. XIII. No. 39.

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WHOLE No. 634.

HARPER'S MAGAZINE

JANUARY

THIS Number contains the opening chapters of a new novel by CHARLES EGBERT CRADDOCK, entitled *In the "Stranger People's" Country*. The series of papers on South America, by THEODORE CHILD, is continued in an article relating the author's Impressions of Peru, copiously illustrated by T. DE THULSTRUP, H. D. NICHOLS, and others.

CHARLES DUDLEY WARNER, in the third instalment of his illustrated papers on the South Pacific Coast, describes *The Outlook in Southern California*. An interesting autobiographical sketch, entitled *Another Chapter of My Memoirs: How I became a Journalist*, is contributed by Mr. DE BLOWITZ, the famous correspondent of the *London Times*.

Among other attractions especially worthy of note are: An article on *London Music Halls*, by F. ANSTEY, with illustrations by J. PENNELL; *At the Casa Napoleon*, a novelette by THOMAS A. JANVIER, with illustrations by W. T. SMEDLEY; *St. Anthony—A Christmas Eve Ballad*, by Mrs. E. W. LATIMER, with illustrations by C. S. REINHART; *A Modern Legend*, a story by VIDA D. SCUDDER; poems by JULIAN HAWTHORNE, Dr. S. WEIR MITCHELL, RICHARD E. BURTON, ARCHIBALD LAMPMAN, C. H. CRANDALL, and NANNIE MAYO FITZHUGH; and the usual editorial departments, conducted by GEORGE WILLIAM CURTIS, W. D. HOWELLS, and CHARLES DUDLEY WARNER.

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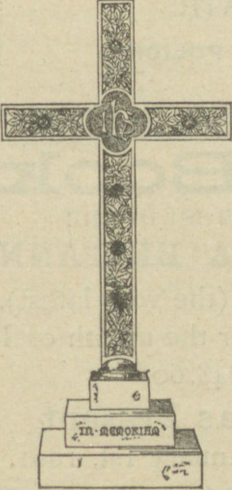
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The Living Church.

SATURDAY, DEC. 27, 1890.

Sweet were the roses of the Easter tide,
And gay the leafage of Ascension morn;
Yet lovelier than all our dreams beside,
The pictured cradle of the Virgin-born,
The simple manger where the Mother bends
Before the Infant King, and heaven descends.
W. B. C.

A CHRISTMAS VIGIL.

BY S. ELGAR BENET.

The shadows fall, and this is Christmas eve,
The wondrous eve of a most wondrous day.
Oh, come, and let us go into the night and leave
Behind the light and laughter, let us make our way
Out 'neath the stars—the sky's soft glimmering,
For, haply, we may hear the angels sing.

There is no moon, the stars shine bright and high,
But in the east, one larger than the rest
Glow with a steady flame, its ministry
Uncharged as of old, upon their quest
To guide the faithful. Was it this that led
The Magi to the lowly manger bed?

Ah, let us like the shepherds watch this night!
For, mark that space above the horizon's rim,
There might a heavenly host in its swift flight
Returning, sing to earth the Christmas hymn,
And angels tell the list'ning world again
"Glory to God, Peace and good-will to men!"

And let us follow as they did of old
The star's bright guidance to that holy shrine,
Which Mary, blessed Mother, guards; behold!
And worship there her Infant Son Divine.
Cast ourselves down before that humble throne,
Claimed by the King of Glory for His own.

Ah, see how mild the Mother's eyes look down
Upon the Infant in the manger-bed;
See where the halo, brighter than a crown,
Transforms to light the darkness round His head!
And from above, a star shines soft, a gem
Of purest ray o'er silent Bethlehem.

These are but fancies, and this deep, dark sky
Above us bends not o'er the East. I know
We live in our own age—our hill-side high
A near, and God's good angels no more go
On errands, visible to human eyes,
But come, sometimes, hidden in human guise.

'Twill soon be Christmas morn. I hear afar
The sound of voices through the frosty night
In some old hymn, so sweet, it does not mar
The hour's own stillness. What a swift delight
Comes with the words! Again, they bring
The visions that round childish years do cling.

Before the vigil's o'er, breathe low a prayer
For those whom God has given—the friends unchanged,
Whose friendship crowns our lives with blessings fair;
But ask more fervent grace for those estranged
The friends who were and are not. Who can tell
What happier hours may dawn? And it is well,

To say unto our hearts: "God watches still
Between us." Tho' in anger, pride and pain,
We turn us from His own. Oh, stubborn will
Yield thee in contrite love, and heart be fain
To send to all, on this, the first of nights
A greeting meet for the great Feast of Lights.

Hark! from the valley ever upward borne,
The bells ring welcome to this happy Day!
Rejoice, O, world! for it is Christmas morn;
And thou, O heart, if thou canst truly say:
"For pride and hate there is no harboring
For I, indeed, have heard the angels sing."

THE NEW-BORN KING.

BY J. J. L. ENGLAND.

Ring out, ye chiming bells,
Ring out, ring out!
Far let your rhythmic cadence fling
Their tones so sweet, this day to greet
The new-born King!

Ye hoary sires rejoice,
Rejoice, rejoice!
That He has come, the promised One,
For whom your eyes have waited long,
The Virgin's Son!

Young men and maidens sing,
With cheerful voice!
Your joyful hearts with gladness swell,
For lo! this morn to us is born,
Emmanuel!

Let infant voices lisp
Their unknown joy!
And join the welcome of this morn,
For like to them in Bethlehem,
A child is born!

Rejoice, O earth, rejoice,
Rejoice, rejoice!
In loudest anthems gladly tell
This Christmas morn, how Christ was born
With man to dwell!

JESUS CHRIST IS BORN TO-DAY.

BY THE RT. REV. ALEX. BURGESS, S.T.D.

Jesus Christ is born to-day;
Hearken what the angels say:
From high heaven God stoops to earth,
Bow the knee and hail His Birth:
Jesus Christ is born to-day,
Welcome Him with solemn lay!
Adoring throngs,
Archangel hosts,
With pealing songs,
Crowd Bethlehem's coasts.

Jesus Christ is born to-day;
Hearken what the shepherds say:
We have seen in manger laid,
Him by Whom the worlds were made;
Jesus Christ is born to-day,
Welcome Him with holiest lay!
The poor he lifts,
To loftiest thrones;
Their Christmas gifts
His favor owns.

Jesus Christ is born to-day;
Hearken what the wise men say:
Star-led, long we bore our gold,
"Half His glory was not told;"
Jesus Christ is born to-day,
Welcome Him with richest lay!
On bended knee,
Your offerings bring;
Mid Christmas glee,
Hail Christ your King!

Jesus Christ is born to-day;
Hearken what the prophets say:
Prince and Saviour draweth nigh,
Only Son of God Most High:
Jesus Christ is born to-day,
Welcome Him with loftiest lay!
The centuries long
Foretold His Birth,
Their Christmas song
Swells o'er the earth.

Jesus Christ is born to-day;
Hearken what the churches say:
Joy, joy to a ransomed world,
Eden's gates again unfurled:
Jesus Christ is born to-day,
Welcome Him with happiest lay!
From death and night
And sin we're free;
With Christmas light
Shines victory.

Jesus Christ is born to-day;
May He hear His children say:
Christ the Lord, our Lord we own,
Carols chant to Him alone;
Jesus Christ is born to-day,
Welcome Him with heartiest lay!
Shout the glad word!
Make wide earth ring!
Welcome our Lord!
Saviour and King!

"GOD SO LOVED THE WORLD."

BY F. BURGE GRISWOLD.

Love, love! this is the sweetest chime
That greets our raptured souls at Christmas time!

Love, love, the bond twixt heaven and earth,
That wrought the miracle of Jesus' birth.

Love, love! ring out, ye merry bells!
Love, love, throughout the world your music swells:

Love, love, the precious word of cheer
That blesses us anew with every year.

Love, love! O happy, happy throng,
That listen to the blissful angels' song!
Love, love, the grateful echo flies
To meet the minstrelsy in upper skies.

Love, love, our God incarnate comes
To consecrate with love our hearths and homes;

Love, love, praise to the Holy Name!
That Name of love, let joyful hearts proclaim.

ONLY A VILLAGE LOWLY.

BY THE REV. WM. FRANCIS DICKINSON, M.D.

Only a village lowly,
Among the Judean hills,
And yet the name seems holy
As with joy the world it thrills.

Only a shelter dreary
By the glimmering starlight seen;
Only two of earth's weary
Turned from the crowded inn.

Only shepherds keeping
Watch o'er their flocks of sheep
Hear the rich anthem sweeping
From heaven's chorus deep.

Only shepherds the story
Hear what the tidings are;
And yet the gates of glory,
With wonder are now ajar,

Only joy's sweet chalice,
Raised to a mother's lips,
And yet that stable's a palace
Where the King of glory sleeps.

Only a life is given
Into a world of pain,
And yet the seraphs of heaven
March His angel train.

Only shepherds adore Him
As Jesus, the Holy One;
Only earth's poor before Him,
And yet, God's precious Son.

CHRISTMAS SONGS.

BY THE REV. JOHN ANKETELL.

THE WONDROUS TOKEN.

Translated from the Greek of St. Anatolios who presided in the Council of Chalcedon. A.D. 451.

A great and wondrous token
God gives to man defiled:
With virgin truth unbroken
The Virgin bears the Child!

The Word made Flesh is given,
Yet with the Father dwells;
The angel choir from heaven
His praise to shepherds tells.

We sing that wondrous story
In notes that never cease:
"To God on high be glory,
To men on earth be peace!"

The whole Creation, dancing
With joy, for ever rolls
Its tide of song entrancing:
"Christ comes to save our souls!"

In Bethlehem's lowly mangers
His infant Life began;
Behold the Magian strangers
Adore their God made man.

Thy Birth, O Christ, restoreth
True light to lands afar;
He, who false stars adareth,
Shall worship Thee, true Star.

Radiance of God! For ever
Thy light all lands shall see;
Thy brightness fadeth never—
All glory be to Thee!

PUER NATUS IN BETHLEHEM.

A Latin Hymn of the 14th century.

The Babe is born in Bethlehem,
With joy exults Jerusalem.

Within a lowly manger lies
The Monarch of the earth and skies.

The ox and ass in homage fall:
They know the Child is Lord of all.

The kings from Saba coming, bring
Gold, myrrh, and incense to their King.

They enter now that humble home;
To greet their new-born Prince they come.

Born of a mother, virgin still,
Without the aid of human will;

Without the serpent's cruel wound,
He is of our true Nature found;

Made like to us in human frame,
But not like us in sin and shame;

That He might fallen man restore
To God, made like Himself once more.

In this great joy of ransomed earth,
We bless the Lord, we hail His Birth:

We praise the Holy Trinity,
We render thanks, O God, to Thee!

DER NEUGEBOERNE KOENIG.

Of the ancient *Unitas Fratrum*.

The new-born King, Who comes to-day,
Brings tidings of great joy,
Which sin can never take away,
Nor death, nor hell destroy;
Rejoice, ye Gentile lands, rejoice,
And hail this glorious dawn;
For God comes down frail man to crown—
The Lord of Life is born!

He comes not as a king of earth,
In pomp and pride to reign;
He seeks a poor and humble birth,
But free from sinful stain;
Rejoice, ye Gentile lands, rejoice,
Glad hymns of triumph sing;
The Wonderful, the Counsellor
He comes, your God and King!

For us He leaves His Father's throne,
His sapphire throne on high,
And comes to dwell on earth alone,
For fallen man to die.
Rejoice, ye Gentile lands, rejoice,
And hail Messiah's dawn;
Our God comes down, earth's joy and crown,
The King of Love is born!

Glad Gentiles in their eastern home
His radiant star behold:
To God, their King, they joy to bring
Sweet incense, myrrh, and gold.
Rejoice, ye Gentile lands, rejoice,
To Heaven your praises sing;
Before Him fall, the Lord of all,
Your Maker and your King!

We join your song, celestial throng,
Whose anthems never cease!
We tune our lyres, with angel choirs,
To hail the Prince of Peace!
Rejoice, ye Gentile lands, rejoice,
And hail IMMANUEL'S morn;
For God comes down frail man to crown,
TO US A CHILD IS BORN!

ORIGINAL.

Christ, the Strength of martyrs blest,
Who Thy name on earth confess'd,
On Thy faithful flock look down,
Grant true hearts the conqueror's crown!

Round Thy cradle angels sing.
Distant lands their tribute bring;
All we have Thy Love imparts,
We can give Thee but our hearts.

In our earthly grief and woe,
When our tears of anguish flow,
We can look to Thee in Heaven
For the strength Thy Blood hath give

Send Thy holy, heavenly Dove,
Fill us with His sacred Love,
That we bless and pray for those
Made by sin our cruel foes.

Crown of martyrs, King of Love!
From Thy mercy seat above
Grant us strength for Thee to bleed,
Martyrs in our will or deed!

Christmas-tide, A.D., 1890.

NEWS AND NOTES.

THE bishopric of Mauritius has become vacant by the resignation of Bishop Royston, who was consecrated in 1872, and who has returned home in order to accept the living of Whitton, Suffolk.

It is stated that the Bishop of Truro, Dr. Wilkinson, is completely restored to health. He has been obliged to absent himself from his diocese for fully a year.

THE London correspondent of the *Birmingham Post* states, upon the highest authority, that Dr. Perowne, the Bishop-designate of Worcester, entertains the warmest sympathy and approval for the proposal to create a Birmingham bishopric.

It is stated that long-continued ill-health has compelled the Rev. Wilson Carlile, the founder and "general" of the Church Army, to relinquish the management of that organization, and to accept a quiet country living. His loss will be deeply felt, for whatever success the movement has achieved is due to his patient, unflagging energy.

THE subscriptions to the memorial of the late Bishop of Durham (Dr. Lightfoot) now amount to £5,282 15s. 4d. The cost of the altar, tomb, and recumbent figure will be £1,400, and the cost of the restoration of the chapter house will be £4,000. Sir Edgar Boehm has been commissioned to execute the recumbent figure.

It is announced that the Archbishops of Canterbury and York, and the Bishop of London, have offered the bishopric of Mauritius to the Rev. William Walsh, M.A., prebendary of St. Paul's and superintendent of the London Diocesan Home Mission, and that he has accepted the nomination. The vacancy is caused through the resignation of Dr. Royston.

At their last meeting, the council of the Church House completed the final arrangements respecting the site, and also gave instructions for the houses, now standing on the part where the great hall is to be erected, to be pulled down, preparatory to building. The Bishop of Carlisle has increased his donation from £600 to £1,000, thus making £12,000 in hand towards £20,000 required by the end of the year.

THE Bishop of Winchester will visit the Queen at Windsor shortly, when he delivers to Her Majesty the insignia of his office as prelate of the Most Noble Order of the Garter, consequent on his retirement from the see of Winchester. It is expected that Dr. Thorold, the Bishop-designate, will do homage at Osborne early in the new year, and receive from Her Majesty's hands his seals on his appointment in Dr. Browne's stead.

MRS. MARY SEYMOUR HOWELL, in *The Woman's Journal* says: "At Elk Point, S. Dak., I found the Rev. J. V. Himes, or as every one calls him, 'Father Himes.' He is eighty-five years old, but possesses as much vigor as though he had just reached his majority. He is beloved by the entire community, and well he may be, for he ministers to the wants of all. All through the snows of winter he walks nearly a mile before daylight to his church and builds the fires." What shall we say of a congregation who will allow their aged pastor to do such work?

The Canadian Churchman says: "It is with regret we learn that the Bishop of Nova Scotia is ill with a very severe attack of typhoid fever. Prayers were offered on Advent Sunday in the Halifax churches for the Bishop's recovery. The sympathies of Church people will go out to his family at this trying time of sickness. Dr. Courtney is a strong man and possesses a fine constitution, and it is confidently hoped that, with the blessing of God, and the advantage of the best medical skill, his life will be spared."

ANOTHER anonymous promise of £1000 to the Church House Building has been just

received by the secretary. This gives the Council £11,000 in hand towards the £20,000 which has to be raised by the end of this year, in order to comply with the stipulations contained in the anonymous letter read by the Archbishop of Canterbury at the annual meeting, and made by Lord Egerton, of Tatton, who also promised £1000.

THE Deanery of Peterborough, to be vacated by the new Bishop of Worcester, has been offered to Canon Argles, whose munificence and zeal in the restoration of that cathedral, so nobly seconded the ex-dean's arduous and successful efforts to almost rebuild that ancient church. There is but one opinion as to the fitness of this appointment, which will do much to secure continuance to the direction of the further restoration required at Peterborough. The new dean is, however, 75 years of age.

A GREAT misfortune has befallen the Church in South Africa. Owing to the failure of the Cape of Good Hope Bank, the sums standing on deposit belonging to the dioceses of Capetown, Bloemfontein, Maritzburg, Pretoria, St. Helena, and Zululand, amounting to an aggregate of £27,259, are partly lost, and although some portion may be eventually recovered, under the most favorable circumstances a deficit of £10,000 or £12,000 will have to be met. The people who are in the habit of supporting the work of the Church are themselves mostly sufferers, and generally the bank failure has caused great distress in the province.

THE diocesan synod of Newcastle, New South Wales, has elected the Rt. Rev. Dr. Stanton, Bishop of North Queensland, to the vacant bishopric. The diocese of Newcastle has been practically vacant for five or six years, but, owing to the infirmity of mind of its late Diocesan (Bishop Pearson), no deed of resignation could be legally drawn up; hence the long delay that has ensued. The diocese comprises the central part of the east coast of N. S. W., and contains an area of about 14,000 square miles (North Queensland is 400,000 square miles in extent), with a population of about 100,000, nearly half of whom are said to be members of the Church of England.

THE Church has lost yet another prominent priest in the person of the Rev. E. Capel Cure, canon of St. George's chapel, Windsor Castle. He died at Cairo, whither he had gone to recuperate his health. The deceased divine commenced his clerical career in 1858 as vicar of St. Peter's-in-the-East, Oxford, and in 1866 he became a preacher in the University. From that time until his appointment, in 1884, to his Windsor living, his time was divided between St. George's, Hanover-square, St. George's, Bloomsbury, and St. Paul's.

ONE of the London correspondents of the *Yorkshire Post* understands that the attitude of the Evangelical party towards the Lambeth judgment is quite as varied as that of the High Churchmen. Some men of influence are anxious that the Church Association should receive no countenance in their appeal. So long as the rules are only permissive, and do not compel a general levelling up, they are for acquiescence. But this attitude is very far from being universal. The Church Association has the general support of *The Record*, on the ground that the opposition between the Archbishop's views and those of the trained lawyers, who have decided the same questions in another sense, ought to be cleared up. In the meantime, the Church Association wants money for the prosecution of any further proceedings.

THE *Birmingham Post* hears that Dr. Perowne contemplates making a change of importance on taking possession of the see of Worcester. The bishops of that diocese have hitherto resided at Hartlebury Castle,

but it is probable that Dr. Perowne will not follow the example of his predecessors. Hartlebury Castle is an expensive place to keep up in any case, and is beyond the means which will be at the disposal of the new bishop. The income of the see is £5,000 a year. Of this the retiring Bishop, Dr. Philpott, takes one-third as his retiring allowance, thus, for the present, leaving about £3,300 for the incoming bishop. Consequently Dr. Perowne would be glad to find some suitable home near Worcester, and would release Hartlebury for the Ecclesiastical Commissioners to dispose of, especially if, with the funds thus acquired, he could forward the scheme for the division of the see, which scheme his own reduced income does not allow him pecuniarily to aid.

THE Bishop of Liverpool has issued a letter to the clergy of his diocese, in which he requests them to make no alterations in the conduct of their services at the Holy Communion in consequence of the Arch-bishop of Canterbury's judgment in the Bishop of Lincoln's case. His lordship then proceeds: "I make this request for two reasons. On the one hand, the case is not finally settled. There is about to be an appeal against the judgment of the Judicial Committee of the Privy Council, and until this appeal has been heard the case cannot be regarded as finally settled. On the other hand, it appears legally doubtful whether the recent judgment is of any force in the Northern province of the Church of England, even if there was no appeal. At any rate, the primate of the Northern province and his suffragans have had no voice in the matter. I ask the clergy to remember that I offer no opinion at present about the merits of the judgment. I only give it as my decided opinion that at present it would be seemly and orderly to make no alterations whatever in their conduct of the Communion service, and to continue on the lines which they have hitherto adopted."

At the meeting of the Board of Managers, with regard to the mission schools at Anvik and Point Hope, Alaska, forms of agreement were submitted by the United States Commissioner of Education giving the terms of the Government appropriations previously made to these schools. The terms were accepted and the treasurer authorized to sign the agreement on behalf of the Board. Letters were submitted from the Rev. John W. Chapman, missionary at Anvik, dated August 28th, and from Dr. John B. Driggs, medical missionary at Point Hope, Alaska, dated August 27th. The missionaries were at the time in good health. Mr. Chapman was considering the expediency of offering to relieve the Rev. Mr. Canham, the English missionary at Nuklakayit, in case no one should arrive during the year. This mission is on United States territory. Letters were received from Bishops Holly, Boone, and Ferguson, from the Standing Committee in Japan, and from a number of the foreign missionaries. The news from China was full of interest. In the letters from Bishop Boone and the Rev. Mr. Sowerby, the Board was informed of the purchase of property for the Mission at I-chang, one thousand miles from the mouth of the Yang-tse River. The Bishop, who is now residing at Wu-chang, had just returned from a visitation at I-chang and Sha-sze. The Bishop has purchased at Hankow a very desirable plot for the proposed new church. About one-third of the money for the building, it was reported, has been subscribed. Additional contributions to the amount of about \$7,000 are still required; \$1,100 in two sums having been given since the last meeting. The Rev. Mr. Pott reports that six of the boys from St. John's College, Shanghai, have successfully passed the entrance examinations for the Naval Academy recently opened at Nan-king by the Chinese Government. Eighty boys from Shanghai were among the contestants, ten of whom were from our college.

CANADA.

The Mission held at St. John's church, Peterboro', diocese of Toronto, closed on Dec. 3rd. The missionary was the Rev. Prof. Duvernet. Large congregations assembled daily during the 12 days set apart for the Mission. Bishop Sullivan of Algoma, preaching in Toronto on the 7th, said of Gen. Booth's new "In Darkest England" scheme, that the plan was one of immense ingenuity, but many organic changes would have to be wrought in human nature and the organization of human society, before any cut and dried scheme of humanitarianism could be of the slightest practical moment.

A successful ten days' Mission was held in November in the parish of Pembroke, diocese of Ontario, conducted by the Rev. E. P. Crawford, rector of the church of the Ascension, Hamilton. There were good congregations present at the four daily services, especially at the early Celebrations. The Mission Board of the diocese of Ontario met in the first week of December. It is curious to hear that the results of *La grippe* of last winter are still felt, one of them being the deficit of over \$4,000 in the mission receipts, a fact which, it is said, is partly due to the prevalence of the disease last year, many large meetings being prevented by it, from which good collections were expected. Several new missions are to be opened in the diocese as soon as there is money to support them. Cottage services are to be held by laymen under the supervision of the parochial clergy.

An ordination service was held in St. George's church, Guelph, diocese of Niagara, by the Bishop, on the morning of the 14th, and a Confirmation service in the evening. The Rev. Prof. Lloyd, of Trinity College, and formerly of the Japanese Naval College at Tokio, preached the ordination sermon. The St. George's Church Bible Association has collected over \$100 towards the improvements to the church. The Girls' Friendly Society at Mt. Forest, diocese of Niagara, have made great efforts of late, and hope to be able to present \$100 as the Easter offering. The Bishop of Niagara in his address at the opening of the Sunday school convention in Hamilton, spoke very seriously of one of the evils which religious divisions entail, namely, the exclusion in Canada of all direct religious teaching from the common schools. St. Peter's House of Mercy and Home for Incurables in Hamilton, was formally opened lately. The Kilburn Sisters have established a School and Home in the parish of the church of the Ascension, Hamilton.

The new brick church in the village of Dutton, diocese of Huron, was opened by the Bishop on Nov. 30th. The new church of St. John's, at Preston, in the same diocese, was opened on the 21st. Huron College Missionary Association held its second annual meeting on Nov. 27th, in Convocation Hall. The Bishop presided, and a large number of the clergy were present. The members of the Woman's Auxiliary, London, were invited to Bishopstowe, on Nov. 26th, to meet Miss Busby, the lady missionary sent by the Woman's Auxiliary, and about to go out to assist the Rev. S. Trivett, at Fort McLeod.

The parish of Springhill, diocese of Nova Scotia, is entering upon extensive improvements in the shape of church buildings, which must prove of great utility in the work of the parish. A member of the Episcopal Church in the United States who wishes to remain unknown, has given \$3,000 to build a parish house. This building will contain a Sunday school room and Temperance Hall; a reading room for men, and parlor and guild room for ladies; and a large room fitted for cooking, sewing, and kindergarten classes. This will be the first building of its kind in any parish in Nova Scotia. The rector, who has lately returned from a visit to the United States, announced that \$1,100 had been brought back for the new church fund, and \$400 for the Cottage Hospital Fund. Widespread regret is felt at the serious illness of Dr. Courtney, Bishop of Nova Scotia. A new

and very pretty little church was opened at Hartsport, in his diocese, lately. A large number of clergy were present. The cost of the church was about \$4,000. A new church was opened on Nov. 23rd, in the same diocese, in the parish of Maitland, which is entirely free from debt, as are all the three other churches in the same parish.

Holy Trinity church, Dorchester, in the diocese of Fredericton, has lately been much improved, about \$2,000 having been spent upon it. A memorial pulpit has been given by Lady Smith, in memory of the late Sir Albert T. Smith. A font of white marble has also been given by Lady Smith, in memory of an infant child.

The oldest church in Canada is St. Paul's, Halifax, of which the Rev. Dyson Hague is the present rector. He is only the eighth in 140 years. The church was built in 1749, of wood brought by ship from Boston. The seats are now all free, that having been made an express condition by the present rector when he took charge some months ago.

Between the last two meetings of the synod of the diocese of Rupert's Land, six new churches have been opened in the diocese, and chancels added to two churches. The Bishop, mentioning these in his address to the synod, says he is anxious to see more parsonages rising up. Between Easter 1889 and Easter 1890, the Bishop confirmed 300 Indians in the various Indian missions.

A set of Communion vessels has been given to St. Luke's church, Broadview, diocese of Qu'Appelle, by two ladies. The contemplated resignation of the Bishop of this diocese will not, it is thought, take effect till 1893.

The departure of the Rev. T. S. Newham, late rector of St. Matthias', Montreal, for England, prior to commencing his work in the distant missionary diocese of Moosonee, on the shores of Hudson's Bay, was made the occasion of presenting him with various valuable gifts. The clergy presented him with a despatch box and portmanteau, and the congregation of St. Matthias' with a silver (pocket) Communion service. The choir of men and boys of St. Martin's church, Montreal, appeared in surplices for the first time on Nov. 30th. The efforts of the Ministering Children's League of the church of St. James the Apostle, Montreal, towards increasing the fund for the new "chapel of Ease" in the parish are meeting with great success. A tablet has just been placed in St. George's church, Montreal, in memory of the first rector of the church and archdeacon of Montreal, the Ven. Archdeacon Leach.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CITY.—Mr. Edwin H. Sheldon, one of the leading citizens of Chicago, died in New York, on Dec. 19th. Mr. Sheldon was born in Woodstock, N. Y., Dec. 24, 1821. At the age of three years he went with his parents to Delhi, N. Y. In 1843 he removed to Plattsville, N. Y., where he lived until 1846, when he came West, and became a citizen of Chicago. Oct. 19th, the year of his arrival in Chicago, he married Miss Frances Ogden, sister of the late William B. Ogden. Four years later he became a member of the firm of Ogden, Sheldon, & Co., real-estate dealers, and was an active member of the firm until last April, when he retired on account of ill health. For many years Mr. Sheldon was senior warden of St. James' church, was a member of the first Board of Managers of Graceland Cemetery, was president of the Chicago Historical Society from 1870 to 1875, and was a member of the Board of Trustees of the Hahnemann Medical College. He was appointed a member of the School Board, holding the position three years. He was a trustee of the Western Theological Seminary. He held other prominent positions of trust and usefulness. His burial took place at Delhi, N. Y.

The Church Club held an adjourned meeting at the Tremont House, on Monday, when its organization was completed. A

constitution was adopted and the following officers were elected: President, D. B. Lyman; vice-president, D. R. Brower; secretary, the Rev. E. R. Bishop; treasurer, W. K. Ackerman; Board of Directors, J. K. Edsall, W. R. Stirling, Geo. H. Harlow, D. R. Cameron, Arthur Ryerson. A charter of incorporation has been obtained, and suitable quarters for the club will be provided at once.

On Friday, Dec. 19th, ten students were matriculated at the Western Theological Seminary. The Bishop of Chicago conducted the service, and the Bishop of Springfield made a most thoughtful and edifying address.

The Chicago Tribune says: "A striking proof of the growth of even the more conservative of Chicago's suburbs is afforded by St. Paul's church, Kenwood, the Rev. Charles H. Bixby, rector. The edifice has been practically re-built twice within a decade, and its present seating capacity, over 600, has been inadequate for two years or more. The year book of the parish contains 296 names, many of which represent large families, while the 'transient' attendance is large. The vestry is now considering the advisability of building a new church, to cost, with organ and furnishings, \$75,000, with a seating capacity of 1,000."

SYCAMORE.—Waterman Hall will enjoy a vacation from Dec. 19th to Jan. 5th, 1891. During the Christmas term the attendance of pupils has been, in all, 120. The total accommodations for boarding pupils is 80. At the opening of the term in September that number was in attendance, but, owing to sickness and other causes, the Rev. Dr. Fleetwood reports three vacancies, which he hopes will be filled after vacation. Although only fairly entered upon its second year this richly endowed school is attracting attention and liberal patronage.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Church Temperance Society loses the editor of its paper, by the death of the Rev. Mr. Dorman. The editorial work in future will be discharged by Mr. Robert Graham, the active secretary and superintendent of the society.

For about two years negotiations have been in progress between Trinity parish and St. Luke's, with a view to the purchase by the former of this old church, once the village church at "Greenwich." The village has long since become an almost forgotten name, as the march of the great city reached its outskirts, absorbed it, and then left it far "down town." The church, which is one of the few in the city decorated with fresco painting, has an old-world appearance, and the dead of a former generation lie buried beneath the shadow of its walls. But the congregation of the living is far removed, and the desirability of removing the church has long been apparent. In preparation, a fine property was secured at 141st st. and Camden ave., and services have been maintained there in an old mansion, once occupied by Alexander Hamilton. Trinity parish has now agreed to purchase the downtown site for \$130,000, and will unite what remains of the down-town congregation with that of St. John's chapel in an enlarged work among the poor. A new St. Luke's will be erected at the new site, and will continue under the charge of the Rev. Dr. Isaac H. Tuttle, the rector of many years.

Bishop Potter preached at St. Bartholomew's church, Sunday morning, Dec. 14th, and at St. Ann's the same evening. The occasion at the latter church was a public meeting of the Young Men's Christian Union, an organization of some 200 members, not confined to Churchmen. The Bishop took as his text a portion of the parable of the loaves and fishes, and urged the duty of every young man to make the most of his talents and opportunities.

The Christmas Letter Mission is carrying on its work of good cheer, sending helpful, encouraging words to the sick and sorrowing, to the aged and to little children, to

friendless and disheartened ones in asylums, homes, and hospitals.

A meeting of the trustees of the cathedral was held at the See House, Lafayette Place, Dec. 15th, and was very fully attended. It was decided to defend the interest of the cathedral in the suit to contest the will of the late Miss Edson, who made it heir to one-third of her residuary estate, amounting to about \$100,000. The plans for the building are still being elaborated, and no decision has yet been arrived at regarding them, although there is some prospect of beginning work in the autumn of next year. The site at 110th st. and Morningside Park, will be ready for occupation next July. The trustees are said to have about \$700,000 in hand at present, with large sums additionally pledged, but the cost of the cathedral will reach several million.

The old building of Christ church was destroyed by fire Wednesday, Dec. 17th. Fortunately the congregation had sold it and removed from it some months ago, to their new edifice at 71st st. and the Boulevard. The parish dates from 1793, and was an offshoot of Trinity. Among its noteworthy rectors was the late Father Ewer, and the present Bishop of Mississippi. Under the present rector, the Rev. Dr. J. S. Shipman, it has greatly flourished. But the location was a poor one, seven other of our parishes being crowded about it within the space of a few blocks. The removal last fall, with the approval of Bishop Potter, and has greatly benefited it in every way. The loss of the old building by fire does not fall on the congregation.

An interesting work is being done at Holy Trinity mission, 1st ave. near 39th st. This mission was founded two years ago, through the desire of the communicants of Holy Trinity, 42nd st. and Madison ave., the Rev. E. Walpole Warren, rector, to carry on some missionary work, which should be supported by the communicants alone. And not only do they give financial support, but many of the solid business men of the congregation go to the mission to teach and give plain, practical talks to the rough crowd which is attracted from the surrounding slums. The great success of this mission is due in great part to their earnest work, and the example of their self-sacrifice. Some idea of the work done in this mission can be obtained from the following list of services, etc., held there: Gospel services are held every evening in the week by the superintendent of the mission, and at these services there is always present at least one gentleman from the congregation. On every Sunday evening there is a liturgical service, the rector of the mother church, or one of his assistants, officiating. There is a Bible class for men, with breakfast, on Sunday, in the morning, and in the afternoon a Sunday school for children. There is a meeting for about 100 girls every week-day morning, with a talk and luncheon. A children's service is held every afternoon. On Saturday there is an industrial school, and a mother's meeting. The average attendance on a week-day night is 60, and the children in the Sunday school number over 100. The annual cost of the mission is about \$3,000, and it is safe to say that little money is better spent.

GENERAL THEOLOGICAL SEMINARY.—It appears by the new catalogue of the General Seminary that to the list of fellowships a new faculty fellowship has been added. The teaching staff is enlarged by the addition of George E. Stubbs, M. A., as instructor of Church music, assuredly a move in the right direction. An important feature is announced under the head of "Special Lectures," the dean having "the privilege of nominating any student to the right of attending lectures in Columbia college on political economy and sociology, on the Semitic languages, philosophy, and ethics, without the payment of fees." The two great Church educational foundations in New York are thus brought into touch in a healthful, helpful way, and the students of the seminary gain certain university ad-

vantages in graduate study, which cannot fail, rightly used, to stimulate and strengthen their professional study. Some six men have already availed themselves of the opportunity thus afforded. Within a few days a fine stained glass window has been inserted at the first landing of the library stairs, a gift of the class of '85. It is of English workmanship from the manufactory of Navers & Westlake, London, and portrays the figure of St. John Chrysostom, patriarch of Constantinople, arrayed in the vestments of a bishop, holding a Bible and a chalice, and having upon his left shoulder a dove, his saintly symbol. On Tuesday evening, Dec. 16th, the members of the Missionary Society listened to a most able and interesting address by Mr. Herbert Welsh of Philadelphia, on the Indian question. After the address the following were elected to represent the seminary at the Convention of the Church Students' Association to be held in Phila. on Jan. 9th and 10th, 1891: Messrs. F. S. Spalding (president of the Association), and W. W. Moir of the senior class; Messrs. G. Y. Bliss, and F. S. Moore, of the middle class; Messrs. G. H. Dennison and C. E. Spalding, of the junior class. On Thursday evening, December 18th, the Rev. S. M. Haskins, D. D., rector of St. Mark's church, Brooklyn, E. D., lectured to the students on "The Land of the Midnight Sun." Friday evening, Dec. 19th, the last meeting, for the term, of the Fortnightly Club, was held and a most thoughtful and deeply spiritual paper was read by Mr. W. W. Mills of the senior class on "Self-Recollections." The seminary closes for the Christmas holidays on Tuesday, Dec. 23rd, and re-opens on Wednesday, Jan. 7th, 1891.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—On Sunday, Dec. 14th, the Rev. Dr. Charles H. Hall preached in his church, Holy Trinity, a sermon on Christian unity, making an earnest plea for larger fellowship on the part of Churchmen as towards other religious bodies.

On the third Sunday in Advent the enlarged edifice of St. Thomas' church was formally opened. Twenty years ago this church was begun by the Rev. William Schouler, now of Elkton, diocese of Easton. The services were first held in a small room, amid vacant fields on the outskirts of the city; and according to a lingering tradition, the organ was for a long time carried out there every Sunday in a wagon, and removed after service. The movement was encouraged by the Bishop from its beginning, but it had a long struggle. For several years the Rev. Cornelius Twing, son of the Rev. Dr. Twing, secretary of the Board of Missions, was the energetic and earnest rector. The Rev. Wm. R. Mulford also gave several years of hard work to this field. The congregation obtained possession of a fine corner plot of ground, of ample size for future growth, and the diminutive church edifice originally erected, underwent successive enlargements. About two years ago the Rev. Jas. Clarence Jones, a Doctor of Philosophy of the University of New York, and at the time, a recent graduate of the General Seminary, entered upon the charge. He had a fine opportunity before him in the new population which, by a sudden impulse of city growth in that direction, had come to surround the church. This opportunity he has fully grasped and admirably utilized. The congregation has rapidly grown in size and strength, and a practically new edifice has been created by judicious reconstruction of the old, so as to increase the seating capacity to 800. This building was opened Dec. 14th, by special services; Low Celebration, 7:30 A. M.; Morning Prayer, 9:30 A. M.; choral Celebration, 11 A. M.; children's service, 3:30 P. M.; and Evensong, 7:45 P. M. A new vesied choir was in the chancel. Bishop Littlejohn made an address of congratulation and reminiscence. He paid a tribute to the faithful workers of the past who had laid foundation for the prosperity of the

present. He then went on: "There is one thing more which I cannot let pass without a word of praise. It is the admirable change you have made in placing here a vested choir. In doing so you put yourselves in line with the evident drift and the modern advance of the Church. It is a great help to the service. It lends additional order, decency, and dignity. The choir are almost as much conductors of the service as the pastor. They have a place in the sanctuary. I am very glad to see that this step has been made. It is in line, as I have said, with the healthy and evident progress in our generation." The Holy Communion followed the address. In the evening an address was delivered by the Rev. William Schouler, who had come from Maryland expressly to be present at this happy event in the parish of his founding.

A special service was held at St. John's church, St. John's Place, on the evening of the third Sunday in Advent. The vested choir rendered a number of anthems, the chorale, "Sleepers, wake," from the oratorio of "St. Paul." Dr. Garrett's "Prepare ye the way of the Lord," and Sullivan's "Hearken unto Me, my people." The rector, the Rev. George F. Breed, made an address on the lessons of the Advent season.

The two leading parishes, Grace and Holy Trinity have just received new assistant ministers. The Rev. Frank Pinckney Clark, of Grace church, comes from Virginia. The Rev. W. H. Morgan of Holy Trinity, was rector of Christ church, Bay Ridge, a suburb of the city, and formerly in charge of Holy Trinity chapel.

Archdeacon Stevens visited and preached at St. Timothy's church, Sunday, Dec. 14th, assisted by the Rev. James Jamieson. This is a struggling mission, worshipping in a rented hall. The spiritual needs of the neighborhood are great. An earnest effort is being made to insure an income more adequate to the current needs of the congregation, and funds with which to purchase ground for a church edifice.

In Grace church on the Heights on Friday evening, Dec. 5th, a missionary service was held under the auspices of the Almoner's Society. Addresses were made by the rector, the Rev. Chauncey B. Brewster, the Rev. Dr. James H. Darlington, who spoke of City Mission work in the 16th Ward, known as "Little Germany," the Rev. F. R. Graves who talked of China and its needs, and by Bishop Kendrick, who presented the features of the work in his jurisdiction of New Mexico and Arizona.

The new church of the Atonement, 17th st., near 5th ave., is completed, and was occupied by the congregation for the first time, last Sunday, Dec. 21st, St. Thomas' Day. On the previous Sunday farewell services were held in the old edifice, immediately adjoining, large congregations being present morning and evening. The rector, the Rev. Dr. Albert C. Bunn, gave a review of the work of the parish. On St. Thomas' Day, services began with a celebration of Holy Communion at 9 A. M. At 10:30 A. M., the Bishop was present and preached. The Sunday school children held a musical service at 3 P. M., at which the rector made an address and administered Holy Baptism. The Rev. Joshua Kimber preached in the evening. The Rev. Dr. Bunn is well known throughout the Church on account of his long association with the foreign mission field, as a missionary physician in China. The church of the Atonement is his first and only parish, and he has been singularly successful in upbuilding it spiritually and temporally. The new church is the crowning result of many years of hard and faithful labor.

On Friday evening, Dec. 19th, a special meeting in the interest of St. Andrew's Brotherhood was held at Grace church, Brooklyn Heights, of which the Rev. Chauncey B. Brewster is rector. The service was well attended despite the severity of the weather. The rector explained the nature of the Brotherhood work in a few well-chosen words, spoken in his quiet but

forceful way, and then introduced Mr. H. A. Sill, a son of the Rev. Mr. Sill of St. Chrysostom's chapel, New York, who has been very active in Brotherhood matters in that city. Mr. Sill referred to the recent convention of the order, at which he had been privileged to be present, and of the earnest spirit manifested at it. He urged the important place of young men in the Church, as well as in business and politics. He was followed by Mr. Wood, another active layman from New York, and the very interesting service was brought to a close by earnest words from the Rev. William M. Grosvenor, formerly assistant minister of the parish, and now of Lenox, Mass. Special services in the interest of St. Andrew's Brotherhood, are held monthly in the church of the Reformation. At that for the present month, recently held, a sermon was delivered by the Rev. Dr. Currie, late of Philadelphia.

The Rev. Father A. C. A. Hall of Boston, at the request of the rectors and some of the members of St. Mark's, Christ, Calvary, Trinity, St. Mary's, and Grace churches of the eastern district of Brooklyn, held a special Advent service on Friday, Dec. 12th, at Christ church, Bedford ave., at the hours of 7:30; 10; 12; 3; 5, and 8. At the opening service the Rev. Dr. Darlington read a letter from the Bishop, expressive of his regret at not being able to attend, his full sympathy with the occasion, and his earnest prayer for the divine blessing on this "quiet day." Father Hall took for his subject of meditation St. John the Baptist.

Plans are out for a church for St. Gabriel's Mission at Hollis, a growing suburb between Jamaica and Garden City. The walls to the sills of the windows are to be built of rubble, of which material the fields close by supply an abundance. The other parts of the exterior are to be shingled. Buttresses and a stone chimney break the monotony of the walls. Eye-brow windows pierce the roof; the side windows are lancets in groups of two and three. A rose window will open in the west end, and at the east end high above the altar will be a small triangle. The interior, ceiled, will show the rafters. At the west end of the nave a room 12 feet in depth will be partitioned off by rolling shutters, providing a room to be used as a sacristy, for the keeping of the Sunday school library, and as a meeting room; the removing of the shutters throwing the space into the church, the capacity of which will be about 150. Such a plan secures a building which is at once tasteful, Churchly, and inexpensive.

SOUTHERN OHIO.

ROYD VINCENT, S.T.D., Bishop.

The Bishop was strong enough to undertake a trip to Europe, sailing on the *Fetruia* from New York, on Saturday, Dec. 6th. He was accompanied by his sister-in-law, Mrs. Strong Vincent, and by Miss Magill, of Avondale, as a travelling companion to Mrs. Vincent. The Bishop's mother and brother, who compose his household, are at the home in Avondale. It is the intention of the Bishop to be back, *Deo volente*, by the 1st of April, when it is reasonably to be expected that he will be thoroughly invigorated in mind and body, and perhaps in better health than before his serious illness. Bishop Vincent has been slowly but steadily gaining. He was able to attend church at Lakewood, N. J., where he was staying, on the Sunday before he left for Europe, the first time for four months. Four physicians have given him a physical examination, and unite in the opinion that there is no organic lesion, and that there is every probability that he will return in the spring in full vigor.

URBANA.—A parochial Mission, commencing Dec. 1st and ending on the 10th, was conducted by the Rev. J. D. Herron in the church of the Epiphany. Careful preparation had been made, and, while no startling results have appeared, there has been manifest a spirit of devotion that speaks of prospective good. The most encouraging features of the work in this

stronghold of Methodism and camp-meeting revivalism were the separate services for different classes of hearers. The rector of the parish invited two or three benevolent orders to the service for men only. They cheerfully accepted and attended in a body. The services for women only, and that for children, were equally successful. One thing aimed at was accomplished, namely: to bring the Church more directly to the people.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—On Thursday, Dec. 18th, the Rev. Davis Sessums, rector of Christ church, and Miss Alice Galleher, daughter of the beloved Bishop of Louisiana, were united in Holy Matrimony. The betrothal service was read by the Rev. A. Gordon Bakewell, and the marriage ceremony was performed by the Bishop. The choirs of Christ and Trinity churches rendered the musical part of the service. The church was beautifully decorated, and long before the wedding hour was crowded with representatives from all the city churches. The rectory, which is a magnificent building, was presented to the parish by Mrs. J. L. Harris, for the use of the rector, but the rich and elegant goods with which the rectory has been completely furnished, were presented to the rector and his bride as a bridal present from the same generous lady. The wedding presents were numerous and very costly.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

Summary of statistics for the conventional year, May 22nd, 1889—May 6th, 1890: Lay readers, 62; candidates for priest's orders, 18; ordinations, deacons 5, priests 6—11; clergymen, present number, bishop, 1, priests 184, deacons 7—192; corner-stones laid, 6; churches consecrated, 2; churches and chapels, new or opened without consecration, 8; parish houses added, 3; rectories added, 4; total of parishes, chapels, and missions, 187; Baptisms—infants 2,576, adults 486, not specified 2—3,064; Confirmations, number of administrations 159, number confirmed, 1,735; communicants, 27,118; marriages, 1,072; funerals, 1,700; Sunday schools, officers and teachers, 2,294, scholars, 18,909; parochial schools 6, teachers 46, scholars 465; value of parish property, (returns incomplete), \$4,147,271.48; aggregate of contributions for religious purposes, \$749,354.92.

Bishop Paddock in a recent letter to his clergy, says: "I do not dare to say that I suppose I am any better physically than I was a fortnight ago. Certainly I suffer more than I have suffered during my entire illness. Still the doctor cheers and encourages me."

The funeral of the Rev. N. W. Munroe took place Tuesday, Dec. 2d, from his late residence, 7 Norfolk street, Cambridge. The Rev. Drs. Haskins, Abbott, Hanes, and Steenstra, officiated. He was one of the oldest presbyters in the diocese, and for the last 20 years has lived in retirement. His remains were buried at Greenfield, Mass.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

MINNEAPOLIS.—Sunday, Dec. 7, was the 34th anniversary of the organization of Gethsemane parish, and of its entrance into the first church building. The day was also observed as the 22d anniversary of the Brotherhood of the church of Gethsemane. The Bishop of Indiana, who was rector from 1856 to 1883, preached the anniversary sermon, and in the evening addressed the Brotherhood. He also talked to the Sunday school at their anniversary service in the afternoon. The day was a very happy one for the parish, made all the happier by the presence of the beloved first rector. During the past year there have been Baptisms, 38; Confirmations, 47; marriages, 15; burials, 20. There have been added 152 communicants,

making the total number of confirmed persons in the parish 874. The Sunday school has increased from an attendance of 125 to 230. During the 34 years there have been Baptisms, 1,896; Confirmations, 1,078; marriages, 636; burials, 1,001; offerings, about \$235,000.

Monday afternoon, Dec. 8, a reception was given to Bishop and Mrs. Knickerbacker, at the residence of the senior warden, and in the evening a banquet was tendered the Bishop by the Gethsemane Church Club, at which Bishop Gilbert was also present. It was a source of regret that Bishop Graves, the second rector of the parish, could not be present.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Statistical summary for the year ending May 31, 1890: Clergy, bishop 1, priests 26, deacons 2; candidates for Holy Orders, 2; postulants, 2; lay readers licensed, 9; churches consecrated, 2; corner-stones laid, 2; churches opened, 1; missions organized, 1; number of parishes, 28; organized missions, 19; unorganized missions, 13; Baptisms: infants 376, adults 138—514; Confirmations, 319; marriages, 125; burials, 227; Sunday school teachers and officers, 362; scholars, 2,881; communicants reported, 4,022; value of church property, \$387,751; disbursements, \$73,969.20.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

LEAVENWORTH.—Bishop Thomas visited the church of St. Paul on St. Andrew's Day, and confirmed a class of 11 adults. This is the third visit of the Bishop since last Easter, and makes 45 persons presented by the rector, Dr. Tupper, in seven months. Bishop Thomas speaks in the highest terms of the condition of the parish. The rector has been re-appointed Dean of the North-east Convocation. Bishop Atwill of West Missouri will make a social visit to the parish as soon as his episcopal visitations will allow.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

ANNAPOLIS.—The Rev. T. R. Smithson, M. A., is now rector of St. Phillip's church. Mr. Smithson is an author of European reputation, having written "Twenty Reasons for Being a Churchman," "The Royal House Lesson Books," and "The Storm of Life," a sermon preached before His Royal Highness, the Duke of Edinburgh. Mr. Smithson is an Englishman, but intimately identified with American life, his uncle being James Smithson, founder of the Smithsonian Institute at Washington, D. C., and on his mother's side, he is a nephew of the great Irish poet, Thomas Moore.

WASHINGTON, D. C.—At St. James' church, the Rev. James W. Clark, rector, a Mission has just been held by Father Huntington, O. H. C., with apparently wonderful success. The church has been crowded day and night.

The Convocation of Washington has organized a Church Building Loan Fund for the purpose of loaning money without interest to weak parishes and missions to build or repair their churches. At the first meeting in St. John's parish hall a heavy interest was manifested and over \$2,000 was subscribed. A Standing Committee for the custody of this fund was appointed, consisting of the Bishop, Dean Williams, the Rev. A. S. Johns, secretary, and Messrs. S. W. Tulloch, Geo. F. Dawson, W. W. Danenhowe, and Lewis J. Davis. The plan is substantially that of our American Church Building Fund, except that the loans are made without interest. This is a most important consideration in the case of poor parishes.

INDIAN SPRINGS.—Through the indefatigable efforts of the Rev. Mr. Crowe, rector of St. Andrew's church, Clearspring, there is every prospect that a church will be built here this winter. The money needed

has already been nearly all raised, and if the people lend a helping hand, the building will be pushed to completion as rapidly as possible.

GLEN BURNIE.—Services were commenced in this small town August 17th, in Mr. Mancha's house. The Rev. Dr. De Loop offered to supply services once a fortnight. The number attending has far exceeded the capacity of the room offered. Beginning with 23 it has run up to 60, 70, or 90. The Sunday school numbers about 26. The Rev. W. S. Southgate, D. D., of Annapolis, and the Rev. Chas. S. Spencer, D. D., of St. Margaret's, have also taken the service.

PENNSYLVANIA.

OZI W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—The memory of the late Rev. Henry J. Morton, D. D., who for almost 60 years, was connected with St. James' church as assistant minister, rector, and rector *emeritus*, is to be kept green by a handsome stained glass window which is to depict the parable of the Good Samaritan.

In 1793 St. Thomas' church was organized by Absalom Jones, being an outgrowth of the Free African Society which was founded by Absalom Jones and Richard Allen, April 4, 1778. In 1795 Absalom Jones became its first rector, Bishop White having ordained him to the diaconate. From July 17, 1794, to July 12, 1887, the church was located at 5th and Adelphi sts. The new church which we have already described is on 12th st. below Walnut and was occupied for the first time on Sunday, Dec. 14th. The present rector, the Rev. J. Palham Williams, is a graduate of Lincoln University, and the Philadelphia Divinity School. He preached the sermon, taking as his text St. Luke xiv:17, "Come, for all things are now ready." In it he gave a review of the parish history from its organization in 1793, down to the present day. At the close of the celebration of the Holy Communion, he being the celebrant, the Bishop formally blessed the structure. The Rev. Paulus Moort of Liberia, Africa, was present, and took part in the services.

Seventeen students matriculated at the Philadelphia Divinity School on Wednesday in Advent, Ember week, the annual matriculation day. In his address during the celebration of the Holy Communion, the Bishop urged upon the students loyalty as involved in matriculation, making the following points: Loyalty to the Divinity School, to the Church, to truth, to the Lord Jesus Christ. The number of students is larger than it has been for several years.

The Rev. Charles E. Betticher has been petitioned by 350 of his congregation to withdraw his resignation as minister in charge of St. Barnabas', Kensington.

The Rev. E. A. Foggo, D. D., rector of Christ church, Philadelphia, has tendered his resignation. With reluctance it has been accepted by the vestry, to take effect Oct. 1st, 1891, and they have elected him to be rector *emeritus* from that date.

The Rev. Fleming James, D. D., who has been in charge of Holy Trinity memorial chapel since the Rev. George F. Bugbee went to Los Angeles, Cal., has been asked to take charge of St. Phillip's until the rector, the Rev. Richard N. Thomas, who is now convalescing, shall be able to resume his duties.

By the action of the vestry, the Rev. F. D. Hoskins will have charge of the church of the Holy Trinity, West Chester, until Easter.

The Rev. Robert A. Mayo has entered upon his duties as minister in charge of the Holy Trinity memorial chapel. He was tendered a reception on Thursday evening, Dec. 18th, by the congregation, when the Bishop of the diocese. Mr. Mayo, and others, made addresses.

A chapter of the Brotherhood of St. Andrew has been organized in St. Mark's parish, and a special service was held to mark the event; the sermon was preached on brotherhood principles to the members, by the Rev. G. H. Yarnall. Addresses were made by John W. Wood of New York, and

G. Harry Davis, president of the Local Council.

KENTUCKY.

THOS. U. DUDLEY, S. T. D., Bishop.

The church of Our Merciful Savior, for colored people in Louisville, was visited Second Sunday in Advent by Bishop Dudley, who preached, and confirmed one person. The mission has been without a rector for some time, yet the services have been well kept up by the colored deacon in charge, Mr. Wilson, who is preparing for the ministry. Bishop Dudley is taking the service in this church every night during this month.

By a recent decision of the Appellate Court, the church of the Ascension at Frankfort has secured the bequest of \$7,000 left in trust to that parish. During 1861, while the Rev. Jno. N. Norton was the rector of the church of the Ascension, Mr. Jno. H. Hanna left an endowment fund for an Orphans' Home, and in his will made the rector of the church and his successors, trustees, to hold the same for the use and benefit of the said parish, etc. The wife of Mr. Hanna, by will devised this property and other possessions to her heirs, and by reason of a certain clause in her will, suit was instituted to recover this bequest. Judge Pryor, in delivering the opinion of the Court, held that the bequest of Mr. Jno. H. Hanna to the Church was absolute, and that his widow had no right to convey by will what had already passed out of the possession of Mr. Hanna.

RHODE ISLAND.

THOS. MARCH CLARK, D. D., LL. D., Bishop.

PROVIDENCE.—It has been the custom of the First Light Infantry Regiment to attend divine worship in a body at least once each year in the church of which the chaplain of the regiment is pastor. The Rev. T. H. Cocroft, rector of the church of the Messiah, is now chaplain. The Infantry, attired in their new uniforms, and commanded by Col. Thornton, marched from the armory to the church of the Messiah, Sunday morning, Dec. 14. The guests, included His Excellency, Gov. Davis, Gen. E. H. Rhodes and staff, Col. R. H. I. Goddard, the F. L. I. Veteran Association, and a number of prominent citizens; they filled the body of the church. The service, which was elaborate and impressive, was arranged especially for the occasion. Bishop Clark, who is an ex-chaplain of the regiment, delivered the sermon. Chaplain Cocroft was also assisted by ex-chaplain S. H. Webb, of South Providence, and the Rev. D. G. Rice, rector *emeritus* of the church. The choral service was rendered with commendable effect by the F. L. I. Glee Club, under the direction of Prof. E. Hammerel, who was also composer of all of the music rendered except the *Benedictus* by Millard. The *Venite* was dedicated to chaplain Thomas H. Cocroft, and the *Te Deum* to the First Light Infantry. The sermon by Bishop Clark was received with devout attention. The theme was "Compromising Conscience."

NORTH CAROLINA.

THEODORE B. LYMAN, S. T. D., LL. D., Bishop.

ASHEVILLE.—Trinity parish has been the subject of a ten days' Mission, just closed, under the leadership of the Rev. J. L. Murdock of Salisbury, assisted by the Rev. Messrs. Du Bose, (the rector,) Capers, Joiner, Kitson, Allston, and others. It is hoped that the awakening will be lasting and the young rector thus materially cheered in his efforts for the spiritual life and activity of the Church in this place. Many feel that the Mission has been a blessing to them individually.

VERMONT.

WM. HENRY A. BISSELL, D. D., Bishop.

The district meeting of the Woman's Auxiliary was held in St. Luke's church, St. Alban's, Monday, Dec. 8th, the Rev. Edward Stone, of Epsosburg, preaching a most interesting and Catholic sermon on the mission work of the Church. Holy Communion was celebrated by the rector, the Rev. A. B. Flanders, assisted by the Rev. Josephus Tragitt. At noon the ladies

of the parish provided a lunch at the rectory to which all were invited. There was a short business meeting at 1:30, and at 2 o'clock Miss Sybil Carter gave a very graphic and entertaining account of her work in China, Japan, and among the Mormons and Indians of this country, explaining very forcibly the great need of increasing all missionary efforts and the privilege and duty of all to contribute towards that end. The offerings were given to the enrollment fund.

MILWAUKEE.

CYRUS F. KNIGHT, D. D., D. C. L., Bishop.

The members of Madison Convocation met in St. John's church, Portage, on Dec. 9th and 10th. The Bishop, the Dean, the Rev. Dr. Fayette Royce, and the Rev. Messrs. Susan, Durlin, Chase, Green, and Slidell were present. The services, sermons, and discussions were interesting, instructive, and edifying to all participants and attendants. The paper on bazars, fairs, and other ways of raising money for Church purposes, was an impartial presentation of the pros and cons of the subject. The paper on the best means of promoting practical religion among young people was very instructive. Missionary addresses were made by the Rev. H. M. Green, and the Bishop.

NEW JERSEY.

JOHN SCARBOROUGH, D. D., Bishop.

The American Church Missionary Society held its 31st business meeting and anniversary on Dec. 2nd, in St. John's church, Elizabeth, N. J. The Bishop of West Virginia presided at the business meeting in the afternoon, and the Bishop of Pennsylvania in the evening, while Bishop Kendrick of New Mexico made an effective address on domestic missions. The work in Cuba and that in Brazil, was explained by Bishop Whitaker, Dr. Watkins, Dr. Neilson, and others. Dr. Neilson was on his way to Cuba to take charge of that work for the winter. Mr. Wm. Cabell Brown, a member of the senior class in the Virginia Theological Seminary, came to the meeting for the purpose of tendering his services as a missionary to Brazil, being moved thereto by the appeals for help of those in the field. The cordial reception of the rector and ladies of St. John's, together with the abundant entertainment they had provided, added very much to the enjoyment of the occasion.

QUINCY.

ALEXANDER BURGESS, S. T. D., Bishop.

A very pleasant meeting of the Galesburg Deanery, the Rev. John Wilkinson presiding, was held at St. James' church, Lewiston, on Tuesday and Wednesday, Dec. 9—10th. All the clerical members, with one exception, were present. On Tuesday evening the sermon was by the Rev. Edward H. Rudd, S. T. D. On Wednesday morning, the Bishop preached, and the Holy Communion was administered. The addresses on Wednesday evening were of marked interest and ability, and by the Bishop and the Rev. Messrs. Webb, Mayo, and Wilkinson. The text of all was Advent, its message, its urgency, its hopes. Reports and discussions at the business meetings were not without encouragement, but revolved sadly around the lack of clerical laborers. St. James' needs a priest and is not the only vacant parish in the deanery.

PEORIA.—Twenty-five years since, the old brick building of St. Paul's church was demolished, preparatory to the erection of a new structure. When considerable funds had been subscribed, and foundations partially laid, the defection of those who followed the late Bishop Cummins brought the whole enterprise to a complete standstill, and so weakened the parish numerically and financially that the main question for a year or two was rather one of existence than a new church. But as if the removal of unsound elements had been a real benefit rather than a misfortune, from that time, almost unperceived by the parishioners, the church slowly gained in all the elements of strength; faithful work on

the part of the rectors, steady devotion on that of the members, gradually brought about a spirit of hope, then enterprise, then effort. Just a year ago, Dec. 7th, 1889, it was formally resolved to begin the work in the ensuing spring; in the latter part of February, 1890, the old chapel which had been used for a church for so many years, was burned; in March, the work of the new building was begun. The church was rapidly yet thoroughly constructed, being sufficiently near completion (though still needing the finishing touches) to be opened according to intention, on the third Sunday in Advent, and so liberal had been the offerings that this opening service was one at which the building was consecrated. What makes the work particularly gratifying are the facts that no entertainments of any character whatever were given to aid the work; the great bulk of the subscriptions were in small amounts, \$2,000 being the largest sum given, nearly 200 people contributing; and finally, that no one outside the congregation was called upon for help, practically; a few who were interested, or whose friends were, gave small sums, but the amounts were trivial.

The church is constructed of Riverside (Indiana) sandstone, of a delicate olive; the architecture being a fairly good specimen of the Romanesque, after plans of Starbuck, of Chicago. The church proper seats about 450, and the chapel which adjoins and is a part of the same building, will add 200 to this number, being connected with the church by sliding doors. The windows represent, in the nave, four scenes from the Life of our Lord—Birth, Baptism, Resurrection, and Ascension, and those on the side, eight of the Apostles; the work is that of Tiffany, and shows magnificent effects in artistic decorated and stained glass. The ceiling is of 1,300 panels of red oak, oiled and polished, and the entire woodwork corresponds. The walls are tinted in light terra cotta, and those of the chancel are somewhat darker. The chancel is furnished only temporarily as to the altar, it being the intention to decorate the walls and to put in a handsome altar later. The chapel for the Sunday school will accommodate 200, and back of that are large guild rooms, choir room and study. The organ is beautifully decorated, and one of the best make of the Moline Co.

Intense pleasure and deep thankfulness animated the throng which crowded the church and chapel at the opening services; it was the culmination of years of hope, work, and prayers; and the result was sufficient to satisfy the most critical. Hundreds were unable to get inside the doors at morning and evening service, and many of those who entered stood during the entire services. A choir of over 60 voices (reinforced by that of Henry Hill.) rendered the music a fitting exponent of the jubilant feeling of the people. The Bishop of the diocese directed the services, and the following clergy were in the chancel: The Rev. Messrs. Holst of Wyoming, Rudd and Scratchley of Knoxville, Blatchford of Pekin, and the patriarchal Father Benson of Limestone. Bishop McLaren was the preacher, and his text, Rev. iv: 10, 11, was most thoroughly appropriate for the occasion; the effort was a masterly one. The Bishop was very kind in his remarks as to the enterprise and zeal of the congregation, and the beauty of their new home. The Diocesan then celebrated, and a large number communicated. In the evening Bishop McLaren preached from the text 1 John iv: 16, and held his listeners thoroughly to the close of his discourse. Bishop Burgess confirmed a class of 23, making a total of 51 confirmed in this parish this year. The offertory for the day amounted to \$500. The new church is absolutely free at all services, and now that the congregation is in a new and comfortable home, it is the intention, which is not to be allowed to slumber, to enter into city missionary work, so that the statement that, in this large city there is but one parish, will not be true for many months more.

The Living Church.

Chicago, Saturday, Dec. 27, 1890.

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

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THE world's great day of glad tidings has come once more, and the "good will" that was spoken from heaven that happy morn, again goes circling round the earth. It is not all that it should be, we know; for human hearts are selfish yet, too sinful to join with unbroken harmony the song that the angels sang. There are some discords in the bells that peal to-day, and an undertone of worldly strife is heard in the diapason that goes up to heaven's high dome. Still, is it not something in honor to the cradled King, that the rude clamor of a warring world is hushed to an undertone, and the tumultuous passions of humanity, for the time, almost have "forgot to rave"? Is it not some proof of the power of His Gospel, whose "reign of peace on earth began" to-day, that homes are hallowed everywhere by Christmas tokens, and the round world reverberates with Christmas greetings? To these remembrances of the blessed day we would add our tribute. To the great family of THE LIVING CHURCH we send our "Merry Christmas!" It is spoken in the name and faith of the Bethlehem Born; may it find a response for those who with us are "striving together for the faith of the Gospel."

A RECENT writer in *The Church Union*, commenting upon a statement which is often repeated to the effect that in the primitive Church "the elders and brethren of any city were within themselves a fully organized Church," that "they had full power to do everything—all and singular—their own, for the perpetuation and upbuilding of the Church in that city," "that, accordingly, the elders and brethren elected and installed presiding elders, so styled to-day among the

Methodists, but among Episcopalians, bishops," very pertinently asks for the proof of this; and desires that it should be shown, with regard to a few or even of one of the seventy-seven parochial Churches of Asia, that the elders and brethren, without any external act or agency, constituted one of its elders its official head. This is, in fact, the problem which confronts the enemies of Episcopacy and of the Apostolic Succession. On the other hand, we have the clear testimony of Irenæus. It is true that this Father wrote his great work in the last quarter of the second century; but his witness, fairly estimated, goes back to the end of the first century for he was born far back in the century, and his early years were spent among the disciples of St. John at Ephesus. He had, moreover, travelled much, and knew the Church and its traditions both East and West. He plainly tells us that bishops were the successors of the Apostles, and it is clear that not only is the Church thus organized at the time of his writing, but that no other system is known to his experience or contemplated as possible. In fact, there is not a particle of evidence that any other system had ever existed.

THE *Chinese Churchman* published by our missionaries at Wuchang, gives in a recent issue, some further particulars with regard to the conference of Protestant missionaries at Shanghai. It will be remembered that we felt called upon to criticize the reported action of two of the English bishops in China in allowing themselves to become members of a body in which such fundamental subjects as the constitution of the Christian ministry and the elements to be used in the Holy Communion are regarded as open questions. Our comments were reflected upon in certain quarters with some severity, as instances of the narrowness of our point of view. It was assumed that bishops might attend such a conference without committing themselves to the platform of the organization, and that they might thus have it in their power to impress upon their fellow Christians truer views upon the subjects referred to. Of course, there are circumstances in which such results might be possible, but we do not understand that the position of the Bishops or other Churchmen in the case under consideration would have given the power to exert any very wholesome influence. In fact, it would appear that they could not become members of this conference without sacrificing at the outset the most vital principles. However this may be,

the statements of *The Chinese Churchman*, while relieving one of the Bishops in question of responsibility, inasmuch as he declined to take any part in the conference, put the other in a worse light than ever, since "it was from him, and not from any sectarian missionary, that the suggestion originally came to substitute tea and rice for the valid elements in the Eucharist." We had already spoken of the relation of the Archbishop of Canterbury to this matter, and it now appears that the English clergy in China were advised to bring the scandal to his notice officially, but as no one would take the initiative, the movement at last accounts had been dropped, we hope not "finally."

WE glean from *The Chinese Churchman* some interesting facts about Protestant missions in China in connection with the Communion. It seems that there are two parties, both agreeing in one thing, viz., that the favor of the Chinese is to be sought first of all by patronizing only home productions. But this leads to an awkward result inasmuch as no grape wine is made in China. What is called wine is really distilled liquor. The missionaries therefore find themselves in a dilemma. One party says: "Wine is wine all the world over, of whatever made. In Syria it was made from grapes, here it is made from rice, we therefore use the Chinese wine." The other party says: "Not so; grape wine was the national drink of Syria, and therefore used in instituting the Sacrament; tea is the national drink of China, and therefore we must use that, and not what is erroneously called wine." Thus, both equally overthrow the institution of the great Head of the Church. Most devoutly do we join in the thanksgiving of *The Chinese Churchman* "that our American Mission in China is firm as a rock on this important point, and that she teaches clearly and distinctly that the only valid elements for celebrating the Blessed Sacrament are what the Church has always used from the beginning, and that they remain the same for all time and for all places until the second coming of our Lord and Saviour."

"AND WAS MADE MAN."

Here is the key-note of that world-wide exultation that, at this time, inflames the heart, and enkindles the worship of Christendom. It was the descant of the angelic choir over the plains of Bethlehem, and "men of good will" have taken up the heavenly song until, to-day, devout believers in every nation under the sun, are lift-

ing up the chorus. It is the substance of the one eternal song resounding through the earth and the heavens, everlastingly, for this is He for whom the whole redeemed family in earth and heaven is named. Well may we who believe, exclaim with the psalmist: "Who is like unto the Lord our God, that hath His dwelling so high and yet humbleth Himself to behold the things that are in heaven and earth!" This is the ineffable mystery, and the ineffable grace of the Incarnation, both past finding out. We know by faith, that the Word was made flesh and dwelt among us. We know by faith that the Christ-Child was conceived by the Holy Ghost, and born of the Virgin Mary, very man and very God, and that Immanuel hath visited and redeemed His people. This supreme grace of the Incarnation compasses time and eternity, the earth and the heavens. It canopies the "Holy of Holies" of the new Jerusalem. "If I go up into heaven Thou art there!" It embraces the lowliest and most despairing of human souls: "If I go down into hell Thou art there also!"

Even as the mother forgetteth her sorrow and travail for joy that a man is born into this world, so does Christendom itself forget for a brief space the burden and pains and griefs of its environment, and rejoice with one heart and song because that Jesus, the Son of Mary, is born into this world. And this joy is universal, like the glory of sun-rising. It breaks full and free on all men alike, the good and the evil, the just and the unjust, all children of the heavenly Father, and sharing the same humanity with His eternal Son. There is a Christmas joy for the faithful who have knelt at the manger of Bethlehem, and who live, and move, and have their being within its heavenly radiance. And there is a Christmas joy which lights up at least the surface of all lives, a superficial brightness, which would penetrate and quicken the unwilling and unloving. So the world keeps holy day with us, in a cheery, gentle way; laying aside for the hour its greed; holding its wolfish passions and appetites in leash; and putting on, as best it can, its garments of praise. If it cannot understand, it can, after its own ignorant way, lift up the carol and chorus of good-nature and social kindness.

So there are festive wreaths in churches and homes where Christ abides. And they are found elsewhere. In the markets, and exchanges, and hostleries, and marts, even in the perilous "saloon" and in the haunts of sin; even in the

windows of our Hebrew brethren, too, everywhere, the living green of a living joy finds place, and is not without a real and deep significance. It must needs be so! There can be no sun-rising without a universal gladdening of the whole landscape. And this mystical rising of the Sun of Righteousness must needs bring with its trailing glories, the joy and cheer of all the kindreds and nations of the earth. But the heavenly secret of the Ineffable Presence is with His chosen ones. It is with such a perpetual, indwelling Presence, a pillar of cloud by day, a pillar of fire by night.

More wonderful and gracious still, the stupendous miracle is verified at every Eucharistic commemoration of the "one full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sons of the whole world," when He gives his children angel's food, His Flesh and Blood, which is food indeed, and drink indeed!

Shadows and darkness, here and there, flit across even the Christmas firmament, not from without, but from within the fold. Uneasy souls, losing the grace of faith, here and there, ask "how can these things be," and with the scoffing Jews, "How can He give us His Flesh to eat?" and how can man be born of a virgin? Forgetting that with God all things are possible, these mysteries are profanely relegated to scientific scrutiny, where owls and bats half blindly stare upon the heavenly vision. All this supreme glory of revelation is vouchsafed to faith alone. It is not addressed to the rational or scientific faculty of men. Not that it is either irrational or unscientific in the higher realm of spirit, for Divine Love and Divine Wisdom are at one in the wedlock of the heavens; and mercy and peace with righteousness and truth are in indissoluble union.

The Incarnation is the manifestation of God in Christ that draws all souls unto Himself. It is the Life of God, entering into human life; it is the Divine Nature embracing and regenerating the human nature, it is the sacred Heart of Jesus finding and quickening the heart of His lowliest disciple.

The animal has not climbed up into man, as it is impiously alleged. But man made in God's image and sharer of His spiritual nature has fallen captive to the animal nature under the wiles and temptings of the devil. Made a little lower than the angels, in the morning of creation, the Incarnation has on this latter day, begotten him once more from the death of sin, into newness of Life, through the life of Jesus

Christ, the Divine Man. The heavens have come down to earth, regeneration is from the supernatural down to the natural, God through the Divine Humanity hath visited and redeemed His people!

A DISGRACE TO CIVILIZATION.

Of all the heartless, shameful things connected with the drink traffic, nothing is so heartless and shameful as the way in which intoxicating drinks have been forced upon the aborigines at the hands of civilized countries.

Between the year 1680 and 1700 we are told that England imported to this country thirty thousand negroes from Africa. This of itself was sufficiently barbarous and un-Christian. But in those same ships which carried their cargoes of human freight, were also supplies of spirits which were destined to sink thousands of those negroes to a degradation which not all the barbarism and ignorance of their native country had been able to do for ages. For many years the inhabitants of Manhattan Island were largely made up of negroes, and as we are informed, nearly everybody drank. And it was not long before all up and down the New Netherlands intoxicating drink was not only supplied to, but forced upon, negroes and Indians, and that under the protest of the more intelligent who saw and deplored the misery and degradation caused by it. A more sad and disgraceful chapter could not be written in connection with the history of this country, than one which had to do with supplying and brutalizing colored people and Indians with rum.

This, it may be said, was two centuries ago. Yes, and the strange thing is that in two centuries Christian nations have learned nothing in respect to decency and humanity in this matter. While we ought not to argue from the sixteenth or seventeenth century to the nineteenth, we are most unfortunately compelled to argue from them, with the conclusion that the same selfish, heartless, cruel greed operates now as then, only in a vastly greater degree.

What is the state of the case when Boston alone, Boston where civilization and enlightenment are supposed to culminate, has, as affirmed, sent in the past eighteen months, 1,250,000 gallons of rum to Africa? What is the state of the case when, as posted in the returns at Liverpool in one week, the vessels sailing from America and Europe, and stopping at Madeira, were laden with cases, butts, demijohns, and barrels of rum, gin, brandy, Irish whisky, absinthe, and all the rest,

which were valued in the aggregate at \$5,230,000? In one week! As if civilization could not be content to do its dreadful work slowly and with a show of decency, but was so shamefully and incurably blinded with greed, as to be content to brutalize and kill off the poor Africans at the earliest possible moment, if it could as speedily get so much more money into its plethoric and distended pocket.

People have read what drink was doing to degrade the natives on the west coast of Africa, and some people have no doubt read it as a fairy tale. Unless they believe South Africa to be a fairy land, let them read what the Liquor Laws Commission at Cape Town have said on the subject, after a long and careful study of the facts. They say, in the course of an exhaustive report, that on the frontiers drink is destroying whole tribes; that one and all take to it, men, women, and children, with no discretion about its use and no feeling of shame about the consequence. These are so disastrous, that they recommend the setting off of large areas in which it shall be punishable with a heavy fine to sell drink to a native, and be punishable with a fine to have it found in his possession or about his premises. They recommend this not as prohibitioners in the ordinary sense of the word, not as dreamers and extremists, but as humane, practical men, who, with all the facts before them, believe this the only way to save whole tribes from destruction.

Most people, most people about Boston at least, where so many gallons of rum go from, have heard of Father Osborne, who is now a missionary in a town where some of the rum goes to. As a citizen of Cape Town, Father Osborne has at once flung himself into the movement, if not to stop deluging South Africa with rum—for how can all Cape Town stop it, if all Europe and America are bent on it?—but to have it stop destroying the colored people, so far as a rigid law of exclusion and prohibition in respect to large areas of the country, can do so. As he read his Bible in Boston, so he reads it in Cape Town, and thinks it un-Christian and inhuman to see such a sacrifice of what he calls our brothers and sisters, and do nothing to save them.

But what of a civilization which sends to millions of these benighted people, not the Gospel of Christ, but the degradation and curse of the rum-barrel; which reads its Bible at home, "Thou shalt love thy neighbor as thyself," and takes account of him abroad as if he were a brute or a devil? What can be more disgraceful? Surely, it will

be chargeable against all Christendom, so far as it winks at this dreadful business.

SERMON NOTES.

BY THE REV. C. W. LEFFINGWELL.

St. Luke ii; 1 and 16. "And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed." "And they came with haste and found Mary, and Joseph, and the Babe lying in a manger."

The narrative of the Nativity abounds in strange and suggestive contrasts. Note the scene upon the star-lit fields of Bethlehem: the multitude of the heavenly host above; the group of wondering shepherds below.

Astonishing antithesis is further incidentally revealed in this first page of St. Luke's Gospel: Caesar Augustus on the throne of the Roman Empire, the Divine Babe lying in a manger; two kings—one Emperor and Pontifex Maximus, in the city that was mistress of the world; the other a helpless infant in swaddling clothes for whom there was no room in the poor inn of a provincial hamlet.

Note, again, the contrast of the two kingdoms centered for the time, respectively, in Rome and Bethlehem. In Rome, power at its highest, humanly speaking—unbounded dominion, limitless resources, the whole world at its feet; in Bethlehem, weakness, obscurity, poverty—no sign or syllable of authority. The one engaged in taxing all the world, and compelling submission by force; the other, in redeeming the world and winning obedience by love.

So doth God choose the weak things of the world, as man counts weakness, to confound the mighty; grandly set forth in the *Magnificat*. The world has been conquered by suffering and sacrifice, through means unhonored, even unknown by the heathen. It is a record unique, unparalleled. Emperor and Babe! Self-exaltation and self-humiliation! Two pictures for our thoughtful contemplation:

1. The "Eternal City," the Augustan age; culmination of intellect, commerce, law; centre of civilization, art, and letters; convergence of the energies and store-house of the treasures of the world. All this and more, St. Luke suggests to us in a single line. It requires but another line to tell the sequel: shame, degradation, ruin. "He hath put down the mighty from their seat and hath exalted the humble and meek."

2. Another and lovelier picture is sketched with equal celerity by the Evangelist who is said to have painted the only portrait of our Blessed Lord. The Holy Family: Mary and Joseph, and the Babe lying in a manger. There is nothing here which the world counts wonderful; nothing Augustan, imperial; a poor family in a rude shelter. Yet here is the hope of the world, the shrine of the world's devotion, the scene to which all generations shall turn with adoring gratitude. Poets shall dwell upon it with rapture; artists shall take from it their loftiest inspiration; in music, sculpture, painting, architecture, it shall be imperishably enshrined, and its record shall glorify the brightest page of the evangel which in every age and clime shall speak of God's good-will to men.

Contemplate the elements of beauty, dignity, sweetness, and power, here delineated. The Blessed Virgin; art has exhausted its resources in the re-

presentation of the "blessed among women." We admire and praise its work, but the ideal of the *Magnificat* has not been reached. There is something lacking, to every devout and sympathetic soul—something never yet painted on canvas nor portrayed by poet's pen, of the exceeding loveliness and pathos of the face that smiled through tears on the manger-cradled babe at Bethlehem.

There is St. Joseph, also, too little noted, in the background of the picture; true child of Abraham, in the faith that transcended all human relationship; brave, patient, tender foster-father of the Blessed Babe; contented with the lowlier place, obedient to the will of God. Augustus had the power of all the world at his command; Joseph had the hope of the world in his keeping.

And there was the DIVINE CHILD! In every babe there is a reminder of Immanuel; in every infant smile we seem to see the light of heaven. What must have been the "radiance of glory," that beamed in the countenance of the new-born King!

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!

Such are some of the contrasts attending the advent of the Redeemer. They are parables of life. The kingdom cometh not with observation. The conquests of love alone are lasting. "Except ye become as little children," etc. The manger-cradle a symbol of the sacraments. The greatest blessings come in humblest guise. Blessed are the meek for they shall inherit.

THE WORLD'S FAIR.

The Rev. A. W. Little, in *The Churchman*, endorses the position taken by THE LIVING CHURCH some weeks ago, as follows:

"It seems to me that as Catholics we cannot but oppose the opening of the World's Fair during that part of the Lord's Day, the forenoon, when the Holy Sacrifice is wont to be made. People may refuse to come with us, but we should not fail to assert the principles and the obligations of the Lord's Day, and that, 'whether they hear or whether they forbear.' Thus much I offer with confidence.

"I would also, though less confidently, suggest that as the Church's Office of Evensong, however precious, however important, is not a service of equal obligation with the 'Divine Liturgy,' and is generally held in the evening anyway, it might be well to favor, or at least not to oppose, the opening of the fair on Sunday afternoons, say from one o'clock. This would afford the working people all the time needed for Sunday sight-seeing, without tempting them to the sin of violating the one supreme obligation of the Lord's Day. And as to the multitudes of strangers in the over-crowded hotels and lodging houses of the city, this plan would give them something to occupy them on Sunday afternoons. Any one who has ever been a stranger in a strange city, knows that that is the time of all the week which hangs heaviest on one's hands, and when many are first led to seek dangerous and vicious

amusements. There is a little German word of only eight or nine syllables which bears witness to this: *Sonntagnachmittagheimkrankheit*, which means the feeling of homesickness, the restless longing for companionship which people have when away from home, on Sunday afternoons.

"The plan here suggested may be called a compromise, but, I submit, it does not involve the sacrifice of any Catholic principle, and yet it meets the alleged need of working people so as to satisfy all reasonable demands."

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, \$2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

- No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.
- No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.
- No. 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).
- No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in. high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).
- No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;

or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

- No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses,
reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

- No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

- No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

- No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

- No. 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address

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

PERSONAL MENTION

The address of the Rev. T. D. Phillips is 73 48th st., Chicago.

The Rev. C. A. Potter, having accepted a call from Christ church, Lead City, S. D., has resigned the rectorship of Grace church, Huron, S. D.

The address of the Rev. Edward Warren will be changed after Dec. 31st from Ontonagon, Mich., to Fenton, Mich.

The Rev. S. K. Boyer is rector of St. John's church, Pequea, and is also in charge of St. John's church mission, Parkersburg, Pa. He should be addressed at Parkersburg.

The Rev. E. H. Edson is rector of Christ church, Pittsford, N. Y., and should be addressed Box 3, accordingly.

The Rev. R. G. Hamilton having resigned Grace church, Canton, N. Y., his address after Jan. 1st, 1891, will be Edwardsville, Ill.

The Rev. John T. Rose has accepted a call to the rectorship of St. Peter's church, Cazenovia, N. Y., and will enter upon his duties the first Sunday in January.

The Rev. Ed. Foggo resigns the rectorship of Christ church, Phila., said resignation to take place Oct. 10, 1891, completing the 30th year of his connection with the parish. By a unanimous vote of the vestry he has been made rector *emeritus*.

The Rev. Samuel Maxwell has returned from Europe, and his present post office address is No. 127 Mercer st., Jersey City, N. J.

The Rev. Laurence Guerin, rector of St. Paul's church, Maryville, Mo., has resigned that parish, and accepted a call to the rectorship of St. George's church, Le Mars, Iowa, where, after Jan. 15th, he desires all mail matter addressed.

The address of the Rev. Wm. Willson is Lafayette, Ind., not Crawfordsville, Ind., as published in the last "Living Church Quarterly."

The Rev. Chas. T. Wright has resigned the rectorship of the memorial church of the Messiah, Pulaski, Tenn., and accepted that of Christ church, South Pittsburg, Tenn. After Jan. 1st, address all mail matter accordingly.

TO CORRESPONDENTS.

E. L. B.—The least indication of intemperance should certainly disqualify, but we have no right to require a test unknown to the Canons and Ordinal.

A. K. G.—We cannot now ascertain, not having preserved the address of our informant.

CONTRIBUTIONS DECLINED—"What matters it?" "The night is far spent;" "He Knows;" "Which Way?" "The coming of the Christ Child."

E. B. P.—1. The Church has celebrated the first day of the week from the time of the Lord's Resurrection. The observance of Saturday lingered for a while among Hebrew Christians. 2. The change was made by the Church by the authority given to it. 3. The term "Sabbath" is not used, because it does not describe the Lord's day. It is a Jewish name for the seventh day.

M. S. B.—Bishop Hare, or Dr. Langford, Secretary of the Board of Missions, can give you facts regarding work among the Indians.

R. P. W.—We do not think that your statements are well-founded. It may be true that in the city of your residence the Church is not doing its full duty, but wherever the Church is truly presented, there you will find that a vigorous and successful work among the "masses" is carried on.

ORDINATIONS.

By Bishop Gregg in Trinity church, Marshall, Texas, Dec. 14th, 1890, third Sunday in Advent, Jas. J. N. Thompson, (colored), to the diaconate. The Rev. Emin Hamvasy, LL. D., preached the sermon, and presented the candidate.

OFFICIAL.

ANNIVERSARY DAY, St. John Evangelist, Saturday, Dec. 27th, will be duly observed at the Church Home for Aged Persons, 4327 Ellis ave., Chicago. Celebration of the Holy Communion at the church of the Transfiguration, 43d st., near Drexel Boulevard, 10 A. M.; annual meeting of lady managers 11 A. M.; annual reception at the home, afternoon and evening; annual meeting of the trustees 7:30 P. M. Refreshments will be served at the home.

THE annual dinner of the New York Alumni Association of St. Stephen's College will be held Martinelli's, Dec. 30, 8 P. M. It is to be tendered to the honored warden, the Rev. R. B. Fairbairn, D. D. The speakers are to be Bishop Potter, Dr. Carey, and other prominent clergy and laymen.

BIRTH.

At 21 Dix st., Worcester, Mass., on Friday, Dec. 12th, Mrs. Geo. Cooper of a daughter.

OBITUARY.

TREAT.—Entered into life eternal from her home in Denver, Col. Oct. 23rd, 1890, in the 86th year of her age, Mrs. Jane Rellay Treat, wife of Mr. Adna A. Treat, both formerly of Troy, N. Y.

APPEALS.

THE CHURCH UNITY SOCIETY appeals for \$1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date \$359.50

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Dec. 10, 1890.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need still funds for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT,
Bishop of Milwaukee.

FOR WORK AMONG COLORED PEOPLE.

In October last I issued a statement explanatory of the work committed to my hands by the Bishop, and now put it in the shape of an appeal, with his approval and endorsement. We need \$1,000 to build and furnish a school house in St. Andrew's parish, and \$600 more for a house to accommodate the teachers during the school session. A school building is also needed in Summerville. Any gifts for the advancement of this work may be sent to the Bishop or to me, designated "for St. Andrew's Parish," or for Summerville, and the same will be acknowledged in *The Churchman* and *THE LIVING CHURCH*.

J. H. M. POLLARD,
69 Warren st.,

Charleston, S. C.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

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ST. MARY'S SCHOOL, KNOXVILLE, ILL. By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committee, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

WANTED.—Organist and choirmaster who is also a competent stenographer and typewriter, and has had experience in office work. A Churchman preferred. Address W., care of LIVING CHURCH.

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CHOIR AND STUDY.

DECEMBER, A. D. 1890.

25. CHRISTMAS DAY.	White.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

TREE PLANTING, CHRISTMAS TIDE.

BY THE REV. GEO. T. RIDER.

Come, let us plant our Christmas tree,
December winds are blowing;
'Twill bud and bloom for you and me,
'Twill bring glad cheer for you and me,
Through winter storm and snowing.

Again we plant our Christmas tree,
God speed its growth and growing!
And this shall shelter you and me,
When life is spent for you and me,
Unloved, unknown, unknowing.

So plant we then, this Christmas tree,
In gladness or in grieving;
It bringeth balm for you and me,
From Bethlehem, for you and me,
The Christ-Child's sweet relieving.

This mystic Tree, sweet Christmas Tree!
The dying Lord of Glory
It bore on high for you and me,
On Calvary's hill, for you and me,
So readeth ancient story.

Yet once again, this Christmas Tree,
In Paradise shall flourish—
Shall bud and bloom for you and me,
Its healing leaves, with you and me,
All shriven souls shall nourish.

So plant we all this Christmas Tree,
In every heart and dwelling;
The Christ-Child then to you and me,
May enter into you and me,
With His great Peace for you and me,
Beyond all thought and telling.

CHORAL DIRECTORY.

CHRISTMAS DAY AND SUNDAY AFTER CHRISTMAS.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist and choir-master. High Celebration. Anthem, "While all things were in quiet silence," Oliver King. Communion Service, full, Weber in F; offertory, St. Luke II: 14, 15, and I: 42, 43, 46, 47, 48, and 49, Arthur Sullivan. 1st S. after Chris.: *Te Deum* and *Benedictus*, Stanford in B; anthem, "The morning stars sang together," Stainer; Communion service, Mozart in C.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. Le Jeune, organist and choir-master. Processional, "The faithful shepherds," Le Jeune; Communion Service, full, Von Weber in E flat; Introit, "Say where is He Born, the King of Judea," Mendelssohn; offertory, bass song and chorus, (Nazareth), "Though poor be the chamber, come here and adore," Gounod. (Repeated.)

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard H. Warren, organist and choir-master. Matins, 9:45. Processional, *Adeste Fideles*, *Te Deum*, and *Benedictus*, Martin in C; 11 o'clock, Communion Service. Processional, "Far up the kindling heavens," R. H. Warren; Introit, "O Thou that tellest," (Messiah) Handel; Ante-Communion, *Eyre* in Eb; offertory anthem, "O holy night," (Noel) Adolphe Adams; *Sanctus*, *Eyre* in Eb; *Gloria in Excelsis*, Plain-song. 1st Sun. after Chris.: 4 P.M., assisted by the choirs of All Souls' and Holy Trinity, (42nd st. and Madison ave.) Psalter, Plain-song; *Magnificat* and *Nunc Dimittis*, Barnby in Eb; anthems, "O God, Thou art my hope," Palestrina, "And the Glory of the Lord," "O Thou that tellest," (Messiah) Handel, "There shall a star from Jacob come forth," (Christus) Mendelssohn; offertory, "O sing unto God," Gounod; Recessional, "Cradled all lowly," Gounod.

ALL SOULS', quartette and chorus, vested, W. C. Macfarlane, organist. Processional, *Adeste Fideles*; Communion Service, *Kyrie*, *Gloria Tibi*, *Gratias Agimus*, *Sanctus*, *Benedictus qui venit*, *Agnus Dei*, and *Gloria in Excelsis*, Cruikshank in Eb; anthem, "There were shepherds," Charles Vincent; offertory, "Behold a Virgin shall conceive and bear a Son," "O Thou that tellest," (Messiah) Handel. 1st Sun. after Chris.: Canticles, Plain-song; *Te Deum* and *Benedictus*, Calkin in G; anthem, "Like silver lamps," Barnby; offertory, "O holy night," Adolphe Adam. 8 P.M.: The service at St. Bartholomew's repeated.

ST. JAMES', New York, vested, Geo. Edward Stubbs, organist and choir-master. *Te Deum*, Field in D; Introit, "Thus speaketh the Lord of Hosts," Stainer; offertory, "There were shepherds abiding," Dr. Vincent.

HOLY TRINITY, Lenox ave., New York,

quartette and chorus, Frank Treat Southwick, organist and choir-master. Canticles, Gregorian-Stainer; *Te Deum*, Dudley Buck in Eb; Introit, "Arise now, daughter of Zion," St. Saens; Ante-Communion, Gounod in D; offertory, "Sing and rejoice," Barnby. 1st Sun. after Chris. P.M.: offertory, "Virgin ever, Virgin blest," carol, words and music by Mr. Southwick.

EMMANUEL CHURCH, Brooklyn, vested, Thos. P. Rahming, organist. Solemn Midnight Celebration, Christmas Eve: Introit, *Adeste Fideles*; *Kyrie*, Farmer in Bb; Communion Service, full, Moir in D; offertory, Gounod's Nazareth; Post-Communion, Cantique de Noel, Adam.

GRACE CHURCH, Nyack-on-Hudson, N. Y., vested, Mrs. G. H. Pickard, organist and director. Prelude, offertory, Guilman; *Te Deum* and *Jubilate*, Calkin in G; Introit, "Arise, shine," Elvey; *Kyrie*, Stainer; anthem, "Sing, O heavens," Tours; *Sanctus*, Calkin; *Gloria in Excelsis*, Tours.

ST. PAUL'S, Buffalo N. Y., vested, Samuel J. Gilbert, organist and director. Matins and Holy Communion: *Te Deum*, Stevens in C; *Benedictus*, Cook; Introit, *Adeste Fideles*; Communion Service, S. J. Gilbert in G; offertory, "Behold, I bring you glad tidings," Goss.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Matins, canticles, Plain-song: *Te Deum*, Knox; Communion Service, *Eyre* in Eb; anthem, "Thus speaketh the Lord," Stainer; Ablution, "Thou feddest Thine own people," Messiter. Choral Evensong, with carols, for children.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist and director. Choral Celebration, Introit, "O sing to God," Gounod; Communion Service, full, Mozart in Bb; offertory, "Alleluia! O Zion that bringest," Stainer. 1st Sun. after Chris.: *Te Deum*, Whitfield; *Jubilate*, Tours in F; offertory, "Sing we merrily, heart and voice," Stubbs.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist and director. Prelude, Pastoral Symphony, Bach; Processional, "Praise ye the Father," Gounod; *Te Deum* and *Benedictus*, Stanford in Bb; offertory, "Glory to God in the highest," Mozart; *Sanctus*, Schubert in C; Postlude, "March of the Magi Kings," Dubois.

TRINITY CHURCH, Bridgeport, Conn., vested, E. M. Jackson, organist, James Baker, director; (A Mid-eight Celebration). 11 A.M.: Processional, *Adeste Fideles*; Introit, "Emmanuel," Gadsby; Communion Service, *Messe Solennelle* (full), Gounod; offertory, "Arise, shine," Elvey; Hymn of Adoration, "Yea, Lord, we greet Thee." Communion solo, "Nazareth," Gounod; Post-Communion, Messiter.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist and director. Processional, *Adeste Fideles*; canticles, Anglican; *Te Deum*, Smart in F; Communion Service, *Benedictus qui venit*, *Kyrie*, Nicene Creed, *Messe Solennelle*, Gounod; anthem offertory, "While all things were in quiet silence," Oliver King; *Sanctus* and *Gloria in Excelsis*, *Messe Solennelle*, Gounod; Ablution, *Nunc Dimittis*, Gregorian.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist and director. Introit, "While all things were in quiet silence," Macfarren; Communion Service, full, with organ and full orchestral accompaniment, Whitney in C; offertory, "The Hallelujah Chorus," (Messiah) Handel.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist and director. *Te Deum* and *Jubilate*, Smart in G; Introit, "Hallelujah Chorus" (Messiah) Handel; Communion Service, MacLeod in Bb; offertory, "Alleluia! O Zion, that bringest," Stainer. 1st Sun. after Chris.: offertory anthem, "Nazareth," Gounod.

TRINITY CHURCH, Columbus, O., vested, Julius G. Bierck, organist and director. Processional, *Adeste Fideles*; carol, "Holy Night," Barnby; *Te Deum*, Woodward in Eb; *Jubilate*, Tours in F; Anti-Communion, Macfarren in G; offertory, "O Zion, that bringest," Stainer; *Sursum Corda*, Pearson; *Sanctus* and *Gloria in Excelsis*, Macfarren in G.

ST. JOHN'S, Lexington, Ky. Midnight and High Celebration, at 11. Processional, *Adeste Fideles*; Gradual, Christmas anthem, Gregorian; Communion Service, full, Concone's Mass in F; *Benedictus qui venit*, Beethoven; offertory (11 o'clock), "Nazareth," Gounod.

ST. MARY'S, Kansas City, Mo., vested and mixed choir, 40 voices, orchestra and organ, Francois C. F. Cramer, organist and director. Midnight and mid-day Celebrations, Communion Service, full, Cramer in Eb; Gradual, *Adeste Fideles*, Novello; offertory, "For unto us," (Messiah) Handel. 1st Sun. after Chris.: P.M., canticles, Garrett in F; offertory, "Rejoice greatly," (Messiah) Handel; *Te Deum*, Smart in F; Postlude, "Hallelujah," (Messiah) Handel.

ALL SAINTS', Omaha, Neb., vested, Thos.

Pennell, director. Christmas Eve: Canticles, Barnby in Eb; anthem, "Like silver lamps," Barnby; offertory, "Once again, O blessed time," Dykes. Christmas Day: *Venite*, Gregorian; *Te Deum*, and *Jubilate*, Smart in F; Introit, "While all things were in quiet silence," Oliver King; Communion Service, full, Calkin in G.

ST. PAUL'S, Richmond, Ind., L. C. Gaston, organist and director. Prelude, *Tollite Hostia*, St. Saens; *Te Deum*, Stainer in Bb; *Jubilate*, Calkin in G; Introit, *Adeste Fideles*; Communion Service, full, Tours in F; offertory, "Sweetly thro' the night," H. R. Shelley; Postlude, Christmas offertory, Lemmens.

Service kalendars, representing Christmas music from Boston to Omaha, the country over, of a right, for once, absorb a large part of our space. They will repay attentive study and comparison. Nothing is so interesting, or so astonishing as our liturgic solidarity, for there are no monopolies and no surprises. "Trinity church," New York, sings the latest Christmas anthem, just imported, by Novello. So does "All Saints," in Omaha, Nebraska! And so it goes, north and south, east and west. Only it must not be wondered at, if the West pushes ahead and away from the ancient and slow-moving East, at no very distant day. It will be noted that the modern usages of the Communion service are widely accepted, and *Benedictus qui venit*, *Agnus Dei*, with "Communion" or "Adoration" music, are sung quite as often as they are omitted. But there is no High Celebration so "high" or "solemn" that would not gain increased impressiveness and splendor by a lifting up and commingling of people's worship, with choir and sanctuary. "Let all the people praise Thee, O God, yea, let all the people praise Thee," and especially at this blessed Christmas-tide.

A delightful episode was experienced in a visit to Springfield, Mass., and an attendance at the first Orpheus Club Concert of the year, on the evening of the 10th. This club consists of two co-ordinate choruses, of about 65 members, one of men, the other of women, separate in organization, but facile and felicitous in co-operation. The Orpheus suffered what seemed irreparable loss in the decease of its eminent and long-proved director, Dr. Summer, some months ago. But thanks to the abundant professional resources of Boston, the position is filled by a fit and exceedingly efficient successor, Mr. E. Cutter, Jr. It should be remembered that, like Worcester, and most eastern cities, Springfield is a very busy place, without leisurely people. Yet here is this delightful club, maintaining a thrifty, industrious organization, through the decades, and giving four concerts in the season, of rarest charm and æsthetic refinement. There is much unaccompanied chorus work, both for men's voices and women's, with some mixed voice chorus, and a judicious sprinkling of solo virtuosity from abroad; this time, Clementine de Vere, the reigning favorite soprano, and Whitney Mockridge, the tenor, now residing in Chicago, but sure of enthusiastic welcome throughout the East. Some 200 associate members subscribe ten dollars each, thus constituting a sustentation fund, which with the active member dues, provides for contingent outlay.

The great City Hall was uncomfortably crowded, (no tickets are sold, they

are distributed privately), as the new director was to show his art. The programme was reasonable with a distinct Christmas flavor, opening with a chorus and chorale from Mendelssohn's *Christus*, "There shall a star," and part second, opening with "The Flight of the Holy Family," a delicious tone-picture by Max Bruch, and concluding with Mendelssohn's inimitable motett, for soprano and chorus, "Hear my prayer." The intermediate selections were, "The Roe," male voices, Gade; "The Angel," two-part chorus, women, Rubenstein; an aria from David, Miss de Vere; Wanderer's Night Song, Lenz; and in another version, later, by Sullivan, and both inexpressibly touching and beautiful; "The Miller's Wooing," mixed voices, Eaton Fanning, a charming picture; recitative and aria, "Lend me your aid," Queen of Sheba, Gounod, Mr. Mockridge; "Capstan Chorus," men, Henry Smart, very fascinating; a Romanza from Aida, Miss de Vere; "By Celia's Arbor," men, Dr. Horsley, lovely "Old English;" and so, continually shifting the stops, "from grave to gay, from lively to severe." Such perfect ensemble, rhythmic elegance, and exquisite shading of sentiment, and tonal color, evanescent as rainbow hues, with song of the wood-lark, are never heard save from similar organizations, among a people who share a refined musical heredity.

The growth of American art, especially musical, is a prime interest in this department. We chronicle with unalloyed satisfaction, two well considered movements in its behalf, in New York. The American Composers' Choral Association gave a concert recently in Chickering Hall, to a crowded audience. At this initial concert, works were presented from Dudley Buck and E. C. Phelps of Brooklyn; G. W. Chadwick and Arthur Foote of Boston; Homer N. Bartlett, Carl Walter, and C. B. Rutenber, New York; and Fred H. Pease of Detroit. There was a capable and well-drilled chorus and orchestra, and the high range of excellence that characterized the programme was a matter of universal comment. It was not an echo of trans-atlantic ideals. The catholicity of all art was apparent, together with a certain native flavor and originality of conception and expression, that established the integrity of the undertaking, while supplying a guaranty for the independence and autonomy of native art. Prominent among the numbers were a series of three selections: Choral and quartette, from Psalm cxxxv, E. C. Phelps; a quartette for men, Dudley Buck, melodious and memorable; a charming orchestral work, "Lovely Rosabelle," by Chadwick; and a quartette, women, by Mr. Bartlett.

But this is not all in this direction. Yet another association, the Manuscript Society, about 80 members, from different parts of the country, meet stately in New York, and look over and sample manuscript compositions handed in for review, from members. A concert was given on Wednesday evening, the 10th, in the same hall. There was again fine unanimity of critical approval and admiration. Mr. Parker's overture, not felicitously named, was richly freighted with winsome suggestions, and a wealth of or-

iginal harmonic expression. Mr. Van der Stucker, to whose zeal and enthusiasm native art is especially indebted, received the warmest recognition; indeed, throughout the list, the applause was spontaneous and hearty. It looks as if our native composers had at length earned something better than amiable and condescending tolerance. Our musicians are every whit as mature and finely individualized as our painters, and much more so than our authors; and our great musical societies will find their account in giving them programme hospitalities.

MAGAZINES AND REVIEWS.

The Cosmopolitan, New York, admirably holds its own among the illustrated monthlies, especially in this holiday month for public favor. The table of contents is, as usual, strongly marked by well adjusted contrasts. The opening paper is a graceful study, or rather literary sketch of Ober-ammergau, and its grand Passion drama, enriched with numerous photogravures of the *personæ dramatis* from life, and that which is especially valuable, on account of the drama in its growth from the half-fantastic miracle play of the Middle Ages, into its personal august and commanding form. A lively succession follows: "The Cruise of the Sonoma," "Collections of Teapots," "Marshal Von Moltke," "Literary Boston," and "A Famous Fireplace," all illustrated, and entertaining reading. There is as an especial novelty, a real poem, "The Birds of Nazareth," by Elizabeth Akers, exquisite in conception and treatment, and exceedingly reverent in feeling, the Christmas element in the number. Murat Halsted and Edward Everett Hale supply a strong conclusion.

The Magazine of Christian Literature, New York, continues its wholesome and most helpful work of gathering up in attractive form the fugitive literature of the religious press and world, with such excellent discrimination and Catholic breadth of view, that all Christians who can meet about the Apostles' and Nicene Creed, become its debtors. There is a positive and evangelic conservatism, with a lively interest in those living issues that command the best thought and enterprise of the time.

The Illustrated American Weekly, Bible House, N. Y., Dec. 6 and 12th, freshly demonstrate the high social uses within legitimate reach of illustrated journalism. Amusement is, as it should be, quite a secondary or subordinate matter. Instruction and social invigoration and betterment largely characterize its work. Church people should gratefully recognize its repeated offices of courtesy and recognition, not only in the sketches with excellent portraits of our newly consecrated bishops, but as in the first-mentioned number, the carefully prepared paper on the General Theological Seminary, by the Rev. Leighton Haskins, with the very satisfactory illustrations from drawings by Ellen Oakford. The bound volumes of this unique publication will have permanent library value.

Blackwood's Magazine, Leonard Scott Publication Co., New York, has a scholarly and distinctly literary flavor, peculiarly its own, which once tasted, becomes indispensable to the dainty reader. The contents are presented with the old-time discrimination. Of striking interest are, "About Lepers Once More;" "The Druses of the Holy Land;" "Hindu Infant Marriage," a singularly mooted question; "Born on Hallow E'en," and "The Worshofen Water Cure and Pfarrer Kneipp." Of the great quarterlies, October, from the same house, we have only room to say that they are *par excellence*, the scholar's luxury, and are heavily freighted with the best products of current literary art.

In *The Edinburgh Review* one pauses at the opening paper, much too brief, on "Tennyson and Browning," and devours

its judicious and nicely-balanced conclusions, word for word. Nothing could be finer than the paper on "Victor Cousin," for such as have felt the witchery of his philosophic genius, and right thankful we are for that spontaneous panegyric on his master-piece, "The True, the Beautiful, and the Good." "The Golden Bough" is passing rich in suggestion. *The Quarterly* is quite as noteworthy. There is an analysis of the renegade-skeptic, Renan, sure, honest, and unerring in treatment, with delightful papers on "Lord Chesterfield," "Sir Walter Scott's Journal," "Provincial France," "Birds," and others, not a few.

Harper's Bazar will enter upon its twenty-fourth volume in 1891. Everything which is of interest to mothers and daughters, and which contributes to the happiness of the fireside, is included in its weekly issue. Its fashion articles are full and minute, giving information as to materials and trimmings, while the illustrations present the latest modes in Paris and London. As an art journal this periodical enters the household to educate taste and beautify the home. The fine engravings of celebrated pictures are worth many times over the price of its annual subscription. Special attention is paid to the inquiries of correspondents, on matters of etiquette and ceremony. The usefulness and excellence of the *Bazar* cannot be over-estimated. It maintains a high standard of literary excellence, numbering among its contributors many of the best writers of the time.

The Siderial Messenger completes its ninth volume with the December number. Several new features have been added during the year which make the magazine even more valuable than before. The increased illustrations and "current celestial phenomena," must prove attractive to all who have any interest—and what educated man has not—in the wonders of the starry host. Professor Payne ought to be encouraged with a largely increased list of subscribers for the successful way in which he accomplishes his labor of love in editing *The Messenger*. [Subscription price, \$3.00. Northfield, Minn.]

In the "Contemporary Pulpit" series, Thomas Whittaker of New York has ready a Canon Liddon extra, No. 7, containing five sermons by the great departed preacher. Price, 15 cents.

For Book Notices see page 643.

THE CURE OF SOULS.

BY ELLIOTT J. HAINES.

In the quaint old English phrase, a clergyman is said to take upon himself "the cure of souls." The analogy involved in the expression is very suggestive; it involves two points of likeness; first, between the patient and the parishioner, then between the physician and the priest. While it does not do to press too far a happy metaphor, still there are some points in the likeness between the physician and the priest that are worth noting. A good physician must have a thorough working knowledge of the anatomy and physiology of the human body; must be equal to handling his *materia medica* with ease and accuracy; and must, withal, have that instinctive insight that enables him to make a correct diagnosis, and that courtesy, and sympathy with suffering, that will alone win him the confidence of his patient.

No one will for a moment consider that this is too much to ask of the physician. Let us look then at the analogy. He who ministers, or would minister to sin-sick souls, must have a knowledge of spiritual anatomy and physiology, he must be thoroughly acquainted with his *materia medica*—the purging, healing, and comforting of the Gospel; and must have, in even larger measure, the natural insight that will enable him to diagnose each case, and the inborn courtesy and sympathy that alone will win him an opportunity to try his skill.

It is a high ideal that is set before us, and our example is He who was called "The

Great Physician." Can we follow the Example in the cold performance of the daily routine of clerical life? Can we obtain the ideal through the weekly services and sermons, and the quarterly or semi-annual visits? There are many who think not. It has been my privilege to be within the cure of those who, like their blessed Master, went about doing good, healing and comforting many who were heart-sick. By their hand clasp, strangers were made friends, and comfort and help were given to those who lacked; nor was this quality of helpfulness only the chance result of that characteristic we have learned to term animal magnetism, but found its source in earnest purpose, in real love and sympathy.

Is it too much to ask that the parish priest should learn to take a warm personal interest in every human being that comes within the radius of his influence, loving each with a love only less than that the Blessed Master feels; showing interest, not because it is politic, not because it is expected, but because it is sincerely felt? Only by doing this can he fulfill the mission which he takes to be his own when he accepts the "cure of souls." Only so can he hope to help those who are striving to walk in the narrow way, and bring those into the fold who now know not a Shepherd.

MUSIC AS SHE IS EXECUTED.

Attending service not long ago in an elegant church edifice where they worship God with taste in a highly æsthetic manner, the choir began that scriptural poem that compares Solomon with the lilies of the field somewhat to the former's disadvantage. Although never possessing a great admiration for Solomon, nor considering him a suitable person to hold up as a shining example before the Young Men's Christian Association, still a pang of pity for him was left when the choir, after expressing unbounded admiration for the lilies of the field, which it is doubtful if they ever observed very closely, began to tell the congregation through the mouth of the soprano that "Solomon in all his glory was not arrayed." Straightway the soprano was reinforced by the bass, who declared that Solomon was most decidedly and emphatically not arrayed, was not arrayed. Then the alto ventured it as her opinion that Solomon was not arrayed, when the tenor, without a moment's hesitation, sang as if it had been officially announced that "he was not arrayed." Then when the feelings of the congregation had been harrowed up sufficiently and our sympathies aroused for poor Solomon whose numerous wives allowed him to go about in such a fashion even in that climate, the choir altogether, in a most cool and composed manner, informed us that the idea they intended to convey was that Solomon in all his glory was not arrayed "like one of these." These what? So long a time had elapsed since they sang of the lilies that the thread was entirely lost, and by "these" one naturally concluded that the choir was designated. Arrayed like one of these? We should think not, indeed? Solomon with a Prince Albert or cutaway coat? Solomon with an eye-glass and mustache, his hair cut pompadour? No, most decidedly. Solomon in the very zenith of his glory was not arrayed like one of these.

Despite the experience of the morning, the hope still remained that in the evening a sacred song might be sung in a manner that would not excite our risibilities or leave the impression that we had been listening to a case of blackmail. But again off started the nimble soprano with the very laudable, though rather startling announcement, "I will wash." Straightway the alto, not to be outdone, declared she would wash. And the tenor, finding it to be the thing, warbled forth he would wash. Then the deep-chested basso, as though calling up all his fortitude for the plunge, belowered forth the stern resolve that he also would wash. Next a short interlude on the organ, strongly suggestive of the

escaping of steam or splash of the waves, after which the choir individually and collectively asserted the firm, unshaken resolve that they would wash. At last they solved the problem by stating that they proposed to "wash their hands in innocence, so will the altar of the Lord be compassed."—*Selected.*

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All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.



SANTA CLAUS AND THE LITTLE GIRL WHO IS "NOT IN IT." From "A Gentle Reminder" in Jan. St. NICHOLAS.

The richly illustrated January St. NICHOLAS FOR YOUNG FOLKS contains Charles Dudley Warner's "Talk about Reading;" a description of "A Great Industrial School;" a narrative of remarkable adventures of a little girl in her trip to Cloud-land and the Moon; "Little Holdfast," by Roswell Smith; "The Boyhood of Michael Angelo," etc.

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THE LIVING CHURCH, 162 Washington Street, Chicago.

THE HOUSEHOLD.

A CHRISTMAS HYMN.

BY JOSEPHINE SMITH WOOD.

Through the still air o'er Bethlehem's plain
And moonlit hills, one night,
There sweetly came a heavenly strain,
And shone a glorious light.

In radiant sheen the angels stood
Before a shepherd band,
Their bright wings flashing as they sang
Of joy throughout the land.

Such joy the world had never known;
The portals of the sky
Were opening wide and from His Throne
The heavenly King drew nigh.

A virgin mother's happy face
Bent o'er a manger bed,
Where slept the royal Child whose grace,
Peace on the world hath shed.

O Israel, break forth and sing,
Thy glory crowned that night!
O Gentile race, there lay thy King,
There slept the world's great Light!

Before His Presence stars grew dim,
And pale the moon's soft rays,
And cherubim and seraphim
Joined with the heavens in praise.

"Glory to God and peace on earth!"
Their music filled the sky,
For that great gift, thy Saviour's birth,
O earth, make glad reply!

Newark, N. J., December, 1890.

JUDITH.

BY EVELYN RAYMOND.

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CHAPTER XII.—THE FLOATING OF THE LOGS.

Madam Tynan was a woman who did nothing by halves, and it had been her nature which Seba took and not his father's. When he told her, quietly, of his decision to bring home the little Julian she laid down her will and pride with an humble and utter resignation which deeply touched her son.

If the venture should fail? Well, things could not be much worse than they were, and the one more soul which would have to suffer would be the child's, and that were just.

He lost no time in accomplishing the matter; but first and with all the eloquence he could command, he wrought upon poor Olive's sin-dulled will to rouse it to new force and courage, listening gladly, if with little faith, to her asseverations of atonement for the sorrow that her past had brought to Hawkshurst. Still, it was with a feeling of hope which surprised himself that he set out on his journey, until he reflected how much easier is action than endurance, and, doubtless, it was that which made the first following of Dunning's advice so encouraging; that and the deeper thought of Judith's approval.

To the women left behind, this expectant waiting was pregnant with an emotion which neither could have expressed, whose root was in that common tie which makes all women sisters. This mother and daughter, but mothers both, drew closer to each other in that brief time than they had ever been, since one had put the other from her breast, a weaned child, to begin its independent, individual life.

When at last Seba returned with his charge, the bliss was almost too great for Olive's physical endurance, taxed to the utmost by the waiting, and the renunciation of that stimulus which had both strained and supported her so long. Mercifully for her the little fellow had not quite for-

gotten her, and the something familiar in her adoring smile recalled pleasant memories. The rapture of her soul obliterated from her worn face all those unlovely marks which evil had imprinted, for it is the prerogative of Satan that they who serve him shall wear his livery, and they who gazed until their tears shut out the sight, beheld her as she had been in her youth.

Late that night, when she had left them sleeping in close embrace, Madam came where Seba and Jerrold were sitting. The old man's heart glowed with gratitude to the Power Who was new-ordering the affairs of those he served so loyally.

"You're on the right track now, dear mistress, and even Seba owns the outlook's promising."

"Well, to-night's satisfaction is worth a sacrifice, and we shall see. I am applying a test, Jerrold, to that doctrine of yours, that 'the Lord rewards His servants.' We are going to be very good and Christian-like for awhile, and see," rejoined the young man.

"Very well. Only, sir, be fair as well. You don't pay a new groom his wages till his work is done, and honestly done," was the shrewd reply.

But all this had happened weeks ago. Enderby had adjusted itself to the new situation, and had come to regard the family at Hawkshurst with its accustomed calm, if critical, contemplation.

Olive looking even frailer than when she intruded upon the sewing-circle, and yet in some undefinable manner improved, was a frequent sight upon the village street, holding jealously by the hand the child whom everyone declared to be "the born image" of the old judge, and whose golden head and sunny smile had already grown very dear to his grandame and his cynical young uncle. This, though they failed to understand it, was quite of course, since no heart, not wholly bad, can dwell in the same house with a little child and withstand its winsome innocency.

Winter was past. The March mud and general dreariness of weather which had given the Dunnings welcome to the manse, came round with its unfailling regularity.

"I feel as if I had met an old friend" said Judith, entering and holding up one clay-stained boot for her mother's observation, "and should have been inclined to stoop down and shake hands only that my gloves were new. Where's the 'dominie'?"

"Daughter, don't call him that. It doesn't sound respectful."

"Oh! he doesn't mind it from Miss Anne; and you cannot seriously expect me to feel awe of a person with whom I've quarrelled over bread and treacle. 'A rose by any other name,' and it better please you, Madam; but he must be found, though, for all Enderby village is out-of-doors, and he shall escort me to the freshet!"

"What do you mean?"

"That 'the logs are coming down,' which maybe you can understand if I don't; and he and I, and you and everybody, must be there to see."

"Not I. I couldn't face this wind. But I dare say if it is at all like one I can recall, it will be a sight you should not miss. David is coming now, from looking at his crocuses."

Where the wild and rough Black

River approaches the great Ontario, it flows between the forest-covered hills with ever-increasing speed and madness. No boat could safely thread "the Rapids," the roar of which was the lullaby of Enderby's first settler. There is no wasted force in Nature; and what would have cost long and toilsome labor for man and beast, the river accomplished in an hour, from year to year looked forward to and reckoned upon with never-doubting expectation, and now the hour was come. Through all the winter long, axes had rung their cruel blows upon the mighty trees and laid them low; then stripped them of their branches that man—unto whose need God hath decreed all earth shall yield—might work his will upon their lifeless trunks. Dragged to the river's banks and bound together there, they had in such wise waited their post-mortem journey on the rushing tide to the great mills below, there to be cut and carved into fragments, giving no hint of what their pristine state had been.

Low down, where the little village had found a lodgement on either side of the swirling water, the same all-conquering hand of man had swung a web-like bridge, and bound these halves together. Upon this bridge, and crowding every foot of shore on east or west, David and Judith found as she had said, "all Enderby" was gathered. Every eye looked northward, and every face showed more or less excitement, as the volume of water, swollen to twice its normal size, came roaring down towards them, tossing its mighty, inert burden, as if unconscious of the weight. Some of the great logs, broken loose and pushed out of the current, had floated landward and collected there; narrowing the channel and forming a pier-like mass which looked far stronger than the swaying bridge of steel, yet was so but in seeming.

In their keen interest, a few, discarding fear, stepped out upon it, better to view the great, on-rushing rafts. Others, envying their vantage ground, and perceiving that they seemed secure, crowded up and forced them outward.

Olive and little Julian had followed the concourse, but the cautious mother kept upon its extreme limit. This the boy resented, since at his low stature he could see nothing of that which held, so absorbingly, the gaze of all the rest.

"The foremost lot is almost there!" cried some one; and a hush, deep and intense, fell over the chattering crowd.

"Mama, I must go up there just a little way! I must!"

Before she knew, the tiny hand slipped from her grasp, and along the bank, and out upon the furthest, most uncertain part of the treacherous float, sped the little flying figure.

There he would see better than any! Even than the great bearded man who standing beside him had shouted so hoarsely in the eagerness of his watch.

A silvery, childish laugh which no one heard above the torrent's roar, a gleam of yellow hair which no one caught, save one, who seeing it, saw nothing else.

Speed, speed, little truant! That watchful love which frets your incipient manliness with its jealous guard is close behind, and will bear you back to your poor place, low down!

There! she has almost reached you, has quite, has caught your dainty shoulder in a clutch stronger than death—the clutch of a mother's breaking heart.

The log which moved but gently under the baby's weight, sways fiercely from that of Olive: its mossy sides are wet and slippery. One of the two must die!

A kiss whose clinging length menaces both, and the little head gleams in the air once more, but flying shoreward this time, to strike it senseless, though alive.

For a brief while Judith had waited with the others for that wild instant when the leader of the rafts should "go over the falls," but had withdrawn before it as a sight she could not face. To her, who sometimes felt a living soul in each of nature's children, the strain of this excitement became too great.

"I cannot bear it, David," she murmured, and, seeing her pale cheek, he smiled and bade her go.

So it came that she, wandering apart, alone of all the multitude caught sight of Olive's awful plight; stood, for an instant, horror-struck, seeing that parting kiss and the mother's arms with superhuman strength tossing her idol back to life; beholding her, also, reel and sink.

Then her shriek rang out, and terrified every ear; but what of the sight to David, hedged in by the surging crowd? and Seba, far below on the bridge? when, after the cry the dart forward, and the light, firm feet balancing from log to log, the sudden bend, and catch of Olive's dress, till stronger aid should come.

They were urging forward with it; if only they were in time!

The bearded man was foremost, flinging his garments backward as he ran; and those who watched him knew him to be the very one they would have chosen for the work in hand.

Wherever he had been, through all these months that they had missed him, it did not matter now, since here he was, with his long-trained skill, back at his old post. For more than one life had Alick Brownlee saved, when "the logs came down."

"Hold fast!" he cries; and stooping over her lifts Judith's burden from her rigid clasp and bears it backward to the arms outstretching to receive it.

Alas! for the eager feet, that spring forward all too gladly, giving an impulse to the restless trunks which float apart, and dip, and strain to meet their brothers in the channel.

Judith is moving outward to "the rapids."

Even Brownlee's cheek blanches suddenly, used as he is to danger and escape.

"Cling tight! I'll save you!"

Prone on the log now, clasping its rough circle with her stiffening arms, she turns her head as the waters cover her, sees who it is that cries, and—ere they close once more beneath the wave—the terror in her eyes becomes despair.

Seba's frantic struggles to get free have ceased. He could have ample passage now if he willed, so far has the crowd drawn back from his awful countenance.

But he does not will.

This, then, is the horror of blackness which was to engulf his shadowed life.

thought is born within his numbing brain. One possibility remains. The eyes are closed in his upturned face, from which all the heart and the life has gone, flown upward into the heavens, on the wings of a prayer.

(To be continued.)

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

DENVER.—The new St. Mark's church, the Rev. A. W. Arundel, rector, was opened for divine service, Dec. 7th. At 7:30 A. M., there was a celebration of the Holy Communion, Bishop Spalding being Celebrant. The rector conducted Morning Prayer and baptized three children. The sermon was preached by the Rev. Percy Webber, Archdeacon of Milwaukee, and the Rev. A. R. Kieffer made an address. In the evening, the Rev. Mr. Webber again preached.

The church covers four city lots, and is constructed of a light-colored, substantial stone. A tower rears its turrets towards the sky at the northwest corner of the building. From a point at about half the height of the tower, the roof of the church rises to an apex, and then descends to the rectory, which flanks the south side of the church, and contributes to the beautiful appearance of the front of the edifice. The rector's study and the precentor's music room are situated in the tower. Across the west end of the building extends the Galilee porch, which unites the nave with the side aisles. An arcade of arches separates the porch and the side aisles from the nave. These arches are supported by massive columns of red sandstone beautifully carved. The roof is supported by artistic black ash trusses, which contrast well with the substantial appearance of the building. Separating the nave from the chancel, is a beautifully-designed lattice work, and just inside the chancel is the choir and organ. This instrument is at the east end of the chancel, and extends from the floor almost to the roof. It is one of the finest organs in the West. Beyond the choir is the altar, which is raised above the nave to the height of nine steps, and behind it is a richly-carved reredos extending the full width of the sanctuary. Instead of being lighted by a large window, seven long, narrow lancets filled with broken jewels, representing seven candlesticks, throw a soft light on the altar and sanctuary, and give this end of the building a tone of color. The altar rail is of solid brass and the standards represent ears of wheat and grape vines. Just outside the chancel to the south is the pulpit. It is of polished black ash with side panels and brass railings. The font, which stands in the Galilee porch, is handsomely carved, and is covered with a brass top, the gift of Mrs. T. P. Dunbar, as a memorial of her child. A memorial window is to be placed in the south transept, instead of the one which now occupies that place. It is the gift of Mrs. Whitsell in memory of her mother, Mrs. Miles, and it is now on its way from England. The north transept contains a beautiful stained-glass window. The interior of the church is finished in black ash. The chapel, on the north side, has a seating capacity of 100. A sacristy, men's robing room, and boy's robing, and toilet room are on the south side, and these are connected with the chapel by the passage behind the reredos. Under the church is a basement containing furnace and fuel rooms, and a large Sunday school room, and beneath the chapel is a guild room in which it is expected a library will be placed for the use of the parish.

The growth of St. Mark's parish has been wonderful. The old church site was purchased in 1875, but it was not until ten years later that the parish was organized and the old church erected. The Rev. Charles J. Adams was its first rector. He was relieved about a year later by the Rev. E. P. Newton, who remained in charge of the church until the present pastor, the Rev. Alfred W. Arundel, became rector. The idea of building a new church first manifested itself in 1888, and a year later,

on Dec. 13, 1889, the corner-stone of the magnificent edifice, which was dedicated Dec. 7th, was laid. The building, with the rectory, has cost nearly \$85,000.

SOUTH CAROLINA.

WM. B. W. HOWE, D. D., Bishop.

A correspondent sends, with strong endorsement, the following copy of a letter written to the Rev. Thomas J. Taylor, D. D., City Missions, Philadelphia: "At the request of several ladies of this congregation, I desire to bring to your attention the condition of our church building, and to enlist your sympathy and aid. I am ministering to the most impoverished people in our State; the fortunes of war have utterly destroyed our resources, and from various causes this people have never recuperated; they are unable to maintain their own services, and are almost entirely indebted to our Board of Missions for such services as they now enjoy. Our building, costing originally over \$12,000, is very much out of repair, the roofing being so far gone that it leaks everywhere; this must be replaced entirely, and, with the other necessary repairs, will require a large outlay. The ladies of the parish have for years been striving to accumulate a fund for the purpose of repairing the church, and in one way and another have raised for that purpose a little over \$200, but what is that where so much has to be done, and done quickly if the building is to be saved from ruin? We will require something like \$1,000 completely to restore it, and will appreciate deeply any assistance that you may be able to give us in this our time of need. Just now there is much talk of a railroad to Foot Point, which, running so near to us, would greatly benefit us, and already there is much inquiry for building lots here. We are anxious to have the church put in thorough order, that she may present an attractive appearance to the new-comers. It is the only house of worship for the white population of the place." Signed B. B. Sams, Minister-in-charge. Address Bluffton, Beaufort County, S. C.

ALABAMA.

RICHARD H. WILMER, D. D., LL. D., Bishop.

There is much joy and congratulation over the acceptance of the assistant Bishop-elect, the Rev. H. M. Jackson, of Richmond, Va. Order for his consecration will probably be taken some time next month, as a majority of the dioceses have given their canonical consent. The beloved Bishop Wilmer seems to be much improved since the prospect of sharing his great responsibility is assured.

The Rev. Walter C. Whittaker, of Auburn, will be priested in February.

Sister Harriet, chief deaconess of Alabama, and head of the Church Home for Orphans, is just recovering from a long and serious illness. Grave fears for her life were entertained, and prayers were offered up, not only in this diocese, but all over the South, so well is she known and so dearly loved.

The Rev. Chas. E. Cabaniss, of Glenn Addie chapel, Anniston, has accepted a call to Atlanta, Ga., and, with his family, has gone there to live.

MOBILE.—Some years ago Christ church parish, of this city, introduced at her annual Thanksgiving services the custom of making thank-offerings in money, clothes, and provisions for the charity fund. St. John's joined services with her for several years, but finally had separate services of the same nature. Large congregations filled the churches here on that day. Offerings in clothing and provisions were less than in former years, many preferring to give money. Christ church was decorated only with flowers and plants, the other offerings being left in the chapter room. St. John's chancel was filled with pyramids of bags and bundles of meat, flour, meal, vegetables, and decked with potted plants and an abundance of cut flowers, these last the offerings of the little ones. Christ church offering was \$225 in money, St. John's \$150. In these two parishes the respective charity chapters dis-

burse the fund. Trinity receives only money and orders for wood and coal, all of which is placed in the hands of the rector.

Improvements in Christ church are still going on. The decoration of the interior is being completed by the painting of the walls, gallery fronts, and pillars, to correspond with the chancel. The coloring is very rich and harmonious. New and very elegant choir stalls of solid black walnut, with red velvet cushions, have been placed in the chancel; a new brass railing put around the ambon, on which stands the reading desk; and handsome brass gas lamps, upspringing from black walnut pedestals, each bearing five lights, are placed on either side of the chancel, just outside the ambons. A new furnace is being put in, the old one having been condemned as unsafe.

BIRMINGHAM.—Despite the unfavorable weather the congregation of St. Mary's-on-the-Highlands gathered in goodly numbers at Lakeview theatre, on Sunday, Dec. 7, after the disastrous fire which had destroyed their beautiful church. The service was as usual, the musical portion of it being well rendered, as it always is, by an excellent choir. The Rev. Mr. VanHoose assisted in the service, and the rector, the Rev. L. W. Rose, delivered an address, beginning, "This is not the first time that we have met in this house to worship the Great Father of us all. As a church and congregation we started here in July, 1887, and in the providence of God, strange and inexplicable as it may now seem, we have had to retrace our steps to the place whence we started." At the conclusion of the address, a business meeting of the congregation was held with Joseph F. Johnson, Esq., as chairman. It was agreed that the church should be rebuilt as soon as possible at a cost not exceeding \$10,000. A committee was appointed to consider the advisability of rebuilding on another lot. In the meantime, the vestry are authorized to put a temporary building near Five Points, for the accommodation of the congregation. The people are, of course, greatly grieved at the loss of their beautiful church, but they are very hopeful as to their prospects for rebuilding in the near future.

ASTON.

WM. FORBES ADAMS, D. C. L., Bishop.

The Northern Convocation convened in Emmanuel church, Chestertown, Dec. 2—4, the Rev. Mr. Schouler, dean, presiding. Addresses were delivered by the Rev. Messrs. Davidson, Jones, and Sutton, on "Missionary thoughts suggested by the history of St. Andrew," and by the Rev. Messrs. Sutton, Jones, and Davidson, on "The second coming of Christ and preparation therefor in ourselves and by us." The business session was held in the afternoon at 3 P. M., at which the regular routine of business was transacted. On Thursday there was a discussion by the Rev. Messrs. Jones, Sutton, and Schouler on "The Holy Scriptures as preparing the way of Christ." The next convocation will be held in Chesapeake City.

TENNESSEE.

CHAS. TODD QUINTARD, S. T. D., LL. D., Bishop.

The Archdeacon of West Tennessee has just made his 4th monthly visitation. Services were held (4 in number) at Ravenscroft chapel, in Tipton county, where there are 19 communicants. The chapel was not large enough to accommodate the congregations who came from the country 8 miles around. This is the Alston neighborhood, where Bishop Quintard began his ministry, and where he is as much, or more, beloved than in any portion of his vast diocese. Two infants were baptized, and the Blessed Sacrament administered. The Archdeacon went thence to Ripley, the county seat of Lauderdale, officiated to a large and most attentive congregation (10 communicants here). The day following he went to Dyersburg, a rapidly-growing town of 2,700 and preached at night in the Y. M. C. A. Hall, and celebrated the following day. Here there are 12 faithful communicants (one male only) and they have a beautiful

lot paid for and deeded to the diocese of Tennessee, but no chapel; an earnest effort is being made to build one. The ladies of St. Mary's Guild are working like beavers to build one, but need help and ought to have it. The Archdeacon went thence to Trenton, in Gibson county, a place of 2,500, where there is a beautiful church not yet finished, with a debt of \$300 on it now due. Only 12 communicants, and all poor. On Dec. 9th he went to Lexington, in Henderson county, where a clergyman of the Church has never yet been, but where there are three male communicants. The Archdeacon travels over portions of 5 different railroads now; constant changes and delays, and much night travel, are telling on his strength, but the work must be done for Christ and His Church and people. There are but two clergymen outside of Memphis, in West Tennessee, viz, the Rev. Mr. McGlohon, of Somerville, and the Rev. H. M. Dumbell, of Mason. The Archdeacon thus has 18 large counties, larger than the diocese of East Carolina, in which to labor single handed, plenty of "elbow-room" and work enough for 18 laborers, but not money enough to tempt one were money the object. May God speedily provide the means and the laborers for so vast a field. A bishop for West Tennessee is a crying necessity.

ENGLAND.

A correspondent sends the following account of a recent ordination in Ely Cathedral:

The choir formed at the extreme west of the nave and marched up the aisle, singing, followed by the clergy, the Bishop last, preceded by his chaplain bearing the Bishop's pastoral staff, a beautiful object in ebony and gold, with crook of carved ivory. The Bishop wore over his robes a resplendent cope of white brocade silk, richly embroidered with gold and colors, on his hands white gloves with long soft gauntlets, the backs of the gloves jewelled. (We asked our landlady who was the Bishop of Ely, and she said, "Lord and Lady Compton!") After him came the eighteen candidates, vested in cassock and surplice, with B. A. hoods.

The nave is Norman, very lofty and imposing, though with a hideous painted roof. The choir, early English and decorated, is separated from the nave by one of Sir Gilbert Scott's exquisite oak screens. The reredos, marble and alabaster, is beautifully wrought and jewelled.

The effect of the procession up the grand old Norman nave, the crowd of attentive people, the peals of the great organ, was most impressive. In front of the screen it paused, the choir passing into stalls under the lantern, the Bishop, clergy, and candidates toward the south transept. The service began with sermon, very fair. Then up rose the Bishop, up rose his chaplain and crook, preceded by which he marched to the centre and front of the choir screen. Here his lordship was seated. Up rose the Archdeacon, stationing himself on the Bishop's right. Then the candidates for deacon's orders, twelve fine-looking young fellows, with earnest faces, were presented, then six for priest's orders, and filed back to their seats, then the Litany, after which all rose, Bishop, clergy, choir, and candidates, passing under the choir screen into the choir, the congregation entering through the aisles. The Bishop never stirred without his chaplain and crook.

The ordination itself was, as always, most impressive but in this richly adorned choir with the exquisite reredos as background, back of which again rose the fine lancet windows of the retro-choir, the gorgeously vested bishop, the group of clergy with different colored hoods, the strong peculiar face of Canon Paget, the central figure of the group from height and position, as he held the book before the Bishop, all combined, made a picture not soon to be forgotten. At the 6:30 service, Canon Paget preached from the text, "My strength is made perfect in weakness." We were much pleased, as we had heard him preach before the University at Oxford.

OPINIONS OF THE PRESS.

Church Bells.

THE ARCHBISHOP'S JUDGMENT.—It is generally recognized that the Archbishop has presided over his court throughout in a manner worthy of the great traditions and responsibilities of his see, and it may justly be added that few ecclesiastics of any age could have displayed a greater command of the resources of ancient and modern learning on the subjects in dispute. The Church has before it a judgment which, in addition to its official authority, will justly exert a great moral influence, and produce, in one way or another, a momentous effect. It may prove one of the turning-points in the modern history of the English Church, and it will at least henceforth be one of the principal matters to be dealt with in the vital and enduring controversy by which it has been occasioned. Such an admission, in which we most heartily concur, is strong testimony to the value and to the authority of the judgment. We can only express an earnest hope that litigation upon the matter may now cease, and that the Primate and the Bishop of Lincoln may be released from their labors within the walls of an ecclesiastical court, to the more pressing and spiritual matters of the ordinary work of the Church.

The Spectator.

The judgment seems to us to attach an exaggerated importance to the performance of the manual acts in the consecration, and to reject needlessly the interpretation—to which the Archbishop seemed at first to be leading up—that 'before the people' means not 'in sight' but 'in presence' of the people, and that the object of this rubric was to ensure that the bread should be broken in the course of the consecration, and not brought already broken from the vestry. The merit of the judgment, however, lies not so much in its positive conclusions as in the method by which they were reached. An extreme Ritualist may dislike being told to discontinue the mixing of the chalice in and as part of the service, but when this prohibition is made to rest on absence of any such practice in the Oriental and Greek liturgies, he cannot complain that no deference has been paid to antiquity. The judgment is from first to last an ecclesiastical judgment, whereas the judgments of the Judicial Committee were civil judgments.

What is Scrofula

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.

How can it be cured? By taking Hood's Sarsaparilla, which by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms be sure to give Hood's Sarsaparilla a trial.

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CALIFORNIA.

There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles or San Diego without changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line.

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That the Northern Pacific Railway has made its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

Waging War on Coffee.

Dr Mendel of Berlin says that the inebriety of coffee, if not as dangerous to others, may be as harmful to its subjects as alcoholism, and the tens of millions of people who in the high nerve tension American make up tea and coffee become so harmful and habitually necessary, as to render their frequent use dangerous, as tending to drive the physical machinery faster than it was intended to run, thus causing incalculable wear and tear. Of late there has grown up a far more rational, because healthful custom, that of cocoa drinking. This custom has been largely brought about by the introduction into this country of that incomparable product of the cocoa bean, Van Houten's cocoa. This cocoa is almost absolutely nutritious and strengthening to the nervous system. Gently stimulating, it aids digestion and all the flesh forming functions, and is peculiarly adapted for the nervous and dyspeptic. Van Houten's Cocoa has a world-wide reputation as being superior, to anything of the kind manufactured.

The Spirit of the Times, of New York, says: "An extraordinary advance in the use of cocoa seems to have taken place of late years in England. In the House of Commons this last session the Right Hon. G. J. Goschen, the Chancellor of the Exchequer, called attention to it as a cause for much of the falling off of the use of coffee. He attributed it in a measure to the position a preparation of cocoa known as 'Grateful and Comforting' had taken. In accord with this suggestion it may be interesting to follow the course cocoa has taken in England since 1832, when the duty which had been standing at 6d. per lb., with an importation of over half a million pounds, was reduced to 2d. per lb., and not long after we find the homeopathic doctrine of medicine introduced into the country. The use of cocoa was specially advocated by physicians adopting that mode of practice. Soon after we find the first homeopathic chemists established in England (the firm of James Epps & Co.) produced a special preparation, which only needed boiling water or milk to be at once ready for the use, and the superior character of this production has, no doubt, done much, as the Chancellor of the Exchequer said, to bring about (backed as it was by a further reduction of the duty to 1d. per lb.) the advance made."

Distances to Washington.

From St. Louis to Washington the distance is 894 miles; from Cincinnati to Washington 553 miles; from Chicago to Washington 813 miles. This is via the bee line followed by the B. & O. Railroad, the most picturesque as well as the most direct route from the Mississippi River to the Atlantic seaboard, stretching across level and fertile prairies, amid hills and valleys, over mountain crests, along banks of historic rivers, through teeming cities and bustling towns. The through B. & O. trains, with full Pullman equipment of Sleeping, Parlor and Buffet cars run from St. Louis to Washington in 29 hours; from Cincinnati to Washington in 18 hours; from Chicago to Washington in 25 hours. Sleepers from all points run through to New York from the West without change. At Washington connection is made with the B. & O's matchless Royal Blue Line for Baltimore, Philadelphia, and New York. These Royal Blue trains consist of the staunchest and finest Coaches, Parlor and Sleeping cars ever built by the Pullman Company, are vestibuled from end to end, and are protected by Pullman's improved anti-tele-scope device, which makes every car as safe as it can be made by man's ingenuity and skill. All the cars are heated by steam and lighted by kerosene gas. They are the fastest trains in the world, placing New York and Washington within five hours' reach.

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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

COMFORT CUSHIONS.—For invalids or for delicate persons who drive much, these are well chosen gifts. There are square pillows of the softest down covered with scarlet or gold satin, or more serviceable coverings of dark-colored cretonne, or figured sateen. They should have a loop of ribbon on one corner to carry them by. A pretty one may be made of scarlet with black lace gathered across the centre in a wide jabot. In whatever position the cushion is laid, the lace falls gracefully. These cushions are so soft and compressible that they stuff easily under any unsupported place, into the tired frame, and by more or less decoration, can be adapted to any taste.

A VERY pretty bag is made of chamois leather. Take five strips of chamois, each eight inches in length and three inches wide, one end of which slopes gradually to a point, while the other end is rounded. The ends which are pointed should be sewed together and made the bottom of the bag, while the other ends are left loose for the depth of three inches. The inner part of three of the rounded ends should be colored yellow, and the two upper ones a rich purple. A casing should be put in the bag, just below the place where the ends are left loose, and a silk cord run in. When the bag is drawn up it looks like a large pansy, and if the artist is not content with merely staining the leaves, but paints them so that they will really imitate pansy petals, the effect will be very beautiful. These bags may be lined with silk, if they are intended for button bags. Dainty little notion bags are made of bright colored satin ribbon in the same style, and five or six of them, strung upon a silk cord, make a very pretty appearance.

A LITTLE convenience, which came in a letter from Germany, would be almost too trifling to mention here, were it not that much of the comfort or discomfort of life depends upon the smooth running of the machinery. Every one knows the misery of drawing one sleeve over another and trying to get through the day with the under one crumpled into corduroy ridges. The little convenience referred to is a yard and a half of inch wide ribbon laid together and ornamented, as well as attached, by a wavy row of brier stitching done in silk of a contrasting color. Upon each end of the ribbon band is sewed a brass ring neatly covered with crochet work. When dressing, one has only to put one ring on the forefinger, wind the band around the arm, and slip the other ring on the thumb. The dress or coat can then be put on comfortably, and the ribbon, on being pulled out, will leave the under sleeve perfectly smooth, and the temper unruffled.

PEN-WIPERS have had their desirability slightly wiped out by the rage for fountain pens, but there are still old-fashioned people who would be pleased to add them to their desk furnishings. An admirable one that will not tax the maker's skill, is made of a doll four inches tall, dressed like a peasant girl, and bearing upon her back a straw pannier or guide basket, such as are to be found in toy stores, which is closely filled with strips of undressed kid which is said to be the best absorber of ink known. The strips, which are in many shades, include black, but eschew white. The tops and backs of old kid gloves will furnish the strips, which are a third of an inch wide, packed in very closely, and sewed securely into the bottom of the basket. They are cut long enough to project a little above the top of the basket. If the feet of the pannier bearer are glued firmly to one of the small square boxes that are used for holding stamps, the desk convenience will have an additional value.

DAINTY Christmas tokens are little bon-bonnières that are useful, after their freight of confectionery is devoured, for jewel cases or table ornaments. Some charming ones are pink or blue satin bags with flat, square bottom that is fitted to a square of semi-transparent celluloid, which is cut with turned up pieces, like the sides of a box. These are painted with flowers the shade of the satin, which show softly through the celluloid. The satin bag, lined with silk, is drawn together at the top with a broad frill. A model for the celluloid base can be found by opening a medium-sized note envelope fully, marking off the squares in the centre, and squaring off the points of the flaps. The upright pieces are pierced at the corners, and held together by bows of narrow ribbon. By taking a few stitches, the same ribbon can be attached to the satin bag to secure it in position.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.



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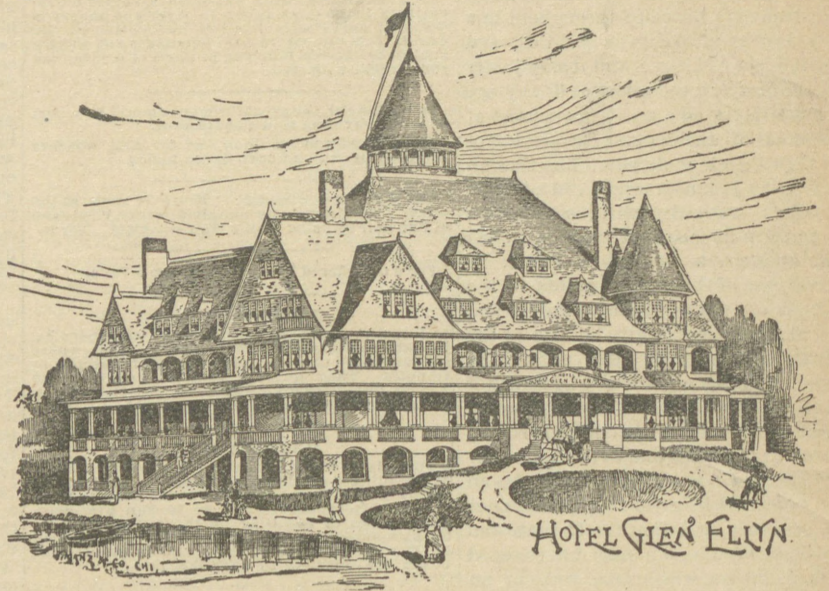
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THE ANGEL OF ST. LUKE'S.

A CHRISTMAS STORY.

BY DOROTHY DEAN.

"Shine, sir, shine!"

The voice rang out cheery and glad through the frosty morning air. Other voices were crying the same words, Sir Ralph had been hearing them all the morning, but this one, somehow, was different. It was clear, musical, its very tone was a suggestion of a song, a tender undertone lingered at its close, like the last fall of a fountain. Perhaps it was only his fancy that made him imagine so; anyway, he stopped and looked down at the boy's face, a slender face, with deep-set blue eyes, and a delicately-rounded chin. But Sir Ralph was in a hurry, so he only shook his head at the repeated question, and hurried on. All day that vibrant, musical voice followed him.

That night he sat by the fire with Dolly on his knee, listening as usual to the story of her day's little pleasures. Old Hero lay on the other side of the fire, curled contentedly on the rug, wagging his plummy tail now and then, and watching his master and his little mistress with bright, affectionate eyes.

But Sir Ralph was very silent, and by and by, when Dolly had danced away to bed, he still sat there with the shadows heavy on his face. The wind had risen outside, the snow was whirling and drifting among the trees like writhing ghosts, and the wind rose in gusts, wailing and moaning, till the man put both hands over his face and shivered. Old Hero got up presently, and went over to his master's knee and looked anxiously into his face. But Sir Ralph does not see him. Far away he looks, past the walls of home, past the city's bounds, to a little country graveyard. The snow is wreathing itself in garlands of heavenly purity about the marble cross that marks her place of rest. He catches the echo of her voice; her step sounds in the hall; her hand touches his. The flash of blue eyes is before him, and he stretches out his hands to clasp hers, but they close together empty, and he falls back in his chair with a groan, while the old tide of love and loss and longing sweeps over him. Hero whines softly, and looks at him with great liquid brown eyes. Then Sir Ralph lays his hand on the dog's shining head, and looks down into his eyes, limpid and almost human with their faithful love.

"Hero," he says, "she is safe in God's keeping, and we would not call her back if we could."

And the dog whines again and kisses his master's hand.

* * *

The sun was shining in the old garden. Early flowers were abloom, the blue birds let fall notes of purest rapture, and down the meadows the larks chanted divinely. Sir Ralph bared his head in the soft air of the Sunday morning, feeling the tender beauty and the heavenly sweetness of it, this passage in the grand harmony of God's great anthem, which men call living. The winds blew over the bright spring grass, in soft undertone, whispering of the flowers that dwelt in the far wood shadows, pale, sweet-faced flow-

er-nuns in forest cloisters, and the air was sweet with the breath of their daily prayer. The sky bent over, tender and blue, like some great cup filled to the brim with clear shining.

Sir Ralph heard it all, the melodia, the diapason undertone, the vox celeste, viola and flute, the throbbing of vox humana through it all, and he bowed his head a moment as the melody swept over him, sweetened, softened, piano, pianissimo, into infinite whispered threads.

All at once a new voice came, clear and sweet through it all, a human voice, a boy's voice, so sweet, so clear, so full of spring's own gladness, that Sir Ralph could only stand and listen. Finally he saw him, standing under the trees, with his hands clasped before him, looking out and up into the bright spring sky. There were no words to the song, somehow there was no need of any words, you understood him without. All the spring sweetness was in his song, the blossoming flowers were in it, and the mating birds and the sunshine.

He stopped singing when he saw Sir Ralph coming, and looked as if he were going to run away.

"Good morning," said Sir Ralph, "who taught you to sing?"

"My mother," answered the boy.

"I should like to hear more of it, it is very good."

Carl blushed, and did not answer a word, and the morning seemed to grow very hot and uncomfortable, with those keen gray eyes studying his face, a slender face, with deep-set eyes of blue, Sir Ralph had seen it before.

But by and by, I know not how it came about, for Carl was a very shy lad, he found himself telling this man all his story, about his mother with her pale, shining face, and about the beautiful dream music that came to him. The tears shone in his eyes as he talked, and he told him of the music he longed for, of the hopes that came to him, with such soft, melodious voices, only to be drowned by the rattle and roar and sweep of the great city and the battle of life.

Sir Ralph listened and nodded encouragingly. Did he not know the paths and byways of the same happy dreamland?

But by and by, bells began to ring, and Sir Ralph must go. The great organ of St. Luke's was waiting for him, the great, wonderful organ with golden pipes, and such sweet, changeful voices hidden away in its heart. It waited the touch of the hand it loved, and then it would blossom out into lilies and asphodels of lovely sound.

"Come here to-morrow," Sir Ralph said, as they walked up through the meadow together. "I want to hear more about it. Ask for Sir Ralph."

Then Carl turned back again to the fields and woods, in a dream and wonder, filling his hands as he went with flowers for his mother.

And to-morrow the door opened into dreamland, and the glorious kingdom of song. Carl was too happy, too dazed, to understand anything but the great fact that he was to go and live with Sir Ralph, and climb with him up the shining mountain of melodious sound. No more crying of: "Shine, sir, shine!" in the noisy streets, for Sir Ralph said, had he not plenty, he loved it, might he not do it for her sake who was singing among the angels? And

the mother, her eyes shining wistfully into her boy's face, eager and hopeful, thanked the kind, grave-faced man, and for her boy's sake was glad.

Carl and Dolly grew to be great friends. She sang with him in his lessons, her little bird-like voice losing itself sweetly in his.

"I love you, Carl," she would say. "You are my dear, big brother."

And Carl, from the lofty, superior height of his eleven years, would smile down at her.

"You are a dear little sister," he would say, "and I will work hard so that I may be good enough to be your brother."

"You are good, Carl," Dolly would answer, kissing him. "Some day you will be a great singer, and then you will forget me."

"You will sing too, little one."

And then Dolly would sigh and say: "Ah! but I can never sing like you."

They came to call him the angel of St. Luke's. No voice was so sweet, so tender, so soft and full; no voice could rise like his to the very gates of heaven and poise there rapturously, and then sweep back to earth again with its message of praise. They all loved him, the little white-robed singer, he was so good, so gentle, one and all longed for and dreamed over the same dear possibility, that they might sing like Carl. The boy was petted, lionized, people flocked to hear him, and by and by an evil thing began to creep into his heart. One by one the boys in the white-robed procession drew away from him, for he grew proud and haughty, and carried himself with a lofty air, such as he thought befitted the singer of St. Luke's. The evil angel entered the gates, and drove all the good and tender spirits out of his heart. He was impatient even with poor little Dolly, and wouldn't listen when she talked to him, and tried to sing with him. She would look at him often with tears in her brown eyes and her little chin quivering. Then she would go away out of the room, stopping at the door to look back at him a moment wistfully. But he would not call her back, and she would go away alone.

One night they were at rehearsal with Sir Ralph. Carl was there among them, his face looking proud and haughty. He was to sing the solo, and it was very difficult and very beautiful. He had worked hard over it and he knew Sir Ralph was proud of the way he sang it, though he did not say a word, but looked at him a little sadly and sighed when he was done. So when his turn came he stood up very proudly in his place while Sir Ralph played the prelude. He opened his mouth to begin, but no sound came. The boys looked at him wonderingly, and one or two began to smile a little. Sir Ralph began the prelude again, and again Carl tried to sing. But the silver voice was gone, and the singer seemed to feel himself turning into stone.

Sir Ralph stopped playing at last and looked around to see what was the matter.

"Why, Carl," he began.

But all at once Carl dashed down his book; he flung away Sir Ralph's kind restraining hands, he did not notice that little Albert and Donald were crying—they had always loved Carl—he fled out through the chapel and the dim vestibule, down through

the wide wintry streets, on and on, neither knowing nor caring where. At last he found himself in the wide, wintry fields behind Sir Ralph's house, the earth all wrapped and hushed in the tender folding of the snow. The winds mocked at him; he seemed to see the faces of the boys smiling derisively through the night. He plunged on recklessly, he could hear only one strain repeated over and over in his brain, what was life worth without song? what was life worth without song? He cried out to know why God did not let him die, anything rather than take away his one golden gift. Then the thought came bitterly, "I was not worthy of it."

At last the wild passion that had shaken him began to die away, as winds lull themselves in the holy quiet of the night. He saw at last the peace of the snow-wrapped earth. He looked up at the sky and saw that it was full of stars—those far stars, that used to answer him in such wonderful silver voices when he sang to them, all alone with them and the night. The slow tears began to fall as he looked up at them, so pure, so far, so full of peace, they could sing still, for they sang for the praise of God; and he—he had sung for the praise of men. And then Carl dropped on his knees right there in the snow where he was.

* * *

Two long years, so sorrowful, yet so sweet. Dolly clung closer than ever to him in his long, dumb sorrow, her eyes filled with sweet pity, her lips trembling as she kissed him; and one night, a Christmas night it was, he went to the church early with Sir Ralph. His friend liked to have him there, even though he could not sing. The little ones loved him, and were more content if they knew that Carl was there listening to them; and it was Carl's gentle hands and serene shining face that soothed the restless boy spirits so that they might march in quietly when the organ called. So on this Christmas night they went to church together.

Why was it that on this particular night Sir Ralph should forget the particular book that he must have? Ah, the reason shone so plain after a while!

"I will go back and get it," Carl said. "I can get it here in time for the anthem."

So he started, and when he reached the country fields, he struck off across the white-folded meadows; it was shorter that way, and he would go up through the garden. The winds were out, sweeping by, singing a wild melody of their own; the stars sang too for Carl that night, and he stopped a moment and stood with clasped hands to listen as the wind lulled.

All at once there came a sobbing voice far down the field, a child's pitiful sobbing voice, and it cried "Papa," and "Carl!"

Away in the wide snow-drifted fields the wind rose again and swept the voice away; Carl could not hear it any more, though he held his breath to listen.

Poor little Dolly! No one had seen her pull down her little fur cape and hood, and steal out through the great front door. Nobody heard her whisper to herself how she would go away into the fields and wait for the Christmas angels to pass by. They came on Christmas night when the Child was

born; they sang over the fields for the shepherds; maybe they would sing for her. Out through the garden she went, past where the flowers slept, folded warm and safe, past the dreaming trees, and by the orchard wall. Out in the wide, wide sweep of meadow, she trudged on.

"They followed a star," she thought, but oh, there were so many, so many stars, how was she to tell which one to choose? It was so cold to wait, and the winds tossed her about so, and she could not tell which way to go. There was only the gleam of the stars and snow, and the Christmas angels were so long in coming.

Carl plunged on through the snow, calling, in the pauses of the wind, but there was no answer. At last he stopped short. "I shall never find her," he cried, "she will freeze in the snow."

And all the while the stars sang to him.

All at once he clasped his hands together. "If I could only sing," he cried, "if I could only sing! She would hear me then." And the cry was a prayer. And quick after the prayer came the answer. Away over the meadows a voice went singing, Carl's voice, but sweeter, tenderer, deeper, purer, Carl's voice come back to him!

Away in the dark, Dolly heard it and murmured dreamily: "It is the Christmas angels, and they sing like Carl, just—like—Carl." It was so warm in that drifted corner, she would wait there till the angels passed, and then—then—she was so sleepy and tired and cold, poor little Dolly!

Nearer and nearer came the voice. "It is like Carl," she murmured drowsily, "I will sing too, maybe they will hear me and come."

Carl still singing here and there through the dim star-light, all at once heard a silver voice threading itself with his, a sweet little voice, as pure as a bird's. It took up the song he was singing, their old favorite in the dear days when they sang together. So now her voice came weaving itself with his. "Angels ever bright and fair," they sang, and then Dolly's voice went on alone,

Take, oh take, me to your care.

Carl hurried on towards her, and at last took her up in his strong arms, while she nestled her head on his shoulder and whispered: "Dear Carl, I knew you would find me if the Christmas angels did not come."

Then he carried her home.

The anthem had begun. Carl crept in behind the curtain, just beside the organ, where nobody would see. A voice began the solo, the solo he was to sing that night so long ago, and he clasped his hands to listen.

The voice began very sweet, but uncertain; it faltered a little on the notes. Sir Ralph played on softly, but the singer faltered more and more, and then stopped. A moment more and the chancel curtains parted, and there came a face pale and shining, a voice took up the well-remembered strain, so sweet, so pure, so rich; Carl's voice, the old sweet voice, sweeter, tenderer, more full of chastened purity; he did not see the people, he forgot all about them, he only sang for God. The tears ran down Sir Ralph's cheeks, as he touched the organ softly, and wove silver threads of melody about the silver voice.

At home, Dolly stirred in her sleep

and murmured softly: "It is the Christmas angels, and they sing like Carl."

LETTERS TO THE EDITOR.

THE ARCHBISHOP'S JUDGMENT.

To the Editor of the Living Church:

We may be devoutly thankful that the Archbishop's decision in the case of the Bishop of Lincoln, is, on the whole, another triumph for Catholic truth and custom, and equally a disappointment for Puritan agitators.

The mixed chalice is now adjudged to be legal. It would have been strange, indeed, if the decision had been otherwise, seeing that at the institution of the Blessed Sacrament our Lord used wine mingled with water; seeing that the ancient liturgies expressly mention this fact; and seeing it has been the universal usage of the Catholic Church. Though the rubric is silent about any mingling of the water with the wine, are we therefore to presume in favor of the Puritan innovation of its disuse, and against Catholic usage? The mixed chalice is symbolic of no false doctrine, of no Roman error. The ritual action of commingling them at the time of Celebration only reminds us of what the Gospel takes pains to tell us, that when the spear opened the side of our Redeemer "forthwith came there-out blood and water;" which St. John so strongly emphasizes when he avers: "This is He that came by water and blood; not by water only, but by water and blood."

It is to be regretted that in the matter of "the eastward position," which symbolizes that the memorial is made "before the Lord" rather than before the congregation, the Archbishop should not have adopted the view of eminent liturgical scholars, that the Latin words of the rubric (*coram populo*) means in the presence of the congregation rather than visibly to their eyes. The rubric requires the priest to stand "before" the Holy Table, "i. e., in the midst of the front with his face eastward, and, without changing his position (for which there is no direction) to say the Prayer of Consecration." In his Annotated Prayer Book, Dr. Blunt well says: "The phrase, 'before the people,' means, not turning towards them, but (1) in front of, at the head of them, as their representative and spokesman; (2) in full view of them, in the one place where he can best be seen by all present. The action of turning round, or half round, to the people, holding the paten in the left hand, and breaking the bread with the thumb and forefinger of the right hand, is not only difficult, but quite unjustified by the rubric, and a kind of action very unsuitable to the solemn dignity with which this part of the office should be invested." However, the rubrics may be harmonized, as he somewhere observes, by the priest making the fraction of the bread without change of position, then slightly raising the two pieces so broken in either hand so as to be seen by the congregation, who are thus witnesses of the reality of the transaction. Theologically, the memorial is made "before the Lord;" and to turn to the congregation implies that it is made rather before men; and therefore, it would seem that the priest should not change his position in performing the action.

As to "lights," it is gratifying that they are now adjudged to be legal, as they are authorized by the canon of the Church of England. If any one thing has been peculiarly obnoxious to the Puritan mind, it is the use of lights at the time of Celebration. There would seem almost to be an impression that candles are an invention of the Prince of Darkness, and certainly one of the monstrous superstitions of Rome, intimately connected with its errors. Lights are symbolic of Christ, the Light of the world, and of His Gospel, which dissipates the darkness of error. They are also symbols of joy and gladness, which Christ and His Gospel have brought to us. They found a place in divine worship before Christ came. That they were used before

Roman errors crept in, is certain from the testimony of early writers.

As to making the sign of the cross in giving absolution or the benediction, it is hardly worthy of any special disputation. The rubric is silent about any kind of gesture. It prescribes none, and it forbids none. If it is illegal to make the sign of the cross because the rubric says nothing about any gesture, then it would seem to be illegal to raise the hands, as is almost universally done in giving the benediction. But if we may use a gesture, the rubric being silent, then it would seem that the sign of the cross might be made as well as any other gesture, seeing that the Church of England favors its use in the sacrament of Baptism, and expressly declares that she "knows no cause of scruple concerning the use of the same."

However, the decision is of no obligation here, and there is little likelihood of any change in the growing adoption of ancient and Catholic customs on this side of the water.

RAVENSCROFT.

THE CHURCH AND THE SWEDES.

To the Editor of The Living Church:

In my communication which has called forth some replies respecting the "capture" of Swedish immigrants by the sects in this country, I wrote from the text of Mr. Hay's article and my personal knowledge in the premises. Having made the history of the Swedish Church something of a study, having sojourned for a time in that country, having conversed with many English clergymen and corresponded with some English and American bishops with reference to the matter referred to, having recently had some correspondence with a leading clergyman of Philadelphia in regard to the early Swedish settlements on the Delaware, etc., I believed I understood the situation. It may be, of course, that all this implied advantage for my own enlightenment only goes to show my incapacity to comprehend the actual facts of a case, or to state them fairly. I will confess that I am not acquainted with the sect known to your correspondent, "A.," as "Missourians;" and I disclaim any consciousness of a "fiery" impulse of which I am accused from the edge of your correspondent's "fancy."

I certainly have deplored the misleading of the Swedish communicants into sectarian folds; and I would undertake to confront and controvert some of your correspondent's statements, original or in support of his friend Mr. Hay, if I thought I had here and now the opportunity of so doing.

I look—and have labored somewhat—for the proper and systematic enlightenment of the Swedish immigrants on the subject of our Church relations, the closer identity of our Church with theirs; and have not been writing to you of any general scheme of proselytism.

No less a man than Bishop John Williams has taken the pains to show, by an unanswerable magazine article, that the Swedish Church is Episcopal, a fact in one sentence conceded by your correspondent, but buried or greatly qualified (by all else that he has to say. If what I wrote has contributed to revive or stimulate interest and action in regard to the cunning diverting of Swedish Episcopalians into sectarian folds in this country, I can well afford to suffer without complaint, or rejoinder in kind, the sharp dissent and reproach of complacent critics.

A CHURCHMAN.

CHRISTMAS CELEBRATION.

To the Editor of The Living Church:

"And she brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger." . . . "Ye shall find the Babe wrapped in swaddling clothes lying in a manger." . . . "And they came with haste and found . . . the Babe lying in a manger." It is the record of St. Luke, of the Nativity of Christ; simple, brief, and comprehensive, but all that inspiration has to say as to its locality. Latterly, we have in addition a "stable," "a lowly cattle-shed," "the little oxen's stall," "His cradle was a stall," "the shepherds find Him

within the cattle shed," "with the oxen standing by" and "above the manger, one star like the sun." But after all this painter's daubing and poetical license, of which a portion has found a licensed place in the Church hymnal, we are asked to find room for another stanza at the approaching Christmas celebration, commencing:

On every Christmas morning,
With frankincense and myrrh,
With rain of gold and jewels.

Is it not about time to call for a halt to such puerile misrepresentations and belittling of the events of the glorious birth-day of the world's Redeemer. It was not the season for sacrifice at Jerusalem, and no occasion therefore for "stalled oxen," nor "cattle sheds" in the Bethlehem suburb. A "manger" does not necessarily imply a stable.

And as for the "star, frankincense, myrrh, and gold," these did not appear for several days, possibly for months later. And when they did, the star stood over the "house" where the young child was, in which also the presentation of the frankincense, myrrh, and gold took place, by the wise men from the East.

Years ago, for some reason it was customary to combine with the Christmas celebration, the Epiphany, Easter, Whitsun, and Trinity symbols. There were the star and floral cross, and white dove, and triangle, all brought out upon the Nativity. It was an easy and convenient way to do up all our prominent Church festivals for the year, incongruous as was the practice. We are doing better, of late. The dove is held for Whitsun, the altar-cross twined with ivy, the Trinity symbol, is not pushed into prominence, while the star seems yet to come forward at Christmas, although the Church has placed its manifestation twelve days after the birth.

We suggest a beautiful old custom as more appropriate: Let the star if used at Christmas be dimmed, and the full blaze be reserved for the Epiphany festival. By this means we shall have these great object lessons in their proper order.

R.

A CORRECTION.

To the Editor of The Living Church:

For eight years I have read your excellent paper and have never before, I believe, asked you to print a line for me. In your last issue, however, you have a paragraph about the ritual in St. John's church, Auburn, N. Y., which comes short of being a good item of news, in one particular, i. e., it is utterly untrue. Your correspondent, I dare say, intends to be complimentary but he sets up a certain standard of ritual as the only correct one, and serenely states that I am five-sixths of a good Churchman, and that the new rector proposes to go the whole figure on Christmas Day. During my rectorship "five points of ritual" became the use," he writes, and on Christmas the new rector will "introduce incense."

Now I have no intention of expounding my doctrinal views in this communication, nor of taking your readers into my confidence respecting the ritual I expect to have in my next parish; I fancy I have written and published enough to make my Churchmanship a matter of record. But I can give you the facts about the ritual at St. John's. We have Eucharistic lights, at the midnight Celebration, and at that time only, and the new rector informs me that he has no intention whatsoever of swinging a censor at the date your correspondent specifies.

For seven years I have had a strong ultra-Protestant parish in sight of my church, and a great Presbyterian Seminary close at hand, and I have been more concerned to keep the "five points" of Calvinism out than to get the "five points" of ritual in. When the Rev. James B. Murray, D. D., accepted the rectorship, he assured the people that he desired to continue the work along the lines already marked out. Neither of us doubted that those "lines" were substantially the same as our brethren had before them in other cities along the old Genesee Road; for instance, at St. Paul's, Buffalo; St. Andrew's, Roch-

ester; St. Luke's, and Grace, Utica; the cathedral, Albany; and Trinity, New York. Furthermore, a few months ago some writer in your columns gave me the title, "Father," although I have more than once said from the pulpit and in print that, in my opinion, we should reserve this honor for the clergy of the religious orders, and that I did not desire it.

F. A. D. LAUNT.

To the Editor of The Living Church:

In your issue of Dec. 13th I am reported as having said at Calvary church, Nov. 30th, "that if barrels were put on the sidewalks and the poor told to live in them, they would do so."

What I did say was, "that the character of the population depends much upon the houses in which they live, a squalid home begetting wretched dwellers in it. A writer on this subject in an English Review many years ago, expressed the opinion that if barrels were turned down at the edge of the sidewalks and let for lodgings, a barrel population worse than anything yet would appear to fill them."

T. M. PETERS.

New York City, Dec. 15, 1890.

To the Editor of The Living Church:

In your issue of THE LIVING CHURCH for Dec. 13th, under "Indiana," you set me down as "Mr. A. K. Glover, recently a Methodist minister," etc. Since I came from the Unitarian body, please make the correction accordingly.

A. K. GLOVER.

THE CHURCH UNITY SOCIETY.

To the Editor of The Living Church:

In *The Church Eclectic* for December, there occurs a notice of Dr. Wilson's new tract, "The Scripture Reason why I am a Churchman;" the notice concludes as follows: "If we had any agency among us for distributing Church literature * * conversions to the Church would be multiplied tenfold."

I wish to call attention to the fact that the Church Unity Society aims to be just such an agency. The society believes that there can be no real unity without conversion to the Church, and since sectarianism is largely if not mainly due to ignorance concerning the Church, it endeavors to remove that ignorance, and thus open the way to unity by distributing Church literature. But it has not received recognition and support sufficient to enable it to accomplish its mission. It needs funds to publish and send out its present papers on the Church and Unity. It has appealed for several months for funds and has received as yet only about \$300. It would gladly undertake to distribute widely Dr. Wilson's tract if funds sufficient for mailing it were contributed. Seeing that the unity of the disciples is Christ's pre-requisite for the conversion of the world, and that missions at home and abroad languish because the disciples are divided, it would seem that efforts for unity were most urgently the first duty of Christians. Can we expect the world to believe until re-union is attained? Can we look for unity unless we labor for it?

W. S. SAYRES,
General Secretary.

Broken Bow, Neb.

CHRISTMAS EVE TREES.

To the Editor of The Living Church:

I desire to call attention to and express disapproval of the prevailing custom in some parishes of having the Sunday School Christmas Tree, and the other festivities attendant upon it, right on the vigil or eve of the Nativity of our Lord or the birthday of Christ, commonly called Christmas Day. The utter inappropriateness, to say the least, of such a prevailing custom would at least suggest itself.

W. S. M.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

CHRISTMAS EUCHARISTIC HYMN.

BY M. A. T.

Blessed Jesu, Lord of Glory,
Come to dwell with men on earth,
Hear us, while we sing the story
Of Thy pure and holy Birth:
Rose of Sharon! Star of Morn!
God Incarnate! Virgin-born!
In Thy Sacrament most dear,
Thee we worship, present here.

In a stable rough and lowly,
Of a meek and humble Maid,
Thou art born, O Saviour Holy,
And within a manger laid:
Rose of Sharon! Star of morn! etc.

Coldly blows the night-wind o'er Thee;
Rudely sheltered is Thy head,
And the way seems dark before Thee,
That Thy sacred feet must tread:
Rose of Sharon! Star of morn! etc.

One bright angel, news is bringing
To the shepherds, in the field,
And the heavenly host are singing
Of the mercy now revealed:
Rose of Sharon! Star of morn! etc.

Of the ever-blessed Maiden,
Thou didst take our nature weak,
With our griefs and sorrows laden,
Ere Thy lips began to speak:
Rose of Sharon! Star of morn! etc.

Bless Thy servants who adore Thee,
Veiled in mysteries of grace;
Give them crowns to cast before Thee
When they see Thee face to face:
Rose of Sharon! Star of Morn, etc.

Thee we praise, Thy love believing,
Who didst send Thy Son to earth;
Thee we bless, through Whom conceiving,
Mary to her Lord gave Birth:
Rose of Sharon! Star of morn!
God Incarnate! Virgin-born!
In Thy Sacrament most dear,
Thee we worship, present here.

Philadelphia, A. D. 1890.

BOOK NOTICES.

SIDNEY. By Margaret Deland, author of "John Ward, Preacher," "Florida Days," and "The Old Garden." Boston and New York: Houghton, Mifflin & Co. 1890. Pp. 429. Price, \$1.25.

A story of much interest and considerable force and originality. The characters are drawn with a strong hand and hold the attention of the reader closely to the end.

THE TALE OF TROY. Done into English by Aubrey Stewart, M. A. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

A book to interest boys in classical study leading on to classical study; and for those who will never read Homer in the Greek, all the more valuable. It is done in good English by a Fellow of Trinity College, Cambridge.

AIMEE'S MARRIAGE. By P. H. C. Philadelphia: American Sunday School Union. Pp. 534. Price, \$1.50.

An attractive tale, full of interest and pathos. It sets forth the inevitable evils arising from a "mixed marriage." The wife is Protestant and the husband a Roman Catholic, and the family of the latter unite with him in unceasing efforts to "convert" her. The writer has been careful not to exaggerate or make in any way unfair representations.

GOSPEL STORIES. Translated from the Russian of Count L. N. Tolstol by Nathan Haskell Dole. 12mo. Price, \$1.25.

Count Tolstol's short sketches of Russian life are vivid pictures, and strong in the simple Saxon into which they have been translated. There is a peculiarity in the telling which is a charm in itself, and cannot fail to interest. Whatever difference of opinion may exist over some of this author's writings, few, we think, but will acknowledge that these simple stories are worth reading, and are wholesome and helpful in their teaching.

FOUR FRENCHWOMEN. By Austin Dobson. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Pp. 207. Price, \$1.25.

Mlle. De Corday, Madame Roland, the Princess de Lamballe, and Madame De Genlis, are the four whose histories are here recorded, in very entertaining style. The various papers have previously appeared in magazines, but are now revised and published together in attractive style. An etched portrait of Mile. Corday forms the frontispiece.

DESIREE, QUEEN OF SWEDEN AND NORWAY. Translated from the French of Baron Hochschild by Mrs. M. Cary. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. 1890. Pp. 92. Price, \$1.25.

A short but interesting sketch of one who was closely connected with the Bonaparte family, having been betrothed to Napoleon and set aside by him for Josephine. She afterwards became the wife of Bernadotte, while her sister married Joseph Bonaparte. It affords an inside view of their family relations which gives it historical value. It is well-written.

PATRIOTISM. By the Rev. W. H. Bolton, D.D., LL.D. New Edition Revised and Enlarged. Illustrated. Chicago: Patriotic Publishing Co. Pp. 305. Price, \$2.00. cloth.

A collection of addresses and orations delivered on various patriotic occasions, and in connection with the deaths of noted army men, Generals Grant, Logan, Sheridan, and Crook. The subjects of "Our Public Schools," "America for Americans," "Education," "Red Lights," "Our Heritage," and "Nations without Bibles," are also treated. Many homely truths are set forth, though we should dissent from some of the views expressed.

FAMOUS ENGLISH AUTHORS OF THE NINETEENTH CENTURY. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co. With Portraits. Price, \$1.50.

The famous authors here pleasantly written about, are Scott, Burns, Byron, Shelley, Carlyle, Tennyson, Dickens, Ruskin, and Browning. Mrs. Bolton has woven into her sketches incidents with which she became familiar by visiting scenes made memorable by the residence or writings of the best known English authors. The volume is a worthy companion to her interesting biographies of famous people, "Poor Boys who became Famous," "Girls who became Famous," "Famous European Artists," etc.

IN SCRIPTURE LANDS. New views of Sacred Places. By Edward L. Wilson. With one hundred and fifty illustrations from original photographs by the author. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, gilt top. Price, \$3.50.

This handsome book has many elements of interest and value. It is a narrative of personal experience and adventure in and around the Holy Land. Yet it is more than a book of travels. It is history, geography, commentary, all in one. Places seldom visited by white men are described and pictured. The range is a wide one, from Egypt to Damascus. The whole is told in attractive style, liberally illustrated by the author's camera, and set forth in a book worthy of the subject and the season.

THE ESSAYS OF ELIA. By Charles Lamb. Edited by Augustine Birrell. With an Etching by Herbert Ralston. London: J. M. Dent & Co.; Chicago: S. A. Maxwell & Co. Cloth \$1.00.

The "gentle Elia" needs no word of commendation from our pen. Our purpose is only to call attention to a new reprint of the always welcome essays, a neat edition "with an etching." And an exquisite etching it is, though we could well have spared it, if instead the publishers had spared our eyes the fine print of the text. Charles Lamb who knew his Shakespeare well, might have exclaimed over such print: "And wilt thou put out both mine eyes?" It is but fair, however, to say that the clearness of the type partially compensates for its fineness.

THE SLAVES OF SABRINUS, Jew and Gentile. By Charlotte M. Yonge, author of "The Lair of Redcliffe," "Under the Storm," etc. New York: Thomas Whittaker. Pp. 246. Price \$1.50.

A story of the first century of the Christian era, in which, as we are told, the main facts concerning Sabrinus and Eponina, and the fate of one of their sons, rest upon the authority of Plutarch; and all is true (the answer which our children always seek), except the effect upon their characters, the individual story of their slaves, and their connection with Flavius Clemens, whose history and fate are recorded among those of the martyrs of the Church. For an outline of the story we have no room. It were enough to say that it is by Miss Yonge, lovely and artistic, and her latest. We speak her name and step aside.

RHYMES BETWEEN-TIMES. (Second edition). By Thomas Mackellar. Philadelphia: Porter & Coats. Cloth. Pp. 335.

It is not often that poems reach a second

edition. In a collection of over three hundred pages, it would be surprising not to find some common-place verses and some crudities of expression. Both might be remedied by friendly criticism, or be reformed altogether. There is no excuse, for instance, for writing "shan't" for "shall not." But where there is so much that is good, and true, and tender, and patriotic, and happily expressed, it seems ungracious to speak qualified praise. There are no lofty flights. The range of the poet's imagination is not so far beyond the reader's as to be beyond his sympathy. He seems to strike just those chords of pathos and humor which all are able to appreciate and enjoy.

WANNETA, THE SIOUX. By Warren K. Moorehead. With Illustrations from Life. New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co. Octavo, cloth. Price, \$2.00.

This charming story of Indian life in our own day has all the appearance and interest of a true narrative, while the pictures and descriptions of real characters and scenes add to the verisimilitude. It is told by one who is thoroughly acquainted with the temperament, habits, and character of the Indian; and better than anything we have read introduces us to the personality of these strange children of the wilderness. "Wanneta" is an Indian girl who has been educated at a government school and returns to share the hard life of her people. This is full of romance and adventure, of daring deeds and picturesque scenes. The story will be read with interest by young and old, especially at this crisis in our relations with the Sioux.

THE INVERTED TORCH. By Edith M. Thomas. Boston and New York: Houghton, Mifflin & Co.; 1890. Price \$1.00. Pp. 94.

A little book of tender poems in which the feelings of one who mourns the dear departed find expression. The reader is reminded not a little of the "In Memoriam," and in these sweet and affecting verses the mourner may find some comfort and delight. The poems are arranged under the heads of "Templa quam dilecta," "Clavier e tenebris," "Optimi consilarii mortui," and "Caelum non animum, mutant," which plainly enough suggest the lines of thought. The concluding poem which we quote to give an example of the ease of the versification, also explains the title of the book:

Threading a darksome passage all alone
The taper's flame by envious current blown,
Crouched low, and eddied round, as in affright,
So challenged by the vast and hostile night
Then down I held the taper; swift and fain
Up climbed the lovely flower of light again!
Thou Kindler of the spark of life divine,
Be henceforth the Inverted Torch a sign
That, though the flame, beloved Thou dost depress,
Thou wilt not speed it into nothingness;
But out of nether gloom wilt re-inspire
And homeward lift the keen empyreal fire.

SAVONAROLA: His Life and Times. By Wm. Clark, M.A., LL.D. Chicago: A. C. McClurg & Co. 1890. Pp. 352. Price, \$1.50.

The life of Savonarola is one of perennial interest, and one turns to any new biography of this great ecclesiastic to discover fresh incidents in his career or a juster estimate of his character. Dr. Clark brings to his task of writing a new life of the Prior of San Marco, a lively sympathy, judicial calmness, a knowledge of the Italian language, and an intimate acquaintance with original sources of information. His work opens with a survey of Italy in the fifteenth century as a help to the proper understanding of the character and work of his hero; and later on, he sketches the story of Florence under the Medici, with whose political as well as ecclesiastical history the life of Savonarola was so intimately connected. He was not only the reformer of his age, he was also the unflinching opponent of the enslavers of Florence, the Medici. We see him clearly, under Dr. Clark's portraiture, as the great spiritual power in Florence, and also the ruler in fact of the republic. Step by step we are led on in the path by which Savonarola mounted to the height of his greatness; and the causes which led to his downfall and death are set forth with admirable clearness. We get also a firm grasp and apprehension of the principles

that shaped his policy and guided his action to the end. He stands before us in this picture as an ardent lover of liberty, a powerful witness for religion and for God, a strenuous protester against papal corruption, and yet an unswerving believer in the dogmas of the Roman Church, a man of intense moral earnestness, a severe and uncompromising puritan, proclaiming war upon the vices of a vicious age, incarnate in the rules of Church and State, of noble aims and holy life, setting before himself the lofty purpose of "elevating the most degraded generation of the fourteenth century to the sublime perfection of Christianity," but overborne in the unequal conflict by the circumstances of his time and the character of the Florentines. The whole story is compactly and simply told in this volume, and in such a fascinating and charming way as to delight the reader. As a contribution to a proper estimate of a life that presents so many difficulties to the historian, this study of Prof. Clark's is especially valuable.

DAS ALLGEMEINE GEBETBUCH DER P. E. KIRCHE, in die deutsche Kirchensprache übertragen von Karl E. G. Oppen. Milwaukee: The Young Churchman Co. 1891.

This rendering of the Book of Common Prayer into the German tongue seems to be very well done by the Rev. Mr. Oppen of the diocese of Ohio. Comparing it with an old translation that we have, it is unquestionably superior. The title page says it is "by episcopal permission," although the canonical certificate of the Bishop is wanting. It contains in their proper places all the emendations, etc., of the late General Conventions. We notice that all the parts of the various offices, etc., that are to be said by the people, are in larger and heavy-faced type, so that as soon as these parts of the service occur, the eye sees at once that all the congregation is to join in them; a characteristic that it would be well to follow in the printing of our Prayer Book in English. The Epistles and Gospels are not printed at all, reference being made to the places in Holy Scripture from which they are cited. This diminishes the size of the volume and might be imitated in our own Prayer Book. It seems hardly worth while to print them as, like the Lessons, they are always read to the people by the priest. The Nicene Creed is printed in full in the Communion Office, a great convenience to the worshipper. The warnings for the Holy Communion are printed at the end of the offices, so that its continuity is not interrupted, as it is in our book. We are glad to see the first suffrage in the Litany reads: *Herr Gott, Vater im Himmel*, thus being a better rendering of the Latin *de Coelis* than "Father of Heaven," as our book has it. In the Burial Office, in Notker's Psalms, certain portions, as "Deliver us not," etc., "Shut not Thy," etc., "Suffer us not," etc., are to be said as responses by those standing about the grave. Although this is new to us, it is certainly very impressive. This version of the Prayer Book ends with the Psalter, the Articles and the Pontifical being omitted. In the rendering of the Creed we cannot but regret that "Catholic" is rendered by "Allgemeine," rather than by "Katholisch;" and that "Almighty" in the two articles of the creed is rendered by the same word "Allmächtig," since in the Greek the two words are diverse and it would have been well to keep up the distinction in the German translation. On the whole the translation seems to have been well done, but the true test will be found in its use by our German speaking congregations, of which we hope the number is increasing. The Young Churchman Co., is to be congratulated on the general get-up of the book.

MILLIONAIRES OF A DAY. An inside history of the great Southern California "Boom." By T. S. Van Dyke. New York: Foris, Howard & Hulbert; Chicago: A. C. McClurg & Co. Price, \$1.00.

This is an entertaining and truthful account of the late real estate excitement in Southern California, with the partial collapse that followed. The author evidently knows the country well, and he writes with fairness and fine discrimination. He shows that California is now moving on to splen-

did prosperity by cultivating the soil instead of seeking to sell it all in town lots.

THE CENTURY DICTIONARY. An Encyclopedic Lexicon of the English Language. Prepared under the superintendence of Dr. William Dwight Whitney, Yale University. In Six Volumes. Vol. IV. New York: The Century Co.; Chicago: McDonnell Br. S., 185 Dearborn St., general agents.

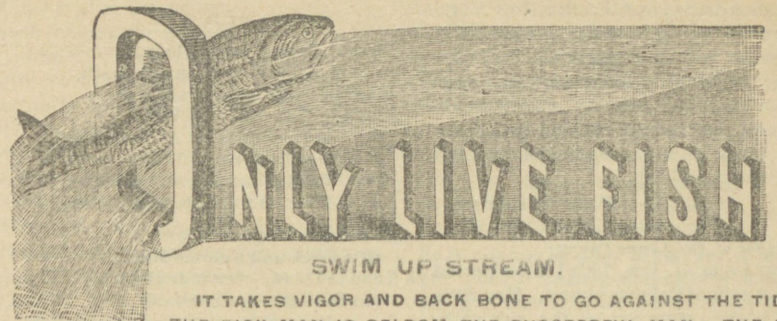
The fourth volume of "The Century Dictionary," containing the letters M to P inclusive, forms a quarto of 1324 pages, illustrated by nearly 1500 cuts. The first volume was issued in October, 1889, the fourth has followed almost within a year, and the two volumes completing the work will be published during 1891. With each successive instalment it has become more and more evident that the original estimates were too small, both as regards the total of pages in the completed book and the wealth of words and other lexicographical material which it would contain. The number 6,500 which was announced as the limit for the pages will be increased to at least 7,000, and the number of words defined will be considerably in excess of the 200,000 at first promised. A notable illustration of this wealth of "The Century Dictionary" is the letter P, the last in the fourth volume. In the 660 pages devoted to it, there are defined, in round numbers, 20,000 words and 7,000 special phrases, the defining of them involving the writing of about 30,000 definitions, and the use of about 20,000 quotations, with over 800 cuts. This volume illustrates, also, the technical and scientific character of the Dictionary. The abundance of what is technical and encyclopedic ought not, however, to obscure the fact that "The Century Dictionary" is the first complete and scientifically constructed dictionary of common English words. It is first a dictionary of the English language, and after that an encyclopedic dictionary. The book abounds not only with fresh discussions of old words, and new definitions of familiar words illustrated by apt quotations, but also with words which have been in the literature of the language for perhaps scores of years but which are "new" in the sense that no dictionary has before recorded them.

Two handsome gift-books published by J. B. Lippincott & Co., Philadelphia, should not be overlooked at this time: "Tisayac of the Yosemite," by M. B. M. Toland; and "English Poems Illustrated with Etchings," by M. M. Taylor. The former is a poem, attractive in itself, and especially attractive in the handsome setting here given it. The work is very artistic. The other book is a gem in its way, containing five things very finely executed. The poems are happy selections from the best writers, relating to rural scenes. These books are gilt-edged and high-toned, in every sense of the words. Price \$2.50 each, in paper box.

The Rev. Dr. W. D. Wilson, author of "The Church Identified," which was published some forty years ago, has written an admirable tract of forty pages on "The Scripture Reason Why I am a Churchman, Catholic but not Romanist." The organization and order of the Christian Church are clearly traced from the New Testament records, and the continuity of the Church is shown in its historical development. The tract is verily a *multum in parvo*, and deserves a wide circulation. Some friends of the author have provided for its gratuitous distribution. It can be had by addressing him at Syracuse, N. Y., inclosing two cents for each copy for expense of forwarding.

MR. FLEMING H. REVELL is the sole agent in the United States for the Religious Tract Society, London. Among the importations especially suited to holiday trade, we note the bound volumes of those admirable magazines, "The Boy's Own Paper," and "The Girl's Own Paper." These are handsomely illustrated, not only with numerous wood-cuts, but also with colored plates. They are handsome volumes of nearly a thousand large pages each. (Price, \$3.20 each. New York, 12 Bible House; Chicago, 148 Madison st.)

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