

The Living Church.

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

VOL. VIII. No. 42.

CHICAGO, SATURDAY, JANUARY 16, 1886.

WHOLE No. 376.

RACINE COLLEGE, Racine, Wis.

Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special attention paid to small boys. The Grammar School is noted for its special care of smaller boys. Address, REV. ALBERT ZABRISKIE GRAY, S.T. D.

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It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchets TO CATCH. NO BARBED NAILS TO RUIN YOUR SHAMS.

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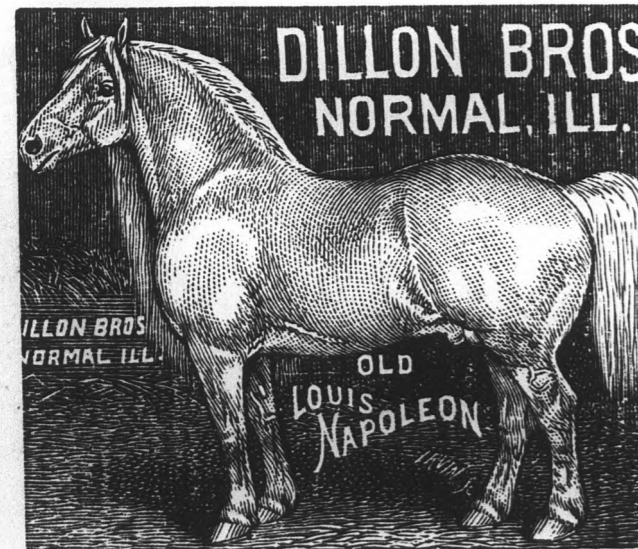
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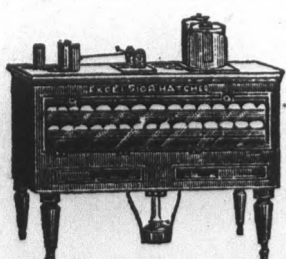
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"A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination."

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A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



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Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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SHOULDER BRACE and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

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"THE CARVER'S FRIEND." A few strokes will give the dullest knife a keen edge, which every housekeeper will appreciate. Handy for table or kitchen use. Made of the best Turkish Emery, with steel wire in centre, and will last for years. Price, with fine Rosewood or Coco Bolo handle, 85 cents, applewood handle, 60 cents. Sent post-paid to any address on receipt of price. W. H. Parkin, 1108, Water St., Cleveland, Ohio. Agents wanted.

NO COLD FEET



It is impossible to over-estimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and limbs, none would be without them. The insoles warm the whole body, keep the vital forces up, magnetize the iron in the blood and body. If no other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure Rheumatism, Neuralgia and swelling of the Limbs. \$1.00 a pair, to any address by mail. Send stamps or currency in letter, stating size of foot or shoe, and we will send by mail to any part of the world. Price, \$1.00

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The Living Church.

SATURDAY, JAN. 16, 1886.

ON FEBRUARY 6th,

THE LIVING CHURCH will begin the publication of another valuable series of papers ON

The Principles of the Church,

written expressly for this journal by one of the most brilliant writers of the day. It will not be a scholastic argument, but a narrative in popular style, addressed to the common sense of the people. The author was educated for the Presbyterian ministry, and will speak from experience.

For One Dollar,

subscribers to THE LIVING CHURCH will secure this series (which in book form will cost probably \$1.50) and have all the advantage of a large weekly Church paper during the whole year.

Subscribers in Arrears

should promptly renew, so as to lose none of these papers. The series promises to be

The Most Popular Exposition

of Church Principles ever published. Back numbers cannot be supplied; and the complete series can be had only by subscribers whose names are received before Feb. 6th.

NEWS AND NOTES.

A PROMISING work has been inaugurated by the Churchmen of Philadelphia for the benefit of the seamen of that port, where it is said that over 60,000 enter every year. The name of the organization is The Churchmen's Missionary Association for Seamen. A free reading-room is to be opened on the 18th inst. The sympathy of all landsmen is with the brave sailors who go down to the sea in ships. In the recent fearful storms many of them have gone to their last account. The Association for Seamen ought to meet with a liberal support.

It is stated that of the \$2,500,000 required to endow the Irish Episcopate about \$2,150,000 is already raised. The sees of Dublin, Derry and Cork, are now fully endowed with £2,500 (\$12,500), £2,000, (\$10,000) and £1,700 (\$8,500) respectively. In five other dioceses the endowment is almost completed, while efforts are still being made for the provision of the requisite amount for the remaining four dioceses.

THE ill-health of Bishop Titcomb has compelled his resignation of the oversight of the Anglican congregations on the continent. It will be difficult to find a successor able and willing to undertake, on the same conditions, duties which extend over an area reaching from the shores of the Bay of Biscay to the Steppes of Russia. During the short period since his appointment the Bishop has visited in person the whole of this extensive territory.

THE "Retreat" idea seems to be gathering force. The recent Mission in New York owed its power largely to the previous devotional gatherings of the clergy, and particularly to the retreat held at Highland. The Presbyterian ministers of Chicago have had a Retreat of three days at Evanston. There were forty-two present and from what we have heard incidentally, it must have been a most solemn and profitable occasion. The meetings were conducted very much as the diocesan Retreats have been conducted at the cathedral in Chicago every year since February, 1877.

DR. THEODORE CUYLER says in regard to the temperance reform: "Perhaps when the present craze for exclusive political action has abated, the friends of our reform will learn that the best place to write laws against intoxicants is on men's consciences; and the most permanent reformation is the change of personal habits, conduct and character. I am growing heartily sick of seeing a great moral movement handed over to the tender mercies of the politicians, and subject to all the fluctuations of the caucus and the ballot box."

The *Chicago Tribune*, in its "Poetry of the Period," takes from *The Buffalo Courier* a familiar passage written by Mr. J. G. Whittier, many years ago, it being a portion of the poem entitled, "Snowbound." *The Courier* entitles the quotation "A Snow Storm." It appears to be published now as something quite new! *The Churchman*, in a recent issue, credits Bishop Huntington with the authorship of a poem, entitled "Sometime," written several years ago by Mrs. May Riley Smith. Mrs. Smith must be in despair of obtaining the recognition she deserves, as this poem has frequently been credited to others.

A MONUMENT to the late Dean Stanley has just been placed in St. Giles's cathedral, Edinburgh. It consists of a bronze medallion, and occupies a position somewhat to the right of the Royal pew. As a likeness the medallion is said to be admirable. Beneath is a brass plate bearing the following inscription: "In memory of Arthur Penrhyn Stanley, D. D., Dean of Westminster, and Prelate of the Bath, celebrated as a Churchman, historian, and divine. He loved Scotland and her Church, and is therefore fitly commemorated here. Born December 13th, 1829. Died July 18th, 1881. 'Charity never faileth.'"

ON a recent Sunday in the church of St. Augustine, London, the Rev. M. Rosenthal celebrated the Holy Eucharist in the Hebrew tongue for the benefit of converts from Judaism who are unable to understand the English language. There were eight communicants and several other converts present. It was exquisitely pathetic, even to English ears, to hear the ancient words of consecration pronounced in the ancient language of the Jews, and it was noticed that several of the converts were greatly moved.

MANY private letters and commendations of exchanges attest the interest and value of this column of THE LIVING CHURCH. In the absence of the regular editor of News and Notes we venture to quote the following from a correspondent of *The Irish Ecclesiastical Gazette*, lately visiting this country: "In speaking of the various Church agencies, it would be unpardonable to omit the influence of the press. Such admirably conducted Church papers as *The Churchman* and *The Living Church* are most helpful; the 'News and Notes,' which is a special feature of the latter, as is the children's story in the former, making them welcome visitors in many houses of the laity as well as clergy."

ONE of the many useful movements inaugurated in late years, having for an object the increase of Evangelistic effort on Church lines, is the Church

Army. At the present time, its branches are numbered by hundreds, and the number of its members by many thousands. Recently a most interesting ceremony took place in the opening of a training home at 174 Edgeware-road, London. A house has been taken and adapted to the purposes of the Army, and it is to be presided over by the Rev. F. S. Webster, as Honorary Principal. It will doubtless be a valuable adjunct to the ordinary work of the Army. The Bishop of Sydney has just authorized the establishment of a branch of the army in Australia.

SAD news comes of the death of the Rev. H. D. Jardine, late rector of St. Mary's church, Kansas City. On last Sunday morning he was found dead in Father Betts' study where, pending the issue of his application for a new trial, he had been provided with lodgings. He came to his death by an overdose of chloroform, administered by himself, and the coroner's verdict was "suicide." It is reported that the deceased was addicted to the use of chloroform, whence his sad troubles of the past year may have arisen; and it is probable that in the depression which he felt under the disgrace that seemed inevitable, he took the dangerous drug with fatal recklessness, without intending to destroy his life. His career has been a very sad one, and his sudden death is a great shock to all.

HAD Demosthenes had the good fortune of living in the nineteenth century of the Christian era there would have been no need for the irksome task of speaking with pebbles in his mouth, in order to cure himself of stammering. The great orator might then have adopted a far easier method of steadying his tongue by reading aloud the Indian French journal which has its being under the name of *Le Progres*, and in the columns of which the following paragraph recently appeared:

The manifestations and proclamations published by the Chanemougavelayoudamodelliaratondamandalaveleaja committee are themselves a proof of it.

This is progress indeed, even from the word with a perspective which formed a stone of stumbling to Mark Twain in the days when he studied the German tongue.

THE Bishop of Rangoon has telegraphed to the Society for the Propagation of the Gospel for three clergymen for Mandalay, which is now open to the Church, after a suspension of all missionary work for six years. In 1869 the Rev. J. E. Marks, the society's missionary, at the invitation of the king, visited Mandalay with some of his pupils from St. John's College, Rangoon, and the king undertook to build a church, a clergy-house, and a large school, if Mr. Marks would consent to work in the capital. The king was as good as his word, and in the handsome church, which he built, her majesty placed a marble font. On the death of the king, and the accession in 1878 of Theebaw, the Royal protection was withdrawn, the English were everywhere insulted, and many members of the Royal family were put to death. On the withdrawal of the English residency the missionary was ordered to retire to British territory, and had no

choice in the matter. It is believed that the clergy-house has been used as a Buddhist monastery, and the church as a State lottery-office.

UNDER the title of "An Ecclesiastical Muddle," *The Lutheran* notes some queer proceedings in the diocese of North Carolina, in 1794, referring to the case of the Rev. Robert Johnston Miller, and says:

His history should be remembered as a record of how chaotic were the ideas of Church organization, that prevailed at that time among Lutherans. What would be thought of Lutherans, who in 1885, would follow the example of five Lutheran pastors in 1794 in ordaining a minister, and stipulating in his ordination certificate: "He always being obliged to obey ye rules, ordinances and customs of ye Christian Society called ye Protestant Episcopal Church of America?" What would Episcopalians think of a diocesan convention of their Church which in 1885 would follow the example of the Episcopal Convention of North Carolina in only eight days afterwards electing a man furnished with such an ordination certificate from the Lutherans a member of their standing committee, admitting his vote in the election of a bishop, and otherwise endorsing his clerical rank? * * * In the Episcopal Convention, eight days afterwards, there also seemed to be some misgivings as to whether the proceedings were regular; for while according to this writer, he heads the clerical list, a foot-note states, "The Rev. Robert Johnston Miller, a Lutheran minister." Correspondence of Mr. Pettigrew with Bishop White also shows the readiness of Mr. Miller "to submit to a re-ordination," but throws out the hope of a coalition of "the society" [the Lutheran] "with our Church." All his efforts, however, to this end having failed, in 1821 he receives at last Episcopal ordination, and expresses his regret for his thirty years' identification with Lutherans in the words: "Neither sorrow, nor lamentation will recover the ground that has been lost to the Episcopal cause in this section of the country in consequence of that fatal error of mine."

OUR LONDON LETTER.

SPECIAL CORRESPONDENCE.

A passage across the Atlantic in mid-winter is not always the disagreeable thing it is represented to be. Witness mine by the Inman Steamer "City of Chicago," which left New York on Saturday morning, December 12, and reached Queenstown, Sunday evening, December 20. All the way we had summer weather, and overcoats were superfluous; the sea was as smooth as glass, and each day we ran over 337 miles as regularly as clock-work. The ship is one of the latest, with electric light in every room, great breadth of beam, and marvellous stability. On the two Sundays we were out, we had the full service in the saloon, read by the captain with a very plentiful dropping of *h*. The steerage passengers are admitted to this service, and the singing of hymns was really excellent.

As we went up the Mersey a genuine English fog met us, and it has lasted up to the present writing and has made my wife very homesick; but, enough of personalities.

On arriving at Liverpool, the first news was of the death of the Dean of Chester, Dr. Howson, a rigid Evangelical, but a man of very kind disposition and wonderful energy. A canon of the same cathedral has also just died, so Lord Salisbury has an opportunity of placing the Chapter in full accordance with the Bishop. This canon, who was

a brother of the late Bishop Blomfield, of London, was the oldest canon in the Church, having held his stall no less than fifty years. Reference was made some time ago in "News and Notes" to the extraordinary correspondence between the late Dean and his Bishop, in which the latter was so earnestly entreated to abandon the Eastward Position.

The see of Manchester is still vacant, having been determinedly refused, to the great regret of many, by the Bishop of Bedford, Dr. Walsham How. His wondrous labors in the East End have proved him to be well suited for a great manufacturing town, but his lordship—he is only "my lord" by courtesy—has felt it his bounden duty to remain where he is.

The see of Ely has been most admirably filled by the appointment of Lord Alwyne Compton, Dean of Worcester and Prolocutor (President) of the Lower House of Canterbury Convocation. Broad-minded, zealous, and learned, he is no unworthy successor to the sainted Woodford. He will make the third man of title on the English Bench, the others being Lord Arthur Hervey of Bath and Wells, and the Honorable J. T. Pelham of Norwich. He is a son of the late and a brother of the present Marquess of Northampton.

As I write this the Club "Ticker"—an admirable institution which should be imitated in America—brings the news of the death of the Primate of All Ireland, Dr. Beresford, Archbishop of Armagh, which occurred this morning at 10:15. He was a member of a most noble family which for centuries seemed to hold the primatial see by prescription, and which was ever distinguished by generosity and daring. With him ends the old regime, for his successor will have but a very small salary (the late prelate had over \$50,000), and will be junior in rank to the Roman titular of the same see. It is also very doubtful if he will be allowed to hold the primacy.

St. Paul's Cathedral is the only church I have as yet attended. On Christmas day the Dean preached one of the most scholarly sermons I have ever listened to. Taking as his text the 40th chapter of Isaiah, and part of the 9th verse—"Say unto the cities of Judah, Behold your God!"—Dr. Church said that this was that promise of strange, incomprehensible meaning which was to bring to those who waited for it the consolation of Israel. That day invited them now to consider how that promise was fulfilled, and to try and realize, however faintly, what that fulfilment implied, "Behold your God;" and the answer was the little Child, wrapped in swaddling clothes, lying in the manger, the living type of helplessness, cared for by two poor people far from home, and by no one else, and strangers, for there was no room for them in the habitations of men. God had sent forth His Son, the co-eternal and consubstantial Word of the Father, made of a woman, and in that awful hour a few peasants heard the songs of angels. But the Temple service went on unchanged in its stately punctuality as if nothing Divine had happened; the great Roman Empire went on as if that had not come to pass which brought it doom; of all the daily business of the world, of all the endless goings on among mankind, not one, not the least, was affected by this most obscure of incidents. All that there could be of weakness and of insignificance, of the poorest and lowliest in

lot and circumstance, gathered round the Child at His birth, clung to Him as He grew up, was His portion in life and death; and yet this was He whom the prophet called on the cities of Judah to welcome. Such was the first meaning put upon the summons "Behold your God," the Highest stooping to the profoundest self-abasement, to human nature in its meanest beginnings, to the beginning of a human career of suffering, obscurity and scorn. The joy and brightness of Christmas masked the awful reality of that, the first Christmas morn; the little child in the manger was as tremendous a spectacle as the Passion and the Cross. He was not only the King of all lowliness and humbleness and meekness; He was not only the King of Righteousness, the King of Peace, making peace where all had seemed hopeless war, reconciling His brethren to their Father; but there was yet another side to that of which the first Christmas Day was the first step or introduction. This "little Child," this "Man of Sorrows," this mighty and suffering witness for truth and righteousness was also the King of Glory. Christmas veiled it, and Christmas made them think of other things, but it could not be quite hidden, quite forgotten, that for none but Him could the ministering angels sing "Glory to God in the Highest;" for none but Him could the great Angel of the Annunciation come from before the presence of God with His awful message. Now that His work was accomplished, they knew that He was at the right hand of the Father, and that He was to come again with glory to be the Judge of the living and the dead. "Behold your God!" So spake the prophet to the cities of Judah. They knew more than those who heard him could know of the meaning of his words. Let them beseech Him by all that He had been to them to be with them even to the end. Now they needed in this darkness His helping hand, His pitying and protecting care, His sacred gifts of grace to help and guard them in their daily struggle. In thought He was humble; they were still vain and proud. Though He brought peace, they were still bitter and cruel; though He gave up all, they were still selfish; though He was pure and spotless, they were still stained with sin. Once more on their knees, in the silence of inward thought and prayer, let them try and take in the measure of what He was and what He did and what He endured, and thus, when they knew something of what was in His heart towards man, let them humbly entreat Him that they might have some share in it, and might not be counted quite unworthy of His eye and His blessing.

Under the dome and the whole of the nave were crowded.

To the great regret of all interested in the Continental branches of our Church, Bishop Titcomb has been obliged by ill-health to resign his oversight. It will be very difficult to find a successor as indefatigable, as popular and as successful.

"Father Ignatius," though only a deacon, has now seen fit to dub himself an "Abbot," and on his visiting cards styles himself "Right Reverend."

Outside of Church affairs, the great question now is "Home Rule." This must come, and better sooner than later. The Irish are ready now to make concessions which later on they will absolutely refuse. S.

London, Festival of St. Stephen, 1885.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

III. THE MARTYRDOM OF ST. POLYCARP.*

But see—what moves upon the height?
Some signal!—'tis a torch's light.
What bodes its solitary glare?
In gasping silence tow'rd the shrine
All eyes are turn'd—thine, Christian, thine,
Fix their last fading life-beams there.
'Twas but a moment, fierce and high
The death-pile blazed into the sky,
And far away, o'er rock and flood
Its melancholy radiance sent;
While he, still, like a vision stood
Reveal'd before the burning pyre,
Tall, shadowy, like a spirit of fire
Shrined in its own grand element!

On the blue Ionian bay stands the renowned city of Smyrna, so noted in mythological and ecclesiastical history. This city among many others long contested for the title of the birth-place of Homer. And this honor is more generally conceded to Smyrna than to any other place. In commemoration of the great epic poet, a large, square structure was erected in a conspicuous part of the city, and on it was placed his statue. The Smyrneans in times past showed a cave, where they asserted that Homer composed the famous Iliad and Odyssey. If there were any truth in this tradition, who would not long to see the spot where these treasures of classic literature first originated. But this like many another favorite legend, is only a legend and nothing more. Under the Roman Empire Smyrna became a very flourishing city, not inferior in social or political importance to Ephesus, and its philosophical schools gained much renown throughout Asia Minor.

But what endears Smyrna to the Church is the fact that here the blessed St. Polycarp passed the years of his long Episcopate, and here, at the advanced age of more than four-score years he witnessed a good confession, and suffered a glorious martyrdom for the Faith. Many who are woefully ignorant in regard to the lives of most of the early martyrs are yet familiar with the scenes of trial through which St. Polycarp was forced to pass. Little is known of the early life of this saint, but his own epistle, and the one addressed to him by St. Ignatius, and that by St. Irenaeus to Florinus, as well as his martyrology, all testify to his spotless character and to his heroic death. He was the pupil of St. John and the companion of St. Ignatius, thus learning everything concerning our Lord from contemporaries of His ministry. He was chosen Bishop of Smyrna and is presumed to be the angel to whom the Lord sends His message through the Apostle John. Among St. Polycarp's noted pupils were St. Pothinus and Irenaeus, who in turn became the faithful Bishops of Lyons in Celtic Gaul, where the Church had been established by his efforts. To Irenaeus we are indebted for the following description of his beloved master, which however is not as complete as one could desire: "I can even describe the place where the blessed Polycarp used to sit and discourse—his going out and his coming in—his general mode of life and personal appearance, together with the discourses he delivered to the people; also how he would speak of his familiar intercourse with John and with the rest of those who had seen the Lord. Whatever things he had heard from them respecting the Lord both with regard to

*There are some differences of opinion in regard to the date of his death. Milman, Cutts, Van Antwerp and Mahan give the date from 166-169, under Marcus Aurelius. Some other authorities say 155 A. D., under the first of the Antonines.

His morals and His teachings, Polycarp having thus received information from the eye-witnesses of the Word of Life, would recount them all in harmony with the Scriptures."

There is extant an epistle of St. Polycarp to the Philippians, the authenticity of which cannot be questioned. It abounds in Scripture quotations and urges all to follow after the different Christian graces.

The complete account of the martyrdom of this eminent father may be found in the encyclical epistle addressed by the Smyrneans after his death to the different churches, that each might know how gloriously he died. All candid critics admit this martyrdom to be genuine. Eusebius quotes from it, and the narrative is in itself so simple that the internal evidence goes far to establish its genuineness.

Soon after the middle of the second century dark clouds began to gather in the horizon and disaster seemed awaiting the Roman Empire. During the reign of the first Antoninus earthquakes shook down many cities in the East, and fires spread throughout the West. Then followed other disasters; a terrible inundation overwhelmed Rome, the Tiber overflowed its banks, herds of cattle browsing in the meadows were carried off, the granaries where the corn was stored were swept away, and as was the inevitable effect of this cause a famine ensued. After this calamity another appeared in the shape of a fearful pestilence imported from the East by the army under Verus. Italy now felt a worse scourge than that which had preceded; the people died by hundreds, and the dead bodies were borne out of Rome heaped together in carts, without any preparation for burial. At this time arose a persecution of the Christians. It raged with violence throughout Asia Minor; many suffered and died of whom there are no accounts, for the fate of the blessed Polycarp overshadowed all others, and his martyrdom sealed the persecution.

The enthusiasm among the Christians was intense, and many voluntarily sought for the martyr's crown, not with a spirit of humility but of boasted strength. One, Quintus, a Phrygian, offered himself and urged others to do so, but when he heard the cry "Ad leones" from the people, and the loud roar of the king of beasts, he recanted, offered sacrifice to the gods, and thereby brought scandal upon the Church. The anger of the heathen waxed even fiercer upon witnessing the apostasy of the timid Quintus, and with a unanimous acclamation they called for Polycarp. He, willing to live or die as God should decree, consented to the persuasion of his friends and concealed himself in a neighboring village, and when the officers appeared there he fled to another; but at length his retreat being betrayed by two of his own slaves, was discovered by the soldiers and he gave himself up, saying, "The Lord's will be done." Then with the forgiving spirit of his Master he ordered a repast spread for those who had come to seek his life, only requesting that he might be allowed an hour for prayer. This favor being granted, the account says: "And he stood and prayed being full of the grace of God, so that he could not cease for the space of two full hours, to the astonishment of them that heard him, inasmuch that many began to repent that they had come forth against so good and venerable an old man." In his prayer he made mention of all that had at any time come in contact with him, as well as the whole Catholic Church

throughout the world. Then being placed upon an ass he was led away along the winding country road toward the city where he had long labored and where he was now to lay down his life. Herod and his father Nicetes met him and taking him into their chariot, advised that he should recant; but when he refused they cast him out with such violence that he sprained his ankle in the fall, but notwithstanding he journeyed on composed and cheerful. When they reached the stadium a great tumult arose as the people beheld the victim of their hatred. The proconsul urged St. Polycarp to deny Christ, to swear by the fortunes of Cæsar and say: "Away with the atheists." Turning to the riotous throng beneath him the saint spread his hands toward them, and raising his eyes to heaven said: "Away with the atheists," meaning the heathen, not the Christian. Again the proconsul willing to save him said: "Blaspheme Christ," and Polycarp made that memorable reply: "Eighty and six years have I served Him, and He never did me an injury; how then can I blaspheme my King and my Saviour." Again the ruler urged him, but in vain, then he threatened him with the punishment of being cast to the lions, and the saint replied: "Call them then, for we are not accustomed to repent of what is good, in order to adopt that which is evil." The last test was now to be brought forward, and the proconsul declared that unless he retracted he should be burned. But nothing moved him, and his countenance was so full of grace that all were astonished and marveled at his serenity.

A few moments of conference took place between the officers, and then the herald stood forth in the midst of the stadium, gazed upon by thousands of spectators, to proclaim the decision of the Bishop of Smyrna. It was a moment of eager expectation; had the leader of the Christians recanted, or would he remain firm? Then the crier announced thrice: "Polycarp has confessed that he is a Christian!" The tumult again arose, and Jews and Smyrneans alike cried out in uncontrollable fury: "This is the teacher of Asia, the father of the Christians, and the overthrower of our gods." And they all besought Phillip, the ruler of the games, to let loose the ferocious lions without delay. But he declared that it was not lawful, the games being ended. Then they cried with one consent that he should be burned. This fulfilled the vision that had appeared to St. Polycarp while he had remained in concealment, for three times he had dreamed that the pillow on which he lay was in flames, and he had accepted it immediately as a prophetic vision. All then hastened to procure materials to erect the funeral pile. Some collected the perfumed woods used for heating the luxurious baths of the wealthy; others brought wood from the shops. Then his hands were bound behind him, and being placed on the shrine he was permitted for the last time upon earth, to raise his voice in prayer. * * * * "I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, and in the cup of Thy Christ, to the resurrection of Eternal Life both of soul and body, among whom may I be accepted this day before Thee, according as Thou hast pre-ordained, hast revealed beforehand to me and now hast fulfilled." When he pronounced the "Amen," the

executioners stepped forward and touched their torches to the wood; the flames burst forth and arching themselves over the pile passed over the body of the martyr, and those who witnessed the scene saw his body, "not like flesh which is burned, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover we perceived such a sweet odor as if frankincense or some such perfume were smoking there." The executioners seeing that the body of the saint was unharmed, pierced his left side, and the blood from the heart flowed forth and extinguished the flames. The Jews instigated Herod to forbid the Christians the body of the martyr, "lest they should forsake Him that was crucified, and begin to worship this one." The comment made by the Christians is noteworthy: "Him indeed as being the Son of God we adore, but the martyrs as disciples of the Lord we worthily love." The body was then placed in the midst of the fire until it was consumed, and the Christians were allowed to gather up the bones that remained, which were deposited in a fitting place where they hoped each year to celebrate the anniversary of his death.

Thus perished the angel of the church of Smyrna, to whom it had been written, "Be thou faithful unto death and I will give thee a crown of life."

SOCIETY NOTES FROM WASHINGTON.

Not only did the sun send forth its most benignant rays upon Grover Cleveland whenever he appeared in public, throughout the whole of the campaign which made him President, but now that he is well seated in the Executive Mansion, was there ever a brighter and more glorious sunshine than that which greeted the President and the inhabitants of Washington, upon both Christmas and New Year's Day! During the entire holidays, all classes of people have been able to enjoy the fresh air and sunshine in our beautiful streets and well-kept parks.

The gay season here begins with the presidential reception upon New Year's Day, and continues without cessation until Ash Wednesday.

President Cleveland received the thousands who called upon him that day with the greatest kindness of manner, and he is ever ready to bestow an extra word upon the children.

Surrounded by the grand looking men of his cabinet and the elegantly dressed ladies of their families, the President appeared like a man of dignity and power. At his right, stood Secretary of State Bayard, who is a most noble looking man, quite tall, and commanding in figure, with iron gray hair but no beard.

Secretary Manning is heavily built in figure like the President, while the other members of the cabinet are men of slight form though bearing countenances deeply marked with their individual characteristics.

The ladies appeared in dresses of more than usual elegance. Miss Cleveland, who stood near her brother, wore an unusually becoming robe; it was of bright claret velvet with long train, the front was of white satin brocade arranged in panels, each of which was edged with gilt pendent acorns, a fringe of which fell over the trimming around the bottom of the skirt. The waist was cut high on the shoulders, heart-shaped in front, covered with exquisite point lace caught together by a diamond pin. Her hair, light in color, was arranged

high on her head, and above the fringe of curls over the forehead was a single red rosebud. In her hands she carried a bunch of tea roses with maiden hair ferns and smilax.

At one o'clock the ladies retired after the diplomatic corps and the officers of the government had paid their respects to the President, when President Cleveland received the general public.

A *recherché* breakfast was given at the Bayard residence on Highland Place to the diplomatic corps, at which Mrs. Bayard recently recovered from severe illness, was able to preside, much to the gratification of all who have ever partaken of her warm-hearted hospitality.

Mrs. Carlisle, the wife of the Speaker, received at the Riggs House, where the majority of the callers at the Executive Mansion afterwards called. The nieces of Samuel J. Tilden were guests of Mrs. Manning and assisted at her reception.

The re-opening of Congress is looked for with more than usual interest. Anxiety about the Silver question is uppermost in many minds, while others are interested in the new made chairmen of the respective committees, and the President himself will no doubt be relieved from some of his burdens of appointments.

Some of the ladies of our city have formed a "Historical Society" which meets at the hospitable residence of Mrs. Horatio King, the wife of the ex-postmaster general. This afternoon fifteen ladies were present, and several articles were read upon Italy, besides an original poem by one of the members, Mrs. Ross Browne. Italian arias were sung by Miss Kidwell, and after the discussions which followed, refreshments were provided by the hostess. The guests of the occasion were the wife of the Chief Justice, Mrs. M. R. Waite, and her guest from New York, Mrs. Martha J. Lamb, the author of the History of New York City, and at present the very successful editor of *The Magazine of American History*.

Next Monday the wives of the Justices of the Supreme Court will begin their receptions for the season.

Mrs. Dr. Graham, the daughter of the Rt. Rev. Horatio Southgate, has given land for the purpose of establishing a hospital for infants at Falls Church, Va., and she will raise one thousand dollars herself, besides giving the land upon which the institution is to stand.

On January 12th there will be a reception given to Mr. Charles L. Brace, of New York City, the well-known philanthropist, noted for his work among the poorer classes, and a few ladies have invited him to come on and spend a week in Washington, at their own expense, to assist them in their benevolent plans for benefitting the newsboys of Washington city.

LAURA OSBORNE TALBOTT.

CORRECTION BY FATHER GRAFTON.

The following letter lately appeared in a New England paper.

To the Editor of the Boston Post:

Sir—Justice to others interested compels me to ask you to insert a further correction to some remarks made lately in your paper in which my name was mentioned. It is true I am no longer associated with the clergy who were formerly my assistants, and who are known as the Cowley Fathers, or the Society of St. John, and who are now holding services in the building on Bowdoin street as a private chapel. It

is due to all parties to state that the separation between the clergy, formerly working together, took place, not from any personal difference whatever, but came from a difference of principle between myself, along with all the other then professed American fathers, and Father Benson, of Cowley, the English superior.

It is to be noted that no society had then been formed by the adoption of a constitution or authoritatively established by the Church's approval. In this condition of affairs Father Benson had come to claim and exercise such power in our Church as our bishops informed us invaded their rights, and which for many other reasons was such as no loyal American clergyman, in obedience to his ordination vows, could conscientiously give.

Our English brethren, knowing our reasons to be conscientious, proposed that we should withdraw, and we felt obliged to submit this proposal to Father Benson. Father Benson released us (not from our obligations as religious, but) from any obedience due to himself, writing us that in going out to form our new society he "hoped God's blessing would be on us as on St. Bernard when he went out to found Clairvaux."

The American fathers, leaving their English connection, maintain as before their religious status, and, although prevented thus far by poverty and other circumstances from living together in a common home, continue to act and work together as religious, and were lately engaged as such in the Advent Mission in New York.

C. C. GRAFTON.

THIS is worth noting. The Rev. Dr. George Jeffrey, of Glasgow, Scotland, has preached more than forty-six years to the same congregation. To one of his former parishioners, now a New York merchant, Dr. Jeffrey explained the secret of his being able to interest the same audience so long. "I read every new book that has a bearing upon my special work," he said, "and make extracts from it and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen lying in my drawer ready to receive the results of my last readings. I call them sleeping sermons, but it is they that sleep and not the people who hear them."

WHAT then do we understand by Anglican? In its true acceptation it is opposed to Roman, as by Romanism we understand the special tenets of the Roman Catholic Church, so by Anglicanism we understand the principles on which the Anglo-Catholic Church defends her independence of the Roman See. By Romanism we do not understand the moulding of the Church after the Roman character or its adaptation to the Latin races, but the assertion of the claims of the Bishop of Rome to be the representative of Christ on earth, and to have authority to determine the faith of Christendom. And so by Anglicanism it is not the moulding of the Church after the English character that is meant, but the principles on which the Church reformed herself in the sixteenth century, especially the appeal to the Holy Scripture interpreted by the Church, as the arbiter in matters of faith.—*The Bishop of Honolulu.*

The Household.

CALENDAR—JANUARY, 1886.

17. 2d Sunday after Epiphany. Green.
24. 3d Sunday after Epiphany. Green.
25. CONVERSION OF ST. PAUL. White.
31. 4th Sunday after Epiphany. Green.

CREDITE.

BY EDWARD HENRY ECKEL.

Whosoever shall confess Me before men, him will I confess also before my Father which is in Heaven; but whosoever shall deny Me before men, him will I also deny before my Father which is in Heaven.—*St. Matthew, x: 32, 33.*

The flocks upon a thousand hills
Are gamboling in glee;
They know no God in Heaven above,
Nor hope for Him, as we.

But we, alas! like those poor beasts,
Stray idly on life's hills,
On empty pleasures vainly set,
And trembling at life's ills.

We blush to speak for Christ aloud
Amid a scoffing world:
But is the pagan's drum-beat hushed;
The skeptic's banner furled?

Wilmington, Delaware.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV. CONTINUED.

ON THE HEIGHTS.

"Ah, Robert, you can't take her in so easily now," said Kate, as they all stood together laughing under the tree, "she has seen a great deal more than we have, and could take you in with some travellers' tales if she liked, perhaps. Wasn't Nellie sorry when you came away, Ethel? I wish Uncle Charles would have let her come too, she will miss you so."

"It won't be very long before she has me again," said Ethel; "and besides, I have been very stupid lately, but I do wish she could have come too. Doesn't she ever come to stay with you?"

"No, Aunt Eleanor says she is not fit for it. I believe they think us a terrible rough and noisy crew, but indeed we would be tender over her if we might have her. You mustn't let us tire you, Ethel, Uncle says you have not been well."

"Oh, I feel so much better already," said Ethel, with a deep breath of satisfaction. "May I go to the end of the garden and see the pond, and the carp, and the boat? Do you remember the day we did lessons in the boat under the willow?"

"That hot day, yes, I remember; Charlie and Dick sometimes learn their lessons in it of an evening now. Robert goes to a boarding-school; did you know that, Ethel?"

"I'm going to the Britannia soon," said Robert, with great dignity. "Charlie is going to be a priest, but of course I am going to be a sailor like father."

"Oh, I am glad," replied Ethel, full of interest, "and so glad about Charlie too. Is it he who sings in the choir? Nellie told me that one of you did."

"Charlie and Dick both do. Dick has only begun lately, but he has got a famous high voice. Father calls him the family lark."

The references to "father" in the children's talk were endless, and the house scarcely seemed like itself without having him downstairs. Ethel went about with a sense of missing something and of continual expectancy till in an hour's time Dr. Hastings came

down and told her she might go upstairs.

A weak voice said "come in" when her gentle knock was heard, and there was an air of febleness in the tall figure that sat in an invalid chair by the open window, but it was Uncle Dick's own smile at once cheery and tender that greeted her, and when she found herself clasped in his arms all the lonely feelings she had had lately went away and she was utterly content.

"Oh, Uncle Dick, I am so glad you are better," was all she could say, but her loving little face was lifted to him, and much both of her past sorrow and present joy was written there.

"My poor little woman," he said, "so I have got you at last."

Something in his tone seemed to say that now he had got her he would not let her go away again, but he soon left the subject of herself and began to speak of her mother, asking questions about her last days in the tone of one who had been longing to know more particulars than any one as yet had been able to give him.

Ethel's eyes filled with tears as she answered him, but yet there was more of joy than pain in speaking of her mother to one who listened as he did. She was so constantly thinking of her that it was quite a relief to speak about her, and if she had not been afraid of tiring or agitating Uncle Dick she would have poured out at once all the history of her mother's sufferings, and patience, and courage, and of those last words that could never be forgotten.

"I have so wanted to tell you, Uncle Dick," she said, "I knew you would want to hear. Since the first, Uncle Charles and Aunt Eleanor have never asked me anything. I think it is out of kindness perhaps, because they are afraid of hurting me, but oh, I do like to talk about her. I sometimes do to Nellie, but she never really knew her, you know, and cannot remember her at all."

"It is nice for her to hear about her, though; poor little Nellie's life wants brightening by something of your mother's spirit. I have often wished in these last few weeks that I could be as cheery over my pains as she, dear soul! used to be over hers."

"Uncle Charles said it was so bad for you to have this grief just when you were so weak with illness."

"It gave the body a little more to struggle with, perhaps, but bad for me, no! we won't say that. What most tried me was not being able to go after you, you poor mite, but as your Uncle Charles did, it was all right. Have you heard of my small Charles's essay on contentment? 'Contentment means thinking that everything is always all right.' That is short, and to the point, isn't it? though I have been obliged to suggest to him that faults mustn't be included in the 'everything,' it doesn't do to think them all right."

Ethel colored, and for a moment wondered whether Uncle Dick had been told that she had been idle over her lessons, but in the kind humorous glance he was bending on her there was nothing like reproach, and she clung a little closer to him and kissed him with the feeling that if she lived with him she should be so helped to conquer her faults that they would never oppress her, as they sometimes did in her other uncle's house.

Then she moved a little away and suggested that perhaps she ought to go down, as Aunt Margaret had said that

she was not to stay long, but he gave her leave to remain with him a few minutes more, and she sat down on a low stool at his feet and stroked the large thin hands that looked so strangely white and weak instead of strong and brown and freckled as she remembered them.

"I hope you will get better before I go, I do so want to see you down stairs, Uncle," she said; to which he answered, smiling:

"Before you go! There will be time enough for me to get well and ill again before then perhaps."

It did seem as if he and her Aunt Margaret meant her visit to be a long one, not the fortnight that Dr. Hastings had spoken of, and she was willing with all her heart to stay, and only wished the days would not fly away so fast. It was holiday-time with her cousins as well as herself, and so there were expeditions to the woods, and hours of happy idleness in the boat, and tea-drinkings on the lawn, and grand attempts at constructing a fernery in the garden, and in this free happy outdoor life Ethel's headaches all went away, and she felt strong and fresh and hungry, and able to enjoy everything. It was a house in which a great deal of freedom was allowed, and in which, at the same time, implicit obedience to orders was expected, and the tenderest consideration for others taught both by example and precept; so merriment never grew into riotness, and amidst all the pleasures duties were not forgotten, and the least wrangle that arose was quickly subdued, before it could trouble the general harmony. The father's presence was sorely missed, but his illness was considered a reason for "behaving extra well," as the children expressed it, not as an opportunity for being naughty with impunity; and to be allowed to go and sit a little awhile with him was a wonderful honor and pleasure to be looked forward to with longing throughout the day. To deprive any one of their ten minutes' talk with "father" was a punishment so deeply felt that Mrs. Hastings never had to resort to it a second time.

By the time Ethel had been there about ten days he was allowed to come down stairs for an hour or two, and very quiet, but most blissfully happy, the house was on those occasions. When he arrived at sitting out on the lawn, and even at walking a few steps to see the new fernery, which had been made as a surprise to him, the happiness rose to rapture, and Robin and Dick were obliged to retire to the paddock and turn head over heels several times by way of giving vent to their delight in a manner which could do no harm to the subject of it. As for Ethel, she said to herself, How could she ever go away, now that Uncle Dick was downstairs again?

Some letters passed between Aunt Margaret and Aunt Eleanor, and the fortnight grew to three weeks, and still Ethel was at Rostowe. She had been shown all the prettiest walks, had seen all the performances of the Infant School, and had been taken to visit the old women in the almshouses and sundry other of Kate's village acquaintances. She was beginning to know both the place and the people, and she had quite decided in her own mind that she liked country life much better than town life, and that Rostowe, though not quite so beautiful as the South of France, was certainly the nicest place in all the world.

(To be continued.)

THE LATE BISHOP OF FLORIDA.

From Church and Home.

From the first of my acquaintance with Bishop Young, I was impressed with an element of his character which is worthy of a special emphasis because it is comparatively rare; I mean his practical liberality of mind. A Churchman of decidedly high views, his liberal methods of administration in the work of this diocese were especially noticeable to those whose habits of thought and convictions differed from his; and were especially appreciated by them. While the highest allowable ritual best satisfied his own thoroughly cultivated tastes, he was quick to see and ready to acknowledge, in practical ways, that in many places it might not be most helpful in furthering the Church's work. Many men talk glibly and write easily about Christian charity, but few are so capable of yielding individual preferences, or of pressing essential points so judiciously and charitably as was Bishop Young. Many in the dear little church at Mandarin, will remember with me, how on his first visit there he preached to a congregation made up largely of dissenting denominations, one of the strongest sermons ever delivered on the subject of Confirmation, drawing testimony in its favor from all sources and yet never saying a word that could offend or wound any Christian brother.

Along with this official liberality, of which many of your readers will be ready to bear testimony, recalling more than one instance when he yielded personal plans, tastes, and wishes for the sake of efficient harmony in the work of the Church, went a readiness to forget personal injuries, overlook personal opposition, and to treat with fairness and even kindness those who had placed themselves in antagonism to him.

A mitre, like a crown, is a heavy and galling burden. There are always those in every diocese who are, to give them the most charitable name possible, very thorns in the bishop's flesh. The diocese of Florida is no exception, but, if the late Bishop of Florida was not an exception in the American Episcopate, then the men of this episcopate deserve both our sympathy and our admiration, as he most certainly does. I have in mind several examples which fell under my own observation in the five years of my connection with the diocese, wherein this deep Christ-like spirit of forgiveness and forbearance shines like a halo about the head of this sainted Bishop, but to mention them would be to injure the living, the last thing which the Bishop himself would have desired.

Will your readers bear with me while I add a personal word, just to record my deep appreciation of the kindness, which from the first meeting with him as my bishop, I received from him. He was, in all these relations, all that any man could have been to me, ready in sympathy where sympathy was needed, faithful and true where promises were made, thoughtful and generous where there were none, reasonable where we differed, never domineering or offensively official, that sort of a father whom one is apt to think of as only an elder brother.

C. M. STURGES.

Sandusky, O.

IT requires a greater share of virtue to sustain a situation of prosperity than one of adversity.

No woman is educated who is not equal to the successful management of a family.—Burnap.

WITHOUT RELIGION.

Mr. James Russell Lowell, our late Minister to England, recently, in an after-dinner speech, replied to some skeptical diners out, as follows:

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not perhaps aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other "ism" which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in 'the amusement of going without religion,' may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which had hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege which they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour Who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The Christian Leader (Universalist), says in an editorial on the late Rev. Dr. Mulford, "(His) loss to the world of thought is very great. The death of the millionaire gives the entire land a sensation, and paper after paper devotes pages to the record. The few papers which note the death of Mulford devote one or two paragraphs."

BRIEF MENTION.

ENGLISH colporteurs in Persia are meeting with success in distributing the Bible in the Persian language. Even Mohammedans are pleased with Bibles offered them in their own tongue.

THE late Dr. Croke, R. C. Bishop of Auckland, was a special object of admiration to the warlike Maoris on account of his splendid physique and the ease with which he cleared a six-foot fence if it stood in the way. These eloquent efforts induced the natives to become members of his spiritual flock.

THEODORE PARKER was not permitted to read another book, until he had given an account of the one he had finished.

The Morning Star (Free-will Baptist) says that "the church of the Advent, Boston, is doing a large amount of truly Christian work among the great middle and lower classes. It is actively and quite extensively engaged in almost every form of benevolent and charitable work by which the 'life that now is,' is made brighter and better for a multitude of worthy people."

THE origin of the word "boycott" is so recent that everyone must remember it, and it may be some compensation to Captain Boycott to reflect that whatever his personal sufferings may have been, his name will rest not only in Irish history, but in the English language. Boycotting in all its moods and tenses has complete possession of the Irish mind. The rising generation might receive grammatical instruction, illustrated by the verb "to boycott":—"I boycott," "I have boycotted," "I shall or will boycott." "And how does the landlord say his share of this verb, Larry?" "O bedad, Master, it's the passive voice of it he has to say 'I am boycotted,' 'I was boycotted,' 'I shall or will be boycotted.'" "And how does Mr. Parnell say it himself?" "Sure, Master, he says it in all the moods and tenses except the passive; but he's very fond entirely of the imperative when he wants to make an unruly constituency receive a mumber of his own choosing."

IN London on Christmas Day 2000 septuagenarians were presented each with a half-crown of this year's coinage, and entertained with cake and wine by the Framework Knitters' Company. Twelve hundred persons, between the ages of sixty and ninety-five, received, in sums of from 5s. to 13s., what is called the Queen's bounty, at the Almonry in Spring Garden, from the hands of the Dean of Worcester. The Queen distributed beef, coal and £200 among the poor of Windsor. The Baroness Burdett-Coutts issued 10,000 vouchers for purchases of provisions and coal to the poor of Bethnal Green. At Bow, in the extreme east end of London, 6,000 persons received gifts of beef and plum-pudding. At the Mission House in Seven Dials there were liberal distributions to 2,000 men, women and children. Nearly all the Nonconformist chapels throughout the metropolis made similar distributions. Thousands upon thousands were given Christmas dinners in London and in other cities. A cable despatch also states that the Pope at Rome celebrated the day by ordering the distribution among the deserving poor of \$3,000 (American money) in small coin. Also an almoner was ordered to give 160 beds, bedding and bed-linen, to as many deserving families.

IN THE CIVIL SERVICE.

It was a Civil-Service clerk,*
A happy man was he,
For under the rules from morn till dark
He must serve his coun-ter-ee.

With joy he hastened to his home,
He hugged his children three,
He kissed his wife, and said "Hurrome!
I'm passed successful-lee!

"They asked me 'Where was Homer born?'
And then they bade me name
The man who led the hope forlorn
At the battle of Alicumpane.

"I gave a list of English Kings
From William down to James;
And told the number of Saturn's rings,
And Mrs. Southworth's names.

"About Thermopylæ I told,
I named the North Sea bays;
And then I showed them how to fold
A napkin fifteen ways.

"Book III., Æneid, I scanned ten lines,
And I read some of Xenophon;
I explained the Zodiac and its signs,
And the cause of the choleron.¶

"And I passed with honor and high award,
And I'll stick to my work alway;
I'm to boil the pitch in the Navy Yard
For a dollar'n a half a day."

Loud laughed the clerk,* loud laughed
his wife,
And the children, loud laughed they;
And he stirred the pitch the rest of his
life
In a Civil-Clerkly way.

*Pronounced Clark. It's English, quite English,
you know.

†This should be "hurrah," but hurrah would 'nt
rhyme.

‡Neither would cholera. In fact, there's neither
rhyme nor reason in cholera.

—Burdette in the Brooklyn Eagle.

THERE was buried out at Gray's Inn Lane, Holborn, recently, a cats-meat man named Richards, who died worth \$100,000; every farthing of it made by the purveying of horse flesh to tabbies of his "walk" or quarter. There are 450,000 cats in London.

AT one of the schools in New England the master in a general exercise wrote the word "dozen" on the black-board, and asked the pupils to write a sentence containing the word. He was somewhat taken back to find one of the papers with the following unique sentence:

"I dozen know my lesson."

A CORRESPONDENT of *The Irish Ecclesiastical Gazette*, says: "If the sermons I heard be specimens of the ordinary preaching power of the clergy of the Episcopal Church in America, then I no longer wonder at the rapidity with which its numbers are increasing, nor fear for the orthodox character of its teaching. But I learn that in the various Divinity schools the composition and delivery of sermons forms one of the ordinary subjects of the school curriculum. * * * * One thing about the American system I noticed with pain, the absence of children from the Church's services. I made frequent enquiries on the subject from clergy and others, and learned they were not expected to attend!! "Oh, they go to Sunday-school," was the answer of child, parent, and pastor. In one case, with about 200 children on Sunday school roll, I did not notice a dozen in church; in another there certainly were but few present, though I was told there were 1,400 on the Sunday-school roll. Important as the Sunday-school is, it is not, it cannot be, a substitute for the public worship of God, and until parents and children attend the house of God together the interest of the Church and true religion must suffer, and the moral training of the children be incomplete."

HINTS FOR HOUSEWIVES.

HOT, dry flannels applied to the face and neck, is a very effective remedy for a "jumping toothache."

BRASS utensils are often ruined because the salt and vinegar, necessary to their perfect cleansing, are forgotten.

FRUIT or rust stains on table linen or other white cloths may be removed by soaking in a weak solution of oxalic acid.

SPANISH CREAM.—½ box of gelatine dissolved in 1½ pints of milk, boil, then stir in the yolks of 3 eggs, add 3 table-spoonsful of sugar, boil again. Beat the whites to a stiff froth and stir in after taking the cream from the fire. Flavor with orange and cool slowly.

A GOOD way to make use of old red table-cloths which are no longer suitable for the table, is to cut them in good-sized pieces and keep them in a drawer in the pantry, and on baking-days bring them forth to lay the warm bread or cookies or cakes upon. They may take the place of towels in many other ways and prove a substantial economy.

SEWING MACHINE COVER.—This design is ornamental as well as useful for protecting the machine from dust. Measure the length of your machine table, and cut your cloth or crash so it can hang over front and back. Line it or not, but it is preferable lined with baize, such as is used for the top of desks. Cut the two ends in deep vandykes, bind them with braid, which cover with a heavy cord, and finish each point, and between each point, with a tassel. Appliqued work on the cover is a pretty addition, and easily done.

EGG-PLANT PRESERVES.—Choose very small egg-plants, the length of a finger; take off the stems, and boil very gently in water until half cooked. To every three pounds of egg plant weigh four and a half pounds of sugar. Make a syrup of the sugar with two wine-glassfuls of water and two cups of lemon juice. Let it boil five minutes. Stick plenty of cloves into each little egg-plant, and lay them carefully in the syrup, in which put a few more cloves. Let it simmer very gently until the syrup thickens. This is most delicious.

To make a handkerchief or jewel box take an ordinary paper box and cover it with black satin. On the lid paint a floral design in water colors, having the principal flowers in blue and crimson. Around the sides put antique lace, in two rows, one at the upper edge, the other at the lower. Let the points of the lace face each other. Finish all the edges of the box with silk cord matching in colors the embroidery. The inside of the box should be lined with quilted satin, and a quilling of ribbon used to cover the unfinished edges. For the feet use little gilt balls, which can be found at almost any upholsterer's.

CREAM PUFFS.—1 cup of hot water, ½ cup of butter, boil together and, while boiling, stir in 1 cup of sifted flour, dry. Take from the stove and stir to a smooth paste, and after this cools stir in 3 eggs (not beaten). Stir it 5 minutes. Drop in table-spoonsful on a buttered tin and bake in a quick oven 25 minutes, being careful not to open the oven door oftener than is absolutely necessary. Makes 12 puffs. Don't let them touch each other in the pan.

For the Cream.—1 cup of milk, ½ cup of sugar, 1 egg, 3 table-spoonsful of flour, flavor with vanilla. When both this and the puffs are cool, open the puffs a little way with a sharp knife and fill them with the cream. These never fail to puff.

KNITTED ZIG-ZAG PATTERN.—Cast on any number of stitches, divisible by four, with two remaining for the edge.

First row.—Slip one, * knit two, purl two. Repeat from * to end of needle; knit last stitch plain.

Second row.—Slip one, knit one, * purl two, knit two. Repeat from *.

Third row.—Slip one, * purl two, knit two. Repeat from *. Knit last stitch plain.

Fourth row.—Slip one, purl one, * knit two, purl two. Repeat from *.

Repeat these four rows once.

Ninth row.—Like third.

Tenth row.—Like second.

Eleventh row.—Like first.

Twelfth row.—Like fourth.

Repeat these last four rows once, then begin at first row again.

The Living Church.

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SCIENCE, as concerning the simply true, is emotionless. Art, as confined to the beautiful, appeals to the rational emotions. Religion, as treating of and aspiring to the divinely good, must arouse both rational conviction and spiritual emotion. Hence, while a purely emotive religion must be spurious, there can be no true and hearty religion without feeling. The former is a very thin liquor highly charged under pressure with carbonic acid; the latter is more like an originally good wine that has either lost all its vivacity or been evaporated to an uninspiring and undrinkable residuum, or dead lees.

It is curious to note how religious systems affect their accessories. For example, take Church architecture; that which until the rise of their present period of imitation, has been characteristic of the Protestant sects has been simply adapted to the one object of preaching; that of the Roman Church, especially during its grand ages of building, evidently had reference to ceremonial worship. Reformed Anglicanism, as standing intermediate, requires that attention

should be given in its church building, to both the functions of preaching and worship.

A CORRESPONDENT sees in the methods employed by the recent Mission in New York, reason both for congratulation and warning. (1) In all the distinctive Mission services the seats were absolutely free. This, he thinks, was a great tribute to the free-church system; a practical demonstration that it is an essential condition for reaching the masses. [2] The use of extemporaneous prayer he regards as a dangerous innovation upon the law of public worship which the Church is bound to conserve as inflexibly as the law of the Christian ministry. The Church has more than once deliberately refused to relax this law. One of our bishops has refused to allow such prayers in a parochial Mission in his diocese. To this point it will doubtless be replied that the conditions of stated worship need not be strictly enforced in services of a special and extraordinary character. How far a departure from the rubrics should be allowed, is an open question, but there would seem to be no danger to our institutions when such men as Bishop Potter and Dr. Dix have a controlling influence in the proceedings.

EVERY now and then some wise-acre starts up and pronounces foreign missions a failure. To be included among these philosophers is the author of "Two Years in a Jungle." In a letter to the New York Tribune he expressed his belief that foreign missions are ill-advised, so long as the slums of our large cities remain as they are to-day. As for the low caste people of India, who are sunk so low as to have no caste to lose, "shall we," he asks, "seek to clothe asses with immortality?" But what of that caste idea which has helped to make these "asses," and in that writer's opinion has made them unfit to be clothed with immortality? He would do well to go a little further and ask what use to bother about these asses down in the slums. In fact in that writer's opinion immortality would seem to have been reserved for high caste people generally, for nabobs, Pharisees, and the well-to-do. But such was not by any means our Lord's idea. Being inquired of by John the Baptist, whether it was He that should come or do we look for another, He was specially careful to call attention to what He had come to do for such asses as the lame, the blind, the poor and the leper. The immortality of the Gospel, thank God, was not reserved for a few philosophers, scientists and people of culture.

THE CHURCH IN THE NATION.*

The death of Bishop Lay removed one of our wisest men from the councils of the Church. Others might be more learned or more eloquent; but few had his calm common-sense, his capacity of thinking like an American along the lines of the Church's life. This is the point where his influence will be missed most, and though the Paddock Lectures on "The Church in the Nation" reveal at their best the qualities for which he was best known, they are not a satisfactory exchange for that presence which always awakened love to God in men and gave a gracious inspiration to the atmosphere of daily life. These lectures bring forward more prominently than any other writer has done, the relation of the Church to the nation, and the contribution which it is able to make to our national life. Bishop Lay explains himself most fully in the third and fifth discourse. He shows why the Church can lay claim to jurisdiction in the United States, and again he makes the Church's duty clear as to its relation to the divided Christendom of America. He understands why our own Communion can lay claim to being the National Church, and equally well understands what the Roman claim is to that position.

It is not intended to enlarge upon any of these points at this time. It is more important that the first lesson suggested by his book shall be comprehended than that minute details shall be entered upon. The great danger, not in the General Convention where legislation goes on, but in the practical channels of life, is that the Church shall be considered more with reference to localities than to its national importance. Each clergyman is interested chiefly in his own parish, each bishop in his own diocese, and the higher relation which comprehends these, is overlooked because it is not of immediate importance. Bishop Lay's book calls men away from this lower view to the higher outlook, and in the lectures referred to sweeps the whole field of vision with the swift glance of his thought. He deals with a great problem honestly. His chief aim, to use his own words, "is to urge that this Church has resting upon her the awful responsibility of being our Lord's accredited representative to the people of this land. Here may we stand as an anvil when it is beaten upon." Again he says: "To be convinced on reasonable grounds that this Church is, in this nation, the legitimate and accredited representative of the Church of the ages and of her Head, is enough to solemnize and even appall those who

*The Bishop Paddock Lectures, 1885. The Church in the Nation. Pure and Apostolic, God's Authorized Representative. By Henry C. Lay, D. D., Bishop of Easton. New York. E. P. Dutton & Co. Price \$1.25.

accept a commission from her. It needs not to number the people. Numerical inferiority does not discharge us of our duty." That much goes for position.

The same large way of looking at facts is seen where he sets forth the Church's duty to a divided Christendom. His judgment is this: "To surrender truth of doctrine and purity of order will heal no wounds. But, guarding these securely, how much room is there for sound discretion, tempered with long-suffering tenderness, in dealing with the problems which grow out of the segregation into separate communities, of those who hold the orthodox faith." When he applies this judgment to the religious bodies of our country, he "remembers that these churches have carried a message of salvation into every corner of the land, and that, as the case now stands, the question of adequate religious occupation of the territory is not as between us and them, but between them and unbelief." A large Christian sympathy goes with these statements which are remarkable as speaking the truth in love. The whole subject is reviewed in the light of the fact that the Church occupies a national position in the United States, and that in maintaining this position lies the strength and perpetuity of our religious institutions.

It is important to have just this point emphasized. The claim is put forth, now by this religious body and now by that, that numbers or a particular form of government, or a present popularity, give a single religious body the right of precedence. The excellence of Bishop Lay's treatment is that he demonstrates the Church's position without waiving the claims of any. Here is the thing itself, which others think that they have or ought to have. There is much in this excellent book to be commented on, but this is enough for the present.

THE APOSTOLIC SUCCESSION.

The Methodist paper of Chicago calls the Apostolic Succession "an ecclesiastical joke." *The Christian at Work* says this "doctrine" is fast dying out and that "only a shadow of it will be left at the close of the century." It is quite consistent in the Methodist organ, though not quite becoming, perhaps, to ridicule Church principles; but for papers that pretend to be independent and impartial, and that seek a constituency in Church families, it is, to say the least, impolitic to manifest a chronic state of hostility to the principles which Churchmen hold dear.

The Christian at Work is mistaken in the estimate and opinion above quoted. Probably never was the

Apostolic Succession held as essential by so large a number as now.

The defection of Bishop Cummings served only to intensify the convictions of our people in this country and to strengthen their determination to maintain the old faith delivered and the old discipline handed down from the Apostles. Those who were doubtful or weak upon points of difference with the sects which our contemporary seems disposed to represent, have for the most part gone out from us. But they have only made us stronger in numbers and more consistent with our standards. There is no ground for the assertion that this principle is dying out. Those who hold to it are increasing every year. It is a fact, known and read of all men.

Our censor quotes from some "distinguished scholars" of the Anglican Church to sustain his opinion. [Before giving his quotations he enlarges upon "The Teaching of the Twelve Apostles," discovered recently by Bishop Bryennios. The Didache is like the dream of Bottom the Weaver; it hath no bottom. No mortal man can tell what it is]. And the quotations when they do come are from—Bishop Wordsworth, of St. Andrews. He is called a "high-Church" bishop, and the uninformed reader might suppose him to be the great scholar, the late Bishop Christopher Wordsworth, of world-wide reputation, who, perhaps better than any man of his time, represented the moderate and learned High Churchmen of England and America. In such a discussion the Bishop of St. Andrews and the author of the Commentaries are not to be compared. But what does the quotation from Dr. Charles Wordsworth amount to? It is summed up in this:

It may be reasonably doubted whether orthodox non-episcopalian bodies have not done more to maintain the true Apostolic succession as explained and insisted on by Irenæus and Tertullian than the Church of Rome has done, which has gone far by alterations and additions to corrupt the simplicity, not only of the Apostolic doctrine, but of the Apostolic ministry, whereas the only true and perfect continuity consists, as I have said, in having retained or recovered both.

Small comfort that, to those who call the Apostolic succession an "ecclesiastical joke." Charles is sound enough on the Apostolic succession; but let us see what Christopher says. We quote from his Church History, vol. 1, pp. 42, 43, etc.:

When we proceed to examine these three epistles [two to Timothy and one to Titus] we find that they consist mainly of directions addressed to Timothy and Titus, requiring them to discharge certain duties, and to exercise jurisdiction over others. Timothy and Titus are regarded by St. Paul as invested with official authority, and as accountable for those who are under their rule; they are required by him to restrain pastors, in their respective charges, from preaching false doctrine; to stop the mouths of those who are guilty of doing so; to

reject them from their cures; to ordain presbyters, or elders, and deacons, according to need; to receive accusations against them under certain conditions; to rebuke the delinquents among them openly and sharply, and with all authority (I. Tim. i: 3. Titus i: 11; iii: 10; i: 5, 13. i Tim. v: 19, 20; Titus ii: 15). St. Paul charges them earnestly before Christ and the elect angels to do these things (I Tim. v: 21; 2. Tim. iv: 1.)

We do not find that he gave any similar charges to communities of persons, elders or others; and we may therefore conclude that, by whatever name they may be called, certain persons, singly and individually (in these cases, Timothy and Titus), were recognized by St. Paul as having superior authority over all others, for specific purposes, within definite limits of ecclesiastical jurisdiction.

It is observable that in the case of Timothy the special field of that jurisdiction was a great city—Ephesus (I Tim. i: 5); in that of Titus, an extensive island—Crete (Titus i: 5); and the former was a young man (I Tim. iv: 12), and probably the latter (Titus ii: 15), and could not have been qualified to discharge the duties imposed on them, unless they had possessed an official superiority.

In ancient Church history, Timothy is called *Bishop of Ephesus*, and Titus is called *Bishop of Crete* (Euseb., iii: 4).

If we refer to the Book of Revelation,—the work of the last surviving Apostle,—we find, similarly, that the Seven Epistles in that Book (Chap. ii. iii) are not addressed to communities of presbyters, although we know that they contained many presbyters (as, e. g. Ephesus did. Acts xx: 17, 18), but to individuals, who are called *angels*, and that these individuals are recognized by Christ Himself, who dictates those Epistles to St. John, as responsible for the character and doings of those Churches, and as having authority and jurisdiction over the pastors and teachers in them, and other members of them (Rev. ii: 2, 6, 14, 15, 20; iii: 2).

It is observable that in no case do the epithets in those seven Epistles which describe the condition of the Churches (such as hot, cold, poor, rich, naked) agree in gender with the word *Church*, which is feminine, but in all cases they are masculine, and agree with the word *angel*, and show that the *angel* is regarded by Christ as the official head, and representative personification, of the Church.

These *angels* are described by primitive Christian antiquity as *bishops* respectively of those several Churches from the time of St. John.

This then is evident, that in the Apostolic age Churches had bishops.

When we extend our view, we find that precisely the same thing that we found done in Ephesus, in Crete, and in the Asiatic Churches of St. John, was done in other parts of Christendom in primitive times.

We have catalogues, carefully preserved, of *bishops* ruling in the Churches of Jerusalem, of Antioch, of Rome, of Alexandria, and others, in uninterrupted succession, from the days of the Apostles to the fourth century, and transcribed from the local registers by the historian of the Church, Eusebius, who wrote his history of the Church in that century, about A. D. 324 (Euseb. iii: 2, 22, 36; iv: 1; v: 2, 6; vi: 11, 21, 23, 29, 39; vii: 27, 30, 32), and more than a century before Eusebius, St. Irenæus says: "We can enumerate those who were constituted bishops by the Apostles, and the successors to

those bishops even to our own time."

Page upon page could be quoted from the writings of Bishop Christopher Wordsworth, in support of the great principle of Apostolic Succession. It has always been held by the Anglican Church as essential to validity of Orders. We close by quoting from Richard Hooker, "the father of English prose:"

We require you to find out but one Church upon the face of the whole earth that hath not been ordered by Episcopal regimen since the time of the blessed Apostles. * * * Let us not fear to be herein bold and peremptory, that if anything in the Church's government, surely the first institution of bishops was from heaven, even of God; the Holy Ghost was the author of it." (VII. vi: 1.)

OUR NEW YORK LETTER.

Nearly every season there is a war of words against Trinity church of this city. Criminations and re-criminations, charges and law suits, breaking of old wills whereby the parish was left vast estates, people claiming dishonesty on the part of some of its officials, have been more than a score of times hurled at this great corporation, but when an investigation was had it always resulted in complete failure. For nearly a century this parish has stood in the front of all great work in this diocese. She has given more ground for new church buildings, has built more churches, has stood by more feeble parishes and pulled them through their difficulties, and has come to the assistance of more weak and feeble clergymen than any other parish in the country. It is true. Trinity corporation is very rich, and their property is carefully watched, judicially invested, and the income is wisely and honestly expended. And yet, as I say, there are frequent howls at old Trinity, which, for a moment, attract attention, and then rapidly die away without leaving the least impression of their savage wails.

This time (and it occurred but a day or two since) the howl came from a doctor of this city who enjoys more or less distinction before the public. He charged Trinity parish with managing its tenement-house property with shameful abuse and that it "is the owner of the worst tenement houses in the city, and has the reputation of being the hardest and meanest landlord in the city." He mentioned several such houses, which upon inquiry were found not to belong to Trinity parish. He said that the sewerage was imperfect in these apartments, and that garbage and filth of all kinds took the place of fresh paint and cleanliness. It was natural to suppose that such charges, especially when they referred to life and health, would arouse the indignation of the officials of that old and aristocratic corporation. And they were aroused, all of them, from Dr. Dix who takes a personal interest in everything relating to his wide administration, and Mr. John Jacob Astor who believes in keeping property in the best of order, down to the ever-plodding collector of the rents, all were mightily indignant at these foul charges. The former attacks which involved the right of ownership in these properties, and even the considerable ecclesiastical troubles of the parish, seemed to sink into insignificance when such officials are charged with making money out of the "worst tenement houses in the city." A general denial

was made to the charges, and open and careful investigation was asked. The public supports the denial, believes in the honesty and wisdom of Trinity parish, and the doctor who made the charges has said he had been misinformed, and is now seeking reputation in other quarters. What will be the next attack against old Trinity remains to be seen.

On Tuesday next the executive committee of the Church Missionary Board will convene in their rooms, and one of the most important questions they will consider is the disposition of the \$200,000 left by Mr. W. H. Vanderbilt. This money is ready to be handed over to the proper persons, and now the responsibility of "what shall be done with this sum" must be met, and the friends of missions will watch for the result with great interest.

On Thursday last the funeral of Mr. Christian Zabriskie took place from the church of St. Ignatius. Father Brown officiating. The Holy Communion was celebrated and the services were of an imposing character. Mr. Zabriskie was a great admirer of the late Rev. Dr. Ewer, a staunch Churchman and liberal supporter of St. Ignatius' church. His loss will be severely felt by the parish.

The Rev. Dr. Tibbals of St. Peter's, Brooklyn, successor of the Missionary Bishop of Washington Territory, has resigned his parish, to take effect in May. Two important parishes in Brooklyn are now vacant—St. Anne's on the Heights, and St. Peter's.

Bishop Potter confirmed a large class of Italians in Grace church chapel on Sunday the 10th. The entire service was said in the Italian language, and a very large congregation was present.

A very beautiful solid silver Communion service arrived from England a few days since for Grace church. Orders from Washington entered it free of duty. It is the gift of Miss Catherine Wolfe.

At a recent memorial service of the late Dr. J. S. Prime, editor of the New York Observer, held in the hall of the Young Men's Christian Association, ministers of every creed and denomination were present. The Rev. Arthur Brooks represented the Church, but not in any official capacity.

The collections on Hospital Sunday and Saturday have already amounted to nearly \$30,000, and others are received daily. They will largely exceed those of any previous year.

New York, Jan. 11, 1886.

OPINIONS OF THE PRESS.

The Church Times.

HIGH CHURCH CANT.—Now, unless we are mistaken, there are a great deal too many of these sham High Church folks about, who talk "Church" at afternoon teas, and boast to their Evangelical acquaintances of what "we" do at St. Simon's, and how "we" only go to "Mass," and don't care about "choir services." Personally, we have a knack of greatly suspecting persons of this sort as those who get their religion—to use a cant expression—"on the cheap." People who really worship with their hearts and with their purses, have too much innate reverence to make such worship the subject of mere paltry gossip during an afternoon call.

The [London] Church Review.

DISESTABLISHMENT.—One of the most notable incidents in the dis-establishment agitation is the letters published in *The Pall Mall Gazette* from a "Freethinker." He is opposed to dis-establishment because the Church of

England "has its historic roots in the English soil;" because it would be a gain only to the Church of Rome, or, as Sir William Harcourt once expressed it, "Rome would be the sole residuary legatee;" because it would inevitably lead to the formation of a sacerdotal Church, by which he means a narrow-minded, bigoted sect; because, if accompanied by disendowment, it would impoverish hundreds of districts in town and country. For these and other reasons which he explicitly puts forward in detail he is opposed to the destructive work which the Liberation Society has set itself to accomplish. One such champion will have more influence with Secularists than a score of Churchmen.

The Southern Churchman.

SUNDAY PAPERS.—The State newspaper of Richmond sends us a postal card; wishes to know if we want *The Sunday State*? only twelve cents a month, and delivered to us every Sunday morning. No, we want you not, whether at three cents a week or no cents; having come to wise conclusion that Sunday papers do no work for God. Worth thinking about, as Christ is to return after awhile to take into consideration matters of this kind, and all other matters as well.

The Christian at Work.

INGERSOLL ON MYTHS AND SAINTS.—Mr. R. G. Ingersoll talked to his annual audience at the Academy of Music on Sunday last. His theme was "Myths and Miracles," and people paid seventy-five cents, one dollar, and a dollar and a half for the privilege of hearing him. Mr. Ingersoll is not much of an authority on miracles. But he is, or ought to be considerable of an authority on myths. For example, there were the claims of the Star Route thieves championed and justified by Mr. Ingersoll on moral as well as legal grounds; these were ascertained to be "mythical"—("fraudulent," the verdict said). Then there was the land claim, concerning a vast stretch of public territory, preferred by one of these same Star Route thieves, and which it was insisted upon was received from Senor Miguel Abeytia. But alas! the land claim was also proved to be fraudulent,—it was proven to be sheer robbery of the public land through the prostitution of official position—while Senor Abeytia was as "mythical" as Peter Schemmel's man without a shadow. Now all these myths—their utterly baseless and fraudulent character, yet all defended and justified by Mr. Ingersoll, are they not fully recorded in the official "Report on the fraudulent acquisition of titles to land in New Mexico" published not so very long ago by Congress, and do they not remain to this day? Besides this, unless the evidence belies all the facts in the case, Mr. Ingersoll himself indulged in several "mythical" utterances on that famous trial. Yes, Mr. Ingersoll ought to be something of an authority on myths. If he could only prove himself as good an authority on truth we should then witness something of the miraculous, and Mr. Ingersoll might then claim a peculiar equipment for treating on myths and miracles. But that time is not yet. So while our lecturer discourages on one subject with which he is measurably familiar, it seems a pity he should devote the other half of his lecture to a matter concerning which he knows absolutely nothing.

* * * * *

Colonel Ingersoll says that his "saints" are "Kepler, Galileo, Bruno, Herschel and Hæckel." Is it so! Kep-

ler thanked God for the discovery of his three great laws. Galileo was a devout Christian, though in weakness he recanted a scientific theory of whose truth he was persuaded. Bruno was burned at the stake, alas! As to Hæckel—well, he never attempted to galvanize into being a mythical, fraudulent Miguel Abeytia, as Colonel Ingersoll did! Colonel Ingersoll may acknowledge his saints, but none of his saints, we have reason to believe, would acknowledge Colonel Ingersoll.

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PERSONAL MENTION.

The address of the Rev. R. Howland Neide is McComb City, Miss.
The Rev. T. S. Drowne, D.D., desires his letters and papers to be sent, until further notice, to Flatbush, L. I.
The P. O. address of the Rev. Colley A. Foster is Sedalia, Missouri.
The address of Bishop Whipple at present is Maitland, Orange Co., Fla.

APPEALS.

The undersigned, an old missionary of 36 years in Texas, is now compelled by ill-health and the infirmities of age, to retire from active parochial work, but still doing some missionary work in country missions. I am now 71 years old. I have done some service for the Church, and am still doing all I can. I have built five churches, baptized over 1,000 children and adults, presented for Confirmation near 500, and filled the office of member and President of the Standing Committee for 30 years, and was a deputy, and attended the last General Convention. I have now resigned my parishes and have no salary, no income except \$50 per annum from the Domestic Board of Missions. I have a home two miles from Brenham, with a small farm on it, but cannot work it myself, and without money cannot hire the labor to cultivate it. Will not some of our good Church people who have the ability lend a helping hand? I feel an abiding faith and trust in God's promise: "Dwell in the land and be doing good, and verily thou shalt be fed." Yes, "the Lord is my Shepherd, I shall not want." He will put it into the hearts of some of His people to minister to my necessities.

Contributions may be sent to my address, Brenham, Texas, and will be promptly and most thankfully acknowledged. L. P. R. U. KER.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work arger endowments are needed, and also more and generous offerings. Address the REV. F. D. HOSKINS, Warden Fairbault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah the great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D.D., Acting President of Nashotah House, Nashotah, Wis.

Pulaski is the county seat of Giles county. An earnest effort is being made by the little flock at this place to erect a church. The members of the parish have done all in their power to accomplish this object, but it is quite impossible without distant help. They now make an appeal for help to the more favored portions of the Church. Any sum, however small, will be most thankfully received, if forwarded to the REV. G. G. THOMPSON or MRS. DR. WM. BATTE, Pulaski, Tenn.

It affords me great pleasure to endorse the appeal in behalf of the parish at Pulaski. It is a flock that has run well, and I can commend them to the liberality of Churchmen everywhere. Whatever may be contributed will be thankfully received and judiciously expended.

CHARLES TODD QUINTARD,
Bishop of Tennessee.

MARRIED.

YOUNG—MACBETH.—At St. John's church, Troy N. Y., Wednesday, December 30th, by the Rev. T. A. Snively, rector, Marie Kate, youngest daughter of William H. Young, to the Rev. Henry Macbeth, rector of Trinity church, Oxford, Philadelphia, Pa.

OBITUARY.

WASHBURN.—In Pottsville Pa., at the residence of her daughter, Mrs. B. W. Cumming, Mrs. Mary Washburn, in 90th year of her age, mother of the Rev. Dr. Washburn, and grand-parent of the Rev. Louis Cope Washburn—"in the Communion of the Church, * * * comfort, hope, and charity."

HOOKE.—Entered into rest at San Antonio, Texas, December 31st, 1885, Theodore C. Hooker, son of James L. and Harriet Leaf Hooker of Watertown, New York.

IN MEMORIAM.

FRANCIS HARISON, S. T. D.

The Bishop having called to order the clergy gathered in St. Paul's chapel, Troy, to attend the funeral of the Rev. Dr. Harison, after a few words of loving tribute to his memory, appointed as a committee to prepare a minute expressing their sense of loss and sorrow and sympathy, the Rev. Drs. Tucker, Cary, Battershall and Caird, the Rev. E. N. Potter, D.D., president of Hobart College, the Rev. Dr. Fairbairn, warden of St. Stephen's College, Annandale, and the Rev. R. B. Van Kleeck, Jr., of New York.

The following Minute presented by the committee was adopted by a rising vote, and ordered to be sent to Dr. Harison's family and published.

THOMAS B. FULCHER, Secretary.

The Bishop and clergy of the diocese of Albany and their brethren from other dioceses here assembled to take part in the Office for the Burial of the Dead would thus express their love and reverent regard for their dear brother, Francis Harison, S. T. D., who, after a life of faithful labor, has entered into his rest.

MINUTE.

With feelings of deep sorrow we humbly bend to the will of our Heavenly Father and devoutly thank him for the excellent gifts which He bestowed upon our brother and for the grace that enabled him to use the same for the glory of the Giver. So that "We sorrow not, even as others which have no hope," but can follow the spirit of our brother with trusting hearts and fondest longings to his "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."

The superior worth of Francis Harison is well attested by the positions of honor and responsibility to which he was successively raised whenever the Church needed the wisdom, learning and energy of her most efficient workers. Since 1877 he represented this diocese in the General Convention, where he was recognized as one of the best authorities in questions connected with Canon Law. As a member and secretary of the committee on the revision of the Lectionary, a member of the committee on the Prayer Book, and a trustee of the General Theological Seminary, Francis Harison, by his patient, careful and earnest labors, proved his fidelity and love to the spiritual mother who gave him "authority to execute the office of a priest in the Church of God."

The Church chose him for these important offices and work because she trusted to his prudence, wisdom, zeal and faithful devotion to his sacred interests; and he in turn never betrayed the Church's confidence or abused the trust.

While so actively engaged in work connected with the general welfare of the Church throughout our land, he was no less busily occupied with the affairs of the Diocese of Albany, and in its annual convention exercised a strong influence on its deliberations, and thus helped to shape its policy, and promoted by his zealous efforts its missionary enterprise. With scrupulous care he discharged the pressing and constant duties of the parish priest and was "a faithful dispenser of the Word of God and of His holy Sacraments." His hearty endeavor was "to promulgate the truths of the Gospel in the clearest, plainest, most affecting and majestic manner for the sake of Jesus Christ, our Lord and Saviour." A close conformity to the Church's ritual characterized his public ministrations in the sanctuary, while zeal and love prompted him to add to the decency of worship, "the beauty of holiness."

Francis Harison was a man gifted with a strong mind and a strong will. He had deep convictions, and a lively conscience, quickened by Divine grace, that made him stand in his loyalty to the Church of his birth and the choice of his riper years. Sure and strong in the maintenance of his principles, conscientious in avowing those principles by word and deed, firm and resolute in meeting any emergency and facing every difficulty that stood in the way of duty, too busy about his "father's business" to care much for the engagements of society, too scrupulous to win popularity by the arts of the courtier, or perhaps, too unmindful of self to seek the favor or commendation of others, he was ever ready to answer any call of duty and respond to every pleading of his "pleas want or lonely sorrow."

We can thus deeply sympathize with the Wardens, Vestrymen, and the other members of this parish, who are suddenly deprived of the pastoral care of such a faithful and loving minister in Christ, and in their behalf would earnestly entreat the aid of Divine wisdom to guide them in the choice of a fit person to take up and carry on the work of the much-beloved and revered rector, Dr. Harison.

To the bereaved wife and brothers, who were favored with the warm and sunny brightness of a personality that only gleams within the circle of near friends and kinsmen, where familiar faces and voices awaken confidence and love, we offer our hearty sympathy and prayers, trusting that the words of kind and tender condolence may prove like "a song, as in the night when a holy solemnity is kept."

And we, my dear brethren, amid the stern and solemn circumstances of this occasion, should quietly and seriously meditate upon the example of the brother who has been taken from us, and who leaves behind him no sign of waste of mind or soul, but who "worked while it was day," knowing that "the night cometh when no man can work."

MISCELLANEOUS.

WANTED.—A position as nursery governess or housekeeper, by a lady who is very fond of children, and an experienced housekeeper. References. MISS C., 40 Mulberry St., Baltimore, Md.

A PRIEST ("High") unmarried and rector of a growing and prosperous city parish, desires a parish in the South; Kentucky, Georgia or Louisiana preferred. Best recommendation from Bishop, clergy and laity. Address "RECTOR," office of THE LIVING CHURCH, Chicago.

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WANTED.—An organist to introduce a surpliced choir. Apply 18 S. Peoria St., Chicago.

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SONNETS.

There are whose voice the awe-struck nations hear
 Throughout the ages, like the blending throng
 Of deep-toned organ notes, or like the song
 Melodious, in love-time of the year,
 Sung by the thrush, an angel hymn so clear
 And loud, the minstrelsy the groves prolong,
 It strikes me dumb with awe and wonder strong;
 How then with tuneless lute can I appear?
 Yet in the world's infinite harmony
 Some humble songster, chance the mourning dove,
 Repeats his note monotonous, and we,
 If he were stricken mute, would miss the love
 That fills his song; and I my melody
 Must sing till better notes are learned above.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

FOR SCHOOL AND COLLEGE. Five-minute declamations selected and adapted by Walter K. Forbes. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Pp. 194. Price, 50 cents.

It is not easy to find good prose selections for declamation. These are good and of suitable length and variety.

SHORT STUDIES FROM NATURE. By various authors. Illustrated. New York: Cassell & Co.; Chicago: Jansen, McClurg & Co. Pp. 332. Price, \$1.50.

This valuable collection comprises papers by writers of note, on Bats, Flame, Birds of Passage, Snow, Dragon-flies, Oak-Apples, Comets, Caves, Glow-Worms, Minute Organisms.

ELIZABETH, or the Exiles of Siberia. A Tale from the French of Mme. Sophie Cottin; author of "Matilda, Princess of England." New York: William S. Gottsberger, Publisher. Chicago: S. A. Maxwell & Co. Paper, price 25 cents.

It is pleasant to see this delightful classic placed within easy reach of all. The charming story has lost none of its interest and pathos. For young people particularly it is full of lessons upon filial piety and heroism.

BIBLE READINGS. Selected from the Pentateuch and the Book of Joshua. By the Rev. J. A. Cross. London: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price 60 cents.

This seems to be a very good idea for bringing the most interesting portions of the first six books of the Bible into convenient arrangement for reading. There is much that children cannot understand in the Old Testament, and they are often taught the stories and lessons from it without becoming familiar with the noble language of the English Bible.

SERMONS. By Mark Pattison. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Price, \$2.

The late rector of Lincoln College, Oxford, became widely known as a writer in "Essays and Reviews." He was a Broad Churchman of great force and independence of thought. These sermons preached before the university and the college, express the mature thoughts of a great scholar and profound thinker, upon the relation of religion to philosophy, society and politics. To the philosophical mind these sermons will appeal with power. Their value is not so much theological and spiritual, as intellectual. Still, in some of the college sermons the author has shown his capacity to enter into sympathy with the common experiences of humanity. His work is a valuable contribution to the literature of Christian philosophy.

A LAYMAN'S STUDY OF THE BIBLE CONSIDERED IN ITS LITERARY AND SECULAR ASPECT. By Francis Bowen, LL.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price, \$1.00.

The author treats the Bible purely as a literary work, and is enthusiastic in pointing out its excellent style, its

deep philosophy, its profound adaptation to human life. He finds in the English of the Bible the best model of style, and in the narratives, parables, &c., the best examples of truth-teaching in all the range of literature. To show the author's grasp of the subject, we quote: "Consider for a moment the time and place of Christ's ministry, and the people to whom He spoke; and then say whether to speak such lessons then and there, and to the countless millions who have heard them since, was not as great a miracle even as raising Lazarus from the dead."

QUEEN BESS, OR WHAT'S IN A NAME? By Marian Shaw. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co. 1885. Pp. 301.

It is not a pleasant task to say severe things about a book the intention of which is evidently good. This story, while it has abundant vigor, and is not without a touch of nature at times, is marred most seriously by common-place and slang. Manifestly the aim of a story-teller should be noble as well as religious. Now the small talk of uninteresting people may be rendered just as we at times hear it, but nobody wants to read it. It is surely enough to be plagued with it as we meet such people. It is asking too much that we should be expected to go over it again in a novel. The chief characters in this story have some points of interest, but the stream of their conversation now and then runs extremely turbid.

A REVIEW OF THE HOLY BIBLE. Containing the Old and New Testaments. By Edward B. Latch. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Pp. 568. Price \$2.50.

The aim of this book is to elucidate God's Holy Word. There is much industry shown. The author announces that "the views embraced in the work do not, of necessity, unsettle a single stone of the sacred fabric, but tend rather to cement them into a more perfect and harmonious whole." The plan of the work is indicated by what the author calls "Bases." Of these there are six, namely: First Basis—"The Holy Trinity;" Second—"The Overthrow of Evil and the Redemption of the Fallen;" Third—"The Antiquity of Man;" Fourth—"The Great Law of Iniquity;" Fifth—"The Mystery—our Lord and Saviour Jesus Christ;" Sixth—"The Vail." Under this plan every book in the Bible is passed in review, its teachings classified, and the views of the author presented. It is a somewhat voluminous work, but any device is to be welcomed which directs attention in a reverent spirit to "God's Word written."

EVOLUTION AND RELIGION. Eight Sermons discussing the bearings of the Evolutionary Philosophy on the fundamental doctrines of Evangelical Religion. By Henry Ward Beecher. 8vo pamphlet. Price, 50 cents. New York: Fords, Howard & Hulbert. Chicago: S. A. Maxwell & Co.

The spell of Mr. Beecher's genius has never been more powerfully exerted than in these sermons. His imagination was never more fervid and creative, nor his rhetoric finer. One is amazed at the sustained intellectual vigor that at so advanced an age is still so fresh and productive. The first emotion awakened by these sermons is that of wonder that composition like this could have come unwritten, as in the preface he says it did, from the lips of any man. As to the doctrine he advocates, we feel in this case as in every other in which Mr. Beecher comes before the public as the sponsor of anything new—we first enjoy his eloquence, and are carried along with ever fresh delight by the brilliant stream of his thought and illustration, and then turn to examine his principles. We had not supposed, nothing had ever led us to suppose, that he had the necessary

equipment for the adequate scientific consideration of the subject he treats; and though he partly beguiles us out of that pre-conception, we still return to it when the fascination of his eloquence is withdrawn. He has that power of absorption which distinguishes genius everywhere and seems to have taken in pretty much everything required for such a treatment of the question; but if we fail to convict him of ignorance, we can yet plainly see how it has been that many things have combined to deceive him and to lead him to such a complete acceptance of the doctrine of evolution. Mr. Beecher has an inextinguishable, and certainly a pardonable, hatred of the Calvinistic theology. Nothing pleases him better than to enter the lists against it and to ring his mighty lance upon its battered shield. To do this is his sport. For the pleasure of pulling Calvinism down we have sometimes thought that Mr. Beecher would take a hand in pulling everything down, heedless of the wreck of many things that in his heart we believe he reveres. Anything that promises alliance in this great conflict, he welcomes with all the artlessness that characterizes his nature. And it is artlessness, pure and simple, that leads him to accept the premature conclusions of the evolutionists. Their overwhelming confidence has betrayed him as it has betrayed many another and smaller man. What the small men do or say is of little moment, but the evolutionists may well welcome to their ranks an orator of such skill, who can throw the charm of his inimitable style over their comparative crudities, and make his hearers and readers as confident as himself that a new gospel has actually come. No man commands the ear of the great masses of the people as Mr. Beecher does. For a time he will promote the rage for the new opinions. We venture to predict, however, that Mr. Beecher's eloquence records the high water mark of the movement. Already the organized thinkers are bringing their heavier metal to bear. The nimble-footed theorists have had their day, and are destined soon to be overtaken by the solid ranks of learning, armed with fact and argument. The single, and it seems to us the sufficient, charge that we have to make against the evolutionists is that their theories are "not proven." The solution of so many important problems upon the easy scheme of development, must rest upon a firmer basis, before thoughtful minds can accept it as final.

A NEW VOLUME.—The one hundred and sixty-eighth volume of *Littell's Living Age* opens with the issue for the week ending January 2d. Foreign periodical literature continues to grow not only in bulk but also in the variety, interest and importance of the topics treated; and it absorbs to a greater extent every year the work of the most prominent authors of the day. Presenting with freshness and satisfactory completeness what is most valuable of this literature, *The Living Age* becomes each year more and more a necessity to American readers. This, the first number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low: while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. *Littell & Co.*, Boston, are the publishers.

The Contemporary Review for December has an article on "Disestablishment

and Disendowment" by the Dean of Wells, and one article by Principal Fairbairn, called "Reason and Religion," a rejoinder to Cardinal Newman. *The Nineteenth Century* has Prof. Huxley's reply to Gladstone's article on Genesis, an interesting article on "Stimulants and Narcotics," and one on "Prevention," a history of the work of the Girls' Friendly Society in England, written by the Countess of Shrewsbury, one of the heads of the various departments. *The Fortnightly* has a peculiar article on "The Evidences of Spiritualism," one on the "American Press," and one on "Moral and Merry England." The editor furnishes the opening article, called, "The Coming Contests of the World." All these reviews are of sterling worth and are published by the Leonard Scott Publishing Co. of Philadelphia.

THE Colonial Church of Virginia is the title of an address delivered by the Rev. P. Slaughter, D. D., Historiographer of the diocese of Virginia, at the Centennial Council in the city of Richmond on the 21st of May, 1885. This is by far the ablest and most important of the papers and addresses presented at the Centennial Council of the Church in the Old Dominion, and Dr. Slaughter has by this publication added to his well-earned fame. The style is flowing, the matter forcibly and authoritatively presented, and the address is well worthy of the occasion and its distinguished author.

The New Princeton Review takes a position between a quarterly and a magazine. It is issued six times a year, is attractive in appearance and substantially good in all respects. Its field will be philosophy, science, literature, and constructive criticism. While it makes no pretense to discuss theology or to teach religion, it will aim to promote morality and religion, and to emphasize from a non-partisan standpoint what is best in American politics and institutions. (Price \$3 a year. Address A. C. Armstrong & Sons, 714 Broadway, New York City.)

The Church Magazine, which began with the new year, has been welcomed and scrutinized by many readers, and has met with a favorable reception. The cover is attractive, the mechanical work is excellent, and most of the contents are of interest and value. We venture to suggest that there are some Christian Heroes in the old Church, and that it is not necessary for a "Church Magazine" (at least in the first issue) to go to the Congregational fold to find one. (Price \$4.00 a year. Address L. R. Hamersly & Co., 1510 Chestnut St., Philadelphia.)

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

"THE Bay State Monthly" has become *The New England Magazine*. The name does not signify that it is interesting only to those who live in New England. New Englanders are living in every section of the country, and where they are found thrift is found. This magazine is a bright, handsome, illustrated monthly, abreast with the times. (Terms \$3.00 a year. Address the Publishers, 43 Milk St., Boston, Mass.)

GOOD STEWARDS; a Sermon preached by the Rev. Robert Fulton Crary, on the twenty-fifth anniversary of the consecration of the church of the Holy Comforter, Poughkeepsie, N. Y., has just been published.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XX.

B. C. 8. THE TRUE YEAR OF THE NATIVITY.

5. THE GATES OF JANUS.

Faith, Honor, Peace, celestial maid,
And Modesty, in ancient guise array'd,
And Virtue (with unhallowed scorn
Too long neglected) now appear,
While plenty fills her bounteous horn,
And pours her blessings o'er the various
year.

So does Horace describe one of the rare intervals in the history of Rome, when the gates of Janus were closed, in token that the Latin world was all peace. Twice only, before the time of Augustus, had this thing happened; when Numa was king, and at the conclusion of the first Punic War. Under Augustus it thrice occurred.

Thus Suetonius says, "The Temple of Janus, which, before the time of Augustus, had been shut only twice, he shut thrice." So also the Ancyranian Marble of Orosius. Dion Cassius mentions the first two closings of the temple by Augustus, and asserts that it was ordered to be closed the third time, but it was not, by reasons of commotions in Dacia and Dalmatia. After, however, these disturbances were settled, Augustus returned to Rome, and "performed all that had been decreed on account of victories, or that was in other respects proper to be done."

Now it was a current belief among the ancients that our Lord was born in the same year in which Augustus closed the Temple of Janus for the third time. So Orosius: "In that year in which Cæsar, by the command of God, established a most permanent and real peace, Christ was born." Also, in a sermon ascribed to Ambrose: "So great was the peace when the Son of God appeared in the flesh, that, according to the prophecy of Isaiah, all turned their swords into ploughshares, and their spears into pruning hooks." Also Augustine: "When Augustus was emperor, and by him the world was made peaceful, Christ was born."

The first closing of the Temple of Janus by Augustus occurred in B. C. 28, after the overthrow of Antony. The second happened in B. C. 24, after the subjugation of the Cantabri. The third, like every other event immediately connected with the Incarnation, is involved in obscurity, which we must proceed to dissipate. Orosius, indeed, says it was done "A. U. C. 752" (B. C. 2). But this is clearly wrong.

The accurate Dion Cassius asserts that the decree ordering the third closing was issued in the consulship of Tubero and Maximus, *i. e.* B. C. 12, but its execution was suspended for a time. The order of events will determine how long this suspension lasted.

When the news of the revolt in Dacia and Dalmatia reached Rome, Augustus set out for Gaul; Tiberius, he sent into Dalmatia; Drusus, into Germany. So much success attended their operations that, on the approach of winter, they were all able to go back to Rome, and enjoy a triumph. Still, peace was not yet, for in the year following (B. C. 10) Drusus met with his fatal accident, while ravaging Germany as far as the river Elbe. His death fell so severely on the Emperor, that he would not enter the city that year, nor celebrate any festival, accounting the loss of Drusus as greater than the gain of his victories.

In B. C. 9, the campaign in Germany was resumed under Tiberius. An immense force was thrown across the

Rhine, and all the tribes were compelled to sue for peace. In honor of this success, Tiberius was designated Consul for the ensuing year, and the name Sextiles, of the eighth month, was changed to August. As yet, however, it was not all quiet on the northern frontier, for Tiberius was obliged to go to Germany again in the early part of B. C. 8, doing, says Dion, nothing worthy of mention. And now, just at this point, there falls an almost total silence upon Roman annals. Suetonius and Paterculus pass over a period of five years, with only the briefest mention, and a gap in the text of Dion leaves him speechless. The one thing that we know is that Tiberius was invested with the office of Tribune for five years, and that, being sent by Augustus to look after some little trouble in Armenia, he disobeyed, and retired to the island of Rhodes. The Emperor complained, in open senate, of this act of desertion, and, when at the end of five years, Tiberius proposed to return, permission was refused him, and he was compelled to stay in Rhodes until the urgencies of the empire forced Augustus to recall him.

Whatever may have been the motives which prompted this strange freak on the part of Tiberius, it affords very strong evidence of the peaceful condition of the empire at the close of B. C. 8. Furthermore in his Natural History Pliny describes a monument erected in honor of Augustus, because by him the nations of the Alpine regions had been brought under subjection to Rome. The date of this evidence of "Roman peace" was the seventeenth year of the Tribuneship of Augustus, *i. e.* B. C. 7. This agrees exactly with the evidence which has led us to fix upon B. C. 8, as the date of the third closing of the gates of Janus, and consequently, the date of the birth of Christ the Lord.

Certainly apart from the statements of the Fathers, there was a surpassing fitness in the stillness and calm and restfulness of this year, as the time of the entrance into the world of the Prince of Peace. The Christmas carol of the heavenly choir acquires an added beauty when we know that there literally was "peace on earth and good will among men" while they sang. From the centre all around to the sea, human hates for a while sought not outlet in war. Swords flashed not in murderous strokes. Spears whirled not in cruel thrusts. Shields clanged not beneath direful blow. The Lord was in His Holy Temple, and all the earth kept silence before him. "The Word" had come forth from the Divine Mind, and the dogs of war cowed and slunk away before it. Under the overshadowing of the Holy Ghost, white-winged peace had ventured forth from her hiding place, and the earth was glad because she was at rest. Augustus at Rome, Tiberius at Rhodes, Christ at Bethlehem. The gates of Janus closed, the gates of Heaven open. Livia scheming to make her Son master of the world; Mary bringing forth her Son to be the Lord of heaven and earth. So did the year B. C. 8 run out its course. Ah! but it was a great year, a fruitful year, a year of endless import for the sons of man.

THE organs of the Vatican announce that the formalities for the beatification of Joan of Arc, the Maid of Orleans, are begun. This is the preliminary step to her canonization. Some of the Italian papers satirically suggest that Arnaldo di Brescia and Savonarola will end in being sanctified by the Church of Rome, and who knows where Leo XIII. will end if he continues his present policy?

LETTERS TO THE EDITOR.

GUILDS FOR INVALIDS.

To the Editor of the Living Church:

In THE LIVING CHURCH of January 2nd a correspondent asks for the address of the secretary of the guild composed of members permanently confined to their beds.

Possibly the guild referred to is the "Shut-in Society," which was, I believe, organized by, and is under the management of, a Mrs. or Miss Jennie Drinkwater. Messrs. Robert Carter & Co., of New York City, are her publishers, I think, and they would, no doubt, furnish the desired address. L. B. C.

To the Editor of The Living Church:

In reply to "An Enquiry" by "A. C. H." in THE LIVING CHURCH of January 2nd, we would say that the address of the secretary of the Guild of the Holy Cross (for invalids) is 338 Cedar ave, Cleveland, Ohio.

M. FRENCH, Assoc. G. H. C.

THE TITHE.

To the Editor of The Living Church:

"Even among the laity the law of tithes could not be universally applied."

The above is an editorial remark in one of your late issues. May I ask why so in regard to this than of any other good work? I am inclined to think that a larger number of the laity tithe their goods than is commonly supposed. If the practice were generally adopted, I believe it would do for the finances, what the Oxford Movement has done and is doing for the Faith of the Church. Besides, the principle is more important than any mere financial system and its practice very far reaching in its beneficent effects upon the spiritual life. Of those who restored and paid the tithe the Lord of Hosts has said, "They shall be Mine when I make up My jewels." It would be interesting to know how many are now observing the law, and how many will promise in the future to do so.

If you, Mr. Editor, will kindly allow space for the purpose I would be glad to see a word from such on the subject. "Let us speak often one to another."

R. P. J.

St. Louis, Mo.

To the Editor of The Living Church:

I am much interested in the "Society of the Treasury of God," and as a consequence of seeing the long list of prelates who are patrons I have been waiting and watching anxiously for some sign from one of them on this subject of tithes and offerings, which is of the most vital interest to a living Church. The society's honorary secretary and organizer, and I believe, the English bishops, say it is the part of the laity to take it in hand. I don't see, sir, how that can be, when giving is the law of the Church, as well as God's plain command, and without which there can be no true worship; and how shall the laity give of their substance unless they be encouraged to do so by a clergy who are faithful in God and to His Church? How can a congregation ever be taught to give, (even without a sacrifice, much less with) by one they have good reason to think is an hireling, who says to a vestry: How much will you personally guarantee to me for a salary? or who, instead of preaching the Gospel to the poor, waits for some man to say: Come and preach to us and we will pay you so and so for doing it. Did the holy Apostles teach this doctrine, or have in mind the custom of a rector putting his faith in man rather than in God, when they so preached that their congregations went and sold their goods

and had all things in common? Who will be the first bishop to improve the present system, and which will be the first diocese to elect a bishop who will be content to follow indeed in the Master's steps, carrying his cross aloft and being content with God's blessing to receive the daily offerings of the faithful. Are there not just as good and well-fitted men for the office of a bishop, who would glory to follow the Apostles' leading, as any who think that a new bishop should not be consecrated, unless man has promised provision for him, doubting that God would do so? Did the mother Church of England flourish in her early days by having one or two salary-pledged bishops, or a bishop in nearly every town of importance who preached: "Bring a present and come into His courts," and who raised from the seed thus sown, such a harvest from the offerings of the faithful, that all needs were supplied, the poor fed, and provision made for the erection of those living monuments, inscribed to God and all the saints, the abbey churches and cathedrals? I say then that it does not rest so much with the laity, this vital question of tithes and Christian offerings, but first of all with the right reverend fathers, the bishops, then with the parish clergy, and lastly with the laity, who will surely increase in faith and strength to do their part. One more suggestion. Which will be the first diocese to forbid by canon any money-making by un-Churchly fairs, oyster suppers, gambling, &c., having the fear of Him before their eyes who said, "My house shall be called a house of Prayer," but ye have made it a den of thieves." I have somewhat to say regarding the threefold order of the ministry with which I will not take up your valuable space at present.

WESTERN CHURCHMAN.

THE CHRISTMAS TREE.

To the Editor of The Living Church:

For several years Christmas-tide has not failed to bring to the Church press letters similar to that in your issue of December 26th, signed A. Hull. In these communications the Christmas tree is condemned either as thoroughly heathenish, or as at least totally wanting in Christian symbolism; and the suggestion is made that a "Jacob's Ladder," or something of that kind, would be more appropriate and instructive. I am quite ready to agree with the ladder advocates that their invention might easily be made to convey a better Christmas lesson than the tree does; only I believe that is not the fault of the tree, but of the manner in which it is used—or rather misused—in this country. The Christmas tree seems to have been imported merely as a pretty and graceful object, and a convenient one on which to dangle dolls, candy bags, etc. This being so, no wonder that after a time it becomes tiresome; the older people want something more sensible, and even the children, one hears the parents say, "have seen trees enough and want something new." My suggestion would be to make the tree itself new by restoring to it the symbolism which was left behind on the other side of the water. Is it too late to import that also? Is it too late to divest the tree of the ornaments (?) which have been heaped upon it—United States flags, jumping-jacks, etc.—which have effectually obscured its meaning, and then to teach the children that the stately tree which is sending its soft radiance into every corner of the room of which it is the only illumi-

nation, is to remind us of Him Who is the Light of the world, without Whom we should walk in darkness? Is it too late to tell them that it is also symbolical of the rejoicing of all nature at the birth of the Lord, and to make them repeat the words of one of the Christmas-tide Psalms: "Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord?"

In spite of the assertion of the Germans that we Americans have no *Gemuth*—no sentiment—the religious sentiment at least is still strong among us, and it is possible that if the meaning of the Christmas tree were once understood, we should have here, as well as in Germany, our old folks who, though long past the age when the secular festivities of Christmas possess attractions, would be unwilling to let the season pass without lighting their tree—however diminutive—in remembrance of and in welcome to Him Who is the True Light. S. K.

DAILY CHORAL SERVICE.

To the Editor of *The Living Church*:

I think there is choral matins daily at Trinity chapel, 25th St., New York, as I have frequently attended there at 9 A. M. Also for some years the church of the Advent, Boston, had daily choral Evensong. I have heard that there was also choral Evensong daily at Holy Innocents, in Hoboken, N. J.

J. F. L.

CLOSED CHURCHES.

To the Editor of *The Living Church*:

There are, in this diocese, many weak congregations, principally in the interior and rural districts, which are unable, for want of means, to properly support a minister. No doubt the same thing can be truthfully said of other dioceses. This is an evil, but it is not irremediable. It owes its existence to the defective system of raising revenue for the support of the ministry. According to this system each congregation must alone and unaided by other congregations, support its own clergyman, whether it be rich and strong, or poor and weak. Now if a general fund should be raised by assessing all the churches of a diocese according to their wealth, out of which any deficiency in the salary of ministers of poor and weak congregations or churches could be paid, the evil complained of would cease; churches that are now closed entirely or partially, could be kept open continuously. With the churches continuously open the growth of the congregations would be steady and continuous. There is nothing that I know of that contributes more to the decline of the Church than this evil of an interruption of the services thereof, for want of means to support an officiating priest. Under the system now prevailing the evil will never disappear. It will continue to grow, until in some, I may say in many, localities, the Church will become inert and die out. CHURCHMAN.

Opelousas, La.

A BAPTISM BY IMMERSION.

[Without admitting a general reopening of the subject, we give the following as of especial interest.—ED. L.C.]

To the Editor of *The Living Church*:

Among the many cases of Baptism by immersion in the Church, which have recently been reported in your paper, I do not remember to have seen a notice of one which it seems to me is more remarkable than any of which I have heard.

I refer to the immersion in the Hudson River, about the year 1825 or 1826,

of Leonidas Polk of North Carolina, then a cadet at West Point, and afterwards first Bishop of Louisiana.

The Rev. Charles P. McIlvaine, late Bishop of Ohio, was then chaplain of the Military Academy, and officiated on the occasion, which was at a time of considerable religious excitement among the cadets under his ministrations.

I do not know the circumstances which gave rise to the excitement, but my impression is that Mr. Polk had never before showed any interest on the subject of religion, nor do I know why in his case the sacrament was administered by immersion. I have no record of the event, only a distinct recollection of the great interest which it excited at the time among his friends and contemporaries in this State.

A. J. DeRosset.

Wilmington, N. C.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed *Church News*."

CHICAGO.

THE GENERAL CONVENTION.—The committee appointed to prepare for the convention to be held in this city in October next met in the Palmer House last week, Bishop McLaren presiding. The Rev. Dr. Locke, for the committee on halls, reported that his committee was in favor of but had not yet positively secured Central Music Hall for the clerical and lay deputies, and Apollo Hall for the House of Bishops. The committee was continued, and empowered to close the contracts for these halls, and a finance committee was then appointed, as follows, with Mr. W. K. Ackerman as Chairman: From St. James's parish, J. L. Houghteling, C. A. Street, W. K. Ackerman; Grace parish, John B. Mayo, D. H. Denton; Trinity parish, John Dwight, C. O. Raymond; Epiphany, M. D. Talcott; St. Mark's, H. B. Grier, G. H. Harlow; Ascension, J. B. Hall; cathedral, C. H. Dana; Calvary, A. Eddy, Jr.; Charles Edwards; St. Andrew's, D. K. Cameron; St. Paul's, (Hyde Park), James Morgan. It was decided that the sum of \$8,000 be raised to defray the necessary expenses.

TENNESSEE.

CHATTANOOGA.—The review of the work of St. Paul's church, during the rectorship of the Rev. G. W. Dumbell, is eminently satisfactory. During the past year the daily offices have been said in the church, except in cases of the rector's absence from home. The Sunday congregations have been limited only by the capacity of the church; and it is sad to see numbers going away, week after week, unable to obtain admission. Some, thus shut out, repair to other places, and permanent injury may ensue unless speedy action is taken in the building of the new church.

The opening of the Second Mission chapel, St. George's, Whiteside Street, was happily accomplished on the feast of All Saints. It was much needed, for the fifth ward has become, practically, a large town of itself, distinct in many ways, from the remainder of the city. The exertions of some of the Christian women in St. George's district have been unremitting; Mr. D. W. Hughes most generously contributed all the furniture, save the lectern and the font, which had been formerly in use at the parish church and were given by the vestry. Services are held at St. George's regularly, and the congregations are large. At St. John's, Cross Street, circumstances have rendered the work very difficult, the population of the neighborhood having shifted, and been largely changed, since the closing of the rolling mills. Service is, however, regularly held, and signs of im-

provement are visible. Among the worshippers at this chapel a few colored people now attend every Sunday.

The Women's Guild has earned, by various means, over a thousand dollars during the year. Of this sum, nine hundred dollars were advanced toward payment of the first installment of the purchase money for the site on which the new St. Paul's is to stand. The Guild of St. Agnes has worked diligently. It has provided new white, green, and red hangings for the altar, and has replaced the violet hangings, originally presented by the Sisters of St. John Baptist, New York, but destroyed in the fire which took place in the vestry. The society of children known as the "Busy Bees," has worked industriously under the loving and judicious guidance of Mrs. Kelly, assisted by Mrs. Milton. They have earned upwards of three hundred and fifty dollars, three hundred dollars having been contributed by them towards paying for the new church site.

The site purchased for the new church is the most eligible that under the circumstances, the vestry could command. The site on which the present building stands, given by the liberality of the late Col. Whiteside, has become very valuable for business purposes, and it is expected that the amount realized from its sale, added to the subscriptions already received and promised, will make a total of more than thirty thousand dollars. This amount ought to be raised to forty thousand, in order to build a church large enough for the needs of this growing parish.

DELAWARE.

WILMINGTON.—Trinity Parish.—Christmas services in Trinity chapel were conducted by the Rev. Dr. Martin, rector of the parish. The first celebration of the Holy Eucharist was at 7 A. M., the second at 10:30; an unusual number, both of worshippers and communicants being present at each service. The decorations, consisting of evergreens and growing flowers, were very tasteful and elaborate.

The children's festival at the chapel occurred on Tuesday night, December 29th, the distribution of gifts being preceded by a bright carol-service. A *bona fide* Santa Claus delighted the little ones by distributing the gifts from an old-fashioned country fire-place.

The services at the Old Swedes', the Rev. Jesse Higgins in charge, were: Evensong, Christmas Eve, at 7:30 P. M.; first Celebration at 6 A. M., and second service at 10:30. A handsome brass cross, the gift of a communicant in Baltimore, was placed upon the altar at the presentation of the alms at the early service; and the entire congregation remained after the Celebration, to join in the traditional carol-singing. The number of communicants was larger than on any previous Christmas. A feature of the decorations was a large white and gold dosel, the gift of a communicant.

The children's festival at the old Church came on the evening of Holy Innocents, and was an occasion of unusual enjoyment to the throng of children and older ones who crowded the venerable building.

GEORGETOWN.—In reference to a statement made in this column in our issue of last week, we are requested to give the following official correction: "Neither the rector, wardens nor vestrymen of St. Paul's church, have received anything for their altar as stated in your paper of January 9th. The altar is the same as when erected by the vestry."

NEBRASKA.

GENOA.—Church services are now regularly conducted in the Indian Industrial School at this place. The newly-appointed superintendent of the school, Mr. Horace R. Chase, acts as lay-reader. The Rev. D. A. Sanford, of Cedar Rapids, who has lately entered the diocese, visited this school and conducted the services on Sunday, December 20th. He will continue to do so once a month. At least forty of the Indian children have been baptized into the Church, and some have been confirmed. Mr. Chase, who is a grandson of Bishop Chase, is working faithfully, so far as is in his power, to give the school the atmosphere of a Christian home. About 150 Indian youths and children are un-

der his oversight, in a school not under Church auspices, but established by the U. S. government. Most of the children are from Dakota, and have been more or less under the influence of the missions under Bishop Hare. It is therefore very desirable that the same religious influences should be continued here, so far as practicable. Mr. Chase has already received a supply of Prayer Books and Hymnals. Books of instruction, Sunday school papers and library books are also needed.

SCHUYLER.—The festival of Christmas was celebrated at Holy Trinity, the church being most elaborately decorated. Evergreen inscriptions, monograms, and a lovely font cover were especially admired. The general effect was most harmonious and Churchly. The rector, the Rev. W. H. Sparling, gave an appropriate and interesting sermon, the services were very hearty and enjoyed by the large congregation present; a beautiful anthem was well rendered by the choir.

The rector, though only a short time here, by his earnest work and genial social qualities, has effected much good, especially among the young men; the congregation is steadily increasing. A Ladies' Guild has been established and is in good working order. On the evening of Holy Innocents' day, a supper was given to the children, participated in by the whole parish; an abundance of good things was provided for the occasion by the ladies, and thoroughly enjoyed by the large number present.

NEW YORK.

NEW YORK CITY.—Church of the Holy Spirit.—This church at Madison Ave. and Seventieth Street, is one of the latest ventures in church building in this city. The foundation was laid in 1881, and about a year later the building was occupied. The material is of stone, while the architecture is of the Queen Anne style, and most pleasing to the eye. It would have been an improvement, however, if the roof could have been somewhat more elevated and the chancel deeper. The interior arrangements are churchly and in good taste, and what is of more account, if possible, the church is exceedingly home-like. On the north side of the church a chantry has been recently added, consisting of a room at the northeast corner of the church and, also, of a row of pews extending through the entire length of the church. By means of large windows sixteen feet in length, which may be raised or lowered, the chantry may be shut off from the main audience room or become a part of it. The windows are set with cathedral glass and add much to the church's attractiveness. This chantry has already proved to be of much service in holding meetings of all kind. In the basement is a spacious Sunday school room with separate department for the infant class. The Sunday school now numbers about four hundred scholars. Last of all, to the north of the church and chantry and connected with them, a rectory of stone is drawing near completion, and will be ready for occupancy in about two months. The cost will be about \$45,000, while the total cost of land and buildings will be \$225,000.

From the first the church has been under the rectorship of the Rev. Edmund Guilbert, and was never enjoying so great prosperity as now. The congregations are large and increasing, nearly or all the pews being taken in a church seating ten or twelve hundred; the Sunday school is flourishing; various departments of Church work are being actively and successfully carried on; while last of all, a Mission association, consisting mostly of young men, and under the charge of the rector, has been formed to carry on and extend the work of the Mission recently held in this church and with such excellent results. It is rare, indeed, to see a church like this springing up in a day, as it were, and showing such undoubted signs of life, vigor and activity.

PLEASANTVILLE.—The Church is quite a telling power here, and is growing rapidly through the faithful work of earnest, loyal Churchwomen. For nearly three years it has been blest with early weekly Celebrations. A large number of men, women and children have been baptized and confirmed. All the proper vestments of the Church are used. The two lights are on the altar. The church is full at all the services

with ardent worshippers. The contrast is marked when we remember that five years ago but a handful came to worship there.

NEW YORK CITY.—*Home for Old Men and Aged Couples.*—The thirteenth annual report of this Home has just been issued. The venture of faith three years ago, in securing the lots for the contemplated buildings, has not been thus far responded to by those to whom is intrusted this world's substance, to such an extent as to warrant commencing work on the plans adopted for the "Home for Old Men and Aged Couples," to be erected opposite "Morningside Park," between One Hundred and Fourteenth Streets.

There are now twenty-four inmates. Four "Aged Couples," three widows whose husbands have died in the Home, and thirteen "Old Men," of whom three have lost their wives since entering.

NEW YORK CITY.—*The Wayside Day Nursery.*—The second annual report of this creche, situated at 216 East 20th street, shows a daily average of 16 children in attendance. Last summer it was enabled to send free to the Calvary Parish Summer Home, at Far Rockaway, 30 children for a week each, and their rosy, sunburnt, happy faces attested on their return the good it had done them.

At present \$849 in annual subscriptions is received, but to maintain the Nursery on the most economical basis possible, \$1,600 a year is needed besides the mother's payments of five cents a day. The number of children is increasing all the time, and to accommodate them it will be necessary to hire the first floor also, thus virtually having the whole house.

CONNECTICUT.

NEW HAVEN.—*Christ Church.*—In this parish Christmas Day was ushered in by a midnight choral celebration of the Holy Eucharist, with the rector, the Rev. E. Van Deerlin, as Celebrant, the Rev. G. Greene as deacon, and the Rev. A. C. Prescott as sub-deacon. The church which has a sitting capacity of 700 was completely filled, and hundreds were not able to get even standing room. The Nicene Creed, the *Benedictus*, and the *Agnus Dei* were very effectively rendered. At the offertory the duet "Noel" was superbly sung with delicate expression and execution. With the exception of Gounod's *Sanctus*, the music was Tours' Eucharistic Office. There were also Celebrations at 8 and 11:40 with Matins and sermon at 10:30. The church which has been encumbered with a debt for the past 25 years is to be consecrated on Epiphany Day, and during the octave special services will be held daily, at which Father Maturin will be the preacher.

GEORGIA.

BRUNSWICK.—The convocation of Savannah met in St Mark's church, the Rev. H. E. Lucas, rector, December 16th. The Rev. Thos. Boone, dean, celebrated the Eucharist, and a sermon was preached by the Rev. Chas. Strong, of Savannah. In the evening a missionary meeting was addressed by the Rev. Messrs. Thos. Boone, Byron Holly, H. B. Stuart-Martin and A. G. P. Dodge, Jr. On the 17th ult. a service was held and a sermon preached in the same church by the Rev. W. A. W. Maybin, on Elisha as the Prophet of Fire. A business meeting concluded the session.

MISSISSIPPI.

BILOXI.—In this parish the children's Christmas festival was largely attended. The church was decorated with garlands of holly, cedar, and magnolia. The chancel bore in letters of evergreen on the walls, "the Angelic Song on the eve of the Nativity." Roses and violets from many gardens adorned the altar, and a fair holly tree was laden with gifts for about two hundred and fifty children.

The children sang their carols and chants in fine unison. The Rev. Dean Hinsdale, rector, directed the hearts of all present to the source of joy, and at the close of his brief address placed upon the altar a sum of money for the purchase of a library in memory of little Clarence Howard, who entered Paradise, September 9th, 1885.

Christmas Day, three services were held, and the Holy Eucharist was participated in by a large number of people. At the offertory the rector placed

upon the altar a deed of gift of a rectory for the benefit of the parish of the church of the Redeemer. The gift was from the wife and children of the late Mr. Chas. T. Howard, in compliance with a wish expressed by him.

The Sunday preceding Holy Innocents' Day, the rector preached a sermon appropriate to the day, and in memory of the little children of the parish who have passed from earth during his ministration. Among this number was the promising nephew of the ex-President of the Southern Confederacy, little Jefferson Davis. The offertory of the day was directed to the purchase of a memorial cross for the altar.

MARYLAND.

EPISCOPAL APPOINTMENTS.

JANUARY.
10. A. M., St. John's, Washington; P. M., Grace, Washington; evening, St. Mark's, Washington.
17. A. M., Christ Church, Washington; P. M., Grace, West Washington.
24. A. M., St. Andrew's, Baltimore; P. M., Mount Calvary, Baltimore; evening, St. George's, Baltimore.
31. A. M., Christ church, West Washington; P. M., Atonement, Baltimore.

FLORIDA.

THE EPISCOPATE.—The Standing Committee will take no steps towards the election of a successor to the late Bishop Young until after the liquidation of the diocesan indebtedness. Bishop Whipple, who is spending the winter in this diocese, will probably give occasional Episcopal services.

NORTHERN NEW JERSEY.

SHORT HILLS.—This place familiarly known among its residents as "the Park," consists of forty villas, occupied by gentlemen doing business in New York, and scattered as the name indicates in a beautiful, rolling piece of woodland embracing several hundred acres. It differs from other small places in being entirely without stores, fences, and the distractions arising from "divided Christianity." Christ church, though organized less than four years ago, has built for itself a solid little edifice of stone, consecrated a year ago last November, and capable of seating two hundred persons. This building, it was thought, would be ample for a long time to come, but the accommodations, not proving sufficient for the growing congregation, on Christmas day a special offering was taken and set aside to begin a fund for its enlargement. The roof of the organ chamber has been recently raised at considerable expense, and several hundred dollars' worth of furniture purchased for the use of the rectory. The treasurer's report, recently issued, shows the receipts for the past year to have been over four thousand dollars. Since then the ladies have held a well-conducted fair, which netted over six hundred and seventy dollars.

This parish suffers a great loss by the removal of the senior warden, Mr. John H. Bradbury, to Chicago. Mr. Bradbury has been associated with the work from the first, and its success is largely due to his intelligent, enthusiastic and loyal Churchmanship.

KANSAS.

FORT LEAVENWORTH.—The Christmas festival was observed in the chapel here on Christmas eve. A fund of one hundred and fifty-six dollars was subscribed by the officers, a census of all the children living on the reserve taken, and a suitable present purchased for each one. The children's choir, led by Mrs. Hemmingway, with Miss Julia Gilliss as organist, assisted by Lieutenants Boughton, Cook and McCarthy sang very beautifully a number of Christmas carols. Then a committee of officers and ladies took the presents from the tree, each one having a name on it; the name was called out and the little laddie or lassie came forward and received his or her present. The Rev. Thomas W. Barry acted as master of ceremonies in his usual felicitous manner. Of a truth, Christmas, 1885, was properly ushered in at the chapel at Fort Leavenworth, dedicated to Him who proclaimed, "Peace on earth, good will to men," and said "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

LONG ISLAND.

GREENPORT.—This place is the resort of many visitors during the summer from all parts of the country, and it may interest some of them to know that the church of the Holy Trinity which they remember as in a deplor-

able state of dilapidation and shabbiness has been thoroughly repaired and made very attractive. After having been closed for three months it was reopened on the Feast of the Epiphany with a celebration of the Eucharist in the morning, and Evensong and sermon. The Rev. Robert Weeks, head of the "Suffolk County Association Mission" makes his residence here and preached the sermon on the occasion, assisted in the services by his deacon, the Rev. Chas. A. Jessup. Among the gifts, offered after the example of the wise men, were a new black-walnut altar from a member of the church of the Transfiguration, New York, a polished brass altar cross from a little child of the congregation, Grace Floyd Delafield, and altar vases from an unknown donor. The carpet was furnished by the Sunday school children from money raised by their own labors. Mr. Samuel Craig of Quogue, gave two windows which are a great ornament to the church. The Rev. Mr. Jessup resides at Riverhead where he has made himself most useful and efficient. Through his exertions a heavy debt which rested upon the church there and sorely depressed the work has been reduced to such a trifling sum that it will doubtless be wiped out at Easter.

IOWA.

BURLINGTON.—An elegant marble and brass pulpit was unveiled on Christmas Day in Christ church. The rector, the Rev. Dr. Johnson, set it apart to its uses with a few dedicatory words. It is the work of Geissler, and a memorial of Wesley Jones. Few if any churches in the West are better supplied with Churchly belongings than the beautiful stone church in this city.

MAINE.

MOUNT DESERT.—Many things conspired to make this a blessed Christmas for the people of St. Mary's. The day was bright and beautiful, a thing quite unusual in this climate. The chapel was beautified by a new white silk altar cloth, embroidered by St. Margaret's Sisters of Boston, and given as a Christmas gift by friends of the mission. A large Christmas-box was also received from the good friends who spend their summers here. It contained something for every person in the neighborhood. The services were excellently attended and impressive, a large number of communicants received the Sacrament, and the day was well observed. Altogether there were most gratifying indications of growth in the life and spirit of the Church.

OHIO.

TOLEDO.—*St. John the Evangelist.*—The patronal festival of this parish was observed with hearty and well attended services throughout the octave of St. John. The Wednesday Evensong was preceded by a procession of the several guilds of the parish. This function was most impressive. At the head of the procession was borne the brass and jeweled cross, lately presented to Father De Garmo by Cleveland friends. On either side of the crucifer tapers were borne by acolytes in cottas and red cassocks. These were followed by the vested choir, one of its members carrying the parish banner. Next came the guild of St. Christopher (for boys) preceded by their new and beautiful banner of "the Christ Child." The guild of St. Agnes, composed of white-veiled girls, with a banner bearing the symbols of martyrdom, a palm-branch and crown came next, followed in due order by the men of the guild of the Iron Cross, the young ladies of the Guild of the Disciples, and the Ladies' Aid Society. Another cross, with its attendant acolytes, preceded the visiting clergy, and last of all came the rector. The Rev. C. S. Witherspoon was the preacher on this occasion, and a few words of encouragement and congratulation were also addressed to the congregation by the Rev. W. C. Hopkins, rector of Grace church. The festival was brought to a conclusion on Sunday, the octave of St. John, the Rev. H. L. Gamble being the preacher.

TOLEDO.—*Trinity Church.*—This church was well filled on the evening of St. John's day with the regular attendants and members of the Masonic bodies. After the reading of the regular services of the Church the Dr. Atwill welcomed the Masonic organizations in

a neat little address, and paid the fraternity an excellent compliment. The Rev. Mr. Stout followed with a sermon taken from St. James 1:27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

INDIANA.

THE BISHOP'S APPOINTMENTS.

JANUARY.
17. 2d Sunday after Epiphany, Frankfort.
20. Wednesday, New Castle.
24. 3d Sunday after Epiphany, A. M., South Bend; evening, Mishawaka.
25. Monday, Conversion of St. Paul, Carlisle.
26. Tuesday, Albion.
27. Wednesday, Warsaw.
28, 29. Thursday and Friday, Marion.
31. 4th Sunday after Epiphany, Indianapolis. St. Paul's, morning; St. James's, evening.

GENERAL CHURCH NOTES.—This diocese is making steady progress in the work of church building. For the most part they are in towns heretofore unoccupied by the Church, and in which it was not supposed possible to establish it.

A notable instance is Rockville, the county-seat of Parke Co., containing a population of 2,500, where Bishop Knickerbacker held the first service of the Church on St. John's day, 1883. Now on a most eligible corner lot a neat church edifice costing \$2,000 is in course of erection, to be completed by April 1st. In New Castle, also, the county seat of Henry Co., a town of some 4,000 inhabitants where the Bishop held the first service of the Church in January, 1884, a congregation has been gathered, a pretty church erected and paid for, and a Sunday school of 60 children are under instruction. In Frankfort, county seat of Clinton Co., a beautiful church has also been completed at a cost of \$4,000. Preparations are making for the erection of a church in Greencastle, a flourishing town of 5,000 people, the seat of a great Methodist university having 600 students. Here an eligible lot has been purchased and paid for, and a subscription is being secured to erect upon it a church building in the spring. At Marion, the county town of Grant Co., they are getting ready to build a church the coming season. Most of these churches are small wooden structures costing about \$2,000 and seating 150 to 200 persons, but they are sufficient for the needs of the towns at present. The elegant new stone church erected by St. Paul's parish, Evansville, at a cost of \$50,000 is only awaiting the arrival of the stained glass windows and organ to be ready for consecration. It is one of the most beautiful churches in the West. Besides the building of new churches, many of the old ones have recently been greatly improved. At Muncie the small chapel has grown by enlargement to a beautiful church more than doubling its capacity. The Rev. J. W. Birchmore is the rector. St. Mary's, Delphi, one of the oldest parish churches erected by Dr. Samuel Roosevelt Johnson; St. John's, Crawfordsville; St. Thomas's church, Plymouth; St. James's church, South Bend; St. John's, Elkhart; Holy Innocents', and Grace church, Indianapolis; St. John's, Lafayette; St. Paul's, Jeffersonville; Christ church, Madison; Holy Innocent's, Evansville; Trinity, Peru; St. John's, Bristol; and St. Paul's, Mishawaka, have all been improved in various ways and afford some indications of the revived and reviving interest of the Church in Indiana. The Church Hospital founded at Richmond is doing good work and being liberally cared for. The boys' boarding school at Lima, is making steady progress and has at present twelve pupils. The children of the diocese are making liberal contributions toward a fund to establish a Diocesan Orphanage. At the request of the convention the Bishop intends at an early date to solicit subscriptions in the diocese towards the endowment of the Episcopate. The diocese will celebrate the semi-Centennial of its organization next year and it is hoped to secure the necessary amount by that time. The Woman's Auxiliary is doing considerable work; the secretary reports the sending of several Christmas boxes. A considerable amount of money has also been raised since June by the Auxiliary for Diocesan and General Missions. The Auxiliary is only in its second year as a diocesan organization. Parishes vacant are South Bend, Frankfort, Crawfordsville and Garrett. These the Bishop hopes to fill early in the New Year. New Year's Day, feast of the Circum-

cision, the Rev. Dr. Pettis and wife of Lafayette, celebrated their silver wedding, and were generously remembered by their parishioners, receiving many beautiful pieces of silver and 120 silver dollars. Bishop and Mrs. Knickerbocker spent the day with them. At the morning service the Bishop celebrated Holy Communion, assisted by the Rev. H. L. C. Braddon of Delphi, and made a brief address. The Sunday after Christmas in St. Stephen's church, Terre Haute, the Bishop admitted four lay readers by solemn service, licensing them to read service in the parish church and its different missions.

CENTRAL NEW YORK.

SYRACUSE—St. Paul's cathedral.—Christmas-tide was appropriately observed at this cathedral by a choral union of the Sunday schools of the churches of the city, East Syracuse and Geddes. The chancel was tastily decorated and the cathedral brilliantly illuminated.

Soon after 7:30 the grand procession entered singing "Onward, Christian Soldiers," Prof. Hanford presiding at the organ and Prof. H. R. Fuller acting as choir-master. The procession comprised over 600 children from the Sunday schools of St. Paul's cathedral, St. James's, Trinity, Grace, St. John's and Calvary churches in this city, St. Mark's church, Geddes, and Emmanuel church, East Syracuse. They were followed by the following clergy, who occupied seats in the chancel: the Bishop of the diocese, Bishop Brewer of Montano, the Rev. Messrs. W. D. Doty, J. E. Cathell, J. M. Clarke, D. D., H. R. Lockwood, J. A. Staunton, F. W. Bartlett, J. E. Johnson, Almon Gregory, E. W. Mundy, and W. C. Nesbitt. The Rev. J. E. Cathell officiated as preacher.

After the collects and prayers were read and carols sung by the chorus, the Rev. W. D. Doty of Rochester addressed the children. The chorus then sang another carol, and Bishop Brewer made an address. During the collection of offerings the chorus sang "Wonderful Night," which was followed by a selection sung by the parish choir. The benediction was pronounced by Bishop Brewer. During the recessional the chorus sang "Hark! the herald angels sing." The singing throughout the evening was excellent and the entire service very impressive.

A Narrow Escape from Death.—One of the largest houses in the artistic porcelain and glass business of New York is that of Davis, Collamore & Co. Their head salesman is Mr. Alonzo Clark, a gentleman of about forty years of age. Not long since they came near losing him by death. But he is again at his important post, and in a very fair state of health.

To one who recently called on Mr. Clark, to inquire about his recovery, he said: "About a year and a half ago I caught a severe cold. My lungs became inflamed, and my whole system was prostrated. Soon I showed all the symptoms of consumption. I was entirely disabled. I was in the care of one of the best-known physicians in the city and one of the most expensive ones. But physicians could do little or nothing for me. The nearest they came to finding out what was the matter with me was when they advised me if I had any business affairs to settle, to see about it as early as possible, as I could not last long."

"After I got rid of the doctors who had given me up to die I grew little better, and was able to drag myself down to the store. Two lady-customers spoke to me about Compound Oxygen and advised me to go to the New York office of Drs. Starkey & Palen. I knew nothing about the remedy, but concluded to try it at a venture. On taking a few inhalations I was surprised at the effect on me."

When I commenced with the Oxygen I had not for months slept in a bed. I had been compelled to take such sleep as I could get by reclining in a chair. After inhaling the Oxygen awhile, I began to enjoy refreshing sleep for two or three hours at a time. "Soon I found myself able to my great delight, to attend to business as of old. I had not all my former strength, of course, but I was rapidly gaining, and have kept on gaining ever since. I cannot say too much for Compound Oxygen, for it has brought me back to the condition of health in which you see me now, after the physician had told me that I must die."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of diseases will be sent free. Address DRs. STARKEY & PALEN, 1529 Arch St., Philadelphia.

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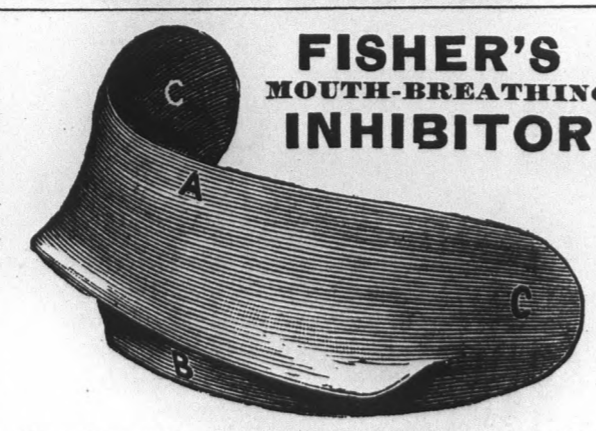
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Give prompt and effectual relief in all throat troubles.

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A BEAUTIFUL memorial picture of General Grant has lately been published by D. T. Ames, 205 Broadway, New York. It is printed on heavy plate paper 22x28 and is given as a premium with the PENMAN'S ART JOURNAL for 1886.

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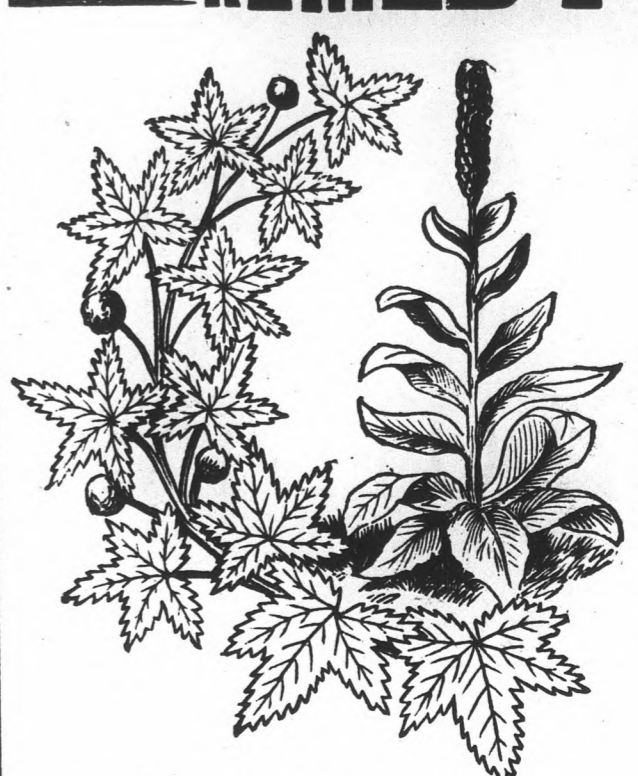
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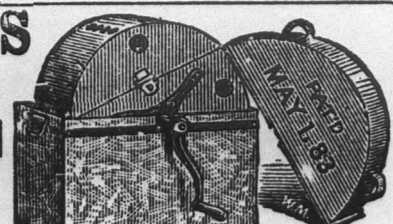
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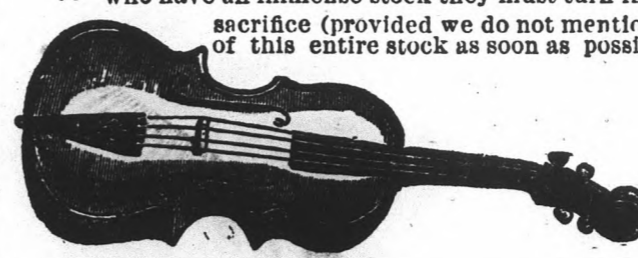
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