

# The Living Church.

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

VOL. VIII. No. 40.

CHICAGO, SATURDAY, JANUARY 2, 1886.

WHOLE No. 374.

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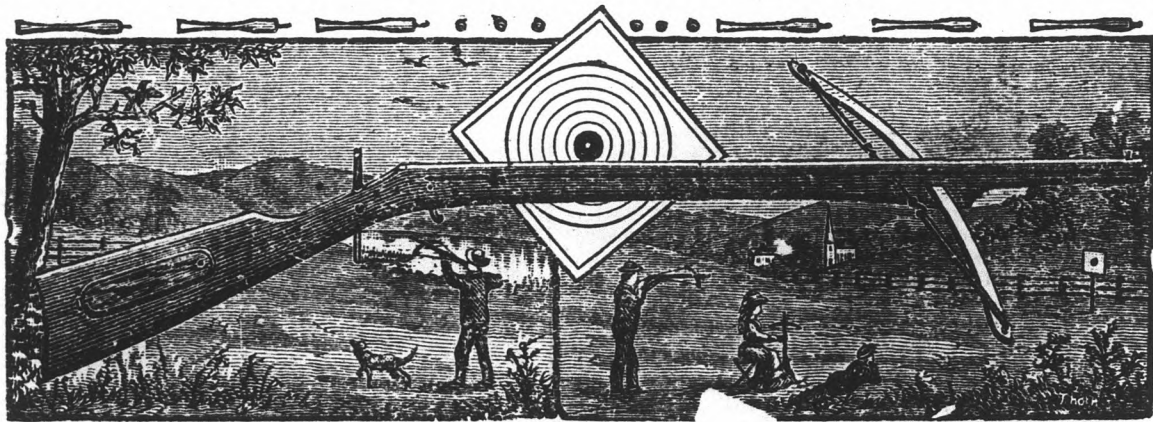
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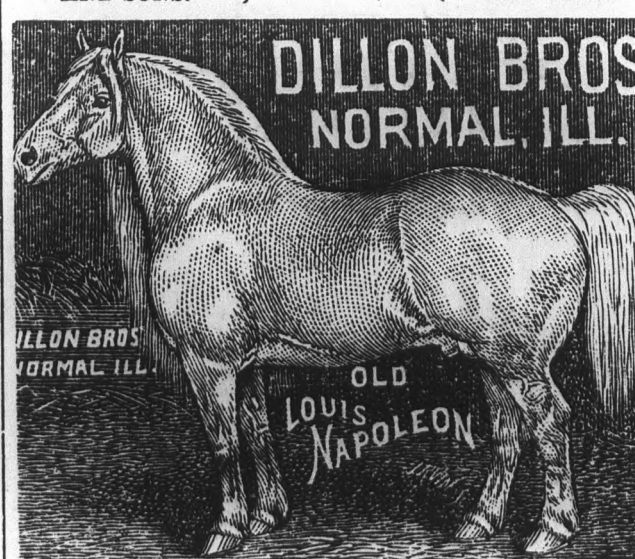
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# The Living Church.

SATURDAY, JAN. 2, 1886.

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## THE OLD AND THE NEW.

BY CALLIE L. BONNEY.

At portal of the heavenly land,  
Where beauteous pearl gates gleaming stand,

The old year waits,  
His earthly work and mission done,  
To yield his regal crown to one  
Beyond the gates.

His silver hair in fading light,  
Has caught the gleam of sunset bright,  
A halo fair;  
And touches with majestic grace,  
The noble beauty of his face,  
And lingers there.

While aged hands a volume hold,  
Where story of his reign is told,  
Its loss and gain;  
Some spotless pages writ in gold,  
While others legends dark unfold  
Of wrong and pain.

But joyous bells proclaim at last,  
The Old Year's reign is of the past,  
And open gates  
Admit to earth a youthful King,  
While golden chimes exultant ring,  
And hope awaits.

## NEWS AND NOTES.

WE learn that the Bishop of Winchester has been prohibited from all mental work for three months, in consequence of exhaustion from overwork.

A VOLUMINOUS writer on ecclesiastical laws and usages, the Rev. William H. Pinnock, D. C., LL. D., Vicar of Pinnock, Watford, England, has recently died in his 73rd year. In addition to several books on Church laws and customs, he wrote various historical and analytical works.

AN amusing error occurs in a prominent theological work—Macdonald's *Life and Writings of St. John*. Amongst the list of authors to which reference is made we find sandwiched between Clemens Alexandrinus and Clemens Romanus the name of *Clemens Mark Twain*. The famous humorist will doubtless be as much surprised as any one else can be, to find himself in such company!

THE death of the Archbishop of Armagh, the Primate and Metropolitan of all Ireland, is announced by cable from Dublin. He bore the well-known name of Beresford—Marcus Gervais Beresford—and was born in 1801. He was consecrated in 1854, and with the exception of Bishop Knox of Down, Connor and Dromore, was the oldest of the Irish bishops.

THE peasantry of England seem to have had the most preposterous notions about the effect of disestablishment. Some being questioned as to their

reason for favoring it, one of them, with some hesitation, answered: "Well, mum, I know it's a pity, but it would be very convenient to have a cow. We do want a cow, mum." At the late elections some rustic voters came into town to vote, carrying halters to lead home the cow they expected to get if they voted for disestablishment.

TELEPHONIC communication has been established between Paris and Rheims, a distance of about one hundred and fifteen miles, and the transmission of sound is said to be perfect. Five minutes' conversation costs one franc, and as five minutes, well utilized, will permit each party to say some 300 words, the tariff cannot be called excessive.

THE bishopric of Ely has been offered to and accepted by Lord Alwyne Compton, Dean of Worcester. The new bishop is a brother of the Marquis of Northampton, and was born in 1825, and graduated at Trinity College, Cambridge. He was ordained in 1850, and two years later became rector of Castle Ashby, and was Hon. canon of Peterborough from 1856 to 1875, and Archdeacon of Oakham from 1875 to 1879, when he was appointed Dean of Worcester on the death of Dr. Yorke. Next year he was chosen Prolocutor of the Lower House of Convocation of the Province of Canterbury, and has held the office of Lord High Almoner to the Queen since 1882.

CHURCH institutions have been generously remembered in the will of the late Mrs. Mary Kay Helmuth of Philadelphia. Nashotah Theological Seminary receives \$4,000, and \$25,000 additional for the endowment of "The Dr. William Sheaff Helmuth Professorship"—one of the existing unendowed professorships to be selected for this purpose; the Domestic and Foreign Missionary Society for the fund for support of Domestic Missionary Bishops, \$1,000; Church Home and Infirmary, Baltimore, Md., \$2,000; Mt. Calvary church, Baltimore, Md., \$1,000; Church Home for Children, Angora, Pa., \$1,000. The proceeds of sale of house, No. 1904 Spruce street, Philadelphia, is to be devoted to a home for the aged and infirm, to be called St. Mark's Home, under the control of the Rev. I. N. Nicholson, D. D., and the sisters of the deceased.

WE have heard so much good of the Advent mission, that it may do us no harm to know that our estimable Roman brethren do not regard it or us with unmitigated admiration. *The Freeman's Journal* sweetly says:

The Protestant Episcopalian "Missions" come as near as they can to their Catholic models, which is not very near. A Catholic "Mission" is a preparation for the reception of the Sacraments of Penance and the Holy Eucharist. A Catholic "Mission" which should end with preaching would be incomplete. But preaching is the beginning and the end of these Protestant Episcopalian "Missions." There is no use in trying to galvanize the whited and respectable old corpse of Protestant Episcopalianism with moderate doses of stolen electricity. It is a decent-looking mummy; but it was born dead, and it has been decaying as decorously as possible ever since. The Ritualists paint it and guild it, and put fine vestments on it; the Moderates try to make it look very human; the very Broad folk attempt to bury it under a load of materialism, and succeed best of all. It was never alive, and it can never die; it crumbles to pieces.

ON Friday, November 27th, an hour before he would have completed his sixty-sixth year, there passed away in England a clergyman who has left a record of solid and enduring work for the Church—the Rev. Benj. Webb, Prebendary of St. Paul's. With the Rev. Dr. John Mason Neale he was the founder of the Ecclesiological Society of London and was an energetic upholder of the science which it created. To these two men is primarily due the thorough revolution in the fabrics and worship of our churches which is a marvel of the last half century. For the past six years, Mr. Webb has been the editor of *The Church Quarterly Review*. While traveling in France last Whitsuntide he contracted blood-poisoning to which he at length succumbed.

A CORRESPONDENT in Antigua (West Indies) sends us the following interesting item: "Some Church property has been discovered here, or rather reclaimed, in a curious manner. Some valuable silver candlesticks have been missing from the cathedral since the earthquake in 1843, when nearly all our buildings were shaken down. A few weeks ago, the Bishop was asked by a merchant—a member of the Church—to decipher a Latin inscription on some candlesticks. The inscription, when translated, turned out to be as follows: 'From Peter Lee to the St. John's Cathedral, 1780.' The Bishop, who knew the articles by tradition, removed them to his carriage, and thence to his own home for safe custody. The merchant had purchased them as old silver." We cannot forbear adding the expression of hope that the sacred articles have long ere this been replaced in their true "home," on the altar of St. John's cathedral.

A CONTEMPORARY quotes the following from the prayer made by the chaplain of the Senate, at the opening session, and asks: "Is this prayer?"

We grieve that since we last assembled in this room death has been busy in the ranks of men, and has recruited his grim armies from among the chiefest of our people. He has knocked at the doors of the House of Representatives, and in recognition of his unwelcome visit the flags upon the capitol have fluttered downward, signalling the earth to open and receive the nation's dead. Once and again has he demanded the unconditional surrender of those who had led our armies and who had ridden in safety through the wild storm of many a battle. His summons was not to pass unheeded, and our heroic chieftain is at last numbered among his captives. He has crowded his way into this chamber, and, at his stern behest, the chief seat in the highest legislative house of the Republic has been declared vacant, and its occupant has been transported to that undiscovered country from whose bourne no traveller returns. Encouraged by the shadows of this recent, sad bereavement—enable us rightly to estimate the character and religiously to estimate the many virtues of the distinguished dead.

A CURIOUS custom is reported in connection with the funeral ceremonies of the late King of Spain. At one o'clock precisely the train carrying the body of the King arrived at the Escorial Station, Madrid, and the coffin was escorted to the King's Court of the monastery. Here the Minister of Justice, removing the lid, said: "Huntsmen of Espinosa, is this the body which you received on the death of Alfonso XII.?" "The same," replied the chief huntsman. "Do you swear it?" "Yes, we swear it." The

lid was then closed, and the coffin was borne to the monastery church, where a solemn burial service was celebrated by the Bishop of Madrid before some 2,000 persons. The coffin was then carried to the black marble vault, round which are placed the marble tombs of the Kings of Spain. Only the Prior, the Minister of Grace and Justice, and the Lord Chamberlain, went down to the vault. The Lord Chamberlain unlocked the coffin, which was covered with cloth of gold, raised the glass covering from the King's face, and, after requesting perfect silence, knelt down and shouted three times in the dead monarch's ear: "Senor, Senor, Senor." Those waiting in the church upstairs heard the call, which was like a cry of despair, for it came from the lips of the Duke of Sexto, the King's favorite companion. The Duke rose, saying, according to the ritual: "His Majesty does not answer. Then it is true the King is dead." He locked the coffin, handed the keys to the Prior, and taking up his wand of office, broke it in his hand, and flung the pieces at the foot of the table. Then every one left the monastery.

## HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. I.—ST. CLEMENT.

King of Saints, to whom the number  
Of Thy starry host is known,  
Many a name, by man forgotten,  
Lives for ever round Thy throne,  
Lights, which earth-born mists have dark-  
ened,

There are shining full and clear;  
Princes, in the court of heaven,  
Nameless, unremembered here.  
None can tell us; all is written  
In the Lamb's Great Book of Life,  
All the faith, and prayer, and patience,  
All the toiling and the strife;  
There are told Thy hidden treasures;  
Number us, O Lord, with them,  
When Thou makest up the jewels  
Of Thy living diadem.

Before the closing years of the first century, all of the Apostles save the gentle St. John had gone to their long rest. Yet still there lingered those who not only were fellow laborers with the twelve, but who had themselves seen the Master, and received His blessing. St. John feeble with protracted years reiterated his message of love to the disciples at Ephesus; Polycarp, the sainted martyr, held episcopal sway over the church at Smyrna; Ignatius, upon whom the Divine hands had once been laid, was now the Bishop of Antioch, while over the Church at Rome presided the far-famed Clement.

Of St. Clement's parentage and early life we know nothing, but he is supposed to have been a Roman by birth, and to have received his first instructions in the Christian religion from St. Barnabas, whose preaching in Rome attracted his attention. By him he was sent to St. Peter, under whom he accepted the true faith, for which he had been blindly searching from boyhood. The Pagan religion taught existence after death, a place of happiness, the fields of Elysium, and also a place of woe, with the Judgment Hall of Minos. But at the dawn of the Christian era these myths of the Pagan belief were fast losing their hold on men of philosophical attainments. Plato reasoned out a hope of immortality, and he with many others had no heart in their wor-



ship of the ancient deities, but sought by the light of Nature to find some one great Supreme Being who did not embody the characteristics of the once honored Jove. Thus Clement yearned for some certain proof of the immortality of the soul, other than that taught by the philosophers of his time. "A warning seemed ever to sound in his ears thus:

O listen, man!

A voice within us speaks that startling word:

"Man thou shalt never die!" Celestial voices Hymn it unto our souls; according harps By angel fingers touched, when the mild stars

Of morning sang together, sound forth still

The song of our great Immortality.

Referring doubtless to his own experience, he speaks as follows in his Theological Romance: "For a thought that was in me, whence originating I cannot tell, constantly led me to think of my condition of mortality. Whether there be for me any life after death, or whether I am to be wholly annihilated; and whether there shall be no remembrance of this life after death, and so the boundlessness of time shall consign all things to oblivion and silence, so that not only shall we cease to be, but there shall be no remembrance that we ever have been." Thank God that such speculations as these need not trouble any one to-day, for the certainty of immortality is now made manifest to all believers.

Clement tells us that dissatisfied with the schools of philosophy, he decided to repair to Egypt and by gifts of money persuade a necromancer to raise a soul from the dead, and from the disembodied spirit to learn the truth. Convinced by a friend that this might be displeasing to the Revealer of Secrets he abandoned it, and might soon have sunk into atheism, had not a rumor of the Great Teacher of Palestine reached Rome. Investigating the new religion, he was at last converted by the preaching of the Apostles, and so found a balm for his troubled spirit, and a belief in the promises of Him Who was Himself the Resurrection and the Life, silenced all his former doubts.

We learn from the New Testament that he worked under St. Paul at Philippi with the holy women and other Christians of the infant Church there. After this he became a fellow-laborer with SS. Linus and Cletus at Rome, and, upon the death of the latter, the second or third bishop of Rome, St. Clement was invested with the episcopal authority. After the great persecution, in which perished SS. Peter and Paul, Clement was naturally looked upon as their representative. Having so long associated with the Apostles, "he was," says Rufinus, "almost an Apostle himself." While bishop he made many converts, among them, Domitilla, niece of the Emperor Domitian, and by her influence he was protected during the fierce persecution of his reign under which died so many of the faithful. During this attack upon the Christians at Rome, the Church at Corinth became rent with schisms, and the few who remained steadfast appealed to Rome for aid. No assistance could be rendered them during the persecution, but at its close St. Clement wrote them his famous Epistle, which was read not only in the Church of Corinth, but in many others also.

St. Clement's death was fore-or-

dained to take place during the reign of the Emperor Trajan. The Præfect who governed Rome in his absence commanded St. Clement to sacrifice to idols, and when the Bishop refused he was banished to an island to work at the stone quarries, with many other Christians who shared his exile. A legend relates that they suffered extremely for water, and Clement praying for relief, saw a Lamb on the summit of a hill. The vision was not seen by any one save himself. Going to the spot he found beneath the surface a spring of cold, clear water. For this miracle he was condemned to be cast into the sea, bound to an anchor, and thus met his death. It is for this reason that he is represented in art with an anchor beside him.

The famous Epistle of St. Clement to the Corinthians written shortly before his death, is full of interest to lovers of Church history. Though referred to by early writers, all copies of the manuscript in the original were apparently lost. During the reign of King Charles the martyr, Patrick Young, the royal librarian, published it from an Alexandrian manuscript sent to England by Cyril of Constantinople. Eusebius, the greatest Early Church historian, refers to this Epistle, saying: "We are aware that this has been publicly read in very many churches, both in old times and also in our own day." Many have wished in times past that this Epistle had been incorporated in the New Testament. The fact that, in the manuscript referred to, it is subjoined immediately to the books of the New Testament, shows in what estimation it was held. In style it resembles the Epistle to the Hebrews to such an extent, that many suppose Clement to have been the author, or at least the translator of it. In reading it one is impressed by the profound spirit of humility, which characterizes the writer. A few extracts will illustrate this.

"Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings, \* \* \* that we walk with all humility in obedience to His holy words. For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. \* \* \* Abraham was specially honored, and was called the friend of God; yet he earnestly regarded the glory of God, humbly declared: 'I am but dust and ashes.'"

St. Clement's longing after an assurance of immortality, as referred to previously, shows itself in the following quotation:

"Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead. Let us contemplate the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day again departs, and the night comes on. Let us behold the fruits of the earth, how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it

up again, and from one seed many arise and bring forth fruit." He then alludes to the classical myth which makes the *Phoenix* an emblem of the resurrection, and then says: "Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those who piously served Him, when even by a bird He shows us the mightiness of His power to fulfill His promise?" St. Clement is popularly supposed to have written or arranged the ancient liturgy which bears his name. Cardinal Bona [remarks that if this liturgy was not drawn up by the Apostles or their successors, it was at least used by the Fathers of the second and third century.

Many churches have been named in honor of St. Clement, there being forty-seven in England alone. A church of great interest in Rome is San Clemente, the walls of which are adorned by paintings representing different scenes in the martyr's life, which were executed probably about the twelfth century.

We learn from the life and writings of this Saint that humility, bravery and strong faith were his characteristics. But what can we say in his praise that will equal the inspired words of the great Apostle, who throws a halo of everlasting glory around his disciple, when he says, "And Clement also whose name is in THE BOOK OF LIFE."

#### WASHINGTON NOTES.

SPECIAL CORRESPONDENCE.

Our parish and general Church life flows on in the same quiet manner, and I often feel when I begin my monthly letter that I shall make a sorry "out" of it, but somehow or other something comes along to the rescue of my pen, as I hope something will to-day.

In the first place, then, the revival of the Monday "Clericus." This is now (and very wisely) to be held only on the third Monday of each month, instead of, as heretofore, weekly. The Bishop has established an office in this city, at which he may be found on Mondays at 11 A. M., the rector of Trinity having kindly put a room at his disposal. With these two centres for meeting, the clergy will be more frequently brought together for social and informal purposes, and much good may be the result.

The rector of St. Andrew's and another clergyman have received each a legacy by the will of the late Mrs. Israel Dille. To the memory of this lady, and her husband, who was for several years the senior warden of the parish of the Incarnation, in this city, a window is to be placed in the latter church, to cost somewhat less than \$1,300. The Incarnation is being gradually beautified, and all is done in keeping and by a general plan which, when fully executed, will greatly enhance at once the value and the appearance of the building both within and without.

Nearly \$800 were contributed, on the late Thanksgiving Day, towards the maintenance of the Epiphany "Church Home." The benevolent works of this parish, "the second in the land," do not suffer at the hands of the present rector and his efficient and experienced assistant. The Home, the Mission House, and the Lenthall Home, all go on successfully. The trustees of this last met in November and have only gratifying facts to report. The Lenthall is for widows; Mr. W. D. Baldwin, 25 Grant Place, secretary and treasurer. The gift was that of Mrs. Stone, and the Home is supported partly by small sums from the occupants and partly

from the rent of houses erected out of the Stone fund and on the same lot as the Home.

The activity of the Rev. Mr. Reazor in St. John's parish has brought forth special results, a tower being some time since added to the chapel and bells lately hung; a pipe organ has also been purchased. By the legacy left last summer to the Orphanage, much has been added to the comfort of the children of this institution. The House of Mercy continues to do its good humble work, under the supervision of lady managers and with the invaluable aid of the Sisters who are in charge. The address of the purser is 2101 G St.; contributions are always in order. If any one thinks that a single dollar is a small gift, let me tell him of the work of a single hair from the human head. In the capitol is an apparatus by which the warmth and ventilation of the building is furnished. It may be called three huge fans, worked by four engines which have eight boilers. The device which indicates that the air furnished is either too dry or too moist is a single hair. A dial with clock-like hands has a graduated scale, running from 0 to 100; the zero stands for dryness, the 100 indicates full moisture. A hair will absorb moisture like sand or saw-dust; when dry it is somewhat longer than when wet. This small difference divided into one hundred equal parts represents the degrees in the state of the air which is fanned over the heads and into the lungs of our honorable legislators. If the silent hair says "too dry," steam is thrown on; if it says "too wet," steam is shut off—and all by the value of a single hair. Money, though small the gift, may be made useful in the parochial machinery. If one cannot give largely, let him give according as he has been prospered, and let the hair teach him a lesson. Here endeth my homily.

The declination by Dr. Smith of the episcopate of Easton, is a great and grievous disappointment to that diocese. Yet it shows the man. Trinity at present needs him and his successful administration vindicates the wisdom of his refusal. Twice now has he escaped the labors and anxieties of the office of a bishop. Possibly, in coming years, some other diocese may be fortunate enough to obtain his counsel and leadership.

At the recent convocation, held at Trinity, the officers of last year were cordially re-elected, although the venerable dean, Dr. Lewin, requested to be released from the duties of an office which he has filled for some twelve or more years. He reported the condition of the mission work in the district and adjoining counties as encouraging. Appropriate action was taken regarding the death of the members of the body who had departed hence since the last meeting of the convocation.

At the recent Clericus the question of burials on the Lord's Day was discussed and a committee has charge of the matter and will confer with the other ministerial societies of the city, with a view, so far as can be, of discouraging these interruptions to the usual duties of the clergy upon that day. Some years ago the same matter was mooted among the clergy but still Sunday is much more intruded on by burials than it would seem necessity requires.

It is a curious fact that the bell now sounded in the first act of the current drama at the theatre Francaise, in Paris, is one which in 1572 gave the signal for the massacre of St. Bartholomew.



### THE PRAYER OF CONSECRATION, AND OF THE GREAT INTERCESSION.

BY THE REV. REEVE HOBBS.

Worship is the expression of our relation to Almighty God, and therefore as we feel that we are related to God by the One Body of Christ, that we are in the one Catholic Fold of our Lord, we long to express that Catholic faith in a Catholic worship. There is one feature of Catholic worship which it is earnestly hoped will meet with a favorable consideration in the question of Prayer Book revision.

In this article I shall use the words liturgy and liturgical in their restricted meaning, *i. e.*, as referring to the service of the sacrifice of the altar.

Any investigation in the matter of liturgies reveals to us certain groups or families of liturgies, and that under one or the other of these five families all true liturgies are classified. Mr. Warren in the "Encyclopedia Britannica," gives the classification as made by Dr. Hammond. He says that the canon of differentiation of liturgies—that is the rule by which we rank a liturgy in its family—is the position of the Prayer of Consecration and the great Prayer of Intercession. The Prayer of Intercession is that for the Church Militant on earth, and for the faithful departed. These are not two prayers, but one. The Consecration and Intercession are parts of the same great prayer.

Thus, *e. g.*, in that group known as the liturgy of St. James, the Intercession for the quick and dead comes *after* the Consecration; and all liturgies in which this arrangement occurs are classified in this group.

In the group known as St. Mark's, the Intercession comes immediately after the *Sursum Corda* and in the midst of the prefaces, and so before the Consecration.

In the group known as the Ephesian, the Intercession is between the Triumphant Hymn, or the Sanctus, as we call it, and the Consecration. The English liturgy of 1549 is so classed.

In the group known as St. Peter's, or the Italian or Roman, the arrangement is still different. The Intercession for the living comes *before* the Consecration, and the Intercession for the dead comes after.

There is another group in which the Intercession is in the *midst* of the Consecration, between the words of Institution and the Invocation.

But all the liturgies are alike in the fact that the Intercession is in the *same* prayer as the Consecration. The Act of Intercession is never separated from the Consecration. Sometimes the prayer of Intercession is before the Act of Consecration, sometimes it follows after, but it is always *with* it. I am not now dwelling upon the beauty of this arrangement, although it is beautiful beyond expression, but I am dwelling upon the fact that Catholic Christendom always preserved this arrangement in her liturgies.

Now we turn to our Communion Office in the Book of Common Prayer. We find there that the great Prayer of Intercession has been cut down to the Prayer for Christ's Church Militant. Not only is this prayer defective in that it is only for the quick and not for the departed, but it is *entirely separated from the Consecration*. This is not only a departure from Catholic and primitive usage, but the idea of the Memorial Sacrifice is almost ruined by this arrangement. I do not say that the Me-

morial Sacrifice is ruined. God forbid, but I say that the idea of it is. It is difficult for any one to conceive of a sacrifice without an intercession; and if the Consecration of the Blessed Sacrament is the Memorial Sacrifice, then the purposes for which it is offered ought not to be so far separated from it that the ordinary mind cannot associate the two.

It is the almost universal custom in our churches for the non-communicant to withdraw after the Prayer of Intercession. These persons certainly have not associated it with the Consecration for which they have not waited. Those persons who remain in the church through the whole service do not associate the Intercession with the Consecration, because then have intervened the withdrawal of part of the congregation and the introduction of new matter entirely foreign to the Intercession.

Thus the separation of the Intercession and Consecration spoils the idea of the Memorial Sacrifice.

The resolution of the diocese of New Jersey, proposing that the Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access be placed *after* the Consecration and Oblation, would be a great improvement upon the present arrangement, but still would not give us the Intercession *with* the Consecration, for the *Sursum Corda* would intervene.

Is it too much for us to hope and pray, that in the revision of our Prayer Book, that great arrangement of the Catholic liturgies be regarded, and that with the restitution of the Intercession to its proper place, we may regain our lost idea of the Memorial Sacrifice? We plead not for any mere beauty of language, or fanciful notion, but for a precious truth.

#### NOTES FROM THE SOUTH.

To a stranger passing through the various sections of the South it is pleasing to note the evidences of enterprise and growth of some of the newer towns which are springing up at different points and which have scarcely yet established a location on the map. A city of marvellous progress is Birmingham, Ala., and its right to the title of "Magic City" none will dispute. Situated as it is on the L. & N., the leading railroad from north to south, it is oftener visited and better known than its rival, Anniston, on the new Georgia Pacific R. R. and about 60 miles to the eastward. Here as at Birmingham the chief industries are the mining and manufacture of iron. At Anniston the progress and growth of the city appears to be fashioned and controlled by the plans and forethought of its founders. The situation and soil seem to be highly favorable for neatness and regularity, and, profiting by these advantages, the streets have been well laid out and are already supplied with well-grown shade trees. A notable feature of the city is the "Anniston Inn," a model of elegance and comfort, and with accommodations far in advance of the requirements of the place.

The entire town is under the management and direction of a company of capitalists and business men whose aim seems to be to encourage none but desirable settlers, to the exclusion of everything that is vicious or objectionable. A further evidence of the commendable efforts of the company for the welfare of the community is seen in the erection of a beautiful Church building.

Grace church, Anniston, is a solid

stone structure which would do credit to any city in the country. It was designed by Upjohn, of New York. The entire interior is ceiled with red cedar, the pews also being of the same material, in its natural color, highly polished in hard oil, and the effect is exceedingly pleasing. The church has already been furnished with a beautiful organ by the Pilchers, of Louisville, the casing being also in cedar, surmounted with richly decorated pipes. As the organ chamber at the left of the chancel is peculiar in form, the shape of the exterior has been so arranged that the front of the instrument can be seen equally well either from the nave or chancel, and so that the organist, whose seat is within the chamber, is in direct communication both with the minister and choir. The church is now completed, with the exception of a handsome tower on the right of the chancel and a guild room or chapel adjoining, both of which appear to have been an after-thought of the projectors.

The parish is in charge of the Rev. Mr. Carnahan, an earnest and energetic worker, who not only ministers at Grace church, but in several missions in the city and vicinity.

Chattanooga, Tenn., is another city of progress, and one in which is manifest the leavening influence of the Church. St. Paul's parish, under the Rev. G. W. Dumbell, is at present one of the most vigorous congregations in that enterprising city, on every Sunday the attendance being far beyond the seating capacity of the church. Steps are now being taken for the erection of a larger and handsome building in a new location not yet decided on. Here also the rector has under his charge various missions in connection with the parish.

Atlanta, Ga., claiming to be the metropolis of the South, has certainly made rapid strides within the past few years. The State capitol, now in process of erection, will, when completed, be one of the finest structures in the country. Here, too, the Church is holding its own, St. Philip's and St. Luke's being the parish churches, each supporting two or three missions in different parts of the city. St. Philip's is a large and handsome Gothic edifice situated on Capitol Hill, opposite the new State house. St. Luke's is an unique frame building of a nondescript order of architecture but very commodious and complete in its appointments. This is one of the few churches in the South where they have a surpliced choir. A new organ is soon to be placed in this church of about the same capacity and similar situation and arrangement to that in Anniston. It is to come from Roosevelt, of New York. This parish is in charge of the Rev. C. M. Beckwith, nephew of the Bishop of Georgia, who is doing a good work in this growing city. A severe affliction has just befallen him, and the parish of St. Luke's suffers a sad bereavement in the death of Mrs. Beckwith—formerly Miss Fairbank, of Sewanee—well known and beloved by all who are acquainted with the University of the South.

C. T. H.

Atlanta, Ga.

MR. MOODY, like many other sensible men, thinks church fairs, as often conducted, are an abomination. "The idea of raffling and voting for the best looking man, and having girls sell cigars. I saw a church fair advertise that a man would kiss any girl for 25 cents. I had rather worship in a barn than resort to any of these methods."

### THE ADVENT MISSION.

BY A LAYMAN.

The success of the Advent Mission New York, has been even greater than its most sanguine friends could have reasonably hoped for. The movement was an experiment in America, and although the Church of England has for some years looked upon these Missions as a very important factor in the work of the spread of Catholic truth in the homes of the people, still the introduction of these Missions into our own country has been regarded with great interest not only by those who are members of the Church, but also by Christians of every denomination. Nor has the matter been confined to these limits. Even among those who profess open antagonism to the Catholic faith, and avow that they are atheists, rationalists or infidels, the event has been carefully watched, and the results that have followed the innovation have been strange indeed. We hear so much in these days about "the skepticism of the age," that Christianity has run its course, and is a thing of the past, only fit for women and children—that in these days of intellectual culture and knowledge men require something more tangible than "the old, old story—" stronger food for the brain. When the Mission boldly challenged this assertion and made it a special part of its work to address the hard-headed men of business in the largest city of the Union, the friends of the Church, and even its enemies, naturally looked forward to the event with great interest, though with very different expectations. Never perhaps was fought a more bloodless battle, never was a more complete victory. The truth has prevailed, as it must and shall prevail, but the enemy has been completely routed. For twelve successive days, without any elaborate ritual, or anything in the way of magnificent singing and pealing organs, the merchant, banker, broker, business man of New York, representing the cult of the wealth and practical common sense of this city, have assembled in Old St. Paul's church at noon, and listened with breathless attention to plain, simple business-like addresses upon the duties of life—the use and abuse of wealth—the very manner in which their business is to be transacted—in a word they have heard simple plain home truths in language they could not mistake, and with an authority they dare not question. It was a strange scene and one never to be forgotten. The intense interest of the preacher was only equalled by the rapt attention of his hearers, and on more than one occasion as he forced home some great truth, time and place were alike forgotten, and involuntary applause resounded through the grand old church. A strong demonstration that Christianity is not yet effete or extinct, and that until Col. Ingersoll and his followers have something better to offer, hard-headed men of business will not make shipwreck of "the faith once delivered to the saints."

I have dwelt at some length on this particular feature of the Mission, but not because it was the only result of the work. I regard it, however, as a very important one, because the effort to reach the business man in the busiest hour of the day was a bold step, and because the result was so unprecedented a success. The secret of the success doubtless was that the preacher was well qualified for the work, that he knew how to interest his hearers, and that he had the courage of an Elijah, and the fixed determination of a St. Paul "to declare the whole counsel of God."



## The Household.

### CALENDAR—JANUARY, 1886.

1. CIRCUMCISION.	White.
3. 2d Sunday after Christmas.	White.
6. THE EPIPHANY.	White.
10. 1st Sunday after Epiphany.	White.
17. 2d Sunday after Epiphany.	Green.
24. 3d Sunday after Epiphany.	Green.
25. CONVERSION OF ST. PAUL.	White.
31. 4th Sunday after Epiphany.	Green.

### ON CHRISTMAS ALL HOLY.

BY L. D. C.

O what shall we sing  
To Christ Jesus our King  
On Christmas all holy?  
His praises we'll sing  
Through the sky let them ring  
From hearts meek and lowly.

What shall we present  
To hail His descent  
On Christmas all holy?  
Adoration present  
And deeply repent  
With hearts meek and lowly.

Pure gold we will bring,  
Fit gift for a King  
On Christmas all holy.  
Truest love we will bring  
The best offering  
From hearts meek and lowly.

Frankincense for the Priest  
Who from sin hath released  
On Christmas all holy  
Our souls, O High Priest.  
At Thy heavenly Feast  
Grant hearts meek and lowly.

Self-sacrifice give,  
And others forgive  
On Christmas all holy.  
This the myrrh we will give  
To Him Who doth live  
In hearts meek and lowly.

If thus of our treasure  
We give without measure  
On Christmas all holy,  
Kingly Babe, our soul's Treasure,  
Thou wilt dwell, wondrous pleasure!  
In hearts meek and lowly.

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV. CONTINUED.

ON THE HEIGHTS.

On Sundays too, besides going to Matins, she was allowed to be present at the Holy Communion, as she had been in her mother's lifetime, and then she had a joyful sense of being very near our Lord, and joined in the chants and hymns as gladly as the little Jewish children did in the Hosannas with which they welcomed Him on His entry into Jerusalem. Nellie used to wonder at first why Ethel's face was so beaming when she came home from church on Sundays, but by degrees she began to understand something of the secret of her cousin's joy.

"Mamma, I never thought little girls could be religious till I knew Ethel," she said one day, "I thought it was a grown-up kind of thing, but now I know better, and oh! I think it makes our Lord more real to see how real He is to Ethel."

But then having decided that Ethel was very religious, she expected absolute perfection of her in consequence, and was immensely scandalized whenever she saw her give way to the least impatience or discontent. The poor little girl who was trying so hard to be good had a wonderfully sharp-eyed critic in her more careless cousin, and was made to feel her faults to be very terrible indeed by the surprise and consternation which they produced in Nellie.

It was very wholesome, but it was occasionally a little discouraging, and one

day when Ethel had said in a sharp tone that "she was quite tired of playing with dolls," and had been much wondered at by Nellie and rebuked for "ill-nature" by Nellie's nurse, she was so cast down that she was obliged to retire to her room and have a good cry. She seemed to herself at the moment a very monster of selfishness and disobligingness, and the problem of how she was ever to go on playing with dolls after Nellie's fashion day after day, and never allowing herself to say she was tired of it except when Nellie was tired of it too, presented itself to her mind under such an aspect of hopeless and appalling difficulty that she felt as if she had no courage to face life under such trying circumstances.

So she sat and cried for about five minutes, and perhaps if she had been a sentimental child she would have allowed herself to think that she was crying because she was an orphan and had no one to understand or sympathize with her, but as it was she knew better than that, and she knew moreover that crying was not the best way of being sorry. "How foolish I am," she said to herself, drying her eyes at the end of the five minutes, "Mother always said that one's business wasn't with the days and days before one, but with each day as it came. I can go and tell Nellie that I am sorry, and that I will play with the dolls till tea-time, if she likes, and I needn't think about to-morrow yet."

She had been taught to kneel down and say the Lord's Prayer as a petition for forgiveness and help to do better, whenever she felt conscious of having been in fault, so she did this now, and then she bathed her face and aired her eyes a little while at the window to take off the trace of tears, and went back to the nursery quite cheerfully, and with a very earnest resolution to be more watchful over her tongue.

"I am so sorry I was cross and stupid," she said, going straight up to Nellie and kissing her. "Shall I take out the dolls now? I have thought of a new way of playing with them, if you like, I mean making them go to market. Some of them might be the buyers, and others the sellers, and we might put those artificial flowers that you said were no good, into baskets and make it the flower market of the Madeleine,—mother took me there once when we passed through Paris."

At first Nellie was wilful, and said: No, she didn't care about market, she wanted the dolls to be all undressed and dressed again, a proceeding which had been gone through once already that day, but finding that Ethel agreed to this quite good humoredly without saying a word more about her own plan, she relented by the time Rosalinda's toilette had been achieved, and said: Yes, after all she thought she should like a flower market, but Ethel must only hold the baskets and let her fill them. This was a small trial to Ethel, who had very tasteful notions, and wanted the flowers to be arranged as much like real ones as possible; however she went through it very patiently, only offering one humble remonstrance when a poppy and some pink roses were tied up in a bunch together, and the market game proved a great success, and was carried on with spirit until the nursery tea came.

Ethel always breakfasted downstairs, and both the children dined at Mrs. Hastings' lunch, except when Nellie was too ill to come down, but they usually had tea upstairs in the nursery, and very often the dolls were allowed to sit

at table with them, and were treated to miniature cups of very sweet tea, which somebody had to drink for them at the end of the meal. The hours were very regular, and the days almost exactly like one another. At seven Ethel was called, at eight she went to church, at a quarter to nine she had breakfast with her uncle and aunt, (Nellie meanwhile partaking of hers in bed), from half-past nine till half-past twelve she did lessons with a daily governess whom Mrs. Hastings had kindly engaged for her, after which she went up stairs to play with Nellie till dinner-time, which was half-past one. After dinner the two children sat with Mrs. Hastings for a while in the drawing-room, and sometimes took a drive with her. When this did not happen, Nellie went out in her chair for an hour, if weather admitted, and Ethel walked by the side of it, and about four o'clock they came home and either sat in the garden or played in the nursery till six o'clock tea. After tea they went down to the drawing-room, and stayed with Mrs. Hastings till half-past seven when she and her husband went to dinner. Nellie then had to go to bed, and Ethel went to the school-room to prepare her lessons for the next day. Sometimes she got them done in time to go and sit for half an hour or a quarter with Nellie, who though in bed was not asleep, but sometimes she could not get them finished till half-past eight, at which hour a slice of cake and a bed-room candle were brought to her, and she was expected to go to bed.

The only variation to the week-day programme was that as summer advanced, and the weather became hot, it was arranged that the children should have their tea earlier and go out afterwards, and though the evening walks were pleasant, the warm afternoons at home with nothing much to do were somewhat trying. Nellie was generally rather cross, and Ethel felt languid, and had a difficulty in rousing herself to soothe and amuse her. She was accustomed to more air and freedom, and the close atmosphere of the town and the life of restraint began to tell upon her health rather. She came to have a dull weary feeling in her head, not bad enough to be complained of as a pain, but which made her rather stupid over her lessons, and the governess, who was very strict, thought she was idle, and gave her some extra tasks which did not mend matters much. She began to sit up later to finish these, her head only growing the more weary, and then was heavy and lazy in the mornings, till at last there came a day when she overslept herself, and was still in bed when the church bells were ringing for Matins. She was terribly ashamed about this, and so out of spirits that she did not give her mind properly to her geography and arithmetic that day, and got scolded and sentenced to remain in the school-room till her dinner-time, instead of going up to play with Nellie. She appeared at the luncheon-table with very red eyes, and this most unusual fact happily, or unhappily as Ethel thought at the time,—drew her aunt's attention to her, and made her inquire what had happened.

"She never came up to play at all, Mamma," burst forth Nellie before Ethel could speak, "and when I went to see why she didn't, I found her crying over her slate. That horrid old Miss Moss had told her to do sums till dinner time."

"Because I was inattentive at my lessons," said Ethel, coloring very

much, but feeling that justice required the explanation to be made.

"Inattentive!" echoed Mrs. Hastings, in her gentle voice, "I am sorry to hear that. Are you sure you are well, my dear? You have been looking very pale lately, and your uncle was noticing the other day how little breakfast you ate. He will be coming in directly, and I think I must get him to feel your pulse and see if there is anything the matter with you."

(To be continued.)

### THE CITY.

BY THE REV. C. ELLIS STEVENS, PH. D.

It can hardly be necessary to assert, that the Christian religion has a special duty to perform towards cities. And yet this duty, if realized, is inadequately acted upon—at all events in our own land. Within every city of size are thousands whose condition is that of practical heathenism, and scores of thousands living in "respectable" religious neglect. It is estimated by careful authorities—probably much within the truth—that New York and Brooklyn alone number between 350,000 and 400,000 souls unreached by any existing religious agency whatever. Parishes are too often planted in a well-nigh hap-lazard manner—certain locations in a city being crowded with their spires, while others, perhaps equally populous and even more needy in a spiritual sense, are left in relative neglect. Systematic, methodical, intelligent Church extension is a very real need. We do not question for an instant that Church growth in cities has been great, and have no wish to seemingly underrate existing effort of any kind. But there is another side to the story, and worthy of most profound attention. The city is capable of playing a part in the advancement of the Church which it has only begun to play. \* \* \* Cities must be recognized as pivotal positions for the progress of the Church. We earnestly bespeak a thoughtful looking into this matter by all who care for the good of souls. The forces that control the nation are in cities, and must be conquered there, if the nation is to be conquered and held for Christ and the Church. The forces that oppose Christianity are also there, and most active there. If this materializing age has been one of so marked a development of cities, that our civilization approaches, in this respect, that of the ancient Roman world as God prepared it for the advent of the Church, then, even as in Apostolic times, the Church must lift its voice in cities, and from these strategic points, subdue again the world to the Cross.

### ANATOLON AND ANATOLE.

BY G. H. M.

The wise men came from *Anatolon*, that is the East—the eastern countries—and they said we have seen His star *en te anatole*—in the East, in the rising, there where the sun rises. They therefore started for Jerusalem. St. Matthew does not say that they were led thither by the star; the star was in the East and therefore, if at all visible, was behind them. But on their way to Bethlehem, whither they had been directed by Herod, they saw the star again several months later, and this time in the South.

Now as far as the star itself is concerned, I prefer the explanation given by Ebeard in his "Gospel History," and which he founds upon the testimony of Kepler. This great astronomer while observing a conjunction of the planets



Jupiter and Saturn in 1604, noticed the appearance of an entirely new star in brilliancy resembling a star of the first magnitude. This star disappeared again in 1605. Now why should not this new star have appeared at our Saviour's birth when they say a like conjunction occurred and startle the Magi from their astrology to lead them to the true Light? This new star would then have appeared first in the East in the constellation *Pisces*, and several months later a second time in the South. Then when the wise men saw the star on their journey from Jerusalem to Bethlehem they rejoiced. Is it not most natural to think that this rejoicing was caused by their seeing the star once more after many months? It was to them the surety that they were now on the right road. It now seemed to go before them, and when they came to Bethlehem, the place already designated to them by Herod, it seemed to stand over them, and they inquired and found the young Child and worshipped Him.

**TWO HUNDRED MILLIONS.**

Mr. Vanderbilt was worth \$200,000,000. If we say that he was worth \$500,000,000 or \$1,000,000,000 do we get a perceptibly different impression about the bulk of his fortune? Most people do not. To the average mind the conception of enormous wealth is much the same whether it be reckoned in hundreds of millions or in vigintillions. The human mind cannot grasp these great sums or clearly appreciate the difference between one hundred millions and two hundred millions.

Let us try and describe Mr. Vanderbilt's great fortune in terms of linear, square, and cubic measurements and of weight. Everybody understands these terms, and they make a definite impression on men's minds.

If this sum of \$200,000,000 were in standard silver dollars it would present such features as this:

Put lengthwise, dollar after dollar, it would stretch a distance of 4,672 miles, making a silver streak from New York across the ocean to Liverpool.

Piled up, dollar on dollar, it would reach a height of 355 miles.

Laid flat on the ground, the dollars would cover a space of nearly 60 acres.

The weight of this mass of silver would be 7,160 tons.

To transport it would require 358 cars, carrying 20 tons each (this is the capacity of the strongest freight cars) and making a train just about 2½ miles long.

On ordinary grades it would require 12 locomotives to haul this train. On roads of steep grades and sharp curves, 15 or 20 locomotives would be needed.

In one dollar bills this two-hundred-million-dollar fortune would assume such shapes as this:

The bill stretched lengthwise would extend 23,674 miles, or nearly the circumference of the earth at the equator.

Piled up one on another, close as leaves in a new book, they would reach a height of 12 miles.

Spread out on the ground they would cover 746 acres, or nearly the whole surface of Central Park, including ponds and reservoirs.

A safe deposit vault to contain these bills would require to be 23 feet long, 22 feet wide, 20 feet high.—*N. Y. Times.*

An English writer declares that England is indebted to Bishop Temple more than to any other living man for all that is good in what has been done for national education, during the last half century.

**"PEACE ON EARTH."**

BY MARIA BATTERHAM LINDSEY.

Across the ages that have rolled  
Their tide on tide of dross and gold,  
A message comes this Christmas-tide,  
A message for the world so wide,  
"Peace on Earth."

Peace to the breast that conflict fills  
A wondrous peace that soothes and stills,  
And all Life's beauty aye fulfils,  
"Peace on Earth."

Peace to the heart that mourns its dead  
Shrinking the onward way to tread,  
And scarcely daring to be led,  
"Peace on Earth."

Peace to the soul that cannot soar  
Groping upon earth's darkened shore,  
Peace and good will for evermore  
"Peace on Earth."

**BRIEF MENTION.**

IN Micronesia, everybody smokes,—men, women and children. The habit of sitting down alone to enjoy a smoke is never practiced. When a crowd have assembled, the chief calls for his pipe. This is generally filled and lighted by a little boy or girl. The pipe is passed round and each one of the company takes a few whiffs.

ROBERTSON of Brighton was resigned to his sufferings, and drawn to his daily task by the face of Da Vinci's "Christ" at the foot of his bed.

GLADSTONE declares, "I contend that evolution in its highest form has not been a thing heretofore unknown to history, to philosophy, or to theology. I contend that it was before the mind of St. Paul when he taught that in the fullness of time, God sent forth His Son; and of Eusebius, when he wrote the 'Preparation for the Gospel;' and of Augustine, when he composed the 'City of God.'"

DR. BARRY, a Roman Catholic writer, in commenting upon Cardinal Newman says, "Whilst feeling a legitimate pride in the splendid chapters added by Cardinal Newman to the theory of belief, our theologians would point out that so individual and self-controlled a genius, trained upon the Analogy (Bishop Butler's), and a convert in middle life, gives us rather his own mind than the received tradition."

MRS. LYNN LINTON in speaking of her early reminiscences, in *The Fortnightly Review*, refers to a former rector of her parish church at Higham, who always inveighed against the iniquity of Shrove Tuesday observances, and as a clincher to his arguments assured people that "pancake" came from two Greek words, *pan kakon*, all evil!

THE village of Blisland, Cornwall, England, has had three rectors since 1718. October 13, 1718, Stephen Hickey was appointed and was succeeded in April, 1780, by the Rev. Wm. Pye, who was in turn succeeded in February, 1834, by the Rev. Francis W. Pye, who is still living.

AN epicurean bishop was neatly taken in by a smart boy at Banbury. Being desirous of tasting the famous cakes, he beckoned to the lad to come to him to the window of the railway carriage and asked the price of the cakes. "Three-pence each, sir," replied the boy. Giving him sixpence the bishop desired him to bring one, and added, as he was running off, "Buy one for yourself with the other three-pence." Presently the boy returned, munching his "Banbury" and, handing three-pence in coppers to the bishop, announced in the most in-

genious manner, "There was only one left, sir."

THE *Dublin Mail* recently published the following communication from a correspondent: "I enclose a copy of an inscription in mediæval Latin from a stone discovered during the excavations now proceeding at Cork Hill, near which stood a church dedicated to a saint and missionary known to the chroniclers by the name of *Uncatus Ambulans*. The inscription is as follows:

"I 'SABILLI-HÆRES' AGO  
'FORTIBUSES IN. ARO  
NOSCES 'MARI 'THEBE 'TRUX  
'VOTIS 'INNEM . . . PES 'AN DUX.'"

Upon this the *Freeman's Journal* observes that, though not versed in antiquarian lore, it offers a translation which may suit all purposes. Here it is: "I say, Billy, here's a go, Forty 'busses in a row. No, says Mary, they be trucks. What is in 'em? Peas and Ducks."

THE *Standard of the Cross* quotes an exchange asking, "What would St. Paul have said to a \$30,000 altar?" and responds: "Well, what would he have said to a \$4,000,000 private collection of pictures, bronzes, and china? There were such collections in Ephesus, and Corinth, and Rome, when he lived and preached and wrote in those cities. So far as is known, he did not concern himself very much about them. But we may be sure that if any of the owners of such collections were converted, St. Paul received them in no narrow spirit; and if any of them, like David, were troubled because they dwelt in houses of cedar, painted with vermilion, while the house of God was renting upper rooms, the apostle, like the prophet in David's time, would have said, 'Do all that is in thine heart.'"

MISS PRIDEAUX whose death occurred recently, was one of the most distinguished students at the Woman's School of Medicine, in Henrietta street, Brunswick square, where she received her education as a doctor; she took the M. B., degree and also that of Bachelor of Surgery at the London University. She is one of five women who have done so. In her first M. B. she took the gold medal in anatomy, and in her second M. B., which she took in November, 1883, she passed with distinction. She was one of the assistant physicians at the Women's Hospital in Marylebone, and within the last few weeks she was appointed as house surgeon to the Children's Hospital at Paddington green, being the first woman ever appointed to an open resident medical office in London. After she had been at the hospital recently she caught diphtheria from one of the children, of which she died, thus ending prematurely what promised to be a fine career.

The *Interior* well says, on the subject of paragraph writing, that "to select and treat a score of topics, per week, in this way, is the most difficult work in journalism. The imitation, has the form of the paragraph, but not its flavor." It gives the following as an example of the way it is done by the average newspaper:

—Mary had a little lamb, its fleece was white!

—Beautiful snow! and yet every place that Mary went the lamb was sure too.

—Go to! A lamb followed Mary to school one day, which was against the rule, it made the children!

—Laugh and play to see a lamb! At school the teacher turned it out, but still it lingered near and waited.

—Which is more than the average reader will do for editorial paragraphs made with a wood-saw out of old boards.

**HINTS FOR HOUSEWIVES.**

BUY bar soap by the quantity. Keep it where it will dry, and it will go much farther in using.

PRICK potatoes before baking, so that the air may escape; otherwise they may burst in the oven.

ODDS and ends and bits of wool left from pieces of work may be used for a bolster, crocheted in crazy-stitch.

LIQUID BLUEING FOR LAUNDRY USE.—One ounce Prussian blue, or China blue (the last is best), one-half ounce oxalic acid; dissolve in one quart of soft water.

NICKEL plating on stoves may be cleaned by using coal ashes sifted through fine muslin, or quartz flour such as is used in potteries for making granite ware. Galvanized iron may be cleaned by the same process.

MILK will remove ink stains from any kind of goods in a few minutes if used before the ink has time to dry; otherwise the goods must soak in the milk, until removed. The milk may need changing, as it must not get sour.

A HANDSOME scrap basket is high and flat in shape, the inside lined with golden brown shirred satin, and a deep plush puff fastened upon the inside comes down upon the outside to the depth of six inches. One side is trimmed with a large bunch of white, purple, blue, and golden grapes, the opposite side with a bunch of apples, peaches and plums.

A CONVENIENT letter rack is made by covering a square of pasteboard with either plush, satin or cretonne. Embroidered, or painted, straps to resemble a pair of suspenders are fastened firmly to the top of the board, then passed through the slits made for the purpose near its lower edge. These ends of the straps are nicely finished and left hanging, and the rack is suspended by a loop at the back.

PRETTY toilet cushions are made of a baby's blue or pink shoes. Buy a pair of shoes and use one for a hairpin cushion and the other for a pincushion. To make the top of the hairpin cushion knit a square of split zephyr and fasten it at the top, after buttoning the shoe and filling it with curled hair. Then place a small bow of ribbon in front, and to make it more ornamental paint a little vine of flowers around the top of the shoe. The pincushion may be made in the same way, only cover the top with a bit of satin or cashmere. The pincushion forms a pretty and amusing gift for a bachelor.

A CHEAP and effective wall-pocket is made of a common palm-leaf fan. Cover one side of the fan with cretonne, or any material that you may like better, turn the edges over on the other side and baste down. Take a straight piece of the same about twenty-five inches long and wide enough to reach three-quarters up the fan. Hem one side of this and gather about one inch from the top to form a ruffle. Baste this across the fan and gather the bottom so as to form a pocket. Let the raw edges turn over on the wrong side and cover with the same material, turn in the edges and overhand the two sides together. The handle should also be covered with the material, or wind ribbon about it, and place a small brass screw ring in the top to hang it by. Satin ribbon bows, in colors matching the material, can be placed in effective positions to make this wall-pocket very pretty.

KNITTED EDGING.—This is for flannel skirts, and may be knit of fine Saxony yarn. Take coarse needles.

Cast on 33 stitches and knit across twice plain.

3d row: k 3, p 30.

4th row: Slip 1, k 29, leave 3 stitches on the left hand needle and turn.

5th row: P 30.

6th row: S 1, k 32, (going right across).

7th row: K 3, p 30.

8th row: Like the 4th row.

9th row: K 30.

10th row: P 30, k 3.

11th row: K 3, o and n to the end of needle, (repeating the o as well as the n).

12th row: P 30; leave three on the left-hand needle and turn.

13th row: Like 9th.

14th row: Like 10th; begin again at the 3d row.

The pattern can be made narrower by reducing the number of stitches cast on.



## The Living Church.

Chicago, Saturday, Jan. 2, 1886.

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162 Washington St., Chicago, Ill.

Rev. C. W. LEFFINGWELL, D.D., Editor.

A VERY appropriate New Year's gift is a Church Almanac. By advertisement in another column it will be seen that we have arranged with the publishers of the three Church Annuals, to furnish them to new subscribers, free by mail. Each almanac has its good points and characteristic excellence. Orders should be sent in immediately, as the editions for 1886 are nearly exhausted.

COMMUNICATIONS still come to hand each week, on the subject of Baptism by immersion. We desire to have it understood that no further discussion of that subject will be admitted. All we have sought to show, by calling out numerous instances of this mode of Baptism by our clergy, is that we recognize and use it. None of our correspondents have even by implication, set up a claim for immersion as *the* scriptural mode.

REPORTS of the consecration of the Roman chapel of "Our Lady of Lourdes," Philadelphia, say that the wife of a prominent Low Churchman sang the *Ave Maria* in the service. If that excellent paper, *The Church*, cannot restrain these "Romish" practices among its constituents, let *The Southern Churchman* be called in. A smashing editorial from Brother S. might do good down in the old Quaker City.

SPEAKING of "flexibility and enrichment," where is it more needed than in our hymns? We are bound by a hard and fast rule to the use of a collection that is not satisfactory to a majority of those whose opinion is worth having. How many hymns out of the 532 in our Hymnal, are in general use? We compel our people to buy a mass of rubbish that they do not want to sing, and forbid them to have in church many good hymns that they do want to sing, while we felicitate ourselves on our unanimity of spirit as to "flexibility and enrichment." In England, congregations are permit-

ted to sing what hymns they please. May not ours be trusted with the same liberty?

THE Holidays are come, and the happy children are home from school, full of life and hope and joy. Play with them and renew thy youth, proud father! They will soon be gone from you, and the house will no more ring with their shouts and shake with their frolics. Never mind, mistress mother, if they toss and tumble things about and put their heads where their heels ought to be! Rejoice in their joy, and reap from it the recompense that God sends for thy many hours of sacrifice and suffering. The Christ-child speaks to you and to all of us, through them, and bids us to be happy-hearted and hopeful, to rejoice evermore and in everything to give thanks.

To parents who realize for the first time the advance of years and the oncoming of old age, there is a shadow of sadness in the thought that there is no longer a sweet babe in the house. Sons and daughters are rapidly coming to the stature and responsibility of maturity. The sunrise splendor of home life has departed with the prattle of the children. The noon-tide heat of care and toil is not relieved by their refreshing presence. When we seem to need them most, when we think we could love them best, we have them not. Think of this, O ye fathers and mothers! while ye yet hold them in your arms. Be to them all that those sacred titles signify. Appreciate the blessedness and beauty that crown your life in God's great gift of little children.

OUT of the mouths of babes and sucklings hast Thou perfected praise." Can that, then, be a true development of the religion of Christ, which gives the child no worshipful function in the Church; no place for praise but in the Sunday school? Or is that nearer to it, and to Him Who took "little children in His arms and blessed them," which gives them a place not only in the hymn, but in the Psalter and the Canticle; which not merely provides them with a function-no-function in the pew, but which places them in the vested choir and the processional; and honors both youth and itself, by clothing them with the garments of beauty and giving them posts of reverent and helpful duty at the altar?

COLONEL INGERSOLL writes in the *North American Review* on "Motley and Monarch." The alliteration would be pretty enough, if the subject had any meaning. By Monarch he means Abraham Lincoln, and by

Motley, perhaps, such men as Col. Robert Ingersoll. Concerning Mr. Lincoln, the writer says he neither knelt nor scorned. Why could not Col. Ingersoll take a lesson from this and if he never knelt, at least do nothing but scorn? Col. Ingersoll ends by saying, "he," Mr. Lincoln, "was the greatest memory of our world." That is a queer use of language and, of course, is a way of saying that George Washington, St. Louis, Alfred the Great, etc., were something less than the greatest memory of our world. Is it too much to say that Col. Ingersoll, too, is in a fair way to be, in one sense, the greatest memory of our world, and especially to that part of it which has its habitation in New Mexico?

It is late to make suggestions about Christmas presents, but as Christmas comes every year a word to the wise may keep for twelve months, and may possibly do some good. The custom to which we refer is a good one, in harmony with the spirit of the season, and its growth is not to be deprecated, if it grows in the right direction. But is it not coming to be too much a matter of exchange, of giving where we expect to receive? Is it not, in many cases, made the occasion of display, the opportunity of gratifying pride and making a show of liberality? Motives of social interest are not unworthy, but they are not the highest motives to which the blessed Nativity appeals. Let us see that among our gifts are some for which we expect no return either in kind or in repute for generosity.

DURING the Advent mission a circular was distributed by some religious crank, addressed to communicants of the Church, which is about as funny as it is impertinent. The writer thinks our people do not enjoy "experimental religion," which is very true; we follow the good old ways and enjoy no experiments. He is brim-full of experimental religion, if one may judge by this document. He sends it to a priest of the Church and asks, "Are you a Christian?" He has no doubt about himself, but is dreadfully concerned about us. He signs thus: A COMMUNICANT—One who was "converted" in youth, while alone, and reading in prayer,—the Gospel St. John 11:16—at half past four in the afternoon, September 16th, 1858; and who has ever since delighted in running up the Hill of Zion, with alacrity. FOLLOWING THE LAMB! Amen and Amen.

REFERRING to an editorial note, a correspondent calls our attention to the fact that the rubric relating to the offertory seems to imply that

the offertory consists of the sentence or sentences said at the taking of the alms: "After which, the minister, when there is a Communion, shall return to the Lord's Table and begin the offertory by saying," etc. We are aware that this restricted meaning is sometimes given to the word, but we do not believe this construction to be well founded. The minister *begins* the offertory by reading "one or more sentences," but that does not complete the offertory. The offertory in our Eucharistic service corresponds to the ancient "offertorium" in which was included the placing of the alms and oblations upon the altar. It was a distinct portion of the Eucharistic service, comprehending acts as well as words. The first Prayer Book of Edward VI. clearly indicates this Catholic usage which is only obscurely referred to in our rubric. In that book we read: "Then shall follow for the offertory one or more of these sentences of Holy Scripture, to be sung while the people do offer; or else one of them to be said by the minister immediately afore the offering." The minister's part is the saying of the sentences and presenting the offering, but the concurrent act of the people seems to be included in that portion of the service which is called the offertory.

WE printed in our columns, the other week, some remarkable utterances of a noted Presbyterian divine, touching certain excellences in the Prayer Book and the liturgy as a possible basis of union among "those who profess and call themselves Christians." Frank, generous, and Christian as they were, and grateful to the heart of every devout Churchman who longs for a restored Catholic oneness in the Body of Christ, they were but one among many indications, that the Divine Spirit is moving the hearts of God's people more and more towards that end. We are, however, unable to avoid the thought, that all such utterances are suggestive of a grave responsibility which rests upon us as Churchmen, and which, we fear, is too seldom felt. It is not wide of the truth to say, that it rests largely with ourselves, whether the gathering together of the dispersed sheep into one fold, under the One Shepherd, shall be hastened or delayed. That it may be insured and hastened, but one thing, we think, is necessary, that is, such a revival of true religion in the Church as shall convince men that our holy liturgy is no less promotive of personal piety, than favorable to Christian union. When they see the Church's system and services everywhere producing, in all its intelligence and purity, its reverence and devotion, its beneficence and sweetness, a higher Christian life,



than is elsewhere attained and exhibited, the blessed end will not be far off.

#### THE LAST TIME.

The last day of the old year will have come and gone, to most of our readers, when they see these lines; and with some, we trust, will linger the solemn impression produced by the changing year.

We have travelled a road that we can never pass over again; we have completed a cycle of our allotted life on earth which we can never live again. Its joys and sorrows, hopes and fears, its varied experience of good and ill can never be repeated or be exactly reproduced. What we have thought and fancied, what we have done or left undone, what we have spoken and written, has all been registered in the Book of Life, has all been committed to the great universe of fact over which we have no control. We cannot retrace our steps to obliterate the mistakes which have marred our record. We cannot go back to unsay or undo what we have said and done amiss. "Ye shall henceforth return no more that way."

There is a deep solemnity attending the last time of every experience of human life; and these last times must come at every change and stage of our career. Even the little child may know the pang of parting with the old and entering upon the new. There must be a last time for free and happy childhood, confronted by the cares and responsibilities of life. The "sweet girl-graduate" goes out from the door of her *Alma Mater*, with tearful eyes, as she realizes that the last time of school life has come. The brave boy says farewell to mother and home, as he goes forth to take his place in the army of his country or in the battle of life, sobbing with the sense of bereavement over the days that can never return. For the last time we look upon the scenes of our childhood, realizing that the places that knew us shall know us no more.

Tears, idle tears, I know not what they mean,  
Tears from the depth of some divine despair,

Rise to the heart and gather in the eyes  
In looking at the happy autumn fields  
And thinking of the days that are no more.

For the last time we gaze upon the plans that we have cherished or the works that we have wrought, as they are overthrown by circumstance or consumed by fire. For the last time we watch the love-light in the eyes of the dying as they close upon us to open in Paradise. Oh! the solemnity, the import of sadness in the last times that come to us all through life! In the agony of our hearts we cry:

Change and decay in all around I see,  
O Thou Who changest not, abide with me!

There is comfort and courage in this thought, that One is who

changeth not; One is the same yesterday, to-day, and forever; One is in Whose abiding presence this tyranny of temporal things shall soon be overpast, and the tears and trials of the last times of earth shall be no more known.

#### RELIEF FOR AGED CLERGY.

The Clergyman's Retiring Fund Society held its annual meeting in St. Matthew's church, Jersey city, on November 12th. The annual report of the president, the Rt. Rev. John Scarborough, records the death of the late president of the society, the Rev. Dr. Abercrombie, together with others, "honored priests in the Church of God, all called away suddenly from active work to the rest of Paradise."

These losses in numbers have been more than made up, and the present membership is 344. The income of the society from dues and interest has been \$6,000. Its present capital is \$25,000. The amount of this fund, and the cordial support and countenance which the society has received in the best quarters, are rightly judged sufficient to give it permanence as one of the beneficent powers of Church life. During the past year there were 13 annuitants who received, on an average, \$62.19 each. This year this list has grown to 21, which will of course diminish the average income. The report discusses briefly the objection that to those members of the society who die before the age of sixty no advantages accrue. It looks, say some, very much like paying money upon an endowment policy, when the endowment never comes. In addition to what the report contains, we may be permitted to add one or two reflections. The society is worked with no view to profits. The amount of endowment which \$12 a year would purchase in any ordinary life insurance company would not be worth consideration, while, as a result of its being conducted simply for the benefit of the aged clergy, the C. R. F. S. distributes to its annuitants each year an amount which would be the interest upon a very considerable endowment. Statistics prove that clergymen are the longest lived of all the professions, so that on the lowest plane the member of this society stands the best possible chance of securing a material return. And certainly the heroic reason, the Christian reason, for becoming a member of this society is not without its force. Whether a return comes in dollars and cents or not, every added name is contributing to support the declining years of those who have borne their part in the work of Christ's Church on earth. In this direction nothing can be commended more strongly to laymen as a means

of showing their interest in the clergy. The average clergyman has but a slender opportunity for providing for "a rainy day." Many devout laymen need only to be informed of so simple and efficient a means for helping the priests of God for their interest to be shown at once.

#### OUR NEW YORK LETTER.

Christmas Day was bright, crisp, and probably the majority of the people were happy. The churches were better filled than on any previous Christmas festival. The music was of the highest order, and as a general thing there was a freshness about the Christmas sermons that is seldom heard. Perhaps the late Advent Mission has aroused the clergy to fresher work. I am told that the offerings in the churches were more liberal than in years past, and that cheques of a goodly amount were given by many who, in years past, were satisfied in rolling up into small dimensions a five-dollar bill. Perhaps the Rev. Mr. Aitken's plain talk to the monied men of Wall Street, had something to do with this liberality.

The decorations in the churches were not as extensive as in years past, but were of a much superior character. The sanctuary in a few cases was the only part of the church edifice that had its holly, ivy, laurel and pine. A greater display of pure white flowers around the altar was noticeable in many churches where fashion and wealth predominates. The Rev. Dr. Dix preached in Trinity church, and as usual this magnificent edifice was crowded, and no one present could have failed of being impressed with the entire service. Dr. Mulchahey preached in St. Paul's to a large congregation. The pew in which sat George Washington in Revolutionary times was appropriately decorated. Calvary church held a congregation of at least a thousand worshippers, and the Rev. Dr. Satterlee's sermon was a strong manly appeal to make the religious life and the Church services within the reach of the very lowest class of humanity which populates this great city. The offertory was for Galilee Mission, which will be more generally noticed hereafter.

Grace church presented its usual festival attractions. The Christmas decorations were tasteful, and the festival service was in keeping with the ideas of the Rev. Dr. Huntington and his faithful congregation. The celebrated professional quartette of this church, supplemented by a chorus of twenty-four voices, gave an unusual artistic rendition of the musical portion of the service. Dr. Huntington preached.

At St. John's (the Rev. Dr. Cooke) the services were of a grand order. Gounod's "Messe Solennelle" was sung in its entirety. The "Sanctus" was sung by the reverend doctor with a devotional feeling that ought to be an example to every clergyman who attempts this sacred Eucharistic strain.

"Charity and Good Will to Men" was the subject of the Rev. Heber Newton's sermon. The musical service was simple but good.

The sectarian crowd which regularly attends our Christmas and Easter services, this year flocked as usual to St. Thomas's, and if ticket speculators, having choice seats for sale, were allowed in front of this Fifth Avenue church, no one could tell what prices such tickets would bring. I thought yesterday, when I saw this great inquis-

itive crowd come out of this fashionable temple—a crowd which was composed of every religious body in the city—what a good thing it would be to try the experiment (for the sake of ascertaining how much sincerity there is in these semi-annual visitors at this particular church) of making a sale of seats on these two festival occasions, and giving the proceeds to the Society for Poor and Disabled Clergymen. The Assistant Bishop of the diocese preached the sermon at the mid-day service.

Highly devotional services were rendered at St. Mary the Virgin's. There were many services and each one was attended by a large number of worshippers. The Rev. Mr. Brown made a short address from the chancel. It is said that there is no church in this city which took part in the late Advent Mission that has its numbers so materially increased as St. Mary the Virgin's. Most certainly, there was no clergyman who worked harder, and more efficiently, and who presented a better order of Mission services, than the rector of this church. While those services were thoroughly of a Mission character, the Church, her Sacraments and Prayer Book services, were never forgotten.

The prisons, hospitals, and all charitable organizations were liberally remembered on this Christmas Day. From Ward's Island up the river, down to the Battery, the day was celebrated at all of the municipal and other institutions with appropriate services, and the feast of good things which makes the heart of even the unfortunate happy.

The sermon delivered by the Rev. Dr. John Hall of the Fifth Avenue Presbyterian church, last Sunday, has created not only considerable amusement among Churchmen, but discussion among his own persuasion. His sermon was historical and Presbyterian. The former point was remarkable for its inaccuracy, and as regards the latter it was blue, and loyal to that faith as the most ardent friend of Westminster could desire. One great point of his discourse was on the succession in the ministry. He ridiculed the idea of the Church claiming a valid succession, but said that the true succession was found in the Presbyterian Church, and such a ministry did not take its beginning from the time of Christ, but from the time of Moses when elders were the ministers, and from this Jewish body sprang the ministry of Presbyterianism, which has run on for centuries without a break or cessation. What next?

Great interest is manifested as to the results of the offerings on Hospital Saturday and Sunday of this year. It is too early to give the amount in this letter, but I am assured that the committee believes that it will be larger this year from every source than on any previous one. The organization among the business men of this city for this most worthy object is very nearly perfect. The different trades are organized into auxiliaries. Three thousand contribution lists have been distributed among them, one, to each house in the several trades. A great many of these lists have been already returned, some of them containing hundreds of names from employer and employe, and from a large subscription to twenty-five cents. The churches will certainly respond this year better than ever before, and Hospital Sunday is now looked upon with great interest and favor by all classes of our citizens. There are 21 hospitals in the city, and the total expenses last year were \$601,801.44. There was an increase from invested funds of



\$127,099.20, and from city, county and State appropriations of \$28,635.92. The amount received from contributions other than gifts or bequests to the permanent fund was \$201,492.58; through the Hospital Saturday and Sunday collection, \$29,917.10; from paying patients, \$136,403.68. Hospital expenses, \$524,016.33. The number of patients treated in the hospitals during the year was 11,969, of whom 9,332 were free patients at a cost of \$476,000. In addition, medical aid was extended to 109,741 cases through the outdoor and dispensary departments.

Last Monday evening Miss Clara Louise Kellogg volunteered her services to sing at an entertainment given in Galilee Mission rooms, 23rd St. and First Avenue. This mission is carried on by Calvary church, and was organized one year ago, to meet the wants of the very lowest class of our people. The services are of a very simple order, and are in the nature of those conducted at Cremorne and Water Street Mission. The room is generally filled with such a congregation, the great majority of them men who from intemperance, or vice, or crime, have become wanderers upon the face of the earth. The year's trial has proved that such work is no longer an experiment, and that the results of the work have been most gratifying. Hereafter services will be held every evening throughout the year. During the week there is a service of song and a Temperance meeting. The other nights are devoted to mission service, with the "experience meeting" and "after service." Some of the most prominent men and women connected with Calvary parish are present at these meetings, and thus give a personal interest to these poor people by their presence and their kindly words at the close of the service. The offering for this mission on Christmas Day was among the largest that Calvary church has given for any parochial work for some time. The Rev. Ben. T. Hutchins is in charge of the mission. *New York, December 26, 1885.*

**OPINIONS OF THE PRESS.**

*The Independent.*  
"THE CHURCH OF JESUS."—We find in *The Church Press* an attempt to bolster up the Mexican "Church of Jesus." If it has "forty regularly constituted congregations," and if the congregations in the City of Mexico are large, and if there are "well-appointed churches in successful operation," and if "the number of communicants is considerably larger than in all the other Episcopal foreign missions combined," then our own reports are in error. Our own opinion is that the mission has been conducted strangely, and is on its last legs.

*The Chicago Herald.*  
**MILLIONS AND MILLIONS.**—Two hundred millions! What are they? Who can compute their power for good or evil? Who can imagine them in a single pile or grasp the responsibilities involved in their possession?

Two hundred millions are one-tenth of the national debt at its greatest figure. They are more by \$20,000,000 than the entire customs revenues of the United States, and they are considerably in excess of one-half of the entire revenue of the republic from all sources. They would support the United States army of 25,000 men for five years, pay the 350,000 pensioners for three years, run the naval establishment for ten years, build a double tract railroad from New York to San Francisco, and give every man, woman and child in the

United States \$4. Five per cent interest on them would yield an income of \$10,000,000 per annum, enough to support every charitable institution in America not of a public nature, to build asylums and hospitals for the world in fifty years, to educate, feed and clothe the deserving poor forever, and to make such a thing as a slum unknown in any city of the republic.

The man who controls a fortune like that is not to be envied unless he does some good with it.

*The Northwestern Christian Advocate.*  
**RASCALLY JOURNALISM.**—It naturally excites wonder that an age of light should be tortured almost beyond endurance by lying. It is comparatively easy to know important facts, and other facts need not be known at all. The important things are more numerous than the capacity of our attention; we have no time for insignificant things. For example, who cared to know where the coffin was made in which Vice-president Hendricks was buried? Of what use to know when it arrived at Indianapolis? We could all assume that Mr. Hendricks was buried in a coffin, and that it was a sufficiently artistic house for a dead man to rest in; and yet we were telegraphed to (all of us) about that coffin, and the subject was kept before us for several days, as though it were a new thing for a vice-president to be buried in a coffin, otherwise known as "a funeral casket." Is it possible that we are 60,000,000 "mostly fools," and require that kind of information from newspapers? Rascally journalism never notices a college until some rumor runs that there is some sort of trouble; and then it tells lies by the column. Such journalism never notices a church until scandal is whispered in some corner; then it drags the scandal out into full view, and asks humanity to stop learning the truth and devote its attention for days to a half-score columns of lies. It in effect says that the truth is not good journalism, virtually advertises itself as a sewer into which uncleanness is thrown, and loudly asserts that the public likes to drink from the sewer. The public ought to purge itself from the vile aspersion by ceasing to patronize the slander.

**SPECIAL COMBINATION OFFER.**

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	\$4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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**PERSONAL MENTION.**

The address of the Rev. Amos Bannister, on and after January 1st, 1886, will be St. Thomas' rectory, Alamosa, Colo.  
The address of the Rev. W. Sharp, Jr., is changed from Houston, Tex., to Huntsville, Tex., at which place he has been put in charge of the parish.  
The Rev. D. D. Van Antwerp, in quest of health for a member of his family, has accepted a call to the rectorship of Calvary church, Idaho Springs, Colo.

**TO CORRESPONDENTS.**

DECLINED.—"Emmanuel;" "The Advent of the Saviour in all His Glory;" "Desired Action and Unity;" "Christmas Hymn;" "Easter Carol;" "Baptism by Immersion."

**APPEALS.**

**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 Mrs. MARY 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.

**OFFICIAL.**

RETREAT for Clergy, at St. Clement's, Philadelphia, conducted by Rev. Father Hall, Monday evening, Jan. 11th, to Friday evening. Names of clergy desiring to take part to be sent to Rev. B. W. Maturin, 2026 Cherry St., Philadelphia.

**MISCELLANEOUS.**

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

**OBITUARY.**

PIERREPOINT.—At Pierrepoint Manor, Jefferson Co., New York, on Sunday, December 20th, 1885, Hon. Wm. Constable Pierrepoint, LL.D., in the 83d year of his age.

The late Hon. William C. Pierrepoint was the eldest son of Hezekiah B. Pierrepoint and Anna M. Constable, and was born October 3d, 1803, at Chelsea, now the ninth ward of the city of New York. The next year he was taken by his parents to Brooklyn Heights, where they afterwards continued to reside.

Mr. Pierrepoint was placed, at an early age, at the boarding school of Louis Bancel, a semi-military school, quite famous in its day. At this school he became thoroughly instructed in the French and Spanish languages, in mathematics, surveying and drawing. He afterwards completed his studies at the school of George P. McCulloch, at Norristown, New Jersey.

His vacations were spent travelling with his father, visiting the agencies of his extensive tracts of land in the northern part of the State, known as Macomb's Purchase, which had been purchased from the State in the year 1737, the half of which had been owned by his maternal grandfather, William Constable, the partner of Alexander Macomb. The purchase which was made in the name of Macomb comprised the present counties of Franklin, St. Lawrence, Lewis and part of Oswego.

Mr. Pierrepoint opened a land office in 1820 in Jefferson County, and subsequently built his residence near his office, the post office of which was called Pierrepoint Manor. There he continued to superintend and direct his father's land agents in the settlement and management of landed property, embracing about one million of acres.

On the death of his father in 1838, he was under his will put in charge of the lands of the estate in Jefferson and Oswego counties, the lands in the other counties, and in Brooklyn, were put in the charge of his co-executor and only brother, Henry E. Pierrepoint.

He married in 1830 Cornelia A., daughter of Dr. Benjamin Butler of New York, who had removed in 1823 to his landed estate at Oxford, Chenango Co.

He had two sons, both of whom died early. Of his five daughters, one is the widow of Mr. W. H. Hill of Pulaski; a second daughter is the widow of Dr. Samuel G. Wolcott of Utica; a third married G. H. Van Wagenen of Brooklyn; a fourth married Mr. W. M. White of Livingston County and Utica—both of these daughters died the past year; the unmarried daughter, Miss Mary Devereux, continued to reside with her father until his death.

After the partition of his father's estate, Mr. Pierrepoint devoted himself to the improvement of the large tract he inherited.

His accuracy in laying out and conveying land was fully recognized. His maps even at the age of 76 were marvels of accuracy and exquisite finish. His proficiency in mathematics was illustrated by his study of the great pyramid, and the value of his calculations was acknowledged by Prof. Piazzi Smyth, Astronomer Royal, with whom he corresponded.

Mr. Pierrepoint discovered at an early day, an inaccuracy of five miles in the maps of the State of New York. This discovery was subsequently confirmed by the survey of Lake Ontario made by the officers of the coast survey. He took the correct time by instrumental observation, which he gave to the officers of the Rome, Watertown & Ogdensburg Railroad. He was one of the originators of this railroad and for many years its president, for which he charged no salary.

Mr. Pierrepoint while attentive to his duties as a citizen, and deeply interested in the welfare of his country, was averse to political contests. In 1840, during his absence from home, his fellow-citizens nominated and elected him a member of the legislature. He consented to serve for one term, during which he was instrumental in locating the State Asylum at Utica; ever afterwards he declined any public office.

Mr. Pierrepoint was distinguished for energy and decision of character, and a contempt for every thing mercenary. He had a horror of debt and of speculation. He was unassuming and unostentatious in manner, and in his last years from loss of

hearing, he became inclined to retirement and the society of his books. He was a rapid reader, and possessed of a retentive memory. He made himself so familiar by books of travel with all portions of the globe that it seemed to persons conversing with him, that he must have visited the countries he described.

He was a Christian and devoted Churchman, active in parish work and in the councils of the diocese. He religiously observed the Golden Rule of giving one-tenth of his income to God through the Church. His relations with the late Bishop Delancey were of the warmest character. When his bishop died, his successor, Bishop Huntington found this loyalty and affection part of his inheritance. He built and endowed a church near his residence which attracted a small congregation from the surrounding country. Two young men who were attracted to this church afterwards took Orders and became useful and distinguished clergymen. One of these was the Rev. Timothy Wardwell, and the other that Apostle to the Indians, the eloquent and spiritual-minded Bishop Whipple of Minnesota.

Mr. Pierrepoint during his life acted as his own executor and almoner towards Church institutions. He gave largely to Minnesota, and endowed scholarships in the General Theological Seminary in New York, and also in Hobart College, Geneva. He also built a church at Canaseraga as a memorial of his youngest son, William Delancey, who died in 1863.

Hobart College in 1871 conferred on him the degree of Doctor of Laws, a title which he well deserved.

Letters on business of this journal should be addressed to the firm, THE LIVING CHURCH COMPANY, and not to either of the proprietors.

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THE LIVING CHURCH has increased in circulation with unparalleled rapidity, and now stands at the head of the list of Church newspapers in America. It has grown and is growing principally on its merits, and by the kind co-operation of the clergy who have recommended it to their people. At the low price of *One Dollar a Year* it will be seen that not much can be afforded in the way of advertising and agencies. Large discounts cannot be allowed. It is hoped that the clergy and other friends of the paper will continue to interest themselves in the extension of its circulation as a means of promoting sound, religious, Church principles, and as a means of defence for the Church against which a powerful sectarian press is united. There are thousands of Church families that never see a Church paper. They know little of what is going on in the Church. In fact, they know little about the Church itself. THE LIVING CHURCH meets the need of such as well as of those who are better instructed. Let the people know about it and they will subscribe by thousands.

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C. W. LEFFINGWELL, } Publishers & Proprietors,  
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Address THE LIVING CHURCH CO.,  
162 Washington St., Chicago, Ill.



## A CHRISTMAS CARMEN.

BY MRS. S. A. BROCK PUTNAM.

Evening had trailed its purple shades  
Across Judea's plain,  
And silvery stars looked down from heaven  
And glassed them in the main;  
When lo! from out the dusky east,  
Gleamed forth a meteor bright,  
Which shone as shines no other star  
That gems the brow of night.

Low hung it seemed, like friendly lamp,  
Betwixt the sky and earth,  
Without a sister of its kind,  
A strange, mysterious birth,  
Of soft, benignant radiance,  
And lustre pure and clear;  
No fiery orb of menace dire  
That shakes the soul with fear.

That star, in far off foreign land,  
Three wise men, watching, saw:  
Three Magi, in Chaldea famed  
In astrologic law;  
And straightway girding up their loins,  
With pleasure and amaze,  
They, treasure-laden, followed swift  
The sure and steady blaze.

O'er hill and vale, through field and wood.  
It safely guided them,  
Until it stood with broadening beams  
O'er little Bethlehem,  
Above a stable, small and mean,  
Which entering they found  
A mother with a smiling Babe—  
The wondering beasts around.

A manger was the cradle rude,  
And straw the Infant's bed;  
Yet shining glory filled the place  
And crowned the Infant's head.  
Then, kneeling low, with reverent awe,  
They gave Him homage meet,  
And laid their gold and frankincense  
And myrrh before His feet;

For well they knew this gracious Child  
Had come on earth to reign—  
A King, a Priest, a mortal man,  
With all man's care and pain—  
The promised Shiloh of His race;  
Messias! as foretold  
In sacrifice and prophecy,  
Since Israel's days of old:

They left the Babe. No more we know  
Of them, the favored three,  
Who, guided by His natal star,  
The Saviour came to see.  
But far beyond the nether realms  
That stud the arching sky,  
Glad angels and archangels sang  
"Glory to God on high!"

And still throughout the courts of heaven,  
That joyous pean rings:  
"Glory to God, and peace on earth!"  
Each grateful seraph sings.  
"Glory to God!" our hearts respond;  
And all our souls aflame,  
With gratitude, and love, and praise,  
Would sing Immanuel's name!  
*Trinity Rectory, Lime Rock, Conn.*

## 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.]

A CATECHISM ON THE CHRISTIAN YEAR. By the Rev. George C. Foley, rector of Trinity church, Williamsport, C. Pa. Thos. Whittaker; New York. Price 5c.

A useful hand-book for the guidance of superintendents in catechizing on the Church's days and seasons, prepared by one who is himself very successful in Sunday school instruction.

FOUR LECTURES ON CONFIRMATION. By the Rev. Robert Wilson, rector of St. Peter's parish, Easton, Md. Author of "The Sower." Second edition. New York: Thos. Whittaker. Price 6c.

For the due instruction of candidates in all essential points of right belief and practice, we have seen nothing more simple yet thorough than the above.

QUESTIONS ON THE FOUR GOSPELS IN HARMONY. By the Rev. Joseph Packard, D. D. New York: Thomas Whittaker. Pp. 207. Price 25c.

The collation of Gospel incidents as to time, from the several records of the Evangelists, is not only the most orderly method of teaching the young, but also the best way in which to secure them a comprehensive survey of the Redeemer's history. These questions are clear, pointed, and well arranged.

THE BABY'S JOURNAL. Designed and Compiled by S. Alice Bray. New York: Anson D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Price \$2.00.

A charming little book of well selected poetry of babyhood, prettily illustrated and printed in brown. It contains blank pages for the entry of all the little incidents of baby life, dear to the mother's heart. It will make a dainty gift to a young mother.

'US,' An Old-Fashioned Story. By Mrs. Molesworth, with Illustrations by Walter Crane. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Price \$1.25.

This is a delightful old-fashioned story of English child-life, and carries one back to the time when "Cushions and Corners" delighted the hearts of a former generation. "Us" were twins, a boy and girl; their nursery life and thrilling adventures with gypsies are charmingly told.

RELIGION: Instruction for Children and Youth. By John W. Kramer, 'Presbyter. New York: Thomas Whittaker. Price 20c.

Proceeding on the lines of the Church Catechism, the instruction prepares teachers with material for imparting requisite knowledge on the subjects of twenty-seven lessons to those who are old enough to be confirmed. Dr. Kramer has given us a good and a needed manual.

MY JOURNAL IN FOREIGN LANDS. By Florence Trail. Second edition. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 282. Price \$1.00.

This unpretending little book has by its clear and straight-forward style gained the distinction of a second edition. Miss Trail is an intelligent traveller and has the happy faculty of making others see, through her eyes, much of interest in a foreign journey. Her journal will make a useful travelling companion, as well as giving to the stay-at-homes, a clearer comprehension of the many photographs which are now happily within the reach of all.

THE CLERGYMAN'S COMPANION. New York: Thos. Whittaker. Price \$1.00, cloth.

Here is something destined to supersede the long familiar "Vade Mecum." It contains more variety of matter for all sorts of occasions than that; is less diffuse than How's "Pastor in Parochia," and has, with other Prayer Book Offices, those for Matrimony and the Burial of the Dead, which are missing from the latter. The new "Companion" is an excellent piece of clear yet compact book-making. Although there are 150 pages in it, it would not encumber the most modest pocket. It may be had in more costly bindings.

FOR A WOMAN. A Novel by Nora Perry. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 181. Price \$1.00.

HYPERÆSTHESIA. A Novel by Mary Cruger. New York: Fords, Howard, Hulbert & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 400. Price \$1.00.

These stories have the same general plot, life at a summer resort—the reader is left to his own imagination as to locality—the chance acquaintance and consequent love-making. In each the course of true love is not without its thorns; a mystery is attached in both cases to the lover, and the troubles aggravated by the schemes of a designing woman, who, in Miss Cruger's story, is absolutely fiendish. "For a Woman," is a fresh and pleasant little novel, while the half medical tone given to the other by the victim of "Hyperæsthesia" who is happily cured by the stranger physician, adds to the wearisomeness of the tale.

SERMONS. Preached in the chapel of St. Stephen's College, Annandale, N. Y., by Robert B. Fairbairn, D. D., LL. D., Warden. New York: Thomas Whittaker. Full octavo. Pp. 350. Price \$2.00.

Dr. Fairbairn's sermons are selected out of a period of twenty years' work. Not all, however, were prepared for the chapel of St. Stephen's. The 26th and last was delivered eleven years ago before the congregation of the diocese of

New York, but the greater number are noble models for the pulpit of a college where many of the undergraduates are postulants for the sacred ministry of the Church. The tone of every one is thoughtful and gentle, the teaching many-sided yet lucid, expressive of thorough Catholic-mindedness in the preacher, and a burning sense of responsibility for rightly dividing the word of Truth to the growing minds of the young men committed to his mental and spiritual training. Mr. Whittaker has made a very handsome publication of sermons that will be stirring mementos to many men in the after-battle of life who have been graduated from St. Stephen's.

IMMORTALITY. A Clerical Symposium on What are the Foundations of the Belief in the Immortality of Man. New York: Thomas Whittaker. Pp. 259. Price \$1.50.

This method for the discussion of great subjects—securing a number of well-known theological writers each to furnish a paper in his turn, having first read what those preceding him have penned on the same topic—has become popular of late, and certainly invests the published volume with a vivid charm that must necessarily be missing wherever the given subject is treated exhaustively by a single author. Especially is this the case when, as in the present instance, every contributor has been chosen because he is representative of a certain class of thought, or has already taken the attention of men by noted utterances upon the selected theme. How many and varied opinions one may expect to find focussed in this single volume, is to be shown by mention of the several able writers who here contend in behalf of their own views: The Rev. Canon Knox-Little, Prebendary Row, Rabbi Hermann Adler, Principal Cairns, D. D., the Rev. Edward White, Professor G. G. Stokes, F. R. S., Bishop Weathers, and four others.

"TEMPERANCE" is to be the name of an enlarged monthly paper, put forth by the Church Temperance Society. By vote of the executive committee, the paper is to have at least one illustration each month, and is to have articles on the social, religious, scientific and legislative aspects of the temperance question. The paper is to be non-partisan and non-political and will be conducted by a paid and responsible editor. If the promise of the committee—who by the way are gentlemen of high character and standing—is carried out, to wit, that "Temperance" shall be "a clean, readable, intelligent paper, which shall discuss temperance temperately, from a Christian and rational standpoint," it ought to be well worth the fifty cents a year asked for it, or the \$10 a year for a hundred copies. The paper will be promptly issued on the first of each month. The January number will have, in addition to notes and editorials, papers on Restrictive Legislation, the Early History of the C. T. S., the Knights of Temperance, Diocesan Work, Notes at Large, etc., by such men as Dr. Lyman Abbott, Dr. R. H. McKim, the Rev. J. F. Steen and the Rev. Edward Osborne. The paper may be had at the office of the Executive Committee, 47 Lafayette Place, whither all orders and communications should be sent.

MESSRS. JAMES POTT & Co., New York, have undertaken the issue of "Celebrated Modern Preachers of England," a quarterly containing recent discourses of representative preachers on important topics of the day. They are not scrappy notes of unknown au-

thors, but the best thoughts of recognized leaders. Price \$2.00 a year. This publication is probably of more value to Churchmen than all the other homiletic magazines in existence.

WE are glad to note the announcement of a second edition of Dr. Hill's History of the Church in Burlington, N. J. This edition is larger than the first, and beautifully illustrated with phototypes and engravings. Price \$10. Address the author, Burlington, N. J.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment to these as any house in the United States.

THE Magazine of Art contains an interesting chapter of the Romance of Art; The Lost Cupid of Michael Angelo; also papers on Japanese Painters and Art in Assyria. The series of articles on Artists' Homes will be of general interest and the papers on Ancient Art of great value.

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

## THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XVII.

THE TRUE CHRISTIAN ERA.

Dionysius, a Scythian monk, was the author of the Christian Era. The venerable Bede was its publisher. Charlemagne was the potent factor by whom its adoption was secured. The year 1 of this era was made to coincide with the year of Rome, 753-4. By what authority this was done is not apparent. The Early Christian writers are strangely at variance in their dates of the Incarnation. Of them all, Orosius, only, puts it as late as B. C. 1. Irenæus and Tertullian and, seemingly, Clemens Alex., say, "the 41st year of Augustus," or B. C. 4.; Eusebius and Epiphanius, "the 42d," or B. C. 3.; Sulpicius Severus, "the consulship of Sabinus and Rufus," or B. C. 5. This testimony is clearly against the correctness of the Christian era, but is of no use in enabling us to decide when our Lord was born. We are, therefore, obliged to resort to computation, as follows:

1. THE RETURN FROM EGYPT.—It is certain that the birth of Christ took place before the death of Herod *i. e.*, before March, B. C. 4. The sacred narrative interposes between these two events, a residence in Bethlehem and a sojourn in Egypt, but does not fix their duration. The ancients affirm, as follows:

Tatian's Harmony: Our Lord sojourned in Egypt seven years.

History of Joseph says: "One year."

Gospel of the Infancy: Three years.

Epiphanius: "Two years after the Nativity the angel appeared, and commanded Joseph to flee into Egypt. Here he remained two years."

Eusebius, and Sulpicius Severus: "Herod reigned, after the Nativity, four years."

Athanasius: "Our Lord was four years old when He returned from Egypt, in the consulship of Silvanus." (B. C. 3.)

With the exception of Tatian, which is of dubious authenticity, and the History of Joseph, which is of poor repute, all this testimony indicates B. C. 8, as the year of our Lord's birth.

2. THE STAR OF BETHLEHEM.—Close akin to this question, is the inquiry as to "what time the star appeared." It is now generally conceded, that the visit of the Magi occurred somewhat more than a year after



Christ's birth. St. Matthew's "two years and under" certainly implies as much. Also the tradition which assigns their visit to January 6, is too ancient to be set aside, and this January 6 could not have been the first after the birth. For, when four weeks later, the infant Jesus was presented in the Temple, the wise men had not yet come. Hence Jesus could not as yet have gone to Egypt, which He did immediately after the Magi's visit. Moreover, no stir had yet been made in Jerusalem and Herod was not yet dead. And furthermore, the Blessed Virgin would not have given the poor's offering, if she had had the gold, which the wise men gave. Every item and every circumstance points to the second January 6, as the first Epiphany.

It was "a star," that brought the Magi to worship the Infant Jesus. In B. C. 7, a remarkable conjunction of Mars, Jupiter and Saturn, took place in the constellation of "The Fishes." At other similar conjunctions, a new luminous body has appeared in the sky. Such an occurrence in 1603 led Kepler to affirm his belief, that the Star of Bethlehem was connected with the conjunction of B. C. 7. His suggestion has everything in its favor. In ancient astrology, the constellation "Fishes" was always accounted as representing Judæa. More and more has the fitness of the thing carried with it its own conviction. Ideler and Alford, amongst many, have adopted Kepler's view unhesitatingly. Alexander says very forcibly, "The concurrence in this case is so remarkable, and the explanation recommended by such high scientific authority, that it would probably have been universally adopted, but for the foregone conclusion in the minds of many, that the birth of Christ took place in a different year."

What the star was it matters not in our present inquiry. It was a luminous body. It seems to have been poised in the atmosphere. Its modes of motion would suggest that it was an electrical phenomenon, a "John with a lantern." It certainly was not a blending together of Jupiter and Saturn, nor did Kepler ever suppose it to be such. Let it have been what it may, all that we claim is, that the conjunction fixes the time of its appearance. Three times in B. C. 7, Jupiter and Saturn wheeled themselves into close alliance: on May 29, rising three and a-half hours before the sun; on October 29th; on December 5th, at which date, about one and a-half hours after sunset, they were visible from Jerusalem, hanging in the meridian. Supposing this phenomenon, or a light appearing in connection with it, to have caused the journey of the Magi, this would have been the natural order of events. The first conjunction would have set them at making preparations. The second would have found them on their way. The third would have welcomed them to Judæa, and to the city of the Great King. These intervals and their dates comes most remarkably with the incidents and measures of a journey, such as lay before the wise men of the East. The stars in their night watches point clearly to the latter part of B. C. 7, as the time of their arrival at Jerusalem. Our Lord was at this time about one year old, and was therefore born B. C. 8.

Certainly, there is nothing in this view, which ascribes to astrology any undue, or overstrained, influence. Nothing which assigns to the planets any unnatural, or exaggerated movements. We seek to know from them, only the time, not the nature, nor the origin, of "the star." When we ask why the

Magi came, the heavens give back an answer, which agrees with their own alleged reason. And it is a wonderful thing that the study of the conjunction of B. C. 7 first led to the discovery of the mistake in the Christian era, and was the starting point of a correct chronology.

#### LETTERS TO THE EDITOR.

##### FAMILY PRAYERS.

To the Editor of *The Living Church*:

Family worship is very helpful in the religious training of children. As I have five children from three to ten years of age temporarily in my household, permit me to describe our family worship. In the evening, a little while before their bedtime, we sing several hymns; the children generally choose the hymns, one after another calling for a favorite hymn. Little ones, three, four and five years old, ask for "Jesus, meek and gentle," "Blessed Jesus," "Onward, Christian Soldiers," and other children's hymns from the Church hymnal. After we have sung several hymns, we usually chant the evening canticle, "Praise the Lord, O my soul," as in the Prayer Book. Sometimes we read a Psalm from the Psalter, all chanting the *Gloria* at the end. Then all join in the creed, followed by versicles, the Lord's Prayer, and a few collects. Every child is interested in this service. In fact, our evening prayers have been of so much interest to the children, that a neighboring child has made it her habit to be present with us for prayers. One evening, not long ago, her mother had called her home, before we had had prayers. While we were singing a hymn we heard the little footsteps of one entering. She had asked her mother, if she might come back again for prayers. In the morning we have a short Scripture lesson, the Lord's Prayer, and collects.

The circumstances of families vary. Where there are several children in a family, it seems to me that parents would do well to make family worship both of interest and profit to the children in some such way as this. But, if they cannot sing, they can learn to join in the Lord's Prayer, the Creed, and the *Gloria Patria*, at the end of the Psalm. Let every Christian household, for the sake of the children, as well as for the elders, practice family worship.

D. A. S.

##### A CORRECTION.

To the Editor of *The Living Church*:

In a recent report of the annual Deanery meeting in Grace church chapel, your correspondent spoke of myself and my Swedish night school, as being located at Geneva, Illinois. It was a mistake. The result has been a diversion of much of my mail matter to Geneva, instead of Batavia, and much personal inconvenience, especially as that article was copied by the diocesan organ. Will you kindly state in your next issue that I live in Batavia, and my post office address is Batavia, and the night school is in Batavia and not Geneva, and greatly oblige

W. W. STEEL.

Batavia, Ill., December 16, 1885.

##### CHURCH STATISTICS.

To the Editor of *The Living Church*:

The writer on Church Statistics in the issue of November 14, presented a subject worth thinking about. I would go a step further and ask: Why base Church "membership" on the number of communicants? I use the word "membership" because in the estimation of the world and even in our own every-day talk, the number of "Church members" is equivalent to the list of communi-

cants. This being true is such a method of enumeration Churchly? Is it according to our principles? When we set forth that such and such a parish has 200 communicants, is not such a statement misleading? The phrase "member of Church," as it is used in the speech of Ashdod, does not belong to us. When therefore we take it up and estimate the numerical strength of the Church by the number of communicants, we are simply speaking "in contradiction to our principles."

Church membership is bestowed in Holy Baptism. We do not understand Baptism to be a meaningless form, or that it counts for nothing. The baptized infant is just as much a member of the Church as its venerable grandsire, who has been a communicant for forty or fifty years. If there is any counting to be done must not the baptized infant be counted? Why should we ignore that little life which has been admitted into covenant with God and which we hope will "lead the rest of its life according to this beginning?" Why should we ignore the baptized adult who through various causes has not been confirmed, but who notwithstanding this deprivation of additional grace is still a member of the Church, and probably does as much for its support as he who is a communicant? Surely we do an injustice to the great body of the baptized by thus ignoring them in our statistics. And may not this stupidity on the part of the American Church account for much of the indifference of her children who do not come to Confirmation and the Holy Communion, or wander away to other folds? Does it not also make more difficult the labors of her priests who are trying to lead our young people step by step through the grades of Catechumen, Baptized, Confirmed and Communicants? Again does not the present method destroy the Church's Catholicity, belittle the idea of a Kingdom of God, and put the Church on a level with those who cry, "Believe you're saved, and you are saved"?

I am glad to see that the committee on the State of the Church at the last General Convention, pointed out this glaring stupidity and recommended that the basis of statistics of the Church's numerical strength be Holy Baptism.

Let us hope that the next General Convention will take such action that hereafter our method of numbering the thousands in Israel, will take in these ignored children of the covenant.

R. ELLIM.

##### AN ENQUIRY.

To the Editor of *The Living Church*:

Please publish in column of correspondence the address of the secretary of the guild which is composed only of those permanently confined to bed. Address me as

A. C. H.

Frostburg, Md.

[Will some correspondent kindly answer the above? Ed. L. C.]

##### A CORRECTION.

To the Editor of *The Living Church*:

In your issue of November 7, in the article "Consecrated Bells," it is said of Lady Katherine Grey that she died in the Tower of London. This is an error. She died at Cochfield Hall, Yoxford, Suffolk. She had been committed prisoner to Sir Owen Hopton, Lieutenant of the Tower, for marrying Edward Seymour, Earl of Hertford, without the Queen's (Elizabeth) knowledge, and was by him taken to and kept at his residence, Cochfield Hall. She was interred in Yoxford church and an entry in the parish register still remains in proof of this, which I have seen.

The Earl of Hertford was committed

to prison and remained in prison two years after Lady Katherine Grey's death. There is a local tradition that the grandson of the Earl of Hertford and Lady Katherine Grey, William Seymour, removed her body from Yoxford, and that it was by him interred by the side of her husband in Salisbury Cathedral. The account of her attendant suggesting that the passing bell should be rung is in full accordance with contemporary history. A full account will be found in Miss Agnes Strickland's *Lives of the Tudor Princesses*.

A RESIDENT IN YOXFORD.

##### ANSWER TO "TEACHER IN DOUBT."

To the Editor of *The Living Church*:

In your issue of Dec. 19th, 1885, there appears a letter from a Sunday school "Teacher in Doubt," in which the writer (whom I shall take for granted is a man) requests suggestions for a better course than one which, he stated, has been tried for years in the school to which he is attached and has failed to bring the children to attend the services of the Church.

He complains that the majority of the scholars do not attend any other service in addition to that held during the school session. He writes that the service there used is from the Prayer Book--adds "but should this be allowed to take the place of the regularly appointed Church services in God's own house?" Most assuredly not. The Sunday school which does not bring the children to attend the Church's services--and which does not give regular and stated instructions in the same, so accustoming them to the Church's ways, and educating them in her methods--is not fulfilling the sacred trust and responsibility committed to its care.

No child who is able to go to Sunday school, is too young to attend Church and to appreciate the services, provided they are rendered in an attractive manner. I question, beyond all doubt, the course adopted by too many parishes, of providing "special" services of a nondescript character, for their Sunday schools, based on the supposition, that the youthful mind is too feeble to grasp the meaning of the appointed Order of the Church--the Morning and Evening Prayer, the Litany and Communion services are beyond them. I don't believe a word of it, and I don't hesitate to say that when these "special" services are habitually held every week, great injury is done to the Church's cause. A better course, and one which seems to me to be the solution of the difficulty, has been in use in connection with the Sunday school of St. Michael's church, New York City, and has been attended with most satisfactory results.

Let me describe it: The school meets at nine o'clock on Sunday morning, in the parish building. We have no opening service of any kind--not a prayer is offered. A hymn is sung, after which the infant class is dismissed to its room, and the other classes proceed at once to their lessons. The session lasts about fifty minutes--till ten minutes before ten o'clock, when the entire school, excepting the infant class, in an orderly procession, go over to the church. No child ever questions our right to enforce this regulation. It is a part of Sunday school attendance, and if for some cause or other, the children are not able to attend church, they must report to the superintendent, and be excused. The infant class attends this service only on the first Sunday of the month. The school having assembled in the church, we have either Morning Prayer, or the Litany and Ante-Communion. On the



first Sunday of the month the service is Morning Prayer followed at eleven o'clock with Litany and Communion Office, with sermon. On the second Sunday of the month this order is reversed to the Litany and Ante-Communion at ten o'clock, for the children, followed by Morning Prayer, with sermon at eleven; and so on through the month, repeating on the fifth Sunday, when it so happens, the same order observed on the Sunday previous.

We find that this system works admirably. The children enjoy it, as is evident from the hearty way in which they perform their part in the services. At the offertory they make their individual alms in an envelope provided for the purpose and marked with the class letter. Occasionally the collection is made by two of the older boys. The vested choir of eighteen, men and boys, is always present, and as much care is taken to render this service in an orderly and dignified manner as the service which follows. Special attention is given to that feature which, perhaps above all others, makes any service pleasant and attractive—the music. Hymns are selected with which they are familiar, which have been taught them in the singing school. The chants they know from constant repetition, also the responses to the versicles and Commandments; and the Amens.

An opportunity is also afforded at this service of publicly catechizing the children upon the catechism and those "other things which a Christian ought to know and believe to his soul's health." The same difficulty, precisely, of which your correspondent complains, was experienced here, and to remedy which, led the rector to adopt the course I have explained. Formerly, the Sunday school had its own service in the school room at the school session, at the conclusion of which, the children were dismissed; and as the rector sat in his study he could see from the window almost the entire school, Sunday after Sunday, and year after year, teachers as well as children, wending their way homeward, and perhaps elsewhere, but not to church, where he would have them go.

If the condition of affairs is such in the parish to which your correspondent belongs, as to allow the adoption of this system, I am sure, though at first, to some it will seem a little strange, and to others even hard to become accustomed to, that a fair trial will convince all of the truth of what I have said, and will be attended with the same gratifying and satisfactory results, that have been experienced here in St. Michael's.

FRANK DRAPER.

New York, Dec., 1885.

AN INCIDENT.

To the Editor of The Living Church:

In your issue of Dec. 5th, there is an allusion to the late Rev. J. H. Ingraham, whose book "The Prince of the House of David" has been for many years widely read. Indeed it has been printed in several languages, and is continually republished. Of this book let me relate an incident. It first appeared in a serial form in a magazine published by Mr. Underdonk, called *The Evergreen*. When it was concluded there, the author sent it to the then editor of the Church Sunday School Book Society, offering it as a gift. It was declined. It was then taken to Messrs Padney & Russell of New York for publication and they promptly offered ten thousand dollars for the copy-right. And many ten thousands have been made of it.

J. P. T. I.

DAILY CHORAL SERVICE.

To the Editor of The Living Church:

Your correspondent "L." inquires if there is any church in the United States with a daily choral service and I am happy to inform him that in Racine college chapel we enjoy that privilege, (it being one of the very few churches in the Anglican world, I believe, where both a daily "Celebration" and a daily choral service are to be found), and I am glad to add the expression of my strong conviction that in our holy work of Churchly education at Racine, this choral service plays no inconsiderable part, acting—even beyond its immediate religious blessing—as an infinite means of refinement and cultivation on the general tastes and character of the many dear youths committed to our care.

THE WARDEN OF RACINE COLLEGE.  
Racine, Wis.

FORMS OF PRAYER TO BE USED IN FAMILIES.

To the Editor of The Living Church:

A capital caveat has appeared in your columns against the present "Forms of Prayer to be used in Families." Of all the offices, this seems to have been the one least "enriched" by the committee. Let us trust that this was due to a feeling of hopelessness—not to any inherent fitness in the office itself.

Now if we except offices for the visitation of the sick, and the churching of women, perhaps these family prayers are the most disused part of our liturgy. Nor is the reason far to seek. They are modern. This includes and explains every objection alleged against them. Their labored expressions, involved periods, and rhetorical flights are sadly out of sympathy with the strength, beauty and simplicity of the English of the Edwardian era. They are too long; half your worshippers running the risk of falling asleep between the "Amens." They are too minute; detailing almost every specific need of our bodies, souls and minds. In short, they do not meet the ends of a desirable form of family prayer, and in their present state are practically an incubus.

But shall this office be perpetuated another century? May it not be wholly eliminated at the final revision, and a working substitute added? For this, we need not leave the covers of the liturgy, and thereby would preserve the integrity of the Prayer Book. To this end I humbly submit the following forms, which I would have printed *extenso*, and placed where the present obsolete prayers are found:

I. A DAILY OFFICE OF MORNING PRAYER FOR FAMILIES.

1. Our Father, etc.
2. Collect for the Day.
3. Collect for Grace (in Morning Prayer.)
4. Collect for Clergy and People, (in Morning Prayer.)
5. Collect for Spirit of Prayer, (B. A., p. 48.)
6. A Morning Prayer, No. 2, (B. A., p. 51.)
7. Grace of our Lord, etc.

II. A DAILY OFFICE OF EVENING PRAYER FOR FAMILIES.

1. Our Father, etc.
2. Collect for the Day.
3. Collect for Aid against Perils, (in Evening Prayer.)
4. Collect for Clergy and People, (in Evening Prayer.)
5. For Renewing of the Holy Ghost, (B. A., p. 49.)
6. An Evening Prayer, (B. A., p. 52, No. 2.)
7. Grace of our Lord, etc.

This, then, is a suggestion towards what is believed a better office than that we now possess. I hope it will invite criticism and improvement from abler hands. No clergyman can be ignorant

of the present alarming neglect of family prayers, even among our most spiritually minded laymen. And I am persuaded that a primal cause of this is found in the *unfitness* of these modern forms in the Prayer Book. J. D.  
Lexington, Mo.

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*.

MARYLAND.

BALTIMORE.—*Death of a Priest*.—The Rev. D. M. McCaffrey, one of the assistant ministers of the church of the Ascension, died at his residence, No. 304 Ramsay street. He was a native of Ireland, but had resided in this city for the past six years, and was engaged in mission work at Locust Point and Mt. Winans. Some two years ago he took a severe cold, which resulted in consumption, and for some time he had been unable to perform any parish work.

PITTSBURGH.

PITTSBURGH.—*The Protestant Episcopal Home for Children*.—At this Home scarlet fever of a malignant type has broken out. There are eighty five children in the Home, and the situation is alarming. Four deaths have occurred, and ten children are now lying ill with the dread disease. Everything is being done to check the progress of the contagion.

KENTUCKY.

HENDERSON.—The members of St. Paul's church have had a flourishing mission and Sunday school at the Cotton Mills, about a mile from the parish church. A short time ago they found that they could no longer use the large vacant storehouse in which the mission was held. Before a week had elapsed a corner lot had been secured, materials gathered, and a neat chapel, with vestry and cross, completed, and furnished with pews, carpets, stove, lectern, organ and altar; the money all subscribed and everything paid for. The chapel is crowded.

EAST CAROLINA.

WILMINGTON (N. C.).—*St. James's Church*.—This church was opened after extensive repairs on All Saint's Day, with very interesting services. The Consecration services were said at seven o'clock A. M., by the Bishop of the diocese. At the second service at 11 A. M., the Bishop preached, and the full vested choir of about forty men and boys, for the first time rendered the music.

A recess chancel has been added, and handsomely furnished, the organ brought down, and choir stalls properly arranged. A transept has been added, in which are about one hundred and fifty sittings. The grounds around the church are also very much improved, and the work is still going on.

This has all been done in less than one year; the rector, the Rev. W. H. Lewis, who came here last January, having manifested untiring energy and devotion to the work in hastening it on to this early completion.

MASSACHUSETTS.

ANDOVER.—A new building for Christ church, costing about \$35,000, is to be erected by Mr. John Byers, of New York, as a memorial of his parents. It will be placed on a corner lot in a good neighborhood, and will be a most welcome gift to the parish as well as a very attractive addition to this old town.

BOSTON.—On Sunday morning, December 13, at the church of the Good Shepherd, the Rev. Mr. Mann, assisted the rector, the Rev. Mr. Prescott, in the administration of the Holy Communion to the deaf-mute communicants. In the afternoon, he conducted the usual service for deaf-mutes only, with a large congregation. In the evening, at St. John's church, Charlestown, he was associated with the rector, the Rev. F. W. Sprague, in conducting a combined ser-

vice. On the following Monday, a similar service was held at Christ church, Hyde Park, the Rev. J. T. Magrath, rector.

BOSTON HIGHLANDS.—The fifth anniversary of St. John's Guild was held the second Monday in Advent, December 7th. There was a short service at 7:30 P. M., conducted by the rector, the Rev. Geo. S. Converse, the Rev. Geo. J. Prescott assisting. The music was rendered by the full surpliced choir of twenty-three voices, and was very hearty. The reports of the Guild and its twelve chapters were read by the secretary, Mr. C. V. Twiss, and were very encouraging. Seventy-one meetings have been held the past year with an aggregate attendance of 2,124. The Altar Chapter reports some beautiful gifts—three dosels and a superb green altar-cloth—which were given in response to an appeal made by the chapter, and in memory of the late Rev. Henry Burroughs, D.D., sometime rector of old Christ church, Boston. The Missionary Chapter prepared three boxes which were sent to various points in the mission field and were valued at \$198. Altogether, the Guild has raised in money and in the money value of articles contributed nearly \$1,000 since 1884. The St. Paul's Chapter notes an aggregate attendance upon the Sunday morning and evening services of 19,455. The little church will not seat more than 400 persons comfortably.) Many other items of interest were also read. A strong appeal was made by the secretary for additions to the fund for a parish building, which is greatly needed in the work. After the reading of the report, the Bishop preached a sermon from the text: "And let us consider one another to provoke unto love and good works;" Heb. x:24. It was full of inspiration to the guild-workers to do their work as unto God and not unto man alone. During the summer the vestry asked for contributions to repair the roof and re-tint the interior of the church, and with \$200 given by a generous member of another parish, which paid for the painting, about \$550 was raised in all. Another encouraging feature of the work here just at present is the raising of a "Sustentation Fund" to provide for the support of the parish. The church is a free one and has relied absolutely upon the free-will offerings of the people, and it is hoped that this "Sustentation Fund," with the regular offerings, will together more than provide for the expenses.

GREAT BARRINGTON.—St. James's parish, the Rev. H. A. Adams, rector, celebrated the Nativity in a manner unprecedented in Western Massachusetts. The festival was begun by a carol service at 11:30 Christmas Eve, the church being thronged with a devout congregation.

After the delivery of the festival allegory by the rector, a few moments were spent in silent adoration, terminating in the Introit. A solemn Celebration was then sung, one hundred receiving the Blessed Sacrament. The altar appeared for the first time in its vestment of lace, and upon the gradines two tall Eucharistic and six Vesper lights made the place of His Presence glorious.

There is now daily service and weekly Eucharist in this favored parish, and the congregations hitherto much reduced in winter, are larger than ever, while the ever-growing numbers (especially of men) who avail themselves of the Blessed Sacrament and the other Sacraments of the Church, indicate a steady development of the spiritual life of the community.

COLORADO.

EPISCOPAL VISITATIONS.—Bishop Spalding has just completed his annual visitation to the churches at Del Norte, La Jara and Alamosa. The little chapel at Del Norte has been so racked by the winds prevalent there that it was found necessary to move it from the side-hill on which it stood, to the more eligible church lots in the centre of the town, where it is being remodelled into a rectory, and where it is hoped at some future time to build a neat stone church. In consequence of the removal of the chapel, the service was held in a public hall kindly furnished for the purpose.

At All Saints', La Jara, on the morning of All Saints' Day, the Bishop officiated for the first time, with the celebration of the Holy Eucharist, in the pretty little log-chapel which has recently been completed, as the result of



one year's labor among the people, and with but a monthly service.

A large congregation greeted the Bishop in St. Thomas's church, Alamosa, where, during the past few months much progress has been made. The interior for a long time past has been so open as to allow the snow to penetrate and fall upon the Prayer Book of the officiating clergyman; with the thermometer at 15 or 20 degrees below zero, it has heretofore been exceedingly difficult to heat the interior. Now, it is nicely ceiled; the windows have been beautifully stained in part-colored tints and emblematic designs; choir-stalls have been erected on either side of the chancel, and the chancel handsomely papered—the thank offering of an English lady visiting Alamosa. The church and rectory have also been enclosed.

Thus St. Thomas's church, the centre of Church work in the southern part of the San Luis Valley, starts out on the fourth year of her existence. During that time, the missionary in charge, the Rev. Melvin Honeyman, has had the oversight of six different towns, bringing the service of the Church for the first time to three of them and building the same number of churches. Were it not for the assistance of kind friends in the East, and the strength and encouragement from the Bishop, the Church in the San Luis Valley would to-day have no existence.

The Church knows but little of the struggles of her clergy, and the hardships endured by them in laying the foundations of the Church in the frontier towns of the far West. A mistaken idea also exists among many that, since there is a large cathedral at Denver, it should foster the infant missions of the jurisdiction. This is the primary design of the cathedral, but through no fault of the Bishop, it is far otherwise. The cathedral, however, comprises but one congregation, while the missionary field of Colorado extends over a vast territory larger than the States of New York, New Jersey and Pennsylvania combined, and the Bishop knows not which way to turn in answer to the many calls made upon him. When these facts become generally known, perhaps the Church at large will open to him of their resources, so "that there shall not be room enough to receive it."

#### QUINCY.

MENDON.—The opening service of the Mission at Zion church, on December 14, was fairly well attended. The Rev. A. Q. Davis of the cathedral was the special missionary. The services were continued through the week, and it is hoped that much good may result from them. The attendance increased from forty-five on the first evening up to almost two hundred, before the close of the Mission. The Rev. J. R. Holst is the priest-in-charge of the parish.

HENRY.—The Christmas services held in St. John's church, were of a very appropriate character. There was an early celebration of the Holy Communion at 7:30 A. M. It was the first ever held in this parish, and was most enjoyable.

The services at 10:30 A. M. were truly delightful and impressive. The pretty little church was handsomely decorated with evergreens. The Rev. W. H. Goodison, rector, preached from Gal. IV, 4, 5. The musical services were well rendered by the quartet choir.

WARSAW.—Christmas Day was more like April than December, the congregations unusually large, the services which were choral, were hearty, and thoroughly enjoyed by all present. The first Christmas service in the new church was an early Celebration, when more than three-fourths of the communicants received.

The decorations were elaborate and very fine. A new screen of five arches, about nine feet high divides the chancel and was most tastefully trimmed with evergreens. A very beautiful altar cloth of white silk, richly embroidered in morning glories, was used the first time at Christmas. It was presented and made by Mrs. Marvin Brown, of Hamilton, Ill.

Two memorial windows have been put in the church by Col. John Hay of Cleveland, Ohio. One represents St. Michael overcoming Satan—a copy of Guido Reni's painting in the Vatican—the other, Moyr Smith's Charity. The designs are perfect in execution and

harmonious coloring. The work was executed by Mr. Geo. Drake of Cleveland.

#### OHIO.

CLEVELAND—*Trinity Church*.—The festival of the Incarnation of our Blessed Lord was hailed with glad acclaim in this city. On Christmas Eve, the rector of Trinity church, accompanied by the choir master and 30 choristers, chartered a four-horse wagon and drove to the residences of many of the parishioners, and on the lawns before the houses sang glad Christmas carols. The principal streets of the city rang with the music which told of Christmas as the Lord's Day. They then proceeded to the church and in front of the building sang several hymns. Passers-by paused, and the loungers in the saloons across the way came over, and when the last carol was sung begged the singers to continue. Full choral celebration of the Holy Eucharist was conducted at midnight, and the *Gloria in Excelsis* sung at the same hour at which it is supposed to have been sung by the angels when the shepherds watched their flocks by night. The church was filled, and the audience remained attentive and reverent throughout. The communicants participating numbered one hundred. The choir never sang better, especially the Introit and *Gloria in Excelsis* (Tours.) The Communion Hymn "O come, let us adore Him," was rendered with true spirit of devotion.

Daily services at 8:30 and 4:30 have been held during Advent and largely attended.

#### NEBRASKA.

OMAHA—*Ordination*.—The Rev. F. W. Henry, of Grand Island, was ordained to the priesthood December 20th, at Trinity cathedral. There was a large and attentive audience present, the services being conducted by Bishop Worthington. After the opening exercises the choir chanted, "Hosannah to the Highest," and the ordination service of the Church was read. The sermon was preached by Dean Millspaugh, who took his text from Ephesians 4:11-14: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The presentation of the candidate was made by Canons Patterson and Dougherty, and the services were concluded by the benediction.

#### TENNESSEE.

FAYETTEVILLE.—The third Sunday in Advent was the day appointed for the annual visitation of the beloved diocesan to the parish of St. Mary Magdalen. At 11 o'clock, Matins having been said previously at nine, Mr. S. B. McGlohon of the University of the South, was ordained to the diaconate. The candidate was presented by the Rev. W. G. G. Thompson, associate priest-in-charge, the Bishop preaching the sermon. A choral Celebration—the Bishop being celebrant, with *Benedictus* and *Agnus Dei* by Woodward followed, which was well sung by the well trained choir of the church. The Rev. S. B. McGlohon will proceed to Knoxville, where work awaits him.

At night the church was packed to overflowing, many standing throughout the entire service. The Bishop delivered a very earnest address on the "Confession of Christ," after which the priest-in-charge presented five for Confirmation. An admirable address followed. This makes eight that have been presented to the Bishop in this parish during 1885. The offertories throughout the entire day were devoted to the theological department of the University of the South. On Monday there was an early Celebration at 7 A. M., when the candidates received their first communion. At 10 A. M., after Matins the Bishop gave an instruction on the "Indwelling of the Holy Ghost in the Catholic Church," and preached again in the evening.

This church is blessed with a semi-choral daily service and Celebrations on all Sundays and Holy Days. Lately some handsome gifts have been given to the church, among them a carpet, dossal and side curtains, the painting and furnishing of the sacristy, and a hand-

some brass memorial cross, which adorned the altar for the first time on Christmas Day.

#### SOUTHERN OHIO.

CINCINNATI.—*St. Luke's Church*.—On Friday, December 11th, Bishop Knickerbacker visited this parish for the purpose of administering the Apostolic Rite of Confirmation. It was the second class presented by the rector, the Rev. Lewis Brown, during the last eight months and consisted of four persons, making in all twenty-nine confirmed in that time. The Bishop's sermon was singularly well adapted to the occasion and was upon "The Despised Birthright." A large congregation was present on the occasion.

#### MICHIGAN.

DETROIT.—*Mission Services*.—On the first Sunday of January and for ten days thereafter, Mission services will be held in the churches of our Communion in this city, to implore the blessing of God and for making known the power of redeeming love. The Mission will be conducted by the Rev. W. S. Rainsford, rector of St. George's church, New York City, assisted by the clergy of Detroit and Michigan.

Arrangements at present have been made by the Rev. Mr. Rainsford, for the daily celebration of the Holy Communion at St. John's church, at 7:30 A. M., for the Mission service at 7:30 P. M., at the same place, and for a daily noon service at St. Paul's church. At Grace church there will be the celebration of the Holy Communion at 7:30 A. M. Volunteers are asked for a choir of at least 300 voices.

#### WESTERN NEW YORK.

GENEVA—*Hobart College*.—The senior trustee, Wm. B. Douglas, Esq., issues an appeal for means to procure books, and for needed endowments. Scholarships for deserving young men are urgently called for. The new fire-proof library building stands with empty shelves, the recent fire leaving little to be transferred from the old rooms.

#### CONNECTICUT.

HARTFORD.—*Society for the Increase of the Ministry*.—This society has recently received two important contributions to its permanent fund. The first is a legacy of \$10,000 by the will of the late Mrs. Benjamin Ogle Tayloe, of Washington, D. C. It was provided for as a fund for the purposes of Christian education by the will of her sister, Mrs. Brooks, previously deceased. Mrs. Tayloe directed that it should be used to endow two scholarships of the society. The second gift of \$3,000 comes from "A friend in New York," with the wish that it be added to the general funds of the society, the interest only of the same to be available to its uses.—*Churchman*.

HARTFORD.—The Rev. Mr. Mann held services in this city—the seat of the State school for deaf-mutes—New Haven, and Bridgeport. As many know this school was founded by Thomas Hopkins Gallaudet, father of the Rev. Dr. Gallaudet of the Church Mission to Deaf-Mutes.

COLLINSVILLE.—Bishop Williams visited Trinity parish, the Rev. Samuel Hall, rector, Friday evening, December 11th, and confirmed a class of nine. The Thanksgiving Day offering of \$36 was, at the suggestion of the rector, placed in the bank as a nucleus of a rectory fund. St. Agnes's Guild, composed entirely of children under fourteen, deserves honorable mention for the good work it does. It has already sent its Christmas offering to Hope School, Dakota.

NEW HAVEN.—*St. Luke's Church*.—On Monday, December 7th, occurred the consecration of this Church building, the restoration and enlargement of which has just been completed. Bishop Williams officiated, assisted by others of the clergy. The new chancel is handsomely finished in ash and black walnut and richly carpeted. The reading desk and altar is covered with red draperies trimmed with old gold. In the rear of the chancel is a handsome stained-glass window upon which appears a life-size representation of St. Luke.

During the service, the Rev. Dr. Beardsley gave a short history of the church. Bishop Williams then gave a

short address followed by the celebration of the Holy Communion.

#### MISSOURI.

St. JOSEPH—*Christ Church*.—On the fourth Sunday in Advent, the Bishop visited this church, and confirmed a class of twenty-six, presented by the rector, the Rev. Jas. Runcie, D.D.

In the afternoon he visited the colored mission of St. Matthias, under the charge of the Rev. B. W. Timothy, and in the evening Holy Trinity mission, where seven were confirmed.

On the following day, St. Thomas's, Bishop Robertson consecrated Christ church, with the following named clergy present and assisting: The Rev. Dr. Runcie, rector of the parish, the Rev. Messrs. J. H. Waterman, Wm. A. Hatch, L. T. Minturn of the diocese of Missouri, and the Rev. Fathers Barry of Ft. Leavenworth and Leonard of Trinity church, Atchison. At this service two more were confirmed, making a total of thirty-five.

The parish of Christ church is now building a beautiful and commodious rectory, is united and active, and bids fair to be in the near future the strongest parish of the diocese.

#### SOUTH CAROLINA.

COLUMBIA.—*Chapel of the Good Shepherd*.—This Church post is a missionary outgrowth of Trinity church in this city, and is a development of about four years' effort. It has up to this time been irregularly served with clerical ministrations, lay-readings being relied upon to fill up the gaps. The Sunday school has from the first had special attention, and an industrial school has been open through the winter months for several years. A new era in the career of the chapel seems now to have opened. The Rev. Alex. Mitchell, a deacon from the seminary at Seawane, Tenn., has by the Bishop been recently assigned to duty here, and will devote his entire attention to the confirmation and extension of this good work.

Mr. Mitchell has been upon the ground but two months, but his stirring industry, his zeal and cordial spirit, have already served to arouse a responsive interest in the work. The Sunday school has a roll of seventy names. The ministrations are full upon Sunday and upon weekly festivals—the Holy Eucharist being celebrated twice a month by the assistant of Trinity church. The services, especially upon the Lord's Day, are largely attended. A volunteer choir, under the direction of a capable female communicant, leaves little to be desired in the way of Churchly music.

#### LONG ISLAND.

ASTORIA.—*Church of the Redeemer*.—The Rev. Dr. Cooper recently celebrated the nineteenth anniversary of his rectorship. The music of the service was rendered by a full surpliced choir of men and boys, assisted by a choir of ladies in the organ chamber. The sermon traced the growth and changes of the nineteen years, from seventeen communicants worshipping in a drug-store, to several hundred in a church where there is not a vacant pew. The discourse was largely devoted to an able exposition of the advantage and propriety of the surpliced choir in rendering the music of the Church, which THE LIVING CHURCH will publish when space permits.

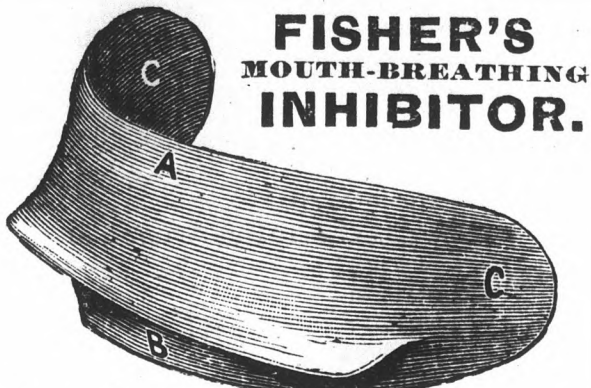
HUNTINGTON.—St. John's parish having become vacant by the resignation of its rector, the Rev. N. Barrows, the Rev. Theo. M. Peck of Piermont, N. Y., received and accepted a call to fill the vacancy. The services of institution were held on Friday, December 11th, at 11 A. M. The day was perfect and the church rendered beautiful and bright by the festal hangings of the chancel, and the flowers sent especially for the rector. The Rev. Joseph C. Middleton, D. D., of Glen Cove acted as institutor by the Bishop's appointment. The preacher was the Rev. N. Barrows the late rector. The choir of St. John's was augmented by choristers from St. Johnland's, while the two front seats were filled with crippled girls from the same place, whose sweet voices added beauty to the hymns. There were six clergy from abroad present and vested. The Rev. Mr. Barrows preached a most excellent sermon on the functions of a rector as prophet, priest and king in his



parish, taking his text from St. Luke xii: 42, 43. About fifty persons remained to partake of the Holy Communion. The occasion was marked by the formation of a fund for the endowment of the parish. After most kindly greetings from his people, all adjourned to the rectory, where the ladies had spread a most excellent and bountiful collation.

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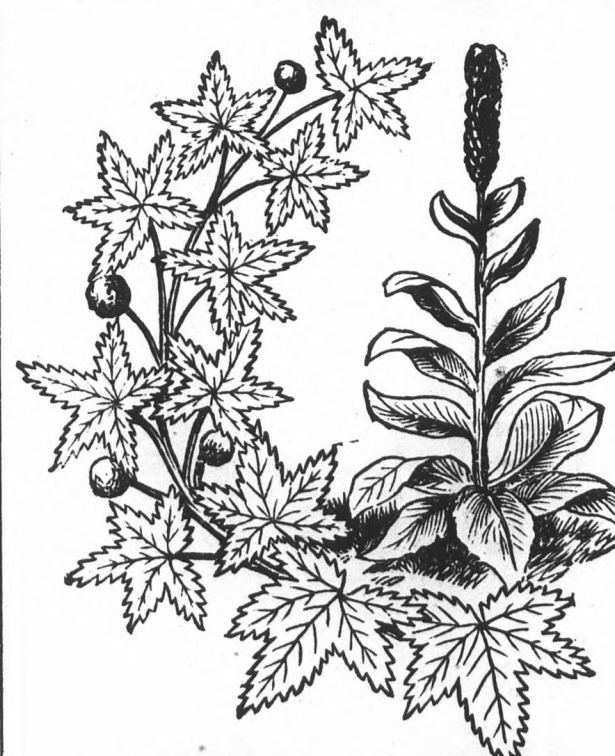
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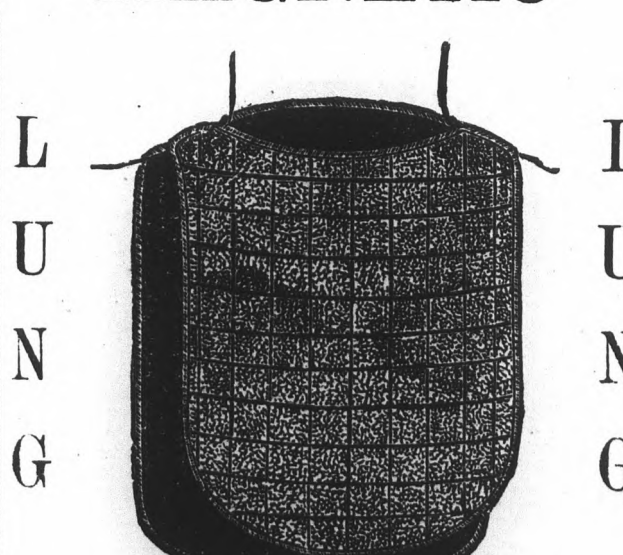
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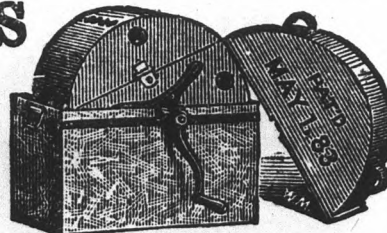
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