

# The Living Church.

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

VOL. VIII. No. 43.

CHICAGO, SATURDAY, JANUARY 23, 1886.

WHOLE No. 377.

## Æ T N A INSURANCE COMPANY, HARTFORD, CONN.

LOSSES PAID IN SIXTY-SEVEN YEARS,  
Fifty-Eight Millions Seven Hundred and Fifty Thousand Dollars.

66th ANNUAL STATEMENT, DECEMBER 31st, 1885.

CASH CAPITAL,.....	\$4,000,000.00
Reserve for Re-Insurance, (Fire,).....	1,734,950.79
Reserve for Re-Insurance, (Inland,).....	6,117.99
Reserve for Unpaid Losses, (Fire,).....	236,777.63
Reserve for Unpaid Losses, (Inland,).....	22,000.00
Other Claims,.....	57,929.83
NET SURPLUS,.....	3,202,320.41
<b>TOTAL ASSETS,.....</b>	<b>\$9,260,096.65</b>

AS FOLLOWS: Market Value.

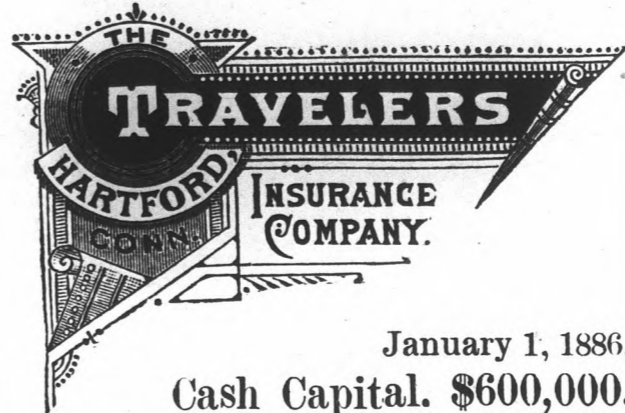
Cash in Bank,.....	\$941,086.65
Cash in hands of Agents,.....	349,822.25
Real Estate,.....	345,000.00
Loans on Bond and Mortgage,.....	43,800.00
Loans on Collaterals,.....	15,170.00
Stocks and Bonds,.....	7,563,862.50
Accrued Interest,.....	1,355.25
<b>TOTAL ASSETS,.....</b>	<b>\$9,260,096.65</b>

L. J. HENDEE, President.

WM. B. CLARK, Assistant Secretary. J. GOODNOW, Secretary.

J. S. GADSDEN, Agent, Chicago, Ill.

## TWENTY-SECOND ANNUAL STATEMENT



January 1, 1886.

Cash Capital. \$600,000.

ASSETS, . . .	\$8,417,038.21
LIABILITIES, . . .	6,321,199.35
<b>SURPLUS, . . .</b>	<b>\$2,095,838.86</b>

### LIFE DEPARTMENT.

No. Policies written to date, . . . . .	44,800
New Life Insurance written in 1885, . . .	\$5,645,950
Gain during Year in Amount in Force, . . .	\$2,477,317
Paid Life Policy-Holders to date, . . . . .	\$3,290,147.02
Paid Life Policy-Holders in 1885, . . . . .	\$379,420.79

### ACCIDENT DEPARTMENT.

No. Policies written to date, . . . . .	1,186,315
No. written in 1885, . . .	108,248
No. Claims paid to date, . . .	137,331
No. paid in 1885, . . . . .	17,583
Total Claims paid, . . . . .	\$8,145,128.44
Amt. paid in 1885, . . . . .	\$885,012.34

GAINED IN ASSETS. GAINED IN SURPLUS.  
GAINED IN NUMBER OF POLICIES ISSUED.  
GAINED IN LIFE INSURANCE WRITTEN.  
GAINED IN AMOUNT OF LIFE INSURANCE IN FORCE.

All Claims paid immediately on receipt of satisfactory proofs.  
All Policies contain Equitable Non-Forfeiture provisions. Accident Claims paid pro rata in event of occupation being changed.

### OUR NEW LIFE POLICY

(issued commencing January 1) will satisfy everybody. Contains no burdensome conditions or restrictions. Cash Surrender Values, Paid-up Policy, or Term Insurance, at option of Policy-holder; amounts clearly stated on each Policy.

JAS. G. BATTERSON, Pres. RODNEY DENNIS, Sec'y.

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Is to send it to D. LOTHROP & CO., Boston, for

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\* \* More than a thousand large quarto pages by our best authors. Half a thousand illustrations by our best artists.  
Read what the Boston Transcript says of THE WIDE AWAKE:—  
"This periodical has been aptly called 'the perfection of a young folks' magazine.' It meets the wants of young readers so exactly and thoroughly, it is so fresh and healthy in tone, so entertaining in character and so full of the hearty and wholesome nutriment that goes to build up mental and moral being for boys and girls, that its presence in a household is to be rejoiced at, and its absence thoroughly deplored."

### CHOICE MAGAZINES.

For children too young for WIDE AWAKE, are  
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**Our Little Men and Women.** For Youngest readers. \$1.00 a year.  
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Sent free to any address on receipt of subscription price.

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For Sale & Exchange.  
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R. B. CHAFFIN & CO., Richmond, Va.

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Free of charge. A full size cake of Ivory Soap will be sent to any one who can not get it of their grocer, if six 2c. stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

## THE CHURCH MAGAZINE.

ISSUED MONTHLY.

A New Handsome, Readable and Helpful Magazine of Church Literature for Church People.

The cordial approval given to the initial number of the Church Magazine by the Press both Church and Secular, and the generous welcome extended to it both by the Clergy and the laity abundantly prove that the magazine meets and fills a recognized want.

THE FEBRUARY NUMBER OF THE CHURCH MAGAZINE will amply sustain the promise of its predecessor.

In it, Bishop Cox discusses the "Book Annexed" the most living of the live Church questions of the day. An article entitled "Russian Nihilism" a New Religion by Rev. Percy Browne vigorously presents an entirely novel view of what is generally regarded as a purely political subject. "Our Congregations in Foreign Lands" by Rev. Wm. Chauncey Langdon, D.D. sets forth what the American Church has done for supplying the spiritual need of its children abroad. Professor Benton contributes a most helpful article outlining "What a Churchman Should Know of Church History." In "The Growth and Development of the American Episcopal Church," Rev. Wm. Wilberforce Newton presents a subject about which no laymen of the Church can afford to be uninformed. The Serial entitled "The Rector's Daughter" is continued. Under the title of "A Faith Home," Mrs. Innis gives an account of an institution for Crippled Children. "How Should I Vote," will prove suggestive and helpful to many a diocesan deputy who may have to participate in the election of a Bishop and "The Trials of a Clergyman's Wife" will find appreciation with a large circle of readers.

THE CHURCH MAGAZINE FOR FEBRUARY will be ready February 1st. Subscription Price Four Dollars a Year. Two Dollars to Clergymen. Single Number Thirty Five Cents. Agents wanted in every parish.  
A Specimen Copy will be sent to any address on receipt of Twenty-Five Cents.

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W. M. A. MAY,  
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### Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

**ALFRED W. OLLIS & CO.,**  
Loan Brokers. North Springfield Mo.

**A SOLID 10 PER CENT**  
Per annum, first mort Real Estate Loans gages on productive approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

TRUSTEES of Church Funds, et alia, take Notice of our Investments bearing 6 per cent to 8 per cent, in carefully selected First Mortgage Farm Loans, City, County, and School Bonds. Interest paid half yearly without expense to investor. Reference by kind permission to the Rt. Rev. W. S. Perry, D. D., Bishop of Iowa, and to the Le Mars National Bank, Le Mars, Iowa. Correspondence Solicited. CHAPMAN & Co., Le Mars, Iowa.

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## INVESTMENTS.

It is well known that the City of St. Paul, Minnesota, is assured of a rapid growth from now on. It is to-day the financial, commercial and Railroad centre of the Northwest. Investments made in real estate, improved or unimproved, will pay largely. Money can be loaned on the best real estate security for from six to eight per cent. References in St. Paul and East if desired.

E. S. NORTON, St. Paul, Minnesota.

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FOR SALE Eastern Capitalists who have heretofore been loaning money at 4 and 6 per cent should consult their own interests. We have for sale **FIRST MORTGAGES** on well improved **FARMS** drawing our bank interest, and guaranteed by payabale semi-annually in ADVANCE. Amounts from \$300 to \$5000, and time from 2 to 5 years. Correspondence money to invest is solicited. Eastern or local references furnished on application. Address **THE FARMERS' MORTGAGE AND SAVINGS BANK,** Or N. B. Harris, Cashier. Summerville, Oregon.

### Government Lands.

How and where obtained. 103 townships will be surveyed the coming spring in the Mouse River Valley, of unsurpassed fertility, abounding in timber, coal and good water. Full information given regarding these lands in "The Dual Plain." We also give free information by letter, free of charge to all our subscribers as regards government lands, the land laws, what time to come west, what route to take, and what to bring. Send us \$1.00 by return mail for one year's subscription; our paper is worth \$100 to any one coming West to settle. Write at once, as this session of Congress is liable to repeal the Tree Claim and Presumption laws. Address **FRANK W. SPEAR, Publisher, Devil's Lake, Dakota.**

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THE NEBRASKA FARMER, Lincoln, Neb., is the great Agriculture Journal of the West. \$1.50 per year



# The Living Church.

SATURDAY, JAN. 23, 1886.

## S. FRANCISCO XAVIER'S HYMN.

"O Deus! ego amo te,  
Nec amo te, ut salves me,  
Aut quia non amantes te  
Aeterno punis igne.

Tu, tu, mi Jesus, totum me  
Amplexus es in cruce,  
Tulisti clavos, lanceam  
Multamque ignominiam:  
Innumeros dolores,  
Sudores et angores,  
Ac mortem: et haec propter me  
Ac pro me peccatore.

Cui igitur non amem te,  
O Jesu amantissime?  
Non ut in coelo salves me.  
Aut ne aeternam damnes me,  
Nec proemii ullius spe:  
Sed sicut tu amasti me,  
Sic amo et amabo te:  
Solum quia rex meus es,  
Et solum quia Deus es.  
Amen."

### TRANSLATION

BY REV. J. G. MCMURPHY.

O God! I love but Thee:  
Not that Thou canst save me,  
Nor that not loving Thee  
In Hell Thou'lt punish me.

Thou, Jesus, all for me,  
Embraced the cruel tree,  
Endured the nails, the spear,  
The ignominious jeer:  
Innumerable woes,  
The bloody-sweat and throes  
Of death; and this for me.  
A sinner far from Thee.

And why not love for Thee,  
O Jesus slain for me?  
Not that Thou canst save me,  
Nor lest condemned I be,  
Or hope rewards to see:  
But as Thou lovedst me  
I love and will love Thee:  
Because my king Thou art,  
Accept as God my heart.  
Amen.

## NEWS AND NOTES.

SEVERAL matters of interest which would have been mentioned in this column, will be found in our London Letter.

THE Rev. W. Hay Aitken will return to England the latter part of this month. His last services will be in Christ church, Orange, Northern New Jersey.

THE Rev. E. T. Churton, Vicar of St. Bartholomew's, Charlton, Dover, has accepted the bishopric of Nassau, in the room of Bishop Cramer-Roberts. Mr. Churton is the second son of the late Archdeacon of Cleveland, Yorks.

ON December 29th, Mr. Gladstone completed his seventy-sixth year, and received nearly three hundred letters of congratulation in addition to many gifts and tokens of respect, affection and esteem.

CHICAGO is a bidder for the international exhibition in 1892, upon the 400th anniversary of the discovery of America. A bill pledging government support has already been drawn, and the advocates of the scheme base their claim to this honor upon the ground that Chicago is the "typical American City."

SENATOR DAWES has used his holiday vacation in making addresses before local Indian rights associations in Eastern Massachusetts. *The Boston Advertiser* says: "By his labors, largely, the real seriousness and dignity of the Indian question now commands the at-

tention of Congress and the country as it has never done before. He speaks upon it with almost unequalled authority."

ANOTHER London landmark is doomed. The ancient French Protestant church in St. Martin's-le-Grand is to be removed, on account of impending extensions of the General Postoffice. The library of the church, which contains many rare books and MSS., is to be handed over in trust to the city authorities, and room will be found for the collection in the Guildhall.

FURTHER news in regard to Bishop Hannington, states that he left Mombasa, in June last, in order to find, if possible, a new road to the Victoria which would obviate the long detour by Unyangembe, and that he was seized by order of the King of Uganda when within two days' march of his domain. The latest report is that the king has given secret orders to have the Bishop executed.

MISS HELEN GLADSTONE, the head of Girton College, Cambridge, is to marry Prof. Stewart, Cambridge, professor of mechanics. By the mysterious law of fame a long life of study and teaching has not made Prof. Stewart so widely known as he has been since he acted as treasurer of the Stead defense fund. Miss Mary Gladstone, daughter of the premier, is to be married to the Rev. Harry Drew, a curate of the Church of England at Hawarden.

THE proposition to change the date of Thanksgiving Day to October 12th, the anniversary of the discovery of America, has been discussed by the papers, and in order to test opinion in regard to this matter letters have been recently addressed to the Governors of several of the States. From their replies it is found that a number of them are in favor (1) of changing Thanksgiving Day to October 12, (2) or else of making the Columbus Day an independent national festival occurring regularly each year. This would give us a national festival in each of the four seasons of the year.

THE reports are all in, and it seems that the late cold wave was one of the most severe that the country has known for many years. The extreme cold was accompanied by a fierce wind blowing continuously for several days. At Austin, Tex., the mercury was ten above zero; at Laredo, eight below; at Savannah, Ga., snow; at Augusta, fifteen above; at Norfolk, Va., a cold gale; at Chattanooga, five below; at Wilmington, N. C., the fall in temperature was twenty-four degrees; at New Orleans, colder than ever known there; at Birmingham, Ala., zero; at Mobile, the coldest since 1852, and so on. The extreme northwest had snow by avalanches, a roaring gale, and thirty-eight degrees below zero. Jamestown, Dak., reported forty-two below; Clarke, forty-four below, "with a north wind," and Manitoba fifty below zero.

It is said that Prince Alexander and the Porte have come to an understanding on the Balkan question, as follows: That the union of the Bulgarians be recognized by the Porte; that the Bulgarian army be at the disposal of Turkey in the event of war with Greece or Serbia; that tribute be paid regularly to the Porte; that the customs-rights of the

Porte be maintained, and that Prince Alexander go to Constantinople to be invested with the governorship of Eastern Rumelia. This on the surface really looks encouraging. But this proposed settlement has the germs of incalculable trouble in it. All the signs indicate that there is only a suspension of hostilities for the winter, and that the spring will surely see war in the Balkan peninsula. The great powers are not putting their armies in a condition for active work for nothing.

THE Rev. Dr. Henry Norman Hudson, LL. D., Ph. D., the eminent Shakspearean scholar, died at his residence in Cambridge, Mass., January 16, in a peculiarly sudden manner. He had suffered much pain for some weeks past from a swelling on his neck, and at the time of his death was undergoing a simple operation by three noted surgeons for relief from it. At his own request, he was put under the influence of ether. He breathed naturally all the time the surgeons were at work and then, without a struggle or any evidences of pain, respiration suddenly ceased to the great surprise of the doctors. An autopsy showed the heart and lungs to be in perfect condition and the cause of death is attributable, therefore, solely to exhaustion. Dr. Hudson was born in Cornwall, Vt., January 28, 1814. After a hard struggle for an education he began life as a teacher in the South, having first served his three years' apprenticeship to a coachmaker. He graduated from Middlebury College, in 1840. He began the study of Shakspeare while teaching school at Huntsville, Ala. He went to Boston in 1844, and became noted as a critical analyst of the great author. He had the courage of his convictions, and was said to resemble Carlyle.

INTERESTING accounts are now being given in many English papers of the numerous charitable plans for feeding the destitute poor of London and vicinity. It is possible that some of them may prove suggestive to benevolently-disposed persons on this side the water. It has been found that a large number of school children attend the morning session, having had no breakfast, and that when they return in the afternoon, only too many have had either an apology for a dinner or none at all. Plans for supplying them with food have therefore been put in operation by which at a cost *per capita* of one penny, or in some cases only a half-penny, a nourishing meal of hot bread-and-milk or soup with bread, is furnished to these needy ones. The tickets entitling each recipient to a meal, are sold at five shillings the hundred, to the public for presentation to children who may be found to be in need of such help. Self-sustaining charities of this kind should be multiplied. In England, many of the children of families in comfortable or wealthy circumstances, have found during the recent Christmas season that "it is more blessed to give than to receive" by going without gifts themselves in order to purchase some of these tickets for distribution to those less favored than themselves.

THE action of the Postmaster-General in regard to the question of a Sunday postal delivery in Baltimore will afford

much satisfaction to all who believe in the value of Sunday as a day of rest, to say nothing of its observance as a divine institution. In his letter on the subject, Mr. Vilas gives his reasons as follows:

I recognize that the proposal to establish Sunday mail deliveries emanates from your zeal and public spirit as an officer seeking to afford the utmost conveniences to the citizens of Baltimore, and that there are very many reasons in support of the proposed action tending to indicate that it would not increase the work already necessarily performed on Sunday. It would, however, be an innovation upon the usages prevailing throughout the country, and it appears to me a step in the direction of an increase of Sunday toil. The beneficent uses of society and the blessed comfort to all who labor with hand or brain following the institution of one day in seven as a period of relaxation, whether it be spent in divine service, in decent recreation, or in intercourse with friends, or in whatever other proper manner different opinions may dictate, are so well assured by the experience of men, that although the fact strongly indicates its ordination proceeded from more than human wisdom, its continued observance is at least obligatory in just regard to our fellow-men, as well as in religious obedience, and the importunate eagerness of our methods of business so continually presses and encroaches upon the day, that it seems to me the part of wisdom to resist any change which is in the direction of an added establishment of labor. Much is due in this respect to the opinions of those—certainly among the very best citizens of the land—whose religious feeling is shocked by any new action of the nature of that proposed.

The decision is of National significance, as it is reported that similar requests have been made in other large cities.

## OUR LONDON LETTER.

SPECIAL CORRESPONDENCE.

The political atmosphere is still surcharged with vapours of various kinds including for Whigs and Tories very thick "blues." "Home Rule" is the one subject of comment and foreboding, and the meeting of Parliament is very eagerly awaited. That "Home Rule" in some form will be granted is quite certain, the difference between parties is only one of degree. "Local Self-Government" is a Tory euphemism, which, if carried far enough will satisfy Mr. Parnell and his millions of subjects.

The vacant primacy of the disestablished Irish Church is much talked of in ecclesiastical circles. As I pointed out last week, it seems not improbable that Dr. Beresford's successor in the see, will not be his successor in the primacy, but that there will be an elected primate. The salary of the new bishop will be only \$10,000, a sum inadequate even for the keeping up of the palace, which, like that of Meath, will probably pass into the hands of the Roman Church. The ancient precedence and the prelacy of the most illustrious order of St. Patrick also left St. Patrick's see on the death of Dr. Beresford. The eloquent and learned Dr. Alexander, Bishop of Derry, will probably go to Armagh if the General Synod decides to preserve to it the primacy.

The Salvation Army, though somewhat discredited by the connection of its "General" with the *Pall Mall Gazette* scandal, is keeping itself prominently before the public. It is fast becoming a gigantic commercial enterprise,

all the profits of which are absolutely under the control of Mr. Booth. Its latest move is to start a "sanctified omnibus" for the use of its members. We shall next be hearing, perhaps, of a "Hallelujah Hansom," or a "Converted Coupé."

The Disestablishment scare has done good, and the Liberationists are becoming sorely afraid that, by the action of the Church itself, their arguments will lose all potency.

Church reform has become quite a popular subject. Bishops in their pastorals, clergy by memorials, and laymen in letters to the papers, are all eagerly canvassing the abuses in the Church, and discussing the best means of remedying them. Already a Free Parish Churches Bill is announced. Other Church reforms will be introduced into Parliament, and if Churchmen mean them to be carried they can cause them to be.

It is announced that the Deanery of Worcester, vacant by the elevation of Lord Alwyne Compton to the Episcopate, has been offered to Canon Liddon who is now in Egypt for the benefit of his health. Churchmen would be sorry to see the most learned and popular preacher of England shut up in a small cathedral town, and it is doubtful if the Canon himself would purchase peaceful retirement at such a price as an utter change of habits, actions and surroundings.

The Bishopric of Manchester, having been refused by the Bishop of Bedford, has also been refused by Dr. Wilkinson who succeeded Archbishop Benson in the Bishopric of Truro. Dr. Wilkinson has been a grand worker in Cornwall, and would have been well received in busy Manchester. He is a very pronounced Churchman. The offer to him proves the generally entertained opinion that translation could only take place to the two archbishoprics and to the sees of London, Durham, and Winchester, to have been a mistaken one. The Prime Minister, before making the offer, asked legal advice, and was much surprised to learn that there was nothing whatever to prevent translation from any one see to another.

A new organization is threatened—a "Plumage League." It seems that for years past certain amiable persons have gone about the streets of London in speechless grief, with their souls vexed within them, because they have detected feathers in the trimmings of ladies' hats and dresses. But at last the grievance has found a voice, and even a letter in the *Times*, and these sensitive spirits suddenly discover that they are not solitary, but a legion, and accordingly they promptly propose to become a "league." In a little time they will doubtless be asking for a representative in Parliament, and we shall have eloquent gentlemen standing for the House of Commons upon the "Plumage" platform. Meanwhile, the movement may have dangerous developments. As one young lady has already remarked, with a considerable display of the power of inference: "They might just as well object to furs—don't you know?" One eloquent "Plumage" gentleman who would probably think it absurd to swallow less than 200 "beautiful innocent little" whitebait as the merest preliminary to a meal, tells the world that the barbarous fashion of wearing the feathers of "beautiful innocent little birds has become nothing less than a vice. When in former years one bird was enough to trim a hat, now half-a-dozen at least, are required." All of which seems sentiment run mad.

It is now announced that although Bishop Titcomb, the coadjutor of the Bishop of London, for Northern and Central Europe, has been forbidden by medical order to continue his laborious duties as heretofore, he has not resigned his office, as the Bishop of London still desires his aid until other arrangements can be made.

Poor Bishop Hannington whose letters in *THE LIVING CHURCH* last year, excited such great interest, has fallen into the hands of Stanley's old friend, King Uganda, and great fears are entertained here that he is in danger of martyrdom. The government are sparing no efforts to effect his release, and it seems likely that the king, with all his ferocity, has sense enough to know that retribution would very quickly follow upon the murder of a British subject.

London, January 7, 1886. S.

### HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

#### IV.—JUSTIN MARTYR.

But say what evil has he done? What sin of deepest hue?

A blameless faith was all the crime that Christian martyr knew;  
And where his precious blood was spilt,  
Even from that barren sand  
There sprung a stem, whose vigorous boughs soon overspread the land;  
O'er distant isles its shadow fell, nor knew its roots decay,  
Even when the Roman Cæsar's throne and empire passed away.

As one reads the history of the early Church, and the records of the different persecutions, the inference is often drawn that all the emperors were cruel, lawless and unjust persecutors of the Christians, which is without doubt an erroneous view of the subject. It is true that the heartless Nero and the relentless Domitian persecuted whenever it suited their pleasure, but Tertullian seems voluntarily to vindicate some of the other emperors, in these words: "Who I ask began to punish us? Nero. Nothing but what was excellent was ever condemned by him! Domitian, too, his fit successor. These you yourself condemn, and are accustomed to make good the injuries which they inflicted. But no Hadrian or Vespasian, no Pius or Verus have issued edicts against us."

From this it would seem that the best emperors did not persecute until the complaints of their heathen subjects, and the false and unjust accusations brought against the Christians seemed to force them to do so. The strength of the Roman Empire lay in the strict enforcement of her laws, and if these were violated the rulers felt that the empire must fall. Under the Roman law all secret assemblies were unlawful. *Collegia illicita* as they were called; and as the Christians admitted no spectators at their Eucharistic Sacrifice, the air of secrecy thus imparted aroused the suspicion of the emperors. Again they were confounded with the Jews, who were always the most troublesome and seditious of Rome's subjects. Still another cause which prompted the emperors to persecute was the false reports circulated concerning the Eucharistic Celebrations. Rumors were afloat which asserted that the Christians were accustomed to eat the flesh of a human victim. This reason, together with the idea that they were an anti-socialistic sect of the Jews plotting against the empire, were the fundamental motives that incited the emperors to annihilate the widely-spreading sect of Christians.

Thus the necessity for able, learned, and eloquent defenders of the faith

now arose. The heathen philosophers were subtle in their arguments published in their oratory, and so possessed the wonderful power which is the result of culture and learning. Many Christians opposed the adoption by the clergy, of the weapons for argument then in use by the Greeks and Romans; and cited the wonderful success of the apostles, some of whom were unlettered fishermen, as a sufficient objection against it. But others knew that the power of the apostles was miraculous, and fully realized that the supernatural gifts were gradually being withdrawn, for the Church had less need of them then, than when it was in its infant stage of progress. Thus the necessity for able defenders of the faith, apologists, who by plain and convincing reasoning could vindicate the Christians from the charges brought against them, became most urgent.

Among the noted Christian apologists were Justin Martyr, Tertullian, Apollonius, Iræneus and Athenagoras. Of the relative merits of these able writers we are not obliged to speak, for each one did all in his power to plead the cause of the Church, but the name of Justin Martyr is perhaps more familiar to us than that of any other.

In the beautiful country of Samaria, between Mounts Ebal and Gerizim stood the ancient city of *Sychar*, called by the Romans *Flavia Neapolis*, but by the modern inhabitants *Nablous*. This town was one of the oldest in Palestine and is associated with many occurrences of old Testament History. It was here that Joshua assembled the people before his death, and here they renewed their covenant before the Lord. The city was destroyed by Abimelech but afterwards rebuilt. Near to this most pleasant and productive town stood the renowned well of Jacob, where our blessed Lord conversed with the woman of Samaria. This well can now be seen though dry and partly filled with rubbish. It is one hundred feet deep and cut through solid limestone.

It was in Flavia Neapolis, this town so full of historic interests, that Justin Martyr was born about 114 A. D. His father and grandfather were Romans, and his family were wealthy, or at least in more than moderate circumstances, as is apparent from the education Justin received. He had all the advantages that the times afforded and that money could purchase. After completing his studies he made a tour through Egypt, which was then deemed a necessary finish to a young man's education.

He was a great lover of truth, and sought in different systems to attain to the highest and most complete philosophy. He studied the tenets of the Stoics, Peripatetics and Pythagoreans, but was not suited. Then he applied himself to Plato, in whose theories he took great delight.

The spiritual beauty of Plato's doctrine upon the immortality of the soul began to dawn upon him, and, longing for solitude where he might contemplate undisturbed this precious theory, he sought the shore where in silence and alone he could walk beside the sounding sea. No more fitting place could he have chosen; for to watch the crested blue waves ever advancing, yet ever receding, of itself brings thoughts and feelings both devout and deep. As he paced backwards and forwards over the glistening sands, the fresh sea breeze blowing his loose scholastic garb about him, his head bent in the attitude of a thinker, a stranger coming from the opposite direction, approached him and spoke. Justin was struck by the

sweet gravity of his countenance, and the acquaintance thus mysteriously began ripened into friendship.

It was no mere chance that sent the stranger to the sea that memorable day, but it was the direct hand of an all-wise Providence. For he was a Christian, a believer in the One Supreme Being, and Justin Martyr was an unconscious seeker after God. Gradually he led the philosopher through the Old Testament prophecies until he was ready to accept the teaching of the New.

It was only after a long process of reasoning that Justin accepted the Christian faith, for he shared in the general prejudice of the heathen against the new religion. "I had heard much against them," says he, "and shared in the common delusion. But when I considered their courage in encountering death and every other terror, I felt at once that they could not be guilty of the crimes of which they were accused."

Thus this great philosopher was won over to the true religion, with all his learning and all his culture, and at a time when the Church stood sorely in need of able defenders of the faith. Justin Martyr was fitted for the work which lay before him, for he was versed in all the subtle philosophy of the heathen. He had studied much, travelled much, and mingled with priests, students, and orators of the Greek and Roman schools of thought. And thus he was able to answer the charges brought against the Christians with a skill unpossessed by many who were just as eager to vindicate their cause, and just as ready to die for it as was Justin Martyr, but who lacked the ability.

The philosophers' garb he still continued to wear, saying that now he had found the true philosophy. And clad in this gown he went from place to place teaching and speaking in favor of the religion he had so joyfully accepted. He finally made his home in the Imperial city and established a school upon the Virninal Mount, where he daily received pupils whom he instructed in the doctrines of the Christian religion. His discourses were so eloquent and powerful that he drew many from the Roman schools, and thereby acquired the mortal hatred of Crescens, a heathen teacher, who from that time only awaited a fitting opportunity to denounce him before the emperor. The works of Justin that are the most noted, and which are unquestionably his, are the first and second Apologies, and the dialogue with Trypho the Jew. The first apology was addressed to "The Emperor Antoninus Pius, his sons, the Senate, and all the Roman people." Its object was to vindicate the Christian form of worship, and to prove the innocency of their lives and character. It is clear and forcible and was not without good results. The prominent position occupied by Justin made him an especial mark for the shaft of the enemy, and before long the jealous cynic Crescens found the chance for accusing him that he had waited for. He induced the Emperor to pass decrees forcing the Christians to offer libations to the heathen gods. Many were seized and brought before the Prefect Rusticus to be examined, among them Justin, Chariton, Charites, Pæon and Libirianus. The Prefect addressing the philosopher first commanded him to obey the gods at once. But he replied, "To obey the commandments of our Saviour Jesus Christ is worthy neither of blame nor of condemnation." Then said Rusticus, "What kind of doctrines

do you profess?" And Justin answered, "I have endeavored to learn all doctrines, but have at last acquiesced in the true doctrines, these, namely, of the Christians." The Prefect questioned all in turn, and finding that he was unable to persuade any of them to recant, pronounced sentence in these words:

"Let these who have refused to sacrifice to the gods be scourged and led away to suffer decapitation according to the laws."

Thus, after being ignominiously scourged, this noble Christian philosopher, the light of the age, whose learning and power seemed to make him indispensable to the Church, was forced to lay his head upon the fatal block.

The conversion of Justin Martyr was of inestimable value to the Christian religion, and it marks a new era in its history, for he allied learning and wisdom with true faith, and thus laid the foundation for a theological literature.

### CHURCH NEEDS IN NEBRASKA.

It is almost certain that the rising generation will see the centre of the population of the United States settled in the Missouri Valley. Yet I fear that Churchmen at the East do not realize this, and consequently do not see the necessity of giving the Church power to possess it at once. Men like Talbot and Clarkson and McNamara, have toiled and laid down their lives to lay a foundation for her; but now that it has been laid in the brick and mortar of many hardships, the means are wanting for building the superstructure, and for filling it with ministries to meet the pressing demands of the new life so rapidly developing here, and thousands of those now settling upon our broad acres, at the rate of thirteen hundred a week, are being gathered into folds already provided for them by other more enterprising religious bodies!

In order to get an idea of what opportunities the Church has already lost through a lack of help from the East, look at these figures from official reports before me:

Extent of jurisdiction, 350 by 200 miles; population, nearly 800,000; number of towns and villages, 233; number of Methodist churches, 170; Presbyterian, 156; Baptist, 147; Congregationalist, 92; Episcopal, 32.

I have no statistics of other Christian bodies, but am quite sure that half a dozen others are very nearly as far in advance of the Church as those above named, while the Romanists are in the lead with the strongest. Last year the Baptists spent for church building in the State over \$20,000; the Presbyterians, nearly \$40,000; the Methodists, in the northern half of the State alone, \$27,000; and if they spent that much in the other half, which is probable, their total in the whole State will be \$54,000; while the Congregationalists report "forty-three new meeting-houses in 1885," without naming the cost of them. Fully one-third of all the money used by these denominations come from the East.

Now these facts are given not only to show what opportunities the Church has lost, but that the need for churches exists, and must be increasing, otherwise the denominations would not be doing so much church building. And further, that, with the same opportunities which the denominations have had, the Church in Nebraska ought to be at least as strong as the weakest of them. But that, lacking the aid from the East which they have had, she has been un-

able to take advantage of those opportunities, and consequently is about the weakest religious body in the State, as to churches and membership. In many of the 233 towns referred to in the above table, the Church's opportunity is lost. But in many more it is still open, and if Bishop Worthington could have only \$15,000 this year he could build between twenty and thirty new churches at important centres of population, and reclaim hundreds of the Church's children, who have wandered into other folds, seeking spiritual pasturage. And not only so, he could by it secure an addition to Church property in the diocese of \$35,000 to \$50,000.

But what is of equally immediate importance is the establishment of Church schools. Next to the influence of a bishop in a diocese is the influence of Church schools. I have been especially impressed with the truth of this by what I have seen of the influence of Brownell Hall—our diocesan school for girls at Omaha. The work of this school, for a number of years under the charge of the Rev. Dr. Doherty, has borne fruit to the Church in many a household and town where there were no other means of reaching them. In some instances the organization of missions has been the direct result of the work of Brownell Hall through her pupils. But its capacity is now inadequate to the demands made upon it, and the increased population of the diocese. A new site for it in Omaha has been given by a generous citizen of that place, and some \$15,000 or \$20,000 have been subscribed for buildings. But at least \$15,000 more are needed to complete them this year. What a grand opportunity for a memorial that will build up and bless the Church for many generations and strengthen her work in a diocese that must, ere many years, become one of the most populous and important in the land.

To meet the present emergency, as well as the future needs of the diocese, we must have another school—one for boys. Our opportunity for securing one is at hand, but soon it will have passed from us. At Lincoln, the capital of the State, with a population of 22,000, the people, without regard to their religious proclivities, have offered us five acres of land in the suburbs of the city, and \$15,000, if we will add \$15,000, towards the erection of the necessary buildings. We cannot raise the \$15,000 required and other religious bodies are standing ready to take from us the offer that has been made. When it is remembered that the State University there, an institution of the first order among Western colleges, with 350 or 400 students and a splendid endowment, is willing to recognize our school as preparatory to it, you may imagine the anxiety we feel at the prospect of losing it, and the great loss the Church will sustain by failure to secure it. I ask in God's name, will not some devoted sons and daughters of the Church come to our aid at this very trying time of our diocesan life?

The Presbyterians sent from the East last year, to their two colleges in Nebraska, \$7,500, and a committee of their General Assembly reports that it has "increased more than four times."

When the Methodists decided to build a college in Northern Nebraska they received bids from four towns. The bid which was accepted is as follows: "Cash, or bankable paper, \$10,000; 100 scholarships at \$100 each, \$10,000; 100 acres campus, \$100 per acre, \$10,000; total, \$30,000." J. H.

Fremont, Neb. Dec. 1885.

### WASHINGTON NOTES.

SPECIAL CORRESPONDENCE.

Burials on the Lord's Day have become so common, and are so great a burden on the time and endurance of the clergy, that measures have been taken with a view of, if possible, lessening this great and increasing evil. Why should not a little forethought be exercised in the selection of even the hours appointed for burials? Generally, the convenience of the undertaker is consulted, and that of the officiator is ignored. A bonded effort should be made against this, not only in this city, but in all places where similar thoughtlessness has been allowed to rule.

A West Washington congregation has entered into the possession and enjoyment of its new and commodious chapel, the church for which is under way, and will be ready next summer. In the same suburb of our city, is the second oldest church in the city. It was built in 1803. At one time, it was deserted and became the shop of a chiseller of stone. A blind rector officiated here for some years, and it was a touching sight to behold him led by the hand or feeling his way about his parish, cane in hand. Another of our churches became a livery stable; then, a Unitarian meeting house, and is now a law building.

Prominent among the good works of the Church is her labor among mutes, and prominent among her laborers is the venerable Rev. Job Turner. He knows by heart not only the whole service of the Common Prayer, but likewise some of both the Old and New Testament lessons. He visits our diocese one week, and the next, may be heard of in Mexico or some other distant region, seeking those afflicted in like manner as he is. Aged, yet young of face, graceful in his sign-gestures, ever alert and cheerful, Mr. Turner seeks those whom he can find among the thirty thousand mutes of the Church scattered from one end of the land to the other, and is ever welcomed by one and all. For Baptism, he points to the font; for music, imitates, on his fingers, some one playing an instrument; proper names, he spells out on the hand; the face adds meaning to these signs, and no speaker can read or speak faster than he can interpret his words to the eager and attentive mutes before him.

Among the pleasant Church matters of the winter, to Washington Churchmen, is the arrangement made by the Bishop of the diocese, by which he has established an office in this city, the rector of Trinity having provided a very pleasant room in the rectory, near the corner of 3rd and C. Streets, Northwest, where the Bishop may be found, on Mondays, from one to four P. M. This is both pleasant and of practical value. Bishop Whittingham, it used to be said, had, in his whole episcopate of forty years, breathed the air of Washington scarcely a month; and his successor, Bishop Pinkney, retained his residence in a small village five miles away from the capital city up to the time of his death.

Among the clergy here who have become experienced as missionaries are the Rev. Messrs. Hyland, Averitt, Brayshaw, Andrews, and others. Since 1879, when, under the leadership of the Rev. Drs. Pinkney, Starkey, Lewis, and others, the season of Advent began to be more generally emphasized by special sermons, and united services, there has been a marked and increasing value placed upon the season by the Church

in this district. "Missions" have grown naturally out of the old-fashioned Maryland "Associations"—as they were called—neighboring clergy uniting, generally in the early autumn and holding a series of two or three days' meetings in which Morning and Evening Prayer were pleasantly sandwiched with a very cozy, chatty, pic-nic-y sort of mid-day meal under the trees or on the grass around about the church.

Among the laudable institutions of the city of Washington is the Louise Home. This house is situated on Massachusetts Ave., not far from 14th St. It accommodates some twenty-five ladies at a time, and was the gift of Mr. W. W. Corcoran, the wealthiest Washingtonian Churchman, a member of the vestry of the church of the Ascension. To this church, besides numerous other benefactions—extending over a term of several years, and many of them very wisely conditioned, so that the independence and self-respect of the parish has not been compromised, but rather helped and increased—he has contributed from time to time a total of, I should estimate, nearly \$100,000.

Our "Louise Home" derives its name from the Christian name of his beloved and departed wife. In order to be received and entertained in this lovely and beautifully-appointed residence, the lady must be of the better walks of social life. The object of this pious benevolence was to provide a pleasant and congenial home for those who had been accustomed to comforts, and who, by this wise condition of entrance, would be spared contact with the rude and coarse ways of low-lived paupers. In order to carry on the Home, a handsome endowment was provided, and if I be correctly informed, the yearly rental—or profits—of the large Arlington Hotel is at the disposal of the trustees for this purpose. The Corcoran Art Gallery, liberal gifts to the Columbia University, the marble life-sized statue of Bishop Pinkney, also Oak Hill cemetery, about one-half the cost of his parish church, gifts to the University of Virginia, to the South for education, and to a multitude of local or occasional objects, are among the benefactions of this gentleman, who is reputed a millionaire a number of times over.

A TOUCHING CUSTOM.—Among the Scandinavian church people there prevails the beautiful custom of decorating the graves of the departed loved ones each day before the Lord's Day. Even the poor who have no other flowers to give gather garlands and bouquets of wild-flowers and lay them quietly and touchingly on the graves of their dead. Whether the burying-ground be attached to a church in the mountains, where the clear, cool, crystal waters of the mountain stream dashing over the rocks which line its bed keep up an unending murmur, and the wild, yet quiet grandeur of valley and woodland and rocky height awe the soul into the deepest reverence; or whether it be in a valley, on the banks of a still lake, where the June sun warms the sweet violets among the rocks and the golden buttercups along the roads into bloom, and where the birds sing and the butterflies flit to and fro over the graves, and the breeze wafts the perfume of flowers and pines over this last earthly resting place of men—the custom is the same; the living friends prepare their tributes, it may be at the expense of hours of time and labor spent in woods and meadows in search of wild-flowers, and lay them on the graves of the departed, until often the graveyard seems "like a parterre of flowers."

## The Household.

CALENDAR—JANUARY, 1886.

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

THOUGHTS FROM "ST. STEPHEN'S"

BY EMMA SOPHIE STILWELL.

I.—A HEART-GARDEN.

Cleanse this heart, O Lord! but now  
Roused from wasteful slumber;  
Plant the blossoms of Thy grace  
Where but weeds encumber.

Let self-love be banished quite,  
Root out jealous fear,  
And let anger's flame be quenched  
By sweet pity's tear.

Thou hast taught that gentleness  
Is the best reproving,  
Then let censure yield heart-room  
Unto ruthless loving.

Then will love for humankind  
Spring and bud and flower,  
Making sweet to all around  
Morn and evening hour.

II.—THAT SUFFERETH AND IS KIND.  
How can I censure bitterly  
And scorn with willingness  
The ones for whom Christ died—the ones  
He waiteth now to bless!

O Master! give it me—a heart  
That suffering, still is kind—  
Glad to forgive and to forget  
Is sometimes even blind

To injuries—that hopeth yet  
When hope is almost spent,  
That giveth more when much is asked,  
Even self-banishment!

heart that "dares"—that trusts itself,  
And what is harder still  
The souls it loves, unto Thyself  
Thy wisdom and Thy will!

Philadelphia, 1885.

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV. CONTINUED.

ON THE HEIGHTS.

She sometimes thought of Nellie, and wished she could be there, and once or twice she wrote to her, trying to make the letters as amusing as she possibly could, but she could not find it in her heart to want to go back to her, and she tried to think that Nellie, who had been companionless nearly all her life, was very likely quite content alone and had ceased to fret after her playmate. But on the morning of the fourth Sunday there lay a letter in Ethel's plate directed by her Aunt Eleanor but containing a queer little blotted scrawl in which was poured out all poor Nellie's loneliness and longings for her cousin's return:

"DEAR ETHEL,"—it said—"Thank you for writing, but when are you coming back? I expected you last Saturday, and cried nearly all day because mamma said you would not come. I have been very poorly and sometimes in bed till dinner. Why don't you come? Nurse let Rosylinda fall yesterday, and broke her nose, and when I cried she was cross. Everybody is cross. We are going to the sea in about a week, but I shan't care about it if you don't come. There will be nobody to pick up shells for me. Mamma always says it hurts her back. Nurse said when she was cross, no wonder you didn't want to come back when I was so distagreeable to you, but, dear Ethel, I do love you, and I don't mean to be distagreeable. I want to be good like you. Oh, please come. Papa won't go and fetch you today as I wanted him to, but he is going next

Saturday, and mind you come back with him. This great blot is because I am crying, I am so afraid you don't want to come back. You said you liked the sea, and it is nice on the sands. Oh do come. Your loving  
"NELLIE."

The writing was blurred with tears, and spite of the oddity of expression and bad spelling, the letter touched Ethel very much, and showed her most convincingly that the little invalid was not content without her companionship. She did not show it to her cousins, but read it twice over, and then put it in her pocket. All the way to church she thought about it, and though she forgot it in the service,—the beautiful hearty choral service which she so enjoyed,—some thing in the sermon reminded her of it again. The subject was our Lord's love for the sick and suffering, and she found herself thinking what happiness it would have been if Nellie had lived in the old days when He was working His miracles in Judea, and could have been brought to Him to be healed. "But oh! we can ask Him now just as we would have then," she said to herself, "and He hears us just the same. I will ask Him more than I ever have before. Poor Nellie! I am sure He loves her. Oh! I wonder if He wants me to go back to her and try to make her happier."

This last thought came with a sudden dart of terrible pain, it was unbidden and unwelcome, for it was far easier to pray for Nellie than to wish to leave the happy home at Rostowe and go back and devote oneself to her, bearing with all her humours cheerfully.

"Aunt Margaret always speaks as if I might stay here for months and months, or even altogether. They are so kind to me and I am so happy here. I don't know what to do. I must ask Uncle Dick, and he will help me. I must try to do what our Lord wishes, whether it is what I like or not."

Sundays at Rostowe were particularly happy days, and the lurking dread that this might be her last made Ethel more alive to its delights than ever. The walk home through the meadows, the pleasant lingering in the garden, the cheerful sociable early dinner, with every one looking so bright and Sunday-like, the peaceful gathering on the lawn beside Uncle Dick's arm-chair when new hymns learnt in the week were repeated and old favourites gone over again for very love of them,—it was all delightful; and then there came the beautiful Evensong, and tea, and sacred music at home, and then, while this last was going on, an opportunity for a little quiet talk with Uncle Dick who was lying on the library sofa, but had left the door open so that any one might come and look in on him when they pleased.

Ethel took a stool and sat beside him, at first fearing to speak, but when he opened his eyes and said smiling, "Well, little woman, talk away, I hear you had a letter from Nellie this morning," she took courage to tell him what was in it and to ask if he wished her to go back on Saturday with her Uncle Charles.

"Wish it? No! not unless you do, but I have been wanting to talk to you about what must be done. We got Aunt Eleanor to grant you a month here, but that month will be up on Saturday, and she too has written to beg that you may return that day; as she wants you to go to the sea with them on the Monday. If you are to live with her and be her little girl you must be guided in this as in other things by her wishes, but Aunt Margaret and I would very joyfully have you as our little girl,

and if you like you may stay here altogether and make this your home, only visiting Nellie occasionally when your uncle and aunt ask for you. I do not think she will want you so much at the sea as she does at home, so perhaps instead of going on Saturday you might wait to pay her a visit till her seaside trip is over."

"Only there will be no one to pick up shells for her," said Ethel naively, "oh, Uncle Dick, I don't think I shall mind going so much if I am sure to come back. Will you really have me to live with you always and always? I don't know how to thank you, it seems too good to be true."

"My dear, it would be very odd if any child of your mother's could not find a home here," he answered, stroking her hair with his hand as he spoke. "I have wanted you from the first minute that I heard you were alone in the world, and now that I have once got you I am by no means inclined to let you go, but you see Uncle Charles has the same feeling, and when he consented to give you your choice I promised to do nothing to persuade you to live with me. It is just this, you have two homes offered to you, and we leave you free to choose between them, your dear mother not having made any choice for you."

"I think she thought I should come to you. She did not seem at all sure that Uncle Charles would want me. I don't think he does want me now except that I may play with Nellie. He and Aunt Eleanor don't care for me as—"

"As we do? Perhaps not quite so much, and Uncle Charles is not a sick man, you see, with plenty of leisure to show what he feels, but still they have made very kind plans for you, and living in the town as they do they can give you masters and other advantages of education which you could not have here."

"I did not have any masters," said Ethel, disconsolately, "only that horrid Miss Moss."

"Is that a nice adjective to use?" asked Uncle Dick, in a perfectly gentle tone of inquiry which yet made Ethel colour and feel ashamed. "You are not quite forward enough for masters yet, but they wish you to have some next year."

"Then do you really want me to live with them and not with you?"

"No, but I want you to feel that they take thought for you, that they are not wishing to sacrifice you to Nellie. Naturally she has the first place in their thoughts, naturally in that house you can never be more than second; but, dear Ethel, if you fill that second place well, you may some day have the joy of being their one earthly comfort, should God take away the treasure that He seems to have only lent to them."

(To be continued.)

### SHADOWS.

A SUNDAY SCHOOL ADDRESS.

BY M. S. BURNS.

The world is full of shadows. The tiniest child has seen them and understands what they are. It may seem out of place to allude to anything so sombre as a shadow at a time when our minds are dwelling upon the events so full of joy to the world, but we must not forget that even the life of that blessed Babe of Bethlehem was overcast by shadows. How then can we, clothed in only our weak humanity, expect to have perpetual sunlight or to escape the shadows which fall upon our pathway through life.

If you were to pass along some of our city thoroughfares on a bright after-

noon and note the shadows which are thrown upon the pavement, you might, if you stopped to think of it, be surprised to find how closely we associate the shadow with the original object. In that shadow long and tapering you recognize at once the dear old church steeple, and oh! what a sacred train of memories it awakens for us! The pictures cast within our hearts in other days come forth and hang about that shadow. The faces of friends whom we can see no more seem to smile out upon us from those pictures, and in spite of the busy sounds around us we are again (at least in the spirit) beneath the roof of the dear old church joining with them in praise to Him Who keepeth the heavens and the earth.

The pictures we treasure in our albums at home are but shadows caught and held fast by the inventive genius of men, and through them we may hold sweet converse with departed friends long after their lips have ceased to move with life. So you see all shadows are not unpleasant ones to look at.

Through that constantly changing shadow reflected in the middle of the street your heart sends up a silent greeting to the old flag which you know must be floating from the top of the tall building nearly opposite to you. As the beauties of the originals are not transmitted to their shadows, you cannot enjoy the picture of the stars and stripes, nor the glorious blending of the red, the white, and the blue, in the flag of your country by looking at its shadow. Neither in the shadow of the church spire do you discover the beauties of architecture which you have always admired in it, but the shadows act as reminders and our memories supply the beauties and the symmetry of the originals and we feel grateful for them.

There are many kindly shadows and we may think of them even in the Christmas season with benefit. Who has not enjoyed the freedom of the country with its broad fields and babbling brooks, on some beautiful summer morning? The birds are warbling their sweet strains, the wild flowers are nodding and smiling in the sunlight. The leaves are whispering to each other, and nature seems to be in her loveliest attire. As you look around, it seems impossible for anything to mar the perfection of the scene, but suddenly a dark speck appears far off on the horizon, no larger than a child's form at first but growing larger and larger as it swiftly approaches, and now its shadow darkens the earth and wraps the fields in gloom. Everything is changed as by a miracle. The birds have flown to their nests for safety, the flowers have closed up their petals and drooped their heads, gloom and sadness have taken the places of joy and brightness. Presently the rain falls, the winds blow, and the storm rages furiously as if to sweep everything from the face of the kind earth. But it does not.

The severest storms and the darkest shadows pass harmlessly over us if we are steadfast. Soon the sun-rays stream out again from behind the last departing cloud, the birds return to complete their unfinished songs, the flowers raise their faces, and the trees lift up their branches, in thankfulness for the drink which God has given them. They could not stand the perpetual sunshine, its heat would scorch and dry up the life that is in them. It is so with us. In our human weakness we cannot stand the perfect light of the Sun of Righteousness, and that is why God

sends the shadows over our pathway which keep our thoughts on daily duties and our minds weighted with the knowledge of our imperfections. We must endure the responsibilities of this life until His own appointed time for us shall come. People may call us good and eulogize our lives, but not one of us can look upwards towards that Sun of Righteousness without finding the shadows of sins intervening, saddening our hearts and bringing gloom just as the clouds did on that summer's day. The sins may have been growing with us and have become part of our nature. They seem like great giants almost impossible to be overcome, but we must attack and overcome them before we can hope to pass from under their chilling influences and enter into the sunlight of eternity. The shadows of life's day are blessed shadows, after all. Were it not for them we could never realize the warmth, the strength and the loveliness of God's more blessed sunlight.

*Christmastide, A. D. 1885.*

A CENSUS of the human population appears in Daniel's *Lehrbuch der Geographie* for the present year. According to this authority the globe is peopled at the present time with 1,435 millions of the human species, who speak no less than 3,064 various languages and dialects. There are 1,100 various kinds of religious belief, varying from the highest form of the Christian religion to the most debased form of African superstition. Christendom embraces 432 millions, Roman Catholics counting 208 millions, "Protestants" 123 millions, Greeks or Orthodox 83 millions, and no less than 100 various sects comprising 8 millions. It is probable that there are more Jews in the world at the present moment than in the most palmy days of their history, the children of Abraham being put down at 8 millions. 120 millions are followers of the False Prophet, 138 millions believe in Brahma. Pagans proper count for 234 millions, but if the truth of a religion was to be estimated by the number of its adherents, the followers of Buddha, who reach the enormous figure of 503 millions would certainly establish their claim.

AN EXCHANGE says it is not generally known that a man who refuses to pay for his newspaper can be prosecuted like an ordinary criminal or thief. Publishers of papers in various sections of the country are entering suit against this class of defrauding subscribers under the United States Postal Laws, which say, "the taking of a newspaper and the refusal to pay for the same renders the person liable to criminal prosecution as a thief, and a person guilty of the same can be punished as if he had stolen the goods to the amount of subscription." Postmasters are also liable for subscriptions for allowing papers to accumulate in their offices when subscribers have removed away or refused to take them from the office.

THE papers have been telling a very amusing story of Lord Tennyson's little girl, and how she addressed Her Majesty, the Queen, at a private tea-party at Osborne. The bread-plate ran low, and the Queen "took the last piece." Thereupon the small daughter of the poet horrified the assembled group by pointing her finger at her royal hostess, exclaiming reproachfully: "Piggy! Piggy! last piece!" The Queen, however, laughed gently, and eased the situation over tactfully by saying: "You are quite right, my dear child; but only a Queen ought to take that last piece, because everybody knows that she can bring more from three kingdoms for a little girl like you to have plenty"—a "loving and fair reply."

#### BRIEF MENTION.

YALE divinity students were recently entertained by an individual who has been sightless for twenty-five years. He lectured on "The Fun of Being Blind," and so ludicrous were the descriptions of the comicalities of his condition that the "theologues" were convulsed with laughter for sixty consecutive minutes.

OF modern hymns, Canon Liddon said: "A modern hymn, as a rule, is full of man, full of his wants, of his aspirations, his anticipations, his hopes, his fears. Full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of His wonderful attributes, and of His Son and His acts, His sufferings, His triumphs, His majesty. Certainly ancient Christianity did justice to the needs and moods of the soul, just as in the Psalms they found the soul's separate needs of hope, fear, penitence, and exaltation, so abundantly provided for."

MORTIMER COLLINS, in his *Ghost of Aristophanes*, wittily exposes the absurdity of Positivism:

Life and the Universe show spontaneity; Down with ridiculous notions of Deity. Churches and Creeds are all lost in the mists; Truth must be sought with the Positivists.

If you are pious (mild form of insanity) Bow down and worship the mass of humanity.

Other religions are buried in mists; 'We're our own gods,' say the Positivists.

There was an ape in the days that were earlier;

Centuries passed, and his hair became curlier,

Centuries more gave a thumb to his wrist— Then he was man, and a Positivist.

RECENTLY the Cambridge University conferred an honorary M. A., degree on Archdeacon Johnson, of the Niger, a negro clergyman of great ability and learning. Quite an ovation was given him by the undergraduates in the Senate House, and it was some time before their ringing cheers subsided to allow the Public Orator to commence his Latin speech. After the ceremony the Archdeacon was received by the Vice-Chancellor and many Fellows of different colleges at Caius College. He dined at Corpus, and afterwards attended a service at St. Andrew's, where Mr. Whiting, of Ramsgate, preached. He was the guest of Canon Westcott during his stay at Cambridge.

FIRE recently destroyed the buildings of the Universities' Mission at Matope, Central Africa. All the stores and medicine were burnt, and many of the people were left without even a change of clothing.

A LITTLE Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking if the *wrong side* of heaven is so glorious, what must the *right side* be!"

PROF. DARNACK in *The Expositor* calls Bishop Lightfoot's "Ignatius and Polycarp" the most learned monograph of the nineteenth century.

AN oak tree was planted at the grave of Dr. Benjamin Rush, in Christ church burial ground, Philadelphia, by members of the Woman's Christian Temperance Union.

ON next Sunday will be celebrated the fiftieth anniversary of the wedding of the Rev. B. Hutchins, the aged priest of the diocese of Springfield. The wedding day in 1836 was the same Sunday in the Epiphany season, the marriage being celebrated in St. John's church, Philadelphia. The late Dr. Stephen H. Tyng was the officiating priest. All the children that have gladdened the home of our aged brother have been called before him and wait to receive him in Paradise. Mr. Hutchins came to Illinois 48 years ago and is probably the oldest in residence as also in years. The Rev. John Benson may possibly have served the Church in Illinois about the same. A half a century of service in the western Church is a record which few men have. Can we not remember our aged brother in some substantial way on his anniversary? He has little of this world's goods to cheer his old age.

THE author of "John Halifax, Gentleman" comments unfavorably upon the behavior of the Irish at St. Patrick's cathedral. "Before service, they chattered, stared about and smiled in a most objectionable way." The preaching had a different effect upon her, which she styles as brief, terse, and vivid, with a clear skeleton of thought and clothed with the bone and muscle of language—very muscular language, too, no mincing of matters in the smallest degree. The sermons were a treat to listen to.

A NEW sect called Jezreelites has sprung up in Kent. We learn from a statement of the Assistant-Chaplain of H. M. Prison at Chatham, that their founder was a James White, who gave himself out to be a messenger of God, and took the name of Jezreel. He died last March; his followers style themselves, "The New and Latter House of Israel," and teach that for them a higher state of bliss is reserved than for other Christians. Their creed is a strange combination of the Law and Gospel, and they have bought at Gillingham twenty acres of ground on which they have begun the erection of an assembly hall and other buildings which will cost £100,000.

As a very thin preacher was walking along the street near his home, he was stopped by a man of robust proportions. "Are you the clergyman living in this neighborhood whom the people say is dying of consumption?" inquired the hearty-looking individual, at the same time taking an ample survey of the divine's meagre frame. "I don't know, brother," meekly replied the clergyman; "but I have been preaching the Gospel at this weight for fifteen years, and many's the time I have conducted funeral services over just such a big, healthy brother as you." The robust individual said not a word, but thoughtfully walked away.

AN old Scotchman, when taking his bairns to be baptized, usually spoke of them as laddies or lassies, as the case might be. At last his wife said he must not say it was a laddie or lassie, but an infant. So the next time that Sandy had occasion to go to the clergyman, the latter said: "Weel, Sandy, is it a laddie?" "It's nae a laddie," was the answer. "Then it's a lassie." "It's nae a lassie," said Sandy. "Weel, mon, what is it then?" said the astonished preacher. "I dinna remember vera weel," said the parent, "but I think the wife said it was an ellifant." The clergyman finally found out that it was an infant he was expected to baptize.

#### HINTS FOR HOUSEWIVES.

VERY nice jelly can be made from rhubarb, used the same as crab-apples; one jelly can hardly be distinguished from the other.

THE most effectual remedy for slimy and greasy drain pipes is copperas dissolved and left to work gradually through the pipe.

No kitchen should be without scales to test the integrity of things purchased by weight, and to measure the quantities of various recipes.

PLASTER of Paris ornaments may be cleaned by covering them with a thick layer of starch, letting it dry thoroughly and then brushing with a stiff brush.

NEVER bake or roast an apple without first taking out the core with an apple-corer, and filling up the space with butter and sugar stirred up together, one-third of butter to two-thirds of sugar; the former must be good and sweet.

A DECIDED improvement on the old-fashioned bib for children, is made of a towel. It is better to have the towel all white, and work a fancy border in colored worsteds. Bind the neck with white tape, and cat-stitch it with color. Do not get the towel too wide, or the bib will always be over the hands. Hollow out the neck before binding.

CRANBERRY JELLY.—Pick over and wash a quart of cranberries. Put the fruit into a stewpan—either porcelain-lined or granite ware—and add half a pint of water and a pint of sugar. Heat quickly to the boiling point; then stir well, pressing the berries to the sides of the stewpan to crush them. Cook for twelve minutes from the time they begin to boil. Rinse a mold in cold water, and at the end of the twelve minutes press the mixture through a strainer. Put it into the mold immediately, and set away to harden. As soon as it becomes cold it will be firm.

A PRETTY chair bolster can be made of quilted satin. When the ends are joined together much the same as one would for a muff, only closed, cover the entire ends with quilted ribbon placed round and finished in the centre with a heavy cord and tassels. Two strips of velvet, braided or embroidered, with edges finished with scallops or bordered with lace, are placed around the pillows a short distance from each end, and a large silk cord with tassels is fastened at each end, with which to hang it over the back of the chair so that it will come just at the neck. The bolster should be stuffed with curled hair.

KNITTED SLIPPERS.—*Honey-comb Stitch.* In order to produce a pretty slipper use only the best of yarns; a fuzzy, inferior yarn makes an inferior slipper.

Materials.—Two skeins of star light Scotch yarn, 1 of dark, 1 of light shade. Two No. 16 or 17 steel needles. Blue and drab, red and drab, etc., are good colors.

Cast on 22 stitches of the darker shade.

First Row—Seam across.

Second Row—All plain.

Third Row—Seam across.

Fourth Row—Now with light shade, \*seam 2 stitches separately, slip off onto right hand needle 2 dark stitches without knitting, \* repeat from \* to \* all across.

Fifth Row—\* Knit two plain stitches, with light shade, slip off 2 dark stitches without knitting \* repeat from \* to \* all across.

Sixth Row—\* Seam two stitches with light shade, slip off 2 dark stitches without knitting \*, repeat from \* to \* all across.

Seventh Row—\* 2 plain stitches, with light, slip off 2 dark stitches without knitting \*, repeat from \* to \* all across.

Eighth Row—With the dark shade seam every stitch across.

Commence at first row.

Continue till you have a strip long enough to go round the sole (which must be kid, lined with lambs' wool). Bind off loosely, and then sew strip together on wrong side; this will make it come diagonal on the toe. When sewing on to sole hold it a little full at heel and toe. Crochet a row of holes round top of slippers and finish these with shell stitch in crochet. Run ribbon in holes to tie in a bow on front of foot.

## The Living Church.

Chicago, Saturday, Jan. 23, 1886.

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CONFIDENCE is the selva of friendship. Cut that by any act of deception or betrayal, and it is easy to tear in sunder the whole fabric.

MODERN civilization with its centralization of wealth, and its massing of machinery against hand labor, like Saturn, is devouring its own children, the toiling peoples. Christianity, the real parent of modern philosophy and science, contrariwise, is being set upon, if not devoured by these, its children. Philanthropy and religion may well begin to ask the serious questions, how shall we save the masses from the iron hand of civilization; and how shall we shake off from our Christianity the velvet glove of an insidious science and philosophy.

The Congregationalist well says: "There are some prayers in which the speaker seems to have forgotten that he is addressing any other being, and which are rather devout meditations than true prayers. Sometimes they even include more or less philosophizing about the causes and reasons of things. All this is very well in its place, but that place is rarely when one is attempting to pray." We might add

that there are many extempore prayers in which "the speaker" seems conscious of addressing the congregation, and utterly unconscious that he is pretending to address God. Almost every element of oratorical display is present; the first element of prayer is wanting—the recognition of the fact that the prayer is addressed to God. There are descriptions, adulations, rebukes, exhortations, moral maxims, political allusions, and poetical quotations, all meant for the congregation. Such "prayers" generally begin and end by some allusion to God, but there is not the first element of worship in them. They are a devotional impertinence.

SEVERAL anxious enquiries have been received respecting the reports about the scandalous condition of some of the property of Trinity parish, New York. Our New York Letter last week gave a reliable account of the matter, and we hope its statements will be as widely circulated as the slander has been. Some years ago similar charges were made by envious and uninformed people, and we took especial pains to follow them up, going to Dr. Dix and others who were competent to bear witness. The fact is now as then, the property complained of, while it stands in the name of Trinity parish, is and has been for years under long lease and entirely out of the control of that corporation. The work of restoring and re-building is going on all the time, as fast as the old property reverts to the custody of the trustees. It seems a pity that the religious press, at least, could not wait a week or two to get the evidence all in, before printing columns of slander against one of the noblest institutions in the country. It is to be feared that some religious papers are disposed to imitate the sensationalism of the secular press.

ONE of the literary features of our time is the "Symposium." A company of gentlemen—or ladies, as the case may be—are stirred upon some topic of current interest, theological, scientific or social. Their brains seethe with thought. They compare views, and presently we have the result in a series of magazine articles, which in due time see the light in the more dignified form of a new book entitled a "Symposium." Now we have no objection to this form of literary activity. It furnishes a healthful outlet, under a novel title, to much of what Mr. Hamerton so happily calls, "The Intellectual Life." But it occurs to us to say that the Christian ages, by a slow system of accretion, by the successive contributions of the great lights, have themselves given us a symposium. What is the Book of

Common Prayer but a symposium? What is Christian theology but a symposium? And these are not evanescent. Each part has been contributed by a spirit so trained for his work that when it was done the world has not been willing to let it die. The age has been fortunate which has been privileged to add one star to this most fit and enduring group. Whether we reflect upon it or not, whether we acknowledge it or not, in their light we think, we believe, we walk. Their place and influence are as steadfast and secure as that of Sirius or Andromeda. Who could conceive of the extinction of Butler, or Pearson, or Hooker, from the intellectual sky? And the works of these men are parts of a system. They fit to a place. They are like great granite blocks hewn and squared with such nicety and exactness that they have grown into a great temple, which is the true symposium.

#### AN APPELLATE COURT.

A respected priest of Chicago, referring to the late sad events in Missouri, in the course of his statements to a reporter, said: "The moral of the whole thing is the necessity for a revision of the whole judicial procedure of the American Church. There is at present no redress for a priest—no Appellate Court." Alluding to this defect of our judicial system, a distinguished clergyman of the American Church recently remarked that under no circumstances would he act if he could help it, in the presentment or trial of a clergyman, for as our law now is, the triers are as likely to suffer as the accused. It is a system fraught with peril to all who have anything to do with it. No matter upon what evidence a priest is convicted, without the right of appeal it is possible that he may be wronged, and it is likely that his prosecutors will suffer for doing their duty. The Church has no right to require of her clergy the maintenance of discipline involving such hardships. The continuation of the system will result in the abandonment of all efforts on the part of the bishops and other clergy to bring offenders to trial.

When the three dioceses of Illinois applied for "powers" for Provincial co operation, almost anything could be obtained but the one thing that was most needed, viz., power to constitute an appellate court. It was specifically denied, voted down in dumb determination to stand by the old regime. Already one of the dioceses of Illinois has felt the need of what was then denied.

It is not a question whether one priest or another has suffered injustice by the verdict of a diocesan court. It is a question more general

in its import, that demands attention and answer; shall we continue to administer our discipline without all the safeguards which human law has found necessary to protect the accused from injustice and to shield the court of final decision from the imputation of partisanship?

The legislation that is needful, as indicated by recent events in more than one diocese, seems to be: (1) To permit the organization of an appellate court, with recognized powers by any organized province, or by contiguous dioceses; (2) To provide for a change of venue, for cases arising in dioceses that have made no provision for an appellate court. If both of these safeguards could be secured for every diocese it would be all the better. It is not often, perhaps, that both would be needed, as resort to either one or the other should be sufficient to assure the accused and the public of a fair trial.

We are not moved to these remarks by any lack of confidence in the general integrity of diocesan courts, but by the fact made evident by recent events, that public opinion demands that there shall be some court of final resort beyond all influence or suspicion of local prejudice and passion.

#### THE DISINTEGRATION OF PARTY PREJUDICES.

The Assistant-Bishop of New York is understood to have said that the Advent Mission marked an era in the disintegration of party prejudices. It did so beyond a doubt. It was not only working in the line of what has been rapidly going on of late years, but it seems to have made the party prejudice of thirty or forty years ago an impossibility. In those days when parties were on the war-path, a Mission would have been an impossibility. Indeed, it would have been next to an impossibility ten or even five years ago. But times change, and when winter begins to break up, things rapidly go forwards. The Advent Mission had, in fact, all the effect of sunny skies and a warm south wind. It was the ushering in of a new season. In an important sense, it was a turning-point, an era in the Church's history, and, henceforth, all parties may hope to work with far greater unanimity and with more assured and certain results.

What works the disintegration of party prejudices and what especially effected this disintegration in the instance spoken of?

1. Time does something towards it—time that tires out the combatants, allows the passions to cool, bids reason to assert itself, and lets it dawn on the opposing parties that there is more important work in hand than that of nursing prejudice and fostering suspicion. We spoke of the party prejudice of thirty or forty years ago. Only the few survivors



of the last generation can at all comprehend the strength of it. Here and there one of the old warriors tells of the bitterness that ruled at conventions, the "strict dividing lines which separated the contending parties, the long and fierce discussions, with no end of charges and counter-charges, the wonderful displays of eloquence in trying to fell an antagonist. But all this was too fierce and furious to last. Such stormy discussions could not continue forever, any more than the blowing of tremendous gales.

2. The teaching of a few many-sided, large-hearted souls that the Church is large enough for all parties, and large enough, too, to have legitimate standing-room, without any parties being put everlastingly on the defensive. Men can be called to mind who considered it their vocation and certainly made it their business, to teach the Church's comprehensiveness; that men must be allowed liberty of opinion up to the largest limit consistent with the Church's law; that this law stands for and warrants rather inclusiveness than exclusiveness; and that there is nothing in the peculiar standing ground of these several parties which at all justifies the old-time hostility and least of all, the attempt to force one party or another out of the Church. This teaching has gradually prevailed, until there is nothing but a remnant which cherishes the prejudice and hostility of the last generation. There is now and then a benighted soul who cannot discern between fact and opinion, and who wants to adjust everybody to his rule, but such are the vestiges and relics of the olden time.

3. The leaving of party considerations out of the account, for the time being, and entering with one heart and one mind into the vastly more important business in hand. And here we come upon the work of the Advent Mission. It was not at all a question of standing here or there, of combatting opinions or even of having such and such opinions to combat, but of standing on common ground and doing a common work. The missionaries and such of the rectors as put the services into their hands, took their point of departure both below and above all that concerns party prejudice and party warfare. Here was the Gospel which they all received in common. Here were congregations which they wished that Gospel to reach in common. Here were impressions to be made and results to be produced, if possible, which called for humility and consecration and a lifting of soul into a region which is not concerned about secondary things at all. Through the quickening influence of the Holy Ghost such motives and feelings

were generated and supplied and made the rule of action all through the work, that respect and fellowship and love were the natural and the inevitable outcome.

Such as the clergy testified, was the result of the Retreat and of the previous services in preparing for the Mission. Such as the clergy and congregations testify, was the effect of the Mission services. Such, more and more, the whole Church will testify to in the time to come.

### THE DETROIT MISSION.

SPECIAL CORRESPONDENCE.

The ten days' Mission in Detroit conducted by the Rev. W. S. Rainsford, rector of St. George's church, New York, was brought to a close, Wednesday, the 13th ult. Strictly speaking, it is but the first of a series of Missions now being held, or soon to be held, in each of our twenty churches and mission chapels of Detroit. To human eye this first Mission was a successful one. Both the Bishop and his clergy were a unit as to the desirability of the movement, and in plan, counsel and action showed that they "had a mind for the work." During the month of December four general conferences of Christians of every name were held in different places of public worship, at which clergymen of various denominations made addresses. The first of these was held in St. Paul's church, the Bishop of Michigan presiding and making an address. These conferences did much to awaken an interest and arouse expectation regarding the great work to follow. Besides, the thoughts of the reading, and especially the religious portion of the community had also been much turned in the same direction by the publicity given to the great Advent Mission in New York, by the large daily papers and representative religious journals of that city. As to local effort, much had been done by clergy and laity, by prayer in the churches, by personal appeal, by written invitation and printed placard to sound the Gospel call in every ear. Never, perhaps, before was the city of Detroit so thoroughly canvassed in the interests of religion. When, therefore, the missionary came, the people as it were, "mused in expectation," and there was much ground ready for the "seed of the word."

The services of the Mission were as follows:

St. John's church: Sundays, Holy Communion, with five minute Address, 8 A. M. Service, Sermon, and Holy Communion; 10:30 A. M. Mission Service; 7 P. M. Daily, Holy Communion, with five minute Address; 7:30 P. M. Mission Service, every evening.

St. Paul's church: Noon Mission Service, daily; Subject, "The Christian Life."

Grace church: Holy Communion, with Address, daily; 8:30 A. M. Mission Service, for Men Only, Sundays, 3:30 P. M.

Christ church: Holy Communion, daily, with Address; 8:30 A. M.

St. George's church: The Rev. Thos. W. McLean, Missioner: Mission Service, daily; 7:30 P. M. Holy Communion daily, with Short Address.

From the above order of services it will be seen how prominent a place the Holy Sacrament was made to occupy in the Mission work. All the Celebrations were well attended. The Sunday afternoon services, the daily noon Mission, and the daily evening Mission were attended far beyond the seating capacity of the churches. A noticeable feature was the large number of earn-

est and thoughtful members of other communions who took part, many for the first time, in the praises and worship of our Church. Simple, direct and powerful, was the preaching of the missionary. The plain truth was plainly presented and strongly enforced, with no attempt to arouse the emotional nature save through an intelligent and spiritual apprehension of the necessary plan of salvation. Of necessity, the usual service of the Prayer Book was shortened or modified to meet the occasion. A hymn, one of the prayer-psalms repeated with the people kneeling, a few appropriate collects, another hymn, a silent prayer before the sermon in which the people were asked to join, a short collect or extempore prayer after the sermon, then a hymn—such was about the order of the service. An after-meeting was then held, as many remaining as desired. A brief lesson was read and a ten-minute talk given, extending or enforcing, in a less formal way, the theme of the preceding sermon. At the close of this meeting opportunity was given for conversation with the missionary or others of the clergy present.

As to the practical results of the Mission of the Rev. Mr. Rainsford, it is too soon yet to speak definitely. In fact no human eye can ever see or measure the unseen forces which, under God's blessing, are always set in motion by such agencies. That careless ones have been made thoughtful, that the indifferent have been compelled to pause, that the lukewarm have again pressed to the front ranks in word and deed, that backsliders have returned and that some impenitent have turned from the errors of their ways—all these things are evident. And not the least of the good done by this Mission is the impulse which has been given to the local clergy. In many ways its stimulating and quickening influence is seen. The work so auspiciously begun must, by them, be carried on with renewed and more earnest efforts to extend the Redeemer's Kingdom. With such a state of feeling as is manifest in the religious thought of the people, no inert or merely functional performance of ministerial duty will satisfy them. He who bears the message to them must be in earnest. Soul must be reached by soul all aglow with God's spirit. The lips must be touched with a live coal from God's altar. And there are evidences that such zeal for God's work is aroused, as scarcely ever before, in their hearts. They are planning to carry on as efficiently as possible the work revived. Three of the Detroit clergy are now engaged in the Mission work, outside of their own parishes, and others are soon to lend a helping hand wherever it may be needed. With the preparation which such work must bring for the solemn Lenten season, not far away, who can estimate the influence which this winter Mission shall have in adding to the Church those who shall be saved.

(From another Correspondent.)

The marked success which attended the Advent Mission in New York seems to have aroused others in different parts of the country to similar efforts, and in Detroit this feeling culminated in the holding of a Mission under the directions of the Rev. Mr. Rainsford, of St. George's, New York; and it may fairly be said that if unwearying labor on the part of the missionary, thronged attendance at all the services and a most marked interest awakened on the part of the people, are criterions of success, then has the labor not been in vain. All

the services were crowded, many being unable to get inside the churches. It was noticeable that a very large number of those attending the Mission were sectarians, besides not a few Romanists and some Jews, and if amongst these but one soul has been turned from the error of its ways, the Mission will not have been fruitless. That the Church or Churchmen have been profited anything seems doubtful, if we may judge from what we hear around us and simply because all Churchly methods were for the time thrown entirely to one side, the prayers and collects, the solemn Litany were all discarded and extemporaneous prayers substituted. The life and spirit of the Church was not there; it tended also to lower the Church in the estimation of outsiders; many who attended the Mission looked upon it simply in the light of a practical avowal that the Prayer Book was of no use for such an occasion, and, said they, if it is of no use in such a case, what use is it at all? They look upon the Church as having dropped down to their own low level and are ready to pat her on the back and tell her to keep it. While therefore we may earnestly hope the Mission has not been without some good results, it is to be regretted that the Church should have adopted methods which were so much lower than her own recognized ones. There is more real power in the Church's ways when rightly administered than in all the tumult of the Salvation Army or a Western camp meeting combined.

### OPINIONS OF THE PRESS.

*The Independent.*

THE ADVENT MISSION.—Two very delightful discoveries were made in the course of the Episcopal Mission in this city. One is that, if such services were offered—vigorous services, having point, aimed personally at men's souls—men would gladly come to them. That can be depended upon always. But ministers are very slow to believe it. The success of this Mission in bringing in the people has surprised nobody more than the rectors and wardens of the churches. The men who ought to know best how the people are hungering after the word of God, are the very ones who most need to be informed of the fact.

The other discovery is that there are so many clergymen who have the talent and grace to conduct such services successfully. Our reports make this clear. It was not difficult to find the preachers, English and American, who could stand by Mr. Aitken's side and support him, even in the Episcopal Church, whose methods have been most averse to all variations from established forms. Even bishops have thought they could not succeed in such work, but have found that the Lord has given them great liberty in it. And what better work can a bishop be in than going about in his churches preaching the reviving of God's work?

*The Examiner.*

SUCH work as this cannot fail to have its effect on the spiritual life of the churches. There has been a general feeling that the Episcopal Church is an institution for the rich and would-be aristocratic classes and that membership in it not only implies no great piety, but is quite compatible with an absolutely worldly and irreligious spirit. This popular impression will need revision if the spirit and methods that now mark the Church's work in New York become at all general. Certainly every Christian man would welcome a change that would make the great wealth and social influence of Episcopalians the power they might easily be in the advancement of the kingdom of God among men.

A SECOND WORD FOR THE BOOK ANNEXED.

BY THE REV. F. W. HILLIARD.

Two things are, in our judgment, very clear. First, that the whole intent of the provision of the constitution with regard to the action of two successive General Conventions, would be nullified, if the next Convention could make any alteration whatever in the changes recommended by that of 1883; and secondly, that the embarrassment, which may be supposed to arise from the restrictions thus placed upon the Convention of 1886, is almost entirely removed by the careful method adopted by the last General Convention in inserting the word severally in all the resolutions adopting various distinct recommendations.

"The resolutions are designated in the Journal, and in the notification sent to the different dioceses, by Roman numerals, while the parts of these resolutions severally sent down are marked by small letters a, b, c, etc. It appears, then, that each of the divisions last mentioned will come before the General Convention of 1886, precisely as it stands, for ratification or rejection, and that, nevertheless, because of the general minuteness of the sub-division, great liberty of action is reserved for the next Convention. Whether it will be well to use this liberty to the full extent, is another question, but it is important to know, that it exists, even under the strictest interpretation of constitutional provisions."

The above is an extract from the report of the committee, to whom the Book Annexed, as amended, was referred by the convention of the diocese of Easton. It suggests several considerations with regard to the various proposals, which have been made, concerning the future action of the Church.

In the first place, if there is any defect in the final resolution of the House of Bishops, adopting the report of the Conference Committee, it is fully supplied by the separate resolutions embodied in that report, and there cannot be any question, that each distinct proposition has been, in due form, sent down to the different dioceses, and will come up to the Convention of 1886 for ratification or rejection.

Again the specific nature of the propositions which are to be voted upon, either affirmatively or negatively, and which are not subject to amendment, should tend to restrict those who write on the subject to those particular recommendations, unless it is fully determined, that the three years' deliberation of the committee, and the three weeks' discussion of the last General Convention shall be absolutely thrown away.

Of course, if the Church desires to make a new Prayer Book, out and out, she must begin anew at the next Convention but if she has no such purpose, she must prepare herself to deal intelligently with such suggested changes in her present book, as she has herself caused to be formulated. It is undeniable that much, which has been published on the subject, is utterly wide of this mark, and while the promotion of study and the dissemination of knowledge concerning liturgies is a good thing in itself, it may produce a mischievous result, if it confuses and bewilders the Church concerning the issue distinctly before it.

Again, how will it ever be possible to do anything in the way of improving our services, if suggestions of all kinds are to be taken as fresh contributions, militating against the recommendation

of a carefully constituted committee, and the committee, no matter how able and well-learned, supposed to have been ignorant of, or to have entirely ignored all that they have failed to recommend for adoption?

And this leads to another consideration of no little weight. Although each separate recommendation stands on its own merits; still the committee must have sought for a substantial harmony and unity in the whole result of their labors. And while this harmony may, in their judgment, have been marred by the alterations of the last Convention, it is undoubtedly in great measure, still retained. Should not the Church, then, look upon the proposed changes, as a whole, with respectful consideration, and hesitate to injure their effect by the hasty and reckless rejection of any part?

To have arrived, with such a spirit as animated the last General Convention, at any adaptation of our service book to the present exigences and demands of the Church, is a step that indicates the co-operation of the Holy Ghost. Is it to be retraced, and be as if it had not been, because the wonderful conformity in spirit to primitive models by which the Prayer Book has been, and with the proposed changes, will still be pervaded, is not solidified into that iron-bound identity, which the Catholic Church has never demanded, either of all national Churches, or of all historical periods?

Pocomoke City, Md.

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

Table listing subscription rates for various publications: Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, Atlantic Monthly, Young Churchman, St. Louis Magazine, Church Magazine, Youth's Companion.

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

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

PERSONAL MENTION.

The Rev. F. C. Cowper, has resigned St. Mary's church, Northfield, Vt., and accepted missionary work in the diocese of Pittsburgh, partially as assistant to Dr. F. J. Clerc, rector of Phillipsburg, [C. P.], and partially independent and answerable to the diocesan of Pittsburgh. His address is Phillipsburg, Centre Co., Pa.

The address of the Rev. E. Ashley, B. D., until March 15, will be 2 Chinnocks Buildings, Frome Selwood, Somersetshire, England.

The address of the Rev. R. C. Foute is 624 Sutter St., San Francisco, Cal.

The Rev. Leonard Woods Richardson has accepted an invitation to be assistant-minister in the cathedral church of St. Paul, Buffalo, of which the Rev. J. W. Brown, D. D., is rector. Address 37 Court Street.

The address of the Rev. Dr. Kemp until further notice will be Leadville, Colo.

The address of the Rev. Upton B. Bowden has been changed from McComb, Miss., to Como, Miss. The address of the Rev. D. D. Heffter is Selwyn Hall, Reading, Pa.

TO CORRESPONDENTS.

DECLINED.—"The Holy Spirit," "To St. Luke's Home;" "Thanks to God Who giveth us the Victory."

J.—We cannot tell you to what "church" the author of "Ben Hur" belongs. The book holds a high place in the estimation of Christian readers. We are not able now to give you a review of it.

H. C. M.—In the case of regular correspondents it is an advantage to maintain the incog, as it leaves greater freedom and saves the writer annoyance of personal criticism. Of course we must exercise a reasonable oversight.

APPEALS.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American

Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Fairbault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

NASHOTAH MISSION.

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

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see The Spirit of Missions, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

OBITUARY.

DEWOLF.—At Western Union, Wis., January 14, 1886, of pulmonary consumption, Mrs. Caroline A. De Wolf, wife of the Rev. E. De Wolf, in her 47th year. A devout Christian, a faithful and devoted wife and mother, a great sufferer for three long years, God in great love and mercy has called her to sweet rest in heaven.

Our beloved son Robbie, aged 19 years, died of hemorrhage of the lungs, in the peace of his last Communion, November 16, 1885, two days less than two months before the dear mother.

May they rest in peace.

CHRISTIAN ZABRISKIE.

At a meeting of the vestry of St. Ignatius' church, New York, held January 15th, 1886, the following Preamble and Resolutions were adopted:

WHEREAS, it has pleased Almighty God, in His wise providence to take out of this world the soul of Christian Zabriskie, our dear brother in Christ and for many years co-laborer in the vestry of St. Ignatius' church, therefore;

Resolved, That while we cannot but be moved by the thought that we shall no more greet in this world, nor behold in his wonted place at the church, one whom all of us so revered, we gratefully acknowledge the goodness of God in having permitted us to be so long associated with one whose upright Christian character, whole-souled devotion to the Church, munificent charity, and unostentatious piety, both endeared him to our hearts, and marked him out as a noble example of devout living such as we pray God we may have grace to follow.

Resolved, That we tender our most sincere sympathy to our colleague, Mr. Charles F. Zabriskie, and the other members of the bereaved family; and beg them to believe that we all share with them the sense of a personal loss.

MISCELLANEOUS.

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

WANTED.—By a Churchwoman a position in a Church school for girls, where she can educate her daughter. Is an experienced housekeeper. A teacher of vocal and instrumental music. Has a strong well cultivated voice. Can take charge of chapel organ; train voices for service and lead choir if necessary. Best of references as to character and ability. Address Mrs. E. P. DETWEILER, Box 60, Halifax, Pa.

WANTED.—An assistant (priest preferred) for St. Andrew's church Baltimore. Daily Eucharist, Morning and Evening Prayer. Congregation chiefly of working people. Salary \$600. Address the Rev. J. S. MILLER, 261 E. Baltimore St., Baltimore, Md.

WANTED.—A Christian woman wants a position as housekeeper, or companion. An experienced housekeeper. References. Mrs. S., Fargo, Dakota, Box 790.

ANY rector desiring a Parochial Mission held in his parish, and willing to bear the actual expenses of a volunteer missioner of some experience, will please address A. B., this office.

WANTED.—A missionary for Pierce-county, Wis., including the towns of River Falls, Prescott, Elsworth and Maiden Rock, and to buy an excellent farm of twenty-eight acres, with good house and barns, owned by the late missionary, and one mile from the city of Prescott. Terms easy. Address the REV. HENRY LANGLOIS, Prescott, Wis., or BISHOP WELLES, Milwaukee, Wis.

LINEN CHASUBLES, Albs, Stoles, Surplices, Cotas, and Altar Linnen, made at reasonable rates, by the guild of St. Mary Magdalene, Fayetteville, Tenn. Set of Silk Stoles, \$12. Address warden, R. V. WM. G. G. THOMPSON.

WANTED.—A young married priest, now settled in the West, desires to change his location to an Eastern parish. His reasons are solely domestic ones. Best of references from Bishop, clergy and laity. Address PRIEST, care LIVING CHURCH Office.

WANTED.—Correspondence with a gentleman who is capable of playing the organ, and organizing and training a boy choir. Address the Rev. J. N. RIPPEY, rector of St. Paul's, Muskegon, Mich.

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

NOTICE.—The President of the Woman's Guild of St. Paul's Mission, San Diego, Cal., asks those who have kindly promised articles for the sale to be held the last of February in aid of the new church—to send parcels to JAS. C. FARGO, Esq., 65 Broadway, New York, for THE REV. H. B. RESTARICK, San Diego, Cal.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

WITHOUT paid canvassers, prizes, or commissions, THE LIVING CHURCH is steadily "marching on" and holding the first place among American Church weeklies as to extent of circulation; and all the resources at its command are employed to maintain it among the first in excellence. To accomplish this at the present subscription price of ONE DOLLAR A YEAR, means careful management, small profits, and the cordial co-operation of many friends. Five thousand new subscribers during the five working months of this working season, will greatly encourage and fairly reward the publishers. Shall they not have them?

The Living Church.

A Weekly Record of the News, the Work, and the Thought of the Church.

Subscription Price, in Advance, \$1 a Year.

IF NOT PAID IN ADVANCE, \$1.50.

THE LIVING CHURCH, while it gives the latest and fullest Ecclesiastical news, is not filled with dry details of parochial and diocesan work; while it discusses questions of practical importance to Churchmen, it is not a Theological Journal. It is intended to be, and without boasting may claim to be, the popular parish paper. It is of interest to the clergy and helps them in their work. It is of interest to all the members of the family, and gives each one something attractive, entertaining, and instructive. It teaches the old people, it teaches the young people it teaches the children, and it pleases all. THE LIVING CHURCH looks for a constituency, to the great mass of loyal Church people in all the States and Territories who are anxious to become better instructed and more useful Church members. For each and all of these there is furnished by a large corps of contributors and correspondents, a great variety of valuable reading at a very low price.

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.

Specimen copies are forwarded post-paid, free, for distribution, at the request of any Rector. C. W. LEFFINGWELL, Publishers & Proprietors ARTHUR P. SEYMOUR.

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The Church Cyclopaedia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the Church in the United States of America.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

**TIME'S STREAM UNBROKEN.**

1885--1886.

BY DANIEL WASHBURN.

Who ever saw a year-dividing bound,  
As men may fancy, closing fast the past,  
Swift ush'ring in a new succession vast?  
How brief, when seen complete, each round  
is found!  
But stay, in thought, Niagara's flood profound:  
Unheard might be its break of endless  
roar?  
Resurging Time thus knows no year-pent  
shore—  
No halt, no rest as of a circuit done,  
Detains one onward subject of the sun,  
All-kindling orb, of primal light the  
store—  
No pause in giving hath it evermore,  
In power sublime exalted thus, my soul,  
Enthroned Immanuel reigns, thy magnet  
goal—  
Life's Light eternal shining more and  
more.

*New Year's Eve.*

**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.]

WHAT THE TEMPERANCE CENTURY HAS MADE CERTAIN, in regard to Intemperance and other Social Problems of the Anglo-Saxon Nations, with a Symposium of Suggestions for the New Century. By the Rev. Wilbur F. Crafts, A. M., author of "Successful Men of Today," etc. London and New York: Funk & Wagnalls. Pp. 192. Price, paper 35 cents, cloth, 75 cents.

The title of this work gives a good description of its contents. It will undoubtedly be very helpful and the reading of it must result in awakening renewed interest in the temperance cause.

THE WATER-BABIES. A Fairy Tale for a Land-Baby. By Charles Kingsley. New edition with one hundred illustrations. By Ianley Sambourne. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Price \$1.

This most delightful of fairy tales is too well-known to need commendation. "Grown-ups" enjoy its mingled wit and wisdom as much as do the "land-babies," the surprising adventures of "Tom" beneath the sea. The publishers have given in this edition a charming setting to an established favorite. The illustrations are admirable, catching most skillfully the tricky spirit of the text. They who buy it for the children, will be tempted to retain the volume for their own libraries, notwithstanding the hint on the dedication page:

Come read me, my riddle, each good little man;  
If you cannot read it, no grown-up folk can.

THE GREEK ISLANDS AND TURKEY AFTER THE WAR. By Henry M. Field. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Price \$1.50.

The many readers who have been interested in Mr. Field's journeyings "From the Lakes of Killarney to the Golden Horn;" "From Egypt to Japan;" "On the Desert;" and "Among the Holy Hills," will follow with delight his charming story of travel in the Greek islands and in Turkey—regions in which "to the beauty of nature is added the charm of historical and poetical association." These sketches are admirable not only for description of places and people, but also for their treasures of thought and wealth of information about everything pertaining to the regions explored.

A REASONABLE FAITH. Short Religious Essays for the Times. By Three "Friends." London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price 40 cents.

We have been much interested by these essays. They show careful thought and a spiritual mind. The only abatement to our pleasure in reading them arose from their negative quality. In saying this we know that we take issue at once upon the radical element of all such writing and we know also

that we do so to little purpose. The large number of persons of refinement to whom "evangelicalism" has become repugnant, and who, from the quiet of a religious seclusion, issue at intervals a mild protest against the pious extravagances of the time, are not exactly in the position to feel the value of a positive faith. We often wish they were. They are nothing if not critical. Their criticism is not apt to be profound or learned. It is simply sentimental. Honest and pure as it is, it lacks that rougher and more sterling quality which shows that a positive opponent is making a stand against error. With this qualification we feel disposed to say the pleasantest things of these essays. We sincerely wish they had more of what one of the first publishers of Dickens called "grip."

HARPER'S Handy Series, weekly:—  
TIRESIAS AND OTHER POEMS, by Alfred, Lord Tennyson.

LAST DAYS AT APSWICH. A Novel.  
CABIN AND GONDOLA. By Charlotte Dunning.  
HALF-WAY. An Anglo-French Romance.  
MRS. DYMOND. A Novel. By Miss Thackeray.  
New York: Harper & Brothers. Price 25 cents each.

THE BATCHELOR VICAR OF NEWFORTH. A Novel. By Mrs. J. Harcourt-Roe.  
IN THE MIDDLE OF WATCH. Sea Stories. By W. Clark Russell.

*The Churchman*, a weekly Church magazine and newspaper, is too well-known to need description or praise, but should not be passed over in our mention of current literature. In age, size, resources, and able management, it stands among the foremost religious periodicals of the world. It is especially admirable in its avoidance of controversy, and in its variety of home news. It has recently added to its interest and scope, editorial comments on current events, and fine illustrations of prominent Churchmen and Church institutions. In the last issue is given a picture of the Clarke Memorial Hall, at Rome, N. Y., and a portrait of the Rev. C. C. Williams, Bishop-elect of Easton. [Price \$3.50 a year in advance, M. H. Mallory & Co., 47 Lafayette Place, New York.]

*Lippincott's Monthly Magazine* for January is a new departure in price and make-up. It comes out in new form, new cover, new dress, and with new features of interest; at the same time the price is reduced to \$2.00 a year. It is a live periodical, devoted to current topics, literary, artistic, political, and social, and is especially strong in fiction. Among its American writers are Gail Hamilton, Julian Hawthorne, Harriet Prescott Spofford, Bret Harte, etc. It claims to be the cheapest first-class magazine issued in America. Published by J. B. Lippincott & Co., 17 Market St., Philadelphia.

MR. THOMAS WHITTAKER will issue in the course of a week or two Judge William Marvin's "Authorship of the Four Gospels." The external evidences received from a lawyer's standpoint. The same publisher has recently published "Three Americans and Three Englishmen, Lectures on Wordsworth, Coleridge, Shelley, Hawthorne, Emerson, and Longfellow," read before the students of Trinity College, Hartford, by Prof. C. F. Johnson.

THE January installment of the War Series in *The Century* is by Gen. John Pope and Warren Lee Goss—both papers being descriptive of the second battle of Bull Run. This number contains a poem by the late Mrs. Helen Jackson (H. H.)

*The Quiver* for February offers its usual variety of serious and entertaining matter for the fireside. □ Poetry, descriptive

articles, stories and instructive papers make up a handsome magazine. [Price, \$1.50 a year. Cassell & Co., Limited, 739 Broadway, New York.]

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

*The Atlantic Monthly* moves on the old lines of literary excellence, starting out on a new year with all the vigor and freshness of youth. It represents the highest and best literary work of our age and country.

**OUR NEW YORK LETTER.**

Although there is at present a lack of Church news in this city in a particular light, yet there never was a more active and healthy progress of every kind of Church work than at present. The Advent Mission aroused the energies of clergy and hundreds of laity which are daily bringing forth the best of results. Especially is this seen in each of the churches where mission services were held. New branches of work have been organized, more frequent celebrations of the Holy Communion have been inaugurated in each of these churches, and yet the clergy are all unanimous in their avowal that their work is much easier and pleasanter, simply because there is a greater supply of good lay assistance, which comes in a generous and voluntary spirit. I predict that the number of Confirmations will be much larger this year in all of our churches in this city than in previous years.

Assistant-Bishop Potter has always been known as a worker in whatever office he has filled, but he seems more infused with a progressive spirit than ever, and by his own personal labor, and earnest advice as to the necessity of an advanced movement, many dry bones among the clergy have been shaken up, and a fresh life seems to have taken hold of them. May this life continue!

On Sunday, the 10th, the new and beautiful church of St. John, Brooklyn, was opened for public worship. The building was filled, and the services were of a very elaborate order. The chancel was filled with flowers, a surpliced choir of 40 men and boys, while several clergy assisted Bishop Littlejohn in the service. The Bishop's sermon was an unusually practical one, especially for the clergy. It was an argument for the reasonableness of Christian belief, and the authority of the teachings of the Church. He took the structural form of the Church and the ceremonies therein, and explained their fitness and coincidence with the vital truths of Christianity. In the course of his remarks, he said, "We are living in troublous times, when among the men who occupy our pulpits are those who mistake for mental independence the homage paid to their own vanity. The Church mourns over more than one disobedient son whom she has advanced to her altar, only to see them repudiate her teaching and defy her authority. All the ministers whom the Church admits, have made engagements to preach her doctrine, and she acknowledges no right of private judgment as to how far these truths shall be taught. No minister of her Communion may preach at all unless licensed by the bishop, and while the Church denies authority to her individual ministers she asserts the authority of the Church in controversies of faith. The noisy, notorious, widely-bulletined and

irrepressible few who disobey will in vain strive to hinder the progress of the true Faith."

During the past week a good number of our clergy and laity met in Annex Hall, Fourth Avenue, and organized "The Metropolitan Temperance Board of the City of New York, affiliated with the Church Temperance Society of the Protestant Episcopal Church of the United States." It is contemplated that this board shall be a central body, representative of the parochial societies in the city, and composed of the rector and five members each of the churches having such societies. A constitution was submitted which evoked more or less discussion. It provides for "the personal influence of the members of the society by all means in their power, such as the voluntary assumption on their part of the partial or total abstinence pledge of the Church Temperance Society." The limits of the society's operations are quite extensive, including all sorts of efforts to put down intemperance, but always outside of party politics. The membership of the Board is to consist of the Bishop, who is to act as official "visitor," the parish clergymen, and the delegates chosen by the parishes or appointed by the rectors of the parishes.

In relation to all this a great deal could be written and said. There is no doubt but that the temperance question is to be the leading subject of the near future, and clergymen will be obliged to meet it in a different way from now. Clubs, and organizations, and knights, and regalias, and moderation pledges, and total abstinence pledges are all excellent auxiliaries in the great work, but they are on the other hand shams and false incentives, when the founders of such organizations are not even willing to make any self-denial themselves. In saying this I am making no assertion that any one who is associated with the Church Temperance Society is unreal, but that it is a general and common truth that self-denial in any great work of reformation is sadly wanting. Intemperate men are not all fools, and they quickly understand whether there is reality in methods to reclaim them from the terrible bondage in which they are held. It was a stunning question put by a bright, intelligent, but intemperate man a few days since, when one of the leading clergymen of the city asked him to sign the pledge. The answer was, "Have you?" "I do not need to," was the reply. "But will you if I will," asked the inebriate. "It is not necessary for me to take a pledge," said the clergyman. "Not even if it will save me," said the poor fellow, and he walked away.

The executors of the late William H. Vanderbilt have paid over the bequests to the Domestic and Foreign Missionary Society of the Church, \$200,000 in all. The Board of Managers of that society at its meeting on Tuesday last, resolved that the treasurer should pay over the amount without delay to its standing committee on trust funds, and instructed that committee to keep it securely invested as a separate fund, to be known as the "William H. Vanderbilt Fund," the income alone to be paid to the treasurer of the board to be used for such mission work as the board may from time to time direct.

Tomorrow evening, the Rev. Henry Mottet, of the church of the Holy Communion, preaches the memorial sermon on the late Rev. Dr. Geer in St. Timothy's church.

Bishop Potter has made a brief visit

to the diocese of Albany during the past week.

Very active measures are being taken to make the approaching Lenten season a period of consecrated work. More frequent services will be held, and they will partake more of the Mission character than in previous years. In many of the dioceses Missions will be held during the season.

Two or three weeks since in THE LIVING CHURCH, I mentioned the fact that crowds of people representing each of the denominations, wended their way to St. Thomas's church, on Christmas Day, to witness the elaborate services which this wealthy parish always provides on any of the high festivals. When I mentioned this fact, I did not intend in any way to detract one iota from the ever liberal and good work of that old and highly favored church. I could not, should I so desire. The fact that people of other religious bodies select St. Thomas's church as their Mecca on these occasions, and that this pilgrimage was customary and of an extensive order, was all that was intended.

New York, Jan. 16, 1886.

### THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XXI.

#### B. C. 8. THE YEAR OF CHRIST'S BIRTH.

6. THE COURSE OF ABIA.—If Christ was born December 25th, the Annunciation of His birth was made in the last of March preceding. This was "the sixth month" with Elizabeth. Hence John Baptist was conceived in the September, or October, previous, and at very nearly the same time Zacharias was on duty in the temple.

Now Zacharias was "of the course of Abia," that is, he belonged to the 8th in order of the twenty-four classes, into which David had divided the priests, for service in the temple. When its turn came, each class served for a week, or, from midday of one Saturday to the midday of the next. The Captivity suspended this arrangement, but it was resumed on the Return. All things, says Ezra, were done "according to the custom." Nehemiah gives the names of twenty-two "courses," who went up from Babylon with Zerubbabel. Josephus affirms that in his day David's rule still obtained.

Public worship was resumed on Saturday, September 19th (Tisri 1), B. C. 536. The first course, "Joiarib," then entered upon duty, and each course took its turn regularly, until on November 27, B. C. 169, Antiochus Epiphanes compelled them to quit. This was in all an interval of 134,113 days, or 798 "circles," and 7 "courses," from which it appears that it was the turn of "Abia" to go on duty, when the forced suspension took place. On Thursday, December 5th, B. C. 166, the temple was dedicated anew. On Saturday, December 7th, "Abia" took its regular turn, and continued so doing every 24th week, until, in the person of Zachariah, it entered upon duty on October 12th, B. C. 9; this date being 57,288 days from December 7th, B. C. 166, or 341 "circles," exactly. Such is the result which we obtain from a natural interpretation of the assertions of Ezra, 1st Maccabees, Josephus and St. Luke.

The Talmud contains a tradition that "Joiarib" was on duty Ab. 9, (August 12) A. D. 69, when the temple was burnt by the Romans. Upon this much reliance has been placed by Wieseler and others. But the date is certainly wrong,

for Josephus and the Jewish calendar, either of them a more reliable authority than the Talmud, both say that on Tammuz 17 (June 24) the sacrifice ceased; Josephus says, "for lack of men to offer it." We accept, however, the fact that "Joiarib" was the last course to officiate. And reckoning backwards June 24, A. D. 69, we find that 167 "circles" and one "course," or 28,063 days, bring us to August 24, B. C. 9. That is to say, if "Joiarib" was just completing his course on June 24, A. D. 69, he went on duty August 24, B. C. 9. And seven weeks from that time, on October 12, Zacharias began his ministrations.

Thus, by calculating from two entirely distinct data, we reach an identical result. Moreover, in B. C. 8 the turn of "Abia" fell on September 13. In B. C. 7, on August 15th. And the three years B. C. 7, 8, 9, are the only years that can at all comply with the conditions of the sacred narrative. July 13th of B. C. 6 was too early. November 10th of B. C. 10 was too late. Taking B. C. 9, the order runs thus: Zacharias serves a week, and "departs to his own house," October 20th. The last of March following is "exactly" "the sixth month." B. C. 8, much more B. C. 7, would almost necessarily make March 25th in the seventh month. Therefore B. C. 9 is the most probable date for the conception of John Baptist, which makes B. C. 8 the most probable date for the Birth of Christ.

7. THE MINISTRY OF JOHN BAPTIST.—John was born in the same year as Christ, and began his ministry at some time between September 1st, A. D. 23, and September 1st, A. D. 24. The earlier part of this period is almost certainly the correct date, for our Lord died March 26th, A. D. 28, and the labors of Himself and John, and the great and many doings by which the wonderful work of God was wrought, will hardly admit of a period less than four and a-half years in length. John, therefore, being 30 years of age when he began to preach in September, A. D. 23, was born in B. C. 8.

8. THE MINISTRY OF CHRIST.—Our limits forbid a discussion of the length of our Lord's ministry. In our apprehension the prophecy of Daniel is a compelling proof of an active ministry of three and a half years. The parable of the Barren Fig Tree is a clear assertion of an official ministry of four years. Since then, our Lord's age at His Baptism was at least 30, his whole life extended over a little more than 34 years. Hence He was born in B. C. 8, 34 years and 3 months, exactly, before His death.

9. THE TEMPLE OF HEROD.—"Forty and six years was this temple in building." These words, spoken at the first Passover of our Lord's active ministry, refer to the temple of Herod. Josephus says that "in the 18th year of his reign" (B. C. 23), Herod undertook to rebuild the temple. Failing, however, in a cunning speech to allay the suspicions and superstitions of the people, he agreed not to begin to build, "till everything was ready." As it required eight years to erect the cloisters and outer enclosures, we may reasonably assign a year to the work of preparation. That is to say, the commencement of actual building was made in B. C. 22. Forty-six years thereafter was A. D. 25. In our view of the length of Christ's ministry, as given above, he was 31 years of age at this time, and was therefore born in B. C. 8.

10. THE FEAST OF DEDICATION.—The two great acts of Redemption—the Death of Christ and the sending of the Comforter—were made to fall on Jew-

ish Festivals. That the Incarnation should have been similarly ordered, seems a matter of course, else it would have been a deviation from a uniformity of purpose clearly revealed. The devout mind, alike with the scientific, accepts it as "a working hypothesis," that an intention, or tendency, plainly discerned, has the force of a rule. How fit was the Festival of the Dedication for the Birthday of our Lord has been already made to appear. We now conclude our discussion by inquiring in what year this festival fell on December 25th.

The Feast of the Dedication fell on Caslen 25th. In B. C. 5, the latest possible year of our Lord's birth, this was December 21; in B. C. 6, December 1; in B. C. 7, December 11; in B. C. 8, December 23. These are as reckoned by the Gregorian Calendar, corrected. By the same calendar, as it stands, these dates fall two days later, and in B. C. 8, the Feast of the Dedication occurred on December 25th.

Here we have one of those startling coincidences, which make the weird enchantment of our theme. It is well known that the Roman Pontiffs mistook the regulations of Cæsar, and inserted a leap day every 3 years, instead of every 4. When it became the duty of Augustus to insert the leap day in the year B. C. 9, he discovered the blunder, by which three days in excess had been admitted. He, therefore, dropped the leap day of B. C. 9, and afterwards of B. C. 5, and B. C. 1, and by this simple, common-sense process, restored things to their proper basis. But, for the time being, the calendar, of course, suffered a slight derangement. This, in the year B. C. 8, amounted to just two days, so that December 23 of the correct calendar, was known as December 25. Hence our Lord, if born in B. C. 8, as all previous calculations indicate, was born on the Feast of Dedication, which was the 25th of the Jewish month, Caslen, and, at the same time, the 25th of the Roman month, December. So do even the mistakes of men issue in exquisite harmonies.

Moreover, the error of the Calendar of B. C. 8 was precisely the same as the error of the modern Gregorian Calendar, so that our December 25th answers exactly to the December 25th of our Lord's birth. This quite reconciles us to the mistake of 1582; yea, it looks as though it was purposely ordered, that so the latter days may be made to conform to the first day of all. Certainly, it is truly wonderful, that our calendar should, after all, be true, when measured from the Birth of Him, Who is the Way, the Truth and the Life.

THE END.

### LETTERS TO THE EDITOR.

#### DEPOSITION, OR "RELEASE"?

To the Editor of The Living Church:

Your correspondent "L" in a recent issue advocates the use of the term "released" as preferable to deposed in the case of a priest resigning his office in the Church, and offers as an argument that such is the usage of "every well-regulated society;" but he seems to lose sight of the fact that the Church is something more than a well-regulated society, and that ordination confers an indelible character, which cannot be resigned and from which there can be no release, except by deposition, which of necessity casts a shadow. Even deposition cannot take away the character which has been impressed, but only forbids the exercise of the office—a deposed priest is not re-ordained when he

is restored to the ministry. It will be an evil day when there shall be "ex-reverends," "late-priests" in the Church, as we are but familiar with among the sects about us. S. S.

#### GUILD FOR INVALIDS.

To the Editor of The Living Church:

Probably the address desired by your correspondent A. C. H., is that of Mrs. Mary L. Dickinson, 230 W. 59th Street, New York, publisher of "The Open Window," which is the organ of the "Shut-in Society" for invalids.

Mrs. Kate Sumner Burr, Walworth, N. Y., also publishes a similar sheet, called *The Shut-in Visitor*, for a similar society. J. H. VEAZEY.

Oldtown, Me.

#### MORAVIAN ORDERS.

To the Editor of The Living Church:

I am surprised to find the question of Moravian Orders revived again.

In a series of papers, entitled "The History of the Church in Bohemia and Moravia," published in the *American Church Review* for 1877-9, I treated the subject as thoroughly as was in my power from original documents, which I procured in Herrnhut, Saxony. It covers the whole period from the beginning to the early part of the thirty years' war, where the editor cut me short.

I doubt whether your correspondent can find any facts about that period not stated there. The rest of the MS. is in my hands. J. ANKETELL.

#### CATHOLIC, NOT ROMAN.

To the Editor of The Living Church:

As a contribution to the facts and arguments concerning the catholicity of the Church of England and of the United States, may I offer to your readers the following extract from the Form of Prayer used at the sessions of the English convocation, as printed at the end of a Latin Prayer Book in Queen Anne's reign:

"Concede igitur ut Spiritus tuus, qui concilio olim Apostolico, huic nostro etiam nunc insideat, ducatque Nos in omnem veritatem qui est secundum Pietatem; Ut qui ad amussim sanctae Reformationis nostrae, errores, corruptelas et superstitiones olim hic grassantes, tyrannidemque Papalem merito et serio repudiavimus, Fidem Apostolicam et vere Catholicam fermiter et constanter teneamus Omnes, Tibique rite puro cultu intrepidi serviamus; per" etc. F. H.

#### MARRIAGE OF THE CLERGY.

To the Editor of The Living Church:

The article "Theology and Love Making," in your issue of November 7th, I suppose was written to be funny, but to my mind it is most absurd. There seems to be a cry that a clergyman should be simply a machine by which there can be ground out a certain number of sermons and parish visits through the year, or that he should consider it his bounden duty to start for China or Africa as soon as he has been ordained. People seem to forget that he is a man like other men, and that he must spend any where from seven to ten of the best years of his life in laborious study, shut up in the dingy walls of college and seminary. His course of study is of such a nature that he must, if he would make progress, hold himself aloof from the distractions of society until he has finished. People seem to think because a man is a clergyman, he should never love or be loved. I hold that a clergyman with a good wife can do much more and better missionary work, than he could alone, in the majority of cases; there may be excep-

tions, but I have never seen them. I ask if a priest should be held back from the dearest prerogative of every man? What man, no matter what his calling in life may be, is not made better by marrying a good, noble, true, and Christian woman? There can more good than can be imagined be derived from the example of the way a clergyman rules his house. It can be made a criterion for his whole parish. How many places too there are where he cannot go himself to minister to the sick and needy. I say nothing to or of those men who wish to drag through life alone without the help of a companion who can be more to them than all else in their existence. I do hope that the people will soon come to look at this whole matter in its true light, and sympathize with the men who for the most part have no pleasure save that which can be had in the bosom of their families.

MAX H. WELS.

Poughkeepsie, N. Y.

A CORRECTION.

To the Editor of the Living Church:

Inasmuch as the files of your valuable paper will undoubtedly form material for much of the history of the Church to be hereafter written, I think it important to make correction of several statements of your correspondent in his letter of January 11th. What I have to say is in reference to the funeral of Mr. Christian Zabriskie. Father Brown, though an honored friend of Mr. Zabriskie, did not conduct the funeral services, but was simply present in St. Ignatius, among the congregation. I myself had the privilege of performing the last priestly offices for one who has been of the number of my most devoted friends and staunch supporters since I became rector of St. Ignatius.

Although it is true that Mr. Zabriskie's loss will be severely felt at St. Ignatius in the sense that many will mourn him sincerely, it is fair to say that his son, Mr. Charles F. Zabriskie, has not only succeeded his esteemed father in the vestry, but has already shown himself his worthy successor in many good works and much generous giving. I feel sure that you will be glad to correct this oversight of your correspondent, and so greatly oblige a constant reader.

ARTHUR RITCHIE.

CANADIAN CORRESPONDENCE.

To the Editor of the Living Church:

I wish to correct several mistakes made in the last letter of your Ontario correspondent; on "Canadian Church Affairs." 1st. The Epiphany Appeal for Foreign Missions is not the production of Bishop Lewis, although it is signed by him as chairman of the meeting of the Board at which it was adopted. It is the production of Bishop Hamilton of Niagara. 2nd. Although the Church in Canada does not herself support a missionary in any foreign field, she has for the last two years been sending considerable sums, several thousand dollars, to the S. P. G. and the C. M. S. in England, and in this way has been assisting to support their foreign missionaries.

3rd. Your correspondent is astray respecting the offer made to the Board by the Rev. O. P. Ford. Mr. Ford never offered his own services to the Board for foreign mission work, but he wrote on behalf of two young men, then assisting him, asking the Board to accept them as foreign missionaries, but first to grant them two years for preparation, and to support them during those two years. The Board did not see its way clear to divert any of its funds to such educational purposes, and at the

same time saw difficulties in sending out a distinctively Canadian missionary, in the matter of jurisdiction, so the Board declined the offer.

4th. The condemnation of the Bishop of Algoma's action towards the Rev. Mr. Crompton, is to say the least, rash and ill-judged. Your correspondent has ignored or overlooked the Bishop's explanation in *The Dominion Churchman* of December 17, in which he distinctively states that Mr. Crompton understood before leaving for England, that his stipend would not be paid during his absence, and Mr. Crompton himself recognized the arrangement by writing to the treasurer when he returned, to the effect that he resumed his duties in his mission on August 2, "from which date my salary is to be dated." Mr. Crompton is making a great grievance out of nothing. When Mr. Crompton had his expenses paid to and from England as an emigration agent, and his expenses paid while in England by the S. P. G., I cannot see the injustice done to him. Most missionaries when they go to England have to pay their own expenses, and then provide some one to do their duty in Canada. Because Mr. Crompton is an old and deserving missionary, is no reason why any imaginary grievance of his should be paraded in all the Church papers to the discredit of his bishop.

A MEMBER OF THE BOARD OF MISSIONS.  
Ontario, January 9, 1886.

THE AMERICAN CHURCH.

WISCONSIN.

MILWAUKEE.—Mission Services.—Preparation is being made for a Mission of ten or twelve days' continuance, to commence Friday, Feb. 19th. The missionaries will be the Rev. Arthur C. A. Hall of Boston and the Rev. B. W. Maturin of Philadelphia.

NASHOTAH.—A Retreat will be held on Thursday and Friday, Feb. 18th and 19th, conducted by the Rev. Father Hall, of Boston.

MICHIGAN.

DETROIT.—Upon the authority of *The Free Press* it is reported that the Rev. B. W. Maturin, one of the Evangelist Fathers, was prevented from preaching at the St. Mary's Mission of St. John's church, to which he had been invited by the assistant with the consent of the rector. On the "official request" of the bishop the invitation was withdrawn.

SPRINGFIELD.

SPRINGFIELD.—St. Paul's church, the Rev. S. H. Gurteen, rector, was damaged by fire, on the morning of January 17th, to the extent of \$5,000.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATIONS.

- JANUARY.  
29. Friday, Columbus.  
31. Sunday, Consecration, Eagle Lake.

FEBRUARY.

2. Tuesday, Liberty.  
3. Wednesday, Orange.  
5. Friday, Woodville.  
7. Sunday, Beaumont.  
10. Wednesday, Sealy.  
12. Friday, Belville.  
14. Sunday, Brenham.  
21. Sunday, Bastrop.  
24. Wednesday, Independence.  
28. Sunday, Lagrange.

MARCH.

7. Sunday, Hempstead.  
9. Tuesday, Anderson.  
10. Wednesday, Navasota.  
14. Sunday, Bryan.  
21. Sunday, Houston.  
25. Wednesday, Harrisburg.  
28. Sunday, Grace church, Galveston.

Offerings will be applied to Diocesan Mission Fund and Theological Department of the University of the South.

SOUTHERN OHIO.

CINCINNATI.—American Church Sunday School Institute.—The January meeting was held in the church of our Saviour, Mt. Auburn, Tuesday evening, January 5th. The Rev. D. W. Rhodes was elected president, and the Rev. L. Brown, secretary.

After the opening exercises the Rev. J. H. Ely of College Hill read the first

paper, on the "History of Christianity in England to the Danish Conquest." The Rev. Mr. Brown and Mr. J. S. Smedes followed with papers on "The Birth and Childhood of Christ" and "The Sunday School Service." The volunteer speeches were frequent and enthusiastic. The Rev. Dr. Benedict, Messrs. Melish and Waller represented the clergy, while Messrs. Warren, Frazer and Myers did excellent service for the laity. In conclusion, the Rev. Mr. Rhodes summed up the results of the discussion in a few fitting words.

The next meeting will be held on the first Tuesday evening in February, at St. Luke's church, and the Essayists will be the Rev. Messrs. T. S. Melish and C. D. Williams and Mr. Samuel Warren.

PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

JANUARY.

27. Philadelphia, Italian Mission.  
31. A. M., Trinity, West Philadelphia; Trinity, Southwark; and Mediator, Philadelphia.  
31. P. M., All Saints, Moyamensing; Holy Comforter Chapel, Philadelphia, and St. Paul's, Philadelphia.

FEBRUARY.

2. Annunciation, Philadelphia.  
7. A. M., Good Shepherd, Kensington; P. M., St. Barnabas's, Kensington.  
14. A. M., St. John's, Lower Marion; St. Luke's, Chester, and St. Andrew's, West Philadelphia.  
14. P. M., The Saviour, West Philadelphia, and St. Paul's, Chester.  
16. St. John's, Northern Liberties.  
17. Emmanuel, Kensington.  
18. Zion, Philadelphia.

MARCH.

10. Emmanuel, Holmesburg.  
14. A. M., St. Peter's, Germantown; P. M., Incarnation, Philadelphia.  
17. Transfiguration, West Philadelphia.  
19. St. James The Less, Philadelphia.  
21. A. M., St. Timothy's, Roxborough; P. M., St. David's, Manayunk.  
24. St. Clement's, Philadelphia.  
28. A. M., St. Luke's, Philadelphia; P. M., St. Stephen's, Philadelphia.

The above appointments will be filled by the Bishops of Maine, New Jersey, and West Virginia, and the Assistant-Bishop of Central Pennsylvania, as Bishop Stevens has asked their help and assistance during his convalescence. He hopes to be able to discharge the office work, which itself is very wearing, yet he cannot expect to do much public duty for several months to come. The Bishop, in his pastoral letter, distinctly states that he has not asked for an assistant, and does not propose to do so. He thinks, that with the supplemental aid of his brother bishops, the diocese will suffer no serious loss and will be spared the agitation of an election and the expense of the support of an assistant-bishop. If on the completion of the 25th year of his episcopate—January 2nd, 1887—it shall be found needful to have an assistant, he will then cheerfully yield to the necessities of the case and ask the relief which the canons sanction and prescribe.

TENNESSEE.

GENERAL CHURCH NOTES.—South Pittsburgh was originally built up by a wealthy English company, who established extensive iron furnaces, and extended the railway connections to the coal mines at Victoria. The Bishop secured here three lots of ground for the Church, and the small band of Churchmen, all of whom earned their daily bread by the sweat of their brow, undertook to erect a church building which is now completed with the exception of the benches. Here the Bishop on his visit held services for two days and confirmed a class of six.

The parish of Rugby is in charge of the Rev. Joseph H. Blacklock. The colony has been strengthened by a number of substantial Church families, who have taken up their residence here for the advantages of the climate. The prospects for a church building are encouraging. \$800 now on hand has been contributed by friends in England, and it is hoped that Churchmen in America will contribute their share. On the occasion of the Bishop's visit, he held a number of services on Sunday, and confirmed six candidates. There were two celebrations of the Holy Communion.

The venerable Mrs. Hughes now in her ninetieth year, the mother of Thomas Hughes, Esq., set a good example to the younger members of the flock by attending the early Celebration.

On Sunday, December 27, the Bishop preached and celebrated the Holy Communion at St. Paul's, Franklin, and also preached again at night, to large congregations. This is one of the oldest parishes in the diocese, Bishop Otey

having begun his ministry at this place. The church was greatly injured during the war, but was re-modelled under the rectorship of the Rev. Edward Bradley. The present rector, the Rev. Chas. M. Gray, has had a new floor laid and the church handsomely carpeted. Here also four candidates were confirmed.

Grace church mission at Spring Hill, is in charge of the Rev. Mr. Gray, and on January 1st, a class of eight candidates was confirmed there.

The mission at Pulaski is at present in charge of the Rev. W. G. G. Thompson and the Rev. Rowland Hale. On Sunday the 3rd, the Bishop preached and celebrated the Blessed Eucharist in the morning, and at night preached and confirmed six candidates. Holy Communion was celebrated also on Monday and Tuesday at half-past seven in the morning.

PITTSBURGH.

BISHOP'S APPOINTMENTS, 1886.

God willing, the following will be the order of appointments for the fifth annual visitation of the diocese:

JANUARY.

26. Trinity, Pittsburgh, convocation.  
31. Trinity, Meyersdale; mission at Williams.

FEBRUARY.

2. Church Home, Pittsburgh.  
3. St. Saviour's Mission, Youngsville.  
4. Trinity Memorial, Warren.  
5. All Saints' Mission, Clarendon.  
7. Grace church, Mercer; mission, Pardoe.  
14. St. Paul's and St. Mark's, Pittsburgh.  
21. Good Shepherd, Pittsburgh; St. Stephen's, McKeesport.  
24. Christ church, Indiana.  
25. St. Peter's, Blairsville.  
28. St. Cyprian's and St. James', Pittsburg.

MARCH.

7. Emmanuel church, Allegheny; (opening of new church.)  
9. Christ church, Meadville; (Ordination.)  
10. Christ church, Meadville; (Confirmation.)  
11. Christ church, New Brighton.  
12. Trinity, Rochester.  
14. Calvary, Pittsburgh; Christ church, Allegheny.  
18. St. John's, Franklin.  
19. Christ church, Oil City; (Ordination and Confirmation.)  
21. Grace church, Pittsburg; St. Peter's, Pittsburg.  
25. St. Mary's, Beaver Falls.  
28. Christ church, Greensburg; St. Mark's, Johnstown.

APRIL.

4. Trinity, Pittsburgh; St. Luke's, Pittsburgh; St. Andrew's, Pittsburgh.  
7. Mission, Mansfield.  
9. St. Paul's, Kittanning.  
10. Mission, Leechburg.  
11. Trinity, Freeport; Mission, Tarentum.  
16. Church of Our Father, Foxburg.  
18. Emmanuel, Corry; St. James', Titusville.  
19. Calvary, Townville.  
20. Christ church, Tidouste.  
21. Trinity Memorial, Warren.  
22. St. Peter's, Waterford.  
23. Cross and Crown, Erie.  
24. St. Paul's, Erie.  
25. St. Paul's and St. John's, Erie.  
26. Grace church, Miles Grove.  
27. St. Paul's, Erie; (Ordination.)

MAY.

2. St. Peter's, Uniontown; Grace church, Menallen.  
3. Oliphant's Furnace.  
8. Mission, Scottdale.  
9. Trinity, New Haven; St. John's, Dunbar.  
16. Emmanuel, Allegheny; Even, Church Home Anniversary.  
23. Christ church, Brownsville; St. John's, West Brownsville.  
28. Our Saviour, Du Bois.  
30. Mission, Driftwood.  
31. Reynoldsville.

JUNE.

1. St. Mary's, Redbank.  
6. Pittsburgh.  
9. Calvary, Pittsburgh; (Annual Convention).  
13. St. Peter's, Butler, St. Peter's, Petrolia.  
14. St. Stephen's, Brady's Bend.  
15. Mission, Lawsonham.  
20. Trinity, Washington; Reform School, Morgantown.  
27. St. Paul's, Monongahela City.  
28. Elizabeth.

JULY.

4. Pittsburgh.  
11. St. Michael's, Wayne Township; St. Thomas's, Smicksburg.  
CORTLANDT WHITEHEAD,  
Bishop of Pittsburgh.  
Epiphany, 1886.

PITTSBURGH.—St. James' Church.—Shortly after nine o'clock on the evening of January 9th it was discovered that this church was on fire. In less than an hour nothing remained but the walls and the steeple, the interior having been entirely consumed. The loss is estimated at \$20,000, which is fully covered by insurance. The fire, it is thought, caught from the furnace, as the church was being heated for Sunday's service. The building was unoccupied at the time and no person was injured.

CONNECTICUT.

NEW BRITAIN.—St. Mark's church, the Rev. John H. Rogers, rector, has been recently enlarged by the addition of a new and more spacious chancel, and of two adjoining rooms to be used as guild rooms and sacristies. The chancel is furnished with a tapestry dosel, of old gold color, covering the wall behind and above the altar, and over this is a stained-glass window, representing our Lord in glory, the gift of two ladies, in memory of their parents. One of the same ladies has also

presented a brass altar rail, of chaste and graceful design, and two oak Glastonbury chairs, elaborately carved, beside defraying the larger part of the expense of building the new chancel. The church has been decorated throughout by E. J. N. Stent & Co., of New York, with remarkably rich and harmonious colors, in which dark greens and reds, well subdued in tone, predominate, the whole effect being quiet, and Churchly, and conducive to devotion.

The Bishop of the diocese visited the church on the evening of the Friday after the Epiphany, and confirmed a class of twenty—ten young men and ten young women—and also congratulated the members of the parish upon the good work they had done in adorning the Lord's house and in making the place of His feet glorious.

#### NEBRASKA.

**CEDAR RAPIDS.**—On Sunday, Jan. 10th, the new church building, recently erected here was opened with divine service. The parish was organized about one year ago, but until recently has not had the regular ministrations of a clergyman. A lay-reader, Mr. A. C. Stowell conducted services regularly for some time, and a Sunday school was maintained. Steps were taken to erect a church building, and not long since the corner stone was laid by Bishop Worthington. The first Sunday in Advent, the Rev. D. A. Sanford took charge of the parish.

The church is situated in an eligible portion of the town. Besides the nave it has chancel, vestry-room and tower. The entire length of the church is 58 ft. The tower is surmounted with a cross, with gold-leaf tips. The windows are of cathedral glass. The chancel furniture is of solid black walnut. The pews (not yet in place) are of hard maple with black walnut trimmings. These were received from Mr. Chas. S. Dole of Chicago. An alms basin has been received from Grace church, Columbus, Neb. and a communion service from the Rev. F. R. Millsbaugh, dean of the cathedral at Omaha. The paten is inscribed, "In memoriam Bishop Clarkson." The church cost about \$2,200, and with the exception of \$500 loaned from the American Church Building Fund, will be free from debt. A Ladies' Aid Society has been vigorously at work, raising funds to complete payment on the church, and to secure other needed furniture; carpeting, lamps, and organ being still lacking. The church will comfortably seat about 150 persons. Altogether it is a neat and commodious building; an ornament to the town, and a credit to the community.

#### NEW YORK.

**HIGHLAND.**—The rector of the church of the Holy Trinity, the Rev. Henry Tarrant, has received from the Altar Society of the church of the Transfiguration, New York City, the gift of a chalice and paten, and from Christ church, Poughkeepsie, through the Rev. Henry L. Ziegenfuss, a solid oak credence table for the church of the Holy Cross, Clintondale. On Christmas Eve, the rector was presented with a very handsome white stole—the gift of his last Confirmation class.

**NEW YORK CITY.**—There was a fire on the morning of Jan. 9th in the basement of the church of St. Ignatius, the Rev. Arthur Ritchie, rector, at Nos. 54 and 56 West Fortieth street, facing Reservoir-square, which, but for its early discovery and the prompt arrival of the firemen, might have proved disastrous. The two large furnaces situated under the main entrance, and which supply heated air to the structure, had become overheated and had set fire to the surrounding woodwork. The church was so filled with smoke that it was found necessary to break out the skylights of painted glass in the roof so that the smoke could find a vent. The firemen were also compelled to tear up the flooring of the basement for a space of 30 feet, to demolish the wooden partitions and to cut a hole 7 feet square in the main floor of the church near the entrance, immediately above the furnaces, as the floor beams were found charred and burning.

The basement is used by the Sunday school attached to the church and for meeting rooms. The principal damage is in the basement of the church, although much of the painting in the main body of the structure was discolored and ruined by the smoke. It is

estimated that the building can be repaired for \$3,000.

#### CHICAGO.

**CHICAGO.**—Bishop McLaren, accompanied by the Rev. Dr. Vibbert, rector of St. James's church, has started for a short voyage to the Bermudas. They will be gone about a month.

**CHICAGO.**—St. James's Church.—An excellent plan has been put in operation for supplying to worshippers a full programme of the music to be used in all the public services. "The Service List" is a four-page leaflet containing the number of the hymns and the tunes to be used for a month in advance, with the words of the anthem to be sung at each offertory. It contains also the announcement of celebrations of the Holy Communion during the month. This list is sent to subscribers for 50 cents a year.

**RAVENSWOOD.**—This church and parish, the Rev. Dr. Louderback, rector, have come into the possession of a valuable bell, of over one thousand pounds, through the unsought liberality of its two wardens, Mr. John N. Hills, and Mr. John Fishleigh, donated by them as a Christmas offering to the parish. The tone of the bell is a natural. It will be tolled by electricity from the organ and choir recess, through an arrangement devised and perfected by Mr. John N. Hills himself, who in addition to having charge of the music, is a skillful electrician. The tower is now complete with the unexpected gift, and it is so far, the only bell used for divine worship in the town of Ravenswood.

The parish received also as a Christmas offering, a full set of fair altar linen, most beautifully embroidered in white, from Miss Mary A. Stark, of the city of Washington, D. C., which was used for the first time in the Eucharistic sacrifice on Christmas Day.

The vestry have made arrangements, by which they hope to be able to free the parish from its entire floating debt, the coming year, toward which Mr. John N. Hill, makes the noble offering of over one thousand dollars. The organ which has been on hire since the mission was started, has been paid for; and the beautiful stone font placed at the porch, or entrance of the church, has also been paid for, being an Easter offering from the Sunday school of the parish, with proper inscription upon it. It is intended by the ladies of the congregation, through the efforts of their Parish Aid Association, at no distant day, to furnish the pews with cushions. From the first starting of the mission they have aided most nobly, in helping along its financial success.

#### KENTUCKY.

**LOUISVILLE.**—Death of a Priest.—The Rev. Louis P. Tschiffely, rector of Grace church, was stricken with apoplexy followed by paralysis of the left side at his residence, 321 E. Gray street, about seven o'clock, January 11. At twenty minutes to 11 o'clock he passed quietly away without ever having regained consciousness.

Mr. Tschiffely was born at Winchester, Virginia, in the Valley of the Shenandoah, December 8, 1835. He was of Russian descent, though his father, who fell in the Mexican War, was born in America. The disease is hereditary, all of his ancestors, excepting his father, having died with it. In 1851, when sixteen years old, he located in New Albany, Ind., and studied law for a period of six years. After four years spent in New Albany he left and entered Nashotah Seminary, Waukesha Co., Wis., graduating in 1861 with the degree of Bachelor of Divinity. Made a deacon in 1861, and a priest in 1863, he was subsequently a missionary in Northern Indiana for three years. His first charge was at Mineral Point; his next at Appleton, and then at Green Bay, all in the State of Wisconsin. At different times he had charge of churches at Edgefield, Tenn., and Nashville. He received a call to Grace church in 1869, and therefore his ministry was one of the most extended in the city. He has made of the church which was incomplete when he took hold, one of the prettiest in the town and with a congregation of about eight hundred. He also organized twelve years ago St. Peter's church in Portland, which is a branch. He has since preached for both churches regularly, visiting the branch twice a week. He was secretary

of the diocese and chaplain of the Sisterhood of St. Martha. For ten years as chaplain of the Orphanage of the Good Shepherd, he did some able and beneficent work, founding and editing the Kentucky Church Chronicle, as well as establishing a printing office there and himself teaching the boys printing. In 1862 he married Miss Sarah E. Wheelock, a descendant of the founder of Dartmouth College. She and six out of nine children are yet living.

A man of the highest culture, he was yet a remarkable facile conversationalist, talking entertainingly on nearly all subjects.

#### LONG ISLAND.

**FARMINGDALE.**—St. Thomas's church, the Rev. J. J. A. Morgan, rector, was destroyed by fire, Saturday, January 2. As no trace of the valuable set of Eucharistic vessels can be found among the ruins, it is believed that the church was first robbed and then set on fire. Other circumstances confirm this belief.

#### QUINCY.

**QUINCY.**—The Church of the Good Shepherd.—On Epiphany, services were held in this church, the Rev. Wm. Bardens of Warsaw officiating.

At this "Feast of Lights" the new brass gas standards—with trinity lights—were used for the first time, appropriate reference being made to their symbolism.

Another memorial has also been added to the many others in this church, it being a chaste brass altar desk, given by friends of Mrs. Emily Lewis, who died in July last, near Philadelphia. Mrs. Lewis was a member of this parish, and a devoted Churchwoman, who was well known in many dioceses of the American Church.

The new memorials recently placed in this church have come from the house of J. & R. Lamb, and are most satisfactory in artistic designing and finish.

#### NEW JERSEY.

**VINELAND.**—Trinity Church.—On the Sunday after the Feast of the Circumcision, Bishop Scarborough instituted the Rev. Jno. D. Skene to the rectorship of this parish. The service of institution was something entirely new to Vineland people, as it is in many other parishes. The service, however, by its beauty and fitness made a good impression upon the people of the parish, and gave them clearer and better ideas of the dignity and responsibility of the pastor's office. The Bishop preached from Matt. vii: 29, "And He taught them as one having authority, and not as the Scribes." The sermon was a clear and strong exposition and defence of the Catholic Church, and of the priesthood as divinely commissioned and sent, acting by divine authority to the end. The lines were strongly marked between the Church's divine authority and Protestant human appointment.

The Bishop's charge to the newly instituted rector was full of wise and loving counsel, and was listened to with deep interest and feeling by all present. According to rubric the services terminated with the celebration of the Holy Sacrifice of the Eucharist, the rector being Celebrant.

By the encouraging presence and work of this active and big-hearted Bishop, many of old Jersey's solitary places are beginning to be glad, and precious souls are coming and putting on the "beautiful garments" provided for the children of the Kingdom.

#### MASSACHUSETTS.

**BOSTON.**—Church of the Advent.—On Tuesday, the eve of the Epiphany, January 5th, at 7:30 P. M., an enthusiastic missionary meeting was held in this church. It was one of the series, recently inaugurated by the Diocesan Board of Missions, with the cordial approval of the Bishop.

Bishop Paddock presided, while a number of the clergy and the surpliced choirs of four parishes (nearly one hundred singers) took part in the service. Stirring addresses were made by the Rev. J. H. Van Buren, of Newburyport; Dr. Samuel Elliott, of Boston; and the Rev. Phillips Brooks, of Trinity church. The first speaker showed why and how Christians should work for the complete Epiphany of Christ. Dr. Elliott, in well chosen words, demonstrated the room for, and the need of, such an Epiphany in the commonwealth of Mas-

sachusetts. The rector of Trinity with his usual eloquence and fervor argued that hearty desire and labor for the Epiphany of Christ throughout the heathen portion of the world is no wise interfered with, but, on the contrary, were of untold advantage to all home missionary work. The Bishop in the closing address, spoke earnestly of the opportunities for work now presented in every part of the diocese. The church was crowded, many being unable to find seats, and the service was of unusual interest.

#### CENTRAL PENNSYLVANIA.

**HALIFAX.**—Church services are now held in this village on every alternate Thursday, by the Rev. James Stoddard. A comfortable building that will seat about 800, has been rented and is known as St. Stephen's chapel. A lady resident has established a Sunday school of over 70 children, all except five belonging to Methodist families, and she is sole teacher and superintendent. There are eight communicants. The envelope system has been adopted and by this means current expenses are met.

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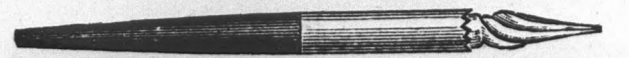
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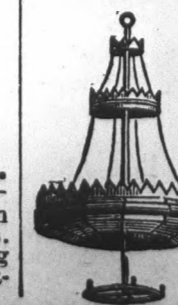
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