

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

Living

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News and Notes.

The two new Bishops in England, Canon Wilkinson and Archdeacon Lewis, are distinctly High Churchmen. Both signed the petition for toleration of ritual.

At last the murderers of Lord Frederick Cavendish and Mr. Burke are in the hands of justhere seems no reason to doubt the truth of his statements. Peace and order are slowly but surely returning to unfortunate Ireland.

Canterbury, has now been fixed for the Thursday in Easter Week, March 29th. It is to be hoped that the request made by His Grace in found in another column, will be generally responded to.

William E. Dodge, one of the foremost philanthropists of the Metropolis, died last week, leaving an estate valued at \$15,000,000. In 1831 he commenced the importation of metals, and prospered until he became one of the largest owners of timber lands in the United States. He was also extensively engaged in the development of coal and iron mines.

The Hon. Marshall Jewell died on Saturday evening at Hartford, of bronchial pneumonia, aged 57. He spent his early years as a tanner

we have a warning against the ruthless destruction of the forests which is going on all over the country. In the light of it, the step which the Legislature took the other day to prevent the spoliation of the woods around the head-waters of the Hudson is seen to have been eminently wise. But it was not enough. The whole Adirondack region should be protected.

Churchwomen who have been accustomed to attend Instructions given to the Society of the Royal Law, may be interested to know that the Rev. Dr. Dix is giving a course of Lectures during Lent, on Friday evenings, at 8 o'clock, at Trinity Chapel, New York, on the general subject of "The calling of a Christian woman and her training to fulfil it:" February 16. "The Degradation of Woman by Paganism, and her Restoration to Christianity." February 23. "The Education of Woman for her work." March 2, "The Sins of Woman against her Vocation." March 9. "Divorce." March 16. "A Mission for Woman."

Although the English bishops are in fact appointed directly by the Crown, they are in theory elected by the Cathedral Chapters. The Queen issues a permission to elect (Congé d'elire), and at the same time "recommends" some person to the electing body. The following is the official announcement just made in the care of the vacant Primacy: "The Queen has been pleased to order a Conge d' elire to pass the Great Seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the metropolitical Church of Canterbury to elect an Archbishop of that See, the same being void by the death of Dr. Archibald Campbell Tait, late Archbishop thereof; and Her Majesty has also been pleased to recommend to the said Dean and Chapter the Right Rev. Father in God, Dr. Edward White Benson, now Bishop of Truro. to be Canterbury."

Prince Napoleon was liberated on Friday last, the court finding that the pasting up of hand-The enthronement of the new Archbishop of bills is not a crime. The Prince is doubtless satisfied. He has drawn the attention of the world to himself, has upset the government, and has brought the county to the very verge of a in his power, even going with them to the stake his letter to the Bishop of Iowa, which will be revolution, - a revolution with untold possibilities. The following sketch of the Pretender will conversion of hundreds, among whom was Saint be interesting: Prince Napoleon Joseph Charles Paul Bonaparte, son of Jerome Bonaparte, who was styled under the first Empire King of Westphalia, and who married Princess Frederica of ded by all that he could possibly desire, but Wurtemberg, was born at Trieste on Sept. 9, 1822. He is thus both nephew to the Emperor Napoleon I., and first cousin to the Emperor Napoleon III., who was also nephew to the First Emperor, as being the son of Louis Bonaparte, King of Holland, sometime King of Spain. To distinguish this one from several other Prince her hand; and caused to be erected a high tower Napoleons, he has usually been spoken of, by Frenchmen, as Napoleon Jerome, indicating hi father's name. Under the restored Empire, he got a large share of the personal profits of the and knowing nothing of outside life, she seemed coup d'etat, and in 1859 when King Victor Emmanuel obtained the aid of the French army to suit of knowledge, turning her attention especieffect the liberation of Italy, his daughter, Prin. ally to the science of astronomy. cess Clotilde of Savoy, was given to Prince Napoleon Jerome for his wife. There are two sons: the eldest of whom, now twenty years of age, is sky, brilliant with its many constellations, she represented by Bonapartists as the future hope of their dynastic party, since nobody has ever thought of the father as a possible Emperor; nor he flatly refused to wear a cope, saying "he did has he shown any wish to be Emperor himself. The celebrated "Union Generale" of France, in which so many "clericals" lost their fortunes, has had a sort of imitator in this country. This time the Methodist Brethren are the victims of the scheme, which is thus tersely described in a New York paper: "Many Methodist ministers invest in the Isabella Silver Mining company. Bad affair. Somewhat against the spirit of apostolic precept. Col. Bixby, of California, leads the mine into the notice of the leading Methodist Ministers. Makes a present of \$50,000 in stock (Prince Leopold) who presided, was eloquent to endow the Methodist Episcopal university of Athens, Tenn. Col. Bixby, warmly indorsed by The Christian Advocate, the official Methodist Episcopal church organ. There is much other stock to sell. Office at No. 805 Broadway. Fever spreads to the poorer ministers. Stock one influential Dissenting minister a letter was Bought at Methodist general conference. Is to pay dividends monthly very soon. This in 1879 and 1880. No dividends. The same old story. A Methodist committee sent out to investigate. The Methodist committee know about as much destruction in the Old World are being repeated of mining as cherubs. Go to Arizona. See the mine. There they are told that the mine is of eastern and northeastern Ohio and Western good, but too high anticipations have been Pennsylvania is under water, and considerable raised concerning it. They return and tell the brethren what they have been told. The mine consequences. As in Europe, so in the flooded must have more money put in it. Improveexplained. It is the destruction of the forests. ganization of the company. It always works Between Cleveland and Pittsburgh especially, in this way. The ministers put in more cash. great havoc has been made in the woodlands Dr. Newman reinvests \$2,000. A Brocklyn within the last fifteen years. As a result the snows now melt suddenly over a vas: expanse of Astor house. He gathers them all in. Stock sold first at \$10 per share. Finally for 50 cents. The rivers and creeks become torrents when the "Japuary thay" comes, and also in March, while mine superintendent. He is put out and reduring the summer they dwindle down or almost entirely dry up. Here, then, close by our doors less. A worldly snare, a lie, a deceit."

Saint Barbara of Heliopolis. Written for the Living Church.

Heliopolis (the city of the sun), was situated in the most fertile and cultivated part of Egypt, at the Delta of the Nile. Anciently it was one of the important cities of Lower Egypt, and was noted for its magnificent temple of the Sun, and its lofty obelisks. Many of these monuments of antiquity were destroyed by Cambyses, King of Persia, and at the present day but one solitary obelisk is to be seen. The inhabitants were famed for their profound learning, and many of the arts and sciences found their rise in the deep researches of this people. The great philosophers of Greece did not consider their studies

completed until they had visited Heliopolis, and

drawn fresh supplies from her inexhaustible

fountain of knowledge. In the Christian Era, Alexandria, not Heliopo lis, was the centre around which revolved the great philosophies of the age. At the public expense an imposing Museum was established where all religions were discussed, and where the New Platonists felt that their theories might be unfolded without fear of molestation. The leaders of the Christian religion were often invited to speak before them, that they might make a study of the Christian tenets as they would of any new phase of philosophy. The great Catechetical School of Alexandria is said to have existed from the time of St. Mark, but it was not until one hundred years later that it really became the great training school for the clergy and the young converts. Clement, a native of Athens and a convert to Christianity, was head of this school at the beginning of the third century, and Origen who was afterwards so distinguished, was his most promising pupil. From his earliest years, Origen had been carefully trained by his father Leonidas who was also a Christian; tice. The car driver has turned informer, and by them elected Archbishop of the said see of but when the persecution under Severus broke out, Leonidas was killed Clement was obliged

to flee, and Origen, although only eighteen, was appointed by the Bishop Demetrius, as master of the Catechetical School. Origen stayed by his pupils when they were seized, followed them to the tribunal, encouraged them by everything when condemned. He was instrumental in the Barbara of Heliopolis.

In the city of Heliopolis lived a rich and noble man by the name of Discorus. He was surroundearest to him of all his earthly treasures was his only daughter Barbara, upon whom he lavished all a father's fond affection. Knowing that her beauty would attract the attention of many a suitor, he resolved that she should never be seen by anyone who could presume to seek where she was always kept confined. It was as luxurious a prison as anyone could have; all tha

It was a mind free from prejudice that he found nation. There is no other land on the face of to work upon, for most joyfully she accepted the blessed facts of Christ's Birth, Death and Resurrection, and professing her faith in Him, received the sacred rite of Baptism, "Wherein she was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Her father was of course wholly unaware of what had occurred, and one day, ever solicitous of her comfort, he sent some workmen to cut a window in her bathroom; this being done she directed them to make a second, and they obeyed; but when she insisted upon a third they refused, fearing the displeasure of Discorus. He inquired into the cause of the difficulty, and she replied, "Know, my father, that through three windows doth the soul receive light, the Father, the Son and the Holy Ghost; and the three are one." Scarcely could Discorus credit his senses as he heard these words from his beloved daughter, whom he had trained in all the ancient traditions of pagan mythology. For one moment he hardly knew what cause to pursue: -then his love changed ercest hate, and raising his sword he would have slain his child, but that she, perceiving his design, fled from his sight. For some time her whereabouts were unknown, until a shepherd having found her, betrayed her hiding-place to Discorus. And he, hair, cast her into a dungeon where she was given up to the proconsul Marcian. She underwent the usual cruel torments, but still had father, now bereft of all parental feelings, himself led her to the top of a high hill, and, ignoring all her entreaties that he would spare her, raised his sword and bringing it down with unerring aim, he severed her head from her body. And the pure soul of Barbara entered into life for-

disciples in the guise of a Physician, who under

Church.

"Death is life's beginning Rather than its end.'

What must have been his emotions as he gazed upon the lifeless form of his only daughter, whom once he had loved with such passionate devotion that all the world seemed as nothing without her love. He had even been unwilling that she should love aught else but him, and now;-all was over. He would never again hear her soft gentle voice; never again feel the influence of her sweet and irresistible manners; for she lay lifeless at his feet, slain by her father's hand! How dark life looked to him for the future, it would be impossible to describe, for he had no consciousness of fulfilling a vow to God, as had the warlike Jephtha when he sacrificed his child.

Only a few moments however were granted him to look backward on the panorama of the past, or to think upon the utter void for the future. Then tradition tells us there arose such a mighty tempest, with such bursts of thunder the day of enthronement here, the Celebrations and such vivid flashes of lightning, that the terrified father fell to the earth, struck by the hand of Almighty God, and perished there by the side

the pretence of giving medical advice, would of the English Church is somewhat reflected in impart to her the precious truths of the Gospel. the political life and importance of the English the globe so small in extent which yet occupies such a large place in the history of men and nations. The influence of England is felt everywhere, all around the world, and the unique position which England holds as a nation is fully known. Her affairs are of as much interest to Republican America, as they are to Imperial Russia. She asserts in state affairs as much of real republicanism as we enjoy here under the stars and stripes. She asserts as much real prerogative for inherited worth and race, as prevails under the Eagles of Russia or Germany. By means too of her vast colonies and the pertinacity with which English laws and English habits

are retained everywhere, the English nation and

the English Church have each a world-wide in-

This spiritual preeminence and importance

fluence. Hence this book written with great fairness by its reverend author must be of special interest to Churchmen all over the world. "Eighteen Centuries of the Church in England" bridges for us on English soil, the years from to-day to the very presence of our Lord in Palestine. The objects of the work "is to lay before English Churchmen an unbroken narrative of their Church from its commencement to the present day." In attractive and popular style it shows the fallacy of the idea that the Church in Engdragging his daughter by her long and luxuriant land was founded by the State at the Reformation. "So far from this being true," the author says "history shows that a Christian Church existed in this country of ours long before the strength to confess her faith in Christ. Her Germans converted Britain into England, and long before Parliaments were thought of; the Reformers themselves tell us again and again that it was not the intention of the Reformation to innovate, but to restore; to root out recent corruptions that had crept in; and to restore what existed in the primitive and purer ages of the Church; and not to forsake and reject the churches of Italy, France, Spain, Germany, or any such like churches."

To maintain this position the author divides his book into seven parts, as follows: The British Church, the Anglo-Saxon Church, the Anglo-Norman Church, the Anglo-Roman Church, the Church of the Reformation Era, the Church of the Protestant Era, the Church of the Present Day. A beautifully printed volume of 680 pages, entices one to read from beginning to end, and an ample index makes the book of permanent value as reference.

The New Primate of all England. To the Editor of the Living Church :

In a letter received a few days since from the Archbishop-designate, Dr. Benson, whose acquaintance I made most pleasantly while he was chancellor of Lincoln eight years ago, the Bish-

and in constructing telegraph lines in the southwest. He was twice governer of Connecticut, was minister to Russia, postmaster general, and at his death held the chairmanship of the republican national committee. He leaves a mother, wife, and two daughters.

The Bishop of Manchester has often been twitted with his inconsistency in denouncing Ritualists for breaking the law, whilst breaking it constantly himself in not wearing a cope. This is how he has defended himself. At first not wish to make a guy of himself." Then he said that he would wear one, if ordered to do so by the Archbishop of York. And now he says that he does wear one, and that his black chimere is a cope. This last statement is an extraordinary piece of quibbling, but some good may come of it, for some of Dr. Fraser's clergy may assume the chasuble, calling it a surplice.

The public meeting to promote the memorial to Archbishop Tait was held in London, on Jan. 26th. The speech of the Duke of Albany, and thoughtful. He dwelt upon the catholicity of the late Primate, and upon the healing influence which he exerted upon the dissensions of parties. There are signs that a considerable proportion of the subscribers to the memorial will be found in the Nonconformist ranks. From to the amount of \$50,000 taken in this city. read expressing his admiration of the Primate. The memorial will take the three-fold form announced in these columns some time ago.

• The floods which have recently caused such on a smaller scale in this country. A large part loss of property and much discomfort are the districts here, the cause of the trouble is easily ments. Purchase of additional mines. Reorcountry, instead of slowly as in earlier years. "January thaw" comes, and also in March, while

she needed for her comfort was granted her. contented. She devoted all her time to the pur-

Night after night, as she gazed from her high tower, with its turrets and balconies, upon the felt that strange sensation of awe which steals over anyone when looking long upon the starry heavens. And the thought came to her that the pagan idols could not be gods, that they had no oower to create the Universe, and that there must be some great GOD of whom she had never heard. To worship Him she felt would satisfy the yearnings of her soul.

When this idea first occurred to her we can imagine with what horror she recoiled from it, fearing lest the anger of the gods might fall upon her for her distrust of them. But in the silence of another night these thoughts recurred to her mind, and this time she felt less fear in entertaining them. Although the religion of Nature had begun to dawn upon her, yet she knew not where to turn for instruction or guidance. Little did she realize that near by in Alexandria at that very time, scores were suffering martyrdom because they worshiped the God she was trying to find.

By some means God always reveals Himself to those who seek Him, and one day the fame of Origen reached Barbara as she sat in her lonely prison house; she was told how he preached a new religion of One True and Only God, and how men and women were even then dying for having embraced the Ohristian faith. Barbara longed to go to this great man, and ascertain if he could not free her mind of its perplexities, but no opportunity offered itself, and she could not leave her tower unobserved; now as never before, she felt it to be a prison indeed. At last she confided to her trusty old slave her cherished wish, and feeling that she could stand the suspense no longer bade her go to Alexandria and seek for Origen.

Ere long the servant was ushered into the presence of the far famed teacher, and to him she told how her mistress was situated, and what she desired. He saw that it was impossible for Barbara to come to him, and equally so for him to go to Heliopolis, as Discorus, her father, would never permit him to see her. But Origen devised a plan immediately, and sent one of his CAROLINE F. LITTLE.

Eighteen Centuries of the Church in England.

Written for the Living Church.

of his child.

The Church of England occupies a peculiar place in Catholic Christendom. It attracts to itself the attention of all thinkers upon theological matters, for while it holds fast to ancient sideration. customs, to Catholic truths, to divine commission and authority, it with equal hand sets forth individual liberty, the freedom of conscience, the right of all to know all in the plainest language, and without undue mystery. According to her, ancient customs are not to be retained unless they edify; Catholic Truth must be proved by Holy Writ; the Divine Commission nust not be a cloak for spiritual despotism; authority must have the consent of the governed. Such positions as these alike arrest the attention of the Protestant and the Ultramontane. Both wonder how such balance can be kept, and man and the rights of God; of man, to be reverenced as man, to be a free agent, with reasonable soul and conscience independent:---of God. to be obeyed, worshipped and feared.

Such a spectacle as this irresistibly compels notice, and hence it is that the Church of Engand stands forth at once to be admired and attacked by both Protestant and Ultramontane, to each alike she is a living contradiction of their claims. She asserts a liberty fairer and purer than any which the self will of protestantism can give, she asserts an authority and appeals to an antiquity more venerable than the Vatican or Trent, for she proclaims and proves her apostolic lineage, and holds forth with no wavering voice the faith once for all delivered to the saints, which was promulgated by the Undivided **Catholic Church in the Apostles' Creed and the** Symbol of Nicea.

* Eighteen Centuries of the Church in England, by the Rev. A. H. Hore, M. A., Trinity College, Oxford, Parker & Co., Oxford and London. E. r. Dutton & Co., New York, Price \$5.00.

op closes as follows:

"What a blessing it would be to think that on of the Church in America were making mention of the amaphtolos who has had, he knows not how, a call which he could not gainsay at last. Ora--Oras-Orabis.-

I pray our Lord to send you His utmost benedictions and graces for your own sake and the flock's.

Your grateful and faithful Brother, E. W. TRUBON.

The Lord Bishop of Iowa:

The aspiration of the new primate is akin to the suggestion of one of your correspondents in your last issue, and is certainly entitled to con-WILLIAM STEVENS PERRY.

Bishop of Iowa.

The Twing Memorial. To the Editor of the Living Church:

It is proposed to raise a memorial fund of \$100,000 for the endowment of Missionary Epis_ copates, in honor of the great Missionary Advocate.

As each of the Domestic Missionary Bishops, on going to his appointed juris diction, is assured of a salary of \$3,000, as these Missionary Bishops received \$1,225 for outfits, and \$3,893 for travelling expenses last year, there is no preslook again and still wonder more as they see the sing need for endowment. It strikes me that a Church of England, truly Protestant and truly fund of \$100,000 to supplement the miserably Catholic, affirming with equal voice the rights of inadequate stipends of the Missionaries, for whom Dr. Twing was accustomed to preach so earnestly, is much more urgently called for, and would be more appropriate as a Memorial to him.

> Or again, would not the carrying on to completion of the project, in which he took so much interest, for the benefit of the Colored people of the South, be a more appropriate memorial to him, whose last public service was in preaching to this race in Brunswick County, Virginia. He wrote and spoke and begged and entreated for means to build a church for them in Florida, which should be a centre of Missionary forces to hundreds and thousands of these poor, neglected wards of the nation has the Ohurch made them her wards? And the money was denied him, and he was reluctantly compelled to give up the plan, though it was a very good one, and would have been the source o incalculable blessing to them. A hundre A hundred thousand dollars to endow such a mission as he proposed to establish for the evangelization of

THE LIVING CHURCH.

Lent.

Yet I can but hope and pray, year after year, that Written for the Living Church. there may be a change for the better in you. I

services; or, indeed, to keep Lent in any way.

often wonder how you, who are Christ's con-

fessed followers, excuse yourselves to your con-

science and your God in this matter. Can it be

that you think you are doing your Christian duty,

God who is not present at least once a week, un-

prevents. That is the lowest measure for a

Christian, and it is an exceedingly scant one.

But even judged by that rule, not a few of you

who are Confirmed members of the church-u-p

sadly wanting. Worship is not, as it should be,

joined the great hosts of those who in our day

completely ignore God in His public worship.

You who read these words can easily decide by

looking back over your Sundays for a year past

whether I am saying to you, personally, what

they fit your own case, I tell you plainly as your

Pastor whom God has set over you with au-

thority "to teach and to premonish," that you

are not living as a Christian ought. However

good your life may be in other respects, in this

at least you have great need to say in penitential

confession-thorougly meaning, too, what you

say-"I have left undone those things that I

"Repent!" "Amend your ways and your do-

Sidon in the day of Judgment than for you!'

"Turn yourselves from your transgressions!"

God. Think you, brethren, that words like

these, sprinkled all through the Holy Scriptures,

with terrible warnings attached, are idle and

meaningless? Think you that they have no ap-

Rector of St. Paul's Church, Kankakee Ill.

peratively demanded. For instance: Is one ac-

customed to spend more time before a mirror,

han upon his knees before God? More money

others? Exactly how many times has one been

Lent? What proportion of the number of meet-

ings of the Guilds or other organizations for

Church enterprise has he attended? What

One should examine himself as to where the

REV. D. S. PHILLIPS.

ought to have done."

plication to yourselves?

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and that you think you are doing your Christian duty, setting a Christian example, when you only drop hurt the soul; through Jesus Christ our Lord. Amen.

into church two or three times a month? I call Oratio. Deus, qui conspicis omni nos virtute no man or woman a worshipper in the House of destitui, interius, exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a less sickness or other insurmountable hindrance pravis cogitationibus mundemur in mente. Per Dominum. (Sarum and Roman Uses.)

The Prayer Book here returns again to the ancient Collects, and with manifest advantage. The devout feeling, rather than the dogmatic on whom rest the vows of Almighty God-are passion prevails. The effort required of the worshipper, is toward prayer rather than preacha habit of your life. Some of you have almost

Our Collect will be seen to be simply a version of the Latin Oratio. In the first part the version is somewhat expanded. Generally, however, it follows the original closely, and is, like it, rich and beautiful. It might well be learned by Nathan said to David, "Thou are the Man." If heart, and be used day by day.

The Collect is in a marked manner an expansion of that set forth for Sexagesima Sunday. The former contained the petition in the seed, compact in substance and rigid in form. Here that seed has put forth blade and branch and blossom, and stands before us in living beauty. The invocation is varied only in directing the attention to the omnipotence of God, which is a

main ground of His sovereignty, rather than to His sovereignty or Lordship itself. In the asings!" "It shall be more tolerable for Tyre and cription there is this difference, that we refer to His knowledge of our helplessness as a ground for His interference in our behalf, rather than That is the call of Lent to you, and the call of to His knowledge of our distrustfulness of our own power of self-help. In the Sexagesima Collect we tacitly admit our powerlessness, and practically affirm our abnegation of self-trust; in this Collect, the humble absence of trust in ourselves is virtually assumed as a necessary concomitant of that absolute helplessness or want of power which is positively confessed. The difference, then, is merely one of inversion in the order of thought. It grows out of the fact that a truly Christian consciousness is always duplex. It embraces as inseparable correllatives a knowledge in the intellect, and a feeling in the heart. Know your own impotence truly; and on mere luxuries than upon Church work or you must feel, you will feel, the folly of putting charitable objects? More thought upon self. your trust in anything that you can do. Know may and must know it, and you cannot but feel to Divine Service, Holy Communion, since last both the necessity and blessedness of putting your sole trust in Him. The heart's cry: "O Lord, blessed is the man that putteth his trust in Thee," is the outcome of the mind's clear bebranch of Church work is he engaged in? What holding of the truth that "The Lord reigneth; has he contributed pecuniarily during the past He is clothed with majesty, He is clothed with year? Is the amount so ridiculously small in strength, wherewith He hath girded himself." In setting forth our helplessness and depenhamed to put it in the form of a subscription, dence, however, it is to be observed that the

when he finally gives account of his steward- solute passivity in us. It encourages no fataliswords are, "we have no power of ourselves, to When one is prepared to decide upon a Rule help ourselves." Some power to help ourselves, for Lent intelligently, it seems desirable it then we may have. Some power then to help should embrace some item, at least, under each ourselves we are to put forth. True, it may not of the three great Divisions of the whole duty of have its original spring in any fountain of force

many can come to all that are held in the after- giving (Duty to one's neighbor). Fasting (Duty ity. It has, nevertheless, -- if it is ours and if we way, support from the mother country failing to reach it in season. Different traditions have the goods and the pattern on a clear table. are God's true children we have it, -been so given us, that though it be of God, it is none the come down to us as to its fate, but none of them seem to be of much value. Still the settlement less in us: it is ours, though it is not of ourof Roanoke and the "City of Raleigh," like the selves. Hence, while in the ultimate, God is our efforts of Frobisher and Gilbert on the shores of only help; in the immediate, we are to help our-Labrador and Newfoundland, will never cease to selves. The work is co-operative. We are to and the practice of that which is just and true work together with God, and none the less that be looked upon with heart-felt interest by the is a large minority of cases where the wife is Churchmen of America! we call on Him to keep and defend us. In 1602, Bartholomew Gosnoed, after a seven The petition which follows does not, either in weeks' passage, guided his small bark into Masform or in indirect suggestion appear in the Sexsachusetts Bay. In 1603, Martin Pring, with agesima Collect. But it is a fine and forcible two vessels and a force of forty men, sailing addition, both from its sharp defining to ouralong the coast of Maine, discovered the Eastern selves of our danger and needs; and from its rivers, known as the Saco and the York. account. All public amusements and all social seek much of the influence of the Holy Spirit to pointed setting forth of the fact, that Christian-In 1605, George Weymouth, with an expedigatherings for pleasure, ought to be surrendered rest upon you. Seek it in prayer, both public ity is a religion for both body and spirit. This tion promoted by representatives of the English last point has been too much obscured by the nobility, ascended either the. Penobscot, or the tendency of sectarian religionism to resolve all whatever is saved by abstinence ought to be of His commissioned messengers; seek it in, that Christian life and excellence into pure subjective Kennebec river, in Maine, or both, and took back five natives. " three of whom were given to given to the poor. We should rigidly devote choicest of all the means of grace, frequent at- experience. Alike outwardly in the body, and Sir Ferdinand Gorges, a friend of Raleigh, and inwardly in the soul, may we sin against God, or the contrite soul with the Heavenly food of His truly serve Him; may we be endangered by sin, the Governor of Plymouth. Gorges, with all his wealth and influence, endeavored to peror be saved by grace; may we sink into the likesuade Sir John Popham, Lord Chief Justice, ness of Satan, or grow into the measure of the to enter into his plans for proprietorship in New stature of the perfect man in Ohrist Jesus. England, and Richard Hakluyt, an eminent Di-Hence, most wisely do we pray to be divinely vine of the Church of England, with all his enkept both outwardly in the one, and inwardly in ergy and ability, advocated the project of a the other. colony, so long cherished by his stron Raleigh. colony, so long cherished by his Etron Kaleigh. As the result of their united efforts, in 1606, un-der James 1st, the first colonial charter was granted, incorporating two companies. The The second part of the petition is a distinct repetition and expansion of the petition in the Sexagesima Collect. Instead of resting the whole on the general thought of defence against former was called the London, the latter the all adversity that thought is strengthened by a Plymouth colony. Between them was divided double particularization corresponding to the one just given before. Our two-fold nature is the land from Cape Fear to Halifax. Among after washing than the crocheted ones generally the features of this important charter, it was ordo. distinctly called to mind in connection with the dained that Religion "be established according fact that in the Christian pilgrimage and conflict. to the doctrines and rites of the Church of Engeach has its own specific adversities, against land." "Kindness to the Savages" was also enwhich the whole man must be defended. joined, with the use of all proper means for Of the soul's adversities, evil thoughts are partheir conversion. ticularly mentioned. There is in this a special The enthusiasm in behalf of discovery and significance. Of those sins which assault and colonization, which pervaded the British realm hurt both body and soul, evil thoughts are the most subtle, prolific and dangerous root. What at the beginning of the seventeenth century, found expression in the suggestive lines of hardened by stubbornness than supported by is worse, they are the sinful instigators of evil fortitude. If the world is to be despised, let us deeds, against which we are least watchful; with deeds, against which we are least watchful; with Daniel, who, after Spenser, was Poet Laureate: "Who in time knows whither way went The treasures of our tongue? To what strange shores This gain of our best glory shall be sent T' enrich unknowing nations with our stores? What world in the yet unfound Occident May 'come refined with th' accents that are ours?" which we most presumptuously parley; and together with which we too often wilfully conspire against ourselves. Hence, the anxiety of the Church, not only as shown here but still more strikingly, as if it were the very key note of all The weariness of Jesus is a marvel full of holiness in the spirit, in that most beautiful Collect for purity at the opening of the Holy pathos; and to tired souls-and fatigue in these days is the normal state of Christian souls-it is Office, to teach her children to guard by fasting, . Il also of consolation .- Faber. meditation and prayer against unholy thoughts.

of God can be induced to come to these extra Collect for the Second Sunday in In the soul's fortress, the citadel of the thoughts commands all the outworks of words and deeds. Keep that against the inroads of the traitorous foe, and the rest will be secure against the assaults of outward enemies. Whatever other grace, then, Thou withholdest, O Lord, grant us these, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit," and defend us from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord.

> Early English Pioneers and Missionaries in America. II.

Amen.

Written for the Living Church.

Sir Humphrey Gilbert, half-brother to Sir Walter Raleigh, was a graduate of Eton and of Oxford, and, having entered upon a military career, was knighted in 1570.

In 1583, with five vessels and more than two hundred men, he sailed from England with the intention of taking possession of the northern parts of this continent. On the eve of his embarkation, Queen Elizabeth bestowed upon the brave commander a "golden anchor, guided by a lady," in token of her regard.

Arriving off the banks of Newfoundland, he finally entered St. John's Harbor, and on the 5th of August formally proclaimed the authority of his Sovereign over those then barbarous shores. The third of the laws which he established, was in behalf of Religion, "which in public exercise should be according to the Church of England."

The sad story of the storm and shipwreck, which occurred on the return voyage, involving the loss of the Admiral and of his Frigate-in reality only a boat of a few tons, from whose deck he uttered the memorable words "we are as near to heaven by sea as by land"-is doubtless familiar to your youthful readers.

Notwithstanding the sorrow caused by the death of the intrepid Gilbert, Raleigh determined to send out an expedition to the milder regions of the South. Amidas and Barlow, in command of two ships, on the 15th of July, 1584, took in great variety of patterns, and are made of papossession of the coast of North Carolina, in the per, muslin and silk. Another arrangement name of Elizabeth, with a "public ceremony performed on the Island of Wocoken."

Charmed by the gentleness of the climate, fully equalled, as it seemed, by the gentleness of the natives, and having taken a general survey of Albemarle and Pamlico Sounds and Roanoke Island, with two of the inhabitants of the new country, they returned home, bearers of pleasing than upon the comfort or advantage of that God is omnipotent, as a true child of His joyous tidings from the lands of sunshine beyond the seas.

> In 1587, a company, "cheered by the presence of women, and with an ample provision of the ches wide. Through the centre work a handimplements of agriculture," reached the Carolina coast in the month of July. We are told by the historian, that on the 13th of August, that in some modification of feather stitch. Finish same year, Manteo, the famous Indian Chief, by the bottom of the scarf with yellow silk balls. commandment of Sir Walter Raleigh, received Christian baptism, and was invested with the rank of a "feudal baron," as the Lord of Roanoke.

On the 18th of August was born the daughter of Eleanor Dare, wife of one of the Deputies of the Colony. This first child of English parents on the soil of the United States, at her baptism was named Virginia, from the place of her birth. The colony at this time numbered one hundred and eight persons, and their names have all been preserved.

Owing to various disasters it gradually melted

FEBRUARY 17, 1883.

The Pousehold.

He who rises late must trot all day, and will soarcely overtake his business at night. Home training has more to do with our man-

hood and success in life than school training.

Pack your cares in as small compass as you can, so that you can carry them yourself and not let them andoy others.

If you wish to clean your spice-mill, you will find that by grinding a handful of raw rice through it this can be accomplished. The particles of spice and pepper or of coffee will not adhere to it after this rice is ground through it.

A housekeeper says that none of the contrivances for preserving eggs is equal to the method of simply wrapping them separately in paper, in which manner they will keep fresh all winter. They should not, however, be allowed to remain constantly in one position.

A handsome and yet simple, easily-made sofacushion cover is made of one square of satin; on this embroider a spray of flowers; it may be done with Kensington stitch and crewels or with the popular ribbon embroidery. Finish the edge with a cord or with fringed silk.

If ladies, who do not like plain sewing, and yet find their duty compels them to spend many hours alone, with needle in hand, on household cares intent, will lay an open book of poetry or a devotional book beside them, where the eye can often rest upon the page, they will be surprised to find how fast the time has flown away, how pleasant the duty has become, and how the mind and soul have been fed and strengthened.

RUST PREVENTIVE .- To preserve bright grates or fire irons from rust, make a strong paste of fresh lime and water, and with a fine brush smear it as thickly as possible all over the polished surface requiring preservation. By this simple means, we are told that grates and fire irons in an empty house may be kept for months, free from harm, without further care or attention.

SCREENS .- How to furnish fireplaces during the summer season is an ever recurring prob-There remains the Japanese lem. umbrella with its short handle which hides the objectionable space by being opened and placed before the grate. Newer than these umbrellas are immense Japanese fans manufactured for the purpose. These are spread and set in ebony standards in front of the fireplace. They come consists in hanging from a pole, fitted under the mantle by means of rings, a curtain of plush, velvet or prettily decorated cloth to fall in front of the fireplace. In many country houses the grate is filled with odorous evergreens or a vase of flowers stands before it.

A useful table scarf, and one that is particularly pleasing to the eye, because it does not suggest almost endless labor, is made by taking a strip of all-wool Java canvas of the proper length for the table upon which it is to be used. Line it with some stiff cloth, and then with silesia. At about thee inches from the outer edge sew on two strips of black velvet ribbon, two insome scroll pattern. using bright yellow silk; the velvet stripes may be put on perfectly plain, or may be worked in old-fashioned cross stitch, or This is suitable for the common sitting-room; it is so bright and the dust can be shaken from it with ease.

EFFECT OF ORDER.-It is surprising how much better the well constituted mind acts in a tidy than in an untidy room. Order has a wonderfully beneficial effect. A tidy room about you, neatly swept up, the furniture wiped with a cloth, a neat little bouquet, if only a sprig or two of brightness in a cup of fragrant green, has a power to cheer the weary spirit and give it real rest and refreshment, just as wholesome food does the body; and whatever helps to give us composure adds to our working ability. If, being an economical woman, you have a perplexing garment to cut from a scant pattern, where it seems almost a necessity to "make cloth," first

Calendar. February, 1883. White. Violet. Violet. Violet. Violet. Violet. Purification B. V. M. Purification B. V. M. Quinquagesima.. Ash Wednesday. Ist Sunday in Lent. Ember Day. Ember Day. 2d Sunday in Lent. St. Matthias, Apostle. 3d Sunday in Lent. 14. 16. 17. 18. Violet. Violet. Red Violet.

9

For this is the will of God, even your sanctification.-1. Thess. iv:3,

God's service is our most important. if not our sole work. The spirit in which we serve Him should be entirely without reserve. Have we no reserve with Him now? Is there really no corner of our heart over which He is not absolute Lord? Does He ask of us freely what He wills, and do we do our best to give Him all He asks? Have we no implicit bargain or condition with Him that He is only to go so far with us and no farther. Is our outward life utterly and unconditionally dependent on Him? And further, is the kingdom of our inward intentions reposing peaceably beneath His unquestioned sceptre?-F. W. Faber.

Confirm us in each good resolve, The tempter's envious rage subdue; Turn each misfortune to our good, Direct us right in all we do.

Rule Thou our inmost thoughts: let no Impurity our thoughts defile; Grant us a true and fervent faith, Grant us a spirit free from guile. -E. Caswall.

DE CONTEMPTU VITÆ PRÆSENTIS."

Ah! have no fault to find if to the rapid wind I liken human joys: for which abides? Who holds the worldling's creed is like a winter reed Tossed in the gale and bended in the tides. Pain is mixed with pleasure in unequal measure, More of pain than pleasure in our lot: His joy no reason bears who soweth seed for tears

Who totters to a fall firm standeth not. So grants this mortal span no certain good to man;

All up and down, all shine and storm succeeding. Yet should it something give, the little space we live: Death all withdraws, our life itself receding. Hear Job-still patiently-complain life's brevity: Man, woman-born, appeareth as the flower

The seasons changing o'er him every hour. This fleeting life, then, spurn; the lasting strive to force of Lent as a remedial agency is more im-

And by brief labor seek eternal rest.

the while, Rememb'ring her a changeling at the best.

again.

Nor think thee of an heir, but now, while thine they

*From the Latin of Marbod, Archbishop of Cennes, eleventh century

Culled from Parochial Pastorals.

Let me offer one or two practical suggestions proportion to, his income that he would be asfor making a right use of the season: In the first place, you must have a definite rule if you and will be ashamed to name it to the Saviour Collect by no means teaches any doctrine of abhope to reap any benefit whatever. Make up your mind at the outset, and be sure that you lay ship? Does one pray for those of whom he tic phlegm; no dead "waiting for God." Its out a plan for as much and as frequent devotion | thinks or speaks ill? as possible; but be equally careful in the matters of church attendance, private prayer, and fasting not to attempt more than you can accomplish well. Of course you will be in your place in church as often as possible. While, perhaps, man given by the Saviour in the Sermon on the in our own souls. It may have been infused infew can be at the morning services, a great Mount, to wit: Prayer (Duty to God), Alms- to the shrunken tide of our own proper capabil-

Blooming but to wither, a shadow fled nowhither, earn

Should golden Fortune smile, yet hold her cheap

-Catholic World.

Unless thou know to shun her perfidy.

Give to the poor thy goods, O born to die!

Thoughts for Lent.

Who lures and wins in vain whom she forsake

noon and evening. Select those that you can to one's self). attend without neglecting other duties, and then | Dean of All Saints' Cathedral, Milwaukee, Wis. let nothing prevent your attendance.

REV. J. T. WEBSTER, Rector of Christ Church, Dayton, O.

How shall we keep Lent? God asks for the service of the heart. The Church leaves to His toward all men, a life like Christ's, full of love to children the freedom and responsibility of God and man, and emptied of selfishness and choice-virtue lies in the subjection of the will, self-seeking. Such a life can only be attained spiritual strength is gained by the conquest of by those in whom God the Holy Spirit dwells self. Each one of us must measure duty as un- with renewing power. Through this Lenten der the eye of God, to Whom we shall give an for the higher end of spiritual discipline. Our tables should be ordered with simplicity, and some part of each day to self-examination, to tendance at the Holy Altar, where Jesus feeds the reading of God's word and to prayer. We should make it a rule to attend, where it is possible, daily public prayer. We should deny ourselves that so we may give liberally of our means for good works. Above all, every Christian should prepare and come to the Holy Communion.

To some of us it will be our last Lent. A great work is to be done and well done in our hearts. A blessed work and a joyful work may be done by us to help other weary, sin-sick souls heavenward and home. Are there not some of the flock over which Christ has made me a Shepherd, where the work of life is all undone? To you, the call of Lent is a call of mercy. God, our Father, says, "Come, let us reason together. Though your sins are as scarlet, they shall be white as snow." To you the Saviour says, "Come, all ye weary and heavy laden, and I will give you rest." To you the Holy Spirit says, "To-day if you will hear My voice, harden not your hearts." The Spirit and the Bride are saying to all the world, "Come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come and take the water of life freely."

Brethren, let us make this a holy Lent, that ours may be a joyous Easter, and that when the last Easter comes we may be found in Him and not ashamed at His coming.

THE RIGHT REV. THE BISHOP OF MINNESOTA.

REV. E. W. SPALDING,

Christianity is a life, a Divinely imparted, Divinely sustained life, which inspires holy actions, constant self-denial for the good of others

season therefore, and through the whole year, and private; seek it in listening to His voice, both in the sacred Scriptures and from the lips own Sacred Body and Blood.

REV. W. T. WHITMARSH, Rector of St. Paul's Church, Muskegon, Mich.

Pray for my soul. More things are wrought by prayer

Than this world dreams of; wherefore let thy voic Rise like a fonntain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain. If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend For so the whole round earth is every way Bound by gold chains about the feet of God.

-Tennyson, "The Passing of Arthur.'

It is easy to talk of sitting at home contented when others are seeing or making shows. But not to have been where it is supposed, and seldom supposed falsely, that all would go if they could;---to be able to say nothing, where every one is talking;--to have no opinion when every one is judging; --- to listen to falsehoods without right to contradict,-is, after all, a state of temporary inferiority, in which the mind is rather despite it by conviction; if worth winning, let us enjoy it.-Dr. Johnson.

The tendency of man's fancy to connect magnitude of space and time with the real intrinsic magnitude of events, is but a delusion. Three hours are but a drop in the ocean of Eternity, and a wooden cross but a point in the infinity of I have small expectations that you who habit-ually neglect the Sunday services of the House -W. Sewell.

There is something very confusing to average minds in a jumbled up work-table and a chaos of scraps lying about.

A WIFE'S PART IN MARRIED LIFE .-- I am perfectly willing to admit that in the majority of cases this whole matter settles itself; but there kept, during her whole life, in a false position, from a false theory of treasureship. There are, no doubt, cases where a man earns a great fortune, while his wife's existence is that of a butterfly. These cases are rare; taking one family with another, the wife works as hard as the husband; and the fact that his share involves thehandling of the money does not make it his money. It belongs to both; and what he pays over to her is not a gift but a matter of right. "This was a present to me from my wife," said a rich man, showing an ornament. "Bought with your money?" said a friend, jocosely. "No," he said: out of her own hard earnings. She keeps house for a man of your acquaintance!"—T. W Higginson.

We have been asked several times lately for directions for baby sacques, and we have al-ready printed directions for two different kinds; but we find that in order to have the directions very explicit, we would need more space than we can give to them. Therefore if any of our readers wishing such directions, will write per-sonally to "Household," 228 East 19th St., New York, enclosing stamp, we will try to send some satisfactory rules for making the article in quesseams, and crochet a pretty border on sacque, collar and sleeves of split zephyr. These are al-ways pretty when neatly made, and look better

CONVENIENT SHELVES .- A few shelves in one corner of your room are very convenient, and easily made. Have a carpenter or some other competent person nail or screw some cleats to the wall, on which a few shelves may rest, have them fastened securely to it, and see that they are level. These shelves may be three in number, and it is a good plan to have the lowest one at about the height of an ordinary table—a trifle lower perhaps. The reason for this is that it is more easily taken care of and kept free from dust than if it is so low as to oblige one to stoop or kneel down. These shelves may be made of common pine (well seasoned, of course), or of black walnut. They may be finished with narrow lambrequins, scalloped at the bottom; fringe is not desirable in a common room, as it catches dust. A shelf similar to one of these is especially convenient in the diningroom. I saw one placed about as high as the top of a side-table; it held a pretty tete a-tete set, and was an ornament to the room. This was covered with cretonne, and had a band of

the same for a lambrequin.

A Prayer for a Sign.

BY REV. J. M. NEALE, D.D.

It was a Saturday evening in the July of 1644. The village of Earls Soham, in Suffolk, had once been, at such a time, as merry a scene as you could wish to see. But now, a gloom seemed to have come over it. Good King Charles and his armies were still fighting, it is true, and full of hope for England and for its Church. But through all the eastern counties, and in Suffolk more especially, the Puritans ruled with a high hand: like the wicked king of old, whom they would they slew, and whom they would they let alive, and whom they would they put down, and whom they would they set up. They cast out those priests who were faithful to the Church; and, like Jeroboam, made priests of the lowest of the people.

It was so in this village of Earls Soham. Dr. Whitby, the good old rector, had lived and labored among his people ever since the times of Queen Elizabeth; and Mistress Soham, his wife, and latterly, Mistress Alice and Mistress Margaret, his daughters, had not been a whit behind him in zeal, and in doing whatever they could for the souls and bodies of the poor. But the Earl of Manchester sent a commission to reform that part of the country. Dr. Whitby was found guilty of using the Prayer-Book; of teaching that children were regenerate in baptism; that the Holy Ghost was renewed in them in confirmation; and other things of the like kind; so he was cast out of his parsonage, and left to provide for himself as best he might. His fine old books, the joy and pride of his heart, were some of them taken away by force, some cut to pieces out of wantonness; the furniture of his house,-simple enough to be sure,-was half of it destroyed; but with what remained, the stout old priest went to a small cottage in the village, and there established himself and his family. In the church he could pray no longer; but morning and evening, to them that would come, there were the prayers of the Church in the one sitting-room of that cottage; and he did not fail to tell his people that, let the Earl of Manchester say or do what he chose, he was their priest still; he must render account to God of his duties to them, and they of theirs to him.

So there, on that July evening, he was seated, and busied in reading one of the books which he had saved,-I think it was St. Bernard. His wife and Alice Whitby were in the little garden watering their plants after the hot day; and Margaret engaged in some necessary piece of household work, and sometimes saying a word or two to her father.

"How quiet and dull," she said, "the village is to what it was wont to be of a Saturday evening! I cannot hear a single merry voice in the street; and as to the old people that used to sit and talk so pleasantly in front of their doors, I wonder where they betake themselves now?"

"So has it ever been," said her father; "they that hate the Church, can never really love the poor. They take from them what God has given them,-their rest, and their games, and their holidays; and what do they promise them in their stead? They make their Sundays a burden, like the Pharisees of old; and if God in His just anger should let this rebellion prosper for any length of time, there will be such an outpouring of ungodliness after it that there will be fearful days then."

"Well, dear father, but it will not prosper." "So you would fain be a prophet, Margaret?

"An awful prayer, surely," said her father. Was it much noted, Master Churchwarden?"

"Surely it was," said the farmer. "They are talking of nothing else in the village. And what probation from those who sat, in the steeple-Mistress Margaret said even now about that villain Brooke, has been said more than once at tion seated themselves; and the Puritan preachthe 'Earl of Manchester's Head' and the 'Li- er took the hour glass that stood by his side, on.'

"Not," said Dr Whitby, "that we are to draw any inference from such a prayer remaining unanswered. God hath not bound Himself to give The hireling fleeth, because he is an hireling or withhold signs, as the fancy of man leads and careth not for the sheep. Here, my brethren. him to ask them. So Austin says; and it is said, have we the character"-the preacher paused. as always, very well."

'a good many waverers will be confirmed in thinking that John Clark is right."

madly," answered the rector. "But come; leave er said that his tongue and lips were working, them and him to God. He can defend His own as if he were endeavoring to speak, but could said in praise. How are the crops. Master and began to descend the pulpit stairs. Churchwarden?"

Why, doctor, the proverb is true enough: 'If it rains upon Easter-Day, There is plenty of grass and but little good hay.'

And so it will be now. The glebe is the worst of all, I think; it seems as if it knew the change."

So they went on talking about village and country matters, till twilight darkened, and Mistress Whitby and Alice came in from the garden. Then Master Whincroft was asked to share their supper; plain it was to be sure, but heartily offered and as heartily accepted. And when the churchwarden walked through the village street to his farm, there was deep, dewy silence, all old Obadiah Mullins, the most thorough-going over fields and lanes; and the few bright stars Puritan in the parish (he had taken the lead in that could make themselves seen in the pure signing the root and branch petition), took the night, looked as calmly and peacefully down as matter in quite a different light. if there were neither wars nor rumors of wars over once merry England.

could not drive the thought of the Puritan's up, and wrestle in prayer against the old prayer from his mind. He had never attended Dragon." a meeting on the Sunday, and he had firmly resolved that he never would; but as the morning went on, his desire grew stronger and stronger to see whatever might be seen, and he determined to go to the parish church, and remark things for himself. He was ashamed, however, to say so; and therefore spoke on this fashion:

"Wife," quoth he, "go down to Master Doctor's as usual, and take the children. I shall not be able."

"Not able!" cried his wife. "Why not?" "Why, if you must know, because I have particular business."

"Business on Sunday, John!" "Even so, wife; and very honest business, too. Come, come, don't go on like your mother, Eve;

but leave me to my duty, and do you do yours." Mistress Whincroft, like a good wife, made

no further difficulty; and her husband presently walked forth. I do not know whether Master Clark held, as

some of the Puritans did, that it was as great a sin to ring more than one bell on Sunday as to kill a man. However, certain it is that, though

"Truly I marvel he did not remember Lord whence it may, to be thus rendered ridiculous; Brooke's death at Lichfield," observed Margaret. | therefore I will only say that even more earnestly than before the Puritan wrayed that, if bis mission there were not according to God's will. he might have a sign. There was a hum of ar crowned hats, just below him. The congregaturned it up, opened his Bible, found a text, and began.

"In John ten and thirteen it is thus written: The congregation thought that he was frighten. "If nothing follows," said Master Whincroft, ed; that he might not be used to such a large number of hearers; that he wanted encouraging; and the Puritans beneath him hummed long and "Then will they act both presumptuously and loud. But those who looked up at the preach-

cause, either with or without a miracle. Let us not; that his face grew paler and paler; that he talk of something else; for 'this evil and adul- trembled; and, finally, while they were wonderterous generation seeketh after a sign' was not ing what this might mean, he turned fround,

"What ails you, brother Clark? What is it? Are you ill? What are you trembling for?' And those who were nearest crowded round, and poured in their questions upon him.

"I will have no more of it! I will have no more of it," cried the preacher. "I ask for a sign, and I had it! I was stricken in the pulpit; and, as you all heard, I could not say one word. I thought my voice was gone forever."

The hearers looked at each other, shook their heads, called it strange, asked what was to be done; while the minister himself sank down on a bench, as, it seemed, quite exhausted. But

"Come brother," he said, "this is a delusion of the enemy, or worse. Go up, go up, and Sunday morning came. John Whincroft pray the Lord for strength to overcome it. Go

"I cannot," said Master Clark.

"Go up," persisted Obadiah; "or," and he lowered his voice, "the earl and the assembly shall hear of it."

At length, after being thus encouraged and threatened, and after drinking a glass of water, the Puritan, though most unwillingly, went again into the pulpit and began.

"John ten and thirteen. The hireling-And there, again stricken dumb, he stopped. But now he made no effort against his visitation. He came down the stairs as fast as his trembling limbs would carry him.

"Go home, good people, go home," he said. "God has heard my prayer. He has given me the sign. And He do so unto me, and more also, if ever again I take upon myself His ministry in this place."

AN OHIO SURGEON,

during the war, from exposure, contracted con-sumption. After trying several remedies he was induced to try Allen's Lung Balsam, and says: "I have no hesitancy in stating that it was by the use of your Balsam that I am now alive and enjoying health.

kill a man. However, certain it is that, though the church of Earls Soham had a fine peal of six bells and the villegers were not a little prond of well as out. "What excuse have you to offer," said his better half, "for coming home in such a beery conditi n?" "None, my dear," was his answer, "'twas a very muggy day." Ayer's Sarsaparilla is the best medicine for every A yer's Sarsaparina is the best mentione for every one in the spring. Emig. ants and travelers will find in it an effectual cure for the eruptions, boils, pimples. e.zema, et.., that break out on the skin— the effect of di order in the blood caused by sea-diet and life on board ship.

three or four times over, that if his calling here were not according to God's will, He would give him such a sign thereof as could not be mista-ken." so other that I can employ) of the times. But ken." the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It releves the child from pain, ourse dysentery and diarrheea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

A SUMMER ROUTE.

A SUMMER ROUTE. Of late the travel to the Pacific coast has been ex-tremely large. A good deal of this is greatly due to the facilities offered by the new through passenger route. There is very little question now but what the new highway to the Pacific coast is the most at-tractive and delightful way of reaching there. The route is direct via the Chicago and Alton Railroad, by way of Kansas City, Atchison, Topeka and Santa Fe R k. to Deming, N. M., the junction of the South-ern Pacific. and thence over the Southern Pacific R. R. to San Francisco. On the Southern Pacific, the trip through Arizona and Southern California is one which well may be considered charming. The pages-Irip inrough Arizona and Southern California is one which well may be considered charming. The pass-enger passes through Benson, Tucson, Yuma, Los Angeles, Merced, Stockton, Sacramento and San Jose. A more thoroughly delightful trip probably dees not exist in the world. The many advantages which the Chicago and Al-ton Railroad offers to the public have so often been acknowledged and discussed that more than a brief ellusion to the facts is not necessary.

allusion to the facts is not necessary. The line is spiendidly equipped, as all who have ever traveled over it may know. The through trains are all sup-plied with new reclining chair cars, a feature which the alter heaver of the second for the s the Alton has made for some years past. These cars are beautifully finished, they are replete with all the are obsortionly ministro, cury are to the second suggest requirements which modern civilization can suggest and they are taken care of by a colored gentleman and they are taken care of by a colored gentleman, who is there especially to look after the passengers and their comfort. In this the Alton Railroad deserves much crodit.

These cars are placed entirely at the disposal of the public without any extra charge, and as a natural consequence comforts which equal the Pullman are placed within the reach of those who cannot afford

The expense of a sleeping car. The trip from Chicago to Kansas City over the Chicago and Alton Rairoad is one of the most thor-oughly delight ui in the world. The scenery is some oughly delightfull in the world. The scenery is some of the most beautiful in America, and the trip is one which the traveler is little likely to forget. It is for the through passenger between this point and Cali-fornia a magnificent starting, or an equally splendid ending, to one of the most delightfully interesting trips in the world. The new line via St. Louis, the Missouri Pacific, or St. Louis, Iron Mountain and Southern Bailand

St. Louis, Iron Mountain and Southern Railroad, or St. Louis, Iron Mountain and Southern Railroad, and the Texas Pacific Railroad to El Paso, and from thence to points on the Southern Pacific and San Francisco, in connection with the Chicago and Alton Railroad, is also now open through to California. Thus the Alton Railroad is enabled to make through connections both to and from the Bedde cent and connections both to and from the Pacific coast, and connections both to and from the Pacific coast, and the advantages to the traveler are simply incalcula-ble. The trip this way has one advantage which few will deny It is perpetual summer. The track runs entirely out of the latitude of the heavy snow drifts. There is no danger of blockades, cold weather, and the other misfortunes which are likely to befail one in other directions. It is a summer's day from Chi-cago to San Francisco, be it in January or June, and this may safe y be said to combine with a thousand and one other things to make this the most enjoyable trip in the world.

and one other things to make this the most enjoyable trip in the world. For through passengers the Chicago and Alton Railroad is enabled to present more inducements than any road centering in Chicago. The Chicago and Alton Railroad is also in direct communication with San Francisco by way of Kan-sas City and Union Pacific and Central Pacific rail-roads, connecting with them at Denver and Chey-enne. In consequence, any person visiting the Pa-effic Coast can can do better by way of a choice of routes and comfort by the Chicago aad Alton Rail-road than by any other road.

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Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "78 E. 544. St., New York, May 16, 1882. MESSINS, J. C. AYER & Co., Gentlemen: Last winter I was troubled with a most un-comfortable itching humor, affecting more espec-ially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarth and catarthal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named dis-orders. My appetite improved almost from the inst dose. After a short time the fever and itch-ing were allayed, and all signs of irritation of the skin disappeared. My catarth and cough were also cured by the same means, and my general health greatly improved, ...til it is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the use of the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good. ... **AYER'S SARSAPARILLA**

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Bloomi

Well, God send your prophecy true! Nevertheless, if to-morrow King Charles were reigning at White-Hall, and Laud, and Wren, and Juxon, and the rest, at his right hand, it would be a work of no few years to undo the harm that is done already."

"Still, father, we may hope."

"Surely; till we give up faith, we may not give up hope. But I more than fear the end is not yet. Who is that, Margaret?" For some one rapped with a stick at the cottage door.

"Is it Master Whincroft," she answered;and at the same moment, a stout, hale, honest old yeoman, his hair grizzled, but his sturdy form clearly in almost its full strength yet, came in.

"Well, Master Churchwarden!" said the rector. "I call you churchwarden still; though. good lack! it'is little enough you have to do with the church-how goes it with you?"

"As well as it can in such times, doctor," said the other. "John Clark, yonder" (and he nodded towards the rectory), "has been practicing for to-morrow."

"How mean you, Master Whincroft?"

"Marry, doctor, he has been praying and preaching, -I crave his pardon, exercising,-this hour. Beshrew him for a foul-mouthed, illtongued, canting, hypocritical dog!"

"Master Churchwarden! Master Churchwarden! I must not suffer such words. I know not that John Clark is a hypocrite; I know he is not a dog; and I have never heard that he was ill-tongued or foul-mouthed."

"You were ever too good by half to this sort, Master Doctor," replied the churchwarden, somewhat, however, abashed. "And in good sooth there are worse than this same John Clark. Marry, he seems to doubt whether his vocation altogether was for preaching or not."

"How mean you, Master Whincroft?"

"Why, as I hear, Phil Nye, and old Lambton, and Tim Harris, and one or two more of them, were this afternoon very hard upon him as to who it was that gave him his authority for what he is going to do. And if he satisfied himself by his answers, which I believe not, he satisfied not them; for they say, that never man was harder put to it for his reasons."

"For reasons,-yes," said the doctor; "for excuses, I should fear me nay." "Well, I know not that," answered the yeo-

man. "This evening, as I say, he was exercis-ily give you, nearly word for word, what he ng yonder up at the rectory; and he prayed said; I could easily make you smile at his ab-of one of the best female physicians and nurses in

bells, and the villagers were not a little proud of them, one only was now rung, slowly and dolefully, as if calling to a most melancholy duty.

A good many persons, however, were going to church: but rather from curiosity than from any other feeling. One or two of them carried the

then newly published Directory,-a thin, square, small quarto. But the greater part went to look about them,---to find out what the new service was like, --- and to hear how Master Clark would acquit himself.

The church had been patched and plastered after the destruction that the parliamentary visitors had made in it; and a great pulpit had been hastily set up, where never pulpit had been seen before, at the very east end. Under this was placed the so-called communion-table; and round that were gathered six or seven serious. looking-men,-the great upholders of Puritan. ism in that part of the country; who had come to inquire, as they said, touching the gifts of their brother then to be called to the ministry. The church was tolerably full, and the te dious service of the Directory began. There was an unnecessarily long confession of sins; a chapter from the Bible; a prodigious exposition on that; and then an extempore prayer of aston ishing length. At the end of this prayer, Mas-

ter Clark referred to the new office he had taken upon himself. "And if," he said, "O Lord, I am not called to the work of Thy ministry in this place, as cer-

tain sons of Belial have said; if I be not thy chosen servant in pulling down idols and will worship, and setting up Thy pure and free Gospel: if I am not to be verily borne through by Thee in Thy business, nor to look for Thy reward: then, I beseech Thee, give me such a sign as shall make Thy will in this matter clear both to me and to all, for Jesus Christ's sake." And the Amen that went through the church showed how deep had been the attention of the congregation.

The Puritan minister now left the desk at which he had been standing, and taking his little pocket Bible, for they were beginning' to publish such, in his right-hand, went up sinto the pulpit, his long gown sweeping'the steps as he passed. He knelt down, continued a few moments silent, and then, again, began a second prayer to the same effect as before. I could eas-

"There's many a true word spoken in jest." Yes, but some peo, le never jest.

but some peo, le never jest. ADVICE TO CONSUMPTIVES. On the appearance of the first symptoms— as gen-eral debility, loss of appetite, pallor, chilly sensa-tions, foilowed by night sweats and cough—prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs:—therefore use the great anti-scrofula, or blood-purifier and strength-restore,—Dr Pierce's "Golden Medical Discove y." Superior to Cod liver oil as a nutritive, and the scropt of as a pectoral. For weak lungs Discove y. Superior to Cod liver oil as a nutritive, and unsurpased as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphiet on Co. sumption, send two stamps to World's Dispensary Medical Association, Buffalo, N. Y.

There are some persons who can't taks a joke, but Fogg is n t one of them. One of the boys, acquainted with Fogg's frequent changes of abode, asked him which was the cheaper, to move or pay rent. "I can't which was the cheaper, to move or pay rent. "I can't tell you, my dear boy," replied Fogy. "I have al-ways moved."

For t e removal of dandruff, and for curing hu-nors of the scalp, nothing can be better than Ayer's Hair Vigor.

A man started in the livery stable business last week, a d the first thing he did was to have a big sign painted, representing himself holding a mule by the bridle. "Is that a good likeness of me?" he asked of an admiring friend. "Yes, it is a perfect picture of you, but who is the fellow holding you by the bridle?"

Prominet Eastonians, like Dr. W. E. Buckman, and W. E. Hammond, Esq., declare teat Ely's (ream Baim has no equal as a catarrh cure. A glance at the advt. on another page, will be pruent

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"Pa," said a child, thirsting for knowledge, "they say that beavers are the most industrious of animals What do they make?" "Beaver hats, my child— beaver hats, "replied the father.

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Harrison, Rochester, N. Y. \$1. at druggists. CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionury the formula of a simple vegetable remedy for he speedy and permanent-cure for Consumption, Bron-ceitis, Catorrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Ner-vous Debulity and all Nervous (omplaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it k own to his suffering fellows. Ac uated by this motive and a des re to relieve human suffering, I will send free of charge, to all who desire it, this recip, in German, Freich, or English, with full di-rections for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester N. Y. Forty Years' Experience of an Old Nurse.



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The Libing Church.

Chicago, Feb. 17, A. D. 1883. Entered at the Chicago P. O. as second-class mail matter. the Clergy, _ _ _ _ _ _ \$2.50 a Year Advertising Rates, per agate line, 15 cts. ices of Deaths, free; Business Notices, two cents : Obituaries, Appeals, Acknowledgements, Marriage me cent a word. All notices must be prepaid. THE LIVING CHURCH CO. Rev. C. W. LEFFINGWELL, D. D., Editor.

The Ember Days.

Each of the four seasons brings to us a special call for prayer and fasting in behalf of the Holy Ministry. While the Advent warning and call to watchfulness are sounding, the Church bids us to prayer for those by whom the trumpet is to be blown in Zion, by whom the glad tidings of peace and good will are to be proclaimed. When Christian souls are solemnized by the Lenten fast, and the sad fact of sin comes home with renewed impressiveness to penitent hearts, the Ember Days, a fast within a fast, bring the subject of the sacred Office to the children of the Church, and ask their prayers for the ministry of reconciliation. Again, when the course of commemoration days is completed, and Whit Sunday has celebrated the Pentecostal outpouring, the prayers of the Church are offered throughout the world for those who are to be the instruments of making known, and dispensing the gifts of the Spirit. The closing season of the Christian Year, with its application of the mystery of the Holy Trinity to the life that we now live by faith in the Son of God, has also its appointed Ember fast and prayer for those who are set to teach and defend the Faith once delivered to the saints. The Advent winter, the Lenten spring-time, the Whitsuntide summer, the Trinity autumn, all witness to the importance of the great Commission of our Lord to His Church, and proclaim the responsible calling of those to whom the preaching of the Gospel and the power of the Keys are committed.

It has been the custom of the Church from early times to hold Ordinations on the Sunday following each Ember week. The special preparation for the solemn offices, throughout the Church, during design is an angel copied from Fra Angethe week preceding, is a strong expression of the high estimate in which the Church head-piece of the page is the name of the holds the sacred ministry, and of the high paper in mediæval text upon a decorated standard of life and character which she back ground, with the inscription "And places before those who serve at her al- behold ! He is alive forevermore." Over tars. It is a recognition of the fact that the initial letter is the rising sun, and the they are Ambassadors of God, that they word "Resurrexit." The border is are stewards of divine mysteries, that their formed of the leaves and tendrils of the commission is from above, and that there is need of God's blessing upon the ordainers and upon the ordained. The right tive in its contents. It is already in preobservance of the Ember days throughout the Church, we cannot doubt, is well to furnish articles suited to the season. pleasing to the great Head of the Church, The editorials, contributions, and selec-Who spoke the impressive words, "He tions will, as far as possible, relate to Easthat heareth you heareth me, and he that ter. As the paper will reach all its readers despiseth you despiseth me." He will except those in the far West, before Easnot turn a deaf ear to His disciples when ter, it will doubtless be the centre of atand heavenly benediction. His blessing be, we are confident, the best and most power unto salvation. Moreover, such faithful observance of candidates who seek admission to holy offices, and guard the Church from rash inmitted to Holy Orders, men endowed with such gifts by nature as will make their holy calling to be respected, men enedge of them, that they have been with sal of our missionaries. Jesus.

THE LIVING CRURCH.

Liturgical Enrichment.

eral times each year to the prayerful at-We called attention not long since, to tention of pastors and parents, and we a most admirable article in the Church cannot doubt that the Holy Spirit at such Review, on the "Liturgical Enrichment" times move; especially the hearts of the of the Prayer Book, by the Right Reveryoung to offer themselves for service in end, the Bishop of Florida. The current the house of God. Christian parents are number of the Review contains a second led to enquire if among their sons there article, which, though treating the subbe not one to be given to the Church. ject on lines less liturgical, poetical and Praying mothers are moved to consider if exciting, is, on other grounds, even more by maternal fidelity they may nurture some satisfactory than the former. We say loved boy for the holy and blessed work sati sfactory, because we have seen nothing of saving souls. Much as societies and on the subject, which would seem to make seminaries may do in recruiting the ranks the prospect of our obtaining positive and of the clergy, it is to the influence of praiseworthy results from the "Enrichfaithful mothers that the Church must ment Committee," almost a certainty. chiefly look for this supply. What influ-The facts set forth are such, that they not ence ought these ember seasons to have, only suggest the proper solution of the also, on the lives and characters of those whole difficulty attending our peculiar who have been or are to be admitted to use of the Services, and demonstrate its Holy Orders! They should impress upon practicability, but they also, as it would our Bishops the awful responsibility of seem, need only to be generally known, their trust, that they lay hands suddenly in order to carry to the side of the effort on no man; they should remind every for relief, that very Protestant conservapriest of the solemn hours of preparation tism in the Church, which has been rethat preceded his entrance into the holy garded as the firmest barrier against place as a steward of the mysteries of God; change. To show more clearly what we mean.

they should incite candidates to use all diligence in 'preparing for so holy a calltake our "One, rigid, unvarying time and ing, that they rush not thoughtlessly into manner of using the Prayer Book Serplaces where angels might tremble to tread. vices." Are you Catholic? It is here The importance of a faithful, efficient shown to be in direct contravention of ministry, can scarcely be overestimated. the use of the whole Western Church out-The Church needs the best minds, the side of our own Communion. Are you noblest characters, the supremest devo-Anglican? It is "a departure from the tion. The influences of the world are all original practice of the Reformed Church against the consecration of these to the of England." Or take our Grindalized, service of the Church. Young men need three-ply use of Morning Prayer, Litany to feel the inspiration of motives above and Holy Communion. Are you Conserthe world, to lead them to give up all for vative? It is an individual innovation on Christ. The devotions of the Ember the original authorized use of the English weeks will do more than any other means Reformers, introduced by the fiat of a to supply such motives. May they also single Ecclesiastic of half-alien education; serve to awaken the zeal of God's people Archbishop Grindal, of York. Are you to honor and sustain those who devote Evangelical? In its complexity and its rep-

etitious multiplication of Lessons, Exhortations, Confessions, etc., it is opposed to "the simplicity of the Gospel." Are you a High Churchman and jealous'of unchurchliness .in the Services? There is that, which in length, stiffness and severity, assimilates them, (if indeed it was not originally intended to do so), to the Presbyterian regimen of Geneva and Scotland of olden time. To secure, then, some of the very ends sought by the appointment of the "Enrichment Committee," must, in old ways," and to secure the restoration ing even when one room is all ablaze. of the ancient liberty of separate' use and variable order of connection and sequence, commend itself to all.

The Bishop's suggestions as to mode of securing, through mere Rubrical emendation, certain practical abridgments and internal variations of connection and order in the Offices, without changing a word of their present substance in the Prayer Book; without losing any essential part in their varied or abridged use; and without confusing the responsory following of the people, are, to our minds, singularly clear, practical and practicable. It would seem hardly possible, that some of them should not come to be adopted. There is much that is excellent in the Bishop's plea in behalf of additional Offices, and in his suggestions as to their compilation, lines of adaptation, and the method of incorporating them in the Prayer Book. But we cannot speak so freely on this point; because, in the case of new Offices, full grounds of judgment the Offices themselves in form, before us. care, however, with which the Bishop treats the subject, cannot but command a chimney. profound respect for both his reasonings and his conclusions. Indeed, his two articles are the best contribution to the literature of the particular subject in hand that we have yet seen. They ought to be widely circulated. They would be attentively read.

as, indeed, they well may-any of the ri- stairway is a death-trap. Comparative safeval candidates for his place who have as yet put themselves forward. At the same ing each corner or side of the house (of time, it would be rash to suppose that because Republicans are disheartened, therefore the Republic is doomed. It has strength enough to survive even the mistakes and follies of its present administrators. Those who argue from the fate of the first and second French Republics, and expect a similar catastrophe to overtake the third, are arguing on probabilities, no doubt; but the analogy is faulty in many particulars. The first Republic, exhausted with foreign war, fell a victim firemen may render more aid to victims in to its General. The second, at a time upper stories deserves consideration. when only thirty-three years-a single generation-had elapsed since the fall of the great Emperor, submitted to his nephew. But to-day the associations of the Empire and of the Bonapartes are the very reverse of glorious. They call up in the minds of Frenchmen the most disastrous of modern wars, the loss of provinces and of countless lives, and the pressure others; indeed she confessed that within her obof still continuing taxation. Nor are the prospects of a Royalist restoration much brighter. France has never forgiven the Bourbons their compact with 'the foreigner, nor the Orleanists their acceptance of forty millions of francs from the resources of their country at the moment of its direst straits. All the elections for the last five years have resulted in a triumph for the Republic, and it cannot be reasonably doubted that an appeal to the country, even at the present moment, would have exactly the same result.

Protection From Fire.

The recent disasters by fire which have startled the whole country, have set people to thinking about ways and means for preventing such calamities. Ordinary provisions of hose and escape ladders have been proved to be untrustworthy. As large buildings are ordinarily constructed, a fire may get under uncontrollable headway before a great amount of water can be brought to bear upon it, and the smoke may fill the halls so rapidly as to prevent the use of the fire apparatus at all. To be of any reliance, the water supply and hose to writing, and printed as they sometimes are should be available both without and with- in the public press, but that possibly there would in the building, and on each side of it. A burning room may by this means be reached by water even after the halls are imthe light of the Bishop's showing that it passable. If, then, all inside walls are of would be simply to return to "the good brick, there is a chance of saving the build-

In nearly every case of rapid conflagration the elevator has been the avenue by which the fire has found its way from kind when it is addressed primarily to the feelbasement to roof with lightning-like rapid- | ings, and we surprised her by stating that there ity. The elevator is generally placed in the centre of the building, so that whereever a fire starts the way is short. It has been recommended that the elevator be built on the side of the house, a complete shaft by itself, having iron doors and selfclosing; and that it be carried above the roof, like a large chimney. A fire in the elevator could not, in such a case, endanger the house. A great proportion of fires originate from defective flues or from overheating and cracking of flues that seem to be well built. In the case of small chimneys perhaps the best protection is the carrying up of the iron smoke pipe the whole length of the chimney. Large chimneys are more likely to clear themselves and generally have thicker walls. Even those who dwell in small houses should realize that there is danger in the "burning out" of a chimney, not only while it is blazing out of the top, The judicial temper and the conservative but for hours afterwards, unless all soot is removed from the very bottom of the

FEBRUARY 17, 1883.

ty may be had, it would seem, by furnishcourse it is of large buildings that we write) with spiral stairs and self-closing doors at each floor, plainly labeled "Fire-Escape," and every inmate should be informed of this arrangement when shown to a room. The escape should be on the outside of the house and fire-proof. No one wants to go towards the centre of a burning building. Inmates seldom know the location of the fire, and the rush must be to the outside. The means by which

Piety and Prayers.

An excellent lady made the remark a few days since, in the hearing of the writer, that the Episcopal Clergy did not seem to be "as pious as the ministers of other denominations." Pressed to give her reason for the remark, she avowed her belief that they are as moral, well-behaved. hard-working, devoted and self-denying as the servation they are more faithful in visiting the sick and caring for the Lord's poor. Neither had she found them to be any less learned and well trained in the sciences, and she quite readily acknowledged that they are, as a rule, more courteous and well-mannered. It was with some difficulty that we persuaded her to state the true cause of her impression. But upon assuring her that she ought to try at least to substantiate what amounted to a grave charge against a large class, she remarked that she based her opinion upon the different manner which exists between the two in their public prayers. The ministers of the other denominations exhibit much feeling in their devotions; they are very impressive; they seem to realize the people's feelings, and move upon them with tender touch, as when one plays skillfully upon the strings of a harp. She had often been moved to tears by the pious fervor that they manifested. But the Episcopal Ministers generally read the prayers without any tenderness of expression, seeming to forget the opportunity that is afforded them of making religious impressions upon the hearts of the congregation. It always seemed to her mechanical and heartless, and she could not divest herself of the suspicion that it was the result of formality and lack of true spirituality.

We ventured to suggest in reply that there is certainly a vast difference between the effusive extemporaneous devotions of the one, and the precomposed prayers of the other, as one may see more distinctly when the former are reduced be less criticism from either quarter, if there existed more charity in both. It would be a better world if all observed the imperative command of our Lord-"Judge not that ye be not judged." We cannot read the hearts of men nor sit in judgment on their secret motives. The minister or the priest-"to his own Master he standeth or falleth."

But it is a serious question whether religious influence is of the deepest and most spiritual are wise and discreet observers who think that the excitation of the emotions is by many pushed to unwarranted lengths so as practically to exclude other and equally important aspects of true piety. No religion is more manly than the religion of the man, Christ Jesus. No other teachings are so adapted to secure strength of character. When there is a disproportionate development of emotion, the type of piety becomes sensuous in ignorant persons, and effeminate in persons of cultivation. We have nothing to say in favor of a piety that is only coldly intellectual or pharisaically moral, because we believe most deeply in "heart religion." When we give ourselves up to God, it is in response to the invitation, "My son, give me thine heart," nor is it possible for a child to love such a Father too much. But love to God is a deep and solemn principle that lays every quality of our nature under tribute, and harmonizes them into symmetrical activity. It has a place for faith and for feeling; it can serenely serve, or it can soar to rapture; its normal state is one of orderly obedience, steadfast determination, secret conflict against evil. It is too sturdy to be always "tender;" but not so sturdy that , it cannot sometimes melt to gentle emotion. Certainly it is something too magnificent as a motive of action, to be represented as primarily a thing of the feelings. If we were compelled, (thank God. we are not!) to choose between the foamy crest of emotion a \$ d the deep ground swell of principle, as the means by which we might make our way to holiness of character, we should not hesitate to prefer the substance to the accidents. But we begged our friend to consider further that she might be nursing a very harmful mistake as to the nature of prayer. It may seem very pious indeed when a minister attempts to touch the feelings of the "audience," by the tender sentiments and impressive tones of his prayers, but to us it suggests a simple impertinence! Who is the "audience?" To whom is prayer addressed? What is the meaning of the language of petition? Is not prayer intended to fall upon the ear of Him Who is its "hearer and answerer?" It seems to us that every dictate of the pious heart forbids us to hold that prayer is chiefly good because of its reflexive benefits, and we think that no theory will lead to formality more directly than that. If the lips say "Our Father" while the mind seeks to effect an impression up-Gambetta's death, and to distrust utterly-vator. A large building with only one on the congregation, the transaction is false,

Our Easter Number.

themselves to the holy work.

By this means the subject is brought sev-

The Easter number of the LIVING CHURCH will contain twelve pages, the first page being handsomely engraved from a design prepared expressly for the paper. The whole will be printed on tinted paper of superfine quality. The centre of the lico, in a panel bordered by lilies. The bassion flower, entwining Sacred Symbols. The Easter number will also be attracparation, and several writers are engaged they keep the solemn fast and devoutly traction and influence in thousands of pray that those who shall be ordained to homes on that day. It will be interesting any holy function, may have His grace to every member of every family. It will will be upon the holy ministry which He beautiful Easter number that has ever been has ordained, and to the words and works issued by any Church paper in this counof His chosen servants He will give a try. Several hundred collars will be expended in preparing it. Our last Easter number attracted much the Ember days cannot fail to affect the attention, and the extra edition of several spirit of the whole Body with reference to thousand was speedily exhausted. Many the sacred calling. It will, more than ar- orders could not be filled. We hope to cannot be had, without more or less of gument or precept, impress upon the faith- meet all demands this year, but cannot ful the great dignity and value of the promise to furnish extra copies unless they holy ministry as God's appointment for are spoken for ten days before Easter. The the edifying of His Body the Church. It price will be five cents a copy mailed singwill cause them to reverence those who ly, twenty-five copies in one package for proclaim to them the oracles of God, and one dollar. A rector who desires to debreak for them the Bread of Life. Such light and instruct twenty-five families in devotion by fasting and prayer, will cause his parish (if there are so many yet una keener scrutiny of the qualification of provided with the LIVING CHURCH) can do so by sending one dollar and his address to this office. A remittance must accompany orders. As the edition will necessa truders and imposters. All will be con- rily cost more than the sales will return, cerned in having only proper persons ad- the publishers cannot afford to distribute any papers gratuitously. Should some of the brethren like to help us to send Easter joy to many homes that have little or nothing to cheer them in this world, we shall riched by such learning and culture as will be happy to receive their contributions, make them apt to teach, men imbued and will pledge ourselves to see that papers with such piety as that all shall take kn owl- to the full amount are placed at the dispo-We invite our readers to help us in The devout and universal observance of shall be thankful for anything quaint, inthe Ember Days is also the most effective teresting or beautiful, relating to Easter,

means for the increase of the ministry | which they may forward.

While there is scarcely a doubt that the majority of Frenchmen are in favor of Republican Government, it curiously enough admits of no doubt that all sorts to despair of the Republic. The discouritself in the Press; but it is only too appa-

Of course, the best way to prevent the burning of houses and hotels is to build them "fire-proof." 'Though this cannot be done, in most cases, a great deal can be done that is not done, at least to retard the progress of fire.

The main thing is to build so that lives are not endangered in case of uncontrollable fire. A night watchman is not a guarantee of safety. He is not always to be depended on. He may not be able to reach some parts of the house in time. and conditions of Frenchmen have begun Escape ladders are not always a means of escape. The fire sometimes drives people agement does not, of course, as yet show away from them, and frightened people cannot always use them. Most people, if rent in private conversation, in letters, they escape at all, must escape by the and in the whole demeanor, of individu- stairways, A wooden stairway in the cenals. They seem to have been stupefied by tre of a building is almost as bad as an eleTHE LIVING CHURCH.

hollow, misleading, to the last degree, and we have known ministers who deliberately rejected the extemporaneous method, because they could no longer soil their consciences with this unreality. Prayer is designed to make an impression on God, to secure His manifold blessings, to to Him the adoration which we feel towards His

Majesty. Upon this theory the prayers of the Church have always been constructed. The ancient Liturgies were never "tender," but always strong, sublime, devout, as befitted the means by which the faithful approached their God. They made no pretence of exciting emotional effects, although the high strain of prayer and praise did ever tend to exalt the soul, and call forth religious feeling. The latter was the accidental result, only, and the clergy whose holy function it is to give audible expression to the prayers of a liturgy, will be dominated by the principle which governed their composition. They will not fall into the emotional mood, and study by tenderness of tone and manner to produce similar effects upon the hearts of the people. Their minds are turned towards God. Their manner naturally acquires the staid solemnity and subdued reverence which such a converse begets. It is their misfortune if that manner seem to critics to be deficient in piety, but we ventured to suggest to our dear friend that it might be a greater misfortune to be such a critic.

Letters to Laymen.-No. X.

Mr. Montague Maine:

I pity you and am provoked with you: pity you because I know you are ill at ease, and I hope you will continue to be, until you are other than you are. I am provoked with you, also, and that in view of the fact that while you might do so much for the greater glory of God you are content to do so little. As a man you are worthy, as a citizen you are useful, but as a Christian you are far from what you might be and ought to be. You have inherited good qualities of head and heart. You have more than ordinary gifts. You have had blessings which do not fall to the lot of every man. You were made a member of Christ in your infancy. From your youth up you have been surrounded with good influences and Christian teaching and example. Fortunately you had very much your own way to make in life. It is well for you that you were not born to wealth. You escaped great temptations from the very fact of being poor when you were a boy and a young man. It has been a blessed thing for you that you were obliged to work and bear the yoke in your youth. You are inclined to indolence, not to say laziness. But being poor in early life you had to work. Being bright and competent you formed good business habits and knowledge. You now fill positions of trust and honor. You are a good deal of a man. You might be far more than you are however. But what troubles me most is that you might be a very efficient member of the Church and you are not. You do something for it but not much. You are a comparatively rich man now, but you never really deny yourself for Christ's sake, either in giving or doing or being. You do nothing, or next to nothing, from Christian principle. You are moved only by your inclinations. You attend church when you feel like it-and it's not often that you feel like it. You do not give what you might and ought. You say you "do your share." Ah, "your share!" What is your share? Is it not to do all that you can for God's glory. When you come to stand in the presence of God the Judge, do you suppose that you will then dare to say that you did "your share?" You do not give your children either a good Christian example or good Christian teaching. You are kind and tender but you have no sort of adequate thought of your Christian duty toward them. You often have good intentions in these respects no doubt, but they come to nothing. The fact is you are indolent. It requires effort and you defer it. And this characterizes you in everything else pertaining to godliness. You are not without thought of what you might be and do, but your miserable habit of procrastina-tion deceives your soul. You are too much of a man to be wholly satisfied with creaturely comforts but you never gird yourself to the battle. You know of possibilities within your reach but make no serious effort toward their attainment. You are not without some vision of Christ but, alas, you only let Him stand at the door and alas, you only let film stand at the door shu knock. Can you wonder that I pity you? Can you wonder that I have some such feeling toward you as Deborah of old must have had when she bitterly rebuked those men of Meroz "because they came not to the help of the Lord against the mighty?" Ah, Mr. Maine, it is just such men as you are who hinder the cause of Christ. If you, and such men as you are, would only do what you might for yourself, for your fellow-men and for the glory of God, the work of the Church would increase a hundred-fold and men would rise up to call you blessed in that great day of account which will try every man's work of what sort it is. God help you to some better sense of what you might be and do for Him, and of the account of yourself which you must make in the hour of death and in the day of Judgment.

The Rev. Lucius N. Voigt, Rector of the Church of the Messiah, Philadelphia, died of typhoid-pneumonia, on Wednesday, Feb. 1.

To Correspondents.

PERPLEXITY-In "Kyrie eleison," and indeed in all transferred Greek and Latin terms occurring in our Services, the "continental sounds" of the vowgive Him the thanks that are His due, to express els, as they are termed, should be used. They are more musical, and accord better with the truth of language. In the present instance, e sounds like a in late, though less prolonged; i, like e in lean; and o, nearly like o in one, or o in tone, slightly stopped or shortened. *Y*, our substitute for the Greek *U*, which was probably an obscure close e, is most nearly rep resented, though imperfectly, by e in key.

Diversity as to the degree of reverent inclination n "bowing" in the Service, prevails even among Ritualists; because, with too many, the act is not guided by an intelligent discrimination of facts. It is the product not of a knowledge, but a notion. It be noted at the outset, that a reverence may must have three functions: to express a feeling; to avow a faith; and to assert a doctrine as opposed to a hersy. Each of these will require its own degree of intensity in the act of reverence.

Kurtz's "Old Test. Sacrifices" and Eldershan's "Temple Sacrifices," etc., if recommended as you say, may be safely trusted by a thoughtful reader Any earnest, scholarly works which tend to do away with the too common, and wholly un-catholic notion, that there was no permanent significance and value in any part of the Mosaic ceremonial, but that which typified our Lord's Sacrifice; and that its whole mis sion was ended, and an entire new order of things begun when His one offering of Himself upon the Cross was completed, may unhesitatingly be pronounced both healthful and needful.

Married

ENGLE-BIGALOW.-Feb. 5th, at the residence of Rudolph Schultz. Oak Park, by the Rev. H. Judd, Rector of Grace Church, Mr. Francis E. Engle, of Oskalocas, la., and Miss Maggie L. Bigalow, of Oak Park, Ill.

Acknowledgements

For St. Mary's School, Knoxville, Ill: Mr. and Mrs. Chas. Egan, Knoxville, 3 vols. for

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W. M. Wendell.... Hortense Coulter, Class of '81..... Previously acknowledged....

Total for rebuilding......\$1,012.00

Contributions for rebuilding and for the Library are solicited. In addition to the insurance money, about \$40,000 will be required. The Trustees cannot venture to go forward without more contributions and subscriptions. These may be forwarded to the undersigned or to any one of the Bishops in Illinois. C. W. LEFFINGWELL, Rector.

The undersigned, in behalf of Nashotah Mission,

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the following offerings during the month of January: For Datly Bread.—"O," \$20; H. L. S., 5; J. H. Tesch, 5; St. John's, Star Prairie, 1; Mrs. Catherine Carpenter, 50; Messiah, Glenn's Falls, N Y., 10; S. S. St. Paul's, Baltimore, 65; Mrs. C. U. Swayze, 5; J. S. Minor, 25; Rev. D. D. Van Antwerp, 2.50; St. Peter's, Philadelphia, 10; An Old Friend, 5; Miss C. G. Wright, 50; Contents of Home Mission Box, per Miss B. P lindsey, 29; Mrs. S. A. Paine, 10; S. S. St. Paul's, Norwalk, Ct., 4:4; J. B. Perry, 10; Diocese of Fond du Lao, 30; Mrs. Evelyn Judd, 0; Mrs. Albert Dela-field, 10; "From Cash." 10; Fred. Hubbard, 200; Friends of Nashotah in Trinity Church, New Haven, 30; Trinity Church, Geneva, N. Y., 20; Sewing Socie-ty, Do., 25; A Friend, 20; A Friend in Milwaukee, 8.75; Gethsemane Church, Minneapolis, 6 25. Pay the Debt.—The Class, S. S. Christ Church, An-dover, Mass. \$6.

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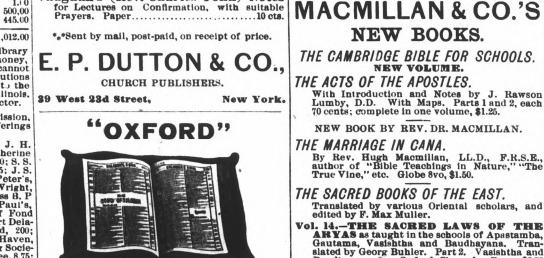
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tired and favorable for both physical and intellectual development.



Holy Week.

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Personal Mention.

Owing to a slight error in one if not more of the Church Almanacs, the impression has gone abroad that the Rev. J. Steinfort Kedney, D D., has severed entirely his connection with the Bishop Seabury Divinity School, Faribault, Minn. This is not the cuse. Dr. Kedney last summer resigned the Chair of Ethics and Apologetics which he had voluntarily filled for a number of years, but still retains the Chair of Divinity to which he was elected in 1871. The Rev. J. McBride Sterrett has become Professor of Ethics and Apologetics, but not, as has been stated, of Divinity.

The Rev, Geo. Herbert Patterson has been on duty since Dec. 1st, as Precentor and Rector of the Choir, at St. Mark's Church, Philadelphia, and should be addressed at 1530 Spruce St. in that city.

The name of the P. O. of the Rev. Wm. C. Butler has been changed from Oak Grove to Leeland, Md. The Rev. Henry A. Dows, Rector of Trinity Church, Paterson, N. J., has resigned, to take effect immediately, in order that he may enter affonce upon his duties as Assistant Rector of the Church of the Redeemer, New York City.

James Pott, ESG., 12 Astor Piace, New York, will receive and forward contributions for Nashotah. As men are as needful to Missions as water to rivers, every person is asked to help Nashotah to prepare Missionaries for the work. A. D. COLE, Pres. Nashotah House. Nashotah, Waukesha Co., Wis., Feb. 2, 1883.

Official.

- DIOCESE OF ILLINOIS.-APPOINTMENTS OF THE BISHOP. THE BISHOP. Feb. 25-St. Paul's Church, Hyde Park, A. M. "St. Mark's, Chicago, P. M. Mar. 4-St. Stephen's, Chicago, P. M. "G-St. John's, Naperville, P. M. "I-Trinity, Chicago, A. M. "Calvary, "P. M. "I3-St. Mark's, Evanston, P. M. "I8-St. James', Chicago, A. M. "Grace, "P. M. "Grace, "P. M.

- "-Grace, "P. 20-Redeemer, Elgin, P. M.

- 20-Redeemer, Eigin, P. M.
 21-Emmanuel, Lagrange, P. M.
 22-St, Andrew's, Chicago, P. M.
 25-Cathedral, "A. M.
 Apr. 1-Christ, Joliet, A. M.
 * "-St. John's, Lockport, P. M.
 2-Redeemer, Wilmington, P. M.
 * 8-St. Barnabas', Central Park Village, A. M.
 * "-Our Saviour, Chicago. P. M.
 * 15-Christ, Waukegan, A. M.
 * "-St. Apsgarlus', Chicago. P. M.
 * 22-Epiphany, "A M.
 * 22-St. Paul's, Roger's Park, P. M.
 * 29-St. Paul's, Kankakee, A. M. & P. M.
 May 4-Emmanuel, Rockford, P. M.
 Other appointments will be announced hereafter.

BISHOP GREEN'S SPRING APPOINTMENTS. March-1, Bay of St. Louis; 4, 5, Pass Christian; 6-9, Mississippi City; 10, 11, Biloxi; 13, State Line; 15, 16, Enterprise; 17, 18, Meridian; 20, Grace Chapel; 22, 23, Macon; 24, 25, Columbus; 27, 28, Aberdeen; 29, West P. Junt West Point

April.--I, Vickaburg; 3, 4, Yazoo City; 7, 8, Jack-son; 11, Canton (Council). The Parishes on the River will be visited by the

Assistant Bishop before the meeting of the Council. W. M. GREEN.

Feb. 5, 1888. Bishop of Missisippi.

Miscellaneous.

SOCIETY FOR THE INCREASE OF THE MIN-ISTRY.

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to be applied to the uses of said Society. WANTED.—Copies of St. Mary's School Register for the years 1878, '79, '60, '81, '82. Also a file of the Diocesan Journals of Illinois, Quincy, and Spring-field, to replace those lost by fire. C. W. LEFFINGWELL, KNOXVIIIe, III.

"L'Avenir," a monthly. The only French Epis-copal paper. Yearly subscription, \$1.50. The Third year began Oct. 15th, 1852. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2020 Sansom Street, Philadelphia Penn.

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There are now two vacancies in this school. Those wishing to take advantage of them can do so by making application to Bishop Whipple or to Miss E. A. Rice, Principal. 223-9

The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

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BOOK REVIEWS.

THE OFFICE OF HOLY COMMUNION WITH "GLORIA IN EXCELSIS," for use during Advent and Lent, set to Music in the key of D Minor, by the Rev. H. W. Nancrede, Chaplain of St. John Baptist House, New York. E. & J. B. Young & Co., New York. 30 cents.

This Service, without being difficult, is varied and interesting. The sombre tone of D minor gives a religious feeling 'peculiarly' adapted to the Advent or Lenten season, and the graceful flow of the melody will satisfy those for whom the Plain Song Gregorian settings would be too severe. The Kyrie alternates after the Commandments in D minor and F major; a pleasing effect is produced by the use of the unison on the words "and incline our hearts."

The Creed, always difficult to set, is very fairly handled. We would take exception, however, to the needless repetition of some words, merely to help out a musical phrase. In a simple setting, repetition should always be forbidden. Merherke's Creed is a model for this. It is not pleasant to have a word or two of the solemn Creed repeated, merely to round off a musical period. In a grand High Mass setting the words may be emphasized by elaborate musical iteration; but even this is questionable. Some system ought to be adopted also in the repetition of Amens. If more than one is used it would seem that the symbolic three should be given, but in this setting we have two after the Creed, and two after the Sanctus.

This latter number, with the Benedictus gu venit and Agnus Dei, is charming and truly devotional. A beautiful setting is also given of the O Salutaris. As a whole we can heartily commend this Service as a useful, practical setting of the Office for Holy Communion, and will look with interest for further work from the same source.

THE CATHEDRAL CHOIR. Chicago: H. F. Fuller, 10 cents each.

No. 1, Ave Verum-Jesu. Word of God Incarnate; 2, Original Hymns; 3, Turn Thy Face from my Sins; 4, Hymn Tunes; 5, Unveil Thy Bosom, Faithful Tomb; 6, Agnus Dei and Benedictus; 7, Offertory Sentences and Kyrie Eleison.

The greater parts of the compositions in this series are by the publisher, a young Churchman for both teacher and pupil." of Chicago, possessed of a large share of real musical ability, and a decided enthusiasm for music possessing scientific attractions both of form and harmonic progression. The entire series is well worth study; we would suggest, however, to the talented young composer that it would be well for one of his originality to select, for future Gwynne considers it his duty to defend a doc-It would be well also if the scientific aspect of is natural that a young composer should endeavor to show the prolific character of his mind in this respect, but it would be truer wisdom, and lead to more immediate success, to repress this impulse to display. Feats. of counterpoint and startling harmonies should be used as sparingly as illusive perspectives, difficult fore-shortenings, and briliant colors in the sister art of painting. We hope to see an entire setting of a Communion Service from Mr. Fuller some day, filling all the conditions of power, melody, brevity, and devotion, combined with that true simplicity which one sees ever in the enduring and decision, that in Baptism the child has implantthe imperishable in art. It may be seen in the ed in him a new and divine nature. At each

"The Home Needle" treats principally of the practical knowledge of plain sewing, millinery from any word at all, but by means of birth. The he speaks of one of the writers of the Tracts as and dressmaking, and the suggestions given are avalogy, then, cannot be pressed beyond the having passed away? Also, is it possible to dissuch as can be used by any one, who has any knowledge whatever of using the needle, and who reminds us in almost the same breath, that you have left unidentified? who may desire to put such knowledge into practice. In "Home Occupations" the author limits herself "to those occupations in which ag-

reeable employment for leisure hours can be found, and which shall be productive of pleasant results, either in the shape of pretty things fashioned by clever fingers or of valuable knowledge acquired in the pursuit of some favorite hobby.

Mr. C. Jay-Smith, a well-known Church Singer of Chicago, has sent us a beautifully got

up valentine, the poetry on which, an acrostic on the word memory, is by himself, the artistic work by Mr. Brownley and the mechanical execution by the Photo. Printing Company. This is the only valentine entirely produced in Chicago, and it reflects great credit on all engaged in its production. For sale at all book-stores.

SPRINGTIDE BIRDS ARE SINGING. Easter Carol. Words from the Greek. Music by Rev. H. W. Nancrede. New York: E. & J. B. Young & Co. Price 10 cents.

Beautiful words, and graceful flowing melody, easily caught, with a ringing chorus.

E. P. Dutton & Co. will publish this month, 'A Brief History of the Christian Church," by the Rov. W. A. Leonard, Rector of St. John's of the divine nature, on 2 Pet. i., 4. But Parish. Washington.

To test its practical working, a part was printed in advance, and the Rev. Dr. Drowne of Garden City, Long Island, says:

"This History has been, (as far as printed,) in use in our Cathedral Schools for two years past, and has proved a valuable help in our Sacred studies. Its clear analysis of the leading events of Primitive Christianity, its conciseness without impairing the interest of the narrative, its occasional references to standard authorities for collateral readings, giving an opportunity for enlarging the course of study, when desired, and the catechetical form in which the subject is happily presented, all combine to render the manual a very serviceable and suggestive guide

Letters to the Editor.

How Many Natures have Christians? To the Editor of the Living Church:

It seems to me regretable that the Rev. Mr. work, words for anthems, not frequently met trine of Baptism, to be found-as far as I am with and associated with other compositions. aware-in no generally accepted formula of Dr. Stainer in this respect is a worthy model, Church teaching, Protestant, Roman, ancient his words being always as fresh as his themes. | or modern; more than that-that he should seek to introduce into the parishes of our Mr. Fuller's music were kept well in hand. It Church a doctrine of such an utterly revolutionary character as, that every baptized infant becomes immediately possessed of one or two new natures.

He, indeed, intends to change the question and answer to which attention was called some time since. B.t this, when taken in connection with what follows, can have little other effect than to blind and confuse.

For, only two questions farther on, the original word, received, is restored and afterwards defended. This, taken in connection with the word, new, leaves no doubt as to the author's

worthy reception of the Holy Communion we be

idea of derivation. It is Mr. Gwynne himself, our Lord's human nature existed in union with His divine nature, before His birth.

In-as-much then, as birth neither creates, nor act!

new nature is, may be seen by considering what the 'new man' is." This is first, "the human nature of our Lord." (His human nature, then, is different from ours! Would not the nexstep logically be, to remove the Christmas Collect from the Prayer Book?) "Secondly," he continues, "the 'new man' is also His divine nature." This new, baptismal nature, then, is really two natures united! In some quarters the duty has lately been advocated of sacrificing our reason to what is called faith. Query: Can this be what is meant by an ex animo acceptance?

Mr. Gwynne bases his assertion, that in Baptism we become for the first time, partakers they are "the promises " given by " His diof the divine nature." Any and every act of faith which lays hold of these promises, is thus a means of such partaking. It is an open question among theologians whether the expression, "the divine nature" is to be understood in a strictly theological sense. Blunt (Dic. Hist. Theol.) is very positive that it cannot be so understood, but must refer to the virtues, rather than to the essence, of the God-Head. But whichsoever way it may be, it is no more here implied that we lose "from or add anything to, a tree becomes less, or more, than a tree by partaking of the air and earth. Hooker is clear and positive on this point.

Now whatever the House of Bishops may have had especially in mind when they said that Baptismal regeneration did not, in their judgment, imply any "moral change," it matters not for my assertion, which was, that I could not understand how the implanting of a new nature in a haman being did not imply any "moral change." If the reason of my disbelief in such a possibility is not already clear, let me add for Mr. Gwynne's consideration the following:

It is evident that previous to its baptism, the child has but one nature, and that, a human na-.ture.

Now if a new nature is produced in, or by, baptism it must be in one of three ways:

1. By the extinction of this human nature and the substitution of a divine nature. Mr. Gwynne would be the last to accept such a sacrilegious absurdity.

2. By the extinction of the existing human nature, and the creation of another human nature in its place. Is this the author's idea? How then is identity preserved? Wherein does the second nature, as a nature, differ from the first? If there be any generic difference, does it not imply a moral change.

3. By a union of the divine nature with the antecedent human nature; thereby extending the

constitution, comes natu, i. e., is derived-not whom does Dr. Pusey refer in that Tract when cover the writers' names of those Tracts which

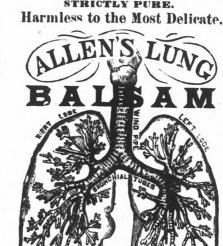
I would point out in closing that in the title you have given to Tract 73, "Rationalistic Principles" should be substituted for "Ritualistic imparts, nature, but simply brings it forth; by Principles." You ascribe Tracts 3, 15, 31, 33 to what imaginable necessity does a new birth im. J. H. Newman, whereas they are not among ply a new nature? When born the first time, the those he mentions in the complete list of his being has the same peculiar constitution it had writings at the end of his "Apologia." Tract 24, before birth; but when born the second time, is not an extract from the works of Bishop Bevforsooth, it receives a new nature and that in the eridge, but is entitled "The Scripture view of the Apostolic Commission." The proper title to But now for another step in the way of this Tract 70 is, "Notes to the Scriptural views of new departure. We are told that, "What this Holy Baptism" and Bishop Wilson's "Saturday" Meditations are found in Tract 65.

> S. C. THICKE. P. S. My edition is incomplete, not having Tracts 68, 69, 70. Are these out of print, or difficult to procure?

The Rectory, Knowlion, P. G. Canada, 5th Feb. 1883.

Heating by Sunshine.

Professor E. S. Morse, of the Essex Institute, has devised an ingenious arrangement for utilizing heat in the sun's rays in warming our houses. His invention consists of a surface of blackened slate under glass fixed to the sunny side or sides of a house, with vents in the walls so arranged that the cold air of a room is let out at the bottom of the slate, and forced in again at the top by the ascending heated column between the they are "the promises "given by "His di-vine power whereby we become partakers mitted, also, if desirable. The thing is so simple and apparently self-evident that one only wonders that it has not always been in use. Its entire practicalness is demonstrated in the heating of the professor's study in his cottage at Salem. The value of the improvement for daily warming buildings like churches and school houses, which, when allowed to get cold between using, consume immense quantities of heat before they are fairly warmed again, is evident. Of course some other means of heating must be available when the sun does not shine. But in the colder regions, say in the far Northwest, the sun shines a greater part of the time, and hence the saving of artificial heat would be very large if the sun our proper humanity by this partaking, than that heat could be "turned on" for eight or ten hours out of the twenty-four.-Scientific American.



FEBRUARY 17, 1883.



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outline of a Greek vase, as well as in the face of the Olympian Jove.

THE LIFE OF THE KEV. JAMES LLOYD BRECK, D. D., Chiefly from Letters Written by Him-self. Compiled by Charles Breck, D. D. New York: E. & J. B. Young & Co. Price, \$2.

The Rev. Dr. Charles Breck has done the Church a good service in giving to the world this life of his distinguished and saintly brother. E. & J. B. Young & Co. have brought out the book in good print and offer it at a reasonable rate. It has a good phototype likeness of the late Dr. Breck. The very many clergy and laity whose privilege it has been to know him will be thankful for this really excellent likeness of his sweet and apostolic face. Those who never saw him may be assured that they could hardly have had a better or more life-like one. Dr. Charles Breck very modestly speaks of his work as a compilation. He has done his work well and wisely. It was no easy task to speak of so many living men and speak of none unadvisedly. The book has to do with events still fresh in the memory of hundreds, but nothing is said that had best been left unsaid. Dr. James Lloyd Breck was a most devoted and earnest man, with a distinct calling for an especial work, and with gifts and graces and circumstances which fitted him for it. He was a chief actor in the pioneer work of the Church. He will never be forgotten. God raised him up. God called him. He saw his calling. He listened to the Divine Voice. He walked with God. He has gone to his reward. He has left a name of which the American Church may well be proud. We heartily commend this loving memorial of him. It is a book which no one can read without thanking God for the saintly life and good example of this His servant. It is a book which no one can read without wanting to live a more devoted life. It ought to be in the hands not only of our own clergy and laity but in every public library. It tells of pioneer life and events which cannot but be of great interest to the general reader. It appears at an opportune time. Without being especially suited to the season, it is none the less a book which may well be numbered among those selected for reading during Lent.

THE HOME NEEDLE, by Ella Rodman Church; and "Home Occupations" by Janet E. Runtz Rees. New York: D. Appleton & Co. 60 cents each,

We have here the ninth and tenth volumes of even better than we did the preceding volumes. | natus as source; while the thing, or the peculiar

come "partakets" of Christ's divine nature, but in Baptism, the author affirms that we for the first time become such partakers; and, more than that, that this baptismal partaking amounts to a reception of this nature into the being, as a new nature in the baptized, and not a participation and assimilation-so to speak-of its virtues, alone.

Here, first, I am sorry to say, is total depravity with a vengance!-the original Image of God in mankind, wholly destroyed and to be implanted de novo, before salvation is possible. So that the Athenians, to whom S . Paul preached, were indeed, God's offspring, yet no way spiritually related to Him! One inclines to ask what mankind did to escape from a state of total spiritual death, before Baptism was ordained? The multitudes who had faith enough to be healed by the Lord, of their infirmities. How did they get their virtue of faith? The Centurion, with greater faith than Jesus had found in Israel; the Roman Cornelius, whose prayers and alms had come up for a memorial before God, and who, with his kinsmen and near friends, received, as well as St. Peter, the Holy Ghost previous to their baptism, Apollos, mighty in the Scriptures, who, however, knew only the baptism of John; the twelve "disciples" mentioned in Acts xix., all these, Mr. Gwynne would have us believe, did not, nevertheless, become partakers of the Divine Nature until their subsequent baptism, if they were all baptized. And, also, the martyrs of the primitive Church who never were baptized, save in their own blood, they, too, must be included in the same sad category, unless they finally did so become partakers in the agonies of death!

But how does the author proceed logically to reach the ground of such a startling conclusion? Listen: "As nature, the word, comes from natus, born, so nature, the thing, comes natu, by birth. New birth then implies a new nature by necesi-

Was this seriously intended for syllogistic argument?

Doubtless, the etymological derivation of nature is from natus. But what then? That has was the intention merely to state an analogy by As and So? There is not even a complete "Appleton's Home Books," and we like them analogy. For the word nature, is derived from

mystery of our Lord's Incarnation and Person to REMEDY every baptized human being!! Is this a part of Catholic theology? Will not Mr. Gwynne make RUSSEL A. OLIN. a further change? Watertown, Fab. 10.

Bishop Jenner.

To the Editor of the Living Church:

In your "News and Notes" column of this week's issue I notice that you make the following statement, amongst others with regard to my uncle, Bishop Jenner. "Dr. Jenner is a rich man." Now I must ask you to allow me to correct this statement, lest it might be calculated in the very slightest degree to hinder that flow of the alms of the faithful which is so much needed in this important, but up hill work.

Père Hyacinthe had long desired Bishop Jenner to take the oversight of this work, but being a poor man with a family, he did not feel justi fied in undertaking it, on account of its inability to assume this additi :nal burden upon its funds. Allow me to remind you that the difficulty with regard to my uncle's taking charge of his See of Danedin was not so much one of personal opposition on the part of the people, as a dispute between the colonial and Mother Churches with respect to the question of jurisdiction and consecration. The claims of Bishop Jenner to the title First Bishop of Dunedin, were unanimously allowed by the Pan-Anglican Synod of A. J. E. JENNER. (I believe) 1870. Pekin, Ilt., Feb. 5th.

"The Tracts for the Times."

To the Editor of the Living Church:

In your exceedingly interesting issue of last week, I notice a list given of the "Tracts for the Times" with their authors' names attached. To those who possess these Tracts this list will prove very useful indeed as they were all issued without signature. I had already learned from Newman's" Apologia"the authorship of several of them and had appended initials accordingly, but your publication of most of the author's names leaves little to be desired.

Perhaps you, Sir, or some of your readers could give me the following information; who was nothing whatever to do with the physical or the author of "A pastoral epistle from the Pope" spiritual derivation of nature, the thing. But to which Tract 77 was written in reply, and to

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FEBRUARY 17, 1883.

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deus and Maron (II. family), St. Clement, St.

In mercy. Lord:

Lest this dim flame that burns for Thee, By sudden winds exti guished be; Lest fierce cyclones of fleshly storm, Or withering blasts of passion born-A puff of pride, a frosty breath-Come unforeseen, and stilled faith Prove all too weak to face with death, And flee her wind-swept altar fair; Nor gasp a cry; nor lift a prayer; Nor care that day

Is blotted out for her alway, If with the dead is peace for aye-(The prayerless host that smile their death And boast their night with death-blind eyes-Dust unto dust), Lest this shall be

My endless woe. dear Christ my Lord, From sudden death deliver me. JENNY MARSH PARKER.

The Liturgies of Holy Church.

II.-LITURGICAL FAMILIES.

Written for the Living Church.

We have spoken of the five liturgical families or types. These are most conveniently designated by names which have reference to the districts over which they were respectively used. The crucial test which will show to which family any known Liturgy belongs is the position of the great Intercession, that is the Names or Diptychs. This position is different for every family, but the same for all Liturgies of the same family. The Liturgical types may then be exhibited thus:

- Liturgical Type. I. WEST-SYRIAN, includ-ing Jerusalem, Anti-och, Constantinople. II. EAST-SYRIAN, includ-ing Mesopotamia and India. Position of the Diptuchs. after the Invocation.
- after the Words of Insti-tution before the Invo-India. cation.
- India. III. ROMAN, used in the City, and in North Africa around Carth-age. Hippo, etc. IV. ALEXANDRIA, includ-IV. ALEXANDRIA, INCLUARDRIA, INCLUARDRIA,
- ing Egypt. V. GALLICAN, used over N.Italy,Spain,France, before the Sanctus. after the Offertory, be-fore the Sursum corda.
- N.Italy, Spain, France, Britain, Ireland.

and the world represents tolerably, as regards he says: "My church is for white persons exthe Ohristian West, the original line of demarca- clusively, and colored people are not invited or tion between the two Western Liturgies, the expected to attend." It is a painful illustration Roman and the Gallican. But the former liturgy was always encroaching upon the latter. The conversion of the Saxons established the Roman Liturgy in England, and when Germany with the reflection that all great religious reformand Switzerland were brought to the faith, though they probably received a Liturgy in the main Gallican, it is doubtful if it was that at least one Methodist society in Alabama is (even when introduced) quite free from the in- intended exclusively for white people were pefluence of the Roman Use. Charles the Great enforced the Roman Liturgy throughout his do- so rashly condemned was conducting a revival minions; and Spain, the last stronghold of the in the interest of his white followers. Doubtless Gallican Liturgy, yielded to the Roman in the he had expended an immense amount of energy eleventh century.

pecially as it is used also for the Liturgies of France as distinguished from those of Spain, There is some ground for supposing that the of the real area over which the Liturgy was used.

From Sudden Death, Good Lord, Deliver sort of prayers, anthems, lessons, etc., the ser- colored people out of the church, but he is, acvice consisted of, as well as a great deal of the cording to his own belief, simply a man emsubject matter of these prayers, anthems, etc.; ployed to preach to a voluntary association of we have also several separate Liturgies (in the men and women, and in the interests of that strict sense of the word), that is, several services association why should he not keep out undesir--"forms of words" which were composed in able people? Were he imbued with the spirit of

John Wesley he would warmly welcome the poor negroes, but between his Methodism and that of Wesley there is obviously no resemblance except in name.

James, (III.) and St. Mark (IV.), are probably Like the "gentleman" who advertised the other at least as old as the beginning of the fifth century; the fixed part of the Roman as well as sevday for "cultivated and refined ladies and gentleeral of the Liturgies (or Masses) of that family men" to assist him in starting a new religion, are probably of the same age, and very many are the Alabama minister is evidently disgusted with certainly as old as the time of St. Gregory; the low and vulgar people who are permitted to whilst some of the Gallican Liturgies (or Masses) force their way into the Church. When its are of the fourth and fifth centuries, and per-Founder openly ate with publicans and sinners haps even older. Moore has shown reasons for it is not to be expected that His followers will do believing one of them to be as old as the perseany better. In Roman Catholic churches Irish cution of Lyons, A. D. 177,-but this is by no servant girls are actually permitted to pray by means established; of the succeeding ages we the side of ladies and gentlemen, and in the have Liturgies, more in number and better pre- | Anglican communion there are a number of negro priests and deacons. The Alabama minister served. The early Greek Liturgies are particuwill not have "his church" disgraced in any such larly tantalizing; they embody language which may have come down from almost any antiquity, way. Whatever else "his church" may be, it will but it has been (probably) so altered by a prohave none but white members. Being, as it is, cess of "oral revision," unav idable where the "his church," he clearly has the right to take this Liturgy was not written down, and again by later | course, and though his conduct would be snobintentional revision, that in our present state of bish in a genuine Methodist and blasphemous in liturgical knowledge they are almost useless as a clergyman of any branch of the Catholic witnesses of liturgical wording more ancient than | Church, it is quite permissible on the part of a the sixth to eighth centuries. It is obvious, minister who presides over something which he calls "my church," but which will not be recoghowever, that to know what sort of devotions the ancient Liturgies consisted of, what sort of nized as a Christian body by any person who things were prayed for, is much more important really believes in the Christian religion. than to know the exact words that were used in

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

There is an alleged Methodist minister in Alabama who has recently notified the public that he confines his attention strictly to the cure of The old Roman distinction between the city white souls. He has published a card, in which of the spirit of bigotry which prevails in some parts of the South that the minister has been severely criticised, but he can console himself ers have met with opposition and abuse. The circumstances which led to the declaration

W. C. BISHOP.

culiar. The minister whose conduct has been

A Maligned Minister.

New York Times.

in starting his revival, and had perhaps how!ed From this we see that "Gallican" is not a very himself hoarse and worn out his pulpit cushion. good term for the fifth family of Liturgies, es- His efforts were rewarded by a very prosperous revival, which promised to largely increase the membership of his society and to cover the rival etc: "Hispano-Gallican" has been proposed, and Baptist congregation with shame and envy. It etc: "Hispano-Galican" has been proposed, and Baptist congregation with shame and envy. It were sent. It may interest some churchwomen is more accurate though somewhat unwieldy. was, as every one will admit, important that the to know what has been accomplished during the new converts should be persons of respectability past two years, and some hearts may be moved Gallican Liturgy was brought to Gaul from whose accession to the Methodist denomination Ephesus; hence this liturgical type has been would be thoroughly creditable to it. Mere colcalled "Ephesine," but this derivation rests upon ored converts would not be satisfactory, for bers, and at the present time it has one hundred too slenders foundation, and gives no indication they would give opportunity to the enemy-that is to say, the Baptists-to remark that the Meth-The most ancient Liturgies of every family odists were quite welcome to a revival which either are in Greek or give clear indications of a filled a meeting house with negroes. In point of 443, the total value being \$2,816. The plan of Greek original, such as Greek words surviving fact there was reason to dread that precisely this work is most simple, but the aim of the Society

Minnesota .- On Jan. 31st the Rev. J. F. Hawley, D.D., Dean of the Northern Convocation, assisted by several of the clergy, formally dedicated the new "Bishop Whipple Academy" at Moorhead. The dimensions of the building are 96 by 34 feet, and above the basement is three stories and one half high. In the first story the ceiling is twelve feet high; on the second ten feet. The school grounds embrace two blocks and the street between them. The building, including furniture and heating apparatus, has cost \$25,000. The working and reception rooms are on the first floor; the dormitories on the second. Bath rooms with hot and cold water are provided for. In the basement are the kitchen, dining rooms, and pantries, servants' rooms, heating apparatus, fuel room, well of water and commodious cellars. The build-ing is well ventilated and heated with steam. At present there are ten boarders and twenty day scholars. Sixty boarders and one hundred scholars may be a reasonable statement of the capacity of the building.

Massachusetts .- Two years ago, there was started in Boston a "Twenty Minutes a Day Working Society," its object being to work for the families of the Missionaries in the West, and to supply poor parishes with such articles as surplices, Altar linen, etc.; the work to be distributed by the Bishops, to whom the packages to give a few minutes each day to help in the good work.

In January, 1881, the society had three memand eighty, scattered all over the land, from New Hampshire to California, and as far south as Louisiana. It has sent to six Bishops 3,997 articles, exclusive of books, of which there were untranslated. The original of "Let us give contingency would occur, for the colored people is to induce persons to work regularly through-thanks unto our Lord God" was Greek, for in flocked to the revival meetings, and, with the terest in mission work may be deepened in their hearts.

ops Polk, Beckwith, Harris, Galleher, and by the Universalists, has been purchased, paid Thompson, all having been Rectors of Trinity Church. Dr. Thompson will be sadly missed from the diocese and city. By his earnestness in behalf of all charitable enterprises, taking an active and prominent part in every benevolent organization, he has made himself the most popular man in New Orleans.

Dr. Thompson was the first priest of our Church to establish here the weekly Eucharist, daily morning and evening Services, and Eucharistic observance of Saints' days. In accepting the assistant bishopric of Misssissippi, Dr. Thompson evinces a worthy spirit of unself-ishness and real self-denial. He leaves a handsome salary, a most comfortable rectory, and a host of loving friends, to go almost a stranger to Mississippi, where his work will be hard and depressing, and his comforts few. But he goes for duty's sake, and that motive will carry him through all trials.

New Hampshire .- The Holderness School for Boys is an Institution of this Diocese deserving of high commendation, both as to its beneficent bearing on the educational interests of the State, and the energetic and successful manner in which its affairs have been conducted. from its first inception to the present time. A slight reference to its history may be permissible in these columns—especially as to what has been done to resuscitate it since the 31st of March, 1882, when the main buildings were reduced to ashes-the school necessarily broken up, and the boys suddenly returned to their several On the 12th of May following, a meethomes. ing of the Trustees was held at Concord, when the plans, etc., submitted to the Trustees at their request, by the Rector (the Rev. F. M. Gray), embodying "his views as to the style of building needed," and prepared by Mr W. P. Wentworth, architect of Boston, were presented by Messrs. Gray and Carpenter, the building committee, and carefully discussed and approved by the Trustees. The Rector personally superintended the work of construction.

At their annual meeting at Holderness, on the 20th of September following, the Trustees had the pleasure of inspecting the new buildings. The main building is of brick, four stories, including the basement, stone fo ndation, slated and tinned roof. Dimensions, 126 feet from front door to rear of the L; the main front being 71 by 42 feet; the rear extension 84x36. The cost the buildings, including four powerful of hot-air furnaces, gas-machine, furniture, etc., is put down at about \$28,000. Since the fire of March 31, the report states, the Trustees had received donations from "generous friends, whose names (they say) we are forbidden to publish," amounting to \$9,500, which, with \$6,000 insurance and other available funds, reduced its liabilities in Septemper last to about \$7,500.

The late Edward L. Knowlton, of Concord. who died in December, 1881, bequeathed the institution \$5,000 to found a Scholarship bearing his name. He also made provision in his will, by which (after providing for certain small legacies), on the decease of his brother and sister, the balance of his estate; estimated at some \$60,000, that is, the income of it, will become available towards the support of this school. Thus, through the beneficence of some of the noble-hearted citizens of the State, chiefly, and the untiring devotion of many of the clergy "to every good word and work." the Holderness School for Boys is now in successful operation; notwithstanding the discouraging results of their early labors in the undertaking. It is sufficiently capacious, and admirably adapted, in all its departments, to accommodate seventy pupils, who may there obtain the rudiments of an English and classical education, under the influence of a healthy moral and religious training that will fit them for the duties of a useful life

Pittsburgh .- With Advent, the Rev. Ed. Ransford, the lately appointed priest in charge of St. Mark's Church, South Side, Pittsburgh, introduced a weekly Celebration of the Holy Communion and the results have justified the 'innovation," the number of those communicating having increased one-fourth.

Maryland.-The Memorial Church to the late Bishop Whittingham, Baltimore, has been so far completed that Services were held in it for the first time on Sexagesima Sunday. Four

for, refitted, and is ready for consecration.

7

On Sexagesima Sunday, Bishop Burgess an nounced to the Cathedral congregation that his nomination of the Rev. Ingram N. W. Irvine to the office of Dean of the Cathedral had been duly confirmed by the Chapter, and with a few appropriate words introduced him.

A Young Men's Cathedral Guild has been organized by the Dean. The most prominent young gentlemen in the City of Quincy are members of it. Mr. Williams, a graduate of Racine College. is President, and Mr. Kingebury, a graduate of Yale, Vice President. This Society meets every Monday at 8 P. M., in the Chapter-Room. The only requirement of membership is that those who unite must "either be confirmed or desirous of being confirmed." Amongst the objects which they aim to further, appear these two: 1st. To encourage a sociable and Churchly disposition amongst all male members of the Congregation. 2d. To further the work of the Cathedral in all departments so far as the lay element can do so.

Western Texas .- The Convocation of St. Agdrew's met at Seguin, on Thursday, Jan. 18th. There were present Rev. J. B. Trevett, of Seguin, Dean, Rev. N. B. Fuller of Luling, Rev. F. B. Ticknor, of San Marcos; and Rev. W. R. Richardson of the Cathedral, San Antonio. The subject for discussion was "Confirmation." A very interesting programme of Services to end Sunday night was arranged and the parishioners and townspeople expected to find the meetings enjoyable and profitable; but all their hopes were routed by that great bug-bear of Texas, a "blue norther." The weather, Thursday, was charming and a full church listened to the opening sermon by Rev. F. B. Ticknor on the "Authority and necessity for Confirmation," but the next morning brought the most bitter cold weather that had been felt here for many years. Ice, snow, sleet and rain all came together, and the good people of the town . had to bend all their energies to the task of keeping warm. Cold weather being such a rare thing here, no one is prepared for it, and those who live in the regions of the North cannot imagine the effect a cold snap has upon the people. Enough for present purposes to say that it kills out all Church going and effectually put an end to the Convocation until Sunday, when at the morning and night services a few faithful came out; the sermon in the morning was an able instruction on Confirmation by Rev. N. B. Fuller, in the evening an exhortation to personal action in the matter by Rev. F. B. Ticknor.

The Rev. J. B. Trevett, who is rector of St. Andrew's Church, Seguin, is also in charge of Montgomery Institute, the Church School for girls of Western Texas. Under his manage ment, aided by his earnest wife, this school has been more prosperous than at any time since its organization. About fifty scholars are in attendance, including six boarders, and several moreare expected soon. The rector, teachers and boarders live in Williams Hall, a substantial and comfortable building erected for the purpose by money sent from Connecticut. The Church at this point is doing well under the quiet but energetic management of its rector. They have just bought a bell for the church, and the old tower not being considered safe has been pulled down and a belfry will be erected at once.

Rev. N. B. Faller resides at Luling, giving that place one Sunday a month. There is a very neat church building there, and the parishioners have raised money enough to finish the interior work so that it will be complete. Mr. Fuller is rector of the church at Gonzalez, where in what seemed to be the most unpromising place in Texas, he has built up a large and live congregation and a very handsome church, so that Gonzalez is now one of the best church towns in the jurisdiction. He goes there two Sundays a month. The remaining Sunday he gives to Halletsville, where there is a small congregation with a church, remarkable for having the finest altar in this part of the country. He also gives occasional services to Riddleville and other points around. He thinks there are several points where the Church could be established if we only had men enough to give them regular and frequent services. The Rev. F. B. Ticknor resides at San Marcos, preaching there two Sun-days a month and on all holy days. He has added a recess chancel to the Church and strengthened the walls with buttresses. One Sunday a month he gives to Lockhart, where is the oldest church building in all this section. It was built about thirty years ago, the walls are of concrete two feet thick and the floor is of stone. This congregation from various reasons had gone down to almost nothing, and the Bishop had felt like giving up the parish, but during the past year it has taken a new start and shows many signs of earnest life. The attendance has doubled, and the amount of money raised for Church purposes has more than quadrupled. A new roof is now being placed on the building and new seats in it. The remaining Sunday, Mr. Ticknor gives to Kyle, a "bran new" town on the International Railroad. There are only a few Church people there, but the school house in which services are held is always well filled. The railroad will give us a lot and it is hoped that during this year we can manage to build a small church. It is a point which the Church should not neglect as it will probably become a town of some importance. There is room and need in this jurisdiction for at least two active hard-working priests and the Bishop would like to hear from the right men. Dakota.-The Northern Convocation met at Fargo, February 1st, the Rev. Benj. F. Cooley, Dean, presiding. The Rev. E. S. Thomas, of Saint Paul preached the opening sermon. Papers on Parochial organization and Associate Missions were presented by the Rev. Herbert Root and the Rev. E. S. Peake. Addresses were given by the Rev. Dr. Hawley, the Rev. R. M. Johnson, the Rev. J. A. Gilfillan, and the Rev. Thos. E. Dickey. At the evening Missionary Meeting, the Rev. Geo. E. Swan, of Moorhead, attended with his surpliced choir of boys. The clergy and Choristers of both churches filling the Chancel, thirty in number. The storm prevented the Rev. Mr. Gurr, of Wahpeton and others from attending. Reports were received from Lay readers at Jamestown and Grand Rapids. It was the conviction of all present that a grand opening for Church extension is to be found in North Dako-New York.-A general foreign missionary meeting was held on the evening of Quinquagesima Sunday, in Calvary Church, New York, at which Bishop Potter presided. Bishop Riley of the Diocese of the Valley of Mexico, recounted briefly the struggles of his missionaries and as usual asked for assistance in the work. The Rev. Elliot H. Thomson, of the China Mission, told how the number of Christians in the Celestial Empire had increased from 6 in 1843 to about 20,000 at the present time. The work there was in need of more men and money. The Rev. William Allan Fair, of the Missionary Jurisdiction of Cape Palmas, Africa, gave an account of mission work in the dark continent. In the course of his address he read some compositions written by native girls, repeated the Lord's Prayer, and sang two hymns in the tongue of the natives

some Syriac Liturgies.

the lines of which various liturgies were composed; and thus arose the families of liturgies. The making of a liturgy was not the arrangement of a new order of service (it must be him to act at once, and accordingly he took the remembered) but merely the filling out of a wellknown order of service with altered or new wording;-the replacing of collects, preface, etc., by new ones, but not the omission or the transposition of any parts of the service. And in this development of liturgies the different cast of the Eastern and Western mind showed itself in a very characteristic way; the various Eastern Liturgies were not composed to give prominence to any special doctrine or festival, and hence the Eastern Liturgy is equally suitable for any day of the year, because it has no special application to any particular event in the life of our Lord; the Western Liturgies, on the contrary, were for the most part composed for use on some special occasion or day, as Christmas, Epiphany, Lent, Easter. Hence there is a pointed application in the Western Liturgies which is altogether lacking in the Eastern, and which (so to speak) justified the survival of these various Western Liturgies, and their assignment for use on those cays to which they were appropriate. By a sort of "survival of the fittest" process, the Liturgies in use in any Eastern part of the Church have been reduced to two or three, or practically almost to one invariable form, whilst in the West, collections of Liturgies (or Masses) were made, containing one of more for each of the great days of the Christian Year, and a number of others that could be used on ordinary Sundays or week-days. These collections are called Missals. It is merely a matter of convenience that those parts of the Service which are the same in every liturgy were not usually re-written at length in every liturgy; the oldest method of "my" church is for white persons exclusively. economizing space in this way was probably to Olearly no precedents cited from the history of write the first Mass in the book (or the one most often used) at length; in the other Masses giving him. He is managing a new organization, which only eatchwords to the invariable parts.

Of these ancient Liturgies what have we got accurately what the order of service was in each foreign to the subject. Were he a clergyman of of the liturgical divisions of Christendom at about a church claiming to be divinely organized, of

that language the words"let us eucharistize" have | true negro aptitude for assimilating an emotiontwo meanings, (1) "let us give thanks," as it is al religion, proceeded to experience conversion rendered in the Latin (and English), and (2) "let with alarming rapidity. Nothing could be clearer us offer the eucharist," which is the rendering of than that the revival would result in a large quantity of colored conversions, and that self-

Each liturgical type served as a model upon respecting white people would not care to be Rev. converted in company with Dinah and Pompey. the Messiah, Brooklyn. The reception which If the minister was determined that his revival was given in honor of the tenth anniversary of should be a social success, it was necessary for only method left to him-that of notifying the colored people that no colored souls need apply for a salvation which he intended to reserve strictly for white people.

> Now, it is idle to claim that the Alabama colored people have been injured by their exclusion from the benefits of a white revival. They have no less than two Methodist sects of their own, into which no white members are admitted. There is, therefore, no reason why they should thrust their colored souls upon the attention of a white minister. Moreover, every facility for quick and easy conversion is afforded them by the annual camp meetings. The colored people whom the Alabama minister has rejected need only wait until the first camp meeting of next summer, at furthest, in order to obtain as good a conversion as is afforded by any white revival. What, then, can be more unjust than to accuse the Alabama minister of having excluded colored people from the benefits of religion?

Equally unjust is it to assert that the minister has been guilty of unchristian and unmethodist conduct in making any discrimination between sinners of different complexions. It is true that Christianity knows no difference between black and white, and that it was originally the boast of Methodism that it carried the Gospel to the ignorant and depised. But if any one carefully reads the Alabama minister's card he will see that these facts have no bearing upon the matter. The minister does not say that either "the Church" or the Methodist denomination is "for white persons exclusively." He simply says any Church or sect need have any weight with he calls "my church," thereby conclusively showing that whether his conduct is or is not unleft? It has been stated that we can find out very christian or unmethodist is a question wholly

Any one desiring information fregarding the Society, will please address Miss Helen Turner, 228 Beacon St., Boston, Mass.

Long Island .- A largely attended reception was given, on the Monday before Lent, to the Charles R. Baker, Rector of the Church of Mr. Baker's Rectorship, was held in the chapel of the church. Mr. Baker came originally from Massachusetts, and when he was first appointed to this charge the church had only 60 members, and was burdened with a bonded and floating debt of \$45,000. Now the church has 600 families, and is flourishing in every respect.

Indiana.-St. Mark's Church, Lima, has met with a great loss in the death, by apoplexy, of Hon. John B. Howe, for many years the Senior Warden, and, under God, the founder of the parish. The loss is no less to the diocese than to the parish, because Mr. Howe was one of the most liberal contributors to the funds of the diocese, both as to endowments and also other purposes. Nor was his giving confined to these but extended to the various educational and charitable institutions of the Church-more particularly Nashotah. His death, following by an interval of one week that of the Bishop, falls heavily upon the Church in this county. Mr. Howe was an eminent lawyer for many years, but recently he retired from practice and devoted himself to the study of Political Economy, on which subject he has written and published eral books and pamphlets. But it is as a Churchman' that he is best known, both by the prominent part he took in the Diocesan and General Conventions and the great interest he manifested in the Church's institutions. His father was the Rev. James B. Howe, for many years Rector of Claremont, N. H., and the present Bishop of South Carolina, Dr. Howe, is his younger brother. Mr. Howe was born in Boston, Mass., in 1813, graduated from Trinity College, Hartford, Conn., and immediately came West. 'He served Indiana in the State Legislature and in the Constitutional Convention, and might, if he chose, have risen to prominence in the political world but steadfastly refused, choosing to study in retirement. He was an active, energetic and devout Churchman. May he rest in peace, and may light perpetual shine upon him.

Bishop Seymour has acceded to the request of the Standing Committee of the Diocese to preach the "Bishop Talbot Memorial Sermon," on March 6th at the opening of their Special Convention.

Louisiana.-St. Matthias' Day, Feb. 24th, is the time appointed for the Consecration of the Rev. Hugh Miller Thompson, D. D., Assistant Bishop-elect for the Diocese of Mississippi. Bishop Wilmer, of Alabama, will preach the ser-mon, and the venerable Bishop Green will be the consecrator. The Consecration will take place in Trinity Church, New Orleans, which

Services were held throughout the day, commencing with the Holy Communion at 7 A. M. The Church is built of gray stone, with brown stone trimmings. It consists of nave, Chancel, robing room, organ room, tower and spire, and three porches, two of which are open, the roofs being supported on pillars. In the interior are of moulded brick, seven of which ten arches separate between the nave, chancel, organ room, and robing room.

In raising funds for the building of this Memorial Church, the Rector, the Rev. Dr. J. Pinkney Hammond, has labored entirely unaided and alone. He has been enabled by the blessing of God to secure sufficient funds to keep the work progressing, and pay the weekly wages of the workman. But five thousand dollars are still needed to free the Church from debt, in order that it may be Consecrated to the worship of the Ever Blessed Trinity. And the Rector earnestly appeals to the friends of the late Bishop Whittingham, wherever they may be, to help him in securing this desirable end. The small-est sums will be gratefully received and acknowledged.

Quincy .- The report of some matters of interest in the Diocese has not yet been made. On December 19th and 20th, a very interesting meeting of the Deanery of Peoria was held in Calvary Church, Farmington. Besides the revered and venerable Rector, the Rev. John Benson, five of the clergy were present and participated in the Services. The evening, when some aspects of the Church's past and present, and hopes of that which shall yet be in time, were presented by four of the clergy, was especially profitable. The inclement weather and the heavy travelling were serious obstacles to the gathering of large congregations.

On January, 23d and 24th, a meeting of the Deanery of Galesburg was held in Grace Church, Galesburg. These days were among the coldest of this cold winter. Good congregations braved their severity and the meetings were successful. At both the Deanery meetings, the Holy Communion was celebrated and administered, and reports were received from the various Missions, and business connected with them was transacted. The association of the clergy exceedingly pleasant and profitable, and the hospitality of the people was free of charge!

On January 18th, the Bishop visited Griggsville. By invitation of the Congregationalists, kindly anticipating our wants, their house of worship was used. After prayer by the Rev. John M. Elliott, the Bishop preached, and confirmed four persons. He also baptized two infants. The few Church people in Griggsville attend Service at St. Stephen's, Pittsfield, ten miles distant. If funds could be secured, it is believed a considerable and permanent congregation might be gathered.

All Saints' Mission, Rosetta, Henderson Co., is now supplied with Services on one Sunday in each month. The zeal and self-denial of the people of this latest organization are to be greatly the period of Constantine; that is, we know what course he could not take it upon himself to keep church is a great sender forth of Bishops; Bish - commended. A honse of worship, formerly used

FEBRUARY 17, 1883.

A movement has been begun in the metropolis towards improving Church music, and reach ing and influencing a class of people who attend no Church Services. On Sunday, Feb. 11th, in Chickering Hall, was held the first of a series of Services which it is proposed to continue for some months. Regular Choral Evening Prayer was followed by a short sermon, rather of the mission type. The music was of a style little known in this country, and is intended to bring before the people the compositions of some of the great masters of Cathedral music.

The music will continue under the charge of Mr. Frederic Archer, perhaps the best organist in this country, and certainly one of the finest England has of late years produced. This idea has received the sanction and approval of the Bishop of the Diocese, and of Bishop Starkey, and some of the leading clergy of New York. Among the preachers during the first month are Dr. Dix (Mar. 11th), Dr. H. Potter (Mar. 18th), and the Rev. A. G. Mortimer, of Staten Island, who is the originator of the scheme. There will always be a surpliced choir supported by a chorus of mixed voices. All the seats are free.

We clip the following from the Port Jervis Gazette: "It is refreshing in these times when it is alleged that the clergy are making new departures in interpretation of Scripture and letting up generally—to listen to a minister who squarely stands out and defines the attitude of the Church. These remarks come from having listened to the sermon preached in Grace Church on Sun-day evening by the Rev. Dr. Clover on "Infidel-ity of the World and the Church."

It was a manly, vigorous discourse, calm and courteous toward Christians of the various denominations, and not ungenerous to unbelievers; but if some of the orthodox denominations do not stand indicted for almost an entire disregard try room complete, and some handsome furni-of some of the articles of their creeds then their ture. It is expected that Bishop Seymour will own figures do not speak truthfully. Our un-derstanding of just what constitutes the Church is not in agreement with the Doctor, perhaps, but his fearless and confident faith that there is something sure and fixed at the foundation is stimulating, and the attention of infidels as well as Christians can be held by preaching of this sort. If there are ministers who fear that infidelity may destroy the Christian Church, the Doctor is evidently not one of them. A series of discourses of this kind in Port Jervis would be useful.'

Western New York .- The Rev. Edward Ingersoll, D.D., for 30 years Rector of Trinity Church, Buffalo, died suddenly on the 6th inst at the age of 73. He had been ill for some days, but was able to be about. The day of his death he conducted a funeral service, and after-ward walked from the church home. While sitting in the parlor, almost without warning, he died. He had made his home for some time in the house of his son.

Illinois.—The Southern Deanery met in Christ Church, Ottawa, on January 30 and 31. The Bishop was present with most of the cler-gy. The several sermons were preached by the gy. The several sermons were provided and Apple-Rev. Dean, and Rev. Messrs. White and Applegate, with addresses by the Dean and by Rev. Messrs. Heister and Phillipps. The Bishop read a paper before the clergy on the text,

keep under my body." A very fine Art Loan Exhibition was being held in the city at the same time, which de-tracted somewhat from the attendance at the services, but added to the interest of the visit. The proceeds are to pay for a grand improvement to the Church property in arranging the basement of the Church for Parish and Choir rooms

The music at the services was rendered by the surpliced choir, with the organist of St. James' Church, Chicago, presiding at the organ. The Deanery arranged for a monthly service

at El Paso, by the volunteer services of the clergy of the deanery, taking turns under the di-rection of the Dean. This is a mission where a few faithful church people have started a Sunday School, already numbering about sixty pu-pils, though only a month old. They well de-serve the encouragement thus given them.

Pennsylvania.-In many of the Philadelmons are preached on penitential subjects, and these are advertised, to attract those who are not in the habit of attending Church Atta phia churches, this Lent, there are special ser-

purpose of attracting young ladies thither, so that they may keep them from the evils of street walking, and help them by visiting at the work-ing places and homes. A prominent doctor has offered his medical services free to any of the young ladies who may be members of this society when they are sick.

Mississippi.—The people of Mississippi are preparing a generous welcome for their coming Bishop. With an enthusiasm which betokens a new departure in church matters they have purchased in the beautiful city of Natchez, a palat-ial residence, the home of one of its former planter princes, and fitted it up in the most approved style. A carriage and horses have also been purchased for his acceptance. At Natchez the Bishop will be domiciled in the most cultured city of the South, noted for wealth and refinement. From it he can easily reach by rail and river every part of his extensive diocese and also be within easy reach of his numerous friends in New Orleans, who will continue to claim a share of his affection.

Springfield.-Emmanuel Church, Champaign, was opened for divine Service on Feb 4th, (Quinquagesima Sunday,) the Rev. D. W Dresser, minister in charge, officiating. The occasion was one of great interest to the congre-gation, especially to the faithful few who have labored so diligently that there might be a church building in this Mission. Hitherto the Congregation have worshipped in a room in one of the public school buildings, kindly loaned them by the authorities, and which, though neatly fitted up, was not by any means like a church. "Emmanuel," now finished, or nearly so, is a very neat structure, capable of seating some 150 persons, with chancel, porch, and vesconsecrate it soon after Easter

Iowa.-Bishop Perry says, in his diocesan aper: We need in Iowa the services of half a paper: dozen clergymen, past the meridian of life and possessed of the means of self-support, to whom labor is not irksome and who are animated with the spirit of self-sacrifice, who would, for the love of souls, settle down at half a dozen points where there are churches and a few church-folk. but where, in the changing tide of population, the towns have ceased to grow, and by deaths and removals the ability of the church people of the community to support services has dwindled away. It is not an attractive work that is offered, but it is to preserve "the things that re-main," and at some, if not all, of these points, unexpected results might reward the labor of love we suggest. If men are ready to take their lives in their hands and go to the ends of the earth for Christ's sake, will not some of the class we have referred to undertake a missionwork in Iowa?

In another column will be found the advertise-ment of "Dr. Gunn's Newest Family Physician, or Home Book of Health." This work is now in its 207th edition, and the sales increase every year. The book is too well known to need other than the ad-dress of its publishers, and call attention to the lib-eral offer they make in their advertisement. Agents desiring a good book to sell should write at once to Wm. H. Moore & Co., Box 237, Chicago. Important to Travellers.- Special induce-ments are offered by the Burlington route. It will pay you to read their advertisement to be found else-where in this issue. Graduates of literary colleges can find superior



To thoroughly cleanse and purify garments without injury, they must be boiled to dissolve the oily exudations of the skin, and loosen the dirt, when both can easily be removed by using a mild but effective soap, like the "Ivory" (99⁴⁴/₁₀₀% pure). Washing Compounds and Soap recommended to be used in cold water, to save labor, fuel, etc., are highly chemicalled, and are so strong that they attack and destroy any fabric they are

used on.



Church, for instance, the Restor preaches a course of Sermons on The Prodigal Son. At the Evangelist's, Sermons are to be delivered every Sunday evening, on the cities of the old Testament, with lessons to be learnt, and applied to our own cities. On Sunday mornings, at the Church, at the mid-day Celebration, the subjects are to be on the great sinners of the Bible, beginning with Cain. At St. Clement's, the Rec-tor preaches on the Prayer Book, on Sunday evenings. On Ash Wednesday, a parochial retreat was held, in this parish, opening with an early Celebration and lasting through the day, at the various hours of which the different offices of Matins, Nones, Sext, etc., were held, with appropriate Meditations, and addresses by the

clergy. The Rev. G. W. Hodge, having procured an assistant pricet, has added the early Celebration to his list of Services, at the Church of the Ascension. Two Celebrations in the morning, Matins also, Litany in the afternoon, and Evensong at night, are now held in this parish, which, a few years ago, was rescued from the sluggish dormant state into which it had been plunged. The Services are all choral, the parishioners are increasing, and their worship is characterized by great devoutness. The Rev. Rector of the Church of the Ascension is the Secretary of the Free Church Association, and one of the most earnest .dvocates of that system in the Ameri-can Church. It may be needless to add that his own church is free and open to all.

The Italian Mission, organized not long ago by Bishop Stevens, in Philadelphia, is progress-ing under the management of the Rev. M. Zara. Services are held in a hall, on Sundays, and the night schools now number over eighty pu-pils, children and adults, who are native Italians, endeavoring to learn our language.

The managers of the Oburch Home for children, at Angora, have issued their twenty-seventh annual report. The intention of this Institute is to afford an opportunity for children to receive a plain education; such as will fit them to perform intelligently the duties of servants. They are instructed in sewing, and at the age of ten years are taught the various bran-ohes of housework. The baking for the entire household has been done by two of the children. Since the last report the Home has been the re-cipient of two legacies, one of \$958, from the estate of Mrs. M. A. Smith, and another of \$1,-238, from the estate of Mrs. Calhoun. The school is in a very flourishing condition, and starts out on its new year with every prospect of 81100888

About two years ago a society was formed un-der the direction of Rev. J. De Wolfe Perry, at Calvary Church, Germantown, called the Girls' Friendly Society, which is a branch of a socie-ty of the same name in England, which has done a great amount of good. Recently this so-ciety in our midst has secured a comfortable house, where ladies from all the Ohurches of the town meet every Saturday evening for the