

The Living Church.

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

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BRIEF MENTION.

Midway between Mobile and New Orleans is the plantation of Jefferson Davis, Bonvoir by name, which is one of the best kept plantations in the south.—The Church of England has five different societies for missions in India. Kes-hub Chunder Sen, the head of the Brahmo-Somaj, (rationalistic), says, "It is no longer a question how India shall be taken for Christ, for it is His already."—"I hate Gladstone because he is always so confoundedly in the right!" said an Englishman. There are many people of that kind in the world.—The quarrels between European governments and the Pope seem to be approaching settlement. Unlike his amiable and quarrelsome predecessor, Pope Leo seems to know how secular powers may be treated without being exasperated.—Mr. Cheney says of the Reformed Episcopal body that all of their congregations except one in New York, two in Philadelphia, two in Chicago, and one in Newark, are such as can barely support a man; and that support must be hard to bear. The same gentleman says they have utterly lost the land given them near Chicago for a college—"There is nobody who can stir up so many church rows," says a prominent Methodist preacher, "as the brother or sister who claims to live a life of sinless perfection." That divine has not devoted all his energies to the study of theology.—The *Literary Churchman* says it has reason to believe that Mr. Newton's sermons were inaccurately reported and that when published they will remove a great part of the painful impression produced by the newspaper reports. Let us hope so. And then let Mr. Newton seek out those reporters and give them a term or two in some country school.—Mr. Mackenzie, of London, recently held a mission in Edinburgh, Scotland, and used Moody and Sankey's hymns.—The "Evangelicals" have had their 56th annual conference at Islington. The *Guardian* sees in the general tone of the meeting ground for hope that the peace of the Church will be preserved, and is the more inclined to a sanguine view because it was the younger men, for the most part, who were found arrayed on the side of comprehension. The *Church Times* says—In point of fact, the tone of the meeting is, on the whole, most encouraging to the friends of honorable and healthy peace, testifying as it does—despite a few discordant notes—to a very general levelling up of the Evangelical body. Such is the case in this country, also.—The 186 sects in England have lately had the following additions: the Alethians, the Army of the King's Own, Calvinistic Independents, Christian Evangelists, Christian Pioneers, Christian Army, Gospel Temperance Blue Ribbon Army, Holiness Army, Hosannah Army, Redeemed Army, Royal Gospel Army, and Salvation Navy.—The Rev. William M. Hughes, of Buffalo, has been elected chaplain of Hobart College, Geneva.—To Mr. Arthur March Clark, layman in the Roman church, greeting: You are not the first who has done that foolish thing. The Rev. E. S. Foulkes, Anglican, did it, and after 15 years, undid it. He said on his return: "The system I found on full experience to be completely delusive; just as full of blemishes and distortions and corruptions as our forefathers had patented it ages ago; falsifying in fact almost every pretension it affected itself, or its proselytizers claimed for it; with unity largely dependent on tyranny for its maintenance, and a blind to any amount of heart-burnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advan-

cing, or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me to return to my old home a wiser, but not by any means a sadder man. I had known Rome now, once for all."

—The Boston correspondent of *The Independent* says that while Rev. Phillips Brooks of that city, was in Italy he chanced to fall in with two American ministers, who, like himself, were mighty men in stature, the three together turning the scale at one thousand pounds. It happened that one day Mr. Brooks went to a famous bathing establishment, the proprietor of which looked him over and said he had no bathing suit large enough for him. Presently, without any preconceived arrangement, a second of the trio arrived, and in a few minutes the third, on whose appearance the proprietor fled.—The Rev. Dr. Ray Palmer, of Newark, N. J., author of popular hymns, has been stricken with paralysis, and is lying very low.—An English writer speaking of New York City says the street population is not an attractive one. "The women are terribly overdressed and to a stranger the men's faces wear a sad, preoccupied, almost saturnine expression." Possibly the overdressing of the women and the anxious faces of the men bear the relation of cause and effect. The English observer is, at any rate, correct as to his facts. We have seen decent women wearing diamonds in street cars, and promenading in the slush with trains made only for the drawing room. As to the men, if you want to have cheerfulness frozen out of you, go mingle with a crowd of business men in any large American city.—The Churchmen of Natchez have purchased for Bishop Thompson's use, the "Dunleith Mansion" in the suburbs of that city, one of the finest residences in the South.—A new weekly paper has been started in New York, called *The Grumbler*. There has been a "religious" weekly there for some time, not of that name but of that nature.

—The communists of Paris propose to kill everybody whose hands are not hard with toil. This will necessitate many suicides.—A very dignified contemporary speaks in a leading article in its last issue of "monographs on single subjects." A monograph on more than one subject would be a curiosity. Perhaps dignity and tautology go together.—"Easter Blossoms" is the title of a choice collection of Easter Carols by modern authors, published by Geo. D. Newhall & Co., Cincinnati, O.; price 20 cents. The cover is unique and beautiful.—A Methodist correspondent of a New York paper says: "Our largest value has, perhaps, been the warmth of our rhetoric and zeal. We have insisted upon serving up hot and scalding the doctrine of sin and salvation, which before our day graced the table as 'funeral-baked meats.'"—Aristotle said that whoever meditates on the art of governing men will perceive that it depends on the education of children.

—The Rev. Dr. G. H. Houghton, rector of the Church of the Transfiguration, New York, better known as the "Little Church around the Corner," has long befriended the most unfortunate among his fellow-men. No one, he says, whatever his or her life may have been, is ever refused attention or relief when applying to that church; and this fact, he adds, must have been known to the sacrilegious thieves who recently stole from the chancel some pieces of the communion service.

—The sermon that is written for the individual sinner will reach a much larger number of hearts than the one that is prepared for effect upon a large congregation. The preacher should all the time bear in mind that he is preaching to souls, not to audiences. There is no need of personality in the most pointed and practical discourse. For a preacher to rail at individuals of the congregation is a blunder of the first magnitude. A listener may be made to feel that his sin is being pointed out, without an angry suspicion that he himself is being pointed out to the congregation.

—The statistics of crime in France show that 75 per cent. of the criminals can read and write. The governor of one of the prisons complains that his prisoners are too well educated. It is the educated rascals who are hard to catch, hard to keep and hard to convict. Let us have education for the masses, but whether schools are secular or religious in name, let us see that all teachers be persons of religious principle.

—Sir Charles Dilke thinks that discipline has reached the limit of perfection. A station agent on an India railway telegraphed to headquarters: "Tiger jumping around on the platform. Telegraph instructions."

Saint Lucia.

A. D. 304.

Written for the Living Church.

"Maiden! who, like the young Crescent,
Turning away your pale brow
From earth, and the light of the Present,
Look'd to your Heavenly Spouse—
Say, to what region enchanted,
Walk ye in Heaven's sweet air?
Say to what spirits 'tis granted,
Bright soul, to dwell with you there?"

To the Isle of Sicily belongs the honor of being the birth-place of two of the great Virgin Martyrs of the Church. Here in the city of Catania, at the foot of Mt. Etna, the lovely St. Agatha passed her short life, and received the crown of Martyrdom. And, in Syracuse, fifty years later, was born of wealthy parents Lucia, destined to be enrolled among the martyred saints. While yet in her infancy her father died, and she and her mother were left with a luxurious home, and all other comforts that wealth and position could procure. Eutychia, her mother, was a convert to Christianity, and instructed her child in the true Faith. Her type of Christian character was very different from that of her daughter; either she did not fully realize the spiritual blessings to which she was heir, or she was influenced by pagan friends, and being of a less enthusiastic temperament than Lucia, did not throw her whole soul into her religion. St. Lucia, like the Saints, Agatha, Cecilia and Agnes, early took upon herself the vows of entire consecration, but without the knowledge of her mother and friends, who it seems had betrothed her to a noble pagan youth of Syracuse. It is passing strange that a Christian mother would even consent to, much less urge the marriage of a child with one outside of the Church. Doubtless, Eutychia's indecision of character, the powerful influence of her friends, and her desire to see her daughter provided with a protector, each had weight in influencing her to regard the suit with favor. St. Lucia dreaded to reveal her vow and thereby incur the displeasure of those she loved, and for a time successfully evaded giving a definite answer. This, being attributed to the natural hesitancy in taking so important a step without due consideration, raised no suspicions as to her having taken vows. Soon after, Eutychia was afflicted with a grievous malady, which though so severe did not seem to prevent her going, at the request of her daughter, to Catania to pay her devotions at the shrine of St. Agatha. As the mother and daughter kneeled by the tomb of the martyred virgin, praying that God would grant a merciful cure, St. Lucia seemed to hear the voice of St. Agatha, saying, "O sister, handmaid of Christ, thy mother is healed, and as Catania was blessed by me, so thou shalt obtain the favor of Heaven for Syracuse."

But too lightly did that city prize the Heaven-sent blessing, and cruel was the death it meted to the young saint. "From her lip thou might'st have learned, Oh Syracuse! of love and friendship, such as this low earth of ours can show nor sign nor symbol. But now a midnight hangs upon thee, not alone external darkness, but the dim eclipse of moral desolation. Churches rent, and crumbling walls are thine, and all the shows of sadness and of ruin. Heaven's frown is visible around thee. Rise! thou wreck of by-gone might, and call upon thy God!"

Upon the return of St. Lucia and her mother to Syracuse, she revealed the vow which she had taken, and entreated of her mother, that her dowry (since she never intended to marry), might be disposed of for the benefit of the poor and suffering. It seemed impossible to Eutychia that her child could be in earnest, and that she would deliberately throw away her splendid offer, and by avowing her sacred dedication, run the risk of martyrdom. In vain she entreated her daughter to reconsider the matter before taking any farther steps, but St. Lucia had indeed "chosen the good part," and naught could induce her to resign it now. We can but compare the mother of St. Lucia with the mother of St. Agnes, for she rejoiced with unspeakable joy at her daughter's choice of the Heavenly Spouse, in preference to an earthly one.

But finally Eutychia consented, and the holy maiden sold all her jewels, and devoted herself to the care of the sick and poor, openly acknowledging her consecration. The amazement of her lover can be more easily imagined than described; for he had felt secure of her hand, thinking that an offer from one of his noble blood was not to be despised by any Syracuse maiden. Thwarted in his ambition, he accused her as a Christian, before the Governor of Sicily, Paschasius. The great Diocletian persecution was then raging with the utmost fury in some parts of the Empire, and it was in the power of the Governor to execute the cruel revenge of the enraged lover. St. Lucia was seized, just as her career of self-denial had begun, and being hurried before the Tribunal, was commanded to sacrifice to the patron gods of Sicily. No threats or entreaties could in any way alter her decision, and she fell a victim to the most cruel torments, which she bore cheerfully for the sake of Him whom she loved more than all else. Paschasius was furious at being foiled by a young girl, and ordered, as an additional torment, that her flesh should be torn by red-hot pincers, a torture, the agony of

which can scarcely be imagined. She was then thrown into prison where her pure soul took its flight, and having refused earthly wedded love, went to be present at "The Great Bridal of the Christ."

Her remains were rescued by the Christians, and buried with great sorrow, and over her grave was built soon after a Church which bears her name. She is usually represented with a branch of palm in one hand, and in the other a lighted lamp, emblematical of her name, for Lucia in both the Greek and Latin tongues means Light. CAROLINE F. LITTLE.

Woman and her Sins.

Correspondence of the Living Church.

The Rev. Dr. Morgan Dix, Rector of Trinity Church, New York, is now engaged in delivering a series of Lenten Lectures, which are attracting much attention. The last one, in Trinity Chapel, had for subject some of the sins of woman which menace our homes. The church was crowded to its utmost capacity with men and women who listened attentively to Dr. Dix's scorching words about the follies and crimes of society women of the day. We could all recollect, the speaker said, how the fairest stories of our youth began with the formula, "Once upon a time." So some people to-day said "Once upon a time" men looked with reverence upon women. Men had romantic thoughts of women. Then there was true and honest chivalry in the world. But that, these people said, was "once upon a time." Those days had passed. We lived in a wiser, if a harder age. Our eyes were opened. We saw things differently. We saw that the facts were not in accord with the ideas of "once upon a time." We saw it was mere fancy and nonsense to talk to or of women as men did in the days of chivalry. These people, Dr. Dix continued, wanted a social reconstruction. They wanted women to march shoulder to shoulder with men as men's equals in all things. Let the ideal woman, they said, be put out, and let us have in her place the actual woman. Dr. Dix questioned not, he said, that the position of woman had changed—for the worse, he thought, in those things in which woman was most sensitive. The olden homage paid to her now was only civility, her privacy was invaded, and newspapers printed her name in full and treated her just as they would a man. That woman's position had changed for the worse was not all the fault of men. It was largely those bodies of women who were striving to take women out of their proper sphere who had brought about the change. Dr. Dix held the old idea of woman. He abhorred and detested the modern idea. He rose up and blessed her who was a true, Christian, reverent woman. Men, he continued, were worse than women. Much could be said to show this on religious grounds. Women were morally the superiors of men, and in many instances they were becoming intellectually men's superiors. They had more time to read and cultivate their intellectual powers. Many men, wrapped up in commercial life, had little time to read more than the newspapers, and could not keep up with the rapid advance in knowledge of women. Why, asked the preacher, should women wish to lower themselves to our level? Why should these queens abdicate their thrones and come down to man's level?

Women's sins, Dr. Dix continued, fell naturally into classes or groups, and of one of these groups he proposed to speak. It included the lack of a serious use of life, and the habit of turning their thoughts wholly to happiness and pleasure; the degradation of matrimony and the deliberate determination of some women to defeat the very object for which matrimony was instituted; the habit, where a home existed, of neglecting that home, of running about after pleasure, and of leaving children to the care of servants; and the growing inclination to that chief of all abominations, divorce and lax notions about it. Women, said Dr. Dix, were not wholly free from blame for the growth of these things. Had not Christian women given occasion to these women agitators, this world would have remained so true that their fanatical sisters would have woven their webs and tried their art in vain. The mischief began in the education of children. Parents strained every nerve to give their children an education above their class. It was the same with the richer class, where mothers did their utmost to make their children shine conspicuously in "society." The mother's serious business in life, in her view, was to give her daughter a "successful" entrance into society. If only the girl was pronounced a "success" that was enough. "I know not what greater degradation," said Dr. Dix, "can overtake a young woman on her 'coming out' in society than to be weighed in this commercial way and be pronounced a 'success.'" A child, he continued, was sent to school. She was placed in the hands of careful, conscientious teachers. She made good progress, learned to love her studies, and took delight in her advancement in knowledge. She reached the age of 18. That was the very time in her life when that "higher education of woman" rightly understood, should begin. Two or three years might make her the woman she should be. But the mother stepped in, perhaps herself a weather-beaten wreck of

that maelstrom of "society." The mother insisted that her daughter must "come out." The young girl remonstrated, and her teachers protested. No matter. Go she must, and go she did, and in many a case the door into a better life was shut behind her. What did society do for her? It began with the alphabet of pleasure and vanity, and taught her words of one syllable, of two syllables, of three syllables, and line upon line. It worked her harm in the treadmill of its round of pleasure. It filled her mind with those things which she had better never see or hear.

Whatever was pure, religious, ingenious, in her must be rubbed out. She must be made "successful" and "success was measured by distance from modesty and retirement. After, say, two years, the young woman could banter, jest, and make repartee. She could listen without a blush to talk from women as well as men that would once have brought the blush of shame to her brow. She laughed at her own old notions. They were "old-fashioned."

Dr. Dix spoke of the falseness of the standard set up by society, and of the readiness with which girls talk as men talk, using men's slang phrases. If a girl was old enough to be in the company of men at all, he said, she was old enough to make men know she was their superior and to command due respect from them. But how many were there who would meet suggestions with anything but a sneer? Dr. Dix condemned the habit of making light of everything and turning everything into jest. That habit came in a great measure from light reading. Modern novels presented very little else than very exact pictures of the worst men and women of the society of to-day—false-hearted men and impure women. On that pabulum the young were fed. Of course, they assimilated the food they got, and turned to what they considered was most to be sought after. Dr. Dix spoke of the "worldliness, heartlessness, flash, and fraud" of modern society, and said that in a society thus given up to pleasures young women were prepared for their next step downward—marriage. They had some fixed ideas of why they should be married. For an establishment first of all, and then to get a freedom that they could not have in a single condition. We had not yet given absolute liberty to a girl, but once married she could do as she liked. No one could complain but her husband, and she would soon show him that she was not to be bound down to him. Nothing so degraded women, nothing so deteriorated them as this notion of marriage. The utter recklessness with which young people entered into matrimony was alarming. Our laws made it just as easy to get married as to drive in Central Park. They provided for the division of property, and carried out the idea of husband and wife being two persons. Divorce was made as easy, and the thoughtlessness with which marriage was contracted was one of the darkest evils of the times. In New York it was only necessary to make the mere statement in the presence of witnesses, and a couple were married. No wonder it was lightly thought of. We were taught now by "advanced thinkers" that love was hardly worthy to be thought of as a motive for marriage. Irresponsibility in married life was the blight of the day. It was a common thing to hear, a year after marriage: "Oh, she cares nothing for her husband now. She made a mistake, and she sees it." And the woman went on as if it was nothing serious—only a little trifling blunder. She had nobody to account to, and nobody to account for.

Dr. Dix discussed next the "wilful intention and resolve to defeat the first of those purposes for which marriage was instituted." This, he said, came looming up in this century as the great, almost national, crime. The foundation of the home was the first thing intended in matrimony, but some deliberately resolved that there should be no home, or, at least, that the home should be as narrow as it could be. They wished to avoid pain. They wished to escape the duties of parents. They wished to be free to enjoy the world. And so arts base and black—arts whose users in olden times were condemned to death—were used to carry out these resolves. It was chiefly woman who was responsible for this sin. Here was a mission for woman—to teach woman the great harm caused by such a sin. Dr. Dix declared, as God's priest and in God's name, that this act of deliberately preventing the formation of a home was a crime which brought down curses from God thicker than hail on the community which it blighted. The sequel of this sin was the neglect of the home—where there was a home. The father, the mother, and the children made the home. We could see all about us the wrecks of homes. Every father was, by God's law, priest over his own household. Every mother was the watchful, intelligent, industrious head over her children and servants. But both abdicated their positions. The father threw off his duties on his wife, and the mother must be free for her pleasure. Her first thought was how to get her little ones out of her way, and so they were turned away to hirelings. "I ask their pardon," exclaimed Dr. Dix, "for speaking or thinking of them as hirelings, for I have seen in some of these homes faithful, pious servants, who were more the children's mother, in God's sight, than she who bore them." In conclusion, Dr. Dix expressed his horror and wonder that any mother could thus throw off the sweetest duties of her life, and added that this brought him to the subject of divorce, which he would discuss in his next lecture.

Calendar.

March, 1868.

4. 4th Sunday in Lent.	Violet.
11. 5th Sunday in Lent.	Violet.
18. 6th Sunday in Lent.	Violet.
23. Good Friday.	Black.
24. Easter Even.	White.
25. Easter Day.	White.
26. Monday in Easter.	White.
27. Tuesday in Easter.	White.

O go not from me, for trouble is hard at hand, and there is none to help me.—Psalm xxii. 11.

Why fearest thou to take up the Cross which leadeth thee to a kingdom? In the Cross is salvation; in the Cross is life; in the Cross is protection against our enemies; in the Cross is all heavenly sweetness; in the Cross is strength of mind and joy of spirit; in the Cross the height of virtue, the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the Cross.

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His Cross, and died for thee on the Cross, that thou mayest also bear thy cross, and desire to die on the Cross with Him.—Thomas a Kempis.

Take up thy cross and follow Christ, Nor think till death to lay it down; For only he who bears the Cross May hope to wear the glorious Crown.—C. W. Everest.

Collect for the Fifth Sunday in Lent.

Written for the Living Church.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Oratio. Quæsumus omnipotens Deus, famulam Tuam propitius respice; ut Te largiente regatur in corpore, et Te servante custodiatur in mente. Per Dominum. [Salisbury and Roman Uses. St. Gregory, Dom. V., in XL., De Passione Domini.]

Collect. (Proposed in the revision of 1688.)

O Almighty God, Who hast sent Thy Son Jesus Christ to be a High Priest of good things to come, and by His own Blood to enter once into the Holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same blood of our Saviour, who Through the Eternal Spirit, offered Himself without spot unto Thee, our consciences may be purged from dead works to serve Thee, the Living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord.

The object in proposing this Collect as a substitute for the ancient one, was to secure something more closely adapted to the character of the day. Few, however, will regret the failure of the proposition; for, while this Collect does set forth more fully the doctrine of our Lord's Passion, its length, its complexity, its dogmatic nicety, and its general stiffness, make it of doubtful utility as a prayer, and certainly unfit it for the edifying use of one devoutly intent on realizing and commemorating the mystery and the mercy of our Lord's Passion. Like others of the Reformation period, it shows clearly that the whole movement was one of the intellect rather than the heart; was dogmatic rather than devout; and that it became more so in proportion as Geneva Presbyterianism gained a hold upon it. For which cause, let us give thanks to Almighty God, that so much of the Prayer Book is of ancient and noble growth, and so little of it the fabrication of the periods of confusion subsequent to the memorable 1549. The preservation in the Reformed Anglican Church, of so much of Catholic Faith, Order and Worship, in spite of so many alien arts and besetments, was due to nothing other than the providence and power of Almighty God.

Our Collect as will be seen on comparison of the two, is a paraphrase rather than a proper version of the Latin. Each form, however, has its merits, and both are Catholic throughout. A comparison will also show that the Collect is hardly other than a simple variation of that for the third Sunday in Lent. The invocation is the same, and the petition is similar. That however was specific; "Look upon the hearty desires of Thy servants;" this is general, "Mercifully look upon Thy people." The former fixes the attention upon the outstretched hand of almighty power; the latter turns the thought to the extension to us of infinite goodness. That one sought preservation or defence against enemies only; this other implores both government and preservation. The former left the extent of the defence or preservation undefined; the latter makes the government and preservation cover explicitly both body and soul. So curiously in the same brief space, the ancient Collects, secured both unity and diversity. As for modern prayers, with all their length and elaboration and straining, now after one quality, and now after another, what do they secure or what effect? But for the recourse which in the Church, we are permitted to have to the old, we should be driven to cry out "Lord teach us how to pray;" for but for them the true art of prayer would seem to have been lost.

But where did those ancient saints get their ideas of prayer; where their skill in framing Liturgies and Liturgies, Collects and Prayers? Was it due to the superior gravity of ancient character, or to the sententious dignity of the Latin tongue? Or were they the growth of the Christian religion, as then a thing of deeper humility and loftier devotion? Or were those, ages to which a sense of supernatural power and a reverence for authority, were more native and familiar? Or was the Church then guided more by the inspiration of the Holy Spirit than by the freaks and fancies of human genius? This much seems clear. With them, the phrases and the forms of worship seem instinct with a sense of eternal things; with us, alas! those things appear rather as a foil for the devout setting of finer phraseology and endless religious talk.

To return to the Collect, we here again in true Lenten posture, cast ourselves down in the dust as humble supplicants before Almighty God. We beseech Him not to turn away His face from us in offended majesty or outraged holiness. "Who can stand before Thee, when once Thou art angry?" Nay, rather and only we beseech Him to look mercifully upon us, as His unworthy, but needy and dependent people. He has proclaimed Himself as the Lord, merciful and gracious, long suffering and full of goodness and truth. Mercy is our only plea. "It is of the Lord's mercies that we are not consumed because His compassions fail not."

This thought of God's merciful consideration of our condition and need, is, in the main petition following, somewhat as the musician modulates from a minor to a major key, changed to a recognition of His active goodness, through which only the prayer of His people can be realized in actual blessing. And what a prayer the Holy Church has here compacted in one brief and unassuming sentence. Like Ezekiel's city which lay four square, it encloses and with bounds most even and impartial, the whole field of man's need and God's providence. That gracious providence must compass the higher wants of both body and soul; and the gracious supply of these wants can only be secured by both divine government and preservation. Here is Catholic common-sense and comprehensiveness. It does not like modern religionism, sum up everything in the simple spiritual or final salvation of the soul. The body also, as indissolubly bound up with the soul in the whole man, needs preservation as salvation. What is even more important than that, because it determines whether a man's religion is an honest reality or a pitiful sham, is, that it does not, like the thing commonly called piety, concern itself only about grace and blessing to be gotten as "free gifts," to the neglect of the higher principle of implicit obedience and active service to be rendered in the Church to Christ our Lord. Law has its place in Catholic Christian life no less than love; we are not only saved sinners, we are also sworn servants; we are to submit to the governing will of the Divine Spirit, as well as yield ourselves to the Blessed Son for salvation. Indeed, the first element in our preservation and blessing is complete submission to divine rule and guidance. "If ye be willing and obedient, ye shall eat the good of the land." The reward of unfaithfulness is unhappiness; the crown of disobedience is destruction. The first prayer, then, of Christian wisdom, is guide us by Thine Eye, lead us by Thy Hand, bend our wills to Thine, rule us by Thy Power, so shall we be truly Thine, and ours be assuredly the blessing of the obedient and holy. Through Christ our Lord.

Lenten Thoughts.

Culled from Parochial Pastorals.

The best way to keep Lent rightly is to start with a few simple rules, that are easily remembered and can be kept by one who really wishes to keep them. Man sinned with the soul and the body, therefore the repentance should be for both.

REV. W. M. BARKER,

Rector of St. Paul's Church, Washington, D. C.

As to self-denial, visit the poor and afflicted. Try to reconcile any that are alienated, if there be any. Call on persons for religious purposes, and invite them kindly, to accompany you to church. It is a hopeful sign to see one in the house of prayer. Those, who will not go thither, it is hard to influence to righteousness.

REV. JOSIAH SWETT,

Rector of St. John's Church, Highgate, Vt.

Lent comes to bring us face to face with all the realities of things in Heaven, and to show us the false hollowness of the world. The Church, which is God's authority to our souls, lays out a race for us to run, and if we would "so run that we may obtain," we must "run in the way set before us." REV. H. G. BATTERSON,

Rector of the Annunciation, Phila.

God in His mercy gives us this Lent. Dare any of us count upon another? Now is the accepted time. Let no man deceive himself. Death is certain and judgment unerring. Do not wait for an outward excitement which may never come. Remember that religion is not an emotion, but a life. REV. JESSE HIGGINS,

Priest in charge of Trinity Church, Lincoln, Ill.

Let us make earnest use of this Lent and its opportunities for becoming better. Let us find out our besetting sins and conquer them. Let us deny self in some tangible way. Each one must decide for himself the special form which self-denial and increased devotion shall take. Only, let all be done in the name of the Lord Jesus, and He will come to us in wondrous blessing. REV. D. DAVIDSON,

Rector of St. George's Church, Macomb, Ill.

A well kept Lent will help you to renounce the world, and draw you near to God. God will draw near to you, as you draw near to Him, in self-examination and prayer, and in the Holy Communion. Confess your sins to Him, and make resolves for a new obedience. Come frequently to God's House. Practice some self-denial for the Lord's sake. Pray for the benefits of His Passion and Death. This Lent may be your last opportunity. REV. J. F. SPALDING,

Rector of Christ Church, Cambridge, Mass.

The vanity of all earthly pursuits is portrayed in the almost unprecedented destruction of human life, by which we have been startled so frequently since the year began. The land is full of sorrow and "the mourners go about the streets." By these as by every motive of loving care and protection the Master pleads with us "who are here alive this day," to turn unto the Lord with "weeping, fasting and praying." Let us seek His blessing by meditation, private prayer and public worship, by self-denial and alms giving. REV. E. B. BISHOP,

Rector of St. Paul's Church, Marquette, Mich.

Christians, from the earliest times have set apart some definite period for prayer and self-denial in memory of the sufferings of Christ. This is the ground upon which I ask you, as a Christian, as one who renders Christ rational worship—to observe this Holy season with due sincerity and reverence.

I know, if one very near and dear to you should be at the point of death, or in great suffering, or had but now been laid to rest in God's Acre, you would, out of respect, if from no higher motive, absent yourself, for a season, from places of public entertainment or social amusement. REV. HORACE GATES,

Rector of Trinity Church, Janesville, Wis.

Curious Lenten Customs.

From the Queen.

In addition to the many old customs still kept up here and there throughout the country in connection with the season of Lent, several interesting particulars have been bequeathed to us of the way it was observed in days gone by. Thus Mr. Forbroke tells us that ladies wore friars' girdles during Lent, and quoting from "Camden's Remains," narrates how Sir Thomas More, finding his lady one day scolding the servants in Lent, endeavoured to restrain her. "Tush, tush, my lord!" said she; "look, here is one step to heavenward!" showing him a friar's girdle. "I fear me," said he, "that one step will not bring you one step higher." It appears, also, that it was formerly customary for persons to wear black clothes, allusions to which practice are of frequent occurrence in old writers. Amongst some of the customs now fallen into disuse may be mentioned one known as the "Jack o' Lent," a puppet supposed to represent Judas Iscariot—and thrown at during Lent, like Shrove-cocks on Shrove Tuesday. This figure, made up of straw and cast-off clothes, was drawn or carried through the streets amid much noise and merriment; after which it was often either burnt, shot at or thrown down a chimney. In Ben Jonson's "Tale of a Tub" it is thus noticed:

"On one Ash Wednesday,
When thou didst stand six weeks the Jack o' Lent
For boys to hurt three throws a penny at thee."

In years gone by, during Lent, an officer denominated the "King's Cook Crowder" crowded the hour every night within the precincts of the palace, instead of proclaiming it in the ordinary manner. On the first Ash Wednesday after the accession of the House of Hanover, as the Prince of Wales afterwards George II., was sitting down to supper, this officer suddenly entered the apartment, before the chaplain said grace, and crowed "past ten o'clock." The astonished Prince, not understanding English, and mistaking the tremulation of the crow for mockery, concluded that the ceremony was intended as an insult, and instantly rose to resent it; when with some difficulty, he was made to understand the nature of the custom, and that it was intended as a compliment, and according to Court etiquette. From that period the custom was discontinued. This idea of crowing the hour of the night was no doubt intended, says a correspondent of the *Gentleman's Magazine*, 1785 (vol. iv. p. 341), to remind waking sinners of the effect which the third crowing of the cock had on the guilty Apostle St. Peter; and the limitation of the custom to the season of Lent was judiciously adopted; as, had the practice continued through the year, the impenitent would have become as habituated and as indifferent to the crow of the mimic cock as they are to that of the real one. At the present day, the Sundays in Lent are, after their different fashions, noteworthy days; for all, excepting the first, are named in the old rhyme:

"There's Tid, Mid and Mis'ry,
Carling, Palm and Paste Egg Day."

These names being no doubt corruptions of some part of the ancient Latin service or psalms used on each. There are various versions of this rhyme, and one, formerly current in Nottinghamshire, is as follows:

"Care Sunday, Care away,
Palm Sunday and Easter Day."

The fourth Sunday in Lent, however, has had the most epithets applied to it; one of its well-known nicknames being Simnel Sunday, because large cakes called "Simnels," are made on this day. This custom, which has been kept up from time immemorial in Lancashire, is said by some to be in commemoration of the banquet given by Joseph to his brethren, which is the subject of the first lesson of Mid-Lent Sunday, whilst the feeding of the five thousand forms the Gospel for the day. At Bury, in Lancashire, thousands of persons come from all parts to eat simnels on this Sunday. Formerly, nearly every shop was open, quite in defiance of the law respecting the "closing" during service; but, happily, of late years the disorderly scenes to which the custom gave occasion have been partially amended. Herriek mentions, in his lines to Dianeme, this custom, entitled "A Ceremony in Gloucester:"

"I'll to thee a simnel bring,
'Gainst thou go'st a mothering;
So that, when she blesteth thee,
Half that blessing thou't give me."

Another name for Mid-Lent Sunday is "Mothering Sunday," a term which took its rise from the verse "Jerusalem, which is above, is free, which is the mother of us all," occurring in the epistle for the day. In many parts of England it was customary for servants, apprentices, and others to carry presents to their parents on this day. The practice was called "going a-mothering," and originated in the offerings made on this day at the mother-Church:

"On Mothering Sunday, above all other,
Every child should dine with its mother."

This Sunday has also been termed "Braggot Sunday," from a sort of spiced ale, called "braggot," which is used in many parts of Lancashire on these visits. In Ben Jonson's masque of the "Metamorphosed Gipsies" there is the following reference to this word:

"And we have serv'd there armed all in ale,
With the brown holl and charged in brag-gat stail."

Once more, Mid-Lent Sunday was known in years gone by as Rose Sunday, because this was the day on which the Pope blessed a golden rose, which was first carried in procession, and then given to the principal person then in Rome, although it was occasionally sent to some foreign king. The fifth Sunday in Lent is popularly called "Care Sunday," a term which has given the etymologists much difficulty to explain. In the northern counties it also goes by the name of Carl or Carling Sunday, from the custom of eating carlings, which are grey peas, steeped all night in water, and fried the next day with butter.

The Land of the Orange.

III.

Correspondence of the Living Church.

In my last letter about Florida, I spoke of Palatka, as one of the places visited by me in the course of my recent tour. My stay there was very brief, but yet long enough to enable me to form a very favorable judgment concerning it. It is, of course, during the winter that it is in its hey-day; and then, for two or three months it is thronged. For the accommodation of the numerous guests, there are several fine hotels and comfortable private boarding houses. Some of the principal streets are made beautiful, owing to the fact that along both sides orange-trees are planted, which at the time of my visit, were in full bearing. There is a good church edifice dedicated to St. Mark, and capable of accommodating a large congregation. It is served by the Rev. C. S. Williams, who resides at Crescent City, where the Church of the Holy Comforter, as well as St. Paul's, Federal Point, is under his pastoral charge. He has an efficient assistant, in the person of the Rev. A. W. Knight, Jr.

From Palatka I found my way to

ST. AUGUSTINE,

where I had the privilege of forming the acquaintance of the venerable Rector, the Rev. Eleazar Roote, and of Miss Roote, who devotes her life to the care of her aged father. Mr. Roote has greatly endeared himself to the people of St. Augustine, by his brave and unselfish devotion to them, on occasion of a visitation of the yellow fever a few years ago. And although he is now undeniably an old man, there is not a little of the fire and energy of youth left in him. It is a great privilege to know and to converse with him.

As for the old city itself, everything connected with its history has an historic interest, from a religious as well as from a civil stand-point; since, within a hundred yards of the site of the present Trinity Church, the first Christian prayer was offered, and the first Christian hymn sung, on the shores of Florida by Ponce de Leon and his followers, early in the fifteenth century. On Easter Day, 1512, they came in sight of the land of which he had heard as containing within its borders "The Fountain of Perpetual Youth," from which flowed the Elixir of Life, through a country sowed with gold and precious stones. From the profusion of flowers, he named the newly discovered country—"Florida." De Leon's attempt at conquest was a failure, as also was one by Narvaez in 1528, and still another by the French in 1564.

The first non-Roman congregation organized in East Florida, after the cession of the country to the United States by Spain, was established in 1821 at St. Augustine by the Rev. Andrew Fowler, a Missionary from Charleston. Between 1760 and 1781, Florida was in the possession of England, and St. Augustine was the headquarters of the government officers. Where the present church stands, there then stood an old English chapel in which Divine Service was regularly held during the British occupation. Several eminent English divines officiated there during that period. When the news of the adoption by Congress of the Declaration of Independence was received at St. Augustine, John Adams and John Hancock were burnt in effigy in the public square.

In 1781, Florida passed back into the possession of Spain; and the English chapel was torn down. The present church stands on its site. In the public square, and on the spot where Hancock and Adams were burned in effigy by the British, there now stands a monument erected by the Spanish colonists in 1813, in order to commemorate the cession to the people of the right to elect their own Governor and other public officers, who had previously been appointed by the King of Spain.

During the time of the British occupation, one Dr. Turnbull, a Scotchman, together with Sir William Ducon, at an expense of \$166,000, brought over under indentures from the islands of the Mediterranean, to Mosquito, on the eastern coast of Florida, a body of 1,500 men, Greeks, Italians, and Minorcans, and formed a settlement, then and to this day called New Smyrna. The cultivation of indigo and sugar was the chief object sought; but the colony, after an existence of nine years, on account of difficulties which arose between the proprietors and their employers, was dissolved. Upon this, the whole body of colonists migrated to St. Augustine, and threw themselves upon the charity of the English Governor, who made allotments of land for them in the northern part of the city, which their descendants under the name of "Minorcans" occupy to this day. They compose now about two-thirds of the population of the place, and have the reputation of being peaceful, inoffensive and kind hearted. They are, however, thoroughly unprogressive, maintaining the same customs, occupying the same dwellings, and doing the same things (and much in the same way) that their fathers did.

Thus, there is in St. Augustine, in a population of 2,500, a strangely mixed community, made up of Minorcans, Negroes, Americans and Spaniards; and among them as might be expected are to be found representatives of all kinds of churches and sects.

An interesting circumstance in connection with the Church in St. Augustine is, that the late Bishop Rutledge and the present Bishop of Minnesota were formerly Rectors of Trinity parish. TOURIST.

The Household.

Never answer questions in general company that have been put to others.

To stop the flow of blood, bind the cut with cobwebs and brown sugar, pressed on like lint; or, if you cannot procure these, use fine dust of tea.

A small quantity of diluted vitriol will take stains out of marble. Wet the spots with the acid, and in a few minutes rub briskly with a soft linen cloth till they disappear.

A simple and easy way to ornament a common pillow case for the baby's pillow is to feather-stitch it all around with scarlet marking cotton. Choose the cotton which is warranted not to fade.

To keep pudding sauce warm if prepared too long before dinner is served, set the basin containing it in a pan or pail of boiling water; do not let the water boil after the sauce-dish is set in it, but keep it hot.

When about to buttonhole the bottom of a flannel skirt, whether for a child or woman, double the flannel as if you were to hem it, and haste it in place. This will give firmness and body to it, and it will last at least twice as long.

There is danger, as many people have found to their sorrow, of a gossamer waterproof cracking when stiffened by cold; so before putting it on in severe weather, warm it before the fire, both outside and in, and this danger is averted.

Oil-cloth may be kept bright when almost worn out if, after washing it, you take a flannel cloth and dip a corner of it in kerosene, and rub the oil-cloth with it. Of course, a very little oil goes a great way, and care must be taken not to use too much.

When you sweep a room, take down all little articles, as brackets, vases, easels, etc., dust carefully, lay them on the table end cover with a cloth. When the sweeping is done and the larger articles dusted, you will be relieved to have these ready to return to their places.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned; it is not what they profess, but what they practice, that makes them righteous.

A young man, however high his birth, who is habitually disrespectful to his mother, deserves to be ranked among the ill-bred; while, on the other hand, there is scarcely any surer mark of good nature, good breeding and good sense in a young man, than his habitually behaving toward his mother with respectful and careful attention.

Vanadium ink is really the only permanent black ink known. The basis of this writing fluid is rare, and what little there is in the stores of supplies of chemical materials is very costly. However, there has of late been a quantity of it discovered in Ceylon, and it is probable that it will be found worth working for the money which it is certain to bring both here and abroad.

Oiled furniture that has been scratched or marred may be restored to its original beauty simply by rubbing boiled linseed oil, used by painters, on the surface, with a wad of woolen rags. Varnished furniture, dulled, may be similarly restored by the use of a varnish composed of shellac dissolved in alcohol, applied in a similar manner. Common beeswax rubbed over furniture and heated by the friction of a woolen wad briskly used, is also an excellent furniture polish.

MOUNTING CHROMOS.—We have successfully mounted the chromo pictures which come with the Christmas numbers of many magazines for hangings, banners, scarfs, and banner screens. They should be smoothly pasted on cloth, pressed and dried, bordered with gold-colored plush or velvet paper, or thick decorated gold paper bands; have a rod in the top and bottom, a fringe or tassels on the bottom, and a ribbon or gilt cord at the top to hang them up by. A light coat of mastic varnish improves most of them.

Nice salad can be made by using veal, and the inexperienced house wife may be reminded that there is as much difference in veal as in beef or chickens. For the salad choose a firm and lean piece, boil it until it is tender, and then proceed as if you are making chicken salad. It is a good plan to prepare this a day when you are to have chicken for dinner; then the veal can be boiled in the same kettle and will be flavored with the chicken broth. Reserve some of the broth when making gravy for the chicken to moisten the salad with.

"The laudable use of forks," as Ben Johnson has it, did not commence until 1611, and was rare for many years after. The custom came from Italy, and the first forks were preserved in glass cases as curiosities. A jeweled one was amongst the New Year's gifts to Queen Elizabeth. Probably the absence of vegetables had something to do with the immense quantities of the time. Iago said the English could beat all other nations, and were "most potent in potting." As tea did not come into England until 1610, and coffee until 1652, beer or wine was taken at all meals.—From "The England of Shakespeare."

A house without books is a cheerless place, and speaks unfavorably of its inmates. Men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing that so beautifully furnishes a house. The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved *agacore* or sideboard. Give us a house furnished with books, rather than costly furniture. Both if you can, but books at any rate.

The easiest and most informal entertainment is the kettle-drum, or afternoon tea. There is no form of entertainment concerning which there is so much liberty, so little of established rule or custom. If, for any reason a lady prefers to give a party in the afternoon on the same scale she would adopt in the evening, she may have her refreshment table as sumptuous as she pleases. But an entertainment of this kind is not a real kettle-drum; it is an afternoon reception, and no lady need hesitate to give in its stead the very simplest form of afternoon tea. If the bread is thin, the butter fresh, the cake good and tea or coffee perfection, you have provided all that is necessary, although any nice little relish would not be out of place. In warm weather ices and berries could be added. In England you will seldom be given more than this, at the best houses. And in Italy, where afternoon entertainments are said to be the most agreeable entertainments imaginable, you will never be offered any more than dainty little cakes, chocolate, and tea. And these slight refreshments are served in the simplest way. No lady need feel any hesitation in asking her friends to tea when she means nothing but tea and cake and bread and butter. If she, herself is charming and her house is pleasant, they will need no further inducement.—Exchange.

The Story of SS. Cyriacus and Julitta.

A. D. 304.

By Rev. J. M. NEALE, D. D.

Three or four hours' ride along the banks of the Cydnus, sometimes chafing along its rocky bed, sometimes flowing, like a mirror, between sweet pastures, and they began to enter the suburbs of Tarsus.

"Now," said Julitta to Cyriacus, "we shall soon see the house where blessed Paul was born and the place where he preached. But, first, we must find out the bishop, and learn from him what we must do."

"Here seems an inn," said Julitta, as they came to a house which stood a little out into the road, and had the chequers marked on the door-post.

"That He knows—I cannot tell you. But think, whatever it is, it cannot be for long. They never see that happy place where he is,—but should dwell with evil spirits and wicked men for ever."

"Silence," cried the centurion; or your son shall be removed from you."

"Bring him here," Cyriacus clung to his mother. "I won't go—you shall not take me."

"Foolish child!" cried Alexander; "no one wants to hurt you. Bring him here, I say."

"Very well; then there is but one way with you. Pablius, do as you were ordered."

"Patrik," said an Irish gentleman to his servant, one morning, "I heard last night from undoubted authority that you have had the audacity to go and tell some people that I was a shabby old rascal, a mean fellow, and anything but a gentleman."

"I am a Christian," replied the child, at once. The prefect, seizing him with both his hands, dashed him furiously against the ground.

"What need to dwell on the tortures that she, out of weakness being made strong, valiantly endured?—on the scourges, and rack, and boiling pitch, by which she was tried? She—long since—has forgotten them!

"Nevertheless, my daughter," pursued the bishop, "I would say unto you what our Lord Himself said to His disciples, 'When they persecute you in one city, flee ye to another.'"

"But I would advise you to lose no time," said Caesarius. "Alexander is not one to allow Christians to escape. I must remain here; but to strangers I would advise departure."

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am known and marked, and might perhaps bring trouble upon you; but God will be a surer guard to you."

"Your name is Julitta, and you dwell at Iconium?"

"No," replied her mistress; "you could not advantage me, and might bring trouble upon yourself. Stay here, both of you. It may be that I shall return before long."

"What is it, mamma?" asked Cyriacus. "Where are they going to take us?"

"Come here, my little one," said his mother. "Show us the way to the prefect's house, sir," she continued, to the officer, "and we follow."

"That He knows—I cannot tell you. But think, whatever it is, it cannot be for long. They never see that happy place where he is,—but should dwell with evil spirits and wicked men for ever."

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ling home along the narrow lane; and the weary cart-horse stooped down to drink at the village pond.

"What is the name of this church?" I asked of the venerable old clerk, as, keys in hand, he came to open the door.

"St. Cyriac and St. Julitta," he said; "they tell me that they were martyrs in the old times."

Of all the determined efforts made by men to get their money's worth, that which was made by two Boston artists last summer was among the most original and ingenious.

"I will," said Cyriacus; but what will they do to us?"

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ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

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(Successor and former partner of the late Miss Halnes.) French and English Boarding and Day School for Young Ladies and children. 10 Gramercy Park, New York. Will re-open Sept. 28th, 1882.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) Opens Sept. 21st.

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It is distant from New York about forty-one miles situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

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FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously.

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

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Made of Wamsutta Muslin (the best), with fronts reinforced, bottoms of fine Irish linen, 3-ply, all seams double stitched. No better shirt can be made. A sample and rules for measurement sent by mail for \$1.15. State size of collar worn. Circular and samples sent free. C. B. QUINBY, Custom Dept. Pleasantville Station, N. Y.

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The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

"78 E. 54th St., New York, May 16, 1882. Messrs. J. C. AYER & Co., Gentlemen: I was troubled with a most uncomfortable itching humor, affecting more especially 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 catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the name of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-mentioned disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared, and the system to resist was also cured by the same means, and my general health greatly improved. 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 purifier and tonic. 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. Yours respectfully, Z. P. WILDS."

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The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baker, Jr., a private pupil of Flady, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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The Living Church.

Chicago, March 10, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.

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THE LIVING CHURCH CO.

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

Orders for extra copies of the Easter number must reach the office on or before March 19th. It will consist of twelve pages on superfine paper, including a handsome illustrated cover. Price 5 cents per copy mailed singly; twenty-five copies one dollar; one hundred copies, three dollars and fifty cents, postage paid. They will be mailed in Chicago on Wednesday morning, and will thus reach nearly all our subscribers by Saturday.

Means of Grace.

The popular theory that the sacraments are signs, but not means, of grace, naturally leads to their depreciation, and to the charge that those who make any more than signs of them, as we, who believe the Prayer Book, do, are devoid of true spirituality, and afflicted with popish tendencies. On the other hand, they who deny that the sacraments are means, or channels, or instruments of grace, find themselves logically compelled to seek grace through something else of the nature of means or instrumentalities; and it is not necessary to bring evidence that the practice of speaking about religion, by men more or less trained to perform that duty, on Sundays and other appointed days, from an enclosure or desk known as the pulpit, is the popular substitute. Multitudes of people there are, who would smile at the novelty, or frown at the futility of a service consisting of the Lord's supper or a Baptism, without an exhortation. *Cui bono?* would be the question. We have been taught to lean upon the sermon, not the sacrament. The sermon stirs us up, stimulates us, feeds us, brings something to us. We feel that God blesses us in the hearing of His preached Word. But the sacraments contain nothing except what we put into them. They are only forms and signs of realities that are in us before we come to them, and there is nothing like a good gospel sermon to make us feel as we ought to before we come.

Let us look at this rather more carefully and closely.

Here, upon a table before us, stands an array of dishes, containing healthful articles of food. Nature's kindly and bounteous God has stored them with all those varied forces of nutrition which are indispensable to the sustentation of man's physical nature. That is the Prayer Book view, and the apostolic and catholic doctrine, with regard to all the sacramental ordinances of the Church. A person who has the appetite of a penitent heart, hungering after hidden manna, comes to them to receive what they contain of spiritual nutrition and refreshment, and does receive the inward grace when he partakes the outward form. He brings nothing to the sacrament but receptivity, and what he receives is what God has put into, and causes to flow through the sacrament.

The other view is that these viands are simply signs or reminders of forces of nutrition that exist elsewhere, and that these forces are chiefly found in the words of persons who are chosen to talk about food, its importance, its value, its indispensability to health. It is the great modern Sacrament of Talk which satisfies soul hunger, and when a Christian is filled with the grace of that sacrament, he comes to the signs, the emblems, the empty vessels upon "God's board," and executes a sort of dumb-show of participating in what he has already received from another source. It pleases him, and to a degree profits him, as a reminder of grace previously taken and incorporated, but "only this and nothing more." The benefit is, however, so slight in comparison, and the excitement of pleasurable emotion so insignificant, that he begins to doubt the value of a dumb-show, and concludes that he can get on very well without the imaginary nutrition of empty vessels.

We join in the doubt. We accept th

conclusion. Furthermore, we commend our friend to the respectable sect of Quakers, who starting with his theories, have declined to share his inconsistency, and utterly reject all sign-sacraments, though they also, forced to look somewhere for instruments of grace, do share with him the serious error of dignifying talk with the name and nature of a sacrament.

The tendency of all this Zwinglian error is to impeach the wisdom of our dear Lord. For what wisdom could have been displayed in establishing forms or institutions in the Church which His own Grace, administered through preaching, would train His people to depreciate and disuse? Why should He Who came to do away with a dispensation of mere types and shadows, the figures of good things to come, mark the inauguration of a dispensation of fulfillment by spreading His board with empty vessels—the merest simulacra of blessings elsewhere obtainable.

It is no doubt well that we should disclaim all intent to depreciate the office and function of the preacher. It is not disrespectful to a usurper to bid him vacate his throne and make way for his legitimate sovereign. Preaching has its place and its mission, and no priest can reach the full measure of usefulness who fails to appreciate that fact and perform the duty to the very best of his ability; but he is simply guilty of treason, if he sacrifice the sacrament to the sermon. Nor will he be wholly loyal unless he expose the harmful error of substituting preaching as the great means of grace in place of the sacraments of Christ's own ordaining.

Incidental to this subject, we suggest to our clerical readers the thought that the permanence of the pastoral relation depends largely on the prevalence of correct notions as to the non-sacramental character of preaching. A true priest will always preach his very best, but the faithful performance of his priestly duties will win him an abiding place in the affections of the people. As the steward of God's sacramental grace, he will not merely administer the sacraments, but he will shepherd the lambs, and go out after the belated sheep, and seek to cultivate the grace sown in the hearts of all, old and young, rich and poor. It is practicable for a clergyman to preach himself out, but he can never priest himself out, because the divinely ordained means of grace are foundations of perennial power and beauty.

Among the Christian bodies in Chicago which make a sacrament of the sermon, and hold low views of Baptism and the Lord's Supper, ministerial changes occur with marvellous rapidity, and no wonder! Where the sermon is everything, the strain upon the sermonizer is intense and exhaustive. He gets weary and is open to calls elsewhere. Robert Collyer, after standing the tax upon his powers for years, breaks away, as in a fit of desperation, confessing that it is a "tired feeling" that drives him to it. Others break down and go away to die. On the other hand, the people, having nothing else to feed upon, grow easily tired of food in which the human element bears so large a proportion to the divine, begin to hanker after a change of viands, and suggest, sometimes more distinctly than politely, that "our pastor has outlived his usefulness." Or, if perchance the preacher is a man of exceptional brilliance in the pulpit, and his sermons are the stock in trade of the parish or congregation, while the sacraments lie almost forgotten on the shelf, his withdrawal is usually equivalent to bankruptcy and the closing of the doors.

To our own people, the LIVING CHURCH offers the exhortation that they shun the error, which is as unchurchly as it is unscriptural, that spiritual prosperity in any deep and real sense, is practicable either to the individual or the parish, without sacramental grace, or that the choicest rhetoric and profoundest logic are a substitute for the blessings of the font and the altar. And for further instruction on this subject, we recommend them to study their Prayer Books!

The forty-seventh Congress has left behind it at least one useful measure. The Post Office is authorized to begin shortly the issue of Postal Notes for small sums, payable at any office. The commission on these Notes will be very small, and we trust that our subscribers will take advantage of this new facility for transmitting money. It is never safe to send currency

in unregistered letters; complaints reach us almost daily of the loss or miscarriage of remittances. By the use of these Notes the risk will, to a great extent, be done away with.

About Lecterns.

Our Presbyterian friends at St. Louis who resisted the introduction of a Geneva gown into the pulpit as a relic of popery will feel a tender sympathy with a party in the afflicted parish of Wingham in the diocese of Huron. The Rector, in a spirit of dastardly disloyalty to protestant principles placed in the chancel a desk, commonly called a lectern, on which the Holy Bible is placed. It was an act too pregnant with danger to our liberties to be passed unnoticed. The lectern was clearly popish. To suggest the contrary was to incur the charge of Romanizing. The anti-lectern party, convinced that something decisive must be done, something that would strike terror to the heart of the treacherous priest and cause his supporters, (unhappily quite numerous) to quake with fear, something, in fine, that would distinctly express the intensity of their feelings, left the parish and started a Sunday-school. But before doing so, they entered the church at night and carried off the lectern. What they did with it is not stated. Perhaps they morganized it—a deserved fate! Wingham is now safe. Jesuits may no longer secretly plot. In vain shall Pope Leo dispatch his emissaries. That lectern hid away in some deeply protestant cellar and that Sunday school under full blast, what can befall the cause of Jemmy Geddes now? Unfortunately the Bishop's Commissary happened down that way, and took in the situation at Wingham. He bade those infuriated parishioners bear in mind that "the clergyman has rights as well as they," and that their complaints are "frivolous." He characterized the theft of the lectern as a "gross ecclesiastical misdemeanor and one which no Bishop of the Church would pass over without the severest censure." Still further says this lectern-loving Commissary, "I must tell you plainly that I regard the Rev. W. Hill as the victim of a most ungenerous and un-Christian prejudice, a prejudice that rests upon no foundation whatever, save that of ignorance of all Church practice outside the town of Wingham." And worse and more of it, he tells them the r Sunday school is schismatic and that "such school will not receive the sanction or approval of the Bishop of the Diocese, nor will those taught in it be accepted as candidates for Confirmation until they have been instructed by the clergyman of the parish, and are presented by him as properly prepared for the reception of the rite."

And yet the Commissary expects the heroes of the midnight capture of that dreadful lectern to believe him when he says, "My own views are, as is well known, strongly on the side of evangelical truth and practice!"

In our opinion, however, we think him a very sensible Commissary, when he says: "My own opinions will never close my eyes to the fact that the basis of the Church of England is liberal and broad, excluding sectarian narrowness and party divisions—such was the mind of Christ, and the teaching of the Holy Spirit by the Apostles. Those who seek to create difficulties and put obstacles in the path of the ministers of the Church, who, within legitimate bounds, strive to improve the services, are (though perhaps unconsciously) enemies of the Church, and, so far as I am concerned, will meet with no encouragement."

There is an epidemic of murder in the land. It behooves the government to stamp it out. A man may be vicious, quarrelsome, unruly, but for all that he should not be shot down like a dog. There is a certain amount of pathos in the story of the murder in Chicago, on Thursday last, of the prize-fighter, Elliott. He was eating his supper, in a much frequented restaurant, when an enemy entered the room, and immediately, to use the expressive phrase of a daily journal, "poured lead into him." He fell dying, gasping out "send for a priest." Alas! there was no time. Some of his old associates raised him up, and tried to place him in an easy position. "You are very good to me, boys," he murmured, and died—let us hope not unrepentant. This is but one

instance of many. Surely there is a remedy. Let the carrying of murderous weapons be rendered felony. Let crimes—sandbagging for instance,—which have to a certain extent rendered necessary the carrying of such weapons, be not only punished with imprisonment, but also with a liberal application of the cat-o-nine-tails. And also let the liquor license be fixed at \$1,000. The community will soon be the better.

The Lord of the Whole Earth.

The theory of missionary work has much to do with its success as well as its failure, and it has often occurred to thinking and observing minds whether much of the Church's efforts at propagation has not been misdirected through the operation of a narrow and belittling theory. It has been observed that as men sought to reproduce a particular line of things without reference to the principle of adaptation both in the home and foreign fields, they have been forced to mourn a meagerness of result and a measure of self-dissatisfaction that enervated their hands, and led many of them to relinquish their work. The Rev. Mr. Cooper, recently of Japan, makes a strong plea for a native ministry just in order that Christ may be more successfully proclaimed by word and Sacrament to the Japanese. He thinks rightly that it is hard for us to conceive that our Lord Who is truly one of us, sin only excepted, an Anglo-Saxon of the Anglo-Saxons, may be as truly a Japanese of the Japanese. "It is hard for us to take off the robes in which we have clothed Him and give Him to the Japanese, to be clothed in their peculiar dress and made to speak and act and think and feel as they do. We are apt to think that the first thing to be done in making them like Christ is to make them like ourselves. We mistake culture for Christianity, and are tempted to suspect that Christ is limited in the exhibition of His regenerating and saving power to those outward conditions of life under which he has been pleased to manifest Himself to us. Strange ways to us are barbarous ways, and people whom we do not understand are barbarians."

But our Lord "went down below the venter of race or color, or language, or national distinction," and took upon Himself our common humanity. His mission and work lifted Him at once out of the limitations of the Jewish stock, and made Him the brother of every man that breathes. In Him there is neither Greek nor Jew, but the throbbing of a universal brotherhood.

This must be thought of in missionary work. We remember to have met a converted Brahmin, who was an exact reproduction of the type of Christianity which induced him to give up heathenism. He was in manner, tone, opinion, doctrine, a thorough Scotch Presbyterian. There are Chinamen to-day who are distinctly "Protestant Episcopalians" of the American sort, and of a "school of thought," once known among us as that. The Countess of Huntington would have been pleased to have had all nations conform to her notions of what a Christian should be. The theory is false and unnatural, and defeats itself. The Gospel is indeed a broad and inclusive message, and the Church should not be any more narrow. Christian missions in Japan should be Japanese as well as Christian. Missions in the West should be of the West as well as of the Church. Mr. Cooper pleads wisely for a native ministry in Japan. It would be well if the West could supply itself with clergy and institutions to educate them. The same may be said of our work in the South.

After reading Dr. Tucker's address on the condition of the Southern negroes, every one must feel the urgent, almost desperate need of doing something to save the race and the country. Of course, their moral depravity could not be overcome all at once by a million of missionaries, but the rising generation could and should be rescued. The Southern white people themselves are anxious and in earnest about this condition of things. The whole country has a stake in it, and we all share in responsibility before God.

The Rev. J. W. Bonham, Evangelist, has been holding mission services in Pittsburgh at the invitation of the Bishop. The congregations have been good and the work has been extensively noticed in the city papers.

News and Notes.

Alexander H. Stephens, Governor of Georgia, died on Saturday last. He was Vice-President of the Southern Confederacy.

In Ireland, the murder trials still engross public attention. There is every reason to believe that the right men have been captured. Parnell's influence is visibly on the wane. Only fifteen of his own party now support him in the House of Commons.

Congress closed on Saturday by effluxion of time. Senator George F. Edmunds, of Vermont, was elected President of the Senate in the place of the Hon. David Davis, of Illinois. Mr. Edmunds would now become President of the United States, should Mr. Arthur die before March, 1885.

According to a return in the "Official Year Book of the Church of England" the total number of clergy in the two Provinces of Canterbury and York which include the whole of England proper, is 17,970. The Diocese of Norwich has the most clergy, 1,096; Sodor and Man, the fewest, 39.

The new Archbishop of Canterbury was formally "confirmed" into his office on Saturday last. He will be enthroned on March 29th. So far as the temporalities are concerned he is now in possession of his see, and uses the primatial signature. The fees which have to be paid by him to the Crown amount to not less than \$150,000.

The Bishop of London does not often write letters to the papers, but when he does, they are to the point. His Lordship has been so deluged with congratulations on, and protestations against his conduct in the "Mackonochie affair," that he writes to the London *Guardian*, requesting a cessation of both, and intimating very plainly that he is not to be influenced by pressure of any sort. He has done his duty, as he understood it, in giving effect to the wishes of the late Primate, and the approval of his conscience is sufficient for him.

In view of the efforts now being made in England to secure an alteration of the marriage laws, the Bishop of Lincoln has issued the following prayer for use in family worship: "Almighty God, Who in the time of man's innocency didst institute marriage, signifying to us the mystical union of Christ and His Church, and Who didst drive out the nations of Canaan for desecrating that holy mystery by unchaste and impure unions, contrary to Thy holy law, we humbly and heartily pray Thee to preserve this Church and nation from the sins which they committed, and from the miseries by which they were punished, and to enable us by Thy grace to maintain that law inviolate, so that we may enjoy Thy favor here and inherit Thy kingdom hereafter; through Jesus Christ our Lord. Amen." This prayer might well find a place in our own offices.

The first session of the newly created London Conference was held on Feb. 13th and 14th, under the presidency of the Bishop. The Conference answers pretty well to our Convention. It has 318 members, 112 clerical and 206 lay. Of these, twelve are official, consisting of the Suffragan Bishop of Bedford, the Dean of St. Paul's, the Dean of Westminster, the Archdeacons of London, Middlesex, and Westminster, the two Proctors representing respectively St. Paul's and Westminster, and the two Proctors representing the parochial clergy, and the Diocesan Inspector of schools of the diocese, the Lord Lieutenant of Middlesex and the Chancellor of the Diocese. The following subjects were discussed: Marriage with a deceased wife's sister (strongly disapproved), Welfare of young men, General London Mission, Unbelief, Church work, and Evangelization of the Masses.

The storms and floods which this winter have plagued America, Great Britain and the European Continent have not spared Ireland either, where also a phenomenon peculiar to that island has recently shown itself. In the County Roscommon a bog began to move, and presently, with a want of consideration worthy of the most stony-hearted landlord, proceeded to swallow up 120 acres of fine pasture land. The inhabitants attribute the cause to defective drainage, and this statement leads one to reflect whether, if peasant proprietorship were the rule in Ireland, such calamities would become rarer or more frequent. Individually, peasant proprietors have neither the capital nor the enterprise, nor the leisure to undertake drainage works on a systematic scale. Yet there is no country where such works are more needed than in Ireland. The productiveness of the soil would be much increased if the superfluous moisture could be drawn off.

It is generally believed in France that the present agitation against the Orleans Princes is a direct result of Gambetta's death, and that if the great tribune had lived we should have heard nothing of the Expulsion Bill. This is contradicted by M. Ranc, Gambetta's intimate friend, in the *Voltaire*. He says that he can affirm two things: first, that if Gambetta were in power when Prince Napoleon's manifesto appeared, its author would have been conducted five minutes afterwards to the frontier; and, secondly, that if he had remained at the head of affairs, he was fully resolved to propose the ineligibility of the princes as an additional clause in the electoral law. This would necessarily have entailed the suppression of their rank in the army. M. Ranc may be right. In 1871 Gambetta wished to exclude from the suffrage several categories of French citizens whose sole disqualification was that of having served the Government lately fallen.

It is a curious fact of politics that the most transparently improbable assertions are generally made in documents designed to have the widest possible circulation. The most loyal of Russians

BOOK REVIEWS.

THE OLD ITALIAN SCHOOL OF SINGING. By Leo Kofler, Teacher of the Art of Singing, and Choir Master of St. Paul's Chapel, Trinity Parish, New York. Albany, N. Y.: Edgar T. Werner, The Voice Press, 1883. Price \$1.25.

A readable book, containing much valuable information upon all matters connected with singing. It is somewhat prolix and rambling in its arrangement, owing to the fact that it is a reprint of articles from a musical serial, but this does not detract from its usefulness.

It is well to remember, however, that beauty cannot be developed to any extent by theories or hand-books. We cannot develop an Apollo or an Antinous, a Malibran or a Jenny Lind; they are the result of nature's happiest efforts.

THE BEGINNING OF HISTORY. According to the Bible and the Traditions of Oriental Peoples. From the Creation of man to the Deluge. By Francois Lenormant, Professor of Archeology at the National Library of France, etc.

Prof. Lenormant has made archeology the study of a life-time, inheriting no doubt something of his passion from his father, M. Charles Lenormant, also an accomplished scholar in the same department.

THE GENERAL POSITION TAKEN BY PROF. LENORMANT IS THAT THE EARLY CHAPTERS OF GENESIS REPRESENT, FOR THE MOST PART, SELECTIONS FROM THE STOCK OF SEMITIC TRADITIONS, COMMON TO HEBREWS AND OTHER EASTERN RACES, ALIKE, BUT CLEANSED OF THEIR IMPURITIES, CHANGED FROM POLYTHEISTIC TENDENCIES, AND TRANSFORMED INTO FIT MEDIUMS OF SPIRITUAL INSTRUCTION, UNDER THE INFLUENCE OF THE HEBREW WRITERS.

THE CHURCH IN THE HOUSE. A Series of Lessons on the Acts of the Apostles. By William Arnot, Late Minister of the Free Church in Edinburgh. New York: Robert Carter & Bros. 1883. 12mo, cloth, pp. 464.

NEARER TO JESUS. Memorials of Robert Walter Fergus. By his Mother. With a preparatory notice by the Rev. F. Oswald, M. A., Minister of Regent Square Presbyterian Church, London. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 248.

GOD'S LIGHT ON DARK CLOUDS. By Theodore L. Cuyler, Pastor of Lafayette Avenue Church, Brooklyn. New York: Robert Carter & Bros. 1882. Cloth, pp. 162. Price 75 cents.

PEARLS OF THE FAITH, OR ISLAM'S ROSARY. Being the Ninety-nine Beautiful Names of Allah, with Comments in Verse from Various Oriental Sources. (As made by an Indian Mussulman.) By Edwin Arnold, C. S. I., Author of "The Light of Asia." Boston: Roberts Bros. 1883. Cloth, pp. 319. Price \$1.

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his three-stringed chaplet of beads, pronounces the "ninety-nine beautiful names of Allah." There is a short poem for each "name," recounting either an old legend or a passage from the Koran, illustrative of the Divine attribute to which the name alludes.

Mr. Arnold has been criticised as allowing his poetic fancy to paint in colors more beautiful than truthful the Buddhism of India. His setting forth of Mohammedanism is certainly open to the same strictures. The underlying spirit and offensive characteristics of that strange and remarkable religion are quite covered out of sight—and there is little remaining that could offend European eyes.

A HISTORY OF ENGLISH PROSE FICTION. From Sir Thomas Malory to George Eliot. By Bayard Tuckerman. New York: G. P. Putnam's Sons, 1882. 12mo, cloth, pp. 327. Price \$1.75.

English fiction, beginning in the romance of the Middle Ages and ending with the popular novel of to-day, is a most interesting department of literary study, partly for its own sake and partly because it reflects the changeable history of English domestic life as in a mirror.

SOCRATES. A Translation of the Apology, Crito, and Parts of the Phaedo of Plato. New York: Chas. Scribner's Sons, 1883. Paper, pp. 159. Price 50 cents.

THE CHURCH IN THE HOUSE. A Series of Lessons on the Acts of the Apostles. By William Arnot, Late Minister of the Free Church in Edinburgh. New York: Robert Carter & Bros. 1883. 12mo, cloth, pp. 464.

NEARER TO JESUS. Memorials of Robert Walter Fergus. By his Mother. With a preparatory notice by the Rev. F. Oswald, M. A., Minister of Regent Square Presbyterian Church, London. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 248.

GOD'S LIGHT ON DARK CLOUDS. By Theodore L. Cuyler, Pastor of Lafayette Avenue Church, Brooklyn. New York: Robert Carter & Bros. 1882. Cloth, pp. 162. Price 75 cents.

PEARLS OF THE FAITH, OR ISLAM'S ROSARY. Being the Ninety-nine Beautiful Names of Allah, with Comments in Verse from Various Oriental Sources. (As made by an Indian Mussulman.) By Edwin Arnold, C. S. I., Author of "The Light of Asia." Boston: Roberts Bros. 1883. Cloth, pp. 319. Price \$1.

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DRAWING IN BLACK AND WHITE. By Mrs. Susan N. Carter. New York: G. P. Putnam's Son, 1882. pp. 55, boards.

This little volume is one of Putnam's Art Hand-Books, and is from the pen of the editor of the series. It aims to give practical hints for beginners as to the most simple way of using charcoal, crayon, pencils, and pen and ink for drawing.

Girls' Friendly Society.

This Society was started in England about 1874, and some few years later a similar Society was organized in this country in Lowell, Mass., which now numbers 36 branches and about 2,100 associates and members in 21 Dioceses in different parts of the land.

"The object of the Society is to bind in one Society, ladies as associates, and girls and young women as members for mutual help and assistance in leading pure and useful lives."

To obtain this object, it seeks first to enlist the aid of one or more ladies as associates in each parish; these associates search out girls just entering upon active life, make friends with them, bring them into relation with the clergymen of the parish, and take a general interest in their welfare.

The most important rules of the Society are the following: Associates to be very careful as to the character of the girls and young women whom they admit as members. In most cases a short delay for probation is advised. And no girl who has not borne a virtuous character can be admitted as member of the G. F. S.

This branch was the first in the Diocese of Pennsylvania, but there are now three in Philadelphia, and one in Bristol, Pa.

PRESENTIMENTS.—Mozart's sad notion that the requiem he had undertaken to write for his mysterious customer would be his own death-chant proved as prophetic as Hogarth's serious assent to the jocular suggestion that when "The End of All Things" was completed, then would be an end of the painter.

THE CHURCH IN THE HOUSE. A Series of Lessons on the Acts of the Apostles. By William Arnot, Late Minister of the Free Church in Edinburgh. New York: Robert Carter & Bros. 1883. 12mo, cloth, pp. 464.

NEARER TO JESUS. Memorials of Robert Walter Fergus. By his Mother. With a preparatory notice by the Rev. F. Oswald, M. A., Minister of Regent Square Presbyterian Church, London. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 248.

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his three-stringed chaplet of beads, pronounces the "ninety-nine beautiful names of Allah." There is a short poem for each "name," recounting either an old legend or a passage from the Koran, illustrative of the Divine attribute to which the name alludes.

The Bishop of London has given the following hard rap with his crozier to the Church Association for lamenting the action of the late archbishop in retaining Mr. Mackonochie. The Bishop writes: "If there are those who, knowing as I do, the good and self-denying work done among the poor and ignorant by such men as Mr. Mackonochie and the late Mr. Lowder, are yet, on account of difference in discipline and doctrine (the seriousness of which I do not wish to extenuate), unable to appreciate or afraid to acknowledge it, I cannot sympathise with them; I can only pity them."

The Rev. Samuel Earp, formerly of Western Michigan, has given to that Diocese for its Episcopal fund the sum of \$3,000. With the annual interest paid by him since the erection of the Diocese, the amount of his contributions has been \$5,375. Comment is superfluous.

TAKE CARE OF THE CHILDREN. Watch them carefully during the season of sudden changes, dress them warm when it is chilly, and, in case they take cold, have a bottle of Allen's Lung Balm always on hand for its immediate use.

Mr. J. B. Case, St. Denis Hotel, Broadway and 11th St., N. Y., was cured of catarrh of 15 years standing. Rly's Cream Balm did it. Ask the gentleman. Further particulars in advt.

TO CONSUMPTIVES. Reader, can you believe that the creator afflicts one-third of mankind with a disease for which there is no remedy? Dr. H. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living today—healthy, robust men—whom physicians pronounced incurable, because the lungs were almost gone.

"Bridget, I told you to have my hot water ready the first thing in the morning." "Sure, sir," replied Bridget, "didn't I bring it up and have it at the door last night, so as to have it in time?"

"I dunno a heap 'bout poultry," said old Uncle Pete when they were discussing the question of the day up at the market, "but de sweetest chicken I see ever eat was dr-w-p. It was drawn fro' de window ob a chicken house in de dark ob de moon."

"Well, my little man, a en't you barefooted rather early this mornin'?" said a benevolent gentleman to a youngster, this mornin'. "Guess not. Wuz born barefooted."

"Dr. Bannan's Celery and Chamomile Pills cured my wife immediately of severe neuralgia." H. M. Cocklin, Shepherds town, Pa. 50c. at druggists.

The first real skin cure ever discovered was Dr. Bannan's Skin Cure. It cures all rough and scaly skin diseases and makes the skin smooth and healthy. It is an ornament to any lady's toilet.

A politician, who complained of a pain in his left shoulder at night, was told by the physician that he must lie on the right side. "Lie on the right side!" he exclaimed, "I have been on the right side for years, and I never seemed to have hit the right one yet!"

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used thirty years with never-failing success by millions of mothers for their children.

WARMS THE FEET, PERFECTS THE CIRCULATION, and prevents COLDS, RHEUMATISM and DISEASE. ONE DOLLAR secures a pair by mail. Ask your Druggist or Shoe Dealer for them. Send for our illustrated pamphlet, giving cuts of our Galvanic and Magnetic Appliances, that have no equal in the world.

AMERICAN GALVANIC CO., 134 Madison St., CHICAGO

NO EXAGGERATION. For fifteen years I have been greatly annoyed with this disgusting disease, Catarrh which caused severe pain in my head, continual dropping into my throat and unpleasant breath. My sense of smell was much impaired. By a thorough use for six months of Ely's Cream Balm I have entirely overcome these troubles. B. Case, St. Denis Hotel, Broadway and 11th St., New York.

CREAM BALM FOR CATARRH OF THE NOSE AND THROAT. ELY'S CREAM BALM FOR CATARRH OF THE NOSE AND THROAT. ELY'S CREAM BALM FOR CATARRH OF THE NOSE AND THROAT.

HAY-FEVER. A thorough treatment will cure. Unequalled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail \$6c. a package. By druggists. Ely's Cream Balm Co., Oswego, N. Y.

85 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Maine.

Advertisers who wish to secure the attention of the best class of Purchasers, will find it to their advantage to secure space in The Living Church.

OXYGEN COMPOUND. For Inhalation in CONSUMPTION, ASTHMA, BRONCHITIS, CATARRH, Nervous Debility, etc. Book free on application. DR. FEIRO, Offices 7, 83 Madison St., Chicago.

I know not whether the dictionary defines gossip better than he that said, Gossip is putting two and two together, and making it five.—Ivan Panin.

There is only one separation from those we love—that of sin. But since God removes him from us awhile, we are suffered to weep. Neither the strength of our faith nor the might of our hope can wholly conquer the weakness which craves the beloved presence, nor hush the yearning love which longs to see him actually beside us, as we were wont to do. We shall see him again, but for the moment he is hidden from our earthly sight.—Pere Besson.

As the natural man goes down hill, and the moral man learns to take higher and higher flights towards those heavenly regions where he hopes to live forever with his Saviour and those who were worthy of his love on earth, so do we feel more deeply, more intensely, the beauties of inanimate nature, that nature to which Wordsworth has more than any other poet given a voice.—Dr. Hooker.

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STRICTLY PURE. Harmless to the Most Delicate. ALLEN'S LUNG BALM. This engraving represents the Lungs in a healthy state.

THE GREAT REMEDY FOR CURING Consumption, Coughs, Colds, Croup, And other Throat and Lung affections.

It Contains no Opium in Any Form. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring relief.

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With its own lines it traverses Northern ILLINOIS, Central and Northern IOWA, WISCONSIN, Northern MICHIGAN, MINNESOTA, and Central DAKOTA. It offers to the traveler all accommodations that can be offered by any railroad.

For rates for single or round trip tickets and for full information in regard to all parts of the West, North and Northwest, write to General Passenger Agent, at Chicago, Ill.

W. H. WELLS & BRO., Stained Glass Works. 48 & 50 Franklin St., Chicago. FREE TO ALL. OUR Illustrated Plant and Seed Catalogue for 1883, 110 contains descriptions of the best Plants, Flowers, Bulbs, Fruit and Vegetable Seeds, Shrubs, Trees and Small Fries, etc.

Short-Hand Writing. thoroughly taught by mail. Good situations procured all pupils when thoroughly competent. First-class stenographers furnished business men without charge for my services. Correspondence solicited.

W. G. CHAFFEE, Oswego, N. Y. a week in your own town. Terms and \$5 outfit free. Address H. Hallett & Co., Portland, Maine.

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"NOT DEAD, BUT SLEEPING."

Not dead, but only sleeping, she,
For whom our tears are shed,
As erst in Galilee of old;
Not dead, oh, Lord, not dead.
For, he that liveth shall not die,
If but he live by faith;
They that believe, tho' dead shall live,
As holy Scripture saith.
Then, enter, Lord, the roof beneath,
And take Thy servant's hand;
She shall arise, on Easter Day,
Oh! Lord, at Thy command.

R. W. L.

"The maid is not dead, but sleepeth."—(Gospel 24th S. after Trin.)
†St. John xi, 25, 26.
‡He went in, and took her by the hand, and the maid arose.—(Same Gospel.)

Early English Pioneers and Missionaries in America.

REV. JOHN T. MAGRATH,
No. V.

We turn now from the touching events connected with the planting of the Church in the sunny regions of the South.

In that part of our country, howsoever varied her history, the public worship of God according to her venerable forms, has never ceased to be celebrated from those early periods of trouble and distress down to our own times.

Let us give our attention for a little while to scenes of well-nigh equal interest to the Churchman, on the less inviting shores of the North.

The northern and eastern portions of our coast had been granted to the Plymouth Colony.

Under its auspices, and chiefly through the efforts of Sir Ferdinand Gorges and Lord, Chief Justice Popham, an expedition, was fitted out early in 1607. It consisted of two ships, named the *Gift of God* and the *Mary and John*, commanded by Raleigh Gilbert, son of Sir Humphry Gilbert, and carrying one hundred and twenty persons called "planters."

The plantation was placed under the presidency of George Popham, brother of the Chief Justice.

The ships sailed from Plymouth on the very same day, in the month of May, on which the *London* Colony effected its landing at Jamestown. The 31st of July they anchored under the lee of Monhegan, a large island only a few miles from the rock-bound coast of Maine, and a little to the eastward of the Kennebec river.

The 9th of August being Sunday, they landed on an island, which they called St. George. The Rev. Richard Seymour, who had been commissioned as Chaplain, delivered a sermon, after which they embarked again. The 15th of August they came to anchor under Seguin, a bold and rocky island, close by the mouth of the Kennebec, towering to the height of a hundred feet above the level of the sea. That same day the *Gift of God* entered the river, then known as the Sagadahoc. The next day, after a storm marked by extreme severity, not unusual on that part of the coast, during which she was nearly cast away, the *Mary and John* succeeded in getting in also.

On the 17th the Captains, accompanied by a detachment of the "planters," sailed up the river, which they describe as a "very gallant river with many small islands therein." On the 18th they went ashore, and made choice of a place for a plantation, on a peninsula near the mouth.

And now comes before us the most memorable event, from a religious point of view, in the annals of New England—the "first recorded instance of public worship." On the morning of the 19th of August, 1607, (29th day, new style) the colonists all disembarked on the selected spot. Divine Service was held in accordance with the Book of Common Prayer, and a sermon was preached by the Rev. Mr. Seymour. Here we very naturally inquire whether any thing more than the name is known of the preacher, who officiated in this historic place and how?

In a paper, prepared with his usual carefulness by the late learned Bishop of Maine, conclusive evidence is offered, that Richard Seymour was the great-grandson of Sir Edward Seymour, uncle of Edward VIth, Duke of Somerset, and Lord Protector. "But Richard Seymour has his honor this day, (Popham Celebration 1862) says Bishop Burgess, "not from his memorable descent, but by the place assigned him by the Providence which presided over the destinies of this now Christian land."

He was the first preacher of the Gospel in the *English tongue*, within the borders of New England. Had he inherited all the honors of his almost royal great-grandfathers, they would have given him a far less noble place than this in the history of mankind."

The Autumn of 1607 looked upon a "fair town of fifty houses, defended by a fort mounting twelve guns, ornamented also with a Church and public store-house, enlivening the scenes on the banks of the Kennebec, and distinguishing the Province of *Sabina* with English homes."

The lines of Mrs. Sigourney are strikingly appropriate:

"Before the *Mayflower's* lonely sail
Our northern billows spanned,
And left on Plymouth's ice-bound rock
A sad-eyed Pilgrim band.
Ere scarce Virginia's forest proud
The earliest woodman hewed,
Or gray Powhattan's wondering eyes
The pale-browed strangers viewed;
The noble Popham's fearless prow
Essayed adventurous deed;
He cast upon New England's coast
The first colonial seed;
And bade the holy dews of prayer
Baptize a heathen sod;
And 'mid the groves a Church arose
Unto the Christian's God."

Overcome by the severity of the winter, and by sufferings from a disastrous fire, the settlement was at last given up, and the colonists returned to England the following year. Popham, the Governor, died and was buried in Sabina. As his Memorial the United States Fort erected near the spot now bears his worthy name. A few years afterward the influence of the Angli-

can Church, introduced in 1607, was again felt in the more Western regions of Maine, under the "patronage of Sir Ferdinand Gorges, the first Proprietor of the Province, a warm Protestant and Episcopalian, of all whose plans the establishment of the doctrines and usages of his own Church form a distinguished part."

We would gladly give due honor to Pilgrim and Puritan; but Plymouth Rock with Standish and Winthrop, must not altogether ignore, as has been the case too often in years gone by, Kennebec with its Popham, and Gilbert and Seymour! We should fail in duty to the Church of our love, if we did not hand down to our children a record of the unquestioned fact, that thirteen years before the Pilgrims ploughed the waters of Massachusetts Bay, the soul-stirring notes of the English Liturgy ascended heavenward from the shores of Maine, in

"That Cathedral boundless as our wonder,
Whose quenchless lamp the sun and moon supply:
Its choir, the wind and waves, its organ, thunder,
Its dome, the sky"

What mingled emotions would have overwhelmed the heart of the gentle but steadfast Hunt, as he gave full proof of his ministry amid the untold sufferings of Jamestown, or the faithful spirit of the courageous Seymour, as with his lonely flock he looked up from the frozen banks of the Kennebec to wintry skies, and across angry waves to the ice-clad ledges of Seguin, could they, endowed with prophetic vision, have witnessed the final Service of the last General Convention.

The venerable Presiding Bishop, consecrated half a century before by the patriarchal White, who himself brought the succession from Canterbury to these shores, was encircled by a company of more than sixty brethren in the Episcopate. In clear, impressive tones he read the Pastoral letter to hundreds of clerical and lay deputies, assembled from the North, the South, the East and the West of this vast Republic, representing thousands of Clergy, thousands of Parishes, and hundreds of thousands of communicants!

We who behold every day the marvellous fulfillment of the promise, "a little one shall become a thousand, and a small one a strong nation," can but cry out in words of confession and adoration combined, "Not unto us, O Lord, not unto us, but unto Thy name give the praise."

Can we refrain from making the prayer of a revered poet Bishop all our own?

"Oh dear, dear Church! one heart, one lot,
On earth, in Heaven, is linked with thine;
Oh keep thy vesture pure from spot,
And let thy bridal jewels shine!
While thine own Priest presents thy prayer,
And thou unroll'st this promise free,
For thee to toil is all we dare,
And all we hope, to rest in thee."

Letters to the Editor.

A Needed Work.

To the Editor of the *Living Church*:
Once more Lent is upon us with its round of privileges, duties and responsibilities. Our self-denials and prayers will be wanting, if not accompanied by alms.

Father Hall, in an excellent tract entitled, "Some hints for Lent," says, "Some of the money which is saved from luxuries, from amusements, and from dress, should be devoted to pious and charitable purposes." Are we as careful as we should be to see that our clergy are supplied with the Church publications. If we enquire of our Pastor we shall probably find that he takes one Church Newspaper, but he usually adds with a sigh, "that he would like more, but that one is all he can afford."

We are living in the midst of one of the most wonderful revivals ever known. People may call it the "Catholic Movement" or the "Tractarian Movement," or by any other name they please, but no one is so foolish as to deny that the past forty years have been great years in the Church's history, and that the present is a wonderful time and full of interest. Now the *Church Eclectic* has done and is doing a much needed work, in that it is giving an expression to this movement, as it goes on in this country and the old; that is, it boils down, condenses English Church news, bringing it into a small and readable compass, and giving for the reasonable sum of \$3.00, what would cost ten times as much if it had to be procured from the original sources.

It is more than a luxury for your Pastor; it is a necessity—this of being supplied with these things. Living as the rural clergy do away from great Libraries, and apart from contact with the quickening influences of intercourse with their fellow clergy—they of all men need to be well informed of what is going on in the world that they may feel themselves in intelligent sympathy with the great movements of their day and generation.

Once we begin to act in earnest in this matter, we shall be surprised to see how our way will open, and opportunities arise. We take it for granted that the readers of these lines have formed the habit of reserving from their income, (no matter how small the income may be) a certain sum for charitable purposes. From this reserve fund we have only to take care that a just proportion goes to this much needed work; use our influence to induce others to do the same, and having given all we can from our own means save little sums, and with these set to work. We knew a lady who saved the pennies given her each Sunday by her Sunday School children in Lent; the result was a hard working missionary in Nebraska was made happy for a whole year, by a copy of the *Church Eclectic*.

The same lady chanced to hear a young girl discussing the question of what to give her young friend for her Christmas present—"give her something useful," she said; "send her a copy of the *LIVING CHURCH*," and so the \$2.50 that would, perhaps, have been spent for some useless trifle, carried a Church paper into a family where there had been none.

We must remember that *lending is not giving*. In the case of the clergy *possession is necessary*, because whatever is of value is likely to be filed for future reference; and besides there is another matter to be considered. We ought to make it a duty to do our proportionate part in extending the circulation of good Church publications. Unless these are supported in earnest, they are shorn of their strength from pure want of means. We are sadly behind other bodies in this respect, and seem to forget how much is involved in this question.

Within a comparatively short time a foolish and needless schism has arisen to trouble the Church. Humanly speaking this Schism owes its existence to the diligent circulation of a paper published in Philadelphia. Thousands of dollars were spent by one wealthy man for the support and spread of this same paper; the result was *definite*, just what was wanted, separation from the Church. Let us but take half as much pains, and spend half as many dollars in circulating the Catholic and honest publications of our Church, and we shall find an increase of light, and truth and love, the inevitable result.

PONFRET.

The Twing Memorial.

To the Editor of the *Living Church*:

A careful survey of the field and study of the whole situation suggest the thought and induce the conviction, that the day is near when a call for men will be more urgent than for the means with which to equip and support them.

These words are from the last report of our great missionary General. Having prosecuted to a successful issue the getting of means, is there any doubt that his mighty efforts would have been turned next toward securing men?

Why, then, not make the proposed memorial a practical thing? Why not make it accomplish that toward which the energies of Dr. Twing, and his persuasive eloquence, would have been bent?

The practical need of the Church to-day is an increase of the Ministry. The nation is throbbing with active fresh buoyant life. "The Christian Ministry has no attractions" for it, truly, because the struggle for subsistence has become intensified. Subsistence involves more than living from hand to mouth. It implies having something in store when mind and body become enfeebled. For this the young life of the nation is making sacrifices and enduring hardships. The trials and deprivations of the Ministry are not what frighten a young man! When, however, he considers the work of the Ministry as he ought he is obliged to calculate a life-work, at the end of which there is no refuge from distress.

A memorial that will increase the Ministry, and yield a perpetual blessing, is to take in hand the "Fund for the relief of Aged, Infirm and Disabled Clergymen," and do for it as is proposed respecting the Church Building Fund.

E. J. B.

The Mexican Matter.

To the Editor of the *Living Church*:

The enclosed letter was sent to the *Christian at Work*, for publication last week; but as it did not then appear, I withdrew it.

Seeing that in your last edition you have copied from that paper the articles referred to, I beg to request that you will publish the enclosed, if possible, in this week's issue.

F. S. WINSTON.

New York, Feb. 26.

To the "Christian at Work":

As one officially called upon and attacked in your issue of the 15th inst., styled "An Explanation Wanted," I have to say, from personal knowledge obtained in Mexico and from documentary evidence here, that said editorial and the letters you publish are defamatory of Bishop Riley, the Church of Jesus in Mexico, and of Bishops and the Board of Missions of the Protestant Episcopal Church in this country, and are both libelous and injurious. They misrepresent the facts. With due respect,
18 W. 31st St.
F. S. WINSTON.

The Question Box.

To the Editor of the *Living Church*:

In a recent issue of your paper, a suggestion was made relative to giving parishioners an opportunity to ask questions upon religious subjects, that might be answered at Cottage Lectures. We do not appreciate as highly as we should this method of Christian teaching. Sermons present the writer's view of a subject, but there is hardly a paragraph that does not suggest questions to the minds of the hearers that ought to be known and answered. No amount of sermonizing will do this. The result is that individuals argue out the subject for themselves, and frequently come to false conclusions.

The writer holds a conversation every week in some private residence. During Lent they will be multiplied. He simply directs the conversation, allowing the subject suggested by some one present to be thought out in a conversational way among themselves. It is wonderful how the very interchange of thought—the growth of the subject—brings men to right conclusions, merely directed by the clergyman in an occasional word. When men come to their own conclusions, they have far greater force than if they were presented as guess conclusions to be received in faith.

To illustrate. The question was asked: "What is true happiness?" Numbers presented their picture of happiness, all the way from personal gratification up to the philanthropist. It was soon discovered that happiness must look to the result. Thus with this foundation principle, all were led to see that Christian happiness was of the highest type.

"What brought you here now?" will soon prove to a man an external motive and an internal power, and will prove to him both the freedom of man's will and the guiding providence of God. The influence for good must be great when the minister of Christ is ready to meet any honest question asked by any honest man—doubter and believer—in a social gathering—it is his opportunity to show the grandeur of the underlying principles of Divine truth and so lead men to Christ.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Wisconsin.—The Bishop held service in St. Thomas' Chapel, New Richmond, on the evening of February 26th.

In the course of the Bishop's visitation of this District, he ordained the Rev. Messrs. Starkweather and Sleight to the Priesthood, in Christ Church, Chippewa Falls, Sunday, Feb. 18, the Rev. Dr. Kemper, of Nashotah preaching the sermon. While in Chippewa Falls, the Bishop visited St. Luke's Hospital, founded by the Rev. S. I. Yundt, for sick and injured woodmen. He has also visited the Churches in Black River Falls, Eau Claire, Menomonie, Knapp, Wilson, Baldwin, Hudson, Prescott and River Falls, preaching and confirming. The winter here has been one of great severity and deep snow. The Mission at New Richmond has been the recipient of gifts from Eastern friends of late, the last being a donation from the Sunday School of Holy Trinity, Brooklyn, N. Y. The Parsonage at Menomonie has been deeded to the Diocesan trustees, and the newly purchased building at Prescott will be deeded to the same corporation. It is hoped that at Hudson and Knapp the Church buildings will be finished this Spring. At Prescott the new Church will be ready for use in a few weeks.

South Carolina.—A peculiarly interesting Baptismal Service was held in the Church of the Holy Communion, Charleston, on the afternoon of the third Sunday in Lent. The candidates were two very young men, both pupils in Dr. Toomer Porter's admirable Church Institute. One of them was a native of the South, while the other was a Japanese by birth. The administration of the sacred rite was most impressive. The usual choral service was well rendered by the large and well-trained surpliced choir of young men and boys; and the sacred edifice was so crowded, that, although extra seats were provided in the centre aisle, the accommodation was not sufficient. The original name of the new Japanese Christian was Sebato Scico, but his baptismal name is David Henry Means, which was the name of the captain who brought him to this country. He is between fifteen and sixteen years of age and has been in America about three years. He has mastered the English language and will be educated as a minister of the Gospel to labor in Japan.

The united Services which are being held on the Sunday evenings in Lent, in the various parish churches in rotation, are attended by very large and interested congregations.

Washington Territory.—The Bishop has issued the following letter:

"We have now, at Tacoma, in Washington Territory, a Christian home for the sick, known as the Fannie C. Paddock Memorial Hospital." About twenty patients can be cared for; but nothing has been provided wherewith to meet the cost of board, &c. Yet, half of our beds should be free. I am thankful that the "Woman's Auxiliary" of Long Island, and the "Woman's Auxiliary" of Massachusetts are collecting endowment funds. Some individual, reading or hearing this note, may, soon or at some future time, provide for the endowment of a bed.

A bereaved mother, whose child has been taken from earth to the Paradise of God, writes me, "We want to give you, for the Hospital, the contents of Edith's little bank, about ten dollars. Many of the little coins she dropped in with her own dear hands. We shall hope to add to the sum from time to time." I have concluded to make this gift the beginning of an Endowment for the children's bed. \$3,000 put at interest will insure the constant care of one sick and needy. I think that there may be other bereaved parents, who have precious, sacred funds, which they may like to devote to this work of love and mercy; some parents may be disposed, at Easter or other time, to make an offer in loving remembrance of a dear one, "not lost, but gone before." Members of Sunday Schools and their friends may incline to aid in endowing the Children's Bed. I invite the co-operation of all who, hearing, may be interested in this undertaking.

"I shall pray that every giver may be blessed in his deed, and that all may, at the last, hear from the loving Saviour those gracious words, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"

The Bishop's P. O. address until April 10th, will be 197 Clinton St., Brooklyn, N. Y. After that date, New Tacoma, Washington Territory.

New Mexico.—We are glad to know that the hard-working Bishop of this Jurisdiction feels much encouraged, notwithstanding that his Mission Field receives so little outside aid compared with other Jurisdictions. The Church work in New Mexico and Arizona is showing decided marks of progress.

Long Island.—The Rev. Joseph Reynolds, the present assistant pastor of the Church of the Holy Trinity, Brooklyn Heights, and a life-long friend and classmate of the Rev. George E. Van De Water, Rector of St. Luke's Church, Brooklyn, has accepted the call to become the assistant of the last named church, and will enter upon his duties May 1. The Rev. Mr. Van De Water contemplates spending the Summer abroad, and has engaged passage for himself and wife on the steamer *Germania*, which sails on June 30. Mr. Van De Water has been quite unfortunate this Winter in the way of health, and has suffered severely from a succession of colds with laryngitis; but it is confidently believed that with the return of the Spring and the Summer's rest, a permanent cure will be effected.

Pittsburgh.—The Rev. J. W. Bonham, Church Evangelist, has met with decided success during his mission at St. James' Church, Pittsburgh. The attendance at the services was much larger than was expected, and the impression conveyed by the Evangelist's preaching seemed to be deep. Mr. Bonham also addressed the workmen in several of the large rolling mills during their dinner hour and was attentively listened to. On Monday last he opened a mission service at St. Mark's Church, South side, which promises to be fruitful in results. The Bishop of the Diocese has drawn up a form of prayer to be used at such services. On the second Sunday in Lent all those confirmed the Sunday before, numbering twenty-one accompanied by the Sunday-school teachers, relatives and others presented themselves at the Altar in St. Mark's Church, South Side, Pittsburgh, and received Holy Communion in a body. Fifty-five in all communicated, the largest number ever known to receive at one time in that church.

The attendance at the noonday union Lent Services once a week in Trinity Church, Pittsburgh, increases in a most gratifying manner. The day services are also well attended.

Pennsylvania.—The parishioners of St. Andrew's Church, West Philadelphia, hope to be able to erect a new church building before the summer season sets in. Enough money, it is thought, will have been subscribed by that time to warrant the erection.

Epiphany Chapel, a mission station of the Church of the Epiphany, Philadelphia, has on

grown its limits to such an extent that a new edifice for the enlarged work of the Mission is soon to be erected, at the corner of 23d and Arch Sts.

The two Guilds of St. John Baptist's Church, Germantown, the St. Nicholas Guild (boys), and the St. Agnes Guild (girls), are especially engaged this Lent in raising money for the hydraulic organ motor, and for the former windows of the church. Each Guild has already a fund for these objects. On Friday evenings in this church, during Lent, short lectures are delivered on the Beatitudes of our Blessed Lord.

The readers of the *LIVING CHURCH* may remember an account of the very interesting festival of choirs which occurred at the Church of the Epiphany, Philadelphia, on the last Festival of St. Philip and James. Meetings of the clergy and choir-masters of the parishes represented have since been held, and a permanent Choral Union has been formed. The Bishop of the Diocese is Patron of the Union, and the Rev. Dr. Nicholson is President; Mr. Wilson, choir-master of the Church of the Evangelists, is Treasurer, and the Rev. F. Sheppard is Secretary. Membership in the Union is open to (1) members of choirs associated with the Union, together with the clergy and choir-masters of those parishes; (2) any other diocesan clergy who assent to the objects of the Union; (3) the male members of the choir of any parish in the Diocese; (4) any Churchman skilled in music. There are associate members also, who furnish sums not less than \$5 a year for the support of the Union. The next Festival will probably occur in May, and the Executive Council are making preparations for the event.

The Sunday School of St. Clement's Church, following its plan of work of last Lent, is collecting money for the Rev. J. B. Wicks, Missionary to the Indians and cow-boys in Indian Territory. All the money offered at the children's Celebration, and at their afternoon Service, from Septagesima to Easter, will be devoted to this object; and mite chests have been given out to catch stray pennies for the noble cause. During the past year, the debt on St. Clement's parish has been reduced by \$2,500. There still remains on the mortgage of \$10,000 \$7,700 to be paid. The larger offerings are made by means of coupons, the holders of which bind themselves to give a certain amount of money. The members of the Confraternity of St. Mary the Virgin are collecting five-cent weekly offerings from those who cannot afford to make use of the coupon system.

Central Pennsylvania.—The Bishop of the Diocese visited the Church of the Nativity, South Bethlehem, on the second Sunday in Lent, Feb. 18th, and confirmed a class of 20 persons. A Workingmen's Club opened in this parish on the 5th of Feb. 1883, already numbers 180 members.

Robert Asa Packer, eldest son of the late Judge Asa Packer (founder of the Lehigh Valley Railroad, who also built and endowed the Lehigh University and St. Luke's Hospital, South Bethlehem), entered into rest on the 20th of February, at his Florida residence, whither he had gone three weeks before, in hope of restoring his health which had suffered by the rigors of the winter at his Northern home in Sayre, Pa. He died of pneumonia. He had departed for Florida suddenly, and his devoted wife, who was preparing to follow him with their infant daughter, reached the Southern residence only thirty hours before his death. He was widely known through Pennsylvania and the East for his many generous, noble and manly qualities, and wherever known he is most heartily mourned. He established the parish at Sayre, where were his headquarters as President of the Pa. & N. Y. R. R., and there too was his home, through the extensive and beautiful grounds of which the townspeople were at all times permitted to wander at their pleasure. His remains were brought from Florida to Sayre, where they were buried on the 26th of Feb. All the officials of the Railway of which he was President gathered to the funeral, as well as those of the Lehigh Valley Road, and the President and faculty of the University. The farmers of the vicinity for forty miles around, and a great multitude who sorrowed for a large hearted friend, estimated at 5,000 persons, assembled in tearful grief to follow his body to the grave. The Services were conducted by the Rev. Mr. Morrow, Rector of Sayre, assisted by the Rev. G. F. Rosenmuller, of Niagara Falls, and the Rev. M. A. Tolman, of Mauch Chunk, Pa. Perhaps never was so vast a number of mourners present at the burial of any other man, except a President of the U. S. In his death, the Church has lost a magnificent giver to all its works and a most devoted son. He was remarkably fond of and generous to all children, and the little ones of Sayre and many from a distance trooped in hushed sadness to his grave.

The parish of which he was Warden passed the following minute:

IN MEMORIAM.—God, in His unsearchable wisdom, removing from the world Robert Asa Packer, has taken from our companionship and councils in this parish, a man whom all respected for his noble spirit, faithfulness and integrity; a friend whose interest and generosity never failed; a brother whose gentleness and urbanity gave easy welcome to the approach of all his fellow-men, and especially and most kindly to any who were associated with him in the upbuilding and strengthening of the Church he so well loved. Cut off from earth, and withdrawn from his eminent usefulness in the very prime of manhood, we mourn our separation and deplore the Church's loss. Our parish, whose existence is due to his enterprise and fostering care, will miss him in his earnestness and in the genial presence which was an unfailing encouragement; the general societies and all benevolent enterprises of the Church in America will lament for him. To his beloved wife, sorrowing beyond earthly comfort for a fond and tender husband, we can only offer the poor tribute of our own tears that flow with hers in true and fervent sympathy, under the trial which she is called of God to sustain; and we remember, with affectionate interest, the infant daughter of their adoption and united love—Sarah Gertrude Packer. May God the Holy Ghost give comfort in this chastisement, both to them and to his brother and sister who so lately were mourning together with him in the bereavement of an honored father and mother. We resolve to drape the chapel, where we have been fellow-worshippers, with the symbols of mourning, and to attend in a body the burial of our dear and respected brother.

W. B. Morrow, Rector, H. G. Spaulding, Warden, and the Vestrymen of the Church of the Redeemer, Sayre, Pa.

Connecticut.—In Fairfield County, the Church has 5,500 Communicants. That is more than there are in any one of twenty-eight dioceses or of the fifteen missionary jurisdictions. When one remembers that Connecticut is the third smallest State, and that Fairfield County is one of eight other counties in that State, and has a population of only 112,044, less than any one of the twenty-eight dioceses, the Church population there seems relatively very dense. Is there any county in the United States where the proportion of Communicants to the population is any greater?

Rev. Isaac Hallam and wife, of Stonington, celebrated their 50th marriage anniversary on the 20th ult. A reception was held which was attended by very many friends. The presents were numerous and of great value. Among them was nearly two hundred dollars in gold coin.

Mississippi.—St. Paul's Church, Woodville, has recently been repaired, and is a gem of neatness and beauty. Although Woodville is a small town and rather isolated from the balance of the world; it ranks amongst the most wide-awake and prosperous towns of the South. And the reason is, the people have long ago realized that regrets and broodings over the past days of wealth and prosperity will not reproduce those days, and that work, hard work, persistent work is the only thing that will resuscitate and improve a place. It is remarkable how the Church has held her own here. Twelve years ago the little parish of St. Paul was one of four Christian organizations that were struggling to keep alive; all having a small membership, and very little money. Since then the Baptist Church has been closed, and the Presbyterians have been forced to shut up their place of worship. And yet twelve years ago both these bodies were as strong as the Church in every respect save one, the strength of a Catholic faith and determination. St. Paul's Church worked patiently and bravely. The few members refused to be discouraged. In the midst of financial depression they stood by the Church with a fixed will and sure faith. They attended the services faithfully; they gave liberally of their small means, paid their rectors a good salary and treated them kindly, and to-day the Church has the controlling religious influence here. The Rev. Mr. Turner has been rector of the parish for nearly six years, and God has greatly blessed his quiet and loving pastoral work. He is much encouraged, as all his predecessors have been, by the love and consideration extended him by his parishioners. St. Paul's parish, Woodville, is one of the parishes that loves and takes good care of its rectors, and consequently no rector ever left her without carrying in his heart a deep love for St. Paul's Church and its members. All this shows what can be done by faithful work and Christian hopefulness. And, above all, it demonstrates the fact that a parish can always strengthen itself by being patient with a rector's faults, and loving him regardless of his mistakes, caring more for the office than the man.

Illinois.—The Honolulu (Sandwich Islands) Church Chronicle, thus notices the call of the Rev. Dr. Vibbert to St. James' parish, Chicago: "The Rev. W. H. Vibbert, of Germantown, Pa., has become rector of St. James' Church, Chicago, Ill., the mother parish of that great city. One of the editors of this paper was in temporary charge of this important parish for two months last summer. It was his home for a large portion of his boyhood. In recalling the memories of the past he predicts a large measure of happiness within reach of the new rector."

Quincy.—Bishop Burgess visited St. Mary's School last week and made a Lenten address after the Litany on Friday morning, characterized by his usual felicity of illustration and instruction. His youngest daughter is a member of the School. Another daughter who has been very ill is recovering.

The Rev. T. W. Haskins is making an earnest effort to establish a school for boys at Jubilee, in the old college property. Repairs are already in progress, and it is hoped that the School will be opened at no distant day. The plan of the School, though not announced in detail, is unique and seems admirably adapted to the situation. Mr. Haskins has the cordial support of the Trustees, and will have the good will of all. His enterprise involves an amount of financial risk to himself, which success only can repay.

New York.—On the Feast of Quinquagesima at St. Mary's Church, Mott Haven, the Rev. Frank B. Reazor, assistant minister at St. John's Church, Washington, D. C., and the Rev. Cyrus Kemper Capron, Rector of St. John's Memorial Church, Ellenville, N. Y., were ordained to the Priesthood by Bishop Seymour, acting in behalf of Bishop Potter.

The Bishop's sermon was a grand statement of the necessity for the existence of the Christian Ministry. He set before the candidates in the most vivid manner the great responsibility of those who enter it; their sphere of action and their solemn duties and obligations.

The music was excellent and the whole service impressive.

An Italian, whose name the writer did not obtain, was at the same time ordained to the Diaconate.

Western Michigan.—On March 1st the Rector of St. Paul's Church, Muskegon, the Rev. W. T. Whitmarsh, formally dedicated the newly built Chapel and Guild Rooms of the parish—the fruit of the labors of the Ladies' Aid Society during the past year. A very graceful spire and entrance porch have been added to the church.

On Mid-Lent Sunday, Bishop Gillespie confirmed a class of 6 adults and 4 young persons, making 21 presented by the Rector during the year and a half he has been in the parish; of these 8 were members of some sectarian body.

New Hampshire.—The Bishop of the Diocese held an eight day Mission at the Church of St. John the Baptist, at Wolfeboro Junction, beginning with the first Sunday in Lent, Feb. 11th. He was assisted by the Rev. Henry Bedinger, one of the clergy of St. Paul's Church, Concord, an able and fervent extempore speaker. The subjects chosen were such as to bring out both the individual spiritual blessings, opportunities and responsibilities, and the past and work of the Church. The relations of the individual and the Church to each other, were fully and powerfully illustrated. The Bishop's closing address upon Christian Neighborhood and how to be good neighbors, was extremely practical. The evils which make bad neighborhood, gossip, slander, selfishness, cowardice, and distrust, was contrasted with the Christian duty of minding one's own business, except where service can be rendered. The mission was a success spiritually, and it was a success in all the ways in which by the Grace of God, men move each other for good.

A mission was held by Father Hall, of Boston, at the Church of the Good Shepherd, Nashua, during the Epiphany season. The eloquence and fervor of this earnest Clergyman, whose praise is in all the churches, gave new impetus to Church thought and Church work in Nashua, and his instructions sank deep in many hearts, which before had been full of prejudice, and kindled many which before had been spiritually dead.

On the third Sunday in Lent, Feb. 25, the Bishop opened the new Christ Church, Portsmouth. To understand the peculiarity of the situation of this Church, one must know that there is but one Church parish in Portsmouth, among the oldest in New England, having one of the oldest Church edifices. The Rector is the Rev. Henry E. Hovey, late of St. Barnabas, Brooklyn. The new Church building, a costly and beautiful edifice, thoroughly built and furnished, erected in accordance with the will of the late Geo. E. Marsh, stands away from the centre of population, and has neither Pastor,

parish, people nor funds. The situation is full of difficulty, but the Rector and Wardens of St. Johns, and the trustees of the new Church, have faced the difficulty, started the work in faith and earnest, and wait God's Providence for results. Here is an opportunity for "Free Church" and missionary work.

The Rev. Lucius Waterman has accepted an invitation to a Professorship at Fairbault, and so Trinity Church, Tilton, loses an able, scholarly and faithful Rector.

Albany.—The Rev. J. B. Pitman, after a rectorship extending over nearly eleven years, has resigned his position as rector of St. Marks Parish, Malone, the resignation to take effect at Easter, and has accepted a call to the parish at Lima, Ohio. The Rev. Mr. Pitman has gained a high reputation as a preacher and parish priest, and this Diocese in losing him, is losing one of 'her ablest men,' and the parish will long be unable to find another who would be as acceptable to the people of Malone. Mr. Pitman leaves behind him a host of friends whose good wishes will accompany him to his new sphere of labor.

Kentucky.—Bishop Dudley thus mentions in his official diary the recent terrible floods which have afflicted the Diocese:

"At this writing the waters have fallen considerably from the point they reached on Friday last. The flood has been greater than any ever known in Louisville before. That (N. E.) part of the city called 'The Point,' as well as Shippingport and Portland are well nigh covered with water. Thousands of people have been made homeless, and have lost their all. But it has been good to see the Christlike spirit developed in, and manifested by the people, in this time of great suffering. The refugees have been sheltered in public school houses, and other public buildings, and the Christian men and women of Louisville have been and are untiring in the ministrations to their necessities.

Our own Church of St. Peter's in Portland has been filled with those who had no shelter, to whom the Rector has ministered faithfully. And alas! our beautiful and new little Calvary Chapel on the Point has been much damaged if not destroyed.

I cannot but add in this connection that our dear brother Bishop Bedell, of Ohio, has sent us fifty dollars from himself and his wife, as a contribution to relieve the sufferers.

May all our people learn from this dreadful calamity to realize that despite all our scientific learning, we are still powerless against the elements of nature, and not all the "probabilities" published by our signal bureau can enable us to dispense with His protection and aid, Who alone "bindeth the floods from overflowing."

(From the Boston Post, January 1st.)
One of the most ingenious and useful contrivances in which electricity plays a prominent part, is the Portable Electric Lighter, for practical use in the office, at home, and in factories, banks, hotels, restaurants, saloons, &c.

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