

The Living Church.

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

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PHASES OF RELIGIOUS BELIEF IN THE HOLY CITY.

SPECIAL CORRESPONDENCE.

It may, or may not be known to your readers that Christianity nowhere appears at a greater disadvantage than in its head-centre, Jerusalem. To say nothing of a motley horde of Greeks, Armenians, Syrians, Copts, Latins, among whom the armed guards of the Pacha sometimes find it difficult to keep the peace, it seems, beside, as if every religious oddity who could get there, had pitched upon the Holy City as a rendezvous. The majority of those with whom the writer has come into personal contact are Americans, and many of their various ideas are at once melancholy and amusing to hear. The most prominent community of this kind at present in Jerusalem is under the leadership of a gentleman who was formerly a prominent lawyer in Chicago. At that time he and his family were devout Presbyterians. Belonging to his society are several Englishmen, one of them formerly a curate of the Established Church. Among its recent accessions is, unfortunately, a youth who was one of the most promising young Jewish students in the English Church mission. Its members are chiefly, however, from the United States, and among these latter, I was somewhat surprised to find a lady, who, years ago, was a worshipper at the church in Rochester, in which I received my own baptism and confirmation. These people call themselves by no name, but cutting loose from all church connections, they came some two years ago to Jerusalem, under the guidance, as they claim, of special revelations. There they occupy a large and comfortable house near the city wall, just inside of the Damascus gate. They are engaged in no active missionary work, but assert that their present duty is simply to study the Bible and wait for "great changes" and "great wonders" which the Lord will immediately work within the sight of all men and which may be best witnessed at Jerusalem. They profess a far higher level of spirituality than all other Christians have attained to, and have "come out," in obedience to Divine command, of their respective Christian bodies, on the plea that "all churches are corrupt and inefficient." They maintain certain great truths, which, they say, are "not taught in the churches," but which are really professed and exemplified by every Christian man. They have each day a simple service in the style of family worship. Their reason for allowing, as they have lately done, the celebration of the Lord's supper to fall into desuetude among them, was curiously explained to me by my erring brother in the ministry. I reminded him of the binding perpetuity of the Sacrament, "till He come." "But He has come to us," was the reply. "By His own revelation He has told us, that it is no longer necessary for us. On ordinary Christians the command may still be binding, but not on us with whom He deals more closely." This is the teaching of their "oracle."

In case of illness prayer is always preferred, though not insisted on, to the exclusion of medical aid. Their property is common, and it is reported that they are at present in financial straits. Friends at home, doubting their sanity, refuse pecuniary help. They themselves follow no occupation and therefore bring no money into the treasury. Like the Thessalonians, of old, they sit with folded, meditative hands, thinking it no use to labor for "the bread that perisheth," when the Lord may descend on Olivet to-morrow. They live plainly and take their turns in serving each other at table. Their marriage rings have been thrown away, and, trying to anticipate heavenly relations upon earth, they abhor the thought of "marriage and giving in marriage." There being some thirty of them, young and old, living together as one family, they are, of course, severely criticised by outsiders. That they are immoral, I do not believe; that they are imprudent, is plain. But they do not "avoid all appearance of evil," lest they should seem to care for the opinions of men, which they claim to be above. Everything is done as before God alone. The wild stories that are afloat about them they consider persecution and proofs of the Lord's love for those He chastens. In the silent watches of the night 'tis He that bids them believe and do all that forms their rule of life, and unfriendly criticisms are but the scourges wherewith to train and discipline them. In short He is preparing them to "use" when He comes.

Now I have detailed the above because it is a conspicuous and striking illustration of the fact which my first sentence implies. These are people of a high order of sensibilities and refinement and are known all over Jerusalem. They are well educated, courteous and hospitable to everyone without recompense. Nay, they are manifestly in possession of an unusual share of personal holiness. These things, my acquaintance with some of them, though by no means intimate, has made perfectly evident to me. How such people can follow out such ideas is a mystery. This is one of the religious problems of Jerusalem.

Some time ago, the above community had a revelation concerning the coming of Titus. Who he was to be, they did not know. But presently he came in the person of a young Texas cattle owner, who had led a wild life on the plains, but had reformed. I spent several days with him under the same roof at Joppa, and mention him as my second illustration. It had been revealed to him that he should throw off his Methodist relations at home and come to Jerusalem. Why, he knew not, till he arrived and found the community of which he had not heard before. Then all was plain. The revelation in Texas, and the vision at Jerusalem, fitted one another exactly. His home was to be with the watchers on the wall. But alas, a new dream came the other day, reversing the former state of things and bidding him watch and wait in a house of his own which he has already taken. He is to be a sort of forerunner, as he thinks. Everybody knows him for a quiet, earnest, generous man, who ardently pores over his Bible from morning till night. He is still addressed as "Titus" by his former friends.

Not all such cases, however, may escape with mere mention. The last phase of faith has made its appearance here in the shape of an American party, who arrived by the last Austrian steamer. They are the vanguard, it is said, of a body of proposing colonists, calling itself the "Age to Come and New Jerusalem Pioneers." They were a sorry set for such a sounding title, being all uneducated artisans, and, I am sorry to say, some of them profane and already at words points with one another. They arrived in nearly a destitute condition, with a few household effects and tools. They are going to live near Jerusalem, so as to be ready to help build the new walls, within which Christ will soon reign visibly and with Whom, in due time, they expect, in their own phrase, to "shake hands." The auspices under which these and others like them have come, are those of a reprehensible sheet at home, which persuades these deluded souls that besides the future glory of the earthly kingdom, they may here find "a land flowing with milk and honey" and live with little labor and expense. The resources of Palestine are magnified and misrepresented. And so these men and women come here from time to time, with little or no money, only to disgrace their country people abroad and annoy the consul, who is expected somehow to help them back again.

I have left myself no space in which to speak of the youth, who a short time since, appeared in the Holy City as a second John the Baptist, or of that latest sensation which has been noised abroad since my last visit to Jerusalem only three weeks ago, and in which even some prominent Jews of Jerusa-

lem and Joppa have professed to find the true Messiah, a young Greek, with the sacred name miraculously written on his forehead. The case of three eccentric English women, as well as several others, also recur, as being to the point. But I pass them by. These sad and singular phenomena sometimes assume a pathetic aspect. Not far from the tent of good Bishop Gobat, in the English cemetery stands at the head of a plain grave, a large and heavy wooden cross. Several years ago that same cross, wrapped with black crape, is said to have been carried through the streets of Jerusalem, in the hands of the harmless old man who now lies in front of it, and who preached about the city what he thought to be the Gospel of Christ.

J. W. G.

Joppa, January 18.

OUR NEW YORK LETTER

SPECIAL CORRESPONDENCE.

The daily services in Grace church chantry are as fully attended as any in the city. They have been lately very much enlivened by an organist and choir of four young men from the General Seminary. With these to lead in the singing, and with the twenty or thirty little children from the Day Nursery to follow in with their sweet treble voices, the services are as hearty and inspiring as any one could wish. Since these changes, the daily congregations have very much increased.

Dr. Dix is not to lecture, and there will be no course of lectures by anyone else in Trinity chapel this Lent. The charge of Calvary chapel left vacant by the consecration of Bishop Walker, is now filled by the Rev. Floyd W. Tomkins. Mr. Tomkins is a graduate of Harvard, of the class of '72; and of the General Seminary, of the class of '75. Since graduating from the Seminary, he has been in charge of St. James' church, Keene, N. H. He will assume his new duties on Ash Wednesday. The Rev. James Davis, assistant minister at Mt. Calvary church, Baltimore, has accepted a call as assistant minister at St. Mary the Virgin's. The Rev. Arthur Ritchie, it is said, will accept the position of rector of St. Ignatius', which has been offered him.

Last week the will of Miss Sarah Burr, who died in March, 1882, was admitted to probate. In the legal contest just ended, objections were made to the second codicil which was added to the will about six months before the death of the testatrix. These objections were decided to be groundless, and the will with its two codicils is to stand. The decision involves an estate of three or four millions, if we include the wills of the two sisters, Margaret and Mary, who, on their deaths, left to Sarah a life interest in their estates, of about a million apiece. Nearly all the money of these three sisters is to go to go to some charitable institution or missionary society. The will of Margaret leaves \$100,000 to different Church institutions, including \$25,000 to the American Church Missionary Society, and \$20,000 apiece to the Domestic and the Foreign Missionary Societies. As residuary legatees, St. Luke's Hospital will probably get \$70,000 and the Domestic and the Foreign Missionary Societies \$140,000 apiece. The will of Mary leaves \$130,000 to Church purposes. The American Church Missionary Society receives \$30,000 (\$20,000 for work in Nevada), and the Foreign and Domestic Missionary Societies \$20,000 each. Furthermore these three societies will probably divide over \$350,000 as residuary legatees.

The will of Miss Sarah Burr, with its codicils, gives \$2,000 to Church purposes, Kansas, Texas, Nevada and Colorado get \$10,000 apiece for female seminaries, and Iowa \$30,000 for the same purpose. Kansas, Texas and Colorado get \$10,000 apiece for a missionary fund. The American Church Missionary Society is again among the residuary legatees. Besides the legacies mentioned, over a million dollars were left to institutions not under the management of the Church. These figures are dry, but they should gladden the eyes of everyone who knows how every department of Church work is crippled for lack of funds. The large amounts left for missionary purposes are especially gratifying.

Last Saturday, were held in Holy Trinity church, the funeral services of De Long and his six comrades of the "Jeannette." At eleven o'clock the procession arrived from the Brooklyn Navy Yard, where the bodies lay in state the day before, consisting of a battalion of marines preceded by the navy yard band, and followed by the seven hearses. The bodies were met at the door of the church by Bishop Potter, Dr. Watkins and Dr. Flagg; while the band outside the church played the funeral dirge. Each of the metal caskets was draped in the Union Jack, while that containing the body of De Long was covered with the stars and stripes, and at its

head were his sword, his cap and epaulets. After the opening sentences, the Anthem was sung by a choir of nearly fifty students from the General Seminary. The effect was very impressive as the full Gregorian tones sounded through the church, sung antiphonally by so large a number of men's voices. After the reading of the lesson and the singing of the hymn, "My God, my Father, while I stray," Bishop Potter delivered, what it would not be extravagant to call, a funeral oration. He began by speaking of the seeming incongruity between the celebrations of the national holiday on the 22d, and the funeral procession which marched that day, with arms reversed and muffled drums from the North River Pier to the Brooklyn Navy Yard. And yet apart from our admiration for Washington as a statesman and a soldier, the qualities which he exhibited in that trying winter at Valley Forge, are those which awaken most keenly our admiration, and show us most truly the greatness of the man. It was such qualities as these displayed in suffering that were honored on the 22nd by the funeral procession. Bishop Potter then went on to say that in an age when men were ready to show every energy to open up countries for commerce, and for gain, we should thank God that we had a great example before us of heroism in the seeking to bring to the world greater knowledge, in seeking to make the guesses of science, the knowledge of science. Shame to him that would say that such a life was thrown away! We are often challenged with the question whether the present generation of Americans was worthy of the virtue and greatness of their fathers. "Here lies our answer," said Bishop Potter, pointing to the caskets in front of him. He then referred to the beauty of De Long's private character, and of the gentleness and paternal care which he showed towards the men under his command. He described the efficiency, the foresight and ability of De Long as a commander, and his faith in God which he showed through all the dreadful suffering and horrors of the Arctic winter. At the conclusion he impressed upon all and specially upon American soldiers and sailors, the greatness of De Long's life as an example of heroism in duty and of faith in God.

At the end of the address, a number of appropriate collects and prayers were read. While the bodies were borne out of the church the hymn, "Not for the dead in Christ we weep," was sung by the choir. Then the sad procession took up its march, each of the six hearses escorted by six sailors, while that containing the body of De Long was surrounded by his brother officers. The bodies were taken to Woodlawn, where the last religious services were held over the graves.

New York, February 25th.

IN AND AROUND THE CAPITAL.

SPECIAL CORRESPONDENCE.

"Once upon a time, as the fairy-tales all used to begin, Naperville, a semi-suburb of your city, was, it is said, twice the size of Chicago. That was in the early days of the great western metropolis, as the rest of my story will show. Chicago had only one house, and Naperville two. Since then, if I correctly recall my last visit to the two places, times have changed. "Once on a time," in the old geographies, LaCrosse, Wis., was "a small village opposite LaCrosse;" now LaCrosse is a small village opposite LaCrosse! "Once on a time," a few churches, St. John's, Rock Creek, Christ and distant chapels in the country around sufficed for the denizens of Washington; and a rector came semi-occasionally even from Alexandria, Virginia, to preach to the benighted Church folk of the Capital city. Nowadays, people want a church at their door, and complain of a few blocks' walk, where their fathers and forefathers, mothers, stepmothers and mothers-in-law and all the rest of them walked, rode or drove as many miles. The result is, that, added to the growth of the city, the growth of this desire to have a church as near as the letter-box, and a good deal nearer than the market house, has increased church buildings, and not decreased laziness; and no less than 22 churches and chapels will make the District of Columbia in the not very remote future, a diocese of itself, or at any rate with acounty or two of the State of Maryland, as a sort of suburban addition. The city was once called Rome; one of the chief land owners was Mr. Pope; and below the foot of the Capitoline Hill runs a tawny stream, rejoicing in the name of the Tiber; so that "suburbicarian" is not so bad a name, after all, and on reflection to apply to the prospective provinces to be added to the see of Washington from the soil of Maryland, my Maryland. Now, if the Presiding Bishop could always become the Bishop of Washington (which he can't) and be called Archbishop, (which

he isn't) why, some people might be scared but, after all, nobody hurt.

In large cities, there are often, in fact usually, opportunities for the organization of "associate missions." In ours there are now quite a number of aged or disabled clergy, each of whom could render, say two services a month, and who, were the means supplied by some one of liberality, might, at once, be united in some such associated missionary work, abundance of room for which could be found in our outlying parishes, notably, "Rock Creek," where, besides the present very encouraging mission at Mount Pleasant, Columbia Heights, there is Le Droit Park, inviting just such work and golden to the harvest. Who will offer the means? Five hundred dollars would insure the immediate occupancy of this or some other eligible ground; and out of the nucleus, might, in time, grow a vigorous associated work of the unemployed resident clergy. Of the associate clergy, some might become sort of mortuary chaplains, reside convenient to the cemeteries, and on due notice lay away the dead in the grave, and thus save much valuable time to rectors who, after the church service, would be spared the going to the burial grounds.

The question of "fees" is a delicate one. To demand a fee might jeopardize the observance of any religious ceremonial, but the matter is becoming one which, at any rate, ought to attract the notice of those who, non-parishioners, ask and enjoy the services of the clergy. Daily burials take place, and the clergy are required to spend hours and go miles, often merely to give a genteel air to the burial of some godless man, or to please the family or for some other inferior reason. The pride of the friends will provide a great array of public carriages, a costly coffin and other paraphernalia, while their sense of justice seldom, or never, prompts them to hand a fee to the clergyman whom they perhaps never saw before, and may never again, and whom they have taken from other duties, from study or from rest. They expect to fee a lawyer, or doctor, and pay a teacher or a dressmaker—all of whom have paying trades or professions, but are willing to cheat the parson, the voluntary pauper living on the alms of the faithful. One rector here has established the rule of fees to the choir on burial occasions. Of course, he can't, of a fee to himself for non-parochial acts, but those who have the time of the clergy, should see to it.

At any rate, here we are, and waiting for a bishop, even if we shall have but few parts in him, and will have to share him with the big half of the diocese. The various parishes are lengthening the cords and strengthening the stakes. Epiphany, St. Paul's, and Ascension are steadily reducing their indebtedness; St. John's, West Washington, has got up to the paintings in the chancel; St. Mark's, Capitol Hill has money in bank, Rock Creek has an endowment, and a daughter at Mt. Pleasant, with a lot and a \$2,000 building fund is, all in due time, expected to this venerable parish, already mother to others; St. Andrew's has increased and multiplied both financially and numerically; of others I would fail to tell for lack of room, and of some of them I note that you have lately had accounts. And withal the best of fraternal feeling prevails. At the last Convocation a letter was read from a vestryman of a rector's parish which, this year, raises only somewhat over \$800 instead of the \$960 of last year. This amount, though always promptly paid, was, with the rectory, all the living of rector; and the deficiency (\$160) was at once made up by the laity and clergy of the Convocation; a parochial carrying out of the recommendation so warmly advocated at the last Convention, that salaries should be made, if possible, some \$1,000 instead of the insufficient \$400, which, I learn, they now average, in this diocese, among the rural clergy.

I well recall the time, and that only some twelve years ago, when the widow of one of our clergy, who has served many years in this city, was subjected to great stringency of means,—a pensioner on a single parish, no co-operation, and otherwise almost neglected in the distributions of the alms of the faithful, though month by month, they were gathered for the wants of the needy, and surely for those of such an one among the rest. Another strange illustration of the fact that those who are in the most real need, are the least likely to put themselves forward. At last, however, the widow was be-thought of, and duly aided in the daily ministrations. And so I might ramble on; but these pages will suffice.

You have need, indeed you have special need, to repent and watch, watch and repent, all the days of your pilgrimage here.

Calendar—March, 1884.

2. First Sunday in Lent.	Violet.
5. Ember Day.	
7. Ember Day.	
8. Ember Day.	
9. Second Sunday in Lent.	Violet.
16. Third Sunday in Lent.	Violet.
23. Fourth Sunday (Mid-Lent) in Lent.	Rose or Violet.
25. Annunciation Blessed Virgin Mary.	White.
30. Fifth (Passion) Sunday in Lent.	Violet.

LENTEN THOUGHTS.

CULLED FROM PASTORALS.

The season of holy Lent has returned. A time for extraordinary prayer, abstinence and self-denial. I do most affectionately exhort you to greater personal zeal and earnestness for your own growth in grace, and co-operation of love and duty, in our Church work. Many hands make light work.

The Lenten services will add to your opportunities for prayer, meditation and deeds of charity. I lovingly exhort you to be more punctual and regular in your attendance on Sunday services; I earnestly entreat you not to allow sloth or other trifling excuses to hinder you from the faithful discharge of this most bounden Christian obligation. A full congregation gives glory to God, gladdens the hearers, cheers the pastor, draws outsiders, and builds up a permanent "congregation of faithful men."

Your savings from self-denials during Lent, by abstinence from all luxuries and amusements, should be presented on the altar, on the high and holy feast of Easter.—*Rev. Wm. Herbert Smythe, Missionary at Port Austin, Mich.*

Year by year, as the season of Lent returns, the Church bids us take up our annual study and review of the severer lessons of Christian duty and discipline, as these are taught us in the blessed example of our Saviour's life, and to remember with greater interest and love than may be our habit, the sufferings and death of Him by Whom our redemption was purchased. We are to keep Him a close companion these forty days, and (in the double relation in which these services are placed,) we shall not only sojourn with Him in the wilderness of temptation, but we shall journey with Him up to Jerusalem, and see there all things accomplished.—*Rev. E. Coen, Rector of Grace Church, Brooklyn, E. D.*

As to Lenten observances, negatively, abstain from all self-indulgences. There is a time for everything that is right in itself, but this is no time for amusements and social pleasures.

But, positively, take time for prayer and reading the scriptures, and for self-examination. Where the daily prayers are afforded by pastoral fidelity, whether in church or "from house to house," attend them on principle. Go to church early and spend a few minutes before service begins, in private devotion. Read over your Baptismal and Confirmation vows, and prepare for the next Communion. No one should sit listlessly in church, gazing and lounging. *Prepare for death*, then and there. Take time for it. I wish our churches were always open for silent prayer.—*Bishop of Western New York.*

With the coming of another Lent to us, I pray you to join with me in an honest and an earnest effort to make it not only a season of spiritual refreshing to ourselves personally, but one marked by such a revival of our self-consecration to Christ and to His service, that He will pour out upon this parish the spirit of grace and supplication, and thus revive His power in the midst of us as a congregation of His Holy Church.

To this end, I affectionately pray you, one and all, old and young, male and female, to give diligence, so to order your several avocations, that you may, as much as lieth in you, gather continually in His house for devout prayer to Him who will meet us there, for far more frequent drawing near to Him in the Sacramental Feast He spreads for faint and hungry souls, and for strong intercessory pleadings for each other, in His Name Who ever liveth to make intercession for us all.—*Rev. W. C. Langdon, Rector of St. James' Church, Bedford, Pa.*

The Church treats us as free, reasonable and responsible creatures. She does not seek to bind us by rigid law. But she exhorts us to come apart from the world, to withdraw from the pleasures of social enjoyment for a time, in order that we may give ourselves more uninterruptedly to the culture of our spiritual natures. She says with the wise man of old, "To everything there is a time;" a time to weep, a time to laugh, a time to mourn and a time to dance. She says this is a time when, remembering the temptations of the Saviour, we should mourn for our weakness and wickedness. A season when we should recruit our weakness from the One Source of all holiness and strength.—*Rev. George E. Swan, rector of St. John's church, Moorhead, Minn.*

I urge you, dearly beloved in the Lord, to make the most of this penitential term. Not many more like it will be granted to any of us. Begin it on a well-defined plan, as to time and method. Determine what you will forego and give up. Select some specific object for your increased offerings. Enlarge your charitable activity. Correct the faults you discover. Keep on the sure side in open questions of amusement. Let the world see the order of a cheerfully moderated style of living. The reverend clergy, I know, will give the most practical possible direction to their pastoral work and

preaching, adhering closely to those topics and modes of treatment which relate most to the opening of Scripture, individual repentance and righteousness, the intercourse of the heart with Christ, and the conformity of conduct to the laws of His Kingdom. It is a time for bringing the mind to a decision, for recovering lost ground, for casting aside the weight that most hinders each one in the onward course.—*Bishop of Central New York.*

Once more this solemn, but refreshing season is coming, bringing its usual warnings, and earnest calls to renewed holiness. There is nothing new to be said in reference to it. Indeed, as each year its beautiful and appropriate round of services are presented to us, I am more and more struck with their fulness and completeness—their ability to aid us in our Lenten discipline—their meeting of our every spiritual want; and I am also led to think that I can add but one word of my own, and that, is to call your attention to those Prayer Book services, in which every contrite heart can find its consolation and refreshment.—*Bishop of Pittsburgh.*

ANCIENT LENTEN HYMNS.

BY CAROLINE F. LITTLE.

The Church, having observed Lent for so many years, it is natural that we should find many ancient hymns, written for, and especially adapted to, this season of repentance and fasting. The Lenten hymns are not to be classed with those of Passion-tide; for although many of the latter are suitable for any day during Lent, yet as they relate more strictly to the sufferings of our Lord, and not to the primary purpose of the Lenten fast, penitence, they are more appropriate for Holy Week.

Gregory the Great, to whom we are indebted for that grand hymn, "O Creator Spiritus," used at the consecration of Bishops and the ordination of priests for centuries, is also the author of a beautiful Lenten hymn, entitled "In Quadragesima." It is an *Lambic Director*, and begins as follows:

"Audi benigne conditor,
Nostris precibus cum flebilis
In hoc sacro ieiunio
Fusus quadragesimo."

It is to be regretted that our Hymnal contains no translation of these ancient lines; but "Hymns Ancient and Modern" offers a fair rendering.

O merciful Creator, hear;
To us in pity bow Thine ear;
Accept the fearful prayer we raise
In this our fast of forty days.

Each heart is manifest to Thee;
Thou knowest our infirmity;
Repentant now we seek Thy face,
Impart to us Thy pardoning grace.
Grant us to mortify each sense
By means of outward abstinence;
That so from even stain of sin
The soul may keep her fast within.

This hymn having been written more than a thousand years ago, is full of interest because of its antiquity, as well as on account of its authorship.

One of the loveliest Lenten hymns to my mind, and one that is sung in all our churches to-day, was written in the early part of the eighth century by Saint Andrew, of Crete. It pictures vividly the powers of darkness as they strive to gain the mastery over our souls, and gives in terse sentences the watchwords by which these evil spirits may be subdued. It is to Dr. Neale that we are indebted for the translation of this beautiful gem, as well as for scores of other hymns, which, but for his appreciation of Mediaeval poetry, might still remain neglected. The translation of the first two stanzas differs in "Hymns Ancient and Modern," from the rendering given in Tucker's Hymnal. There is a stricter adherence to the original, and on that account it is to be preferred, though perhaps the choice of words in the hymnal is in some instances more poetic.

"Christian, dost thou see them
On the holy ground,
How the troops of Midian
Prowl and prowl around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross.

Christian dost thou feel them
How they work within,
Striving, tempting, luring,
Goaded into sin?
Christian, never tremble;
Never be down-cast;
Smite them by the virtue
Of the Lenten fast."

Saint Anselm of Lucca, an eminent theologian and writer, born in the early part of the eleventh century, is the author of a long Lenten poem written in Catalectic metre, which was a favorite one for Mediaeval narrative poems. As will be seen from the following quotation, every line in a stanza rhymes:

"Desere jam, anima, lectuleum soporis.
Languor, torpor, vanitas excludatur foris,
Intus cor effervat facibus sanctorum,
Recolens mirifica gesta Salvatoris."

Mrs. Charles gives a translation of part of this poem but does not preserve in full the metre. Her rendering is not easily adapted to music. I subjoin a few of her stanzas in which are enumerated the sins to be especially striven against during Lent:

"Rise my soul, from slumber now; leave the bed of sleep;
Languor, torpor, vanity, all outside must keep;
While the heart lit up within, with love's torches glows,
Dwelling on that wondrous work, and the Saviour's woes.

"Reason, thought, affections true, gather all together,
Nor by trifles led astray, hither roam and thither;
Fancies wild, distracting doubts, busy cares depart,
While the Sacraments of life pass before the heart."

"The Joy of all is plunged in grief, the Light of all is waning,
The Bread of Life needs nourishing, the strength of all sustaining;
The Fount at which all heaven is filled, the Fount of Life is thirsting—
What heart such wonders can behold, and not be high to bursting?"

Chandler's translation of an old hymn for Ash Wednesday is very good, although it is not as familiar or as popular as many modern ones. It teaches that fasting though rigidly adhered to is vain unless accompanied by true penitence:

"Once more the solemn season calls
A holy fast to keep,
And now within the temple walls
Both priest and people weep.
But vain all outward sign of grief,
And vain the form of prayer,
Unless the heart implore relief,
And penitence be there.
We smite the breast, we weep in vain,
In vain in ashes mourn,
Unless with penitence and pain
The striven soul be torn."

Ancient hymns upon the different seasons of the Christian Year, are most valuable evidences of the unity of the Church Catholic throughout the ages. When we compare them with the modern, we find the same sentiments and principles embodied in both, proving that the Creed of the Church has remained unchanged though nearly two thousand years have passed, since the Faith was once for all delivered to the saints.
Ecclie, N. H.

DR. PUSEY AND THE BIBLE.

BY THE BISHOP OF ALBANY.

I want to claim first that Newman was right in calling Dr. Pusey *O Meigs*, the great man, the giant; that the common instinct was right when it nicknamed the movement not *Neomania*—as a Presbyterian friend called my father's advocacy of the Oxford Tracts—but Puseyism; that, though not among the first devisers, he was the real leader; and that its first and continuous battle was with rationalists, with deniers of the Inspiration of Scripture, with those who having first divorced morality from religion, lost holiness, and then mistaking the Catholic definition of belief for philosophical speculations about religion, lost faith. And I want to claim this because upon it rests the perpetual claim of the Catholic movement to gratitude and recognition, on the part of all Christian believers. It is the great bulwark against Romeward drifts, but they are not. It is the great barrier against Protestant negations, but they are not. To-day's dangers are from the specious appeals of spurious science, spurious liberality, spurious reason and spurious criticism. And in the perpetual crusade against these enemies, living or dead, Pusey is the *Cid Campeador*.

This is no curious inquiry about past personalities. The attitude of the saintly scholar in what one called his "bastion in the corner of Christ Church Quadrangle" must be the attitude, to-day, of every defender of the faith. The real assault is the same now. The danger is not Romeward or from Rome; but towards denial, and from the love of folly, falsely called philosophy, which means the love of wisdom; and from falsely called science, which used to mean knowledge, and yet, nowadays, nicknames itself *agnosticism*, which means know-nothingness. It is twenty years since Pusey wrote: "This has been, for some thirty years, a deep conviction of my soul, that no book can be written on behalf of the Bible like the Bible itself. Man's defences are man's work. They may help to beat off attacks. They may draw out some portion of its meaning. The Bible is God's Word, and through it, God the Holy Ghost, Who spake it, speaks to the soul which closes not itself against it." And, again, speaking of the Arnold school—which has drifted into a drearier distance from its founder's faith than the extreme departure of our day from Pusey's starting-place—he calls it "a temple of concord, not of faith, or minds, or wills, but of despair of truth. Nothing in this new school is to be exclusively true, nothing is to be false. . . . To one the Bible is to be, if he wills, the Word of God, so that he allows his neighbor to have an equal chance of being right who holds that it contains somewhere the Word of God, i. e., a revelation of no one knows what, made, no one knows how, and lying no one knows where between Genesis and Revelation, but probably according to the neo-Christianity to the exclusion of both." "The real objection of the critics is, that God should reveal Himself to His creature man, in any other way than by the operation of man's natural reason, or that He should tell man anything beyond the grasp of eye or hand."

What Newman called his "stationariness" was in nothing more clearly shown, than in Dr. Pusey's constant and consistent contention for the sacredness of God's Word. In commentary and controversy, in tract and sermon, whether the denier wrote in German, or translated German neology into the poor English of "Essays and Reviews," he fought the denial, however and by whomsoever it was made. For he was saint and soldier, like the red-cross knights of old, fighting to recover the Holy Land of Revelation from desecration by the infidel. And what a mine of wealth, what a magazine of weapons his writings are. The Lectures on the Book of Daniel cover directly or indirectly the whole line of argument. He took the point which the unbelieving critics considered the most assailable. Indeed, they counted their attacks upon its claim to be prophetic at all.

Let nothing daunt, nothing dishearten you, when you may reasonably hope that you are following Christ.—*Keble.*

* From a sermon preached in St. Mark's church, Philadelphia, October 22, 1883, at the request of the Pusey Memorial Committee.

to have destroyed its date, its authorship, its inspiration. "It is one of the highest triumphs and most secure facts of the more recent criticism," one of the critics wrote, "to have proved that the Book of Daniel belongs to the time of Antiochus Epiphanes." And Dr. Pusey says in his Preface: "Disbelief of Daniel has become an axiom in the unbelieving critical school." And he brought to bear upon it, the result of years of study, of most minute acquaintance with everything that could bear upon it, of language and its variations, of history, of Eastern antiquities. His preface to the book is the best tract that could, to-day, be published in reply to the shallow and unlearned, or to the disingenuous and dishonest, attempts to undermine men's confidence in the inspiration of Holy Scripture. And this was only one of varied contributions to the defence of the Word of God, which, one way and another, make up a library in themselves.

And yet this is the man of whom men will still persist in thinking; that he overlaid the Word of God with human traditions; that he was unevangelical; that he elevated the Church and its forms and ceremonies above the Scriptures.

THE SACRED SYMBOLISM OF COLORS.

II. Red, the color of suffering.

Nowhere is the privilege of suffering so beautifully brought out as in the symbolical language of the Prophet Isaiah (Ch. liv. 12): "O thou afflicted, tossed with tempest, and not comforted, behold—I will make thy gates carbuncles." Carbuncles, the deep blood-red color of suffering, are to form gates. What is a gate, but an entrance to something inaccessible except by passing through it. Does not that seem to mean, through thy sufferings, O afflicted ones, find comfort, for by that very suffering there is an entrance opened to you otherwise barred. "That I may know the fellowship of His sufferings," we cry, (Phil. iii. 10), "then let us enter His gates with thanksgiving." (Psa. c. 4.) We here may know Him, may get closer to that wounded heart, learn of the eternal purpose for us, that after we have suffered awhile He will make us perfect. (1 Pet. v. 10.)

And it is written "gates"—not one, but many. One sorrow will not teach us this, but trial after trial will lead us further on, one open gate after another brings us this knowledge and privilege.

See the Saviour standing in His scarlet robe, and ask Him: "Why art Thou red in Thine apparel?" (Isa. lxiii. 2) and the answer comes, "He was clothed in a vesture dipped in blood." (Rev. xix. 13.) So He was their Saviour; in all their affliction He was afflicted, a man of sorrows and acquainted with grief; it pleased the Lord to bruise Him. (Isa. lxiii. 9, lxxi. 3, 10.) My beloved is white and ruddy, (Song v. 10.) Made perfect through sufferings for me. (Heb. ii. 10.) Is not that the symbol, standing for the new Testament declaration? Though He were a Son, yet learned He obedience through the things that he suffered? (Heb. v. 8.) So mysterious and yet so full of comfort to me, as sorrows pierce my heart; for the disciple is not above his Master, but every one shall be perfected as his Master. (St. Lu. vi. 40, margin.) Yes, the sufferer does not have to pass first through those carbuncle gates. When He putteth forth His own sheep, He goeth before them; and the sheep follow Him. (St. Jno. x. 4.) The breaker is come up before them; they have broken up and passed through the gate, and are gone out by it; their King shall pass before them, and the Lord on the head of them. (Mic. ii. 13.)

Who but our God could have taught us the privilege and gain of suffering? Who but our Divine Brother, our human Saviour, has passed on before us, through its awful, yet glorious portals? Not one did He shun, physical, mental, spiritual—even to the last agonizing cry of desertion on the Cross. O thou afflicted, tossed with tempest, and not comforted, I will make thy gates of carbuncles, and thou shalt be taught of the Lord, and great shall be thy peace. (Isa. liv. 13.) Pass on through the gates of carbuncles; they will open at last for you into the knowledge of the fellowship of His sufferings; and at last through the gates of pearl, into the sinless, peaceful life, to go no more out forever.

The symbol, "My beloved is white and ruddy," seems to me to have its beautiful counterpart in the vision of St. John, of the foundation and security of the holy city. "The fifth, a sardonix, the sixth, a sardonix." (Rev. xxi. 20.) The sardonix, veined red and white, tells in beautiful symbolism that that foundation is well secured to us, through the perfect obedience of the suffering Saviour, and as though to show it more emphatically, the blood-red sardonix adds: Yes, "obedient unto death, even the death of the Cross," (Phil. ii. 8) where He cried, "It is finished." (St. Jno. xix. 30.) Recoiled by His Death, saved by His Life. (Rom. v. 10.) What else could have built a wall of security round our saved and perfected lives? The sapphire of His love that led Him to lay down His life, the sardonix of His perfect life of suffering obedience, the sardonix of His death.

LET nothing daunt, nothing dishearten you, when you may reasonably hope that you are following Christ.—*Keble.*

THE HOUSEHOLD.

If the boys' shoes are stiff from having been wet, rub them at night with a little castor oil. This will soften them and make them comfortable again.

INFANT'S BAND.—An infant's band is knit of soft wool, and knit whole, like the leg of a stocking, and can be made so as to slip on over the feet, by knitting them ribbed, that is, two plain and two purl, they will be elastic and still firm, and will fit the body closely and comfortably.

If compelled to use canned fruit that is not put up at home, seek to render it palatable thus: Open the can and drain off all the liquor. Put the fruit in a proper dish. To the liquor add sufficient sugar to make it like syrup; let it "come to a boil" but do not let it boil; then pour it over the fruit.

SAYS some one, "Croup may be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the cure, is to take a knife or grater and shave off in small particles, about a teaspoonful of alum, or use pulverized, then mix it with about twice its quantity of sugar, to make it palatable, and administer it as quick as possible." Almost instantaneous relief will follow.

CHOCOLATE blanc-mange is a simple and easily-made dish. Dissolve half a package of gelatine in a glass of water; let one pint of milk come to the boiling point, then stir in one cup of grated chocolate and one cup of sugar. Stir until both are dissolved, then set the saucepan on the back part of the stove and stir the gelatine in slowly, a little at a time, so that it will be thoroughly distributed through the milk. Then pour into cups or moulds. This is to be eaten cold with vanilla and cream. Flavor the cream with vanilla.

A NEAT lambrequin for the mantle of a common sitting-room is made of a strip of crash about ten inches deep; fringe the edge to the depth of two or three inches, and then after overcasting the edge where the fringing ceases with thread of the same color, embroider in one color little figures which may consist of rushes and leaves alone if you please. If these figures are woven in the crash it is a very simple matter to outline them; if not, they may be stamped on the crash itself or on paper, over which you may work it.

THERE is one thing about which the young housekeeper may well listen to advice. She must make up her mind that any servant she may hire will have faults. If she calmly settles this in her mind she will be spared a great deal of trouble. Her care will be to discover what the faults are, and not if faults exist. Some of these may be endured with fortitude, and will not cause too much mental friction; others absolutely cannot be borne. There are cases when the possession of a sense of humor will help one to bear what would otherwise be annoying.

MANTEL VALANCES.—Take a band of brownish green velvet ten inches deep, and long enough to go around your mantel. Scallop the edge. Outline each one with gold silk, and sew an old gold silk tassel on the end of each scallop. Next cut out some handsome cretonne figures, and lay them on, arranging them to please one's fancy, and sew them on with heavy gold silk around the edge, also outlining each figure with the same. Another handsome one is made in panels of old gold and sky blue satin, hand painted and finished with a rich silk fringe of the same color.

THE REASON WHY.—Why does boiling fast render meat hard?

Because the excessive action of heat causes the albumen of the meat to set solid, crisps up the fleshy fibres, and prevents heat having a gradual access to the interior.

Why, when a good soup or broth is required, should the meat be put into cold water?

Because, as the heat is developed very gradually, there occurs an intermixture between the juices of the flesh, and the external matter. The soluble and savory parts of the meat escape and enrich the soup.

Why are stews generally healthful and digestible?

Because, being compounds of various substances, they contain all the elements of nutrition, and as the office of the stomach is to liquefy solid food before digesting it, the previous stewing assists the stomach in this particular.

Too many women who have been bright, merry maidens, sink into dull, stupid fault-finding wives and mothers. Why is it? Some may fancy because their duties are beyond their weak bodies. And so they are. Sometimes the husband is responsible in driving his business and work, and paying no heed to his wife's help and conveniences; but in a larger number of cases the wife herself is really at fault. In nearly every household the work can be cut down and simplified; that is, can be, if we but overcome some of the old housewives' notions in regard to work. If they would only realize that a house can be kept, and neatly and prettily, too, without such an immense load of quilts as required months, and even years, to accumulate. Cheap spreads that are easily washed, nice new comforts and blankets are far preferable—and what a gain for hours of reading, rest and improvement; and this is only one instance; there are many more.—*Ez.*

A REVIVAL OF NIGHTCAPS.—There must be millions of Englishmen who, except on the stage, in a farce or pantomime, have never seen a nightcap; and it is surprising to hear that it is still worn in France, where for the last fifty or sixty years—since the early days of Beranger, in fact—the *bonnet de coton* has been held up to ridicule and scorn. To wear a *bonnet de coton* is to be a *bourgeois*, or, in other words, a hopelessly commonplace person; such as Louis XVIII., satirized by Beranger in "Le Roi d'Yvetot," and painted in that poem as "Coiffé par Jeannoton, D'un bonnet de coton," or the father of Jerome Paturot, whose son, aspiring to a position in society, began, as a first step, by renouncing the paternal trade in cotton night-caps. Balzac shows, in the "Physiologie du Mariage," how a husband, wishing to cut short the interest that his wife seemed to take in a distinguished looking man who was visiting with them at the same house, caused one night an alarm of fire to be given; on which the distinguished looking man suddenly appeared with a cotton night-cap on his head—to forfeit for ever the lady's good opinion. French medical authorities now declare that colds are caused by sleeping without a night cap. Dreams, too, are traced to the same cause. A few years ago the rehabilitation of the cotton night-cap in France seemed as improbable as the restoration of the Bourbons. For the moment, however, the *bonnet de coton* is certainly looking up.—*St. James' Gazette.*

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS.

BY C. A. JONES.

CHAPTER XXXI.—AN ENGLISH KING.

I have told you about an English Queen who was a great saint, and now I am going to tell you of one of the many great and good Kings of the Anglo-Saxon Church, St. Edward the Confessor. Two Danish Kings had been Kings of England, and in the year 1041 a Saxon once more reigned, and this Saxon was Edward the Confessor. He had been in banishment in Normandy for a great many years, and he had made a vow to go on a pilgrimage to Rome, to pray at the tombs of the Apostles St. Peter and St. Paul.

When he became King of England, he wished to fulfil his vow, but his subjects did not like his going so far away, and it was agreed that he was to spend the money his journey to Rome would have cost, upon building a church; and what church do you think he built, dear children? None other than the beautiful Westminster Abbey.

On the Festival of the Holy Innocents the Sacred Building was consecrated; but St. Edward was too ill to be there; his good and gentle Queen Edith was, however, present.

A week after the Festival of the Holy Innocents, he went to his rest, bidding his friends not weep but rejoice, because he was going to God. He was buried in Westminster Abbey, and all England mourned the saintly king, who was called the Confessor because of the gentle courageous spirit which would have made him bear the pains of martyrdom had he lived in the early days of the Wonderful Kingdom.

After Edward the Confessor, Harold, a Saxon Prince, was crowned King of England, but he was killed at the battle of Hastings, and William of Normandy, whom you know as William the Conqueror, reigned over England; he tried to send away all the Saxon Bishops, and put his own Norman priests in their places; some of these Normans were very good and learned men, among them was Lanfranc and St. Anselm; but there were a great many quarrels in the English Church at this time, about things which would be too hard for you to understand, but which you will read for yourselves by-and-by.

CHAPTER XXXII.—THE STORY OF ST. THOMAS OF CANTERBURY.

I dare say you have heard and read something in your little history of England about St. Thomas à Becket; but I am not at all sure that you know that this great man was a great saint, one who did a great deal of work for the Wonderful Kingdom, and died a martyr's death, because he loved the King of that Kingdom better than the king of his own country.

It was in the reign of Henry II. that we first hear of him; he was very fond of the king, and Henry loved him dearly, and gave him a post of high honor—made him Lord Chancellor of England. Now before this, Becket had been made a deacon, and he never seems to have forgotten that he ought to try and lead a holy life, but he does not seem to have thought of becoming a priest.

However, in the year 1161, Theobald, who was then Archbishop of Canterbury, died, and Henry determined that Thomas à Becket should be the new archbishop. For a whole year, however, nothing was done, and when at last the king told the chancellor what he wished, St. Thomas cried, and told him he was not fit for the holy office; he told him, too, that he must, if he was a bishop of the Church, serve God before he served his king.

Henry was obstinate, the chancellor was ordained priest, and soon consecrated Archbishop of Canterbury.

The words of St. Thomas soon came true, he could not obey the king's commands, when he thought that those commands did harm to the Church, and he was soon banished—that is sent out of England—and all his friends and relations were sent away also.

For a long time he lived very humbly at the Abbey of Pontigny, in France; and at last he once more met King Henry, and was allowed to return to Canterbury.

"I am going to England to die," were the last words he said before he sailed for his own country.

He had been away seven years when on a dark December day he landed at Sandwich, in Kent, and on Christmas Day he preached his last sermon in Canterbury Cathedral. He spoke of the Martyr Archbishop St. Alphege, who I told you was murdered by the Danes, and he told the people that there would soon be another martyr in the old city.

His words very soon came true. Some one repeated to the King, who was still in France, something that Becket had said, and he got very angry, and said what he repented of all his life, he asked if there was no one who would help him to get rid of the Archbishop?

Four knights heard these thoughtless words, and they set sail for England, and with a few soldiers they appeared before St. Thomas, and asked him to

leave the kingdom. He told them that he knew what they meant, that they had come there to murder him; and then he went into the church, and he ordered that the door should not be closed against his enemies. Then with his clergy he chanted the evening service. Whilst he was singing and praying, the four knights came in through the open door, and the clergy gathered round the Archbishop. They tried to force him to escape, but he would not do this; he went boldly forward to meet his murderers, and asked them what they wanted?

"Your death," was the bold cruel answer.

"I will not fly away from your swords," said St. Thomas, "but in the Name of God I order you not to touch any of my people."

Then he went and knelt at the altar, and there they killed him. Whilst blow after blow fell upon him, he prayed and said, "Lord Jesus, receive my spirit."

And so in his own cathedral St. Thomas of Canterbury died a martyr's death.

I want to tell you about another English Bishop whose name was St. Richard, and who lived nearly a hundred years after St. Thomas of Canterbury; he was made Bishop of Chichester in the reign of Henry III., and the King who had wanted a very unfit person to be elected to the see, took away all the money belonging to it, and Richard had no house to live in, and used to go about the country preaching to his people, and administering the Holy Sacrament to them. He was so tender and true hearted that everybody loved him, but yet he was very brave and fearless; and once when a Priest had done a very wrong thing, and refused to leave off his evil ways, Richard refused to forgive him, although the king and a great many nobles took his part.

You must remember it was not because the Priest had sinned that the Bishop was angry, it was only because he continued to do wrong.

St. Richard was preaching a mission through England, urging people to go to those holy wars, of which you will hear in the next chapter, when he was taken ill at Dover, and there he died.

He was carried to his own cathedral of Chichester, and buried there.

A LENTEN LETTER TO THE CHILDREN.

FROM THE EDITOR.

You who are members of Christ, ought to follow the story of His life, and have a part in every day and season that relates to Him. As you are citizens of this free country, you join with us in the celebration of our great National Independence, on the fourth of July; and what a stupid day it would be without you; and how could we keep the Thanksgiving feast without the children? So in the kingdom of Christ; you have a portion with us, and your presence and participation make each blessed season more real and precious to us.

Lent is a period of forty days (for the Sundays are not counted) in which we are called to habits of more than ordinary self-denial, for Christ's sake and for our own. For His sake because we are His disciples, and owe all we have to His precious death and sacrifice for us; for our own sake, because we need to discipline our desires and practice control of all our inclinations. By self-denial and sacrifice we follow His blessed example, and at the same time acquire a habit of control over ourselves that will enable us to resist temptation.

You need just this training, dear children of the Church. You need to learn to deny yourselves, to be firm and strong, to control appetite, to be unselfish. You will never grow up to be brave men and noble women, unless you overcome the weakness and self-indulgence of childhood, and learn to bear hardness as good soldiers of Christ. A great soul and a righteous character are not developed by a life of luxury. "It is good for a man that he bear the yoke in his youth;" that is, that he come under discipline and restraint. This yoke may be put upon you, and you may be forced to wear it; but all the time you may rebel against it, and in after life you may cast it off and follow your own unsanctified wills to ruin. But if you take it yourselves, if you willingly accept the discipline and self-denial of the Lenten season, you may bring your will into subjection to God's will in all seasons and throughout all your life.

I hope, therefore, that you will use and improve this Lenten season, and realize that it is appointed for you as well as for Christians that are older in years and experience. A literal fast you cannot keep each week or week-day, as some of your elders may. But you may deny yourselves some weekly or daily indulgence, you may cheerfully submit yourselves to some systematic sacrifice, you may attend the Lenten services, you may do without some innocent pleasures and gratifications, that you may have more time for sober thought and save some of your spending money for works of charity.

Four knights heard these thoughtless words, and they set sail for England, and with a few soldiers they appeared before St. Thomas, and asked him to

Exhort you to this, not so much for the sake of immediate results and benefit, though these will be great, as for the sake of habits that will be formed, which will bring forth blessings in time and in eternity.

BARNUM'S WHITE ELEPHANT.

The following letter from a Siamese gentleman is too good to lose. It appeared in *The London Times*, of January 26th:

Sir,—Having carefully read numerous accounts newly made in the contemporary newspapers, regarding not only the curiosity of Barnum's white elephant (but evidently dark gray elephant) alone, but also to the Buddhist religion, I may freely protest against what the showman says about the "sacred" of the white elephant, which is foolishly supposed to be worshipped by the Buddhists of those countries in the far East. There is really not a word respecting the "sacred" white elephant which can be found in the Tripitaka, or the Holy Buddhist Bible. Therefore, I naturally can not help laughing at such a writer, who, not knowing a word of Pali, on which all the Buddhist sacred books are originally written, makes the false story known to the public about the "sacred" white elephant among the Buddhists.

It is absolutely false to believe, according to the American showman's ridiculous excitement, that this artificial white colored elephant, which is now in the Zoological Gardens, would be worshipped as a god in any country in the world.

As to the Buddhist religious rite, Mr. Carl Bock, the German explorer, himself says in the description of his journey to Siam, that the white elephant, after having been captured, was kept in the temple, and in performing the ceremony, one of the high priests handed a sugar-cane bearing the animals name to him.

There is no word of truth in what he says. The white elephant is actually not worshipped in any sense of the word. Doubtless the elephant must be kept in the royal stable, not in the temple, and would be from time to time visited by the people, and sometimes the priests who are passing by. Of course, His Majesty the King, when coming to see the elephant at the royal stable would give him some fruits and sugar-cane to eat, but it is not, indeed, the religious ceremony in his doing so. No religious rite is performed in any kind to the white elephant.

Perhaps, Mr. Carl Bock never saw any temple in his life, so he thinks that the elephant's royal stable, is the temple, while his Book on his journey is entitled the "Temple of the White Elephant."

I think a boy would have undoubtedly told him, if he did not know, which was the royal stable, if he asked him.

The white elephant may be only regarded as the curious animal of all elephants and the most rarely found.

I am, sir, yours very faithfully,
Nai Pleng.

120 Belsize-park-gardens, January 25.

To poison a well is one of the worst of crimes. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or indifference this has been done. Ayer's Sarsaparilla goes back of the symptoms, picks up these impure seeds from the blood, the vital stream, and restores appetite, strength and health.



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It is Harmless to the most Delicate Child.

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MOTHERS.—Have you delicate, weakly children, who are always taking cold and subject to Croup? Remember, there never was a case of Croup which did not originate in a Cold! Lung Balm is your remedy.

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Was the name formerly given to Scrofula because of a superstition that it could be cured by a king's touch. The world is wiser now, and knows that

SCROFULA

can only be cured by a thorough purification of the blood. If this is neglected, the disease perpetuates its taint through generation after generation. Among its earlier symptomatic developments are Eczema, Cutaneous Eruptions, Tumors, Boils, Carbuncles, Erysipelas, Purulent Ulcers, Nervous and Physical Collapse, &c. If allowed to continue, Rheumatism, Scrofulous Catarrh, Kidney and Liver Diseases, Tubercular Consumption, and various other dangerous or fatal maladies, are produced by it.

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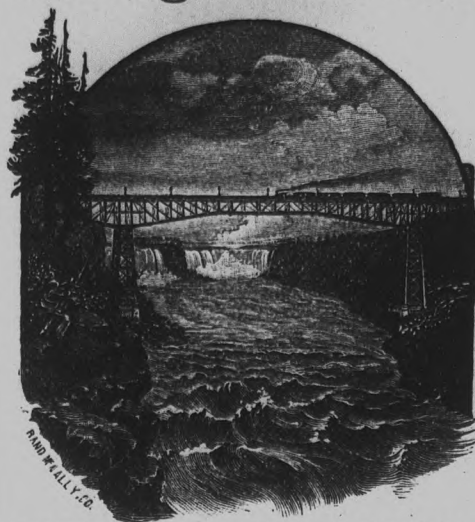
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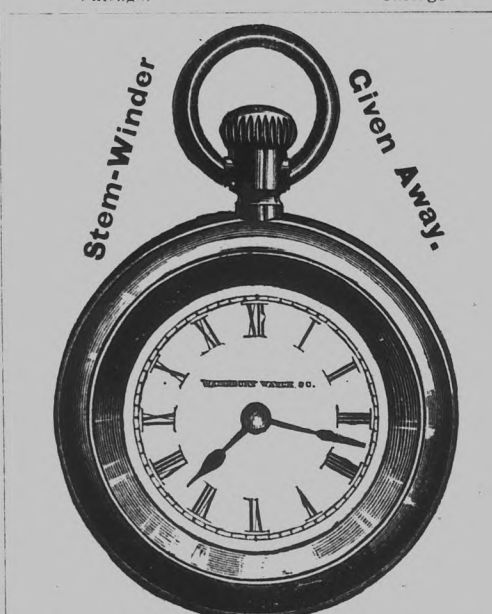
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The Living Church.

Chicago, March 1, A. D. 1884.

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

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Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 278 or anything below, then you are in arrears.

It is a question for serious consideration, do we get from this "dear Feast of Lent" all that it is designed to give us, or even measurably so. Do we engage in its exercises and enter into its spirit with the determination, the devotion, the confidence in God's blessing, which we ought to have?

A SECULAR paper reports the case of one subscriber who sent his subscription for twenty-five years in advance. We have had several payments of five years in advance. We hope our subscribers will not all follow the example quoted above. We mention it only as a curious freak, and sincerely hope that it will not occur in the history of THE LIVING CHURCH, that is, not very often.

To another subscriber who wrote, "I do not want your paper any longer," the editor replied: "I would not make it longer, if you did; it would require a new press."

THE CHICAGO clergy are trying a new plan for increasing the interest and attention of strangers attending our services. They have had printed by THE LIVING CHURCH COMPANY the entire Evening Prayer, hymns, psalms and all, for each Sunday in Lent. Should the plan prove successful, as there is every reason to believe, it will be continued throughout the year. Clergymen desiring a number of these leaflets, for all or any one of the Sundays in Lent, can procure them by addressing THE LIVING CHURCH COMPANY. Price 75 cents per hundred.

A SUBSCRIBER writes to say that she wishes THE LIVING CHURCH would provide a greater amount of "family reading." She does not care for discussions, reports of parochial, diocesan and missionary work, but takes a paper principally for Sunday reading. We believe that there is nothing in the paper that is not suitable for "Sunday reading." Its first aim is not to be a manual of devotion, but to represent the life, the thought, and the work of the Church; and it should seem that every devout Churchwoman ought to endeavor to inform herself on these matters. It is a mistake to suppose that "family reading" consists only of stories with morals and of goody platitudes about religion.

A DENOMINATIONAL paper says that the chief purpose of Lent is to enable certain people to recuperate their exhausted energies, only to engage in worldliness and frivolity of life with renewed zest, as soon as Lent is over. With equal propriety and truth, it might have said that the chief purpose of the Lord's Day, is to enable certain people to recuperate their exhausted energies only to engage with renewed zest in worldliness and frivolity, as soon as Monday comes round again. So indeed it may be in the case of some; but is that any argument against the observance of Sunday? It is equally so as regards Lent, and its observances. It is indeed true that in communities where the observance of the time is thought to be the proper thing, there may be those who observe it in a heartless and formal way. But the abuse of an observance is no argument against its use. It is perfectly certain that the days of Lent may be made a great means of grace and blessing. It is a time made sacred, not only by our Lord's own fasting and tempta-

tion in the wilderness, but by the observances of saints, confessors, and heroes, throughout the Christian ages; by such as Athanasius, and Ambrose, and Augustine, and Anselm, and Bernard, and Ken, and Keble, and Kemper, and Pusey, and millions more who now rest from their labors. We can but have a poor opinion of any man who can talk in a pert and flip-pant way of such a time. As there always have been, so doubtless there always will be, those to whom nothing is holy, and nothing is sacred. To those who look no further than the days of John Knox or Praise-God-Barebones, Lent will savor of superstition or formalism; but those who look back through the Christian ages, will find that Lent has been kept through them all. More than this, they will find, that the first to observe the Fast was Jesus, their Lord and Saviour; and they will remember that He said, "I have given you an example that ye should do as I have done."

THE SERMON ON THE MOUNT.

The Professors of the Presbyterian Seminary in New York have recently published what they call a "Symposium on Martin Luther." The following is a sample from the President of the Seminary, Dr. Roswell D. Hitchcock:

"What next? More Protestantism, not less of it; but Protestantism in its better, positive, productive, and progressive side. Till now it has been too negative. Sect impeaches and weakens sect; communion, communion, scholar, scholar. Even congregation rivals congregation. This Teutonic disintegration is intolerable. Unity we must have at last, though for the present we may be content with intelligent, cordial movement towards it in our simplified Confessions. Creed-subscription is one of the burning questions of the hour. There are two kinds of subscriptions: subscription to the letter, and subscription to the spirit, of our creeds. The latter must eventually carry the day. It is both more Scriptural and more rational. 'The letter killeth.' Strict literal subscription to statements of Christian doctrine not divinely inspired, should never be required of any one. Only Scripture is imperative and final. Lift up your eyes, and you may see another stadium advancing. Its aim will be to realize the Christianity of Christ Himself, which is about to renew its youth by taking to heart the Sermon on the Mount."

So far as this relates to the Creeds of the Protestant communions, it is no doubt true that an era of "Simplified Confessions" is at hand. And the real significance of this is that these formularies were made for the Sixteenth Century, whose controversies and burning conflicts they represent, these conflicts having had reference for the most part to points not essential to the integrity of Christianity. The men of the Nineteenth Century now see that Luther's solidism is not the *articulus stantis et cadentis ecclesie*; and that Calvin's philosophy of the decrees, borrowed from the great doctor of the ancient Church who in combatting the God-dishonoring doctrines of Pelagius, fell into an opposite error almost as dishonoring to a righteous Father in Heaven, is not, and cannot hold its place as a part of the Gospel which came by Jesus Christ our Lord. The errors of the Sixteenth, are being sloughed off, thank God, by the Nineteenth Century; and many minds are coming to see that the Christian world cannot do more wisely than to adopt the ancient faith of the Catholic Church as set forth in the Creeds and practised by her members.

The new stadium which is advancing will include all that the Creeds teach if it follows the teaching of the Sermon on the Mount, as Dr. Hitchcock declares it will. In the light of this announcement, it will be a pleasant duty to contemplate some of the features of the Protestantism that is to come.

1. It will honor the Old Testament, with its polity, its worship, its ethics, its supernaturalism, its Churchliness. For thus said our Lord in the Sermon on the Mount: "Think not that I am come to destroy the law and the prophets: I am not come to destroy but to fulfil." It will be pleasant in the coming years, the new time that is to be, to witness these Presbyterian professors searching for the fulfilled institutes and precepts of the Old Law, where only they could have existed centuries before Presbyterianism began to exist in Geneva and Edinburgh.

2. The old notion of the justifying power of faith without works will no longer entrap men into Antinomianism, or at least into its congener Emotionalism. For the Sermon on the Mount tells us: "That except your righteousness

(your character and life as just men) shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." It must be a personal not an imputed righteousness and not a sham like that of the Antinomians of the old law—the Pharisees.

3. The Sermon on the Mount will cure the coming Protestantism of its wicked and Christ-dishonoring prejudice against the word "altar;" for our Lord said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Possibly this will lead to a careful study of those primitive ages of altar-Christianity when the disciples obeying the precepts of their Master were accustomed to ask each other's forgiveness before they approached the Holy Mysteries—a custom which has impressed itself upon all the Catholic liturgies, and is recognized in the rubrics of our own Church at this time.

4. The new style of Protestantism will utter no uncertain sound as to the doctrine of future retribution. Universalism, conditional immortality, and other errors of like import, will have disappeared utterly in that happier era when Christianity shall "renew its youth by taking to heart the Sermon on the Mount." For in that Sermon the Master said, "Whosoever shall say, Thou fool, shall be in danger of hell fire," or, as the Greek has it, Gehenna, *i. e.*, the abode of lost spirits.

5. Great advances are to be made in the matter of divorce. The present lax theories with their attendant grossness of practice will disappear in that purer day when the words of our Lord in His Sermon on the Mount shall be truly revered and liberally obeyed. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

6. Protestantism will hereafter adopt the practice of using forms of prayer. The old prejudice will fade away. Moreover it will no more be said that the Lord's Prayer repeated in public is a badge of popery, or at least a relic of prelacy. Because it will be noted that in the Sermon on the Mount our Lord said, "After this manner pray ye, Our Father etc."

7. It is one of the marked features of modern Protestantism that it has suffered the holy ordinance of fasting to fall into disuse, if not contempt. To such an extent is this the case that the Lenten Season is the object of cheap wit and bigoted denunciation of the average editor who displays his ignorance and intolerance in sectarian papers. All this will be changed when "another stadium" is reached, and men discover that in His Sermon on the Mount our Lord gave particular directions as to the duty of fasting.

8. It will be a happy era when these excellent professors indulge in a "symposium" on the meaning of "the Kingdom of Heaven" as it was understood and interpreted before a multiplication of denominations—"Teutonic disintegration," Professor Hitchcock calls it—made it necessary to deny the visible unity of the Church.

We are heartily favorable to this coming revolution. Speed the day when the Sermon on the Mount shall be accepted and obeyed in terms as it fell from the lips of the Divine Preacher!

OUR PUBLIC SCHOOL SYSTEM.

Strictly speaking, we have no public school "system," each State doing what seemeth right in its own eyes with reference to the education of its children. In most of the States, provision is made for the free education of all children, to a moderate extent, and in some States the provision, from the tax payers' point of view, is immoderate. In the most populous and prosperous States the public education enterprise has grown to vast proportions, and the subject of education by the State has become one of grave importance. There are indications in both the religious and secular press that the people are not altogether satis-

fied with the results attained by enormous expenditures, and there is a very general disposition to review the whole subject and to reform the whole method now prevailing, if a way can be found for doing the work better.

The *North American Review* for the current month has an article by the Rev. J. M. Savage, pointing out some defects of the Public School System. The writer thinks that we are still very much "at sea" as to the proper aim and object of the public school. This he conceives to be, to fit the average boy and girl to meet the issues of the common life here in America to-day. He considers it the duty of the State to train the child into ability to earn an honest living. Next to this is the need of training the rising generation to distinguish the true from the false in the problems of life, to know the right and to prefer it to the wrong.

The writer in *The Review* takes what appears to be the only solid ground in this discussion, that public money is to be expended only for public ends. Enormous outlay of public funds for education can be justified only on the supposition that at least a majority of the children of the country both can and will avail themselves of the whole course of study. It must at least be shown that the common education of the masses does not suffer in the interest of the few for whom higher and more expensive education is provided. This higher education is pursued by a very small minority, and cannot reasonably be held to be essential to qualification for citizenship. It is a favor to the few at the expense of the many and is not justified by a sound political economy.

We can but hold that by attempting this the State has not only gone beyond its prerogative in using the private means of its citizens, but has also to a great extent frustrated the primary object of public education, viz: the fitting the mass of people for self-supporting and intelligent citizenship. The public school, instead of being the "common school," has developed into an institution "essentially aristocratic." The best of everything is devoted to the service of the few "in teaching them not those branches of study which are essential to good citizenship, and that so come within the limits of the public interest, but mainly such courses of instruction as fall within the limits of private culture and are pursued chiefly for personal ends." Less than one per cent. of the children who enter the city graded schools graduate at the high school, and the Latin schools are supported for the benefit of a fraction of this one per cent.

The failure of our public schools in giving to the masses a practical education is conspicuous. "Few are good penmen; few can read well; few can write a good letter, in good English, correctly spelled; few learn the first principles of business. There is almost no education of the hand, the one instrument that most of them must use more than any other."

The worst of the present system, says the writer, is that it trains large numbers into a distaste for what must be their real life-work. Girls acquire a dislike for honorable service in the family, and boys grow up with ambition for everything but honest labor. The public school "is trying to do too much, and, as a consequence, is doing very little thoroughly and well; while the things that ought to be of chief importance are certainly not accomplished."

We have given this abstract of the article in *The Review*, not to endorse every argument of the writer, but to show what opinions are abroad. We should certainly place the moral education before the manual, and it a question whether the public interest requires that the latter should be undertaken by the State at all. In France many industrial schools are maintained by manufacturers, who find it to their interest to expend something in this way to insure a constant supply of skilled artisans. If enterprising manufacturers in this country would establish such schools they would not long have to depend upon foreign operatives for the best work.

As between "common" and "higher" education, there has been and will continue to be diversity of opinion. Our forefathers doubtless intended the gen-

eral education of the masses, when they laid the foundations of education by the State. The public schools were originally "common schools." Higher education was then provided by private enterprise, or by the gifts and legacies of the wealthy. It may be doubted if such foundations as those of Yale and Harvard would have been laid if the theory of higher education by the State had prevailed. In proportion to the extent that we accept this theory, we may be sure, will be the falling off of such devotion of private means, and the burden of collegiate and professional education will come more and more upon the taxpayers.

During the last generation the drift of opinion and practice has been towards State education in every grade; and it is to be feared that every advance in this direction has resulted in a corresponding deterioration in the lower grade. Are we not robbing the masses to pay the few? The tide of public sentiment on this subject, we believe, is turning. People are beginning to see that the great public school system of the various States needs looking after, and they are demanding public benefit in proportion to the expenditure of public funds. The ninety-nine men who are paying taxes to teach the child of the hundredth, in Latin and Psychology, are beginning to think out the problem. Their own children need a good many things which are of more immediate importance.

NEWS AND NOTES.

THE new book of the Queen of England will add but little to our knowledge of history, but it will add much to the love and veneration in which she is held by her own people, and indeed by people everywhere. Her simple domestic life, her pathetic grief for her husband, her deep appreciation of humble fidelity, shine forth in every page.

THE "Bitter Cry of Outcast London" has not been unheard. Public attention has been aroused, and now a Royal Commission has been appointed to investigate the whole subject of the housing of the poor. The presence of Cardinal Manning on the Commission is proof that its work will be well done, for the Cardinal is an out and out reformer in everything but religion.

THERE is no country in the world in which suffering of any kind calls out more ready aid than in these United States. Last week has shown another illustration of this. Nobly have the people throughout the length and breadth of the land responded to the cries of their brethren, rendered destitute by the floods. Much has been done, but, alas, much yet remains to do. In another column will be found the touching appeal of the Bishop of Indiana. He must be helped; so must his brother in Southern Ohio; so must Kentucky. Whatever is done, let it be done quickly.

THOSE who are very fond of snubbing others are always extremely angry at being themselves snubbed. The House of Representatives recently passed some extravagantly laudatory resolutions about a very fierce opponent of the existing government of Germany, who happened to die in this country. Not content with passing the Resolutions, the House must needs send them to the German Parliament, on whom the very name of Lasker operates a good deal as a red rag does on a bull. And so Bismarck refuses to receive the message, and, not without reason, denies the right of Congress to express any opinion on the internal affairs of another nation. And now there is a pretty hue and cry.

How long can *The Southern Churchman* hold out against the persuasive invitations of the "R. E." body. We printed last week the earnest appeal of *The Recorder*. Now our Southern contemporary prints on its first page an affectionate letter from a "Reformed Episcopalian" who says: "The High Church party, (among them some of my best beloved and most cherished friends), deserve credit for teaching what the Protestant Episcopal Prayer Book teaches them. When you of the Low Church party find out you can no longer hold out against the torrent which is most surely sweeping down upon you, the sheltering arms of our little church (which is destined to be a mighty power) will so gladly welcome you to rest and repose."

THE new see of Southwell has now been formally erected. It includes the counties of Derby and Nottingham, thus relieving the Bishops of Lichfield and Lincoln. The old minister of Southwell is to be the Cathedral. The vitality of the Church of England was never greater than now. Within very few years, no less than four new Bishoprics have been founded and endowed by voluntary contributions. St. Alban's, Liverpool, Newcastle, and Southwell; the number of candidates for Orders increases yearly. In Advent the diocese of London alone had seventy; new churches are springing up in every direction; new sources of zeal and energy are daily coming into existence. And above

all there is a great deepening of the spiritual life among clergy and people, while "Toleration" is becoming the party cry of men, who but a few years ago were extremists on one wing or the other.

In the year 1829, all Europe was thrilled by the discovery that a villain named Burke an inhabitant of Edinburgh, had been in the habit of murdering people and then selling their bodies to medical practitioners. He admitted perpetrating 15 such murders. The verb, "To Burke" was at that time introduced into the language where it still remains, although probably, very few of those who use it, could give any account of its origin. The verb is almost unknown in this country, but the terrible crime which originated it, has been perpetrated in Ohio within a few weeks. A whole family was recently murdered, and now the assassin confesses that he took their lives for the purpose of selling their bodies to a surgeon. One of the victims had been in the habit of assisting the murderer in procuring "subjects" from the graveyards.

Two vacant English Bishoprics, Southwell and Chester, have been admirably filled by Mr. Gladstone. To the new see goes Dr. Redding, Head Master of Winchester College, who is about fifty years of age, and has had a distinguished scholastic career. The successor of the amiable Dr. Jacobson in the see of Chester is the well-known Canon Stubbs, Regius Professor of Modern History in the University of Oxford. Dr. Stubbs was born in 1825. He is known as the author of many valuable historical and theological works, among which may be mentioned his "Chronicles and Memorials of the Reign of Richard I., "Councils and Ecclesiastical Documents," "Walter of Coventry," "Chronicles of Edward I. and II.," "The Constitutional History of England," and "The Early Plantagenets." He took part in drawing up the historical portion of the report of the Royal Commission on Ecclesiastical Courts.

Both the new Bishops are High Churchmen.

ARCHBISHOP DE DOMINIS AND THE ANGLICAN SUCCESSION.

Having seen the note in your paper about Archbishop de Dominis and knowing that the laity of our Church are not generally posted in regard to the succession of Bishops I have thought that a short account might be useful.

When Cromwell upset the throne in England he upset the Church also. After the restoration of Charles II., there were only eight of the bishops alive, and from them the present line of English Bishops derive their orders. The eight were: Juxon of London, who was at once translated to Canterbury, Frewen of York, Duppa of Winchester, Wren of Ely, King of Chichester, Skinner of Oxford, Warner of Rochester, and Roberts of Bangor. All of these had been consecrated by Archbishop Laud, with sometimes four and sometimes five co-consecrators, except King and Frewen, who had been consecrated by Juxon with three other bishops, and Williams, Archbishop of York with four others, including Duppa. Now then it will be seen that all of them either derived directly or indirectly from Laud and Williams, who were consecrated within a week of each other; one by six bishops, and the other by five of those six. Amongst the consecrators of both, were Geo. Montaigne of London, and Nicholas Felton of Ely, who had been consecrated in 1617, Antonio de Dominis, Roman Archbishop of Spalato, Italy, assisting Abbot, Archbishop of Canterbury, and four other bishops. Another of the consecrators of Laud and Williams was Field of Llandaff, one of whose consecrators was George, Bishop of Derry, Ireland, and a fourth was Howson of Oxford, who derived through Morton of Durham, from Hampton, Archbishop of Armagh, Ireland. Morton of Durham, and Baneroff of Oxford (who had been consecrated by Wm. Murry of Kilkenny, Ireland), were amongst Duppa's consecrators. There is thus combined in the present line of English bishops: 1st. The old English line derived through the Elizabethan Bishops. 2nd. The Italian line derived through Archbishop de Dominis, and 3rd. The Irish line. But as the note in your paper truly said, we may well rest content with the Elizabethan line of Bishops even if it were not supported by the others. Archbishop Parker, the first of that line, was consecrated in December, 1559, to the see of Canterbury, then vacant by the death of Cardinal Reginald Pole. His consecrators were Bishops William Barlow, John Scory, Miles Coverdale and John Hodgkin. Two of them, Barlow and Hodgkin, had been consecrated according to the Roman Catholic Pontifical during the reign of Henry VIII., and served as bishops during the last ten years of that reign, and also during the reign of Edward VI. During all of that time no question was ever raised by Gardiner, Bonner, or any other of the Roman party in the Church as to their being bishops.

The other two of Parker's consecrators, Scory and Coverdale, were consecrated during the reign of Edward VI., according to the Reformed Ordinal. On the day after Parker's consecration, he, as Archbishop, with the assistance of three of those by whom he had himself been consecrated, viz., Barlow, Scory, and Hodgkin, proceeded to consecrate a number of the other bishops elect, and during the following January, all of the vacant sees were filled. At the

time of these consecrations, the only point made against them by the Roman party in the Church, (for be it remembered that the Roman Catholics of England did not separate from the Church of England until the excommunication of Queen Elizabeth, which took place eleven years afterwards in 1570) was that the ordinal used in the consecrations was not authorized by law, it having been repealed by act of Parliament during the preceding reign of Mary, and an effort was made legally to test the matter in the case of Bishop Horne, who had been consecrated to Winchester. Parliament however, set this legal quibble at rest, by passing an act declaring the ordinal to be legal, and making the act retrospective, so as to cover the consecrations already made. As to how we in this country derived the succession, I will have but few words to say. Our first bishop, Dr. Seabury of Connecticut was consecrated in 1781 by the Scotch bishops who derived their orders from England. The next two, Drs. Provoost of New York, and White, of Pennsylvania were consecrated at the same time, in 1787 by the English bishops, and Dr. Madison of Virginia was also consecrated by English bishops in 1790. These four consecrated Dr. Clagget of Maryland in 1792, and from that time there has been no interruption in the line.

LAYMAN.

Catara, Va.

DE DOMINIS AND MOUNTAGU.

To the Editor of the Living Church.

As reference was made in your paper, a few weeks ago, to that "Ecclesiastical Adventurer," M. Antonius De Dominis, sometime Archbishop of Spalato, who for a short time was Dean of Windsor in the reign of King James I., it may interest some of your readers to know in what light De Dominis was regarded by a contemporary who had, probably, most excellent opportunities of knowing his man. The very learned Richard Mountagu was one of the canons at Windsor when De Dominis was Dean there. In 1620 or 1621, Mountagu preached a sermon at Windsor before the court, on the Invocation of Saints, at the delivery of which sermon the Dean was present. Subsequently, De Dominis grossly misrepresented what was then said. This led to an enlarged edition of the sermon under the following title: "Immediate Address unto God Alone. First delivered in a sermon before his Majesty at Windsor. Since revised and enlarged to a just Treatise of Invocation of Saints. Occasioned by a false imputation of M. Antonius De Dominis upon the Author, Richard Mountagu."

A copy of this very rare treatise happens to be in my possession. It bears date, London, 1621. In the preface to it Mountagu pays his respects to De Dominis, who by that time had gone back to the Roman Communion, having, it is said, been entrapped by the promise, through the Spanish Ambassador, of a Cardinal's hat. The Archbishop died in prison at Rome—without the hat, but not without suspicion of having been violently put to death. It seems that he had claimed Mountagu as holding the Roman doctrine of Invocation of Saints. The learned Canon replies as follows: "I was as conclusive against this custom, as I could be, as directly opposite unto their doctrine of Advocacy as contradiction could make me; and yet I have been vouchered for an abettor of their practice, at least in part; I am sure, slandered in my opinion and preaching. There was present at my sermon that infamous Ecebolius of these times, *Religionis desolator*, Archbishop sometime of Spalato, then Dean of that church, Marcus Antonius de Dominis. This man and runaway from Religion (a man, if any other of his coat and calling, apt enough to be circumcised and deny Christ Jesus, if the Grand Signior would but make him chief Muffi, so much would ambition and covetousness, his bosom infirmities, sway with him) in his late impudent, lewd, shameless recantation, in which he professeth and proclaimeth himself unto the world a knave in grain, a man of cauterized conscience, and prostituted honesty unto all, even civil conversation; as without all modesty, he believeth that Church in general, which myself have heard him often publicly and privately commend and admire; as he saith not particular, of most eminent place; so also amongst others, hath he belied me; as if I concurred with himself now, in opinion, or avowed that ridiculous Roman Doctrine and Practice of praying unto saints and angels in time of need." Mountagu goes on in a sufficiently sharp way to ridicule De Dominis' claim of having heard—rather of having understood—the sermon: "English he might hear; but could not understand, except *carptim* and *sparsim*, now and then, here and there a word, or half a sentence. And yet I know he read"—i. e., I know he could read—"for I was present; and subscribed (he saith since, against his conscience, the more knave he) to enjoy a good benefice, for I was witness thereto, the Articles of 1562 in West Ilis church in Berkshire."

This is perhaps enough to give you of the controversial style of 250 years ago. The extract, however, most probably sets forth the true character of De Dominis. The reference to Ecebolius is quite amusing. For this man, in the reign of Constantius, professed to be a very devout Christian, and as such was selected as tutor to Julian. But when Julian became Emperor, Ecebolius became as earnest a pagan as he had been a devout Christian. Upon the death of Julian he again professed adherence to Christianity, as well as great penitence for having abandoned the Faith. He seems to have been an ancient vicar of Bray, or at least a prototype of that celebrated individual. There are possibly some of the same general type still living.

T. C. Y.

PERSONAL MENTION.

The Rev. Charles S. Aves has become rector of St. Paul's church, Norwalk, Ohio.

The Rev. U. T. Tracy has resigned the rectorship of the Church of the Epiphany, New York City.

The Rev. F. K. Brooke, of Piqua, Ohio, has accepted a call to the rectorship of Grace church, Sandusky, Ohio, and will enter on his new duties before Easter.

The address of the Rev. L. W. Applegate remains New Lenox, Ill. He retains the charge of the parish there in connection with that at Streator.

The Rev. Arthur Ritchie has resigned the rectorship of the church of the Ascension, Chicago, and accepted that of St. Ignace church, New York, to take effect May 1.

Rev. S. T. Stroes has resigned as assistant to the rector in charge of Grace church, Newburgh, and has accepted the rectorship of Christ church, Deposit, diocese of Albany.

The Rev. F. B. Dunham, rector of St. James' church, South Bend, Ind., having been ordered South by his phys-

ician in hope of a recovery from a severe attack of rheumatism, may be addressed for the present, at Mobile, Ala. The Rev. Edward Selkirk has resigned the rectorship of Trinity church, Albany, after 40 years' continuous service. He has accepted the rectorship of St. Ignace church, and has made him Rector *Emeritus* of the parish, with his residence in the rectory.

TO CORRESPONDENTS.

THEOLOGICAL READJUSTMENT.—Not likely to be of interest to many readers.

MARYLAND.—We thank our correspondent for his friendly and well-meant letter. The communications he criticizes were intended to emphasize the very points on which he dwells. Moreover, what he calls "sharp criticism" was read by us, and we know was meant to be kind and complimentary. If he could see our daily lettering, he would probably have a better idea than he has of the sources from which an editor forms his opinion on Church affairs in the various dioceses of the Union.

APPEALS.

Contributions are asked for in building a chapel at Pontiac, Ill. The Mission (the only one in the country) has a lot paid for but is too weak to build unaided. Contributions, however small, thankfully received and duly acknowledged. Address MISS MARTHA E. WOODRUFF, Pontiac, Illinois.

Earnestly commend the mission at Pontiac to the benediction of all who love to help people who first do all that is in their power for themselves.—W. E. McLaren, Bishop of Illinois.

THE STEEPERS BY THE FLOOD.

To our Brethren in Christ Jesus throughout the United States:

By the unprecedented and terrible floods of the Ohio river, great harm and desolation have come to the churches and Churchmen of Indiana. The church-buildings in Lawrenceburg, Aurora, Jeffersonville, New Albany, and Carrollton have suffered more or less injury, and the people in many instances, have lost their all and will not be in condition for a long time to repair and occupy their church buildings. The church at Lawrenceburg, valued at \$1,200, has been almost destroyed. The church and rectory at Jeffersonville were flooded by water to the depth of six feet and greatly damaged. The rector has been obliged to do his pastoral work in a boat, and last Sunday gathered his congregation in a steamboat for services. The people write to their Bishop for help to restore their houses of worship.

I shall be grateful indeed, for any means that may be sent me to assist in repairing these houses of God, making them meet for His worship. Respectfully,

D. R. KNICKERBOCKER,

Bishop of Indiana.

MOONSHINE, W. VA.

Trinity parish, after much effort, has succeeded in securing a beautiful lot and erecting thereon a rectory, which now stands in the path of the flood. They have done this by their own efforts, though the parish is but a poor one, on the missionary list of the diocese of W. Virginia. In this work they have been compelled to create a debt on the property of \$800, in addition to which a kitchen, and servant's room, a stable and well have been added. We are now trusted to pay the debt on Easter by our own efforts and to this end a subscription was started, conditioned on the whole amount being pledged by that time. That subscription amounted to \$300 when the flood came. A third of our town was under water, and the losses and suffering of our people from the flood, such that we can not ask them for more, and unless the amount is completed we must lose what has already been subscribed.

At the last meeting of the vestry it was voted a necessity to ask outside aid. We appeal to you to help our struggling church. If you can not help us with you kindly hand this to some other person who can. Any amount from \$1 upwards will be thankfully received and acknowledged.

Remittance can be made to the Right Rev. G. W. Peterkin, D. D., who is the trustee of the property, Parkersburg, to J. W. Gallaher, Esq., Dr. G. W. Bruce, Moonshine, W. Virginia, or to the rector.

ACKNOWLEDGEMENTS.

Report of contributions to fund for furnishing St. Luke's Hospital.

Amount last Reported	\$87.05
Contributions Annual Meeting	45.21
Nov. 27, Mrs. DeKoven	100.00
Jan. 22, Mrs. J. H. Thompson	25.00
Mrs. R. Gregory	5.00
Mrs. J. H. Avery	5.00
Mr. Geo. Wilcox	5.00
Miss Castle	5.00
Total	\$170.86

Arthur Ryerson, treasurer, will be glad to receive contributions for above, in Home Building.

February 22, 1884.

LIVING CHURCH MISSISSIPPI FUND.

Previously acknowledged	\$208.85
Mrs. M. M.	2.00
Mrs. S. Wilkinson	1.00
C. L. T.	.50
N. H. M. H.	.50
Mrs. W. A. Wilkinson	.50
Rev. B. B. Bell	1.75
Seven subscribers	9.35
W. B. Brown	.50
K. Lombard	.50
W. H. H. and Winona Mission	2.00
W. H. S.	3.00
Two Friends	2.00
Rev. J. Townsend	1.00
Rev. J. H. Smith	1.00
Rev. W. E. Vahbert, D. D.	5.00
Rev. H. H. H.	2.25
R. Tweed	1.50
C. B. H.	.50
W. H. S.	.50
Total	\$507.10

Wm. H. H. entered into rest on February 20, at the residence of his son-in-law, C. R. Larrabee, in this city, Peter Wood, who was born at New Milton, York-shire, England, in 1803.

McClellan, who died on February 6, of brain fever, Raymond Garret McClellan, youngest child of Dr. S. and Mrs. McClellan, aged three years and three months.

MISCELLANEOUS.

A clergyman out of health and parish, offers twenty lots, (fine building sites), near large eastern city. Not now in demand, but will be if purchaser can wait. Also house, with "new" order charitable use, with land attachments.

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AID FOR FAIRBANKS.

I ask aid for my Seabury Divinity School. We have 25 students. They are men of promise. The school is worthy of the confidence of the Church, who love Christ and His Church. It needs help. We will, by God's help, be faithful almoners, and give our gratitude and prayers. Send to the Rev. Geo. B. Whipple, or Bishop Whipple, Fairbank, Minn.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883. Editor: The Rev. C. Mel, Rector of St. Saviour, address 2339 Sanson St. Philadelphia, Pa.

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NET ASSETS, JANUARY 1, 1883	\$50,172,371.91
RECEIVED IN 1883	
For Premiums	\$4,820,088.07
For Interest and Rents	2,793,912.45
Profit and Loss	247,212.35
	7,861,212.87

	\$58,042,584.78
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DISBURSED IN 1883.

CHURCH OPINION.

Southern Churchmen.

MODERN CIVILIZATION.—It is pleasant to sit in houses warmed by coal fires; pleasant to enter palace cars and be carried across the continent in a few days; pleasant to live without cares as to where to-morrow's meals are to come from. But all these things, and ten thousand like things, mean that for us and our comfort the many must dig and delve, be exposed to heat and cold and damp and darkness, and who, when they have thus worked for a twelve month or for twenty twelve months, have only succeeded in keeping life in their bodies. These things are parts of modern civilization, or rather factors of it; the many toiling and moiling for the few. Is this the best civilization can do? Must the millions sweat that the thousands can be fanned by the cool breezes?

What is to be done? Alas! we know not. And this is the mystery—that modern civilization as it advances crushes the many, exempts the few, and no man can tell what is to prevent it. We at least can speak kindly and do kindly to the one or two of the millions; can at least pay deep respect to the few out of them, if so be we can raise even a few to respect themselves as creatures of the one God, and the redeemed by the one Christ.

Churchmen.

THE TRUE ANTICHRIST.—We have been inclined to suppose that the Antichrist is the author of evil himself, that old serpent, the devil. He is the anti-Messias, and those whom he inspires and makes the instruments of his malignity are so many Antichrists, in St. John's sense. As "the mystery of godliness" is the Incarnate God, so the "mystery of iniquity" is a Satanic possession of some formidable character of the Latter Day, through whom the devil will work his last and most terrible assault upon the Gospel, and upon all who profess at any, upon Themselves, and upon all who refuse to accept him as a greater than all that is called God or that is worshipped.

That this terrible *leader* of the great enemy of our race, and hence of its great Deliverer, is to "sit in the temple of God, showing Himself that He is God," is the most awful part of the mystery. The Church itself, in some part thereof, is to become "a synagogue of Satan." Let us all look homeward, as did the Apostles on a memorable occasion, and say, rather, *Lord it is I*, than look about us for some sister Church as most likely to be the Thyatira of an epoch so unspeakably diabolical and destructive of truth.

People Churchmen.

RELIGION AND BUSINESS.—What the Church needs most to-day, is the application of business principles to religious duties, for it is still true that "the children of this world are wiser in their generation than the children of light." If Christians would only contribute one-tenth, or even one-twentieth of their income, and would do it with business-like regularity and precision, we would hear far less of Church debts, and would be spared the disgraceful spectacle of our hard-worked missionaries being without their small stipends at the beginning of almost every quarter.

Standard of the Cross.

THE LENTEN OBSERVANCE.—In one respect the Lenten idea of revival has never been imitated or excelled; and that is, that it aims to heighten the religious life of people already Christians, not merely to convert the unbelieving. It aims really at reviving, not regenerating spiritual life. And the method adopted is that of self-humiliation. If a congregation of Christian people really comes to mean what their language of confession expresses; if they who have enjoyed most opportunity realize that of sinners they are chief, then the work of revival is already far advanced. They whom the Holy Spirit convicts of sin stand in good hope of realizing righteousness and enduring the judgment by His aid.

BOOK NOTICES.

THE BOYS' AND GIRLS' PLUTARCH. Being Parts of the "Lives" of Plutarch. Edited for Boys and Girls. With an introduction by John S. White, LL. D. With Maps and Forty-five Illustrations. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co. Price, \$3.00.

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are given the choicest and best readings from the "Lives," accompanied by maps and engravings. The latter are remarkably clear and good, illustrating the entire geography of Greek and Roman civilization. The Putnam's, in the line of books that they have published, have done good service in the "higher" education of our people, and never better than when they sent out this attractive edition of "Plutarch."

ASPECTS OF SCIENTISM. With special reference to the Present Time. By John Fordyce, M. A., New York: Thomas Whittaker, 1884. Pp. 274. Price \$1.50.

Mr. Fordyce does not undertake to answer all the arguments, or to discuss all the varied theories of the mixed forms in the school of sceptics. He even deprecates the reader's supposing that he would profess himself able to deal triumphantly in dialectics with many of the critical questioners in connection with modern unbelief. Yet it is his conviction, that while there is a way of stating and illustrating the history of the progress of science, which would make it appear that before its triumphal march the ideas, conceptions, and beliefs taught by the Bible must ever of necessity retreat; there is also another and a truer account to be given, one which, while it may not solve all problems, and relieve the mind of all difficulties, should nevertheless, make us hopeful as to the result of deeper study alike of Science and Christianity.

Mr. Fordyce manifests intimate knowledge of the writings and relative opinions of the various sceptics whose positions he traverses, and he would seem to have made a study of their lives and personal bias—notably of John Stuart Mill, Miss H. Martineau, Mr. Atkinson, and George Eliot. His work is thoughtful, clear, and modest while unflinching. It is an uncommonly good contribution to the general subject.

AMONG THE HOLY HILLS. By Henry M. Field, D. D., New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 244. Price, \$1.50.

"That so many have been over the ground before, is no reason why the latest comer should not bring home a handful of wild flowers from Palestine." So pleads the author in his preface. And he adds: "There is enough for all; let each gather what he will. He who is tempted and led on by these lighter attractions, may find something more and better, as nature leads up to life, and a small mountain county appears as the scene of a great history, and the cradle of a religion." It is in a reverent spirit evidently that he visited the land, "cover whose acres walked the blessed feet;" and led by him among the holy hills, the reader may find the sacred story becoming more and more distinct. The Churchman who takes up this volume will perceive that the author uses the words "Catholic" and "Sabbath" as a "Protestant;" and so must read a bit between the lines.

SISTERHOOD LIFE AND WOMAN'S WORK IN THE MISSION FIELD OF THE CHURCH. By the Right Rev. Allan Beecher Webb, D. D., Bishop of Grahamstown. New York: James Pott.

The four topics into which this work is divided are: The supply and training of women for mission work at large; The work of women at home for foreign missions; Woman's work in South Africa; Sisterhood life. The author has not proposed to himself to apologize for the sisterhood form of life within the Church, but only to make a needed statement of the theory and principles on which it is based, and especially in reference as the title implies to missionary work. The author had had ample opportunity to test the workings of the system in South Africa, though the book was written before he became Bishop of Grahamstown.

OLD WISE AND NEW. Occasional Discourses, by the Rev. Joseph Cross, D. D., LL. D., Author of "Evangelical," etc. New York: Thomas Whittaker, 1884. Pp. 240. Price \$1.50.

Dr. Cross has issued one more volume, consisting of twenty-two sermons which will serve to mark the various stages of his long and useful career in the ministry. The initial discourse was preached at Pompey Hill, Onondaga Co., N. Y., when he was but 16 years old; the final one was written in last September, but never preached. The present issue is marked by a particularly graceful dedication to his publisher, Mr. Whittaker.

The following works published by Messrs. Livingston, London, forwarded by Messrs. S. A. Maxwell & Co., Chicago, are most suitable for Lent, and we would call the attention of our readers to them. They are well bound.

Meditations on the Public Life of our Lord and Saviour Jesus Christ. Parts I. and II. Price \$2.25 each.

Meditations on the Suffering Life and the Glorified Life of our Lord and Saviour Jesus Christ. Price \$1.75.

Meditations on the Hidden Life of our Lord and Saviour Jesus Christ. Price \$1.50.

These are from the French, by the Compiler of The Treasury of Devotion. Edited by the Rev. T. T. Carter, M. A.

The Spiritual Combat; together with the Supplement and the Path of Paradise. By Lawrence Scupoli. Price \$1.50.

Of the Imitation of Christ, in four books. By Thomas a Kempis. Price 50 cents.

The Bishopric of Souls. By Robert Wilson Evans, B. D. With an introductory memoir. By Edward Bickersteth, D.D.

Cassell's Family Magazine, so far as this country goes, is a new claimant for public favor. It is well known in England, and will doubtless obtain, as it deserves, a large circulation here. (New York: Cassell & Co., 739 and 741 Broadway. Price \$1.50 a year.)

Under the title, "Edward Bouverie Pusey, Doctor and Confessor of the Catholic Church," the Pusey Memorial Committee have published in a very neat pamphlet, the admirable sermon delivered at their request

in Philadelphia by Bishop Doane. Besides the sermon, the pamphlet contains a brief account of the work of the Memorial Committee.

Harper's Magazine for March is, of course, an admirable number. The illustrations are particularly good. Of the letter press, Col. Higginson's American History series grows more and more interesting now that the Colonial and Revolutionary periods are passed. This month's paper, "The Early American Presidents," is especially novel and interesting in two particulars; it shows how French questions divided Americans, and it gives a graphic picture of the manners of the time when the old regime was passing away.

The Century for March contains many interesting and valuable articles. The most notable and timely is, perhaps, "The next Presidency," by Mr. Wayne McVeagh, in which an earnest plea is entered for purity of administration. The *Catholic* on Irving seems just and scholarly. "Dr. Saviar" in creases in interest.

The Catholic World, March 1884. New York: Catholic Publication Society, \$4.00 per year.

The North American Review, March 1884. New York: 30 Lafayette Place. \$5.00 per year.

St. Nicholas for March, is of course interesting and instructive.

Harper's Young People seems to improve with every number.

Prudence and success are always twin facts in any business enterprise. If this is so in private undertakings, it is still more true in business based on public trust. No ordinary institution can be permanently successful without being absolutely trustworthy. Public confidence can only be gained by a management which builds up every possible safeguard in protection of the interest entrusted. A brief glance at the last annual statement of the Connecticut Mutual Company shows how well entitled it is to its splendid rank among the life insurance companies of the country; it is the second largest. If thrift and economy in the conduct of business, a keen forecast of general business and financial probabilities, and a sound grasp of the true principles of life insurance, deserve great results, the above company appears to have won them worthily. We learn that over every possible liability by the highest legal standard of solvency, that of Connecticut and Massachusetts, the company's surplus is \$4,000,256.45, a gain over last year of \$399,412.24. By the company's own standard, which is still higher, the surplus is \$4,026,270.47. We learn among other facts, that the amount paid to policy-holders was \$3,781,853.79, and the total income was \$7,872,222.87, while the total net assets reached the enormous figure of \$4,213,881.32. There was a large increase of income and of surplus, and in the amount of loans made, while the cost of management was reduced. It is difficult to reach conclusions to enter more largely into the figures of the report. If they prove anything, it is that this company ranks among the soundest and strongest, not only of this country, but of the world.

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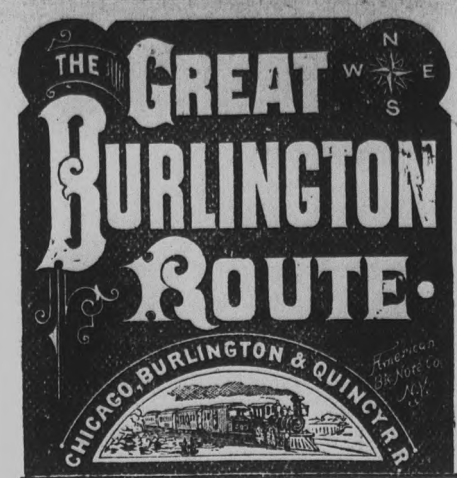
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THE SNOW.

BY MARIAL.

Gently the snow-flakes are steadily falling,
Covering the earth in a mantle of white,
Each tiny crystal its mission performing,
Hiding the desolate fields from our sight.

Silently, steadily still they are falling,
Doing their work both swiftly and well,
Making the dreary and desolate landscape
Seem to be under some magical spell.

Barren and naked the trees have been standing,
Shivering when struck by the cold, chilling blast;
Now, all their branches a pure, snowy mantle
Shields and protects from the storm raging past.

So is each object all covered and hidden,
Each wears a mantle of beauty and grace,
Nothing is slighted, even those the most trifling
Bears of the fairy-like spirit a trace.

Gaily and merrily still they are falling,
Drift upon drift we behold rising fast,
Hiding each fence near a mountain of whiteness—
Oh, that such purity only might last!

Soon all the road-side presents an appearance
Every beholder must view with delight;
Castles and cottages of marvellous structure
Rise up before us and dazzle our sight.

Then, when the sun from the cloud-land emerges,
Lighting the scene with his glorious beams,
Oh, what a brilliance each crystal dispenses,
Flashing and sparkling with diamond gleams!

Beautiful snow-flake, so bright and so lovely,
Floating so gracefully down through the air!
Surely thou art, in thy delicate beauty,
Emblem of purity, fitting and fair.

LETTERS TO THE EDITOR.

A PROTESTANT "ROMANIZER."

To the Editor of the Living Church:

In *The Pulpit Treasury* for January, 1884, published in New York city, Rev. Dr. Deems, pastor of the church of the Strangers, gives his "Plan of Pastoral Work." Allow me to give an extract from his plan: "On the visiting days the callers are shown into the front parlor and there they may read, or converse until each person's turn comes."

"They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his coming." "Will they come? My Memoranda for 1883 shows that September 3, there were 16 visitors and prayer was held with 12; September 11, visitors 20, prayer with 13; October 10, visitors 18, prayer with 16; November 1, visitors 25, prayer with 15. These four (days) are taken because one was on Monday, one on Tuesday, one on Wednesday and one on Thursday."

Now, since these callers were seen each alone, if they so desired, and since prayer was offered with so large a proportion of them, the natural inference is, that the greater part of these persons came to their minister, as they should do, "and opened their grief, that they might receive such godly counsel and advice as would tend to the quieting of their consciences."

Further on the Doctor says these calls upon him do not take the place of the pastor's visiting his flock, but that this plan doubles pastoral usefulness. And the Doctor's whole plan as set forth shows that he is a worker, and that he has some proper idea of a pastor's duties.

Now, why is it that those of our clergy who adopt a similar plan are called Romanizers? J. L. CONYER.

St. Mark's church, Anamosa, Iowa.

BAD BOY LITERATURE.

To the Editor of the Living Church:

Your editorial in *THE LIVING CHURCH* of January 5, on the Practice of Parading the sayings and doings attributed to the "Bad Boy and the Bad Boy's Pa." by certain newspapers, is so exactly to the point that I cannot resist the temptation to thank you.

The objections you urge are well taken and I subscribe to every one of them. The influence exerted by such publications, tend not only to rudeness, vulgarity and disorder, but they weaken parental authority and control; destroy filial respect and affection; make a mockery of all the tender and sacred relations that bind the family together; sap the foundations of morality and piety, and lay the safeguards of society and the nation in ruins. The man who can descend to deprecate the columns of a public print with what corrupts the morals and interferes with the good order of society should be held up to the execration of all good men, and parents should see to it that such sheets do not enter the precincts of the family circle.

O. R. WILLIS.

White Plains, New York.

"PROTESTANT PRINCIPLES."

To the Editor of the Living Church:

I can not understand in what respect the question, in your editorial in the last number, on Protestant Principles, "whether we have much more in common with Protestant Christendom than we have with Roman Catholics," is difficult to answer.

A Protestant, in the present accepted meaning of the word, is a man who protests not only against the errors of Rome, but against much that is held in common by the Roman, the Greek, and the Anglican Communions—in fact by the Catholic Church in all ages. He protests against the Sacramental system of the Church, against Baptismal Regeneration, against the Divine gift of the Holy Ghost in Confirmation, against the Real Presence, against the Apostolic Succession; against the power of Absolution.

If we endeavor to find out what is the "Common Christianity" of Protestants, we arrive at the same results. Evidently, that is not part of this "Common Christianity" which is rejected by any one Protestant sect. In order therefore to determine what the articles of this "Common Christianity" are, we must eliminate such doctrines as are rejected by any society which is recognized as Protestant. Let us apply this principle: The Socinians do not believe in our Lord's Divinity, hence, as they deny God the Son, they clearly deny God the FATHER as FATHER. The new school of German Lutherans do not believe in original sin. The Swiss Calvinists do not believe in the Atonement. The Presbyterians do not believe in Episcopacy. The Independents do not believe in any established line of the ministry. The Anabaptists do not believe in infant baptism. The Quakers do not believe in any Sacraments. The Universalists do not believe in eternal punishment. Hence the only article of the Apostles' Creed, in the sense of

that Creed, which belongs to the "Common Christianity" of Protestants, is the Resurrection of the Body. There are several other articles of this "Common Christianity," but no reference is made to them in the Apostles' Creed, viz: That the Pope is Antichrist; that Rome is the Babylon of the Book of the Revelation; that we are justified by Faith only.

Thus we see that in common with "Protestant Christianity," (2) we hold one article of the Apostles' Creed—the Resurrection of the Body. In common with "Roman Catholics," we hold the whole twelve articles of the Apostles' Creed, and we hold them in their Catholic interpretation. We hold in common with the Romanist everything that is Catholic in doctrine and in practice; we reject only the Romish errors and accretions, and we reject these not because they are Romish, but because they are unatholic and false.

I would refer the readers of *THE LIVING CHURCH* and the editors of *The Church and Home*, to Dr. Neale's lecture on "The Bible and the Bible only, the Religion of Protestants," for a better and more comprehensive treatment of this subject. H. Mc D.

Philadelphia, Pa.

A CORRECTION CORRECTED

To the Editor of the Living Church:

I am amused at the effort of my dear friend, the Rev. J. T. Webster, of Dayton, Ohio, to correct *THE LIVING CHURCH* for having stated in a former issue that St. Paul's church, Cincinnati, and not St. Paul's church, Columbus, Ohio, some dozen years ago—had the first supplied choir, because since then, that part of the diocese in which they are both, has changed its name and has a separate organization. I do not hesitate to call this kind of argument a quibble, nor do I suppose *THE LIVING CHURCH* need notice the assertion.

St. Paul's church, Columbus, was the first church in Ohio to have a supplied choir. If *THE LIVING CHURCH* should assert that, some one will say, "St. Paul's church, Columbus, is not in the diocese of Ohio at all."

The fact remains the same. St. Paul's, Columbus, had a supplied choir years before St. Paul's, Cincinnati, ever thought of one, and the stand, the parish and rector took as to their rights and the laws of the Church, proved to the American Church for all time the impossibility of a supplied choir being proved unlawful or being suppressed by law, and this made it easy for St. Paul's, Cincinnati, or any other church in Ohio or elsewhere to imitate its example without let or hindrance. COLIN C. TATE.

Trinity church, Niles.

FROM A COLORED READER.

To the Editor of the Living Church:

I have been a reader of your excellent paper for the past twelve months, and like it very much. I am the only colored member belonging to the Episcopal Church in this place. I noticed in the issue of December the 22nd, an article on the evangelization of the negroes in the South. I like to see consistency, and we feel for the poor, oppressed ignorant of the North, but have been taught to let charity begin at home, and when we have done all that we can to enlighten and Christianize in our own country, then it will be required of us to go from home to show our sympathy. I agree with you that moral training is necessary with all classes. So is education, but it is worthless without morality. The darkey here has equal share of the public funds appropriated to education by the whites, and their schools have often been under the direction of Northern men, and it is a subject of remark that the most intelligent darkeys are some of the grandest rascals. I can boast of one thing, I never went to school a day in my life. I owe my entire training and education to my mistress, with whom I have lived ever since I was three years old.

Whilst numbers of my color have left their best friends, the whites, at home, to chase the shadow called freedom, and would listen to some unprincipled yankee give him a deed to forty acres of his old master's land for five dollars; all such conduct has caused us to lose confidence in the northerner, and it will be many years before these things are erased from the darkey's memory. It will outlive superstition how they gullied the poor darkey to get his vote for office. We do not say there are no unprincipled men South, but we do soon find them out, and we know we have some good and noble men South, some who scorn the idea of deceiving the darkey. Do not come to the conclusion that I am a quadrum. I am not. I guess my color has not changed much from the original African. What I have written is not in a spirit of malice, but I see we are often misrepresented by our northern friends. I never have written anything before for publication, nor would I now, if it was not that I think you are laboring under a very grave mistake in regard to your work among the freedmen of the South. M. E. G.

[We do not understand our colored friend. Does he mean that our effort to educate and Christianize the Southern negro is regarded unfavorably by the people of the South? What is our "grave mistake?" Ed. L. C.]

WHY DID GOD CALL ON THE CHURCH TO CARRY FORWARD MISSIONS.

To the Editor of the Living Church:

In your paper of February 16th, there appeared a letter from Rev. T. M. Thorpe on "What is our duty to Missions?" May I have space for the following thoughts on this subject?

Every member of our Church knows that the first sentence in both Morning and Evening Prayer is: "The Lord is in His holy temple, let all the earth keep silence before Him." In these words we have three things: 1st. The presence of God in His temple. 2nd. The condition of that temple; viz: "holy." 3rd. The cry of the loyal heart as it stands within this presence: "Let all the earth keep silence before Him." As yet not a word has been said about the heathen, as heathen, and yet the Church has her lifelong watchword, and purpose; viz: To give this world to the dominion of her Lord. Missions do not spring, as many erroneously think, from our relation to the heathen, but from our relation to God. The Church is not so much called by the heathen as sent by her Lord. "As My Father sent Me so send I you," gives us a glimpse of the heart of Christian Missions. How did God send His Son? "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life," and He sent that Son "to seek and to save that which was lost." "If any man have not the spirit of Christ, he is none of His." And our blessed Lord Himself shows by the very name He gave His

chosen ministers, "Apostles" or Missionaries "what He wanted them to do, and these Missionaries tell by the life's blood they spilt going forward with the Words of Life, what they thought their Lord wanted; yea the Holy Ghost Himself bearing witness.

As we come near to the life and love of God we will go near to the heart of suffering humanity. "In Him they live and move and have their being." If we could but look into the bosom of God and feel what He feels we would feel every throb of sorrow, every wrong of sin, every yearning for truth, that rises from the whole of this world's mighty "valley of the shadow of death," where the souls of millions sit "fast bound in misery and iron." And so as we realize and know; this God Whose feet were the first to speed after the fallen soul, Whose lips were the first to call His lost child, Whose hands were the first to wrap the naked form of the sinner and prodigal, Whose spirit was the first to cast a ray of promised hope over the world of death pointing to victory for the seed of the woman; yes, as we feel His presence in our temples, His temple, we must catch the purpose of His life and cry with His father-Heaven: "Let all the earth keep silence before Him."

Again: As our religion becomes pure and realizes the horrors of sin's rebellion against God, this must become the cry of the soul, "Holy Temple." To war against missions is to argue the impurity of the Church; for as she becomes pure she will feel her Lord's hatred towards sin. No pure heart can rest content feeling that four-fifths of the souls in this world are under the dominion of sin. If "there is a fountain for sin and uncleanness" and we have felt the healing streams thereof, how can we sit content knowing the world is reeking in corruption? As the Church becomes pure her streams will flow forth making "the wilderness blossom as a rose" and her waters "will make glad the city of God."

Once more "Let all the earth keep silence before Him." If any one will take the trouble to look through the prayers and songs of praise in our Book of Common Prayer, he will see that in more than forty places this great salvation of a world is prayed for or praised for, and this idea is woven through the very woof of the Prayer Book's being. Now to go on praying for and promising God to do certain things for the heathen's salvation with no earthly intention of keeping our promises, is bold, bald stultification, and to expect a blessing from Him for any such hollow formalities is to think we can make Him the victim of false pretences. If there is no purpose behind a prayer and promise made to God, they are downright mockery, and will as surely bring a curse as that "He is a jealous God." I look in Eph. IV. 11-13, and we see there that God gave first "Apostles" or "Missionaries" and what for? Not one word is there said about the conversion of the heathen, but many about the life of the Church. Look: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And I know of no other exercise under Heaven whereby the Church of Jesus Christ can reach her full development, than that of His own appointing. The Holy Ghost writes: As we have opportunity let us do good to all men, especially to them of the household of faith. Please look in the Romans, x. 14 and 15th verses and you will see what the real condition of the heathen is. They cannot pray to Christ for they have not heard of Him. What would we take to have all knowledge of Jesus swept from our minds? What is faith worth to us? In short what is the Gospel with all its blessings worth? What would we give to have it back if it were taken away? If this word is precious to us, are we not guilty in that we saw the anguish of our fellow men's souls when they besought us and we would not hear? O may God save us from selfishness! There is no need of money among so-called Christians, and especially of our communion; but there is need of the willing mind. When some of our dioceses are giving less than ten cents yearly, per communicant, for the salvation of this very world for which Jesus died (i. e. outside of their own congregations) is it time to cry hold back? No. The law is "whatsoever a man soweth that shall he also reap" and be it known unto all that the Church in these United States cannot reap what England sows. England's works cannot widen our sympathies, deepen our love, strengthen our loyalty, but "Every man shall be rewarded according to his works."

C. CLIFTON PERICK, Bishop.

A PERTINENT INQUIRY.

To the Editor of the Living Church:

At the recent visitations to the churches in Norfolk, Virginia, by the assistant Bishop, the Right Rev. A. M. Randolph, the Prayer Book Church people were shocked by his omitting the words, "Apostolic Succession" in the prayer in the Institution Office, and his substituting "Thy Ministers." We wish to know the authority for this change. Does it mean "Liturgical Enrichment?"

ECCLESIA.

CHURCH WORK.

IOWA.

Davenport.—Ordinations.—The Bishop of the diocese held a special ordination service at the cathedral on Wednesday, February 6th, when he ordained to the diaconate his nephew, Mr. Leonard Woods Richardson, formerly professor in Trinity College, Hartford, Conn., and advanced to the priesthood the Rev. Charles W. Ivie, rector of Trinity church, Emmetsburg. There was a large attendance of the clergy, twenty being present at the pre-Lenten gathering held in connection with the ordination and the quarterly meeting of the diocesan boards. The sermon was delivered by the Bishop.

Mount Pleasant.—St. Michael's.—The 19th session of the south-eastern deanery was held in this parish February 20th, 21st and 22nd. All the clergy were present except two. Six services were held with sermons and lectures. This church has been repaired and carpeted, the altar furnished with a re-table and vases, which latter were filled with flowers. Good congregations and good music gave interest to the services. The Rev. Dr. M. A. Johnson, of Burlington, gave a lecture on Church history, setting forth the origin of the English and American Churches, which drew forth favorable comment towards the "Historical Church." By special request, the Rev. A. C. Stilson, of Ottumwa, delivered a lecture on "Sweden, its ecclesiasticism, the religious instruction given, and the results in the

lives of the people," based upon observations made by him while in that country.

Other subjects were treated of, particularly the "evidential value of ceremonies" by the Rev. A. Q. Davis, of Fort Madison, and the subject of "Prayer Book Baptism" by the Dean, Rev. R. C. McIlwain, of Keokuk. The cordial welcome given the clergy made them feel like holding another session in this parish again soon.

TENNESSEE.

Nashville, Convocation.—The Convocation of Nashville met on Tuesday, February 12th, and continued in session the two following days, at the church of the Holy Trinity, the following clergy and lay delegates being present, the Rev. Drs. Gray (Dean), Howard, Beckett, and Graham, and the Rev. Messrs. T. F. Martin, Jas. P. Lytton, R. Totten, Chas. M. Gray, W. G. G. Thompson, Lucien Holmes, Cabell Martin, A. L. Anderson, and Messrs. W. S. Pickett, T. H. Oney, George Williamson, Thomas Cox, John Orr, Judge Linton, and J. W. Fisher.

At the first service on Tuesday night the Rev. T. F. Martin preached the convocation sermon. On the following morning the Holy Communion was celebrated, the Dean being the celebrant, and the Rev. Jas. P. Lytton acting as deacon, the sermon being preached by the Rev. W. G. G. Thompson. In the evening the sermon was preached by the Rev. R. Totten, while at St. Peter's, North Nashville, where services were held in connection with Convocation, the sermon was preached by the Rev. C. M. Gray. On Thursday morning the Holy Communion was celebrated in the early morn, Matins being said at half past nine.

At half past seven at night, there was, in the words of the city papers, a rousing Missionary Service, which was very largely attended by a deeply impressed congregation, very earnest addresses being delivered by the Dean, as also the Rev. Dr. Howard and Rev. T. F. Martin. At St. Peter's, North Nashville, the sermon was preached by the Rev. R. Totten. The attendance at all the services was good, considering the terrible rains which took place every day.

There were business meetings daily, which were admirably attended. The one important subject, which seemed of so much interest to the Convocation, was "the Oley school," which was reported to be in a very encouraging condition. The Bishop's letter in regard to it was read and acted on, and a committee was appointed who reported favorably on all matters connected with it.

ILLINOIS.

The Pre-Lenten Retreat.—The clergy who attended the Retreat at the Cathedral last week, to the number of about fifty, feel themselves under very deep obligations both to the Rev. Father Hall, who conducted it, and to Bishop McLaren, through whose kind thoughtfulness, the privilege was put within their reach. The occasion was a great improvement in many ways upon former similar opportunities, and there can be no doubt that, under the Divine blessing, it will result in the deepening of the spiritual life, as well in the souls of the clergy themselves as in the people to whom they minister. From the time when Bishop McLaren commenced these Pre-Lenten seasons of retirement and devotion, until now, the interest in them has steadily grown, and they may now be considered as one of the recognized institutions of the diocese.

Chicago.—St. Thomas' Church.—Bishop McLaren visited this church on the evening of Quinquagesima Sunday, and confirmed nine persons. The sacred building was crowded with an attentive and reverent congregation of colored people.

Riverswood.—The new church here, All Saints, is now fully completed and furnished. The carpet was woven to order in Philadelphia, the pews are made of ash and cherry woods, with ends to correspond with the architecture of the church. Queen Anne; the altar and chancel furniture is of southern pine, tastefully decorated.

This beautiful house of worship will be opened for divine service on next Sunday, Bishop McLaren, assisted by the clergy of Chicago, will officiate. Service, will commence at 4 o'clock. A special train on the C. and N. W. R'y will leave the Wells street depot, Chicago, at 3 p. m., returning after the close of the service.

LOUISIANA.

New Orleans, Ordination.—Mr. W. T. Douglas, son of the popular and energetic rector of Calvary church, has been admitted to the Diaconate. His father preached the Ordination sermon.

INDIANA.

Newcastle.—Bishop Knickerbocker, in exploring the diocese, visited on the 15th of February, this flourishing town of about 3,000 population, 50 miles east of Indianapolis. The use of the Methodist place of worship was given to him, and about 300 were present. After the services a number of Church people gave their names to him, several of them being from the "old country." The Rev. Dr. Wakefield of Richmond, and the Rev. John W. Birchmore of Muncie, assisted.

Muncie.—Saturday, February 16th, the Bishop proceeded to this town, 20 miles north of Newcastle. In the evening a reception was held in the parlors of the Kirby House, through the courtesy of Mr. Heimsohn, the proprietor, who is a parishioner. Both Church people and strangers were present, and all seemed gratified. Sexagesima Sunday, February 17th, the Bishop officiated at Grace church in the morning, and confirmed nine persons. Much interest in the prosperity of the parish is manifested by the people. An almost impromptu festival and sale the previous Thursday, netted the "Ladies' Guild" \$110. It is hoped that this will soon be expended on a new church edifice, which the energetic parishioners are about to build. The Bishop gave the possible encouragement to the proposed plan, and it is expected that during the coming season a most strenuous effort will be made to build a suitable edifice. Muncie has a population of 6,000, and an accessible population of 13,000 is within 20 miles by rail, among whom Church principles may be spread. In the evening, through the kindness of the pastor of the First Presbyterian Society, their place of worship was used by the Bishop. He preached to a congregation of about 300 on true manliness as exemplified in the Christian life. This being the first visit of the Bishop to this place, it is gratifying to know that Bishop and people seem mutually pleased. Every organized parish has now been visited.

Winchester.—On Monday, February 18th, the Bishop visited this town, which is 76 miles north-east of Indianapolis, and preached in the Methodist church. Very few persons were present, owing to the foul weather and

other causes. No Church families were found.

Tuesday evening, February 19th, the Bishop officiated in the Presbyterian church, in Hartford city, 22 miles north of Muncie. In spite of the high storm which prevailed, about 100 were present. Some Church families were found, and the opening seemed so promising, that an appointment for a semi-monthly service was made, to be held by the Rev. John W. Birchmore, of Grace, Muncie, on Thursday evenings.

MAINE.

Augusta.—St. Mark's church for aged women was formally opened on February 20 by a service of benediction for the chapel and house. The clergy present were the Right Rev. H. A. Neely, Bishop of Maine; the Rev. Samuel Upjohn, late rector of St. Mark's; the Rev. A. W. Little, of Portland; the Rev. Mr. McLaughlin, of Hallowell, and the present rector of St. Mark's, the Rev. Walker Gwynne. The services consisted of the recitation of the 26th and 23rd Psalms and of appropriate prayers, first in the beautiful new chapel and afterwards in the hall of the north wing of the house.

After the above, the Rev. Walker Gwynne was formally instituted to the rectorship of St. Mark's church by the Bishop, who preached an admirable sermon on the Christian Ministry.

CONNECTICUT.

Westport.—The Fairfield County clergy held their pre-Lent devotional meeting at the church of the Holy Trinity, February 19th, the essayists being the Rev. Samuel Hall and the Rev. A. N. Lewis.

New London.—St. James' Memorial House was formally opened by the Bishop of the diocese on the evening of February 21. In his address the Bishop congratulated St. James' Parish on the establishment of the memorial house, set apart for charitable purposes, as it marked a new era in the Church work of this city, and strengthened the work elsewhere. He referred to the charitable work on the earlier days of the Church and its many obstacles. He compared it to the ways adopted for the dispensation of charity nowadays, and referred to the work of the societies connected with the memorial house, set apart for the special purpose of charitable work. Places like the Memorial house will greatly cement the bonds of friendship and tend to increase the interest in Church work. He reminded his hearers of the great esteem that Bishop Seabury was held in by those who knew him, for his works of charity. When his remains were being removed from the second burying ground to the St. James church, old residents who remembered the bishop, remarked: "When Bishop Seabury died, the poor lost their best friend." No man can leave a better record than this.

MISSOURI.

A New Church College.—The Rev. M. C. Brown, M. A., of Nevada and Clinton, has been interesting himself very much recently for the organization of a Church institution of learning of a high character in Southwest Missouri. He is a graduate of Trinity College, Dublin, and an experienced educator. He has stirred up very much local interest in Nevada, Clinton and Rich Hill in behalf of the enterprise, so much so that each of these places has offered considerable money, and from five to ten acres of land close to or in the towns. Rich Hill secured ten acres of land, a pledge of \$10,000 and other valuable franchises; but the conditions were such that with the disposition shown at Clinton, where the Church strength is greater, Mr. Brown has inclined to accept the pledges from Clinton. He is sanguine of being able to secure the means required to meet the pledges at Clinton, and start what will grow into an important institution and auxiliary of the Church.

WISCONSIN.

Pre-Lenten Retreat.—The fifth annual retreat of the clergy of the diocese closed last Friday. It was held as usual at Nashotah and conducted by the Rev. O. S. Prescott, of the diocese of Fond du Lac. In this religious age, one of the chief aims of the Church must be, even as a means of converting the world, the manifestation of the divine life as an actual and existing experience among her clergy and people. Nothing can be more suitable therefore to the special needs of our own day than effective instrumentalities for deepening the spiritual lives of the clergy from whom of course, the people must always take their tone. After even one experience of a Retreat the wonder always is, that they do not exist wherever there are clergy to be quickened into deeper and higher life. After an experience of a succession of them, one feels confident that they must make their way to the acceptance of all earnest souls who sincerely desire to go "from strength to strength" in the supernatural life of God.

MINNESOTA.

Fairbault.—The fiftieth birthday of their Professor of Exegesis was celebrated by the students of Seabury Divinity School, on the 18th inst., when they entertained the entire faculty of the school and the clergy of the neighborhood at a dinner at the hall. The dining-room wore an unusually festive and inviting appearance, and many were the encomiums passed by the guests, both upon the decorations and the excellent and well-arranged menu.

At the close of the dinner the Rev. A. A. Abbott, the senior student, made a very graceful speech, presenting the Rev. E. S. Wilson, the honored guest of the occasion, with an illuminated address, expressive of the affectionate regard and congratulations of the students. Several very interesting speeches followed, the Reverend gentleman's fellow professors and the visiting clergy testifying unanimously their respect for the admirable and conscientious manner in which he had fulfilled the duties of his position.

After acknowledging the various courtesies of the occasion, Professor Wilson made a very touching allusion to the absence of one loved and familiar face, never to be seen again in earthly gatherings—that of the late revered Warden, Dr. Chase.

The entertainment was pronounced by all to have been one of the most enjoyable in the annals of Seabury.

OHIO.

Death of two Clergymen.—The Rev. Joseph Muenschner, D. D., for fifty years a resident of the diocese, formerly a Theological Professor at Gambier, and at the time of his death Secretary of the Widows' and Orphans' Society of Ohio, died at his residence in Mt. Vernon at 1 p. m., on Saturday of last week.

The Rev. Nathaniel R. High, rector of St. John's church, Toledo, died on Tuesday morning, February 19.

Growth of the Diocese.—The diocesan organ furnishes us with the following very gratifying statement: "Over eight years have elapsed since the division of Ohio into two dioceses. The following statistics from the Journals of Convention will show the growth which has been granted to the Northern diocese within that period:

Churches and chapels in 1875.....	70
1883.....	80
Increase.....	10
Communicants reported in 1875.....	5,141
1883.....	7,250
Increase.....	2,109
Sunday School Teachers and Scholars in 1875.....	6,239
1883.....	8,363
Increase.....	2,124
Contributions for Church objects, 1875, \$15,424.70	
1883, 151,786.82	
Increase.....	\$136,362.12

These figures are cheering and encouraging. A like ratio of increase will, within a very few years, double the numbers with which the Northern diocese in Ohio began its separate existence."

Toledo, funeral of the Rev. R. N. High.—The funeral of the late rector of St. John's church on February 21st, was thus spoken of by *The Blade*: "A larger assemblage and one that bore most unmistakable signs of genuine sorrow, has never been gathered together upon a similar occasion in Toledo." Not only were all denominations represented, but two dioceses. The large number of sad young men were noteworthy. The chancel floral decorations excelled in beauty and significance, tokens of love and grief from far and near.

The body had lain in state during the morning, and throngs had paid it their respects in the beautiful church. The expression was one of triumphant peace. The Bishop pronounced a few words of sympathy and eulogy. The "courage" of the deceased was alluded to as remarkable, for it had enabled him to be our pioneer here in the matter of a surplised choir of men and boys. To brave alike the episcopal frown and the layman's growl, and at the same time to keep up the prodigious labor of drilling the boys, while he struggled with limited means, and severe domestic affliction and waning health, all this constituted a battle which he bravely fought for years.

Thanks to the genial benevolence of the present diocesan, "the episcopal frown" of a previous day has been followed by love and appreciative praise, and no clergyman could ask for a warmer friendship than the Bishop cherished for the deceased. But he is remembered that among the causes of his death the Rev. Mr. High repeatedly counted the double and needless opposition to his work with his choir. For several years, however, he had enjoyed entire success, and now if St. John's will ever have any other sort of choir it will be contrary to present indications. The clergy present and robed were the Bishop, Dr. Atwell, Rev. Messrs. Hopkins and Welton, of Toledo, May, of Defiance, Seymour of Bellevue, Ohio, and the Rev. Messrs. Frisbie and Charles of Michigan.

The processional and recessional were triumphant Easter hymns, "The Strife is over," and "Ten thousand times ten thousand."

The remains rest in Woodlawn cemetery. The twenty-two years of Mr. High's ministry in Toledo, (contemporary with all the five or six rectors of Trinity, and ten of Grace churches) have made an inextinguishable impression. The Church here is permanently bettered by his work. It will never again be as he found it. His death was a translation and his funeral a song of victory.

CALIFORNIA

San Francisco, St. Luke's Church.—This parish has decided to purchase a new site for the church on the corner of Van Ness Ave. and Polk St., one of the most desirable locations in the city.

San Francisco, Church Home.—This admirable institution continues to increase its usefulness, and has now 27 inmates. Our excellent contemporary, *The Pacific Churchman*, says: "The quiet religious influence of Sister Alice is felt very deeply, and all the old ladies appear to be very fond of her. We are glad to find the institution shares somewhat in the provision made by the last legislature to aid in caring for such as are inmates of the Home."

MICHIGAN

Death of a Priest.—The Rev. Levi H. Corson died at Jonesville on February 23. He was born July 3, 1801, in Shapleigh, York Co., Me., and entered Amherst College in 1824; thence to Washington (now Trinity) College in 1826; where, having passed one year in teaching, he was graduated in 1829. He was admitted to the diaconate by Bishop Brownell in January, 1831, and immediately sent to Missouri as a missionary, where he remained nearly two years, during which, or most of which, he was the only acting clergyman of the Church west of the Mississippi.

From the autumn of 1832 till 1841, he served various parishes in the diocese of Connecticut; from that date till 1854, he served parishes in Western New York, and then removed to Jonesville, Mich., where he continued to reside till his death, much of the time as rector or minister of Grace church, but he some years served as missionary at Wyandotte, Mich., and at Homer, Western Michigan. He was one of the clerical Deputies from Michigan to the General Convention of 1859.

Detroit, Sunday School Convocation.—It has been confessed on all hands that the most inspiring service ever held in Detroit, was the opening service of the Sunday School Convocation and Teacher's Institute, on the afternoon of Sunday the 17th, at St. Paul's church. Notwithstanding the rain every seat was full, and chairs in the aisles. Four hundred teachers and officers were present, besides delegations from the classes of the Sunday School and parishes of the city, numbering about six hundred. The service was choral, conducted by the choirs of 17 churches and Sunday Schools, arranged in different portions of the church. In the chanting of the psalter antiphonally, it seemed as though the congregation was one vast choir divided into two portions, and the two organs kept the two ends of the church well together. The service was sung by the Rector and the Rev. E. H. Cleveland. The lesson read by the Rev. Mr. McCarrill, and the addresses were by the Rev. Dr. Worthington, the Rev. Messrs. Brewster and Clark, and the Bishop. Among other things, the service proved that worship in song can be congregational, and that praise can be expressed with heartiness and devotion in some other way, than by a quartette choir.

On Monday evening the chapel was well filled, as was every meeting of the institute. The subject for discussion was:

School Officers and their Work.

What offices are necessary, and who should hold them? Planning for the day.

The appointment of teachers, and the grading of classes. Collections and contributions. The library and Sunday School papers. Special aptitudes.

Papers were read by Prof. J. M. B. Sill, of St. John's church Sunday School; Hon. C. J. Reilly, of St. Paul's church Sunday School; Mr. A. Curry, of St. James church Sunday school. The discussion which followed was participated in by Mr. J. N. Bissell, Hon. William P. Wells, and others.

On Tuesday at 10 A. M., after the Holy Communion, the subject for discussion was the spiritual aim of Sunday school work.

Papers were read by the Rev. Eben Thompson, of St. Paul's church, Lansing; the Rev. J. Hazard Hartzell, D.D., of St. Peter's church; Mrs. E. A. Rathbone, of St. Andrew's church Sunday school, Ann Arbor; Mrs. E. B. Coolidge, of St. Paul's; Miss Street, of Emmanuel church Sunday school. In the afternoon the subject of the morning was resumed, and a paper was read by General Pittman, which had been sent to the institute by Lewis H. Redner, Esq., of Philadelphia; Miss Minnie Brown, of Grace church, followed. The next day church festivals and fasts in the Sunday school was treated by papers from Mrs. W. J. Chittenden, of St. Paul's church Sunday school, and Miss Mary C. Pitkin, of Christ church Sunday school.

Upon the successful teacher papers were read by Mrs. Ruth Giffin, of St. John's church Sunday school; Mrs. Hurd, of St. Andrew's church Sunday school, Ann Arbor; Mrs. C. F. Livermore, of St. John's church Sunday school; Miss Mary S. Case, of St. Andrew's Sunday school, Ann Arbor.

At the opening of the question box, the questions, as read by the Bishop, were replied to by the Rev. W. W. Willson, Hon. H. P. Baldwin, and by several ladies to whom questions were addressed, upon subjects they could best speak about.

On Tuesday evening the mission Sunday schools of the church in Detroit were treated. President Bodine, of Kenyon College, was called upon by the Bishop, who congratulated the Church in Detroit upon the growth of parishes and missions, and the results registered by the annual meetings of the institute.

Upon motion it was resolved to appoint a committee to co-operate with the Bishop in plans to establish new mission Sunday schools, and report next year to the institute.

Though ten o'clock had passed, the greater part of the congregation stayed to hear the reading of the statistics of the past year, read by the Secretary, the Rev. Paul Ziegler, to whose efforts the institute, from the beginning, has owed much of its success. The statistical report which he read showed the standing of the 17 Detroit Church Sunday schools. St. Paul's church had 48 teachers and officers, 352 pupils, offerings \$475; Christ church, 45 teachers, 470 pupils, offerings \$425.05; Mariners' church, 9 teachers, 35 pupils, offerings \$61.09; St. John's church, 60 teachers, 650 pupils, offerings \$938.18; St. Peter's church, 26 teachers, 217 pupils, offerings \$220; Grace church, 23 teachers, 193 pupils, offerings \$217.54; Emmanuel 27 teachers, 275 pupils, offerings \$300; St. James' church, 30 teachers, 265 pupils, offerings \$342.22; St. Stephen's church, 24 teachers, 123 pupils, offerings \$58.97; church of the Messiah, 21 teachers, 165 pupils offerings \$125; St. Mary's church, 30 teachers, 300 pupils, offerings \$174.97; All Saints' church, 10 teachers, 86 pupils, offerings \$64.70; St. Matthew's church, 12 teachers, 92 pupils, offerings \$156.17; Church of the Good Shepherd, 11 teachers, 105 pupils; offerings \$63.62; St. Barnabas', 13 teachers, 187 pupils, offerings \$33.88; Holy Trinity church, 6 teachers, 25 pupils, offerings \$176.62. The totals for the city are 117 male and 286 female teachers, making in all 403 teachers; pupils, 4,449 boys; 2,164 girls, total 3,633; average attendance, 2,783; offerings, \$3,833.11. The increase of teachers during the year was 16 gentlemen and 40 ladies; there are 300 more scholars than last year, the average attendance is better by 400, and the offerings have increased \$350.

When the secretary had finished, the officers of 1883 were re-elected for the coming year, and are as follows: Bishop Harris, president; the Rev. R. W. Clark, first vice-president; James E. Pittman, second vice-president; the Rev. Paul Ziegler, secretary.

Detroit, Bible Readings.—Miss Smiley will give a course of Bible readings in the chapel of St. Paul's church. The first reading will be given on Thursday afternoon, February 28th, at 3 o'clock, and every day for ten days successively, excepting on Sunday, until Saturday, March 8th. On the following Monday the course will be resumed at the chapel of St. John's church. Miss Smiley has recently returned from England, and has placed herself, under the direction of the Bishop of Albany, as a Bible teacher, and her instructions are given whenever she goes under the rector of the parish, and the sanction of the ecclesiastical authority of the diocese. Her readings given in this city three years ago were of great profit to the women of the Church, and her instructions in Detroit is looked forward to with the deepest interest. She prefers to give her instructions in the chapel or Sunday School room, but the difficulty is to find them large enough to contain the members that come.

Pre-Lenten Retreat.—The Bishop of the diocese usually greets his clergy of Detroit on the day before Lent for prayer and counsel. It is in the nature of a retreat, and begins with the celebration of the Holy Communion, at St. Paul's church. These gatherings have been in past years of great profit, and tend to bind the clergy very closely together.

Detroit, Lenten Services.—The programme of the union service for Lent, at the Mariners' church, has been published. The plan will be as in former years of the clergy, to take their term each at these daily services, which are held at noon. The addresses are ten minutes. The outline of scriptural teaching is consecutive, and takes in those subjects appropriate to the Lenten season.

SPRINGFIELD.

Belleville.—The members and friends of St. George's parish had reason to rejoice in the opening of their new church for service on Thursday, February 21st. When the Rev. Frank W. Clendenin took charge of the mission about three years ago, there were but ten communicants in a population of more than 10,000 souls, and these few had no fitting place in which to worship. The energy and zeal of their pastor, and the faithfulness of his little flock however, were as seed sown in good ground which has sprung up and borne fruit abundantly. The communicants now number more than 70, and the hall which gave them shelter has been abandoned for the beautiful church of which they have just taken possession.

It is built of brick, gothic in style, with a nave and chancel, thirty by seventy-five feet and a south transept twenty by fifteen feet, which is used for organ chamber and sacristy.

The furniture of the church is of cherry wood, very handsomely carved, and the casings of the windows and pulpit of red cedar; the pulpit is especially good in design, the windows are of cathedral glass in very tasteful patterns. Upon the altar stands a cross, flower vases, and two lights, and the altar itself was vested for the occasion in a white cloth elegantly embroidered.

The choir will seat about 24 persons, and praise is due to the singers whose reverent demeanor and devout rendering of the service was especially noticed by the visiting clergy. It is not too much to say that they have caught the gentle tender grace of their pastor, and appear to fully realize the dignity of their service. The organ was in the hands of Mr. Primm, who proved himself a master of the instrument.

The last Celebration in the old hall took place at 7 A. M., when the Rev. George C. Betts, of St. Louis, officiated, assisted by the Rev. Stephen P. Simpson, of Bloomington. At 10:30 the choir formed in the sacristy of the new church, and with the Rev. Sturges Allen of Newburgh, New York, the Rev. Ralph Hoyt, of Mt. Vernon, Illinois, the Rev. F. M. S. Taylor, of Alton, Illinois, the Rev. Stephen P. Simpson, of Bloomington, the Rev. George C. Betts, of St. Louis, the rector, the Rev. Frank W. Clendenin, and the Bishop of the diocese, proceeded to the chancel singing the 202 Hymn. The Bishop was the celebrant, assisted by the Rev. Mr. Betts and the Rev. Mr. Simpson. The music was rendered excellently well, the *Benedictus qui venit* and the *Agnus Dei* being sung by Mr. Edwin C. Hunt, of Trinity church, St. Louis.

The church was extraordinarily well filled for a week-day service at that hour, and the Bishop preached with his usual vigor and force on the first words of the Gospel, "A sower went out to sow his seed."

It would be impossible to do justice to the preacher in any short sketch; the sermon was delivered extempore, and in it the Bishop made a very happy allusion to the name of the saint to whom, after God, the church is dedicated, as synonymous with the word "husbandman," and drew some parallels with the lessons of the text.

A very large number of the communicants received the Blessed Sacrament, and at the close of a delightful and very touching service, the Bishop, clergy and visitors, with members of the parish, were most hospitably entertained at the house of Mr. Stookey.

In the evening a congregation completely filling all parts of the church, was, after Evening Prayer, addressed by the Rev. Mr. Simpson on "Sin," and by the Rev. Mr. Betts on "Repentance," and the Bishop added his fatherly counsel in an address full of earnestness and love.

There are some most excellent good people among the laity in this place, who know how to value the services of a faithful priest, and it is scant praise to say that they not only know their duty but do it. It would be perhaps invidious to record their names here, but we trust and believe they are written in Heaven.

CENTRAL PENNSYLVANIA.

White Haven.—St. Paul's church, which has nearly completed its quarter-centennial; after being closed during three months for repairs, was re-opened on Sunday, November 4th. The church is a pointed gothic frame building with a recess chancel. The interior has been much improved by placing in the roof iron rods and heavy chestnut timbers, which add much to the beauty and strength of the building.

The pews have been moved into the centre aisle, narrowing that and giving room for side aisles. The ceiling has been painted a light blue with decorations in gold. The wainscoting is chestnut, and the walls have been beautifully decorated in colors. Over the chancel windows is the *I. H. S.* in gold on a dark blue circle. On the wall at the chancel end of the church, in the upper north corner of the church, on a triangular panel are the Chi, Rho, and I. H. S., intertwined in blue and scarlet; and in a corresponding panel on the south side is the Alpha and Omega in the same colors; while in many places on the walls may be seen in varied forms the cross, the symbol of our faith, and amid the surrounding brightness, a constant reminder that the trials of the true Christians life will serve to beautify the spiritual temple of God.

In the chancel a beautiful walnut octagonal pulpit and an eagle lectern have been placed, a gift from the neighbor and mother parish, St. Mark's, Mauch Chunk. The whole of the body of the church has been recarpeted, the ladies of the parish bearing the most of the expense. Four polished brass chandeliers have been put up; that in the chancel contained six lamps and the others four lamps each. The exterior of the church has been much improved by a handsome slate roof, and a bell tower which replaces the old vestibule.

On the 4th Sunday in Advent, three handsome memorial windows were presented to the church. The one nearest the chancel on the south side of the church is a gift from the congregation and friends in the community.

In Memoriam—Rev. P. Russell, founder and first rector of the parish; and bears in its upper panel an open Bible, and in the lower panel a full ripened sheaf of golden grain, and across the peak a row of seven jewels; The corresponding window on the north side is also a gift from the congregation and friends. In Memoriam Sarah Russell, wife of Rev. P. Russell; and has for its subject the fruitful vine, and also four and twenty jewels. The third window is on the south side of the church, in Memoriam Lucius Blakslee, first rector's Warden of the parish; and has for its subject, the anchor on a garnet medallion, set in a square in each of the four corners of which is placed an emerald. The services at the opening of the church, as well as at the presentation of the windows, were hearty and instructive, and were conducted by the rector, the Rev. M. Karcher, who has had a successful pastorate of six years. Two more memorial windows are being made, and it is hoped will be in position before Easter.

NORTH DAKOTA.

Fargo.—In view of the arrival of Bishop Walker, some substantial improvements have been effected on and in Gethsemane church, of which the Rev. Dean Cooley is rector. A new chancel, with handsome wood screen and choir stalls, has been erected; a very elegant chair has been placed in the Sanctuary for the Bishop. On each side of the altar are two seven-light candelabra. They are of beaten brass and very attractive. The processional cross is of the same material and is a beautiful piece of workmanship. It was purchased by the boys of the choir.

The chancel carpet is the gift of Dr. Mulcahey, of New York city, who has a son here. The altar cloths are appropriate and the ornaments are the simple and striking emblems. The litany desk is new, and matches the pulpit and lectern. The handfont, which was the gift of Colonel Huntington, stands near the centre of the nave.

VERMONT.

Rutland.—By the death of General H. H. Baxter, Trinity church, in this city, loses one of its most devoted members. General Baxter was noted throughout the country for his benevolence.

LONG ISLAND.

Brooklyn, A New Mission.—St. Luke's church, of which the Rev. G. R. Van de Water is rector, has decided to undertake a new and much needed mission work. The old Bedford Congregational property on Pacific avenue has been purchased, and it is confidently hoped that the new chapel will be opened shortly after Easter; \$4,000 is still needed to complete the purchase and to provide a clergyman. There are a large number of families in the neighborhood who will gladly welcome the coming of the Church.

TEXAS.

Houston.—On Sexagesima Sunday the offerings in Christ church were devoted to the relief of the sufferers by the recent floods in Ohio. One hundred and thirty dollars was the sum sent to the Bishop of Southern Ohio.

Bryan.—On the 4th Sunday after the Epiphany, the Bishop of the diocese visited St. Andrew's parish, and confirmed three candidates presented by the Rev. G. H. Somerville, rector of the parish. The church was filled, many having to stand during the Evening Service.

This parish had been vacant nearly a year, but still the devotion of the faithful only awaited a leader to bring forth good works. The interior of the church has been plastered—a new altar adorns the sanctuary, and a new pulpit adds much to the beautifying of the House of God. These we trust are but the beginnings of a deeper and holier love for the Master. The rector, which adjoins the church, has been painted and papered throughout, and together with other improvements on the church property, the parish has worked faithfully to further these ends. We trust in the near future further offerings will beautify the parish church.

This is not a large parish, and yet there are 25 copies of THE LIVING CHURCH now taken. The Sunday School has increased, and the services are bright and hearty.

MISSISSIPPI.

Natchez, Trinity Church.—Sexagesima Sunday was a day long to be remembered in the annals of this old parish. The Church was erected in 1823, and but little change has been made in its interior arrangements since that date, until the past summer, when it was determined to add a recess chancel to the building, and thus give it a more Churchly aspect, as well as to provide for the proper celebration of the Church service.

The additional ground necessary for the purpose was given by a parishioner, Mr. A. D. Rawlings, and the money needed to meet the entire cost has been obtained solely by subscription from the members and friends of the parish. The successful completion of the addition will honorably mark the tenth year of the rector's efficient and truly appreciated labors in the parish. The new chancel is apsidal in form, and very capacious. On either side are the vestry room and organ room, where it is hoped the splendid organ will soon be placed. The centre is spanned by a sweeping Norman arch resting upon the foliated capitals of piers of solid masonry, two feet square. The piers and arches are painted a rich brown, relieved by the bright gold of mouldings and ornaments. The walls of the chancel are painted a rich ultra-marine blue, which throws out in brilliant relief the golden-clustered pillars, leaved capitals, and arching ribs of the vaulted ceiling. But the central piece of the whole work is the east window, which comes from the artistic hands of John LeFarge.

The chancel furniture was purchased by R. Geissler, of New York, and consists mainly of carved walnut. The sedilia and prayer desk are gifts from a former parishioner, now living in France; the brass lectern is a gift from the Sunday School guild. A brass altar desk and canopy credence should also be mentioned among the gifts, the latter of which was not obtained in time for this occasion. New carpets for nave and chancel—the latter a fine velvet—were parts of the improvement, which, altogether, will exceed six thousand dollars, money well spent in making beautiful the house of the Lord, and which proves that the zeal of the rector, the Rev. Alexander Marks, was properly recognized by the liberality of devoted parishioners.

The assistant bishop of the diocese consecrated the chancel, and preached to a large congregation; at night he again preached to a crowded congregation, at which service Confirmation was administered to fourteen persons.



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