

The Living Church.

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

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WHOLE No. 175.

THE SISTER'S VOW.

Lines Addressed to a Mother Superior.

Written for the Living Church.

Dear, gentle eyes! in which I see
A reflex of the Love Divine;
Dear steadfast hand! that holdest me,
And dear calm heart! that strengthenest mine;
O Mother! 'tis an easy task
To thee my threefold vow to make:
Here let me kneel; and, fervent, ask
To keep it for a Dearest Sake.

Weary at last of wandering,
Now will I rest, and count it sweet
My hands, and head, and heart to bring,
And lay them at the Master's Feet.
O Mother! take forevermore
This wayward will that would not break,
This passionate love that would not soar,
And guide, and raise, for JESU'S Sake!

A.
Albany, N. Y., Lenten-tide, 1882.

The Philosophy of Prayer.

Written for the Living Church.

Some one takes the trouble to send me a paper with a high-sounding title, and a batch of contents of the most singularly diversified character. In the last number received, for instance, are articles on "The Immortality of the Soul," "Two Thunder-puzzles," "Tyndal's Tin Tube," "Feeling in Amputated Limbs," "Mortality," "The Winebrennarians," and a column of items headed "Microcosmic Debris." "The Rev. C. P. McCarthy" (*loc. incog.*), contributes an original article on "The Philosophy of Prayer," which is so complete a specimen of piety, so to speak, that it deserves more notice than it is likely to get through the undoubtedly limited circulation of the sheet in which it appears.

With the usual kindly modesty and acumen of men of his kind, Mr. McC. begins by dilating somewhat upon how he prays; leading his readers up to the irresistible inference of the wickedness of men who do not pray as he does: "I have," he says, "for thirty years of my life, been in the habit of praying; and before that time I used to say my prayers." But if any one supposes that Mr. McC. is weak enough to rest his case upon his own bare assertion, he will find himself mistaken. He has a story to tell, which clinches the whole matter.

A number of "Episcopal ministers," he tells us, once met in an English parish rectory to consider the nature of prayer. Forgetting all about the real subject of their discussion, as "Episcopal ministers" always do, they fell to talking of the form of prayer; and Mr. McC. informs us that "they all decided that a liturgical form of prayer possesses greater advantages than any other method." But they were happily delivered from the abyss into which they had nearly fallen. Most opportunely, an old servant, a cook in the rectory, entered to replenish the fire. The cook's name is Mary. The Rector asks Mary's opinion on the subject in hand, and Mary gives it in a style worthy of John Calvin or Joan of Arc, to wit: "You know, sir, that you and I don't see alike on that matter; and if I may make so bold as to speak in the presence of so many of the clergy, I think that you have all made this mistake—you have been considering the best way to say your prayers, but the subject of praying has been left out of your deliberations."

"The ministers were startled," observes Mr. McC. (or, possibly, Father McC.), and surely they had reasons to be. Instead of having an immediate and complete inspiration on the subject, as Mr. McCarthy had thirty years ago, the Rector proves to be a very stupid fellow—as "Episcopal ministers" always are—and asks Mary for further explanation of her meaning.

"Well," continues the cook, "Paul says, 'pray without ceasing;' and you know, sir, the dear Lord condemned the heathen for their many prayers. Indeed, sir, I don't think that He told any one even to say prayers until they asked Him; and His answer then was, 'When ye pray, say, Our Father, &c.'" It was wrong in Mary to upset herself in this fashion; but she rallied at once, and gave vent to a burst of culinary eloquence.

"I know also, sir," she continued, "that you teach us that it is our duty to pray; but I never get any good of saying prayers from a sense of duty, because I have got to feel that prayer is a necessity, and that I could live no more spiritually without prayer, than I could live physically without air."

"By this time the look of wonder on the faces of the ministers present changed to that of deep attention." Whereupon, the rector is good enough to set up himself and his clerical friends, as mere men of straw; and this is the fashion in which Mary bowls them over:

"You see, sir, that the efficacy of prayer does not consist so much in changing God, as in changing ourselves. The alteration is less outward, and more inward. There is a mystery here which works like the thunder-storm in clearing the atmosphere. The work of prayer is really more on us than on God, until our prayers are so completely the utterances of His will, that they become—to use a word which you have taught me—a dynamic force in the universe."

There! if any doubter scorns the idea that cooks in England talk after that fashion, let me inform him that he does not know what "life below stairs" is. Why, all the cooks in England speak Latin, Greek, Spanish, Portuguese, and even Lancashire and Irish, quite as fluently as they do English.

The rector probably did not hear Mary's eloquent bit of Tyndalism; his mind had been running on that quotation from "Paul." So he ignores "dynamic force," and asks Mary's interpretation of the words "pray without ceasing." "As to the statement, 'Pray without ceasing,'" she replies, "I can only say that it is an experience. For example, sir, when I get up in the morning, the first thing I have to do is to dress myself; then the thought comes—oh, how grand it is to wear the robe of righteousness this day. Then, sir, I go to wash myself, &c. My next duty is to light the fire; and so I seem to thirst for the fire of God's love in my heart."

A hypercritical mind might raise questions, of course, as to whether Mary might not better have washed before she dressed herself, and whether building the fire might not involve a second washing, and whether thirsting for fire is a very natural exercise. Witness the solemnity of Mary's climax: "When the food for breakfast comes, I am reminded of the heavenly food of truth and righteousness; and so, all the day long, everything reminds me. I think this is 'praying without ceasing.'"

We had supposed that that sweet rhymed hymn, once known as 134 and now as 404, and so much loved by all 19th century mystics, had reached the farthest confines of precatory definition. Was it not enough that, to the soothing strains of "Naomi," we expressed our opinion that prayer is "the burden of a sigh"—"the falling of a tear"—"the upward glancing of an eye," and so on? But now Mr. (or Father) McC.—nay, let us be just, Mary McCarthy, a learned cook in an English parish rectory, has given us a grateful addition to our vocabulary of mysticism. Where is the new Montgomery who shall put into flowing rhyme these sweet sentiments—"dressing myself"—"washing myself"—lighting the fire, and "the food for breakfast?"

How long is Christianity to be plagued with such stuff? To the educated, it is but the lever which stirs up indignation; to the unlettered, it is a veil for cant and hypocrisy. All this pious talk about the philosophy of prayer comes out in a weak drivel concerning the form of prayer. And such feeble fictions as this one, of the "Episcopal ministers," and the old servant, whose name was Mary, are doubtless meat and drink to people who love to look for thunder-puzzles in Tyndal's tin tube, and who love to dwell on how they pray, and how they sing, and how they baptize, and how they think, and whose love to God is measured by their hatred for "Episcopal ministers." It is a solemn subject, in truth, and we mean it no dishonor in pointing out how easy it is to make solemn things ridiculous.

Mr. McC. announces that he will "close this, my first contribution to—, with the touching words of my lamented friend, the late Dr. Croly, of London." Dr. Croly was born in 1780. How old his still living friend may be we are not told; but, if he is also 102 years old, and only learned how to pray thirty years ago, he should be lenient with "Episcopal ministers," until they too, have reached the maturity of seventy-one.

The Rev. W. H. Cook, Assistant Minister, and Mr. F. Le Jeune, organist of St. John's Chapel, Trinity parish, New York, have issued a musical work entitled "A Suggestion for the Use of the Church in America," which gives illustrations of the musical "Uses" of the Cathedral Services in the mother country, selecting the best; and has some new music, with suggestions for choral Morning and Evening Prayer, the Burial of the Dead, and the Holy Communion. The suggested Services of this book were rendered recently by a surplined choir, under the charge of Mr. Le Jeune, in Trinity Chapel. The Rev. Dr. Mulchahey, of St. Paul's Chapel, and the Rev. M. Cooke were in the chancel, Mr. Cooke acting as precentor, and Mr. Le Jeune presiding at the organ. A general invitation had been sent out to the city clergy, many of whom were scattered through the immense congregation. Besides the choral rendering of the Service, a *Venite, Te Deum, Cantate and Deus Misereatur*, by Le Jeune, and a *Benedicite* by Mr. Cooke, were sung. Mr. Cooke's musical treatment of the Burial Office was also gone over, and portions of the Holy Communion. A profound impression was created by some of the compositions, especially by the chanting of the General Confession and Lord's Prayer to new and exquisitely pathetic harmonies. The Burial Office and the Communion Office were not so well received. The composers of St. John's Chapel are, however, highly praised for what they have succeeded in accomplishing; and justly so. Some of their work rises into a high rank of merit, and is destined to make itself felt. These musical Festival-Services of Trinity parish, also, cannot but exercise a wide influence on the growth of devout and Churchly Services.

Bishop Littlejohn visited St. John's Church at Fort Hamilton (one of the fortifications of New York harbor), just before Lent, confirming eleven. The Rector, the Rev. Robert B. Snowden, is also in charge of the Inebriates' Home, and has lately been delivering lectures to the inmates, narrating his life on the Pacific coast, and in the Hawaiian islands.

Sunday School Convention.

From our Detroit Correspondent.

On the afternoon of Sexagesima Sunday, a preparatory Service was held at St. Paul's Church, Detroit; the Bishop and eight clergymen being present in the chancel. Nearly four hundred Sunday School officers and teachers—in fact, all the Sunday School workers of the twelve or thirteen congregations—with several Sunday School choirs, and the entire Sunday School of St. Paul's Church, were in attendance. The most prominent Church-people of all our parishes filled the remainder of the area in the spacious edifice; and a great many were sent away for lack of room. The Service was chorally rendered, and the singing was magnificently congregational. The choir of St. Paul's Church occupied the organ gallery, taking the *Decani* part in the Psalter smoothly and with spirit; while the clergy and congregation responded with immense volume, singing with one accord. But most memorable was the singing of the hymns, "Onward Christian Soldiers," and "Hark, hark, my Soul." Great credit is due to the Rector of St. Paul's Church, the Rev. B. W. Clark, for the enterprise, taste, and tact by which his ordinary Choral Sunday School Service was swelled into a united Service of the Sunday Schools of Detroit.

An address, explanatory of the programme of the Convocation and Institute, was made by the Rev. Mr. Clark, and Bishop Harris followed with a philosophical analysis of the Sunday School work. Every heart was touched by his appeal to the teachers, for entire consecration of themselves to this noble work.

On Thursday evening (Feb. 16th), notwithstanding the inclemency of the weather, some three hundred persons were present at a public meeting in St. Paul's Church, with addresses on the Church's Responsibility for the Children, by the Rev. Mr. Clark, ex-Senator Baldwin, Mr. Trowbridge, Mr. Thomas, and the Bishop.

At 9:15 on Friday evening, in St. Paul's Chapel, the Bishop celebrated the Holy Eucharist; about forty of the clergy and teachers being partakers. The entire day was thus taken up with the exercises of the Institute proper. The first subject for discussion was "The Sunday School, and the Church System." The discussion was introduced by the following papers: On the *Christian Year*, by Miss Minnie Brown, of Grace Church Sunday School; on the *Catechism*, by Mrs. Wm. Charles, of Mariners' Church Sunday School; on *Liturgic Worship*, by Mrs. Wagner, of St. James' Church Sunday School; on the *End in View—Confirmation*, by Mrs. M. H. Marsh, of St. Peter's Church Sunday School, and Mrs. F. M. Clarkson, of St. John's Church Sunday School. Addresses were then made by Mr. George H. Minchener, Assistant Superintendent of St. John's; Mr. John N. Bissell, Superintendent of Messiah Mission S. S.; Mr. W. W. Wilson, of St. John's, and the Rev. H. J. Brown, Jr., of Dearborn. At noon, the question-box was opened, and found to contain some thirty-five anxious inquiries as to matters of detail, discipline, method, and management, in Sunday School work. The Bishop seemed content to refer all these conundrums to the Philadelphia lawyer (no banker) for solution. And, when the delicacy, acuteness, good sense, genial humor, and devoutness of their guest became manifest in his ready answers, the teachers unanimously voted the Question-Box a success.

The Institute re-assembled at 3 P. M., to take up the subject: "How to Prepare the Lesson." Mr. Thomas began with a formal instruction in normal methods, and was followed by his brother, the Rev. Richard N. Thomas, Rector of Trinity Church; West Philadelphia. Addresses were then made by the Rev. Dr. Stocking, and by Mr. W. H. Allen, of St. John's Church Sunday School. Papers were read as follows: "The Infant Class," by Miss Fannie Adams, of Grace Church Sunday School, and Miss Harriet Marsh, of St. Paul's; "Our Boys," by Miss Floy Jennings, of Grace Church Sunday School; "Bible Class for Women," by Mrs. C. H. Stewart, of St. Paul's; "Winning and Keeping the Attention of the Class," by Mrs. E. A. Brush, of Christ Sunday School, and Mrs. A. Miller, of Emmanuel Church Sunday School; "The Christian Family, and the Sunday School," by Miss Kate Armstrong, of St. Mary's Mission Sunday School; "The Teacher's Personal Influence," by Mrs. M. E. Lambert, of St. Matthew's Mission Sunday School; "The Girls' Friendly Society," by Miss Wood, of St. Paul's. At 5 o'clock, the Question-Box was again opened and the resources of Mr. Thomas were again proved inexhaustible.

At the evening session, the Institute took up the subject, "How to Teach the Lesson." Introductory papers were read as follows: "The Teacher's Preparation," by Miss Samuel E. Pittman, of Messiah Mission Sunday School, and Mrs. E. O. Schroder, of St. John's; "Questions and Illustrations," by Miss Groesbeck, of St. John's. A model Lesson to a normal class was then given by Mr. Thomas. Addresses followed by Mr. C. H. Vernon, of St. John's Church Sunday School, and the Rev. Paul Ziegler. The Question-Box was emptied, and Resolutions were unanimously adopted; first, for a perma-

nent organization; and second, of thanks to Mr. Thomas, and greeting to the Bishop of Pennsylvania and the Sunday School Association of Philadelphia. The Bishop concluded with an address of congratulation, and the Benediction. The attendance of teachers, both male and female, was most gratifying; and, as the character of the gathering became better known, the attendance increased. The seventeen papers mentioned above were read mostly by the authors themselves, audibly and with womanly self-possession. They were, almost without exception, thoughtful, suggestive, and graceful in composition. The committee on permanent organization is as follows: The Rev. Geo. Worthington, S. T. D., the Rev. Paul Ziegler, the Rev. M. C. Dotter; Messrs. Geo. H. Winchester, E. N. Lightner, C. S. Reilly, and Dr. R. A. Jamieson.

Racine College.

The Trustees held their semi-annual meeting on Tuesday evening, Feb. 28th.

The report of the Warden was read, and followed by that of the Curator.

The Bishop of Quincy, on behalf of the visiting Bishops, presented the following report:

The Bishops appointed to make the annual visitation of Racine College, respectfully report: They have individually embraced such opportunities as, from time to time, have presented themselves during the year, for inspection and examination of the College in all its departments.

They met as a Committee, on Feb. 27th, and were occupied until a late hour in the evening and during to-day, in this duty. They have had before them, with few exceptions, the Professors, Teachers, Heads of Houses, and other officers. Cheerful assistance has been rendered by the Reverend Warden and the Curator.

They have attended recitations, and have inspected the improvements in the buildings and grounds made the past year.

They do not withhold their expression of positive gratification.

The attendance at Chapel Service and upon Religious instruction, the reverent behavior of the pupils, together with faithfulness at the Holy Communion and glad willingness to confess our Lord, on the part of not a few, call for gratitude to the Lord and Giver of "spiritual life." Add to this Religious estate, commendable truthfulness, faithfulness and purity; and the spiritual and moral condition of the College, whatever exceptions may exist, as a whole will be seen to be truly trustworthy.

There appear plain differences of intellectual vigor, and instances of failure to lay fast-hold on instruction—even unwillingness to attempt the work laid out by the Trustees and Faculty. But all the witness given and all observations made, lead the Bishops to the conviction that, intellectually, the standing and attainments of Racine are high, as high as at any time in its history. The course of teaching has been uniformly thorough, and has been supplemented by extra hours of labor by the Professors and Teachers, that there be no falling from the rank already attained by the College.

Loyalty, contentment, and cheerfulness are noted among the scholars. The Faculty and officers seem to be united, and to be working harmoniously and earnestly for the best and most permanent results. They deserve the commendation of the Trustees.

The Financial Report, already presented by the proper officer, speaks for the solvency of the College. Unless unexpected disaster occurs, notwithstanding the increase of expense in fuel, provision, and labor, all liabilities will be fully met, and a balance, at the end of the year, of several hundred dollars in cash and available assets, will remain in the Treasury.

It is greatly to be desired that the number of undergraduates be enlarged. Some of the apparent obstacles to such increase, the Committee believe, are already removed. Yet a College without scholarships, cannot expect to be so largely attended, as those in which pecuniary aid is applied toward the education of young men straightened in worldly estate.

In conclusion, the Bishops desire to express their confidence in the wise and economical administration of the College in all of its departments, and in the honesty, zeal, and laboriousness of those engaged in its management. They are sure that such confidence is well based, and will not be disappointed. They believe that the Board of Trustees may close the year with the record of very gratifying results. The Alumni and all friends of the College may rest assured, that it deserves and will repay their active interest and gifts. The counsels and labors of the Trustees may be renewed without reservation. There is no reason why the future years of Racine should not enter into the best of labors, and realize the brightest hopes of the past.

E. R. WELLES, Bishop of Wisconsin.
ALEX. BURGESS, Bishop of Quincy.
GEO. F. SEYMOUR, Bishop of Springfield.

Three vacancies on the Board of Trustees were filled.

The honorary degree of S. T. D. was conferred *ad eundem* on the Rev. Eugene A. Hoffman, D.D., Dean of the General Theological Seminary. After routine business, the Board adjourned to June 13th.

A course of Lenten Services is being preached at St. Paul's Church, in the eastern district of Brooklyn, by the following New York City clergy: the Rev. E. A. Hoffman, D.D., Dean of the General Theological Seminary; the Rev. Samuel Cook, D.D., Rector of St. Bartholomew's; the Rev. Morgan Dix, D.D., Rector of Trinity Church; the Rev. William F. Morgan, D.D., Rector of St. Thomas'; and the Rev. Arthur Brooks, of the Church of the Incarnation.

The *Young Churchman* is giving evidence of vigor that is gratifying to its hosts of friends. It advertises a weekly edition at a very low price, and we hope that many Sunday Schools and families are ordering it. It is published in Milwaukee.

NEWS AND NOTES.

Foreign.

Servia has been erected into a Kingdom, and Prince Milan has accepted the Royal dignity.

Bradlaugh has been again elected to the House of Commons which has again refused to admit him to a seat. The government is perplexed, the opposition triumphant, and the infidel defiant.

On last Thursday afternoon an attempt was made upon the life of Queen Victoria. A man, named McLean, who is supposed to be insane, fired a shot at her, but owing to the pressure of the crowd was unable to take good aim, and the bullet went very wide of its mark. Her Majesty has received warm congratulations upon her escape, from all parts of the world, among the first being a cordial message from Secretary Frelinghuysen. On Sunday, Thanksgiving Services for her escape were held throughout the kingdom.

The following note from Earl Granville to United States Minister Lowell is telegraphed:

MY DEAR MR. LOWELL: I have just received a message from the Queen desiring me to convey her majesty's acknowledgments for the congratulations you offered on behalf of the President and the people of the United States, and to express her hearty thanks for the kind feeling manifested toward her majesty. Yours very sincerely,
GRANVILLE.

On Friday last, the twin monuments erected over the graves of the poet Keats and his friend, Joseph Severn, were unveiled in the Protestant cemetery at Rome, in the presence of many English and American residents. T. A. Trollope, in the absence of Lord Houghton, presided. Alluding to the part Americans had taken in this monumental tribute to Keats, Trollope said it constituted a fresh bond between two great branches of the Anglo-Saxon race. Story, the American sculptor, delivered a brilliant speech, recalling Severn's devotion to Keats.

Both the Northern and the Southern Conventions of the Church of England met on Tuesday, the 14th of February. This is the first time that these two great Synods have met simultaneously. In both, the imprisonment of Mr. Green was discussed, and a strong feeling was shown that he ought to be released.

In the Canterbury Convocation the subject of Missions, with reference to the proposed Board, was discussed at length in the Upper House. The Primate, in the course of a long and able speech, dwelt upon the difficulties which had arisen in foreign parts between colonial and American bishops, and said that they had been enhanced by there being in America, as here, certain Church papers which he was sorry to say seemingly delighted in mischief. The existence of a Board of Missions, which would settle such differences, would be of great advantage.

Russia has at length shown her hand in her negotiations with the Vatican. She requires, as the price of peace and liberty for the Church in Poland, that the Church shall no more pretend to be called national, and that the Pontiff shall use religious sentiment to foster and promote Slavism. It is not likely that such pretensions will be admitted.

Queen Victoria has just erected a handsome monument in Hughenden church to the memory of Lord Beaconsfield, whose second title was Viscount Hughenden, and who for many years lived on the manor of that name. The monument bears the following inscription: "This memorial was placed here by a grateful and affectionate Sovereign and friend, Victoria R. I. 'Kings love him that speaketh right.'"

There is perhaps no more curious history than that of the relations between Benjamin Disraeli and his Sovereign. When, thirty years ago, he was taken, or rather forced himself into the Cabinet, the Queen absolutely refused to make him one of the Secretaries of State, because these officials take it in turn to be in attendance upon her, and she felt that she could never tolerate the "odious Jew." And yet, by sheer force of genius, he finally succeeded in winning her confidence as no other Statesman ever did. When, full of years and honors, he was carried to his tomb amid the regrets of the nation, no grief was deeper or more public than that of the good and gentle lady whom he had served so loyally and well.

Mr. Forster the Irish Secretary, visited Tullamore, and addressed a crowd from the hotel window. He said he had come to the disturbed districts to see for himself whether the reports of outrages were correct. He announced that suspects will be released as soon as the outrages cease. He denied that a plan is under consideration to pay members of the Irish parliamentary party elected at the next election.

A legacy inherited under curious conditions, has just been handed over to the Evangelical Church, at Baden-Baden, according to the *American Register*. A rich spinster died some years ago, bequeathing her fortune to the Church, with the provision that the money should not be given up until the death of her favorite cockatoo, which she had bequeathed to her maid. Until then the interest was to be utilized by the bird's keeper; so the cockatoo was duly registered, and kept under official supervision. Last Christmas Eve it suddenly died, having survived its mistress over twenty years.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

California.—Bishop Kip has issued the following to the congregations of California:

"I have been requested to give my endorsement to the Woman's Auxiliary Missionary Society, and I cheerfully comply. This Association of ladies has for some time past been doing a good work in relieving the pressing wants of our missionaries. I would commend their work most heartily to the ladies of the diocese, and trust an increase of members will enable them to extend their benevolent work."

Central Pennsylvania.—Canon Morrow has sent us the following correction to our special correspondent's notice of the recent Commemorative Services on the completion of Bishop Harris' fifty years in the sacred Ministry:

"It is altogether wrong to assign the acknowledged advance in the choir of the Cathedral to the work of the President, without mention of our Organist. Indeed the credit of those thorough English Services, which seem to have been so much appreciated, is directly due, as I can well attest, to the rare musical skill, the persistent and painstaking labors of the Organist and Choir Master of the Reading Cathedral, Mr. Edward A. Berg. I do not esteem this a needless correction. 'Honor to whom honor is due.'"

Connecticut.—The cost of the original edifice of Christ Church, New Haven, was three thousand dollars; not thirty thousand as reported in a recent issue.

Dr. Harwood has been suffering since Christmas with bronchial difficulties, and has been ordered to try a change of air without delay, so he has just sailed for England, and hopes to return before Easter, quite restored. Canon Knox-Little recently preached in Trinity Church, by invitation of the Berkeley Association of Yale. He was very eloquent, and the large number of people who had braved a severe storm for the sake of hearing him were well repaid.

Little St. Mark's, New Canaan, was greatly pleased on Monday evening, Feb. 20th, by a visit from Archdeacon Kirkby, the great missionary that everybody wants to hear. It was the first real country parish that he had visited. The weather all day was threatening, but in spite of the heavy clouds, a large crowd flocked to welcome the missionary. Every one, old and young, was intensely interested during the whole of the service, which was two hours long. The hymns were sung with a warlike heartiness. Not a word of the interesting address was lost upon any one. It was pretty much the story that has been told elsewhere, but nowhere has it produced any deeper impression than at St. Mark's. The boys wished that he might have spoken all night. Many persons came in from four and five miles out in the country, over rough—almost impassable—roads; and when, after the services, they heard the rain come down in torrents and felt the thick darkness, they said if they were wet through and through, they would never utter one word of regret. Everyone felt that the evening had been most profitably spent. The dissenters were delighted. The cause of missions received a grand impulse. Although the offerings could not compare with the \$17,000 offertory at Washington, and the large offerings elsewhere, they were the gifts of a poor parish, and were precious. The good to the parish will be long felt in a stirring up to good works.

The Archdeacon had been in the parishes of St. John's and St. Andrew's, Stamford, and was going on to Norwalk, and thence, carrying the missionary wave to Springfield and Worcester, Mass.

Illinois.—During the last sixteen months the Parish of the Ascension, Chicago, has expended \$8,473.73 in enlarging the church and erecting a parochial building. There is still a debt of \$3,000, and the rector has issued an earnest appeal to his flock that the sum may be placed upon God's Altar on Easter Day.

The Bishop visited Grace Church, New Lenox, on Thursday, the 23rd inst., and confirmed five persons.

A few members of Emmanuel Church, Rockford, lately rented two fine rooms, in the very centre of the city, and filled them up with every appointment for worship, and gave them, for the use of a chapel, to the Rector and people of the parish. This action of theirs is very generous and very thoughtful. The daily Lenten Services are held in this chapel of St. Mary's Guild, and are very well attended. The parish at Rockford is steadily improving, and is now giving evidence, in various ways, of a new life and vigor.

The Gentleman's Guild of St. Mark's Church, Evanston, have with praiseworthy energy, improved the interior of the church edifice, by adding a much-needed and pleasing extension to the choir; quite doubling its seating capacity; securing a better position for the organ; providing a place for a second choir in antiphonal singing, and affording, should occasion require, proper accommodations for the visiting clergy.

Indiana.—Bishop Talbot, of Indiana, has been suffering with paralysis in the left side, at Montgomery, Ala., but the latest news from his physician reports his condition as improving, and expresses the belief that he will recover. They have advised him to move to a higher altitude, and he will go to Columbia, Tenn. Bishops Seymour and McLaren have held Confirmations for Bishop Talbot during his illness.

A new point was opened by the Church in Huntington recently, where are some two dozen communicants who have been anxious for the Church's Services and Ministrations.

St. Paul's, La Porte, is waking up to newness of life, after being partially dormant for a month or two, and will soon proceed to call a clergyman.

Iowa.—The Rev. Geo. H. S. Somerville, of Christ Church, E. Waterloo, has resigned his charge, proposing to study for his final examinations for Priest's Orders at the Trinity Ordinations, on Quadragesima Sunday.

The Bishop confirmed four persons at Chariton, on Quadragesima Sunday.

The Rev. Herbert N. Cunningham, M. A., Oxon; Incumbent at Le Mars, has been appointed to the Northwest Convocation which has just been formed by the Board of Missions, and embraces the N. W. twenty-three counties.

Long Island.—The offering for missions at Grace Church, Brooklyn Heights (of which the Rev. Dr. Wm. A. Snively is Rector), on the Sunday morning after Epiphany, amounted to \$12,329.62.

Massachusetts.—At a meeting of the Clerical Association at Boston, on Monday, Feb. 27th, the Rev. Wm. C. Winslow in the chair, resolutions expressive of sympathy with Governor Long, of Massachusetts, in his recent sad bereavement, were presented by Mr. Winslow and seconded by the Rev. L. B. Baldwin. Both gentlemen alluded to the character and piety of the late Mrs. Long in fitting terms, and the resolutions received the unanimous vote of the members present. Mrs. Long was an earnest communicant of the Church, greatly beloved, and a lover of good works for its advancement. Her funeral took place at Trinity Church, Dr. Phillips Brooks and Mr. Winslow conducting the Service. At this meeting of the Association, the Rev. C. L. Short read a paper on "Expository Preaching," which fixed the attention of all, and called out an interesting discussion. Visiting clergy in Boston are welcomed to these Monday meetings of the Association.

Minnesota.—The Church Record, Minneapolis, says: "We urge the taking of a Church Journal in every family. We urge it strongly and heartily, and in the belief that a great and inestimable amount of good will result. For a bright, new, and at the same time, sound Weekly, we commend the LIVING CHURCH. But if you do not take that, take some other, only be sure and take one. The amount of ignorance concerning the Church and its work is simply lamentable, and there is no better way to dispel the prejudice that must arise from such ignorance, than by means of the Church Press. Try it."

Calvary Church, Rochester, is now without a rector, Rev. Chas. T. Coer having resigned the rectorship. The Services here are being temporarily supplied. Rev. Albert W. Ryan, and Mr. Sydney G. Jeffreys, of Seabury Hall, Fairbault, have given assistance in this way lately.

The Church in St. Paul is rapidly increasing. No work in this section of country is perhaps taking as strong a hold on the people generally, as in the work of a zealous rector has. Two years ago the LIVING CHURCH published a full description of the church and work here, and now the report shows a greater increase in the work generally than then. Rev. Mr. Kittson's new church, "St. John the Evangelist," with its supplied choir, is filling a need long felt. Rev. E. S. Thomas, rector of St. Paul's Church, is much improved in health, and Rev. Mr. Pope, of the "Good Shepherd," is continuing among the poor of the city, his ministrations which have always been so freely given and so gladly received. Christ Church has again taken its place amongst "the very chiefest parishes," under the rectorship of Rev. M. N. Gilbert, who seems to be very acceptable to the people, and very earnest in his work. "St. Luke's Hospital," a work already well reported of, continues to care for the troubled by the seaside. It is a work which could not be allowed to suffer while the almoners of God are so graciously blessed. It is indeed a blessing to the poor of the city and surrounding country.

The Rev. J. S. Kedney, D. D., has returned to Fairbault, and will at once resume his work as Professor in Seabury Divinity School. The Doctor has been in Florida and elsewhere South, on business and recruiting his health, but the very sudden death of his wife, which has already been noticed in this journal hurried him home. He is better for his trip, but not as well as he would have been had his arriving home been of a less sad mission. The Doctor has the warmest love and sympathy of all the Faculty, and of his young men at "Seabury," who are deeply attached to him, and who share as far as they can, his affliction with him.

The Lenten Services at the Cathedral are now fully inaugurated. Rev. Geo. B. Whipple, Dean, preached on Ash Wednesday; and on Wednesday and Friday evenings, the Professor of "Seabury Divinity School," and the resident clergy will deliver a series of d. trinal sermons. The Bishop Whipple Literary Association of "Seabury Hall" has just closed a series of lectures. Rev. Dr. Chase, Warden, lectured on "Books and their use," and Rev. Thos. B. Wells, D. D., of St. Mark's, Minneapolis, lectured on "The Story of the Jesuits." Dr. C. N. Howitt, of Red Wing, was to have completed the course with a lecture on "The Physical Characteristics of a Normal Manhood," but could not do so, but Professor Kasey, Instructor of Eloquence, gave a reading in his stead. These entertainments have been of great benefit to the students and besides have been a source of pleasure and instruction to the people of Fairbault.

"The Breck Missionary Society" is doing good work, disseminating missionary zeal and knowledge amongst the students of "Seabury Hall," and assisting worthy objects without.

"Seabury Divinity School" is enjoying one of its pleasantest years. It has twenty-four students in attendance upon classes, and is gaining strength every year. It certainly is worthy of the aid it has received, and the new addition to its roll of students, increases its need of funds, and none could do better towards the Church work in the Northwest, than by remembering "Seabury" at Eastertide, and sending it some gift however small. If Bishop Whipple can only finish endowing the Professors' Chairs and Scholarships already begun, and in prospect, this School is bound to be the General Seminary of the Northwest, and it is even now, perhaps, up to the standard of any Theological School of our Church in America.

Mission i.—The new building for St. Luke's Hospital approaches completion, and it becomes evident that a much larger amount of money will be needed than has been subscribed. The plumbing alone has cost \$2,800, and the entire deficiency is estimated by the Church News at \$12,000. Surely a city as old and rich as St. Louis is not going to let an institution like that be burdened by debt. Chicago is coming forward nobly to sustain her St. Luke's Hospital. A little local pride, if there is no higher principle involved, should stimulate all classes of people in St. Louis to make their St. Luke's a grand success.

New York.—An address upon "City Missions of the Church," was, by invitation of the Dean, delivered before the General Theological Seminary on the Eve of Ash Wednesday, by Rev. J. H. Appleton, of Camden, N. J., late Chaplain of St. Barnabas, House (connected with the New York City Mission Society of the Church). A full attendance of the students and their thoughtful attention attested the interest felt in this important question.

North Carolina.—Strenuous efforts are being made throughout the South to bring the colored race into the Church. The Church Messenger reports one cheering instance:

At Durham, on Septuagesima Sunday evening, the Rev. C. J. Curtis, according to previous appointment, opened the church (St. Philip's) for special Service and sermon for the colored people. Several members of the regular congregation attended, to testify their interest in the work for this people. Knowing from experience of work among them how impracticable it is to offer the regular Service of the Prayer Book with any impressiveness on an occasion of this kind, he used only a very short Service of a few prayers, with the reading of a passage of Scripture, and plenty of singing of hymns, and preached to them. A large congregation was present, and showed the most earnest interest. The singing of several familiar old hymns was of that hearty, stirring, universal, harmonious, plaintive style, peculiar to these people; and we trust no amount of enlightenment may ever alter its tone or modify its power.

During the week after this Service, a delegation from the African Baptist Church of the town waited on the same clergyman to ask that he would make two appointments for the following Sunday to preach to the colored people in their own church. The appointments were gladly given for 3 o'clock and 7:30 p. m.

At the appointed hours crowds flocked to the novel sight of a "white" preacher, in a white clerical robe and robed in flowing surplice, preaching to colored people in their own church—and a church of a different body of Christians, at that. At night an immense congregation thronged the crowded church, and a spirit of deep and enthusiastic earnestness seemed to thrill all together, both people and preacher mutually stirring each other's souls. The singing was in their characteristic, powerful, soul-stirring style, as if they would lift the roof of heaven. These sermons were in addition to two other Services and sermons the same day at the parish church. We hope others who are doing the same work may be encouraged to go on, and still others may be induced to undertake it. The Church's opening for doing good is a grand one, and most urgent and promising.

Northern New Jersey.—At St. Paul's Church, Paterson, the Rev. E. B. Russell, Rector, the Lenten Services have begun with an unusually large and most gratifying attendance at the early Communion and the other many Services appointed. A vigorous life is in the parish, and there is no complaint about the people not coming to church, for they fill the building. The Rector has been preaching a series of earnest, practical sermons, that have awakened the interest of men as well as women, and the attendance of men is notable.

Trinity Chapel, Totowa, which is a branch of St. Paul, and soon to be independent, has opened its beautiful new edifice. A blessing has accompanied this work from the first.

Pennsylvania.—The Bishop of Honolulu, whose progress has been noted from time to time in the LIVING CHURCH, preached in St. Jude's Church, Philadelphia, on the morning of the first Sunday in Lent. The Cross, he said, was the Tree of Life, whose leaves were for the healing of the nations. The Catholic Church, the Spouse of the Second Adam, is the means appointed to apply the benefits of Calvary to all lands and to all people. This led to the special subject of the sermon, and a most interesting account of the Sandwich Islands followed. The Hawaiians have a tradition of the Fall and the Flood, and the remains of a Liturgy, in which a Trinity of Three Persons in one Godhead is recognized. Their later worship, however, in time became corrupt, and temples, in which human sacrifices were offered, were very general throughout the land. It is, the Bishop said, a monument to the intellectual strength of the natives, that this worship was overthrown by themselves before the incursion of Christianity. The first English Mission arrived

at the Hawaiian Islands in the autumn of 1822, and in 1825 a church was begun at Honolulu, in the memory of Kamehameha II., the native king, by whom the Prayer Book had been translated into the Hawaiian language. This church, which is intended to be the Cathedral of the Diocese, as well as the parish church of Honolulu, has never been completed, and the Bishop made a stirring appeal for sympathy and aid in the furtherance of this plan, as well as for the Mission in general. A portion of the morning's collection was devoted to this purpose.

The Bishop hopes to raise sixty thousand dollars for the completion of a Cathedral, which shall be handsome and substantial, a credit to the Church for centuries to come, and a centre of work for that part of the world.

The Rector of the Church of the Evangelists is delivering a course of sermons, on Sunday evenings in Lent, against infidelity; the subject having been suggested by the distribution of a tract called "Food for Infidel Christians," which, in a dangerous and insidious way, attacks and denies every Article of the Faith.

An effort is being made to liquidate the debt on the St. Clement's Church property, preparatory to its consecration. The original debt was \$73,333.33, which was distributed as follows: Ground rent, \$23,333.33; debt on church, \$40,000; debt on parish building, \$10,000. The builder of the church transferred his claim to the pews, on condition that he should receive six per cent. on the assessed valuation of every rented pew, which amounts to 33 1/3 per cent. of the income of rentals. This claim was finally purchased by the Vestry for \$10,000 raised by a mortgage. An additional mortgage of \$1,000 was placed on the organ; which makes the total present debt \$44,333.33, the annual interest on which is \$2,700. The church has been issued, which are to be filled up with the amount subscribed, binding the holders to the obligation by quarterly payments.

Pittsburgh.—A Joint Convention of the Erie and Warren Dioceses will be held in St. James' Memorial Church, Titusville (D. V.), on Wednesday and Thursday, April 12th and 13th.

Quincy.—The Bishop visited Calvary Church, Farmington, St. John's Church, Pre-emption, and Grace Church, Bowling, on Thursday, Friday and Saturday, the 23d, 24th and 25th inst., preaching and holding Confirmation in each. He was assisted by the several rectors, and by the Rev. Alonzo B. Allen, of Rock Island. The Bishop spent Sunday at Rock Island, and was hospitably entertained at the U. S. Arsenal by Col. Flagler.

South Carolina.—Lenten Services are held every day, during the Holy Season, in Charleston. They are well attended, and are doing much to promote Churchly feeling.

The following resume of the work and needs of the Church in the Diocese has been issued by the Bishop and the clergy in Charleston.

The church in Marion, in charge of Rev. Dr. Browne, is built. There is an organ in the church. The church will seat 300 persons. The few Episcopalians there have done well. They still need some chancel furniture. A donation of \$100 will be an assistance to them, while it expresses your sympathy in their welfare. 2d. The church at Trenton, Edgefield County, in charge of Rev. E. T. Walker, is finished. It will seat 150 persons. There is an organ in the church—the gift of a member of the Church in Christ Church, Lancaster, is to be built. There is a lot with the building will be deeded to the Board of Trustees of the Diocese as soon as the debt is paid. The church cost \$1,200. Trenton and Edgefield have \$1,000 to be used to complete the church. The Bishop to consecrate it. 3d. The church at Gaffney, in charge of Rev. J. D. McCullough, will seat 150 persons. It has cost \$600; and \$125 of this must be paid before the church can be consecrated. 4th. The church at Lancaster, in charge of Rev. A. Porter, the church has gone very much to decay; but the congregation are now repairing it. They have no rectory, and propose to build one. They have \$1,000, and the house will cost \$1,500. There is to add them to the extent of \$300. 5th. There is a much needed summer church now being built at Cordesville, in charge of Rev. D. P. Hay. A gift of \$100 will be a great assistance to the church. The church at Orangeburg, in charge of Rev. Mr. Guerry, needs \$216 to repair the roof. The rest of the church is in good repair. We wish to assist the small congregation to the amount of \$100. 7th. The church at Columbia, in charge of Rev. Mr. G. B. G. There is here a congregation of fifty souls—thirteen of whom are communicants. The prospects for increase are very encouraging. They propose to build a neat Gothic church to seat 100 persons, and to cost \$10,000. A lot has been given, and \$750 raised. They need \$370. Thus at seven points in the Diocese there is work in progress where our brethren of this household of Faith are struggling to establish the Christian Church in our midst. They need our help from the brethren who are stronger than themselves; and we come to you to ask it. The total amount we have undertaken to raise is \$1,200. We propose to give this assistance in a business-like and systematic manner; and we believe we can make a donation until we have the assurance that the amount we ask for each place will pay the last instalment. This sum of \$1,200 will complete five churches, which will seat 1,000 persons, and will be consecrated, and saved it from further decay, and will add a paragon to a feeble parish. We are convinced that an interest manifested by you will not only do your own souls good, but will stimulate the Christian Church in our midst to give even one dollar in generous and loving effort of a united Church will bring a blessing from God upon the whole Church; for He has commanded us to bear one another's burdens.

There are in Charleston, according to the last Journal of the Convention, 1,781 white communicants. We, your Bishop and the Rectors and Ministers of the Church in Charleston, ask that during the Lenten season you will be able to give even one dollar in sum equal in amount to an average of one dollar for each communicant in the city. We are aware that this paper will not reach the eye of every one of these communicants, and perhaps some of those who read it will be able to give even one dollar in these forty days, but there are others who can give for themselves and for their poorer brethren; and there are some baptized members of the Church, not communicants, who will be willing to assist in this matter. We do not feel that this is an unreasonable request; or that it will be a heavy additional tax upon your Christian liberality. We place this paper in the pews of all our churches, and we will return you of the contents of it at every Service during Lent. Your offerings will be distributed by us, as each parish compiles, with our stipulation—that your gift completes the work. To do good, and to distribute, forgets not; for such is the saying of God, as if they were ready to give, and glad to distribute. God loveth a cheerful giver.

Springfield.—The Bishop visited Holy Trinity Church, Danville, on the first Sunday in Lent, for the purpose of ordaining Mr. Algernon George Edward Jenner to the Diaconate. The Services were very interesting and impressive. At 7 A. M., occurred the Celebration, the Rector of the parish, Rev. F. W. Taylor, being Celebrant. Matins was said at 9:30. At 10:30, the Ordination Services began. The choristers and clergy entered the church in procession. The sermon followed, preached from the text I. Tim. iii. 12, "For they who have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The candidate was presented by the Rector of the parish, who also sang the Litany. The Rev. Mr. Jenner is a native of London, England, was born in the parish of St. Barnabas, Pimlico, where he served as a chorister in his boyhood, and from early youth has devoted himself to the sacred ministry, ever looking forward to the time when he should be admitted into Holy Orders. He is a nephew of the Rt. Rev. H. L. Jenner, at one time Bishop of Dunedin, N. Z.

In the evening the Bishop preached to a large and appreciative congregation, upon the subject of the Temptation of Christ.

The Bishop will visit the parish later on in Lent, to administer Confirmation.

Texas.—At a meeting of the Vestry of St. David's Church, Austin, held on the 21st of February, it was determined that immediate steps be taken toward the commencing of the building of a new church edifice, suited to the increasing wants of the congregation.

The Rev. A. Kinney Hall, of Louisiana, will shortly take the rectorship of Trinity Church, Marshall.

The Rev. J. N. Marks, of N. O., has been called to Grace Church, Galveston, vacated by the resignation of the Rev. Geo. W. Dumbell, lately transferred to the Diocese of Tennessee. The result of the call is not yet known.

The Rev. Dr. Patterson reached the Diocese about Feb. 1st, and has entered on his work at Palestine and Tyler.

Washington Territory.—Bishop Paddock is spending Lent visiting the different parishes and Mission stations of his jurisdiction, remaining several days in each.

Western Michigan.—St. Paul's, Muskegon, was densely crowded on Quinquagesima, when "The Knights of Pythias" celebrated the 18th anniversary of their order, by attending Divine Service in a body. If Quinquagesima were a fixed festival, we should say the founder of the order was surely a Churchman, so peculiarly does the Altar Service of the day bear on the principles of the Association. A special discourse was delivered to the Knights by Rev. W. T. Whitmarsh, Rector of the parish, from I. St. John 4, 16, which, at their request, has since been published.

On Ash Wednesday, Bishop Gillespie opened the Lenten service with a discourse. He held four Services a day, assisted by the Rector; and though his visit was far unexpected to allow of the preparation of a Confirmation Class, Mr. Whitmarsh presented five adults for the Sacramental Rite, among whom were the wives of the two Wardens of the parish. Of these five, one came from the Congregationalists, and two from the Presbyterians. The Communicants' list has more than doubled during the eight months of the present rectorate, and now numbers 140. The Bishop celebrated the 7th anniversary of his consecration by administering the Holy Eucharist, on St. Matthew's Day; nearly the usual number of communicants present at an ordinary Sunday Celebration, receiving. The attendance throughout the whole time that the Mission lasted was very good, and larger than was expected, taking into account the storms that were raging.

Western New York.—The Diocese Board of Missions met in Rochester on the 21st ult. A resolution was adopted, voting to the Rev. Warren Walsh, Rector of Trinity Church, Rochester, as compensation for missionary services, a sum of \$1,481.67 which was at the disposal of the Board by bequest of the late Mary Clark Proctor. Mr. Walsh intimated that this sum would be used by him to pay off a mortgage of the same amount under which his church lay.

Wisconsin.—The Rev. Professor Riley thus speaks of Nashotah in a recent letter which has been published:

In forty years Nashotah has done much and become much. With her heroic traditions and the blessing of God which always follow the heroic in religion, she has much to do still. For centuries, probably, her work is to proceed in the lines marked out by its great founders. Nashotah must always be one of the schools to which the Church must look for faithful clergy. The heroic spirit of the past is not dead in her, or in the feeling of those to whom her care is confided. It lives here, as we pray it may ever live, to give to the Church heroic servants, trained in the school of prayer, and to preserve and give themselves up as a whole burnt sacrifice to the God of their Fathers."

ALL AROUND THE WORLD.

The famous gold of Ophir rose tree on the Maddox farm, in Eldorado county, Cal., was recently destroyed by a wind. Its stem was 26 inches in circumference, and the shrub itself had grown around and over an oak 10 feet high, stopping in its upward progress only because there was nothing upon which to climb higher. When in full bloom, a mass of golden flowers concealed the oak entirely from view.

A cargo of sugar from Hawaii is reported to be en route, by rail, from San Francisco to St. Louis. The Ohio river has again risen, threatening Louisville and Cincinnati.

The biggest girl in the school at Hammond's Corners, Ohio, was whipped by the teacher with great severity. Her father had the young man arrested, and a few days ago the case was called for trial. But the prosecuting attorney said that the matter had been amicably arranged; the girl was not only convinced that the punishment was deserved, but accepted the teacher's discipline for life as his wife.

There were 17,341 persons evicted in Ireland in 1881, of whom 8,062 were re-admitted as tenants and care-takers; and 1,724 ejection decrees for the non-payment of rent, representing arrears of rent amounting to £47,000, were granted.

The Hon. Peter Cooper, who has done so much for his fellow-men by his generous gifts for education, has passed his 92d year.

The arrangements for the La Salle centennial celebration, at New Orleans, are nearly completed. The first day, April 10th, is to be devoted to literary exercises and a military parade. Francis Parkman will speak on "La Salle and his Companions;" E. B. Washburn on "The Mississippi Valley;" and Senator Pendleton will compare the United States of 1882 with the country of 1682. There will be an excursion on the following day to the Jetties and the spot where La Salle raised the monument and dedicated Louisiana to the king of France. New Orleans expects a host of visitors at the celebration, including a delegation from Congress, governors, commercial bodies, city officers, and any number of lesser lights.

The portrait of Mrs. Hayes, which the temperance women presented to the United States, has been returned from Paris, whither it was sent to be engraved, and will be hung in the green-room of the White House. The picture is to be displayed in an oak frame elaborately carved with emblematic drawings by the Cincinnati School of Designs.

The insurrection in Herzegovina against the Austrians has come to a sort of stand-still. The insurgents have not seriously followed up their abortive attempt on Foca, and the only recent encounters have been brought about by flying columns of troops whose principal difficulty is to find the insurgents. On the other hand, the insurgents are redoubling their pressure to compel the inhabitants, who have hitherto held aloof, to join them.

Joseph E. Sheffield, who died recently in New Haven, Ct., has given for educational purposes not less than \$600,000. One of his good works being the scientific school attached to Yale College. He leaves to a widow and six children an estate valued at \$2,000,000.

The population of Rome has increased by 55,808 souls since 1871, the total figures being now 300,292, and were then 244,484. The number of males in Rome under the Pope's rule was always in excess of the number of the females.

Some young gentlemen of leisure, in Boston, have organized a fox-hunting club, and will import a pack of hounds and a professional huntsman, and follow the English regulation of scarlet coats and knee-breeches.

A band of colored jubilee singers were denied admission to every hotel in Washington, and until after midnight did not find a place to sleep. The Society for cruelty to animals ought to take the matter in hand and see that such things are stopped. It is not simply a question of color.

The Military Academy at Chester, Pa., conducted by Colonel Hyatt, has been destroyed by fire. It cost \$125,000. There were 143 cadets in attendance.

There is one city provided with pure milk, and that is Frankfort-on-the-Main. The business is conducted by a concern called the Anstalt, established many years since, and managed by a commission consisting of three physicians, one veterinarian surgeon and a chemist. The cows are carefully selected and properly fed and housed—maged, in fact, as the herds of the "gilt-edge" dairymen are—and the milk is delivered within four hours from the time it leaves the cow, in glass bottles, sealed with wax.

That was a courageous act of a New Haven drug gist the other day. He made a mistake in putting up a prescription, selling oxalic acid, a deadly poison, for German salts. Discovering his error, he rushed out in pursuit of his patron. Failing to catch her, he advertised in a newspaper to prevent the use of the acid. Fortunately, the lady saw the advertisement and the mischief was prevented. Of course, it was his plain duty, under the circumstances, but how many would have run the risk rather than advertise their carelessness?

A half-mile slice of Bald mountain, near Asheville, N. C., has recently fallen to the valley with a crash; and scientists are wondering whether to attribute it to the heavy snow and rain-storms which have prevailed in that section for the past few weeks, or the result of the fissures in the mountains caused by the volcanic outbursts of a few years ago.

A San Francisco paper says, there is not much doubt that ere long the cultivation of cotton in California will be an important item, for the experiments so far tried have been tolerably successful. The lands best adapted to its growth will of course have to be carefully selected. As an instance of success, it has been stated, that on a single farm, in Kern county, 96 bales were grown during the past season, of a superior quality.

Two interesting additions have just been made to the museum of the Louvre. One is a marble statue, rather larger than life, discovered in the Isle of Samos. The other is an Etruscan vase, adorned with drawings illustrating the story of King Priam, signed, "Brygos," a name familiar to antiquarians. The two were bought at the De Banneville sale, for 11,000 francs.

The peach crop, so far, seems to have escaped general injury from cold. In Michigan, prospects are particularly favorable to a good crop. From New Jersey there are a few reports of injury, but from the Delaware peninsula no harm has been reported so far. In Western New York prospects are also good. In the Hudson valley there are places where the buds are said to have been injured, but the cases are scattering.

A Montana newspaper says that, on Dec. 15, an army of buffaloes, estimated to have been a million in number, entered the Yellowstone valley. Numbers of people went from Miles City to look at the wonderful sight, and hunt. One brought back the rare trophy of the skin of a white buffalo.

On a recent Sunday, there were fully 1,000 excursionists from Buffalo to Niagara Falls, to see the ice-bridge. The bridge seems to have been formed by millions of bits of ice ground from huge cakes at the base of the mighty cataract. The field extends on the American side from opposite the foot of the Falls to a point midway between the old and new suspension bridges. The ice is not clear and smooth, but rough and snowy; though along the American side of the field is a big trench, looking like a dried-up canal. The foot-path is crooked beyond description, and starts from the foot of the inclined railway in Prospect Park, ending on the other side at the ferry landing. Eight hundred people crossed the bridge, nearly 2,000 crossed it one day last week. The field looked solid enough to last for a century, but with a continuation of mild weather, it will not be long in breaking up. There is a very swift current under the frozen mass, and those who venture on it do not long for a second trip.

The tract of land larger than the State of Connecticut, and five times larger than Rhode Island, set apart by Texas in its north-eastern corner for the erection of a new State-house, has been transferred to Abner Taylor, C. B. Farwell and John V. Farwell, of Chicago, and A. C. Babcock, of Canton, Ill., who will furnish the necessary funds for erecting the building. The survey extends south a distance of 197 miles, and two railways are already projected through this section of the State. The transfer of these lands is probably the largest sale ever made to private individuals, and the purchasers are the largest land-owners in the world.

The Shah of Persia has granted to a French company a concession for the construction of a railway from Teheran to Resht, the company to pay \$5,600,000 francs on the opening of the line, besides a rent of 55,000 francs yearly for 60 years.

Small-pox now prevails in 23 States; taking a belt of country from the Atlantic to the Pacific, along the great lines of travel through the northern part of the Union. In Illinois, there are 85 places where the pest is serious, and only 10 of the 102 counties of the State are entirely free from it.

The value of the present orange crop in Florida is estimated at about \$1,000,000 against \$975,176 for last year, an increase of nearly 40 per cent. This industry is yet in its infancy, but if this large increase continues, it will soon attain great proportions and become a source of wealth to the State.

The revolt in Yemen, Arabia, is making headway, and many Arabs have deserted the Turkish standard. The insurgents are in possession of the principal interior towns, and occupy positions from which they can only be dislodged by a large force.

California has suffered lately from a touch of unusually cold weather. It was 10 degrees below freezing at Fresno, the other day, and at Riverside the snow was over four inches deep, and there was very good sleighing among the orange groves.

The classified directory to the London Metropolitan Charities shows their income to amount to over \$26,000,000. Four Bible Societies have a total income of \$400,000; fifty-six home missions, \$2,320,000; twenty-three foreign missions, \$4,000,000; twenty-five charities for the blind, \$265,000; 163 pensions and institutions for the aged, \$200,000, etc.

Dr. Quince was a great destroyer of books—borrowed books especially—on the margin of whose pages he would write his magazine articles in his neat, delicate cursive, tearing out the leaves and sending them to the printer as fast as the margins were filled. Not exactly the sort of visitor we should welcome to our library.

One hundred and twenty thousand American grape-vines have been planted on the island of Monte Cristo, rendered so famous by Dumas' novel, and are growing finely.

The old American ship Ericsson has been making a fine trip of twenty-eight days from Shanghai to Victoria, said to be the best on record. The Ericsson will be remembered as the steamer on which the coloric engine was tried. Since then she has been under sail.

A bill has been introduced in the legislature of New Jersey prescribing the whipping-post for wife-beaters.

Guteau is to be banished on the 20th of June. Cholera has appeared among an immense number of pilgrims now assembled at Allahabad, India, and the Government has ordered them to disperse.

London papers approve the result of the Giteau trial, but think that the trial has been a disgrace to the United States.

Anti

LETTERS TO THE EDITOR.

ON VARIOUS SUBJECTS.

Good Friday Celebrations.

SIR:—In the LIVING CHURCH of April 16th, 1881, there were some editorial notes on the Celebration of the Holy Communion on Good Friday, to which I should like to reply.

You say, "in very early times, celebrating the Eucharist was prohibited as being out of harmony with the penitential character of the day;" and again, "though there was no Consecration of the Lord's Supper, the Reserved Sacrament of the previous day was at one period partaken of by the faithful."

Concerning the first of these statements, I beg leave to say, there is no historical evidence of an omission of the Holy Communion on Good Friday, previous to the time of Augustine, that is, the latter half of the fourth century. Concerning the second statement, and with special reference to the words "at one period," it is sufficient to say, there has never been a failure in the Latin Church to receive the Sacrament on Good Friday. In the earliest times, the Sacrament was both consecrated and received on Good Friday, and indeed "on all days of Lent, as is evident from Tertullian, S. Ambrose, and many others." (Vide Bingham's Antiq., Book XV.)

At about the sixth century, it began to be customary in the Latin Church, to consecrate on Thursday, and reserve the elements; but even then the "Mass of the Pre-sanctified" was received by both priest and people, on Good Friday. It was not until comparatively recent times, that solitary reception of the priest became the custom. And, even now, lay people are not by law forbidden to receive in the Latin Church on this day.

The whole subject is exciting no little interest in the English Church and in our own, and is by no means settled (as some extreme men of two parties seem to fancy) in favor of non-Celebration. On the contrary, so far as the authority and ancient usage of the English Church are concerned, they are beyond all question in favor of a Celebration of the Holy Communion on Good Friday.

My attention was first called to this subject, early in my ministry, by a conversation with one of the ablest and most distinguished High Churchmen whom our Church has produced. He said to me that he had shared in a somewhat common "sentiment" against a Good Friday Communion; but frankly declared that the objections to it were merely "sentimental, and rested on no sound foundation of evidence, historical or theological."

I was stimulated, by this conversation, to examine the subject with such helps as I could then command; and I became convinced that the intention, authority and usage of the English Church—the true symbolism and meaning of the Sacrament—and the artistic construction, dramatic principle, and true interpretation of the Church Service for Good Friday, not only permit but also require the Celebration of the Holy Communion on that day. I have celebrated it on that day every year but one, since I was admitted to Priest's Orders.

I am not ignorant of many reasons urged against such a practice, and I beg leave to comment on some of them.

I. We are told Good Friday is a Fast-day, and that there is a certain incongruity in having the Eucharist on that day. It may not be the best possible answer to this objection (though it is by no means the worst), to say that Good Friday is governed by the same principle and law as Ash Wednesday. (Vide Table of Fasts.)

Moreover, it is a fact, that an increasing number of so-called "advanced" priests celebrate the Communion on Ash Wednesday. They certainly cannot reasonably object to a Celebration on Good Friday, on the simple ground that it is a Fast day. And it is not easy to see how they who make it a principle to receive the Sacrament, fasting, can seriously object to receiving it on a day wholly given to fasting.

II. It is urged, that Good Friday is the "day of sorrow," and that nothing, therefore, can make the Sacrament appropriate to that day, "except the Presbyterian idea, which gathers all sorts of gloom and penitence round the Lord's Table, when it should be surrounded by all joy and gladness."

I entertain the Presbyterian idea of hardly anything. I am far from thinking that the Holy Communion is the Sacrament of a "real absence"; and, to my thought, it is never environed with a mist of gloom. But Good Friday, while it commemorates divine-human sorrow, is nevertheless a good day, on the full meaning of which hangs every human hope of salvation. And just because this is so, the Gloria in Ecclesiis can never be more appropriately sung by Christians, than when they stand in thought beneath the Cross, although they may have to sing it, as we sometimes sing hymns of triumph at the burial of God's saints—with tears in our voices, as well as on our cheeks. Surely, no Christian, whatever be his feeling about sin, is sorry that Christ "died unto sin once," in order that He and we might live forever unto God. And the man who cannot offer the "sacrifice of praise and thanksgiving" on the day when the Church commemorates "Love's redeeming work," surely misinterprets the meaning of the Cross.

III. It is sometimes said that Christ is on the Cross on Good Friday, and therefore He cannot be on the altar on that day; therefore we must not have the Communion.

This is about as strong a reason as Jewel in his Apologia tells us was given by Innocentius, viz.: "because the Apostles ran their way that day, and hid themselves;" or that given by Thomas Aquinas and Gerson—"because, if any had consecrated that day while Christ lay dead, the body had been without blood, and the blood without the body."

It seems like trifling with a sacred subject, to talk about such unreal reasons as these. To all the language in which they are presented, one is forced to add that curious little phrase, which our English brethren so oddly and sometimes prettily use—"as it were." Surely, Christ was never on the Cross but once; and, as surely, He never will be again. "He died indeed unto sin once;" but He will never die again. And, surely, no one thinks that in the Holy Communion our Lord's Body is crucified afresh. If not, then the class of reasons to which I have referred are at the best but sentimental. But, even if they were more—even if the sentimental fancy that Christ is on the Cross every Good Friday were a fact capable of sensible proof, it does not appear how or why it would be any more improper to celebrate the Sacrament on that day than on any other.

IV. There is a reason given against the Celebration under discussion, by Doctor Littledale, in the English Guardian of last year, that is worthy of notice. After speaking of the Mass of the Pre-sanctified in the Roman Church, he says, "the main reason for this exception of Good Friday, in all the Churches, and of Easter Eve also in the East, from liturgical days, is what I may conveniently describe as the historical dramatic principle of public worship, whereby the Church endeavors to recall, as it were, the very days and events commemorated, rather than merely remind her children of them as past."

"We therefore omit Communion on Good Friday and Holy Saturday, precisely because our Lord was absent in the flesh from the Church Militant on these two days; that we may so far throw ourselves back in spirit to the position and sorrow of the Apostles; and further as regards Good Friday, the day of the actual atonement, the inferior priests refrain, as in the Jewish rites, from offering the sacrifice when the great High Priest is singly making the one oblation. While He is, so to speak, actually on the Cross, no other celebrant is possible."

Doctor Littledale never writes without having ideas; and from his standing-point, there may seem to some a certain fitness in the omission of the Communion on the day referred to. But not for the last of his reasons. Christ is not on the Cross on Good Friday. The one oblation is not then offered. It was offered once for all and forever by the great High Priest who hath ascended into heaven and now sitteth on the right hand of God. A celebrant is now as possible on Good Friday as any other day.

Concerning his other idea, it is certainly doubtful whether it has ever been the idea of any Church in the world.

Not of the Latin Church; for the receiving of the Holy Communion by the priest contradicts it. Not of the ancient Greek Church; for "they used to consecrate as well as communicate all the days of Lent," and not of that Church after the primitive times, for Saturday was and is regarded by both Greeks and Armenians in the light of a second Sunday, and the Council of Trullo forbids consecration in Lent except on Saturday and Sunday, and the Feast of the Annunciation. (Vide Neale's Eastern Church.)

Not of the English Church; for Martene tells us the "Communion of the laity as well as of the priest was the prevailing custom of the Church until the tenth century at least, and there are strong grounds for believing the practice continued down to the time of the Reformation." The practice of the Church of England since the Reformation certainly seems to have been to celebrate the Communion on this day. (Vide Blunt, Ann: Common Prayer.)

Doctor Littledale's idea does not seem very strongly supported by historical evidence.

There is indeed a dramatic principle in our Liturgy, but instead of requiring an omission it demands a Celebration of the Communion on Good Friday. The sacred drama of the Passion of our Lord is presented to our thought in the Services of Holy Week. On Good Friday the Church tries to bring out the intensity of the meaning of Christ's sacrifice. It is a strange application of the artistic and dramatic principle, to leave out of the Service on this great day the only divinely appointed means of showing forth the Lord's death.

St. Paul says, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

Whatever else or more than this is meant by the Holy Communion—at least it is meant to show forth the Lord's death. Is it not then as churchly and as reasonable to celebrate the Communion with this aspect of it prominent on this day—as on some other day with some other aspect prominent. And from St. Paul's standing-point, is not the "Service for Good Friday with Holy Communion omitted, an artistic and incomplete Service?"

V. There is the reason based on what is called Catholic usage. We are told Good Friday Communion is un-catholic. Un-Roman Catholic (?) it is to consecrate. But even the Romanist receives. The Greek does neither one nor the other. But there was a time when each did both. That was a time when there was a Catholic custom. But let Greek and Romanist have each his way. The Englishman and American certainly have theirs, and it is marked by the Church. Mr. Blunt, no mean authority, admits that the "appointment of Epistle and Gospel was intended to supersede the Mass of the Pre-sanctified, and Communion was intended to follow." That it did follow there can be no doubt. "In Bishop Andrews' sermons there are allusions to it which put the matter beyond doubt." (Vide Vol. II., p. 134, 120.) Some of us who regard Bishop Andrews as good authority as to the nature of a Sacrament, may be pardoned if we refuse to think him a bad authority as to the times of its administration. In Jewell's Apologia, and in other English writers, there are allusions to the custom I am defending, which show plainly the attitude of the English Church.

If there were no such references, and if usage were against the practice, still it would be thought by many that the example of Our Lord Himself would be sufficient warrant for it. The Lord's Supper was not instituted on Thursday of Holy Week, and therefore the Maundy Thursday evening Communion is, in a certain sense, an anachronism. The Lord's Supper was instituted, as the Rev. Doctor Paret, of the Church of the Epiphany, has well and truly said—"not only the same night on which He was betrayed; but also the same day on which He was crucified. It was Friday by Jewish reckoning and usage."

These are some of the reasons why I think we ought to return to the true ancient Catholic and good old English custom of celebrating the Holy Communion. If I am wrong I shall be glad to be corrected by some of your more learned readers or correspondents.

NELSON SOMERVILLE RULISON.
Cleveland, O., St. Matthias Day, 1882.

Miss Smiley.

SIR:—The communication from "A Hobart Churchman," in your issue of Feb. 18th, is altogether inapprehensive of the scope of Miss Smiley's work; it is misleading in its general tone, inaccurate in statement, and unjust to a Christian woman of remarkable gifts, both intellectual and spiritual, who is going up and down the world, following closely in the footsteps of her Divine Master, and doing an unusual and blessed work for Him. Will you allow me to correct the errors of that communication?

In the first place, the "dissenting clergymen" of the city had nothing whatever to do with the invitation which was extended to Miss S. by Bishop Huntington. Her work was designed chiefly for Christian women, to encourage them to an intelligent study of the Word of God, and to show them the fulness of the blessings of the Gospel of Christ, as the privilege of every believer. And, inasmuch as, on this foundation—when the study of God's Word is not universal—all Christians might seem to have common interests, through the officers of the Young Men's Christian Association a cordial invitation was issued to all who might desire it, irrespective of denominational name, to attend the proposed course of instruction. As there is no central chapel in Syracuse, and as St. Paul's Church, though central, was supposed to be by far too large for the purpose, these gentlemen also kindly offered the use of their hall. This kindness was thankfully accepted, until, owing to the unexpectedly large attendance, and to some other local causes, the gatherings were transferred to St. Paul's Church, as your correspondent stated.

It is true that the Bishop—as often as he could make it practicable—and most of the Rectors of the city parishes, with ministers of every name, and other Christian gentlemen, attended the entire course of "readings." And this was due to the fact that Miss Smiley never asserted herself, nor her own opinions; but with unaffected sweetness and simplicity maintained the dignity of a high "vocation"; while her uncommon familiarity with the Bible both in the vernacular and in the original tongues, her wonderful gift of utterance, and her rare insight into spiritual truth, led to a devout commendation of her work by the spiritually-minded in all our congregations.

There was no "officiating" or "preaching"; nor did "Bishop," "Presbyter," nor reader, enter the "chancel" from the "vestry" room on any occasion. Whoever accompanied Miss Smiley, entered the church from the parish school-room; and she spoke from neither pulpit nor lectern, but standing beside a plain table some distance before the chancel rails, having on her bonnet and gloves.

As your correspondent observed, this gifted woman was, in her early life and for many years, an accredited teacher or "preacher" of the Society of Friends. Some ten years ago, having embraced views concerning the Sacraments, and the necessity of an outward participation in them, at variance with those held by the Friends, she was baptized, and so separated from the Religious Faith of her people. She was not, however, identified with "Methodists" or "Presbyterians"; and her work continued without material change, welcomed by Christians of all names; but by none more generally and appreciatively than by clergymen and congregations of the Church of England!

Gradually coming to clear convictions concerning an Apostolic Church, as the Organized Body of Christ in the world, and to the particular Faith and Principles which govern us, she was confirmed some time ago, and is a devout, loyal, and obedient daughter of the Church. The doctrinal views which your correspondent complains of, were not individual "speculations," in any sense whatsoever, nor are they the opinions of Quakers, Methodists, or Presbyterians, separately or combined, as is implied; they may have been unfamiliar to many of her listeners, but they are the belief of thousands of devout and scholarly Christians in Europe and America, are generally held and taught by distinguished Divines of the Church of England, and are, to a great multitude of Churchmen and Churchwomen, among the most intensely practical and blessed truths of our Holy Faith. These views are based entirely upon a devout and profound study of the revealed Word of God.

Let your correspondent seek information.
A DEACONESS OF C. N. Y.

SIR:—In your issue of February 18th, you allow an anonymous correspondent to make statements reflecting on myself as well as the honored Bishop of Central New York. At the urgent instances of my friends I ask permission to deny one of them specifically, simply stating respecting the others that almost every assertion is wholly false or grossly inaccurate.

Permit me therefore to say, that, whoever may claim certain knowledge to the contrary, I was never either a Methodist or a Presbyterian, and

never for one moment contemplated any connection with them. Nor have I ever connected myself with any other denomination, or thought of so doing. It is true that I was a "Friend." But my being such was solely the providence of my birth. It appears not to be understood by all, that the Society of Friends, as it allows neither Baptism with water, nor the Holy Communion, has also nothing at all corresponding to Confirmation. The children of Friends are enrolled as in full membership from their very birth, and no way is provided for their own acceptance of the situation. My most reluctant withdrawal from them, on the sole ground of their rejection of the Sacraments, and my entrance, after slowly matured conviction, into the Apostolic Church, constitutes the one decision of my life. It is difficult to see how such a change could be visited with censure, without condemning all similarly circumstanced to a perpetual banishment from the bosom of that Church whose glory it is that she welcomes to her Catholic fellowship all who have missed her own early training; but some of whom, as most certainly the writer, have from their youth received their chief spiritual nurture through her doctrines.

S. F. SMILEY.

[We regret extremely that anything looking like a personal reflection upon Miss Smiley should have found its way into our columns. She has our highest respect and confidence, and we have neglected no opportunity to commend and aid her work. As to the manner of conducting that work in different dioceses and parishes, it is for the bishops and clergy to decide. It seems to be a fair subject of criticism, however, like every thing else before the public. We do not see that the article referred to reflects in the least upon the Bishop of Central New York. It simply states a fact. If there is any mistake we shall be glad to publish the correction. Ed. L. C.]

The Athanasian Creed.

SIR:—Your correspondent R. W., in your issue of Feb. 25th, lays down three "dicta" concerning the Athanasian Creed, in reply to these words of one of the Articles in a previous issue—"that venerable symbol of the faith—that grand orthodox hymn of which the American Church has been robbed."

1. The first dictum of R. W. is: "The Athanasian Creed, (so called) is no venerable symbol of faith, for it will not be possible for your correspondent, or any scholar, to quote its use, name, or form (as now recited), before the eighth century, or in any form before the sixth. This is not antiquity." I do not question the accuracy of R. W.'s dates, but on what ground does he say, "This is not antiquity." What constitutes antiquity in the Christian Church? I confess that is a question I have never been able to solve for myself, nor have I found any authority which solves it for me. Some would restrict "antiquity" in the Christian Church to the Ante Nicene period. If that be right, the Nicene (so called) Creed, as at present recited does not belong to "antiquity." Perhaps this mysterious word includes the period of the first four oecumenical councils, though why "antiquity" should arbitrarily cease to be a proper term for any time after the middle of the fifth century, it is difficult to see. Who has any right to draw the line, and say where antiquity ends and modern medieval times begin, in Church matters? And I find yet another difficulty in R. W.'s first dictum. On what principle does he refuse the title of "venerable," to any thing which is not in his opinion ancient. Venerable does not of necessity mean old. The "venerable" Bede was not so called because of his old age. If R. W.'s idea of venerableness is limited to the time before the 9th century, in Christian affairs, what right has any of us to talk about the "venerable" Churches, and manuscripts of medieval times, as every one, probably R. W., himself does. The truth is that antiquity is entirely a relative term, and venerable means nothing more than worthy of profound respect. There is certainly no reason to say that the Athanasian Creed is not venerable, simply because it is only a trifle more than a thousand years old.

2. The second dictum of R. W. is this. The Athanasian Creed "is masquerading in false colors, and goes about with an untruth on its face," because forsooth Athanasius did not write it. Would R. W. say the same of those which are commonly called the Apostles' and the Nicene Creeds? Do they go about with untruth on their faces, because there is not a shadow of evidence that the Apostles composed the Creed that goes by their name? And it is certain that what we call the Nicene Creed was given to us by the Council of Constantinople, and not by that of Nicea. This objection of R. W.'s is little better than a quibble, for every one knows that the name of the great Athanasius was so completely identified with the struggle in defence of our Lord's Divinity as an Article of Faith, that Athanasian became an adjective synonymous with orthodox.

3. R. W.'s third dictum, that the American Church could not have been robbed of the Athanasian Creed because it never possessed it, is sophistical. When the members of the Church of England, with their Bishops and clergy, met, after the Revolution, to frame a constitution for a national Church, and to amend the English Prayer Book which was truly theirs, so far as their changed local circumstances required, the principle was enunciated in the House of Bishops, and successfully maintained in the lower House, that the Prayer Book of the Church of England was to be the Prayer Book of the American Church, being amended so far as the changed circumstances of the people should require. The preface to the American Book distinctly proves this position, when it says that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Unless it can be shown that there is some essential doctrinal difficulty about the Athanasian Creed, it is hard to see why it should not have remained

in the revised American Book. But the statement of the Preface precludes us from supposing that there was any doctrinal matter in the Athanasian Creed, which the American Church wished to repudiate.

When we remember that the same spirit which succeeded in ruling out the Athanasian Creed, also desired to reject the Nicene, and a part of the Apostles' Creeds, and was only hindered from so doing by the determined action of the English Bishops, it does not seem too hard to say that our American Church has been robbed of a portion of her lawful heritage, in being deprived of a venerable symbol of the Athanasian Faith. For a son may be truly said to have been robbed of his heritage, when others have by any means succeeded in keeping him from that which he ought to have, although it has never passed into his possession. So we say that the American Church was robbed of the Athanasian Creed, by a miserable and unchurchly opposition to all Creeds among some of her children. A. R.

A Worthy Quartette Choir.

SIR:—In your report of the progress of Church work in various fields, your correspondent, this week, in reporting from Delaware, speaks of the boy-choir recently organized at Trinity Chapel, Wilmington, and, I am sure, without meaning to be so understood, localizes his general commendation of "the rendition of elaborate Anthem music, by three or four ungodly men and women, perched up in some back gallery of the church." In simple justice to the ladies and gentlemen who are so acceptably singing in Trinity Chapel, as well as in justice to the writer of that report, who, I am confident, would exceedingly regret to have his words even seem to apply to them, I beg to say that the charge does not apply to the "back gallery" of Trinity Chapel, Wilmington, Delaware.

HENRY B. MARTIN,
Rector of Trinity Parish.

A Case "Given over to Die."

The following report of a case in which, to all appearances, the patient was beyond the reach of creative agencies, is one among the many surprising results which are continually attending the use of Compound Oxygen:—"The last I saw of Treatment that I order'd from you" (writes a physician in Vermont), "was for Mrs. ——. She was given over to me by her old physician who has treated her for twenty-two years and I friends. I was called to see her when she could not speak a loud word, or lift her head from the pillow; could take no food except a little beef-tea. I sent you for a Home Treatment of Oxygen, and your advice. She has been steadily improving; she is around the house seeing to her household affairs. Her neighbors say that if she gets well, there is no use in any one's dying." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Pelen, 1109 and 1111 Girard St., Philadelphia, Pa.

A deaf Englishman tried to pass himself off for an Irishman by saying that he was an exile of earlin. A New Haven minister of the Gospel told one of his deacons that he was constantly hearing a loud sound, which he kept him awake nights. Since using Dr. Benson's Celery and Chamomile Pills, his hearing has become normal, and his nerves steady and true.

Why is it that people boot a dog and shoo a hen? Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

"An' that's the pillar of Hercules?" she said, adjusting her silver spectacles. "Gracious! what's the rest of his best-clothes like, I wonder?"

Mothers who have children, who are subject to Croup, read this. Allen's Lung Balm should always be kept in your house, and be given immediately when the first symptoms appear, which will remove the mucus collected in the throat, and save the life of your dear child.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected. If allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blotches, all Scaly, Crusty, Croupous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

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STRICTLY PURE,

Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W. Va., writes us that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balm entirely cured her. He writes that he and his neighbors think it the best medicine in the world.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that Allen's Lung Balm has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balm and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balm after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balm cured him, as it has many others of Bronchitis.

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Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

It is harmless to the most delicate child!

It contains no Opium in any form

Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief.

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C. W. LEFFINGWELL, D. D.
CHICAGO, 162 Washington Street.
NEW YORK, No. 6 Cooper Union.

The publisher must again ask permission to say a few words to the large and ever increasing family of the LIVING CHURCH.

He is, naturally, very loath to lose any members of that family, and yet he hardly knows what to do in certain circumstances. The date when the subscription of each person expires is clearly indicated by the number which follows the name on the mailing tag. When that number is duly reached, or passed, is the name to be struck off? Opinions are divided. Here are copies of two letters which have been received lately:

"I am very sorry that you should feel it necessary to stop my paper. The LIVING CHURCH is 'daily bread' to me, and I cannot do without it. I was prostrate with a severe attack of illness, hence my delay in remitting."

"I think it very extraordinary that the publishers of a religious paper should continue to send it after the time paid for has expired. If it is continued under the view that it will be paid for, you are very much mistaken."

Now, the publisher has a soft heart, and he is willing to give credit whenever asked for, but he cannot expose himself to suspicions like those implied by the second letter. He proposes, henceforward, removing from the list, within a month of the expiration of the subscription, the name of every subscriber who has not expressed a decided intention of renewing.

The publisher does not insist upon immediate payment, but he must be understood to insist upon an actual declaration of intention to continue the paper.

Two other matters may be mentioned at the same time. The first is, that checks or drafts can only be received at their face value when drawn upon banks in New York, Chicago, or Boston. The second is, that in sending changes of address, it is necessary to mention the old as well as the new address.

The Inevitable Which Never Happens.

It is announced by scientific observation that the comet of 1880 may be identical not only with that of 1843, but with that of 1668, which would involve its first re-appearance after one hundred and seventy-five years, and its second after thirty-seven years. This reduction of the period of revolution implies a gradual approximation to the sun, with the probability of the ultimate absorption of the body in the central orb. It will be remembered that Sir Isaac Newton recognized the possibility that it might happen to a comet, and that the inevitable consequence of such a vast addition to the solar furnace would be an uncomfortable, if not disastrous rise of the mercury in our terrestrial thermometers. Prof. Proctor adds his testimony, that if at any time a great comet should fall directly on the sun, the sudden access of lustre and heat excited by the impinging body would inevitably destroy the human race, and all the higher forms of vegetable life on the earth. Often scientists have indulged in similar allegations. Indeed, it would seem as if the scientific mind reaps a certain satisfaction in predicting the inevitable consequences of a condition of things which has never occurred. One of the subtler forms of pleasure is that which the mind derives from causing others to tremble at imaginary or impossible dangers. Thus, the striding of ten years delights to paralyze his timid sisters with the startling announcement that there is a ghost in the cellar—a youthful joy which the sedate astronomer relishes quite as much. Perhaps there are other minds in other lines of knowledge which confess the fascination of the amiable ruse.

The older men among us will not forget the terror that was excited in many hearts, by the apparition of the comet of '43. The Millerite excitement was at its height; Ascension robes were at a premium, and the "Midnight Cry" paper circulated by thousands. The comet had its share in the excitement. It was deemed positively certain that the fiery meteor had its part to play in producing "the wreck of matter, and the crash of worlds."

"E pur se muove!" and still this green earth moves on as smoothly and safely as when the Almighty Hand set it whirling in its appointed orbit!

There are some things which are inevitable, that never happen; and this is one of them.

Another is the inevitable tendency of High Churchmanship to Rome. It has been inevitable ever since the Anglican Communion reformed itself and threw off the Papal yoke. John à Lasco (Cranmer's guest for six months in Lambeth Palace in 1548) insisted on it. The Second Prayer Book of King Edward VI., bears

the marks of the fright. John Knox Calvinized Scotland, by raising that cry. Those recusant ministers of London, who in 1556 would not wear the legal vestments, had heard the cry. To wear "the idolatrous gear of the Pope's Church" was worse than sin for their enlightened consciences. It was this question of clothing which produced the first English schism. Puritanism owes its genesis to a question of surplices. Martin Mar-Prelate had only to cry "papistical," and the puritanic malcontents trembled. The Presbyterians of James the First's reign kept up the alarm. Under Charles, their *bete noir* was Laud, and "the faction of Arminians who were no better than Papists." On Feb. 12th, 1629, one Oliver Cromwell attacked Bishop Neile for countenancing some that preached "flat popery." It was not many years till Oliver had matters as he wanted:

The oyster-women locked their fish up,
And trudged away to cry, "No Bishop!"
Butchers left old clothes in the church,
And fell to turn and patch the Church.
Some cried the Covenant, instead
Of pudding-pies and gingerbread.
Instead of kitchen-stuff, some cry
A gospel-preaching ministry;
And some for old suits, coats, or cloaks,
No surplices, or Service-Book.

—Hudibras.

Then came Presbyterianism, established by force of arms; and the Confession of Westminster, as a substitute for the Thirty-Nine Articles. Off went Laud's head—and the King's! Twelve years passed; and the nation, weary of anarchy and fanaticism, joyfully welcomed the advent of the Church and the Crown. Charles had his Savoy Conference. Again the ancient shriek was heard: "Episcopacy is popery; the Prayer Book is poison, with 'Romanizing germs,' Prelacy must be plucked up, root and branch." But why need we prolong the testimonies of history, that, as between the ecclesiastical and scientific world, there is a striking similarity of mental habit, by which that which is deemed simply inevitable does not, in point of fact, substantiate the prophecy. The Church has not gone to Rome; does not propose to indulge in a foreign tour so uncongenial; will not take a step in that direction; since she has all that she desires, of her own Catholic heritage, and bankers not either for the corruption of Rome or the errors of Geneva. Ages come and go, and the cry is ever heard—"Popery!" but age after age the comet does not strike. The earth is not yet reduced to the ashes of a universal conflagration.

Astronomical prophets must excuse us if we decline to tremble at that old story of the comet causing an overflow of sun-heat to our detriment. We have heard it too often, and it calls a trifle on our ear. It does very well as a newspaper story, with which to frighten nervous old ladies who believe in the Millennium to-morrow or next day, or the children who believe in ghosts; but average people with good sense will only smile when you repeat the tale of horror.

The Federate Council of Illinois.

We have just received from the office of the LIVING CHURCH Press a copy of the Journal of the first, second, and third meetings of the Federate Council of the Province of Illinois. Apart from the interest there will be in it as the proceedings of the three dioceses in federate relations, it will, undoubtedly, have a special value as the record of the early steps in the formation of the first fully-organized Province in the American Church.

When one recalls the difficulties attending the early stages of the creation of the Federate Council, and the anxiety expressed in some quarters about the dangers to be feared, and the peril to the Church that was foretold as sure to come, it is very suggestive to find that the three Dioceses have been quietly and faithfully at work, in Churchly lines, for the accomplishment of the end in view. Lo! the thing is done, and the ancient landmarks are as plain and unmoved as ever. It was a thought, inspired of the unity that is in Christ, as well as an attempt to restore something of the federate action of the Early Church, that forbade the total separation of the three dioceses in Illinois, and prompted the formation of the Province. This Journal shows that the Province is an accomplished fact. The promised upheaval has not come, nor are there any foreshadowings, of it, save in the minds of the false prophets.

This book must prove a valuable document. It is a careful record, evidently compiled with more than ordinary attention, and manifesting that they who wrought were conscious of the responsibility and importance of their action.

The Diocesan independence seems to have been carefully preserved, and each step to have been taken in thoughtful consideration of both the results to be obtained and those which were to be feared.

A very valuable part of the Journal is the addendum in the way of the historical sketch. Here, within the space of a few pages, are collated the various actions of the Church in General Convention, from time to time, and those of the several Diocesan Conventions, which will be found, in the minds of candid people, we think, an ample justification for the action of which the Journal is a record.

An appendix, inserted by the committee on printing, indicates one of the practical ways in which this federate relation is intended to be valuable. The various Church charities of the whole State are given, with the expectation that there will be no division in this, the chiefest of Christian works—the caring for the poor and afflicted.

When the unwieldiness of the General Convention shall be relieved, and the whole American Church divided up into the Provinces that shall be suited for the day and generation as well as connecting it with the Church of the earlier ages, this pamphlet will find an honorable place amidst other records of a like character, as the Journal of the first three meetings of the Federate Council of the first Province in the Church in the United States.

The LIVING CHURCH ventures to offer a suggestion to its correspondents, especially to those whose communications are classed as "Letters to the Editor." This journal has followed the rule that most of the oldest and best known journals of England and America have found to be best adapted to the discussion of questions political and ecclesiastical, viz., that of anonymous correspondence. The name of the writer is, of course, known to the editor, in each case, but is not given to the public. We need not explain the advantages which this plan secures to the free discussion of principles and the exposure of evils, in which, from the circumstances of the case, the writer's name should not appear. But this plan involves dangers which we beg our correspondents to consider. Unless personal reflections are scrupulously avoided, anonymous correspondence may inflict great injury upon parties who have no redress beyond a denial or explanation that must come after the wrong has been done. It may be said that the Editor should prevent this by a rigid exclusion of personalities. But the Editor cannot always discover the fault, not knowing all the circumstances, and his confidence in the writer may lead him to accept a communication that afterwards proves to be offensive or injurious. If all correspondents would appreciate the danger and govern themselves accordingly, it would be reduced to a minimum. If embarrasments of this kind continue to arise, in spite of reasonable care in the editorial office, the LIVING CHURCH may be obliged to adopt the rule of giving the names of writers in all cases where personalities are complained of.

The Rev. Brooke Herford, who is, no doubt, authority in the matter, says of Unitarianism:

The doors are wide open. Any one can join them who will. We do not ask a man: "Do you believe in this?" and "that?" even of the most essential things. We do not examine him at all. We simply say: "Here is our church; you hear our services, you hear the way in which the great subjects of religion are spoken of and looked at among us; if you feel enough in sympathy with us to come in with us and count yourself in among us, do so." The societies thus formed are independent of each other. We are absolutely "congregationalists."

This is all true, no doubt. But it only goes to show that whatever Unitarianism is, it is not the religion of Christ or of His Apostles. Nothing is more certain than that they did make demands on men, both as to belief and practice. Our Lord said: "Except ye repent," "Except ye be converted," "Except a man be born of water and of the Spirit," "Except ye eat the flesh of the Son of Man and drink His Blood." He said, "Go ye into all the world, and preach the Gospel to every creature." He commanded Baptism. He made belief in God the Father, the Son and the Holy Ghost, a condition of admission into His Church. Altogether unlike Unitarianism, Christ did enjoin and make obligatory "the most essential things." And so did the Apostles. As, on the day of Pentecost, their hearers said: "Men and brethren, what shall we do?" their answer was: "Repent and be baptized, everyone of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost." The doors of the Church were "wide open" to those who were willing to comply with the requirements of the Gospel.

It was demanded that men should believe, be baptized, be confirmed, come to the Holy Communion, and continue "steadfastly in the Apostles' doctrine and fellowship."

But what does the average Unitarian care for Scripture?

Mr. Larned and Dr. Herrick Johnson of Chicago have just had a lively discussion as to the present condition and influence of the Stage. As we are no authority upon either theatres or actors, nor as to their acting, we presume not to take the part of a volunteer umpire in the matter. But it is plain that in one respect at least Mr. Larned has a decided advantage in the discussion. He knows about that of which he speaks; while Dr. Johnson has his knowledge only by hear-say. Anyone has a decided ground of advantage who can say "that which we have seen and heard, declare we unto you." There has been a time, though, when Presbyterian ministers were authority as to theatres and theatre-going. It is the record of history, that, in the year 1784, when the celebrated Mrs. Siddons appeared in Edinburgh, it was during the sitting of the General Assembly. And it was obliged to fix all its important business for the alternate days when Mrs. Siddons did not act, as all the younger members, clergy as well as laity, took their stations in the theatre on those days, by three o'clock in the afternoon. Dr. Johnson would have had his hands full, had he been there and been of his present mind in the matter.

We think that in all our larger parishes a Daily Service through Lent will be better attended than any other. We know an old parish where there had never been a Daily Service; where even a tri-weekly Service was never well attended; where, in fact, Lent was never half observed either in the matter of church attendance, or in any other way. To the surprise of everyone, the Rector appointed a Daily Service. And, to his surprise, and that of everyone else, there was a good, constant, and constantly increasing attendance. The people said they never knew before what Lent was; and, from that time on, that parish renewed the vigor of its youth. The spiritual quickening of each Lent was felt through all the year, and they would not think of it now as being duly observed without Daily Common Prayer and Praise.

We have received from Mr. W. G. Rowland, Chairman of the Music Committee of St. Mary's Mission, Detroit, Michigan, a copy of a very bright and appropriate Easter Hymn: "Soldiers! awake." It is sold for only 5 cents a copy, with a liberal discount to the trade; and the proceeds will be devoted to the wiping out of the indebtedness that rests on the Mission.

The Laver of Regeneration.

The *Christian Advocate* says: "No child is born regenerated. No baptism regenerates. Yet the child born under God's covenant, through Christ, may be so led by the Spirit, and so nurtured in the home-Church and in the Church-home, that it will never know when it turned to Christ. The child that never turned from Christ can never know when it was converted; that is, turned back again to Christ, Whom he has never forsaken."

There is some hope for the man who can say that. He has, at least, out-grown his traditional teaching. Still a man has a great deal yet to learn, who can say, "No child is born regenerated." We should say so. Who ever heard before of such an absurdity? A child must first be born; then re-born. And, as by generation it is born into the human family, so by regeneration the child is born into God's family. It is a plain and simple teaching, but it passes the comprehension of the ordinary Protestant, because he has lost all idea of a Sacrament. To him, Baptism is nothing but a "form," "an outward and visible sign" of nothing whatever, save the pious wish of the parent that sometime in the uncertain future—it may "get religion," and so be regenerated in their meaning of the word. The ordinary Protestant insists upon using the word "regeneration," as if it stands for the same thing as conversion, and in fact is conversion. It is useless to say to him that neither in the Prayer Book nor in the Bible does the word mean conversion; he will go on insisting upon using the word in his sense of what it ought to mean. In the eyes of the Methodist, Baptism is only a form, and so he says "No baptism can regenerate." In his eyes, Baptism is simply, barely, the application of water with the use of certain words. That in Holy Baptism there is a present living Lord and Saviour, and that *He baptizes*—is something that the ordinary Protestant cannot believe. He has no faith to believe that the same Holy Spirit, Who at the first creation brooded over the face of the waters as "the Lord and Giver of Life," does so still, making the waters of baptism to be a "laver of Regeneration." The water in itself is nothing; but the living Lord, in and through the means of His own appointment, will ever give the blessing He has promised. In Holy Baptism, He can and He does grant to the child that which by nature he cannot have, namely, Baptism with water and the Holy Ghost, and solemn reception into God's holy Church. We hope that what we say will help to set right the amiable editor of the *Advocate*; still, we fear our efforts to do so will be "love's labor lost." The modern revival-system is the main dependence of the Methodists, and it allows no place for Baptism, though an Apostle calls it expressly "the laver of Regeneration."

The Rev. Geo. Worthington, S. T. D., Rector of St. John's Church, Detroit, has received a call to St. Paul's Church, Buffalo. Dr. Worthington's distinguished success as a parish priest in Detroit is a matter of general knowledge. He has built up St. John's, until it ranks as one of the first parishes in the land. His ability in the pulpit is decided, but his utter devotion to his people in pastoral work has been the chief secret of his success. He will be a great and almost irreparable loss to Michigan. It is understood that the Buffalo parish are very earnest and determined.

We are glad to see in the *Eclectic* a strong plea for Nashotah. It is an institution of the Church which was founded in heroic sacrifice, which has been for a generation a centre of devotion and holy influence, and for which the prayers and alms of the faithful have been continually offered. It has a splendid equipment and a noble corps of devoted instructors. It should not longer be left to contend with poverty, begging its daily bread by private letters or public appeal. Endowment for Nashotah! is the cry that comes from every quarter.

The last issue of the LIVING CHURCH contained, besides the usual variety of other reading, accounts of Church work in thirty dioceses and missionary jurisdictions—just one-half the field in one week. Speaking of "Missionary jurisdictions," it occurs to us to suggest that we might have a more euphonious and less cumbersome title for these divisions of our ecclesiastical system.

The Rev. A. W. Snyder, Rector of Emmanuel Church, Rockford, is about to issue a series of Tracts upon various subjects of popular religious interest, which, we feel sure, knowing as we do that gentleman's racy and straight-forward style of writing, will be very generally welcomed by the Clergy, for distribution in their parishes.

The record of the year of work at Anthon Memorial Church (now called All Souls'), New York, shows 20 Baptisms, 28 persons Confirmed, 8 marriages, and 16 burials. The Communicants number 526. The total offerings for the year amounted to \$22,017; of which \$1,307.69 was for charitable work.

The St. Louis Church News owns up frankly, as we knew it would, thus: "It is fair to say that in our notice of the LIVING CHURCH ANNUAL, last month, we were mistaken in saying that it had included in the Calendar names which the English Church had thrown out at the Reformation. The LIVING CHURCH recalls us to our duty."

The Correspondent ("X. Y.") whose letter appeared in No. 173 of the LIVING CHURCH, under the heading "An Overpaid Missionary," will oblige us by sending us his name and address.

The death of the Rev. Samuel Marks, Rector of Christ's Church, Huron, Ohio, is announced. We shall give in our next a brief sketch of the life of this veteran of the Cross.

Doctrinal Error in the Church.

To the Editor of the *Living Church*:

A copy of the annual report of the Evangelical Education Society of Philadelphia has fallen into my hands, and I have found in it some things which have surprised me. Will you permit me to use a portion of your columns to state the grounds of my surprise?

Whatever may be my understanding of Christian truth (or, as you call it in your paper, Catholic truth), has been acquired from the Catechism of the Church, the Creeds, the Liturgy and the Articles. I am simply a Prayer Book Churchman, nothing more and nothing less, and have always thought that to be anything else was to be in error.

Now the Evangelical Education Society publishes its creed, its "distinctive principles,"—to distinguish it from what?—and says it gives aid to such students as adopt its "distinctive principles."

The first part of its creed is "utter ruin in Adam." But the Church does not teach so. The ninth Article of Religion teaches that "man is very far gone from original righteousness," which is a different thing. "Utter ruin in Adam" it seems to me is only another way of putting the Calvinists' dreadful dogma of "total depravity," which the Church does not teach.

Another specimen of this new creed is this: "immediate access to Christ by prayer, excluding all priestly intervention but that of Christ himself." Now I think that it is every one's privilege to pray to Christ, and the Church teaches this by giving us such prayers for our use; but it is an error to say that because we have immediate access to Christ by prayer, therefore all priestly intervention but that of Christ is excluded. What, then, is the use of a ministry, and why do we have ministers at all? I can't swallow this, particularly after I turn to my Prayer Book, and read these words of the Bishop in "The Ordering of Priests:"

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"No invariable efficacy of the Divine Sacraments," is another part of the creed of this society. I was never taught that the Sacraments were efficacious to those who receive them in a wrong spirit. The 29th Article says, "the wicked and such as be void of a lively faith," although they take "the Sacrament of the Body and Blood of Christ" yet are not "partakers of Christ." Nevertheless, the Church teaches that Baptism gives the New Birth, when it is rightly received.

"Dearly beloved brethren, forasmuch as all men are conceived and born in sin, and our Saviour Christ saith, None can enter into the Kingdom of God except he be regenerated and born anew of Water and the Holy Ghost, etc." Then begins the rite of baptizing children; and after the new birth has taken place, the prayer is, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, etc." Thus the Church has taught me to believe that when my children were baptized, they were, by the "invariable efficacy of the Divine Sacrament," made "partakers of the death of Thy Son," that they may also be "partakers of His resurrection."

There is another great error in these words: "The union of all true believers with Christ and each other (is) the one true Church of God which abideth forever." Now I was taught to believe that the one true Church of God is the "one Catholic and Apostolic Church," in the Nicene Creed, and that this was the Church against which the gates of hell should not prevail. That is what the Prayer Book teaches. I have heard several of our Bishops preach the same doctrine, and I do not intend to give it up because this society wants to supply us with clergy who will deny it. We have had enough of that kind. When they preach this Invisible-Church theory of John Calvin (which he had to invent or give up his "election" dogma), the Church generally becomes very invisible in that part of the country. I believe we are one with all who believe and are baptized, but it is because we are all one in one Body of Christ, which St. Paul says is the Church; and what St. Paul meant by "the Church" was the Society of believing and baptized men that existed in Asia and Europe, in unity, opposite to all heresies, sects, and schisms.

This creed also says that "the traditions of the Fathers (are) variable and dangerous." But the Prayer Book teaches me to reverence them, and it says "It is evident unto all men diligently reading Holy Scripture and Ancient Authors, that there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons." The xxivth Article declares that those ought to be rebuked who "openly break the Traditions and Ceremonies of the Church."

Now, Mr. Editor, I think it is an unwise thing for a society to make a creed of doctrines so full of error, and so contradictory of the good old Prayer Book, and then to ask us to give our money to it to help it educate a Ministry for the Church that does not believe in the Church. I am pretty sure the Methodists or the Presbyterians would not do such a thing. But I am a little surprised that they don't, as a matter of good policy, make great appropriations to this E. E. Society. For my part, I shall send my money to Nashotah, where they believe in the Prayer Book and teach it, and I enclose ten dollars which I request you to forward.

This Annual Report says "we still find our work not enlarging with the increase of wealth and prosperity in the country." I do not wonder that that is so.

A LOYAL CHURCHMAN.

Work for the Church.

Continued from page 2.

Illinois—Bishop McLaren visited the Mission at Riverside, on the evening of Friday, the 3rd inst. and confirmed five persons. This mission is in charge of the Rev. W. F. Lewis, Rector of Emmanuel Church, La Grange. We are glad to learn that there is good prospect of the erection of a fine stone church edifice at Riverside.

On the afternoon of the 2nd Sunday in Lent, Bishop McLaren paid a visit to the Clibourne Avenue Mission Sunday-school, which is sustained and worked by the parish of the Ascension. He catechized the children, and addressed them in a very happy manner, adapting his questions and illustrations to their youthful comprehension. If, among all the boys and girls who were present, there should unhappily be any who, in after years, shall develop into agnostics, it will certainly be in spite of their Bishop's clear and simple teaching, as, watch in hand, he showed them how to reason from effect to cause. For they evidently understood and appreciated the argument, that the fact of a watch necessarily involves the existence of a Watch-maker. The Bishop expressed himself as much pleased with the evidences of earnest work.

This Mission Sun-day-School is a great success, there being an average attendance of about 180 scholars, and 15 teachers.

The mission-rooms are occupied, three evenings in the week, by a Night-school for men and boys, at which one of the clergy of the parish is always present, and opens and closes his session with a short religious Service. There are between 50 and 60 scholars on the roll, who are instructed by four lay-teachers, young men of the parish, who have devoted themselves to this work. This enterprise of the Rector of the Ascension bears fruit, every year, in a large number of Baptisms, and not a few Confirmations.

Massachusetts—The following items of news were received in due course; but, much to our regret, have unavoidably been kept over till now:

On Sexagesima Sunday, Bishop Paddock made his annual visitation in Cornell, confirming twenty-five persons at St. Anne's, in the afternoon. In the course of the same week, the Eastern Convocation held its 19th meeting at St. Anne's. The season opened with Evening Prayer, on Tuesday; the clergy and choir entering the chapel, singing as a professional, Hymn 28th—"A few more years shall roll." In the evening, a mission meeting was held in the church, the subject for discussion being "The Mission Field within the Limits of the Eastern Convocation." Addresses were made by the Rev. A. C. Amory, missionary at North Andover (a town just outside of the great manufacturing city of Lawrence); the Rev. J. S. Beers, diocesan missionary at large, who for the past six months has been hard at work exploring the field all over Massachusetts; and the Rev. Edward L. Drown, Vice-Dean of the Convocation.

On Wednesday, the Holy Communion was celebrated at 7 o'clock. At 9:30, a very interesting and able Essay was read by the Rev. A. C. Hall, of the Church of the Advent, Boston, on the subject, "The Proposed Lectionary." After the general discussion of this topic, it was resolved that the Essay, together with certain other suggestions made by some of the clergy, should be brought before the General Convention Committee on the Lectionary, as the sense of the Convocation on the subject.

At 11, Morning Prayer was said, and a sermon preached by the Rev. J. F. Spalding, of Cambridge, from Acts 17. Then came the discussion of the Report of the Missionary Committee, which had been appointed with a view to the more thorough exploration of our mission-field. Statements were made by the rectors of the various parishes, as to openings in their neighborhood, and a lively interest was manifested. It is hoped that after Easter, the clergy, in co-operation with the itinerant Missionary, may explore further, and that much good work for the Church may result, in places where her ministrations at present are unknown.

After doing justice to a collation served by the ladies of the parish, the missionary meeting was resumed, and a brief discussion followed in regard to the "Church Temperance Society," whose aims and methods met with general approval.

The Convocation sessions closed with Evening Prayer; the final Benediction being pronounced by the Dean, the venerable Dr. Edson. That veteran soldier of the Cross, who is now in his eighty-ninth year, is still doing faithful service in St. Anne's parish, of which he has been rector for more than half a century.

The attendance of clergy at this interesting of the Eastern Convocation was excellent, nearly thirty being present altogether. The next meeting is appointed to be held in Christ Church, Cambridge, early in June. Meanwhile, its clerical members can go back to their parishes and take up their Lenten duties, cheered and encouraged by manifest tokens of mutual sympathy and interest, in the one great Cause to which their life-long devotion is due.

Maryland.—The Rt. Rev. Bishop Pinkney is now engaged in visiting the Churches of Baltimore. On Wednesday last, persons were confirmed at the Advent Mission, which is done. The increased Services for Lent have been thus far well attended. Many of our Rectors have adopted the plan of having regular instructions or lectures on some specified subject given to their congregation on certain evenings of the week, by Priests of the different parishes. The Rev. Dr. Fair of the Church of the Ascension has three regular Services daily during Lent, the first of which is at 7:30 A. M. At each of these a sermon or lecture is delivered.

Personal Mention.

The Bishop of Iowa is in New York, and officiated at St. George's last Sunday.

The Bishop of Illinois intends to visit Coal City (a Mission in charge of the Rev. T. D. Phillips, of Wilmington), on Friday, March 31st, at 7:30 P. M. Mr. Phillips expects to present a class for Confirmation.

The Rev. Charles C. Quinn may be addressed at Charlotte, North Carolina.

The Rev. J. E. Johnson has resigned the rectorship of St. Luke's, Hasbines, Minn., and accepted that of St. Peter's, Bainbridge, Central N. Y.

The Rev. F. M. S. Taylor, having accepted the call to St. Paul's Cathedral, Indianapolis, Ind., can be thus addressed hereafter.

The Rev. Jno. Woods Elliott's address is Warsaw, Illinois.

The Rev. T. J. Brookes has accepted the rectorship of the Church of the Ascension, Stillwater, Minn.

The Rev. L. W. Norton has accepted the rectorship of St. Luke's, Rahway, N. J.

The Rev. Henry Aiken Metcalf has accepted the rectorship of the Church of the Messiah, of West Newton and Auburndale, Mass. Address, Auburndale, Mass.

We regret to announce the death of the Rev. Josiah Obeor, of Winsboro, N. C., who was called away very suddenly on the 25th of February.

The Rev. J. J. Roberts, D. D. of New York, has sailed for Europe.

The Rev. Hobart C. Brayton has been appointed Assistant Minister of St. Peter's Church, and Chaplain of St. Peter's House, Philadelphia. Address, 100 Pine St., Philadelphia, Pa.

The Rev. H. M. Denslow has accepted the rectorship of Grace Church, New Haven, Conn., to take effect after Easter.

The Rev. C. H. Beaulieu has entered on his duties as rector of Christ Church, Austin, Minn.

The Rev. E. H. Edson has resigned St. Paul's, Stamford, N. Y., and accepted the charge of St. Mark's, Newark, Wayne Co., N. Y. Address accordingly.

The Rev. B. F. DeCosta, D. D., is to become one of the editors of the Magazine of American History.

The Rev. W. H. Collins, of Brattleboro, Vt., has tendered his resignation of St. Michael's Parish, but it is hoped he may be induced to withdraw the same.

St. Paul's Parish, Burlington, has called to its rectorship the Rev. W. C. Dawson, of Hanover, N. H. The Rev. Anson R. Graves, of Bennington, Vt., has declined the call to Northfield, Minn.

The Rev. F. W. Barrett has resigned the rectorship of St. Matthew's Parish, Mt. Vernon, N. Y., to accept the rectorship of Christ Church, Canaan, Conn., and the charge of Christ Church, Sheffield, Mass., the change to take effect after Easter.

The Rev. E. W. Donald, of Washington Heights, N. Y., has been called to the rectorship of the Church of the Ascension, New York City, vacant by the death of Dr. John Cotton Smith.

The Rev. Woodford P. Law has taken charge of St. Paul's, Durant, Iowa.

Our sympathy is extended to the Rev. C. George Currie, D. D., the Rector of St. Luke's Philadelphia, who has just been deprived by death of his much loved wife.

It is a sad report that comes to us from Mobile, that Bishop Talbot's recovery is considered very doubtful. The great-hearted Bishop has been brought very low, each stroke of paralysis leaving his family and friends less hope. Many prayers are offered that God may spare him to us yet for a time.

Official.

By assignment of the Standing Committee of the Diocese of Indiana, the following appointments have been made by Bishop Seymour for Bishop Talbot, during the months of March and May:

Table listing appointments for Bishop Talbot in various locations like Terre Haute, Worthington, Bloomington, Vincennes, Evansville, Madison, Aurora, Lawrenceburgh, Columbus, Indianapolis, Connersville, Muncie, Frankfort, Crawfordsville, Logansport, Fort Wayne, etc.

Acknowledgements

Table listing acknowledgements for the Living Church, including names like The Priest's Diocese, A. Chicago, D. W. D., Rev. J. B. Mead, Grace Church, etc.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of Advent, Christmas, and Epiphany Offerings, in December, 1881, and January, 1882.

For Dearly Beloved—Mrs. A. C. Hunter, \$5; Hon. H. P. Baldwin, \$50; Hon. Alex. Mitchell, \$10; S. St. James, Hyde Park, N. Y., \$5; S. S. S. Paul's, Norwalk, Ct., \$5; B. State of New York, \$1,000; Samuel F. Flood, \$5; Miss C. S. Rathbone, \$5; Robert H. Gardner, \$5; N. A. N. N., \$5; Miss H. K. Benjamin, \$5; Miss Margaret Daly, \$5; Rev. Jas. E. Wilkinson, \$5; Mrs. Dr. Batterson, \$5; "A Friend," \$5; Trinity, Janesville, \$5; Grace, Chicago, \$5; S. S. Grace, Orange, N. J., \$5; In loving memory of E. A. S., a member, Christ Church, Springfield, Mass., \$5; Mrs. A. L. Eastman, \$5; S. James, Kingessing, Pa., \$5; E. Phillips, \$5; D. S. Boys' S. S., St. John's Chapel, New York, \$5; Rev. E. Davis, \$5; "A constant friend," \$5; Grace, Orange, N. J., per Woman's Missionary League, \$5; From a friend, \$5; S. Virginia Hack, \$5; In memory of E. J. G., and of a beloved daughter, \$5; S. S. Paul's, Norwalk, \$5; George Bryant, per Rev. Dr. Shelton, \$5; per Miss B. P. Lindsey, \$5; S. S. St. Paul's, Baltimore, \$5; An old friend, \$5; Mrs. J. Camp, \$5; Mrs. B. Martin, \$5; Mrs. A. Pain, \$5; Mrs. M. E. Hawley, \$5; Christ, Delavan, \$5; J. S. Carpenter, \$5; C. L. M., \$5; For Nashotah, \$5; Friend in Trinity Church, New Haven, Ct., \$5; St. Mark's, Philadelphia, \$5; Emmanuel, New Castle, Del., \$5; O. F. H., \$5; Holy Communion, New York, \$5; Geo. S. Hazard, \$5; W. H. Walker, \$5; I. S. Warner, \$5; Trinity, Geneva, N. Y.; Star Prairie, \$5.

For Salaries—St. John's, Johnstown, N. Y., \$12; S. S. Zion, Freeport, Ill., \$11.81. In last acknowledgement, for Rev. W. W. Steel read Rev. W. M. Steel. Pres. Nashotah Mission.

Nashotah Mission, Waukesha Co., Wis., Feb. 13, '82.

Appeal.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

Miscellaneous.

WANTED—The following numbers of Harpers' Magazine: December, 1880; May, 1881, and September, 1881. Of St. Nicholas: December, 1880 and January, 1881. Will send in exchange any of the following: Harpers' Magazine for June, July, and November, 1880, and January, 1881; St. Nicholas for August, 1880, and March, 1881; Appleton's Journal for October and November, 1880. Address, THE LIVING CHURCH.

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Calendar.

MARCH, A. D. 1882.

- 1. Ember Day.
2. Ember Day.
3. Ember Day.
4. 2d Sunday in Lent. Violet.
5. 3d Sunday in Lent. Violet.
6. 4th Sunday in Lent. Rose or Violet.
7. Mid-Lent (Refreshment Sunday).
8. Annunciation B. V. M. White.
9. 5th Sunday in Lent.
10. Passion Sunday. Violet.

Redeeming the time, because the days are evil.—Ephesians v:16.

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—BISHOP JEREMY TAYLOR.

Sweet the moments, rich in blessing, Which before the Cross I spend, Life and health and peace possessing From the sinner's dying friend.

Here I rest, forever viewing Mercy poured in stream of blood; Precious drops, my soul bedewing, Plead and claim my peace with God.

Truly blessed is the station, Low before His Cross to lie, Whilst I see divine compassion Beaming in His languid eye.

Lord, in ceaseless contemplation Fix my thankful heart on Thee, Till I taste Thy full salvation, And Thine unveiled glory see.

JAMES ALLEN.

A True Lent.

Written for the Living Church.

We have been asked why our bishops do not give set rules for the observance of Lent, as do the Roman Catholic bishops in the matter of fasting. Being sensible men, they see, no doubt, that it would be very easy for a man to observe some such rules, and, yet, in no wise keep the Fast. It is impossible to settle upon any express rules that would apply to all classes and conditions. The true observance of the Season does not require the day-laborer, for example, to go without the kind of food that is necessary for him. But there are many other, and for him, better ways for keeping Lent. It would not avail to set up a graduated scale as to the kind or quality of food that is allowable in Lent. It would be no hardship to fast from beef, and feast on fish. It would be no hardship to give up society, and yet, spend the time thus gained, in some more pleasantly selfish way.

In its editorial columns, the N. Y. Tribune says, sensibly:

"We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from his ordinary life, and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by church-going and fasting (as no doubt he is in a majority of cases), then he is right and honest in joining in these observances. But if he gives up balls, and substitutes small dinners; if he goes to church daily, and eats oysters instead of beef, simply because it is 'the thing' to do from Ash Wednesday to Easter, he is only clinging more desperately to the world, in the very time when he should turn his back on it, and is holding the most miserable of frauds and shams up between him and God. The Saviour in His Lent did not go to the crowded synagogues, or fast with His disciples from this or that article of food. He went into the wilderness, and was alone with the Father. There is not a man of us all, endowed with ordinary sense or feeling, who does not know perfectly well that he should sometimes stop in the daily grind in house, or shop, or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God Who gave him life, the use which he is making of that life, and the death which waits beyond. Each man knows for himself how best he can make this pause, and can get furthest away from his everyday thoughts and aims."

Thoughts on the Gospel for the Third Sunday in Lent.

Written for the Living Church.

"Seeking rest; and finding none, he saith," etc. Here we may regard evil habits as personified, and as wandering about after they are expelled from any one's soul, homeless. They are too repulsive for the immediate use of any other person, and so fail to find a home, a resting-place, anything upon which to feed, whose life they may canker and destroy; like miasma and malaria, "dry places" are not congenial to them. The demon of theft, for instance, leaving any one who has been ruled and ruined by it, may be taken as thus expelled and homeless, whether by the grace of God, or by the death of the victim. In all its horrible and loathsome aspect as representing the ruling spirit of a burglar, a bank robber, or a defaulting trustee, it cannot find a home in the heart of any beginner. The petty thief has no intention of becoming in heart and soul such a repulsive creature as this demon appears. Again; regard the ruling spirit of a murdered, or self-destroyed, accomplished gambler, as a wandering demon, with the murder-mark of Cain on his brow, and a scowl of malignant defiance spread over its features; such an object does not attract the common pitch-and-toss gambler; he never means to become red-handed with the blood of his victim—his victim—first of his cunning and then of his hate, no, the spirit of the accomplished gambler is, as yet too accomplished for the beginner; as yet, the novice is not ready for Apollyon's guidance. Imagine, now, this evil spirit saying: "I will return unto my house, whence I came out; I was turned out, I know, but then, these spasms of repentance I've known before." He returns, finds it all swept and ornamented, but vacant; all the gaudy pictures falsely setting forth the glory of sin and the joy of shame, the serenity of remorse and the calm of a troubled conscience, have been removed; the stains, black stains, of guilt and crime washed off or washed over; and the whole interior garnished with portraits of true men, heroes in the cause of good, texts of Scripture, volumes of theology, beautifully worked mottoes declaring truths that are always true, may even the Cross of the Nazarene's agony; perchance too, His crown of thorns; all this, and more, but no actual living tenant; swept, ornamented, painted, adorned, but with no life in it—a sepulchre of good resolutions, swept, clean,

tidy and empty; no evil present, but also, alas! no good; the angel of darkness has indeed been driven out, but the angel of light is not admitted and installed. The demon that had been exorcised sees this, and returns with seven-fold vigor, completely equipped for the soul's utter and final destruction; which all the powers of evil could not have accomplished, had the soul been wise to take the "whole armor of God."

C.

The Moon and the Earth.

Nature has recently been publishing a very interesting lecture by Prof. R. S. Ball, of Dublin, entitled "A Glance through the Corridors of Time." It is mainly a popular resume of the researches of G. H. Darwin upon the mutual interaction of the moon and the tides. The tides, on the one hand, act upon the earth's rotation (at present tending to retard it), and they act upon the moon, also, in such a way as to quicken her movement, and so to cause her slightly but continuously to increase her distance from the earth. If we look back through the "corridor" a distance of 50,000,000 years, at least (it may be many times more remote, but not less), we come to a time when the day and month were alike, each being about three of our present hours in length, the moon revolving close to the surface of the earth, a new-born infant in her mother's arms. Then she began to recede from the earth, and the earth's day and the moon's period increased, the latter more rapidly than the other, until some few million years ago the month was twenty-nine times as long as the corresponding day; longer when reckoned in such days than ever before, or since, or in the future. At present the day and month are again tending to equality, which will be attained when both are 1,400 of our present hours in length. These estimates of time are very loose, of course, since in them the action of the sun is neglected, which would considerably modify the result; but one of the most important consequences to which Professor Ball calls attention is that in those early ages the tidal action on the earth's surface must have been tremendous. Instead of a tidal wave averaging some 30 inches in height, as at present, it must have been hundreds of feet in height, more than 600 feet at the period when the moon was 40,000 miles away. It is evident that geological speculations cannot neglect such a power in the shaping of the earth's crust, and that many accepted theories will have to be modified, to take it duly into the account.

Bishop Eastburn, when he came to Massachusetts, had been the popular rector of the Church of the Ascension in New York city. When he made his first visitation to Greenfield, he noticed that an old lady in the congregation seemed to be deeply moved during the sermon. On returning to the vestry room, he spoke of it to the rector, who had also seen it. He wondered whether she was yet there; the rector looked within the church, and saw that she was. The Bishop proposed to go and speak to her. He had a good deal of manner. Approaching the weeping lady, he said, "Madame, I see you are deeply moved by the sermon; will you tell me what portion of it especially touched you, that we may further improve the opportunity?" Looking up, she said, "Oh, sir, I was not crying about anything you said, but oh, I was crying because I thought we should never see any one like our old Bishop Griswold again." The Bishop turned hastily to the vestry room, and never liked allusion to be made to the subject again.—Church News.

The editor of an Italian newspaper, having given offence to one of his fellow-citizens and political antagonists, lately received a letter from him couched in these provocative terms: "Sir—I cannot send my seconds to such a scoundrel as yourself. Hereby, therefore, I smite you. That is the sole object of this letter. It conveys to you, on my behalf, a sound slap on either cheek. Be thankful for my moderation, which has spared you a postal consignment of hearty thwacks with my favorite walking stick! I remain, etc." This epistolary assault appeared in the next morning's issue of its victim's journal, as well as the following truculent reprisal, also perpetrated in pen and ink: "Inimitable adversary! In compliance with your request, I hasten to thank you that you sent me only a couple of cuffs instead of a severe thrashing. You have struck me in writing. Similarly, I hereby discharge all the six barrels of my revolver at your head, and kill you by letter. I salute your corpse with the highest consideration. Yours, etc."

Bishop Griswold wore short clothes and silk stockings to the end of his days, and the Bishop of Central Pennsylvania wishes that he could see them restored, as being in his judgment, a most dignified and elegant attire. The American Bishops at the Lambeth Conference were the only ones who did not wear knee-breeches, Bishop Griswold, one of the meekest of men, as there were not many servants in his house, in the morning blacked the shoes of the visitors who remained over night. Of the 217 Bishops of our Church, Bishop Howe has conversed with 110.—Church News.

A certain Dr. Sayers, an army chaplain, was a clergyman in charge of the spiritual interests of the soldiers at Fort St. George, Madras, and he used to like to tell "his lads" occasionally a piece of his mind in the plainest terms from the pulpit. So he closed up a sermon, on one occasion, with the following: "My brethren, this is a charity sermon I'm preaching. I want rupees, mind you—I want rupees, and not dirty pieces of paper in the bag, having written on them, 'Sayers, old chap, how are you?' I won't have it, mind you, I won't. I've stood it long enough!"

The Church News (St. Louis) says that Bishop Howe, of Central Pennsylvania, in a late address, told the story, that, after his baptism as a little child, he was taken to his home, which was not far distant from the church. The servant undressed him, and left him for a moment, and he ran off with his abbreviated white garment to the church, and his father being there still, heard his pattering bare feet. He early showed proclivities for the linen ephod.

There is no more of personal merit in a great intellect than in a great estate. It is the use which is made of the one and of the other which should found the claim to respect; and the man who has it at heart to make the best use he can of either, will not be much occupied with them as a means of commanding respect.—Ibid.

There are souls who cannot keep a direct road. Indeed, it is so natural to men to wander, that their feet cannot cross a field but in a tortuous path. For such men, sorrow makes life an alley, with a clipped and prickly hedge on either side, which, if it be ungraceful, at least is safe.

It is much more easy to desecrate our duties than to consecrate our amusements; and better, therefore, not to mix them up with each other.—Taylor (Notes from Life).

Men are sometimes so good and so great, that one is led to exclaim, "Oh, that they were a little better and a little greater!"—J. H. Newman.

LINES ADDRESSED TO MISS M. S.

By T. E. VAN BEEBER. Author of "The Flight into Egypt."

A kindly lady gave to me A shell, from the Lake of Galilee; That shell now brings remembrance sweet Of spots where trod the Saviour's Feet!

She gave me, on the self-same day, A fragment small of hallow'd clay; Though small of size, and slight to see, The clay came from Gethsemane.

The shell, picked from the drifted sands, Was delicately zoned with bands; Great my surprise, my joy was great, To find the number'd bands were right.

The clay, at first so slight to view, Bore a mysterious impress, too; Did angel hands its store emboss? Whence that faintly pictur'd Cross?

That shell, once hid beneath the wave, Rose from what seemed to be its grave; To higher life it rose, and bore Its resurrection-marks to shore.

That shell—that clay—shall be to me Symbols of joy and agony; One tells of tears and blood dyed sweet; One of a Sun that ne'er shall set.

Cross-pictur'd Clay! Eight-zoned Shell! Words cannot speak the thoughts you tell; Thought-billows roll! My soul uplift! I thank thee, Lady, for the gift.

Thoughts for Lent.

As usual, the clergy throughout the land are exerting themselves in every way, that the people entrusted to their pastoral care may derive benefit from this Holy Season. We cull some thoughts from the Pastorals which have been for some time accumulating upon our table:

I invite you to all the extra services at Church, to a more regular and devout reading of the Scriptures, to more frequent and earnest prayer in private. Let no one say he, or she, is hindered from attending the week-day services for lack of fine clothes, or want of time to put them on; but, for the love of Jesus, put away the thoughts of dress, and come as you can from your work for a few minutes each day. Those who are working for others and positively cannot come, I beseech them, whenever the Church bell rings, to turn their thoughts, for a little while, in prayer and praise toward God, so that, together with those in Church, the incense of their daily offering may ascend to the Throne of Grace.

REV. A. R. GRAVES, Rector of St. Peter's Church, Bennington, Vt.

Come then to Christ, my dear people, and learn anew of Him. Learn how to believe, how to live, how to serve. Grasp with a firmer hold the Cross of your Redeemer. Repent ye of your sins. Grieve over your many short-comings. Pray daily for forgiveness and grace. Throw off the deceptions and shams of a naughty world, and make yourselves, by God's help, real and earnest Christians.

REV. ALEX. MARKS, Rector of Trinity Church, Natchez, Miss.

The spiritual life grows and develops by self-denials, not by self-indulgences. This truth renders Lent essential, and so our Saviour in the Sermon on the Mount gave instructions in regard to fasting. He assumed that His disciples would unfailingly fast; for fasting comprised in a general way man's duty to himself, as prayer does his duty to God, and almsgiving his duty to his neighbor; and so, surely, in proportion to one's real anxiety to grow in spiritual things, to one's hungering and thirsting after righteousness, to one's earnestness and sincerity, will be the welcome he gives Lent and the use he makes of it.

REV. E. W. SPALDING, Priest in charge of All Saints Cathedral, Milwaukee.

The long period during which this parish was without a rector, has led to serious neglect of the means of grace. The weekly Services are slenderly attended, the Holy Communion is not generally prized and observed, the occasional feasts and festivals have fallen into disuse, the world has crept in and usurped an undue share of thought and time. Still it is evident that we are not forsaken of God. Some tokens of His mercy have been granted,—some hearts have been stirred and refreshed; and Christ waits now to see how His favors are received. What measure of self-denial shall we exercise? How can we crowd back business and domestic cares, and yield to the Church of God the interest and devotion that she demands, and to which we are already pledged?

REV. CHARLES J. SHRIMPTON, Rector of Grace Church, Galesburg, Ill.

Lent is a great time for us to overcome our enemies and to increase our spiritual life. Let each one, then, as he values his soul, begin at once this work. Examine yourselves; find out your sins; repent of them; turn from them. What duties to God and to His Church; what duties to one another; what duties to yourselves have been carelessly performed or neglected? Let your consecrated life be renewed. Attend as many of the week day Services as you can. Lay aside amusements and luxuries. Deny yourselves. Make sacrifices. Save all you can and put it in the Lord's treasury and so lay up treasures in heaven. Be anxious to learn and inform yourselves about holy things. Above all, be present, if possible, at the Lord's own Service on each Lord's Day.

REV. W. H. TOMLINS, Rector of St. Paul's Church, Rantoul, Ill.

There is no fair plea for a negligence of the peculiar spiritual duties of Lent, except necessity. My first counsel to each of you is not to abuse or strain that plea. Your worldly profits, your cupidity, your relish for amusements, your bodily convenience, your uneasiness at having what is laid in you put face to face with your conscience and your Judge, possibly your tastes, may tempt you to that. Take care to defeat that temptation. You may easily construct a flimsy pretext of self-justification. You may cheat yourself into a half-belief that some demand in your business, your housekeeping, your health, which would never keep you back from a pleasure that you really delight in, and which would empty this gracious period of all its benefits to you, is valid, whereas it really speaks only to the lower part of your nature. By our habits, our likings, our luxuries, we make some things seem necessary which are in fact only lucrative or agreeable. Search out this sophistry in your heart. It degrades your moral nobility. Deal courageously, not despicably, with yourself. Remember, too, that the question whether the excuse is honest is not with yourself and neighbors only, but with Him who "knows what is in man." Which are the absences from the ministrations of the Church to your soul, that He will pronounce "necessary?" Think this over long enough to set yourself into a regular line of action for the next Forty Days, which you are perfectly sure is right, and in which your conscience will not feel a twinge. It is by such slight deceptions as lead on first to unnoticed and then to grosser deviations from downright duty, that Christian character is oftentimes betrayed and finally lost.

Bishop of Central New York.

You must feel the necessity of outward as well as inward help, and, feeling their necessity, your duty is to make use of them. It is Christ who calls you and bids you make use of these things. You see His thorn-crowned brow, and

pierced hands and feet and side. All this He did for you; will you not do something in return for Him? It is not much he asks of you. You can do it with little trouble. He asks you to go with Him apart from the world for a little space, to forget it and its vanities, and to think upon heavenly things.

REV. J. S. PARDEE, Rector of Trinity Church, Seymour, Conn.

Remember! Lent is not designed especially for aged and pious people, but that worldly people may become saintly, and the saintly become more saintly. Lent is as needful for youths as for their elders, and as helpful for Christian men as for Christian women. And, like all other Christian means of grace, Lent is fraught with injuries for such as neglect to secure its benefits for themselves. If any will not be softened by it, then they must be hardened by it. If any will not avail of the help of Lent in breaking the power of the world over them, then it is inevitable the refusal of the proffered good will react, to rivet on them more tightly the world's chains. None can escape the alternative of sacrificing something; either the heavenly for the worldly, or the worldly for the heavenly. "If I had not come and spoken unto them they had not had sin." This is the moral responsibility incurred by every neglect of Divine grace and Church privileges.

REV. J. W. BANCROFT, Rector of Emmanuel Church, Hastings, Mich.

EARLY AMERICAN BISHOPS.

Conclusion.

A few years of useless labor, followed, and on the 25th of February, 1796, there was the blessed entrance upon "the rest that remaineth for the people of God." The remains of the first American Bishop rest beneath the chancel of the church at whose altar he ministered so long and so faithfully. His epitaph, part of which we quote as a fitting summing up of his life and character, was penned by the Rev. John Bowden, D. D., Professor in Columbia College:

"Ingenuous without pride, learned without pedantry, good without severity, he was duly qualified to discharge the duties of the Christian and the Bishop. In the pulpit he enforced religion; in his conduct he exemplified it. The poor he assisted with his charity; the ignorant he blessed with his instruction. The friend of men, he ever designed their good; the enemy of vice, he ever opposed it. Christian! dost thou aspire to happiness? Seabury has shown the way that leads to it."

Our details have extended far beyond expectation, and little room is left us for comment or reference. Certainly, enough has been said—enough has been brought to light which has never appeared before—to remove the impression of the first Bishop of Connecticut, prevalent for many years, and not wholly removed from the minds of many, which has depicted Seabury as pompous and pedantic, sticking for little points of precedence, and mainly anxious to secure the recognition and acknowledgement of his pretensions and un-republican claims. These ideas, resting upon the assumption of the baronial style of signature after consecration, and the occasional wearing of a mitre at Ordinations, have gone far, among the prejudiced or unthinking, to obscure the sturdy manliness, the Christian meekness, the deep, full scholarship, the ardent zeal, the abundant labors, and the unaffected piety of a man of whom any age or Church might well be proud. When titles and dignities, both in Church and State, were as yet unsettled, it is surely no proof of punctiliousness, and, still less, the confession of a weak mind, that the old insignia of the Episcopate, shared in common by bishops throughout the world, as well as the more familiar scarlet hood of the Oxford Doctor in Divinity, appeared on important occasions; or that, as is the case with the letters now in the hands of the writer of these sketches, there should be several variations in the mode of the Bishop's signature, from the plain "S. Seabury" up to the fuller and expressive "S., Bishop Conn. et. Rho. Ins." Bishop Bass, of Massachusetts, in after years, occasionally in official signatures employed the same style. Jarvis, of Connecticut, was not averse to the signature, which we have on parchment from his own hand, of "Abraham, Bishop of Connecticut," while Claggett also wore a mitre, and even White retained the use of the collegiate square cap. Surely, in view of what Seabury did, in view of the innocency of his life, in view of the soundness of his doctrine shown in his published volumes, which have the recommendation of the House of Bishops, in view of his many excellencies and tireless, self-denying labors and works of usefulness, we may well lay aside the consideration of such trifles, and accord to the first American Bishop our meed of hearty praise. God send us many more Seaburys in faith, and zeal, and love, and self-sacrificing works.

[With this paper the Sketch of Bishop Seabury's Life is finished. It was the intention of Bishop Perry to continue the Series, giving the lives of other American Bishops; and this he will probably do at some future time. For the present, however, his engagement in the preparation of the forthcoming History of the American Church will, we are sure, be taken as a sufficient reason for the suspension of this work.—Ed. L. C.]

Among the inmates of a Western insane asylum is a man who is often perfectly sensible; and, when accosted at such times, causes the visitors to wonder why he is confined there. This inmate entered into conversation the other day with a caller, whose dress proclaimed him a clergyman. Said the madman: "It was too bad, was it not, the killing of Grant at Chicago?" "It was," said the minister, who followed the accepted custom of assenting to the statements of lunatics, for peace's sake. "Hayes was assassinated at Cincinnati, was he not?" again asked the lunatic. "Yes," replied the clergyman. "And was not Queen Victoria murdered in her palace?" To this query from the madman the clerical visitor once more answered in the affirmative. The lunatic named one after another the living royal personages, all of whom the clergyman was led to admit had been put out of the way. Finishing his catechism, the madman turned on the clergyman and said, fiercely: "Your dress shows you are a minister; but you are the worst liar I ever met."

BOOK REVIEWS.

AMERICAN MEN OF LETTERS. Vol. I., Washington Irving, by Charles Dudley Warner, Vol. II., Noah Webster, by Horace E. Scudder. Boston: Houghton, Mifflin & Co. Chicago: Jansen, McClurg & Co. Price, \$1.25 per volume.

It was with great pleasure that the reading world of the United States learned that Messrs. Houghton, Mifflin & Co., intended publishing, in a tasteful and handy form, and at a low price, a series of lives of American literary worthies. The series was badly needed; men were forgetting that we had a literature of our own, a literature of which we had every reason to be proud.

The publishers propose to set forth, and they have admirably succeeded in the volumes before us, 1st: The essential facts in the life and career of each author chosen, and such personal details as are needed to satisfy curiosity and put the reader in possession of his character, spirit, and literary achievement. 2d. Such an account and critical analysis of his works as will give the reader a fair idea of them, and aid in determining his rank and place in our literature. 3d. A study, so far as is practicable in the limits assigned, of the period in which the author wrote, regarded from a literary point of view, and of the social tendencies and movements, reformatory and other, which determined or colored the thought of our literature in its several phases must take into consideration the early foreign influence; the later effect of foreign travel, and acquaintance with recent methods of research and composition; the transcendental movement in New England; the anti-slavery agitation in the North; and in the South, the isolation and general exclusion from the movement of modern life involved in the institution of slavery.

Of the two volumes now before the public we need say but little. Both Mr. Warner and Mr. Scudder are well known in reading circles; both write with due discrimination, and both possess, in an eminent degree, the sympathy, knowledge, and taste, so necessary for the performance of such work.

THE AMERICAN CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. Published by the American Church Review Press, January, 1882. Price, \$1.

This is an excellent number of an excellent review. We must, *imprimis*, commend the Rev. Editor for the good paper, type, and permanent binding of the work. Its board-covers make it a library book, of reader and easier reference than the old pamphlet style, and the contents of the volume are more than worthy of the form. It opens with a thoughtful and timely article by Bishop Littlejohn, on "Christian Dogma essential to Christian Teaching, to the Christian Life, and to the being and work of the Christian Church." Owing to the loose views and strong expressions of men—not confined to any one party in the Church—the words *Dogma*, and *Dogmatic Teaching*, have become an ill-savor to many Christian men. It is time to make head against such teachings, and the Bishop of Long Island comes manfully forward to challenge and denounce the crying evil. "Dogma" he defines as "positive truth enjoined by authority;" and "Christian Dogma," as "truth revealed and certified by Divine—and therefore infallible—authority." After a careful and successful statement of the argument, he asks in conclusion—"Are not they, in every age, to be accounted vicious intermeddlers with the ordinance of God, who magnify practice at the expense of belief, unity of spirit at the cost of unity of Faith and Order?" We answer, Yes.

The second article will attract general attention, for it is on "The Revision of the Common Prayer," and is by Dr. Morgan Dix, an specialist in this branch, and a member of the Committee on Revision. He joins the ideal symposium, and this is his tribute to the feast. It is learned, exact, and enthusiastic; and while it proposes changes in form and practice, and the recovery of certain virtues, it gives a reason for each alteration or addition. We shall not do injustice to his valuable paper by an attempt at a synopsis. Many who agree with his views, may doubt the expediency or even practicability of making several volumes instead of one manual; and, with reference to his fourteen suggestions of new forms, it might seem that most of these were better left to the discretion of the Ordinary; but his paper is a valuable addition to the literature of Revision, and will be thoughtfully read, and respectfully considered by all who are interested—as what Churchman is not?

The Rev. Dr. C. M. Butler contributes a paper on "The Reformation in Sweden." Dr. Leighton Coleman writes of the "Bearing of Religious Education in England, on America." Mr. S. Corning Judd, Chancellor of Illinois, takes issue with Mr. Burghwin, of Pittsburgh, on the "Law by which the American Church is governed;" and the Rev. Dr. Gardner commends itself to canonists: "The Rev. Dr. Gardner replies strongly to Bishop Doane's article in a former number, on 'The Revision of the New Testament,' and Prof. Henry Coppee treats of 'The Law of Progress and Hierarchy,' in a capital article, drawn with his usual perspicacity and attractive literary style. His exordium raises the question—Is there progress; material, intellectual, or moral? and he fortifies his conclusion that in morals, at least, there is none, by the concessions of Buckle, Sir J. McIntosh, and others. He next exhibits Christianity as the perfect enshrinement of immutable morals. The principles of progress are: 1. Man, its producer; 2. Nature; 3. Providence. But all these must be taken, not separately, but in combination. Every known system that attempts to formulate a law, has issued at one point or other in utter failure; e. g., the systems of Comte, Cousin, and Socialism. Thus, the more profound our study of the vast subject, 'the nearer do we approach to the conviction that the law of progress is the law of God, controlling the forces of nature, the operations of mind, and the dictates of conscience; this law is declared in human intuition and substantiated by human experience—it is transcendental and empirical both, and obedience to its requirements will produce that progress which is the steady advance of humanity towards what is best and completest for it in all its interests." Mr. Coppee's examination of the question is thorough, exact, and valuable, and will richly repay a careful reading.

The books noticed are many of them valuable, and are conveniently arranged under the heads of Philosophy and Sociology, Biblical and Religious Literature, History, Biography, Fine Arts, and General Literature. In this department, the Review might be improved. Many of the notices seem, like those in daily papers, written from the title-page and table of contents. It would be better to give some space, and the result of more thorough reading, to a few of the best books, and place the remainder in a list of "Books Received."

Forming, as it does, a repository of the current thought of the best minds among the Bishops, Clergy, and Laity, on topics of deep, actual, present interest, the Review should receive the support of every Churchman, and become a power for good in the Church and the world.

The *Spirit of Missions* for March, though not as full of news from the missionary field as usual, is an interesting number. Besides the acknowledgments and statistics, which are encouraging, it gives in full the able address delivered by the Rev. Wm. C. Dawson, at the Conference in New York; an appeal for St. Luke's Hospital, Denver; an extract from the late Dr. Cotton Smith's papers before the Church Congress in Boston, 1876; some letters from foreign missionaries, etc. We are glad to note a department devoted to the Church Building Fund Commission, containing some notes and statements of interest. This work will have to come to the front and be taken hold of vigorously, if results are realized in any degree proportionate to the plans. The Commission seem to be thoroughly in earnest. We hope the Church will be.

Macmillan's Magazine, for February, from the New York house of Macmillan & Co., has an attractive contents table. There are articles by Thos. Hughes, Julian Hawthorne, and Dr. Lyon Playfair; with an interesting paper on the recent discovery of royal Egyptian antiquities at Thebes.

The Household.

It is sometimes desirable to know how to cut a cake into a great many pieces, and have them all in good shape. A large round cake may be cut in the following way: Mark a circle in the centre, by placing on it a tea-cup; press it slightly down, then remove it, and cut the circle thus marked. Then to make another and larger circle, lay a saucer on the cake, and cut around it with a thin, sharp knife. The cake is now divided into three parts; cut each of these into as many pieces of uniform size, as may be needed. Now, there is danger that the outer row of pieces will present a demoralized appearance. To prevent this, put a strip of clean, white paper or muslin around the edge, fastening it as tightly as you can, without crowding the pieces too closely together.

PIES THAT STEW OVER.—Every housekeeper knows the trouble that comes from the overflow of the contents of pies in baking. Not only is the exterior of the pie soiled, but the juice that falls upon the hot floor of the oven is burned, and gives the pie a crust an unpleasant, smoky flavor. This trouble may be completely prevented by taking a strip of cotton cloth (all the better if somewhat worn), about an inch and a half wide, and long enough to go around the pie. This strip being wet, it is put around the edge of the pie, half of its width to lap upon the crust, and the other half upon the plate. This is done before the pie goes into the oven, and the strip may be removed when it is taken out, or left on until the pie goes to the table.

It is surprising how easily children may be trained to be generous in the use of their playthings. Of course, it should not be expected that they will, at the first suggestion, accept the idea of parting with any of their treasures; they will only hug them closer than ever. Nor are they to be blamed for this; acquisitiveness is early developed, but generosity is generally a grace of slow growth. Encourage them, reasonably, to give what they really value, to a less-favored child, to one sick or poor. Awaken their sympathies, and in time a response will come; but do not hurry them. Wait for the genuine feeling, and avoid forcing them to give against their inclinations. Here is room for a great deal of patient training. A little careful bending, every day, rarely fails to make the final growth in the desired direction. "Here a little, and there a little," is the motto, and a right example, "continually," or precepts go for nothing.—Christian Union.

The arrangement of the table should always be neat; the cloth smooth, clean, and white, and the knives and forks bright; the silver polished, and the glass-bottles well filled. The appearance of the table has much to do with the appetite of those who sit down to it. Nothing is so well calculated to disgust a person with a meal, as soiled table-napery, rusty or discolored knives, grimy dishes, and dull glass-ware.

SALT FOR BRONCHIAL AFFECTIONS.—The value of salt as a cure for bronchial affections, and ordinary sore throat, can only be properly estimated by those patients, who, after having become walking receptacles for troches, pectorals, and cough-syrups, find instant relief by swallowing a single pinch of salt. The disagreeable tickling of the throat, and the hacking cough are ameliorated by one or two pinches of salt.—Exchange.

Beef-loaf, to be eaten cold for supper, is easily made. To three pounds of round steak chopped fine, add one cup of rolled crackers, two eggs, one teaspoonful of pepper, one tablespoonful of salt, one cup of sweet milk, and a piece of butter the size of an egg; make a cloth bag, and after mixing thoroughly so that the seasoning is evenly distributed, put in the bag. Bake for three hours; lay it on a tin plate in the dripping-pan, put water in the pan and baste occasionally at first.

Very pretty covers for toilet cushions can be made of bits of muslin and lace that are not large enough to do anything else with. First make the cushion. Cover it with silk; or even pretty cambric or cashmere will do. Then make a square of the little pieces of lace and muslin, and put over. Finish the cushion with a muslin ruffle edged with narrow Italian lace, which costs a few cents a yard.

Don't wear close, heavy fur or rubber caps or hats, if your hair is thin, or falls out easily.

The man who has been the round of the Universities, and who has looked deep into all the mysteries of Science, and who is learned in all the ways of the world, is not your cultured person. But he who in his daily life exemplifies the spirit of Christ, who overcomes obstacles by persevering effort, who bears disappointment with bravery, who receives affliction with resignation, who rules his spirit well under provocation—he is your cultured person. The lady who is highly educated, and versed in all the feminine accomplishments of the day, who can play her part gracefully and well in society, and who is a leader in fashion, is not your cultured person. But she who in the midst of the toil and sacrifice of daily life, can preserve the sweetness and serenity of her disposition, who can be patient under rebuke, who performs her small part well in the great working world, she is your cultured person.

It is not mere neatness, nor scrupulous cleanliness, nor the coarseness of its contents and the excellence of their arrangement which makes a drawing-room what it ought to be. Something more loosely about him; his sleeves, according to the latest fashion, have parti-colored fringes, and his toga has folds enough to make two. I should say that Fulvius Aper looks as little like one of those early Christians, out of whom the martyrs and confessors, whom we reverence, were made, as any exquisitely fashionable young nobleman of the present time. But he was one, nevertheless, and he lived in the age of persecution; though just at that particular time, in the early part of Valerian's reign, the Church had peace. So hard it is to walk in the midst of an adulterous and sinful generation without offence.

On another couch, at a little distance from that of Fulvius, his wife Flavia is resting. She has some tapestry-work in hand, and two young slaves, seated on two stools by her side, are busy plying their needles in carrying the same piece on. As I think, they are working the story of Hercules and the battle by the Lake of Lerna. For some time all is still, but the hum of a single bee buzzing round the lime-tree. At last a thought seems to strike Aper:

"Goes, if you can, Flavia, what fresh demand this insolent brother of mine has been making?"

"What might it be?" she answered carelessly.

"Why, by Jupiter—psah! I will get rid of these oaths—Gregory is perpetually rebuking me for them—by Mars I will!—he lays claim to the reservoir and fountains. He says that the ground there is his, and should be enclosed in his garden."

The Sealed Fountain.

A. D. 256.

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

You wish for another story of S. Gregory, the Wonder-worker? Most certainly there is no difficulty in telling you many more of his wonderful deeds; for none of the Saints of the Most High, since the time of the Apostles, had ever so large a measure of the gift of miracles. Indeed, while he lived, it seemed as if S. Peter or S. Paul had come again on earth; for the wonders that he wrought brought back to remembrance the mighty deeds of those two great Apostles.

You have heard how Neocæsarea received the true faith. But all those who professed it did not walk worthy of the vocation wherewith they were called. The cares of this world, and the deceitfulness of riches, crept in among them; many forgot that they were soldiers of Him Who was crowned, not with gold, but with thorns; and clung to the world with all their hearts, not remembering that it is written: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but are of the world; and the world passeth away, and the lust thereof."

One such Christian was Fulvius Aper, into whose gardens I will presently take you. But first, I must tell you that his father was a Roman Senator, who had a large estate at Neocæsarea, where he settled, and where he died. His houses and land he left to his two sons, and they disputed fiercely in the division of them; nor was the partition yet quite settled.

It was a cloudless July day. There was not a breath of wind to stir the tall plane trees of Aper's shrubbery. The white marble statues, set here and there among them, glittered like the finest snow. You might see Cicero, as he was when speaking in the Senate-house; and Horace, with a wreath of ivy round his head, and a lyre in his hand; and Seneca, the philosopher, a very popular writer with the Romans at that time; and the poet Statius, whose works were also very much admired. A terrace ran along from the shrubbery, in front of the house; and sloping from that down a gentle hill (for the place was some half a mile from Neocæsarea), was the garden. It was laid out in formal plots, squares, triangles, and circles; there were little lawns, with quaintly-cut trees, peacocks in boxes, and lions in laurel; and look, at this very moment, one of the topiarii—the slave whose business it was—is trimming away a few unnecessary twigs from the neck of the camel cut out in the myrtle-tree yonder. There is a stronger scent from aromatic herbs, as the sun sucks up their sweetness, than we should think fitting an English flower-garden; for marjoram and thyme, and rosemary, are planted everywhere. And each tiny square or circle of flowers is watered by its own little canal of white marble, along which the water now glitters pleasantly, as it runs forward to join the distant Lyons; but at evening will be turned off to refresh the drooping plants, and make them give out their full sweetness to the calm twilight air. These all have their origin from that superb reservoir at one side of the garden. The basin of Carystian marble, pale with iron veins, flings up a thousand little streams that seem turned into precious stones as they glitter in the sun, and then fall into the dark red reservoir of jasper, and are thence dispersed over the garden. Those Tritons, at the edge of the reservoir, are considered masterpieces of art; they came from Athens, and cost the father of Fulvius Aper sixty sestertia—more than five thousand pounds.

How quiet and idle a scene it is! all through this rich Pontic valley, which promises a glorious harvest to its second crop of wheat, there is not a laborer to be seen. One heavy, low cart creaks on its flat spoked wheels along the road to Comana, but, except that, all is silence. The peasants will come back to their labor two or three hours hence; but they are now resting in their cottages, here and there among the fields; and happy is he who has the broad leaves of the gourd or cucumber to creep over his roof; or better still, a lime or plane to hang with its delicious shade over the whole house!

Fulvius Aper is lying on a couch in the shrubbery. A little table is at his elbow, whereon stands a glass of iced Chian; iced, not in the way which we now use, but with the lumps of clear, bright ice floating in the wine itself. He has thrown off the girdle of his tunic, and it hangs loosely about him; his sleeves, according to the latest fashion, have parti-colored fringes, and his toga has folds enough to make two. I should say that Fulvius Aper looks as little like one of those early Christians, out of whom the martyrs and confessors, whom we reverence, were made, as any exquisitely fashionable young nobleman of the present time. But he was one, nevertheless, and he lived in the age of persecution; though just at that particular time, in the early part of Valerian's reign, the Church had peace. So hard it is to walk in the midst of an adulterous and sinful generation without offence.

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"Goes, if you can, Flavia, what fresh demand this insolent brother of mine has been making?"

"I wish," said Flavia, "that they would send him to Antioya (the usual wish for madmen). He have the reservoir! Why, it is the handsomest thing that belonged to your father. And what use would the garden be without it?"

"Very true, my little heart," replied her husband. "Well, here he has sent me a legal notice that he claims it; and that meddling rogue, Aristocrates the lawyer, brought it up. But he shall not have it, that is certain. I'll consult Laebo this afternoon, when it gets a little cooler."

"I would," said Flavia. "Aglæ, if you are so careless, remember the cow-hide." Aglæ trembled, for Flavia seldom threatened in vain.

There was silence again for some time. The excessive heat of the day began to pass off. The laborers came back to the fields. The gardener went out among the flowers. Here and there a thrush ventured to sing; and the soft northerly wind, breathing gently from the Black Sea, began to stir the branches of the plane grove.

"What's all that noise?" cried Aper, as a strange tumult arose all at once from the further end of the garden. "Aglæ, run and see!" For the shrubbery was too thickly planted to allow Fulvius to look for himself.

Aglæ went, and presently returned out of breath. "My lord," she cried, "there is my lord, your brother, and several of his servants, by the reservoir; and Diphilus, the steward, and the gardener, and several of our slaves, quarrelling with them."

"By Hercules! exclaimed his master, "this must be looked to!" And hastily girding up his tunic, he hurried out of the shrubbery, and across the garden.

Before he reached the reservoir, he heard loud shouts and threats. "Stand back, sir, it is none of yours!" cried Diphilus, the steward. "Break his head, some of you!" shouted Lucius Aper, the brother.

"Keep your temper, sir," whispered Aristocrates the lawyer; "we must not give any advantage."

"Geta, if you touch that Triton, I'll make my maddock and your head acquainted," cried Menas, the gardener. "Here's my lord. My lord, these slaves—"

"My lord," interrupted Aristocrates.

"Silence, sir!" roared Fulvius. "What is the meaning of this disturbance, Lucius? what are you doing in my grounds? By Castor, sir, you are a disgrace to our father's name."

"I am come for what is my own," cried Lucius, and I will have it. From yonder corner, Aristocrates, to this angle. Draw the line straight."

"Run for more of the slaves, Diphilus," said Fulvius, whose party was much the smaller.

"Geta, home as fast as may be," commanded Lucius. "Bid them all to come. We will not be baffled. In the mean time, stand back, fellows, let us do our business."

"To the crows with standing back!" cried the slaves of Fulvius, who saw that help was coming to them from the house.

"Drive them out! knock them down!" shouted Fulvius, almost beside himself with passion.

One or two heavy blows were given and taken, and blood would certainly have been shed, had not a very unexpected visitor appeared in the garden.

"What is the matter, my children?" asked the calm, clear voice of Gregory, who, wrapped in his philosopher's cloak, and leaning on his staff, came forward into the midst. It was some time before he could obtain an answer to the question, so loud and fierce were the disputants in asserting their rights.

"The well is mine by my father's will," said Lucius.

"It is false!" retorted Fulvius; "it has always belonged to this garden, and the garden was left to me."

"It shall belong to it no more," replied the other, with, however, rather a softened voice; for the bishop's presence acted as a check on all, even on the heathen lawyer and on the slaves.

"Then, I understand," said Gregory, "this dispute that has set two Christians in arms against each other, is touching this beautiful spring of water."

There was an expression of assent.

"Had either of you," proceeded the bishop, "had in yourselves the fountain of living water, you would not have disputed concerning a spring of which whosever drinketh shall thirst again. You have both sinned in this matter, and shall both be fitly punished."

He advanced to the fountain; there was silence all around. The rays of the sun, now shining from the west, wove a fairy net-work of jewellike light among the drops that played upward, and then fell with a pleasant splashing sound into the reservoir. Each drop, in its journey, seemed changed into a thousand hues, one after another; just as the soul of a saint, like Gregory, in his passage through this world, reflects a thousand different beauties of that Sun of Righteousness from Whom all its light is derived.

Gregory stood by the side of the basin, and, stretching forth his hand over it, he made the sign of the Cross.

"Creature of God!" said he; "I command thee, in the name of Jesus Christ of Nazareth, that thy waters be dried up."

That instant the shower of jewels ceased; the sun's rays fell on a dry and useless basin. The water-springs had heard the command, and obeyed.

Fulvius and Lucius looked on, ashamed and confounded. For a moment they stood irresolute what to do, and then rushed into each other's arms.

"God's blessing be with you my sons," said Gregory; "well for you both it is that this earthly spring was dried up, if so you may attain to those rivers of pleasure which are at His right hand for evermore."

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GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.] OUR SIXTH EVENING.

The Centre of the Solar System.

The following evening was too stormy for the Professor to venture out, but the next evening he was promptly on hand.

Professor.—At least in one respect I think you must admit that Moses was in error, for he shows a great but, I must admit, very natural ignorance as to the relative size and importance of the earth and heavenly bodies.

Myself.—This is an old charge so often repeated that many believe that Moses really says so. But it is only one example of the injustice with which this account has been treated, and requires no other reply than that which I have so often made before: "Moses does not say so."

Professor.—(He first slowly reads verses 14-19.) I must admit that Moses does not formulate these three propositions, in so many words; but he does say that God made and set the two lights in the heavens to give light upon the earth, and, moreover, he expressly calls them great lights, and, never intimates that the stars are more than specks of light.

Myself.—Well, is it not all true? Did not God make them? Did He not set them in the heavens? Do they not give light upon the earth? Are they not great lights? Certainly, all this may be, and is true, without a word as to their size.

Professor.—It is strange how you get away from difficulties. Yes, it is true that they are "for lights to give light upon the earth," but surely that is not their only use.

Myself.—Moses nowhere says it is. I see in the account merely a bare statement that they were to be for lights to give light upon the earth, and that God made them, and put them in the heavens to give light upon the earth; and whatever their other uses, you cannot deny that this is one; nor that it was purposed in the Divine mind, unless you think God did not know the result of his own acts.

As to the relative size of sun, moon and stars, I see in the account no intimation whatever. It speaks of the sun as the greater light, and of the moon as the lesser light, and that is all. In that I see no error. It was true then, and it is true now.

Nothing is said about the stars, except that God made them also. Within the last few years, the spectroscope has confirmed that statement by showing that they are composed of the same materials as the sun, and we know from astronomers that they are subject to the same laws of gravitation.

Professor.—Yes; but Moses says the greater light was made to rule the day, and the lesser light to rule the night. Certainly this fairly implies inferiority to the earth whose days and nights are deemed of sufficient importance to be thus honored.

Myself.—Whether it does, or not, imply inferiority of rank, it certainly does not imply anything as to size. But it is not with Moses that you are contending, but with what all can see in the Book of Nature. The sun does rule the day. As its northern declination increases, or decreases, so do the days. The moon, too, shines longer in the nights as the sun goes southward, and gives greater relief to the hours of darkness in the long nights of winter. Is it not true then, as a scientific fact, that the greater light rules the day, and the lesser light, the night? And will you venture to say that this was not foreseen by their Creator? No! these statements taken without addition or diminution are true.

Professor.—It is amazing how objections vanish by so simple a process as comparing them with the record itself. I know nothing like it.

Myself.—If I read the book of nature aright, no beings resembling any of whom we have any knowledge, or of whom we

can even conceive, exist now, or could by any possibility have existed in the past, on the sun, or any of the planets or moons of the solar system. A brief resume of the condition of these bodies will make this evident.

A correspondent asks for information concerning the custom of turning to the East in Public Worship, during the recitation of the Creeds and the Gloria Patri. We shall endeavor to comply with the request very briefly. And first, we may state that it was the universal custom in the ancient Church for all, priest as well as people, to turn to the East in acts of Worship. St. Augustine refers to this usage, in the following words: "When we are engaged in prayer, we turn toward the East, whence the sun rises. Not as if God so dwelt there as to have forsaken the rest of the world, Who is present every where not according to the limits of place but by the power of His Majesty; but, to exhort the soul to turn itself toward the most excellent Nature, i. e., toward God."

The custom of building churches with their chancels towards the East was practically universal in the Early Church; and in the chancels stood the Altars, so that, in Worship, the people in the body of the church, and the Priest as their head and leader offering their prayers, all looked Eastward.

In churches where from any cause Orientation has not been observed (that is, where the chancel end of the building does not face eastward), it is usual to regard that portion where the altar stands, as being, constructively, the East; and towards it, the worshippers turn.

St. Basil (A. D. 329-379) in his treatise De Spiritu Sancto, cap 27., expressly says, that worshiping towards the East was an immemorial custom derived from the Apostles themselves, by an uninterrupted and secret tradition antedating any written documents or history. In the Apostolic Constitutions also, it is stated, that, after the catechumens and penitents have departed, the Priest says: "Let us all rise up; and, turning to the East, pray eastward."

It may help to throw some light upon the origin of this custom, to recal certain passages of Scripture bearing upon it. We call to mind, for instance, the fact that the Messiah Himself is called the "Morning Star" (Rev. ii: 28); the "Bright and Morning Star" (Rev. xxii: 16); and the "Sun of Righteousness" (Mal. iv: 2).

We are taught to believe, moreover, that, in the Day of Judgment, He will be manifested in the East; a belief which has led to the immemorial custom among Christians, of burying their dead with their feet in that direction.

It is evident, therefore, at all events, that believers, in the earlier ages of the Christian Church, were not without reasons for the observance of the custom which we have been considering. It is, in itself a significant, and—to say the least—harmless usage. Its observance or non-observance is not a question of conscience but of taste and preference. If we find ourselves among those who use it, we may do the same, without infringing upon any principle; but it is hardly worth while to make ourselves singular by adopting it in places where people are ignorant alike of its history and its significance.

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