

# The Living Church.

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

VOL. V, No. 15.

CHICAGO, SATURDAY, FEBRUARY 10, 1883.

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### BRIEF MENTION.

The new rector of St. George's, New York, has given offence to the "reformed," which is a good sign. The *Episcopal Bargain* of Philadelphia says: "The new rector of St. George's instead of following in the footsteps of that grand old Gospel preacher Dr. Tyng, Sr., and his predecessor Dr. Milnor," (in wearing the black gown and bands) "prefers to walk more in accord with the priestly teachings of the Prayer Book by wearing the surplice. Why will our 'reformed' friends disturb our peace so dreadfully with these questions of millinery.—The same paper notices a tendency among its congregations to imitate the chancel arrangements of the 'P. E. Church' which are presumed to be very, very wicked.—Owing to continued illness the Rev. Dr. Hinsdale is excused for six months from his duties as president of Hobart College.—There is a disposition in some quarters to attack small dioceses. These gentlemen would do well to turn to a Journal of the General Convention of fifty years back and discover that some of the big tribes of the Israel of to-day were little Benjamins then.—Here is what one of our Bishops in the East says about Sunday-schools: 'The divinely ordained teaching Order in the Church has, so far as the children of the Church are concerned, turned over its work to an imperfectly constituted and vaguely responsible instrumentality of modern device.'—In a Congregational paper we notice a description of a clergyman that he is always at the bedside of the sick, that he is found visiting in the tenements of the poor as well as in the 'brown stone' of the rich, that he knows all the children by name that his church is well organized for charitable and mission work and does it, and that though not brilliant in the pulpit he is personally so beloved that he is sought after and kept; and yet all this does not please the writer because it indicates a 'low state of spiritual life!' He thinks the one thing needful to be a revival. O for a baptism of common sense on that writer!—Joseph Cook is lecturing again in Boston and vainly tries to disprove an intermediate state by quoting texts of Holy Scripture that do not refer to the subject.—Cheap Sunday-school books are very dear in the end. The clergy ought to beware of this kind of literature unless it is recommended by reliable authority.—The Fourth Presbyterian Church, Chicago, (north side), has given over \$4,000 for foreign missions this year. The Third Church (west side) gave \$4,000 for its local mission work during the year.—For a quarter of a century Mrs. Lydia Maria Child and her husband lived without a servant in their humble and pleasant home in Wayland, Mass. Once when he said to her, 'I wish for your sake, dear, I was as rich as Croesus,' she responded, 'You are Croesus, for you are king of Lydia.'—A western paper, out among the Indians, calls 'some of our New York contemporaries' by the significant title 'Papers-afraid-of-the-news.' The western paper, however, is mistaken in saying that Dr. Loeds was elected as Dr. Twing's successor. He was nominated but the election cannot take place until next month.—'One thing helped me very much while I was preaching to-day,' said a clergyman. 'What was that?' inquired a friend. 'It was the attention of a little girl who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me.'—Wiggins, the weather prophet, says there will be a storm on the 11th of March which will shake the earth 'from sea to sea, and from pole to pole.' He wishes he were as sure of heaven as he is of that great storm. A man who can brew such a storm as that ought to be doubtful of his hereafter.—The Church has over 25,000 communicants in New York City and 80 churches and chapels. The *New York Tribune* says the Church has acquired such influence now that

any movement which it sustains has many chances in favor of being carried to a successful ending.—Sister Theresa, a lovely and devoted *religieuse* of the Diocese of Kentucky, died and her body was buried Jan 20, Bishop Dudley officiating. The service was choral throughout, and was of a triumphant tone. Even the cold winter's rain, which fell the whole time, could not chill the ardor of the faith, that looking beyond the present, forgot the grave, and thought only of the rest of Paradise and a triumphant Resurrection. It was a Christian burial of a Christian woman conducted in a Christian manner.—It is not often that an Editor confesses his ignorance, but our friend of the *Southern Churchman*, being asked how long Christmas decorations should remain in the church, frankly admits that he knows "little of such matters."

### Reopening of St. Mary's School.

Editorial Correspondence of the Living Church.  
It has been a happy day for us at St. Mary's, the last day of the month, in the first week of which our great calamity occurred. The ruins of our once magnificent building were still smoking in places where large quantities of stores were buried under masses of the fallen wall, as we gathered in the study hall of St. Ansgarius College this morning for our first Service. The *Te Deum* had a depth of meaning that few of us had ever felt before, and the thanksgiving for deliverance from perils was offered by grateful and happy hearts.

Every train brings pupils and every post letters of comfort. The girls are returning in the most cheerful spirits and adapting themselves admirably to their new surroundings. They are all enthusiastic for the School and look forward to the rebuilding as though it was to be their own home.

It is a matter of some surprise, even to ourselves, that we have got started so soon and so well. It was just twenty-one days from the time that the Trustees of St. Ansgarius College gave us permission to occupy the building, to the first arrival of pupils on Jan. 30th. During the most of the time the weather has been very cold and stormy, the mercury seldom rising much above zero during the day. The College Building has been put in order from basement to attic, calcimined, carpeted, supplied with steam heating apparatus, range, bake-oven, steam laundry, and good furniture. There has been built a dormitory (we call it the "Annex") 100x24 ft., constructed of wood and building paper, also warmed by steam, prettily finished and furnished. As no plaster or paint was used, it was fit for occupancy the moment the last nail was driven. It proves to be very comfortable and attractive.

Our school numbers full two-thirds of its former size, and all its classes are continued under the same teachers. We are perplexed, of course, to find ways and means of doing things, but all are indulgent in bearing with imperfections. Sometimes our wants are very amusing, as we find ourselves quite helpless in some matter for lack of a little thing which we never before realized was of so much importance. I trust that the terrible experience which we have passed through will not be without its benefit. It has certainly called forth great sympathy and touching expressions of interest and good-will. If it teaches us to put our trust more in the imperishable things of the Spirit, we may glory in our tribulation.

What is to be the future of St. Mary's? Every one says that it will surely be rebuilt, but how? The insurance money will not do the half of it. My own property will go but a little way in the work of restoration. Our legacy is not, and cannot be for years, to any great extent available. How is the work to be done? If done in time to save the school it must be begun within a month. But the Trustees dare not begin without money or pledges to finish. I must confess that my heart almost fails me, I have made every possible effort to rally the school from the shock, and here it is, comfortably sheltered and going on with its work in the most enthusiastic way. Shall I have to disband the school and give up, at the end of this term? Of course we could not permanently conduct the school in these quarters. An adequate building must be provided or all is lost that we have tried to do here for fifteen years. May God direct and help us.  
C. W. L.

A majority of the Standing Committees of the Church in the United States, and also a majority of the Bishops having consented to the consecration of the Rev. Hugh Miller Thompson, D. D., as Assistant Bishop of the Diocese of Louisiana, order thereupon has been taken by the Presiding Bishop as follows:

Time—St. Matthias Day, Feb. 24th; place—Trinity Church, New Orleans, La.; Consecrator—Rt. Rev. Dr. Green, Bishop of Mississippi; alternate—Rt. Rev. Dr. Gregg, Bishop of Texas; preacher—Rt. Rev. Dr. Wilmer, Bishop of Alabama; presenters—Rt. Rev. Dr. Galleher, Bishop of Louisiana; Rt. Rev. Dr. Wilmer, Bishop of Alabama; present and assisting—Rt. Rev. Dr. Beckwith, Bishop of Georgia; Rt. Rev. Dr. Pierce, Bishop of Arkansas, and Rt. Rev. Dr. Harris, Bishop of Michigan.

### The Land of the Orange.

Correspondence of the Living Church.

According to promise I take up my pen, dear LIVING CHURCH, for the purpose of giving you a brief record of my experience during a rather hurried visit to Florida, within the past few weeks. I only regret that the sphere of my observations has been so limited; it having been confined to the usual trip up the St. John's, terminating with Sanford, and the country for some miles in the rear. The scenery peculiar to the river has now become so familiar to readers as well as to tourists, that I will not trespass upon your space by a lengthened description. The tortuous course of the stream often involving a distance three or four times as great as that for which a direct line would have sufficed; its low swampy margin, out of which rise in profusion palmettos, live-oaks, and cypresses draped with the long trailing moss which seems to hold the naked branches in its fatal embrace, and droops from these in long tangled tresses, imparting a most funereal aspect to the scene; the alligator sunning itself on a log of dead wood, and sliding into the stream with a quiet splash upon the approach of the steamer;—all this and a great deal more has been witnessed by travellers and committed to paper for the benefit of those who stay at home. So I forbear, and will content myself for the present with some account of that part of the State which was the southern terminus of my trip; I mean Orange County, of which Sanford is the port, and Orlando the County seat. The town first named is a thriving, growing place, destined doubtless to be, before long, a point of considerable importance. The Sanford House is a splendid hotel, in which every conceivable comfort is provided for the guests. The Church of the Holy Cross is a pretty frame edifice of tasteful design, and neatly finished in the interior with hard pine, oiled. The curled pine is susceptible of a fine finish, resembling in some degree certain varieties of the maple. Those of the windows that are completed are mostly memorials. All have been promised as thank-offerings, and only await the arrival of the glass in order to completion.

As circumstances called me specially to certain points back from the western shore of the river, I saw but little of Sanford; and particularly regretted missing a visit which I had anticipated to the celebrated orange-grove at Bellair belonging to General Sanford, which is under the charge of the Rev. Lyman Phelps. A point of great interest to me was a new place called Winter Park, between seventeen and eighteen miles west of Sanford, where the enterprising proprietors, Messrs. Chapman & Chase, have laid out a tract of six hundred acres bounded on those sides by as many beautiful lakes, whose areas respectively are 700, 300 and 400 acres. This affords a lake frontage of no less than two miles; and, as the banks are high, and slope clear down to the edge of the water, there is no low swampy ground, and therefore no malaria. One fact which alone testifies to the healthfulness of this region, is, that it is within a short distance of the watershed, whence the local streams flow east and west, assuring perfect drainage. It would not be easy to find a more lovely site for a residence either in winter or summer, than on the banks of Lake Osceola, which the proprietors have laid out in acre lots; and, for the present are selling on most favorable and inviting terms. It is a mistake to suppose that, even at midsummer, the heat is uniformly excessive, since it averages only about 88 degrees at noon. And as for the winter, the very term as applied to what goes by that name, seems to a Northern man sojourning here an absolute misnomer. There are, indeed, occasional "cold spells" following a rain storm; but in ordinary seasons even these are rare; and the general character of the Florida winter is dry and warm, with the thermometer at between 70 and 80 deg. As an illustration, I recall an evening about the middle of January, when, after a day of active exercise, culminating in a "pull" in my shirt-sleeves, across the lovely little lake that lies in front of the house where I was being hospitably entertained, I lay taking my luxurious ease in a spacious hammock that swung in the veranda;—lay, and watched the setting sun as it shed its radiant glories over the sheet of water before me. Harmonized by distance, the chirp of the oriole being the treble, and the deep "thug" of the bull-frog the bass, the united chorus smote my ear like summer music. Over the white sand the young moon shed a light that gave it the effect of snow and I—I began instinctively to run to poetry; and, to my dear friend's singular disgust (for at one time in his life he was sorely afflicted by poetry-spouting bores), I began to repeat aloud some lines of Mrs. Hemans', beginning:

"Sweet is the hour of rest;  
Pleasant the wind's low sigh;  
And the gleaming of the West."  
(Next line will not apply.)  
And as I solay, lost in a dream of fairyland my host, (who as he reads these lines, will, I hope recognize the description) proceeded in the most matter-of-fact manner, to consult his thermometer, and found that it registered 74 degrees in the shade. And then I took from my pocket-book a scrap recently torn from a newspaper,

which recorded the fact that in Wisconsin and the northern part of Illinois, the thermometer was ranging from 28 to 30 degrees below zero! In view of these facts may not a man be pardoned for being enthusiastic upon the subject of Florida? How is it possible to be otherwise in a land where in January the orange-groves are blushing with their luscious fruit; bananas are ripening on the bough, the lime and lemon trees are heavy with their golden store, ripe strawberries abound, and green peas freshly gathered from the garden, and new potatoes find place on the dinner table. And then, the flowers!—were I to mention the names of those that blossom during a Florida winter it might seem as though I had a nurseryman's list before me; the japonica, the yellow jessamine, the jonquil, the rose in all its varieties, the spirea, the passion flower, both red and purple, the sweet violet, the oleander, the poinsettia, the century plant, the wisteria, the tube rose, the heliotrope, the Spanish bayonet. These flourish in the first two months of the year; while, about the middle of March, the magnolia tree and the flowering pomegranate, as well as the ealla and a great variety of other lilies blossom. This is the land, moreover, of the Japan plum, the guava, the pine-apple and the pomegranate fruit. It is the fruit land as well as the land of flowers!

To return for a moment to the subject of Winter Park. The culture of the orange differs from ordinary farming in this respect, that it may be engaged in without contact with any of the repulsive features of the latter; such for instance, as the breeding of hogs and cattle. It cannot be denied that it is more refined in its character. And therefore, as might be expected in these pine forests of Florida, which are fast giving place to groves of oranges and lemon, you will often find a class of settlers which, for refinement and culture will compare with any in the land. This remark applies with great force to the society in the neighborhood of Winter Park, and other towns in the vicinity. It is gratifying also to learn that the Church has already a strong foothold here. At Winter Park, a five acre lot has been donated for Church purposes by a private individual, and the proprietors are prepared to devote a handsome piece of ground for a church building and rectory. The Rev. Charles H. Ward has spiritual charge of all this region, and holds Divine Services every Sunday, morning and afternoon alternately, at Maitland and Orlando, which lie about seven miles apart. He proposes, however, to sell his lovely place at the former point, and settle on Lake Osceola at Winter Park, which is about equi-distant between the two towns.

Orlando the County town of Orange County is a thriving and enterprising place, and can boast of one of the most ably conducted provincial papers that I know of. The editor and proprietor is a genial and cultured man. We have a neat framed church there; and the congregations are large and growing. Mr. Ward has been stationed in Orange County for something over two years. Previous to his arrival the work was altogether of an itinerant character, the Rev. Lyman Phelps, with all his zeal and energy, having a more extensive field of labor than could possibly be effectually attended to by one man. Consequently public halls had to be used for Divine Worship, and the communicants at Maitland and Orlando, all told, numbered but about 25. Now these have about doubled, and there is a church at both places. That at Maitland, designed by Haight of New York, is a memorial, and a very tasteful and beautiful one. One peculiar feature about these Florida parishes and missions (which I believe, if not absolutely inaugurated by the Bishop of the Diocese is steadily encouraged by him), is the appropriation to each church of a few acres of land for the purpose of growing oranges. This policy may be expected as a rule to yield an assured endowment in the course of a few years.

I have already trespassed too long I fear upon your valuable space, but cannot forbear to add one or two lines more, for the purpose of expressing the pleasure experienced by me, on occasion of my visit to Sanford, at meeting with my dear old friend and brother, the Rev. Mr. Sweet, of Freeport, Illinois. He seemed to be enjoying himself very thoroughly; and I am happy to say, was greatly benefited by the change of climate. His numerous and warm friends in the Northwest, equally with his attached parishioners will greatly rejoice in the prospect of his prolonged usefulness in the Church of God.

I have something more to say about Florida, and especially about its Church, which I must defer until another occasion.  
TOURIST.

Some question having been raised by persons not well informed about the temporary arrangements for the accommodation of St. Mary's School, Knoxville, the school physician, Dr. M. A. McClelland, has written the following note to the Rector: "I would say that your present quarters at Ansgarius' College are first-class in respect to healthfulness; this relates to the ventilation, heat and dryness of the entire building and annex. No plastering being used in the annex, and with the admirable method of heating by steam, it is as dry and warm as the main building. Not a single case of sickness has been developed since the re-opening, nor can I see any reason, so far as your quarters are concerned, why there should be."

### News and Notes.

The Bishopric of Llandaff has been conferred by Mr. Gladstone upon the Ven. Richard Lewis, Archdeacon of St. Davids. The new Bishop is a fluent Welsh scholar, a diligent and hard working Priest, and a good Churchman.

English Papers are still very ignorant of American Geography. A Clerical exchange speaks of "an awful fire at Milwaukee, in the district of Chicago." What would our brother say if we should speak of Newcastle in the District of Edinburgh?

The severe storm at the latter end of last week almost completely prevented telegraphic communication for two days. The wires became coated with ice until many were as thick as a man's arm, the poles were prostrated, and insulation destroyed. Railway travel was also seriously impeded.

It seems, according to a public statement of the Dean, that Westminster Abbey needs very extensive reparation. Large portions of the facing-stone will have to be completely renewed. An appeal is to be made to the public for funds, which will doubtless be promptly answered. Much of the glory and the history of England is associated with this ancient fane.

At a meeting held in Westminster Abbey, under the presidency of the Prince of Wales, it was decided to solicit funds for a memorial to the late Archbishop of Canterbury; the sum raised to be expended as follows: "(1) A monument in Canterbury Cathedral. (2) Memorials in Westminster Abbey and St. Paul's Cathedral. (3) The completion of the restoration of Lambeth Palace Chapel."

The well known Inman Line of Transatlantic Steamships has met with three serious disasters, which are curiously linked together. First the "City of Berlin," one of the finest boats on the Ocean, broke down after leaving New York and had to be towed back to that port. Her cargo, a very valuable one, was then transferred to the "City of Brussels," which after crossing safely through very temp estuous weather, was sunk by a collision at the very entrance of the Mersey. To supply her place the "Egypt" was chartered, and now that vessel has been much damaged by a fire which has completely destroyed the Company's Pier in New York. Misfortunes never come singly.

The condition of affairs in France remains practically unchanged. The air is charged with rumors of all sorts, and the people who have anything to lose are getting very anxious. A socialistic outbreak seems imminent. The poor Princes of the House of Orleans do not perhaps deserve all the sympathy they receive, but their case is a hard one. They are in danger not only of being expelled from their country, but of losing their enormous wealth. The latter would be the harder blow, for the distinguishing characteristic of the usurping branch of the Bourbons has ever been an ardent love of money. Their first act on returning to France, after the fall of the Empire, was to claim all the property in their possession when their father was driven from a throne which he had gained by the vilest perjury and sacrilege.

We have already referred to the controversy called forth in England by the publication of the third volume of Bishop Wilberforce's life, which is full of indiscreet revelations. Some amusement has been caused by the Editor's attempt to show that the well-known epithet "Soapy Sam" originated in the inscription S. O. A. P.—the initials of the founders—over the porch of Cuddesdon College. The Chaplain to the late King of Hanover effectually disposes of this plausible suggestion. He says, in a letter to an English Contemporary:

In '53, I see by one of the published letters, Cuddesdon was begun. In '50, I see by my old notes, Lord Strangford was staying with the King of Hanover, and he then told me the following story, which I have often quoted—"One day I left the debate and went to dine at the Carlton. I took my place at the table of a friend, who asked, what was going on in the House. I answered, Oh! I left Soapy Sam speaking; and I was going on when a clerical dignitary at the next table said, I beg your pardon, my lord, but before you go further I think it right to mention that the person whom you are pleased to designate as 'Soapy Sam' is my brother." Lord Strangford added, 'I was certainly taken aback, but I got out of the scrape by saying, 'Well, sir, I really don't know why the Bishop is so commonly called Soapy Sam, but I will freely admit that, in this case, he was involved in a very complicated argument, and he extricated himself in a most dexterous manner.'

It will be gratifying to the friends of the Rev. Dr. Leighton Coleman to know that his son Alexis has passed his examinations for entrance into the University of Oxford, and expects to take up his residence at Keble College. He passed not only his matriculation examination but also Responsions (commonly known among University men as smalls) which generally are not taken until after a full term at the University. We regret to say that while Dr. Coleman speaks of improvement in the health of his wife he does not so speak as to encourage the hope of a speedy return to America. Indeed, he is thinking of taking a parochial charge in the neighborhood of Oxford for the season.—*Standard of the Cross.*

Calendar.

February, 1883.

- 2. Purification B. V. M. White.
4. Quinquagesima. Violet.
7. Ash Wednesday. Violet.
11. 1st Sunday in Lent. Vi. let.
14. Ember Day. Violet.
16. Ember Day. Violet.
17. Ember Day. Violet.
18. 2d Sunday in Lent. Violet.
24. St. Matthias, Apostle. Red.
25. 3d Sunday in Lent. Violet.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—St. Matthew iv. 1.

Listen not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God. Thine own easy ways will become hard to thee; God will make hard ways easy.—Dr. Pusey.

Forty days and forty nights Thou wast fasting in the wild: Forty days and forty nights Tempted, and yet undefiled. Shall not we Thy sorrows share, And from earthly joys abstain, Fasting with unceasing prayer, Glad with Thee to suffer pain?

And if Satan, vexing sore, Flesh or spirit should assail, Thou, his Vanquisher before, Grant we may not faint or fail.

G. H. SMYTHAN.

LENT.

"Is it nothing to you, all ye that pass by?"—Lam. i. 12. Written for the Living Church.

The daughter of Zion doth mourn in her strait; Her ramparts are broken, her feasts desolate; Her princes have fled like harts from the foe, And the joy of the nations in ashes is low! With pitiless hunger her children must die— Her prophets are silent and deaf to her cry— "Is it nothing to you, All ye that pass by?"

The Nazarene teacher hath gathered to-day A clamoring crowd upon the highway; The leper, the outcast, the fishers, the poor, They cling to His garments, His gifts to secure! "Messiah! Our Prophet!" this multitude cry; "The Sceptre of Shiloh! The Kingdom is nigh!" "Is it nothing to you, All ye that pass by?"

He waits in the hall of the Caesars, this Son Of Mary and Joseph; and with Him are none To own Him as Prophet, or Teacher, or King. The rabble He sought are foremost to bring Accusers against Him, and shout "crucify! Away with this fellow! the traitor must die!" "Is it nothing to you, All ye that pass by?"

"It is naught," say the mighty at peace in their state, "This pestilent sect that but thrives on our hate; In caves of the mountains they hide with their young, And death meaneth bliss, with His name on their tongue, They cling to the cross undaunted and cry, "Our King is the Jesus whom ye crucify!" "Is it nothing to you, All ye that pass by?"

Was it naught? Is it naught? and still they pass by, His children are pleading, with fasting they cry, "Come, Help of our Fathers—defend as of old, Thy altars forsaken—for faith growth cold. Turn, turn in thy mercy—our Saviour behold! The world surges round us our peace to defy, Give succor, for Zion a captive doth sigh, And lo, her own children with scorn pass her by!" "Is it nothing to you, All ye that pass by?"

JENNY MARSH PARKER.

Thoughts for Lent.

Culled from Parochial Pastorals.

Of more importance than all else, perhaps, in securing the benefits of a well-kept Lent, is the regular and faithful use of the Holy Communion. We will recognize this fact if we will think of this Sacrament under some of its various aspects. It is a sacrifice for sin. It is an absolution for the sinner. It brings us to the real (not carnal) Presence of Christ. It is to the soul, through faith, what food is to the body—nourishment, strength, life. It is an intercession—the Son's sacrifice pleaded before the Father for him who receives, and for whom He prays. It is an Eucharist, a thanksgiving for all that the soul receives through Christ as well as for the daily gifts to the bodily life. It is the one supreme meeting point on earth between God and the soul. Come to the Holy Communion each time with one of these facts fixed in the heart by previous meditation, and a more gratifying use will be found for it, a deeper realization of the necessity and constant use of it will be felt.

REV. M. M. MOORE,

Rector of St. Peter's Church, Oxford, Miss.

The people can do good and greatly aid and encourage their reverend pastors, during the Lenten season, by giving diligence to carry out their Lenten plans, or programmes. "What can I do?" is a very common inquiry. Let me try to answer. Can we not make an effort to go to all the Services? If this be impossible, can we not get members of our families to be present? Can we not get children to attend, when not at their school? Can we not inspire them with interest in the Lessons, helping them beforehand to "find the places?" Cannot we contrive to postpone other visits, calls, and engagements, to Christ's voice and the Church's call; and will it not be better than a severe bodily fast, if we thus exert ourselves to do good to our pastor, and to the congregation to which we belong?

THE RT. REV. THE BISHOP of Western New York.

The purpose of Lent will not be accomplished by mere passive performance of certain duties generally expected of us—such as fasting, more frequent prayer, and the like—but there must go along with these an earnest effort after that greater holiness of heart and life which is the end to be sought.

It is not intended to be a period when extraordinary piety may make up for the lack of it all

the rest of the year, nor are we to rise to a high level of thought and action only to drop back to our old lower plane when Lent ends. Rather it should be a sharp ascent in our general upward path, carrying us to a permanent elevation of Christian character, which in turn may become the step to a yet higher grade.

It will be to us then, dear friends, just what we make it. Will you not resolve to use it to the best of your ability—to put forth your most earnest endeavors and heart-felt prayers—and draw nearer to the perfect ideal set before us? Surely its gloom and self-denial are but light and easy things, if so we may free ourselves from the black gulf of sin and the vile bonds of the flesh!

REV. J. C. EDMUNDS, JR., Rector of St. James' Church, Ft. Edward, N. Y.

A voice from the wilderness, not only that of John the Baptist but of our dear Saviour, is now calling us away from the engrossing cares and pleasures of earth to a closer walk with Him. The "dear feast of Lent," a feast of spiritual things, is spread before us. Is your appetite dull for such a feast? It will increase as you partake. Come then, if possible, to every Service and the extra Communion. Open your hearts towards heaven, and may God fill you with all spiritual benediction and grace.

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

Letters to Laymen.

No. IX.

MY DEAR SIR:—You have been good enough to send me a long and detailed account of a recent interview of yourself and a few friends, with a certain Dr. Blank, and of the alleged "spiritual manifestations," which you then saw and heard. Evidently these "manifestations" have made a strong impression on you. You do not say what you think with reference to them, but you have asked me what I think.

In compliance with this request I proceed to state my opinion in the matter. First, there was the ordinary circle round a table. Certain raps were heard. Then a clean slate was placed on the table and a piece of pencil. Then another clean slate was placed over the first. The medium put his hand on these slates. A grating sound as of writing was heard. The upper slate was then turned over, and on the under side of it was found written "a short dissertation on the immortality of the soul, and the necessity of study into the laws governing spiritual phenomena." You then wrote on the slate the names of two persons, departed this life, whom you desired to hear from. Their presence was indicated by raps. Then, while the slate was held under the table some one wrote on it, "Your future here will be better than your past. Your future home is beautiful." The initials of your friends were assigned to this writing. You were also assured that a certain business venture would turn out well. As you sat round the table you felt on your ankles, and then on your knees distinct touches as of a hand, etc.

As to all this you say "what do you think of it?" Is it necessary to think about it at all? Is it really worth thinking about? If it is then it must be on the ground of being a bona fide communication from these departed friends. As such were these manifestations worthy of belief? Were they of such a character as to impart comfort? I do not think so. Dr. Blank pretended that the spirits of these friends of yours were present, and that they were the sources from whence came these communications. Do you believe it? I certainly do not. In order to I must suppose their spirits to be subject to the call of this "medium." If so, their present state seems, to me, an unhappy one indeed. When you knew them in time past, they were not subject to the beck and call of any one. But, now, it would seem, according to spiritualism, that they are subject to the call of these mediums. Would you like to anticipate such a state for yourself? According to the theory of this Dr. Blank, your departed friends knew the future outcome of a certain business venture. If this be so then they must know not only what is, but what will be. Do you believe it? Again, these departed friends were devout, cultivated, high-bred women. When we knew and loved them, would they have done what this Dr. Blank now pretends that they did? Would they have got under a table and tapped and rapped? Would they have touched your ankles and knees and legs? Would any lady or gentleman of your acquaintance rap and tap and touch the legs or ankles of people under a table? I do not think so. Now, if no lady or gentleman would do so indecorous a thing in this life, shall we suppose them capable of it when once they have departed this life. No, my friend, this whole business, seems, to me, low and degrading and beneath the serious attention of a sober and sensible man; certainly something altogether unworthy of the credence of such a man as you are. On its own grounds what has Spiritualism to offer? Nothing, as it seems to me, that ought to satisfy or comfort any thoughtful and right-minded person.

Should we care for desire the future life that Spiritualism tells us of? Would you want your departed friends to have any future existence at all, if when they have gone from us they immediately become capable of doing things which you know they would have been ashamed of when here, and indeed quite incapable of doing. If we prize immortality for ourselves or for those we love, then it must be because we believe it to be a blessing for us and for them. We certainly would not want an immortality which would be a calamity. On its own grounds the spiritual world of which Spiritualism has to tell, seems to me, such a poor, pitiable, and ill-bred sort of world, that I could not desire it for myself or for any man I know.

Early English Pioneers and Missionaries in America.

No. 1.

Written for the Living Church.

In the reign of Henry VII., John Cabot, a Venetian living in Bristol, was honored with a commission under the "Great Seal of England," empowering himself and his three sons to sail into the Eastern, Western, or Northern Sea, with a fleet of five ships, at their own expense, in search of islands, provinces or regions hitherto unseen by Christian people.

Sailing from the shores of his adopted country on the first voyage of discovery in the direction of America, ever made, under English auspices, on the 24th of June, A. D. 1497, (more than a year before Columbus touched the main land) he came in sight of the American coast, probably in the neighborhood of desolate Labrador. He followed the coast line for hundreds of leagues, and at one point landed and erected a large cross, with the flag of England. Thus in the latter part of the same century which witnessed the fall of Constantinople, the revival of learning, and the invention of the printing-press, the emblem of our salvation was planted in the Name of England on trans-Atlantic shores.

During the long reign of Henry VIII., and the short and stormy periods while Edward VI. and Mary were in power, and even during the early part of the brighter days, which have come to be known as the "age of Elizabeth," the mind of Great Britain was too thoroughly occupied with great questions in Religion and Politics, affecting the very life of the State, to give much heed to lands beyond the sea. But when the Reformation had been firmly established on the soil of England, and the Virgin Queen was triumphant over her foes, with the increase of interest in science, in literature, and in the arts, sprang up a renewal of the desire for discovery and exploration.

With the opening of the last generation of the Sixteenth century, the light of names forevermore to be illustrious in the annals of English History begins to gleam forth, the names of Frobisher, of Gilbert, of Raleigh, of Hakluyt. In the year 1576, Martin Frobisher, through the efforts of Dudley, Earl of Warwick, was enabled to set out in the hope of accomplishing a design, which he had cherished for many years, the design of finding the long dreamed of Northwest passage to "far Cathay," the "only thing of the world," as he thought, "yet left undone, by which a mind might be made famous and fortunate."

On his first voyage, in a vessel of only twenty-five tons burthen, he pressed on toward the Arctic regions, and reached a point on the American coast north of the entrance to Hudson's Bay. He called this portion of the new continent, with its numerous islands and bays, Meta Incognita.

In 1577 he set out on another expedition. The ships, having advanced scarcely as far to the north as during the former voyage, were laden with heaps of useless earth, which, however, was looked upon as very precious, for spiders were "affirmed to be true signs of great store of gold."

It is interesting to note the fact, recorded by one, who was an eye witness, that during this expedition, on the shore of Meta Incognita, the General and his company on their knees offered this prayer: "That by our Christian study and endeavor these barbarous people trained up in barbarism and infidelity, might be reduced to the knowledge of true religion, and to the hope of salvation in Christ, our Redeemer."

In 1578, when Frobisher, at the head of a fleet of fifteen vessels with one hundred colonists, set sail again for the bleak, inhospitable coast of North America, Queen Elizabeth's Council appointed "Maister Wolfall, a learned man" to be the "Minister and Preacher" for the Company. After reaching the new world, the ships were finally collected together in the Countess of Warwick's Sound, on the 31st of July. In the language of a Gentleman employed on the voyage: "Here every man greatly rejoiced of their happy meeting, and welcomed one another, after the sea manner, with their great ordinance. They praised God, and altogether upon their knees gave him due, humble, and hearty thanks Master Wolfall made unto them a godly sermon, exhorting them to be thankful to God for their strange and miraculous deliverance in those so dangerous places." The story continues: "This Master Wolfall, being well seated and settled in his own country, with a good and large living, having an honest woman to wife, and very forwardly children, being of good reputation among the best, refused not to take in hand this painful voyage, for the only care he had to save souls, and to reform those infidels, if it were possible, to Christianity. \* \* \* Wherefore, in this behalf, he may rightly be called a true Pastor and Minister of God's Word, which for the profit of his flocks, spared not to venture his own life."

In the same chronicle, we read the following quaintly recorded words: "30th August, A. D. 1578. This day the masons finished a house of lime and stone on the Countess of Warwick's island, to the end we might prove against the next year, whether the snow could overwhelm it, the frost break it up, or the people dismember the same. And the better to allow these brutish and uncivil people to courtesy, against other times of our coming, we left there divers of our country toys, as bells and knives, wherein they specially delight. \* \* \* Also pictures of men and women in lead, men on horseback, looking-glasses, whistles and pipes. Also, in the house, was made an oven, and bread left baked therein, for them to see and taste. Also here we sowed pease, corn and other grain, to prove the fruitfulness of the soil, against the next year.

Pastor Wolfall, on Winter's Furnace,

preached a godly sermon, which being ended, he celebrated also a Communion upon the land, at the partaking whereof was the Captain of the ship Anne Francis, and many other gentlemen, soldiers, warriors and miners with him.

The celebration of the Divine Mystery was the first sign, seal, and confirmation of Christ's name, death and passion, ever known in these quarters." \* \* \* And so you see, that Frobisher and Wolfall are names, and August 30th, 1578, is a date, which ought always to be held in grateful remembrance by American Churchmen!

\*Geo. Best's account in Hakluyt's Voyages, Vol. III., 84 pp., Lond. Ed. A. D. 1600.

The Landing of the Pilgrims.

The corner-stone of the monument of New England's greatness is the Landing of the Pilgrim Fathers. We could never see the reason of this. It would have been a great deal more heroic of them if they had not landed. After a long and unpleasant sea-voyage people are generally anxious to get on shore. The shore was there for the Pilgrim Fathers. There was plenty of it, such as it was. If it didn't suit them, that was their fault, not the shore's. They went there of their own accord. They might just as well have sailed down to New Amsterdam, and landed there, in a good harbor. Had they done so, they could have grown up among a good, solid people, under liberal laws, and in an atmosphere of genial respectability. But that did not suit them. They wanted to make life generally unpleasant; they wanted to burn witches and stone Quakers. So they went off all by themselves, and, of course, they had to take up with the meanest part of the country. No, we have heard too much about the heroism of the Pilgrim Fathers. They made altogether too much of the simple act of landing. Of course they landed. What would you think of a man who wouldn't get off a ferryboat when it had got to the other side of the river?

Now, if you want real heroism, go down to Castle Garden any steamer day and look at the hardy son of toil who has been crowded out of the dense population of the effete monarchies of Europe, and has come here with a heart full of hope and a wife with her arms full of twins, and seven infants who can walk, and a mattress and an old grandmother, and a tin plate, and a jug of schnapps and a firm-set belief that he has only to pick up a cobble stone out of the street pavement to be able to batten at his own sweet will on an inexhaustible gold mine. There's where your heroism comes in. You don't see it! No Indians? No, that's so; but there is an able-bodied boarding-house keeper who wants to lure him into a palace of bliss and assay his gripsack. Now Mr. B. Biglin gently insinuates himself into his confidence, and wants seventy-five cents to take his trunks three blocks up to Schmitzenheimer's Cosmopolitan Hotel. Then there is the gentleman who will change the gold money of the effete monarchies for nice bright brass bathing checks and not-good-for-one-dollar advertising greenbacks. Likewise there is the friend from the new arrival's native village, whom the new arrival doesn't remember at all, but who is ecstatically glad to meet a man who speaks the dear old language, and who will take him up-stairs into a back room and show him a pretty game where he will relieve him of all that is truly dear and precious in his exchequer. Besides these, he encounters the gentleman who will sell him a horse car conductor's old trip slip for a ticket to Omaha, and the miscellaneous assemblage of aristocrats who will sell him experience cheaply and in large quantities. Ah, don't talk about your Pilgrim Fathers of two hundred and fifty years ago. Go to the emigrant of to-day, thou hero-worshipper, consider his perils, and reverence him if he gets through in possession of his skin.—Puck.

"Entertaining" Instruction.

It is probably known to most of our readers that the latest hobby of teachers is oral instruction whereby knowledge is imparted by pleasant talk and entertaining illustration. The children of our day are to be spared the hard work that we and our forefathers had to undergo, and instead of scratching and stumbling among brambles and stones up the steep declivity of the hill of Science, they are to be serenaded through a valley of Delight, wearing a button-hole bouquet and filling their pockets with sugar-plums from every bush.

The way it works is illustrated by the following from the N. E. Journal of Education. The answers are taken at random from the examination of a large class who had been "entertained" by a teacher by several lectures on the fauna and flora of the world:

Ques.—Mention some fur-bearing animals, and tell anything you remember about their homes. Ans.—"Ider ducks, bares and ermin, and they live in jungles." Ans.—"All fur-bearing animals are called yams, and they grow in hot countries." Ans.—"Polar-bear, seals, and hyener, and their climate up the side of icebergs." Ques.—What do the inhabitants of the cold region eat, and why? Ans.—"They eat fat meat and bread-fruit; because they can't get oranges and bernanners." Ques.—Name some valuable woods that grow in the hot regions. Ans.—"Banyun trees, parm trees, and rose-wood. This is the hardest wood in the world and is very black" (evidently confused with lignum-vitæ and ebony).

In answer to the curious question of a correspondent, a scientific journal says, "It is impossible for a man to kill himself by simply holding his breath, for the automatic efforts to inspire prove too strong for the will to resist; but the head might be held under water till unconsciousness supervened, and the automatic efforts to inspire would then be ineffectual, and death would result."

The Household.

For the common sitting-room a table spread made of canton flannel is useful; the border made of the figured or brocaded canton flannel, which is a novelty in the stores just now; or you may trim it simply with a stripe of cretonne.

An appetizing sauce, to be served with boiled fish or roast mutton, is made by mixing two ounces of melted butter with a tablespoonful of parsley chopped fine, and the juice of two lemons. A pinch of cayenne pepper gives tone to it.

When you cannot obtain celery for salad—and this is sometimes the case—cabbage may be used in place of it, with the extract of celery for flavoring, or celery salt may be used; choose the firm, white part of the cabbage, and chop it fine.

Celery leaves and bits of stalk can be given to a canary. The old notion that it is hurtful has been entirely disproved. My own bird is witness to the fact that it has an excellent effect on his general health, and he never sings so sweetly as he does after a meal in which celery has an important place.

A good side dish can be made of carrots by boiling them until they are soft, and then mashing them. When entirely free from lumps, stir in a little milk, with a lump of butter in it. Serve in a vegetable dish, and put little lumps of butter at intervals on the top, with salt and pepper scattered over the butter.

Here is a substitute for cream to be used in coffee; to a pint of milk allow the yolk of one egg; beat the egg until very light, then strain it, and stir it in the milk, set this on the stove, and let it scald, that is, become thoroughly heated, but not boiling. This, although lacking much that is desirable, is better than a little cold milk in the coffee.

A breakfast-dish which is welcome on many tables is made by shaving very thin a piece of frozen beef; heat a little butter in a frying pan, and when hot put the beef in; it will cook in five minutes; season with salt and pepper, and serve while hot. To vary it you may add one or two beaten eggs to it a minute or two before taking it from the fire.

The narrow Nottingham lace that is made for the windows in halls makes a serviceable covering for chair backs. Cut it the length of the back, and hem the edges, or finish with narrow torobon lace. This may be used also as a covering for the seat of a nice easy-chair, and will protect it from dust and wear more than one would think possible.

To make an apple-custard pie, take one pint of sweet milk, and one pint of apple-sauce; beat this sauce until it is smooth, and entirely free from lumps; then stir it in the milk; sweeten this well—a good full cup of sugar will be needed, and if the apples are tart more will be required; to this add three well beaten eggs, flavor with lemon, and bake with under crust only.

Crystallized fruits form a prominent feature in all confectioners' windows just now, and beguile boys and girls into spending all their spare money for them. If they care to take the trouble they can prepare oranges, at home, which will take the place at half the expense of the costly fruit. Peel and quarter the oranges, make a syrup of one pound of sugar to one pint of water, let this boil until it is like candy around the edge of the dish, then dip the oranges in this and let them drain; keep them where it is warm, and the candied syrup will become crystallized. Try this; it is delicious.

Here is a recipe for molasses cookies, and if it be followed exactly the cookies are excellent. Two cups of New Orleans molasses, one scant cup of brown sugar, eight tablespoonfuls of boiling water, one cup of shortening (butter and lard in equal quantities is best), three teaspoonfuls of soda, one teaspoonful of salt and one of ginger, two eggs well beaten, add the last thing, flour enough to make a soft dough. The only danger in making these is that you will be tempted to make the dough too hard at first. You must bear in mind the fact that the dough becomes harder after each kneading.

SACQUE PATTERN.—"Make a chain of 75 stitches for neck. Crochet 3 rows of slipper stitch; widen in 1st and 3rd rows, making 3 stitches in the 20th stitch and 3 in middle of sacque; widen again 20 stitches from end or front. Then 1 row of long stitches, putting 2 in every other stitch. Repeat from \* until you have 3 rows of slipper and 3 rows of long stitches. For front of sacque, crochet up to within 3 stitches of shoulder on either side, leaving 7 for top of armhole. Crochet 3 rows of slipper stitches and three rows of long stitches. For back, leave 7 stitches for shoulder, 3 rows of slipper and 3 rows of long stitches, widening in the middle. Then commence on front and make a chain of 7 for armhole, then 4 rows of plain stitch and 4 rows of long stitches. Widen each side of armhole and in back. For sleeve, as many stitches as will fit armhole, probably about 60 will do—5 rows of slipper and 5 rows of long stitches. Sew up in sacque. A border in crazy stitch is pretty.

Unquestionably, the broiling and roasting of meat, literally the least economical way of dressing it, presents it in the most palatable and wholesome form. Both in broiling and roasting the meat should be exposed to the direct heat of a clear, hot fire, so that a light crisp crust may be quickly formed and serve to retain the juices of the meat; in broiling, this crust will form close to a hot fire in about three minutes for each side of the meat; in roasting, with suitable appliances, the entire surface of a joint may be browned in fifteen minutes; in baking meat in a hot oven, about twenty minutes will be required. Although baking resembles roasting somewhat, the results are less desirable, because the hot fat spatters from the meat and burns upon the interior of the oven, producing unpleasant and unwholesome vapors unless the oven is very well ventilated. Slow baking, and that accomplished by irregular heat, are sources of great waste of nutriment and flavor. To avoid waste in broiling and roasting, the fire must be clear, hot, and steady, and the meat exposed directly to its heat until its surface is browned. It may then be set a little away from the fire, but a regular heat must be maintained. All drippings and gravy must be preserved, and in broiling meat over the fire a grooved gridiron must be used to keep the fat from falling on the coals and blazing up against the meat. The free circulation of air renders both these methods desirable, and very little change takes place in the chemical constituents of the flesh. Underdone roasts and broils may be made more savory and possibly more nutritious than those well done, but they are less digestive, and consequently less economical; for the economy of food lies wholly in the nourishment it furnishes the system. Even after meats are properly cooked the chances of waste continue through all the phases of unskillful carving, injudicious serving, and disregard for the remains of joints, from which may be made many savory ragouts, salmies, minces, croquettes, and kindred dishes. When unskillful carving is apprehended, the cook may diminish the possibilities of disaster by boning the joints, replacing the bones with stuffing, and devoting them to the soup pot.

THE LORD AND HIS FLOWERS.

The flowers of many climates. That bloom all seasons through. Met in a state of perfection. Bright with the morning dew. For praise and loving worship. The Lord they came to meet. Her box of precious ointment. The Rose broke at his feet. The Passion-flower, His symbols. Wore fondly on her breast. She spoke of self-dental. As what might please Him best. The Morning-glories fragile. Like infants soon to go. Had faint, toy-like trumpets. And praised the Master so. His word is like to honey. Th' Clover testified. And all who trust Thy promise. Shall in Thy love abide. The Lilies said, "O trust Him; We neither toil nor spin. And yet His house of beauty. See how we enter in!" The King-cup and her kindred. Said, "Let us all be glad; Of His redundant sunshine. Behold how we are clad." And let us follow Jesus. The Star of Bethlehem said; And all the band of flowers. Beat down with reverent head. The glad Sunflower answered. And little Daisies bright. And all the cousin Aster. "We follow toward the light!" "We praise Him for the mountains." The Alpine Roses cried; "We bless Him for the valleys." The Violets replied. "We praise Him," said the Air-plant. "For breath we never lack; And for the rocks we praise Him." The Lichens answered back. "We praise God for the waters." The gray Sea-mosses sighed; And all His baptized Lilies. "Amen! Amen!" replied. "And now for the green, cool wood and. We praise and thanks return." Said Kalm's and Az leas. And the graceful Feathery Fern. "And for the wealth of gardens. And all the gardeners' thinks." Said Roses and Camellias. And all the sweet-breathed Pinks. "Hosanna in the highest!" The Baby-buets sang. And little trembling Harbells. With softest music rang. "The winter hath been bitter; The sunshine follows storm; Thanks for His loving kindness. The earth's great heart is warm." So said the pilgrim May-flower. That cometh after snow. The humblest and the sweetest. Of all the flowers that blow. "Thank God for every weather. The sunshine and the wet." Spoke out the cheerful pansies. And darling Mignonette. And then the sun descended. The heavens were all aglow. The little Morning-glories. Had faded long ago. And now the bright Day-lilies. Their love-watch ceased to keep. "He giveth"—said the Poppies—"To His beloved, sleep. The gray of evening deepened. The soft wind stirred the corn. When sudden in the garden. Another flower was born. It was the Evening Primrose. Her sisters followed fast; With perfumed lips they whispered. "Thank God for night at last." —Selected.

The Thirty Pieces of Silver.

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

The more truly we believe in the miracles and mighty deeds which God's Saints have from one age to another wrought, the more careful we must be not to tell or receive anything as true, of which we are not quite certain; lest, while we seek to honor God and His Church, we should unawares do dishonor to them both. All the stories I have before told you really happened, and are just like any other pieces of history. That which I am now going to tell you is probably only a beautiful legend. Many things like it, no doubt, there have been; there very possibly may have been some such miracles; but I wish you only to hear it as an allegory, and let it explain a saying of our Lord's: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred fold, and shall inherit everlasting life." You know that the Mahometan nations which dwell along the northern coast of Africa were very much given to piracy. They fitted out ships, they sailed up and down the Mediterranean, they attacked all vessels weaker than themselves, and they took many prisoners. These unhappy men were loaded with chains, were cruelly treated, and were often-times put to death, and were, at all events, condemned to slavery, unless they became Mahometans. Many a brave deed has been done for Christ in the dungeons of Sallee, and Tunis, and Algiers, and Morocco, of which none will ever hear, till the judgment shall be set, and the books opened. Many holy priests have dwelt with the prisoners, have toiled with them, have been with them in the dungeon, remembering when it will be said, "I was in prison, and ye came unto me." And in Europe, many good Christians gave money in their lifetimes, or left it by their wills, to ransom their brethren from bitter slavery. There was an order of friars, called Friars of the Most Holy Trinity, but more commonly Crutched Friars, because they had a Cross on their breast, who gave themselves up to this holy work. Even now in London, once a year, a sermon is preached in remembrance of some Englishman who made his escape from Algiers, and wished that others as well as himself, should have the opportunity of praising God for His goodness. But now for my story. The citizens of Morocco were beginning to come out, and take their evening's walk in the Great Market. Some sat in the shade of the carefully-watered trees; others lounged by the fountain *Shrob ou Showf*, that is, *Drink and look*; others gazed idly over the plain, for a chance caravan to give them something to think and to talk about. And still clouds of smoke twirled up into the evening air from many a richly-ornamented pipe; and the sherbert sellers went up and down, and drove a brisk trade. For the walls and pavement and

roads gave out the heat they have received all the burning day. There was not a cloud to be seen; a thick dust lay everywhere. It was quite a relief to turn south, and to look to the snow-capped head of Mount Miltzin. You, who have never seen the effect of a summer evening on distant snow, can little tell the heavenly transparency of the crimson in which crag and peak are arrayed. Nothing, nothing can be like it, except that sea of gold, which is also like transparent glass, before the Throne of God. But with the infidels we have nothing to do. A group of Christians were hard at work in the centre of the square, chained like beasts to a water cart, which ever and anon some of their companions filled from the fountain. One of them was a priest—not himself a captive; for he might have had opportunity to have returned to Portugal the first hour that he chose. But now he desired a better country, that is, an heavenly; and he abode with the prisoners in this life, that he might attain to the glorious liberty of the sons of God in that which is to come. The big drops of sweat rolled from one and all, as they pursued their task; and every now and then a young Moor, in passing nigh them, would revile, or strike, or spit upon them. "The day is nearly at an end," said one of the captives. "One day of misery less." "And one more day of trial well borne, my son," said Father Luis. "Perhaps, also, one higher step gained among the 'Well-aventured.'" "Ah, Father," said Don Pedro de Guimaraes, "much of that we feel you know; but not even you know all. We can both think of those sweet valleys of Alemtejo—beautiful Alemtejo!—that we shall never see again, Longueiros, and Aljustrel, and Feitas, and the angelus ringing out at sunset; and contrast them with this. But, oh! you cannot even guess the bitterness with which I think on Dona Felippa, and my little Ignaz! how they deem every horse-hoof on the road, every hand on the door, my return! and how I must die in this land, and never behold them!" "I cannot, it is true," replied Father Luis, "fully enter into your grief. But there is One that can. Of a truth you are giving up wife and children for His sake; and though in that blessed world (whereof God make us worthy!) they neither marry nor are given in marriage, yet He Himself has said it, you shall, in some manner, that peradventure we do not yet fully understand, receive an hundredfold more in this kind." "And as I have told you before," said Don Manoel de Sortelha, a young Portuguese nobleman, who was chained to Don Pedro, "if ransom comes for me, I will name you instead of myself. I am nearly alone in this world; and I am sure you will not forget me in Portugal." "God knows," cried Don Pedro, "that I can never reward you, father, or you Don Manoel, for your kindness. But He both can and will." They wrought on for some time in silence. And now a caravan, laden with Tablet dates, passed out at the gate called Al Hhamise, and took the road to Al Kantra. The quick shuffling trot of the dromedaries raised such clouds of dust, that redoubled exertions were necessary to lay it; and in the meantime the sun set. One thing I must notice. Fastened up to the gate Al Hhamise, was a large bronze image of our Lord, plainly taken from some Crucifix; and every Mahometan that passed it, made a point of offering it some insult. Some struck it; others spat on it; others would pick up a pebble, and cast at it. This was a sore affliction to the Christian captives; and many a plan had they devised to put an end to this wickedness. One Spanish gentleman had attempted to remove the image on a dark night; but he was discovered, and was burnt alive in the court of the Emperor's palace. And so as the caravan passed out at the gate, the travellers, in every possible way, insulted the image of our Lord; and Father Luis might have been heard saying as the last of the company left the town, "Father, forgive them, for they know not what they do." And now the muezzins were thundering from the top of the minarets, "There is no God but God, and Mahomet is the Prophet of God." And the same instant all that multitude fell on their faces toward Mecca, and went through their evening prayers. The Christians rested from their labor, till one after another began to rise. And just as they were about to continue, Don Manoel uttered a joyful cry. "What is it, my son?" asked the priest. "Look, father! look, Don Pedro!" and he pointed towards the gate called Ailan. A Crutched Friar was riding in on his ambling mule; and behind him came two mules laden with bags, and as many Portuguese soldiers attending them. "Now God be praised!" cried Father Luis. "That must be a ransom." In intense anxiety the Christians watched the parley of the friar with the sentinel who kept the gate. In a few moments a Moorish soldier went off in the direction of the Sultan's palace. The Portuguese drew their mules together at the entrance of the gate; the friar dismounted, and leaving his mule with the men, came up to the prisoners. "Your blessing, good father!" "Benedicite, my sons," said he. "I bring good tidings; I have a large ransom with me." "Thank God! thank God!" burst from several voices. "For whom? for whom?" was the next question. "For all, I hope," said Father Melchior, for that was the name of the new comer. "How many prisoners, I pray you, be there in the city?" "Twenty-three in all," answered Father Luis. "Then, God be blessed, we shall do," said the other. "I have with me eleven hundred gold crusados. Muley Ismael can not ask more than fifty for each; and I will make him throw me the odd one in."

Tears and sobs burst from more than one of those stout-hearted men. "Who sends the ransom?" at last said Don Manoel. "The greater part is from our Lord Joao," said the friar, who, like most of the captives, was Portuguese. Part is from Maxamilian of Germany, and the rest from various houses of our own. Oh, and there is some from the King of England." "Gott schutz den Casar!" and "God save King Henry!" burst at the same moment from Sir Hermann von Lowenstein, the Pomeranian knight, and Michael Turnbull, the London apprentice, both prisoners. "Are you sure, father, that such a large treasure is safe?" inquired Don Pedro, rather anxiously. "Quite sure," replied Father Melchior. "The dispatch the Moor took but now to the palace, contained a warning what Muley Ismael must expect, if he behaves unfairly. He knows well enough that they who defended Mazagao and Ceuta against such odds, might, if need were, endanger Morocco itself." "There he is," cried Don Manoel. And at the same moment a tall, fine-looking man was borne along in his litter from the mosque Al Henna; and every knee was bent, and every forehead touched the ground, as he passed. "There he is, indeed," said Father Melchior. "I have dealt with him before now. Be of good courage, my sons; the matter will soon be sped." As Muley Ismael drew near, the Christians also knelt; and then rising, waited till the sultan should speak. "Where is the Frank," he inquired, after a moment's pause, "that has just arrived from Portugal?" "I am he, an please your Highness," answered Father Melchior, adapting himself to the barbarous Arabic of that country, though none could speak it more purely when carrying on his labor of love in Egypt. "Fall back a little," said Muley Ismael to the rest; "I would fain speak of this business with the Frank alone." The prisoners accordingly retired about thirty yards, and thence watched the conference. At first it seemed that the two could not agree; the sultan seemed to speak angrily; the priest to answer him coolly, but respectfully, and once even to be on the point of leaving him. Gradually, however, they agreed better; and the conversation went on in a friendly manner. In the meantime, the other Christians spoke of their joy and their hopes. "I will never agree," said Don Manoel, "to leave that holy image where it is. Let us ransom it, if it any how may be." "It is well said, my son," replied Father Luis; "but there is only ransom enough, and hardly that, for those here. How are we to do?" "Thus," said Don Manoel, "I will give my own ransom to that end. It is but staying a little longer in slavery; for I am sure those that go will bear me in mind." "If you thus stay, my son, I stay with you," said the priest. But then there was a cry that one man should not thus give himself up for all; and finally it was agreed that Sir Hermann von Lowenstein, Michael Turnbull, Don Manoel, and four others, who had no families to look for their return, should cast lots, when the matter was arranged, which was to stay, until another ransom could be sent from Europe. Hardly was this settled, when Father Melchior came to them. "It is done, my sons," said he; "but I had a hard fight for it. Now come to the sultan." "Yet a moment, father," said Don Pedro. And he told the friar of their determination to rescue the image. "It is a good and holy deed," replied Father Melchior; "but it will cost at least one of you your liberty for the present, I more than fear. Nevertheless, try. The heart of the king is in the hand of the Lord; He turneth it as the rivers of water." So saying, he led the way to Muley Ismael; and then, as the custom was, the prisoners knelt, and returned thanks to the sultan for their liberty. "Inshallah," said he, "the next set that comes to Morocco, shall not get off so easily. Omar, let a smith be fetched." "May it please your Highness," said Don Manoel, "we have yet a request to offer. May your servant speak?" "You may speak, Nazarene; but I have well nigh had requests enough." For Muley Ismael was discontented and out of humor, at having been obliged to comply with Father Melchior's terms; and he had only finally agreed to them, when told by the friar that all should be ransomed, or none. "It is," said Don Manoel, "that we may have license to take with us the image of our Lord, now fastened to the Bab of Hhamise." "Mashallah!" cried the Sultan; "God is great; I will not do it." "Will your Highness hold it to ransom?" inquired the Portuguese knight. "To this ransom," replied Muley Ismael: "Pay down silver enough to outweigh it, and you shall have it. But where are you to get the money?" "Have we your Highness' leave to consult about it?" asked Sir Hermann von Lowenstein. The sultan nodded. The Christians spoke in a few rapid words to each other; and then Don Manoel came forward, saying, "We agree to that which your Highness said." "And the money?" said Muley Ismael. "As many of us will stay in pledge for it as shall give the full worth," replied the knight. "Follow me then," cried Muley. "Smith, let their chains be knocked off. Follow me to the

palace; and some one bring the image also. It grows too dark to reason longer here." In the Court of Lions, in the Emperor's palace, stood the Christians, the great officers of state, the sultan, and a large body of soldiers. A hundred torches flashed in the cloisters; the curious arabesques, their burning enamels, green, blue, and gold, the delicate tendrils of the carved vine, the marbles, the precious gems, the silver, and the bronze, glittered through the twilight. The air was fragrant with oranges and heliotropes; and the crescent that surmounted the palace, flashed in the soft light of the full moon. In the centre of the court a huge pair of scales were erected. The image was set on the ground hard by; and near it lay a bag of silver, into which some of the crusados had been changed. "It must weigh forty or fifty pounds," said one of the Portuguese soldiers. "That, at least," said his comrade. "It will swallow up half the ransom!" cried another. "Hush, hush!" was whispered around; "the sultan is taking his seat." "Your Highness will swear," said Father Melchior, advancing from the rest, "to exact no more silver than will outweigh the image?" "I swear it by the Prophet! Bendris, let the image be lifted into the scale; and let the Franks tell the money, piece by piece, into the other scale." It was done so; and the Portuguese soldiers, throwing in piece by piece, began counting. "One, two, three, four—" "How many of us will see home, I wonder?" whispered Don Manoel to Don Pedro. "The sack will hardly more than outweigh the image," he replied. "But the thing is in God's hands, as well as we." "Twenty-seven," counted the soldier. "twenty-eight, twenty-nine, thirty—" And, as he spoke the word thirty, the ponderous image mounted high in the air—the little heap of silver swung to the ground. "A miracle! a miracle!" shouted the Christians. "There is some foul play!" cried Muley Ismael, descending from his throne. "Abd Salam, look to the gates! Stand back, Nazarenes!" The Moorish soldiers came round the scales—they pulled down the image by main force—they examined, wondered, held it; but the moment they loosed their hold it ascended as before. "Mashallah!" cried the sultan, at length. "This I would not have believed, if I had not seen it with my own eyes. But I may not break my oath. Take the image, and take the money, too; for so paltry a sum will I not meddle with." "He that was sold for thirty pieces of silver," cried Father Luis, "hath saved us now by the same." And long before daybreak on the next morning, the Christian captives were on their road to Ceuta. SLY TRICK OF A LAZY HORSE.—Any one desirous of verifying the following story need only to take a stand at the foot of Chardon street, where the relief horses are stationed, and watch Lady Knights' manœuvres. Lady Knights is a veteran on the relief corps of horses, having served in that capacity some eight or ten years, and it is quite evident that during that time she has learned a thing or two by observation, if in no other way. Part of the day two horses are kept for the purpose of helping the cars up to the hill, and they alternate, or are supposed to, in their duties. But Lady Knights is a sly beast, and needs a vigilant eye to see that she doesn't cheat. When the relief horse gets to Bowdoin-square it is unhitched and goes back to the foot of the hill, taking its place next to the curbstone, which indicates to the next car that the outside horse is to help pull up the hill. So accustomed have the horses become to this routine that they

seem to go through it mechanically, and are often let to go down alone and take their places. Now this is one of Lady Knights' favorite tricks: When the other horse comes down and stations himself in his proper place, she walks up just ahead of him and then backs herself in between Old Stupid and the curbstone; the consequence is Old Stupid sometimes pulls three or four successive cars up the hill, and would probably keep on pulling for the rest of the day did not the attendant come to the rescue. The look of injured innocence which Lady Knights assumes when the man shakes her out from next the curb and puts her in her proper place is funny.

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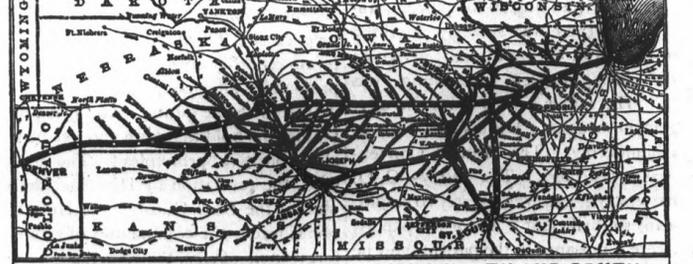
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## The Living Church.

Chicago, Feb. 10, A. D. 1883.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, - - - - - \$2.50 a Year.  
To the Clergy, - - - - - \$2.00 " "  
Advertising Rates, per agate line, 15 cts.  
Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

THE LIVING CHURCH CO.

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

### Our Weeks of Prayer.

Lent has come round again in God's mercy. It comes venerable by immemorial observance, beautiful with manifold associations and rich with the prayers of living saints, and dead. We can observe the time. We ought to observe it, if not in one way then in another. There is no one reason why we should not keep the Fast. There are many reasons why we should. The most obvious one is that it has always been observed and is still by the vast majority of those who profess and call themselves Christians. There is an absolute necessity for some such time. No body of Christians in the world worthy of the name, are without some such observance. Even those denominations that have inherited a prejudice against the name and time of these great forty days try to find something to take their place. The week of Prayer is witness to it. Nor does it become any, who approve of and observe it, to speak lightly of this our six weeks of prayer, for everything that can be urged in favor of the Week of Prayer is equally an argument in favor of Lent. Some such time is a necessity, and one which the Church amply provides for in the Lenten Fast. It is no new invention. It has been gladly observed now for ages. It commemorates the fasting and temptation of our blessed Lord. It brings vividly before us His example and reminds us how He said—"I have given you an example that ye should do as I have done." It comes to us with all the authority of a Catholic observance. Therefore it cannot safely be neglected. It need hardly be said that a merely conventional observance of the time will bring no blessing. It is none the less certain, however, that no man can go unblest, through these sacred days, who sincerely tries to make them a means of grace. May God, now, so especially, grant to us the spirit to will and to do such things as are pleasing in His sight.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;  
*We beseech thee to hear us, good Lord.*

### The Penalty of Grumbling.

There is no art which has been brought to such perfection as the art of grumbling and few grumblers are more expert than the grumbler clerical. He grumbled his way through college and the seminary, but it was only when he attained to the dignity of the crossed stole that he blossomed out into promise of superior attainments. From bishop to bishop, from parish to parish, he went on, adding to his powers, until at length there was scarcely anything left in the world, except himself, at which he did not grumble. Everything was wrong. His fellow priests never did anything as they ought. His bishops were always blundering. The Annual Convention was a weariness. The vestry—O, O, O, that vestry! was ever a vestry so stupid, so mean, so inefficient? As for the papers, they were a nuisance in the parish, and he would have none of them. Then there were parties in the church; when he was in a high diocese, he grumbled at the high, when in a low he grumbled at the low.

We are not describing any one in particular, but no doubt many of our readers have observed persons who illustrated the class to which we refer.

It is a mental, if not moral, disease of serious type, and one most difficult to cure. It paralyzes not only the high standard of manliness which should adorn a minister of Christ but some of the graces which are quite essential to a Christian character. No one can exercise patience, who is impatient with everybody about him, or charity who suspects everybody, or faith who believes in nobody, or hope who never expects anything to turn out well, or gentleness who is in a chronic state of protest against things in general.

The penalties are immediate and severe.

For people do not, cannot, love a grumbler. They may patiently endure him for a season but ere long they rebel at the infliction, and he must pass on. Naturally sour, he soon grows unbearably so, and begins to meditate other climes or other pursuits. Surely there must be a calling where he can grumble to his heart's content without the penalty which a clerical grumbler must suffer, and he goes forth to seek it along the world's highway, but to seek in vain. He will change the place only—the pain he will keep. They do not like grumblers on Wall Street any more than they do in St. Tryphosa's. There is only one thing to do and that is to stop grumbling, be a man in Christ Jesus, and labor to make this imperfect world better by example as well as precept. There are men upon whom misfortune has rained its heaviest blows and who have been beaten into the very earth by the rudeness of the shock, who, by a little self-mastery, have retained the sweetness of their spirits, and not only lived nearer to God by their woes and crosses, but have redoubled their influence for good and made themselves felt as never before for the salvation of their parishioners and the advancement of the Church. Let the grumblers study such as these, and go and do likewise!

### A Plea for Narrowness.

The twentieth annual report of the "Evangelical Educational Society" lies before us. It is not couched in a very hopeful strain. From the treasurer's report we learn that it has paid out for advertising and incidentals, rent, coal and janitress, salary and travelling of secretary, \$3,757.99 in order that \$4,691 might be expended for students, books, pamphlets etc. But the point which strikes us most, in looking through this pamphlet, is the evident fear that this society may finally become extinct through the disposition of its members to support the general work of the Church. We quote: "In these mixed Boards we are constrained to vote for every one who is in good standing in the church, every accredited minister, without knowing what he believes and teaches as necessary to salvation. Such association can only be made with a tacit understanding that we shall suppress all our deeper convictions and be silent about positive principles."

This language is very remarkable. The Church recognizes a clergyman as in good standing and supplies him with a system of doctrines which he voluntarily promises to believe and teach as necessary to salvation. The Church is not afraid to trust him with her orders, her sacraments, her discipline, her prayer book, her scriptures. Why should this E. E. society assume to doubt the judgment of the Church? Is it wiser, more discerning, more skilled in spiritual things? The assumption is absurd and self-righteous to the last degree. To cooperate with the Committee of Foreign Missions or of Home Missions or with the General Theological Seminary, it is necessary to "suppress all our deeper convictions" and be silent about positive principles! There are, then, deeper convictions than those which we should hold when we accept *ex animo* the Creeds of the Church or even the Thirty Nine Articles. There is an esoteric creed which is held with profounder allegiance than the faith once delivered to the saints. And it is possible for men to hold that faith and yet be silent about positive principles! The being of God, the revelation by His Son, the mission of the Holy Ghost, "the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting"—these are only negative propositions! To devote one's prayers and alms to the propagation of these is to require one to suppress all his deeper convictions and be silent about his positive principles. Verily the state of this man is to be commiserated, and he ought to be permitted to organize at once a select and congenial association in which he and kindred spirits may have the exalted opportunity of spending \$3,757.99 in inspiring unsuspecting youths with \$4,691 worth of these deeper convictions and more positive principles. But he ought not to be surprised if he and his copartners in narrowness should find cause to chronicle in their annual reports "symptoms of disintegration," and evidences more striking than symptoms that large and liberal minds of all schools of opinion in the Church, "low" no less than "high," have grown weary of such contracted methods

of doing the work of a glorious Master Who by the power of His Own example fused such contrariant natures as those of the first disciples into one compact Apostolic College.

### Our Easter Number.

The Easter number of the LIVING CHURCH will contain twelve pages, the first page being handsomely engraved from a design prepared expressly for the paper. The whole will be printed on tinted paper of superfine quality. The centre of the design is an angel copied from Fra Angelico, in a panel bordered by lilies. The head-piece of the page is the name of the paper in mediæval text upon a decorated back ground, with the inscription "And behold! He is alive forevermore." Over the initial letter is the rising sun, and the word "Resurrexit." The border is formed of the leaves and tendrils of the passion flower, entwining Sacred Symbols.

The Easter number will also be attractive in its contents. It is already in preparation, and several writers are engaged to furnish articles suited to the season. The editorials, contributions, and selections will, as far as possible, relate to Easter. As the paper will reach all its readers except those in the far West, before Easter, it will doubtless be the centre of attraction and influence in thousands of homes on that day. It will be interesting to every member of every family. It will be, we are confident, the best and most beautiful Easter number that has ever been issued by any Church paper in this country. Several hundred dollars will be expended in preparing it.

Our last Easter number attracted much attention, and the extra edition of several thousand was speedily exhausted. Many orders could not be filled. We hope to meet all demands this year, but cannot promise to furnish extra copies unless they are spoken for *ten days* before Easter. The price will be five cents a copy mailed singly, twenty-five copies in one package for one dollar. A rector who desires to delight and instruct twenty-five families in his parish (if there are so many yet unprovided with the LIVING CHURCH) can do so by sending one dollar and his address to this office. A remittance must accompany orders. As the edition will necessarily cost more than the sales will return, the publishers cannot afford to distribute any papers gratuitously. Should some of the brethren like to help us to send Easter joy to many homes that have little or nothing to cheer them in this world, we shall be happy to receive their contributions, and will pledge ourselves to see that papers to the full amount are placed at the disposal of our missionaries.

We invite our readers to help us in gathering material for this number, and shall be thankful for anything quaint, interesting or beautiful, relating to Easter, which they may forward.

The Editor is often in receipt of letters from different parishes asking why the LIVING CHURCH does not have news items from those parishes. The answer is simple. Because no one sends the items. It is a very difficult task to keep a correspondent in each Diocese and wholly impossible to have one in each Parish. Let the aggrieved subscribers, instead of complaining to us, sit down and send from time to time an account of Church work in their Parishes or Districts. We shall feel very grateful and shall be glad to publish any fact likely to prove of interest. No one need fear his incapacity to "write for the press." We can go over his letter, and put it into shape. Only write.

Five more tracts have been now added to the LIVING CHURCH SERIES. Their titles will be found in another column. The fact that sixty thousand of these leaflets have been sold is a striking evidence of their power for good.

A concise but exhaustive Tract on Confirmation is in the press, and will be ready next week.

The question of "high license" is just now agitating Chicago. The City Council, many of whom are saloon keepers, and nearly all of whom owe their positions to saloon influence, have refused to raise the present ridiculously low license, but there are hopes that the legislature will interfere. A high license, and \$1,000 is certainly not too high, would drive out of

the trade a very large proportion of those disreputable haunts where so much sin and misery are brewed. Another reform, too, should be adopted. The license should not only be very high, but the number of licenses issued in a given area should be strictly limited. Such is the case in England, where the law on the subject is very severe. And there, when a license is to be renewed the proprietor must procure unexceptionable testimony that his place is well conducted. Such remedies will not cure the evil of drunkenness, but they will do much to mitigate it.

### A Protest.

The use that the so-called Liberal preachers make—and make constantly—of the name of Canon Farrar is designedly misleading and thoroughly dishonest. In every considerable city throughout the land there are one or more preachers who arrogate to themselves the name of Liberal Christian teachers. Of these some are in no rightful sense Christian at all. They are merely the presidents of a social club, and Sunday lecturers, who indeed take a text out of the Bible but preach on any topic of time which they think likely to be entertaining. But they invariably try to make it appear that their notions and heresies are endorsed by the leaders of Christian thought or at least by men of recognized learning and high position in the Church of God. There is hardly a name of which they make more constant and dishonest use of than that of Canon Farrar. Men who still claim the Christian name, though they deny every fact of the Christian Faith, do not hesitate to make it appear to their followers that they have the endorsement of great Christian teachers. It is an indecent and dishonest thing. Canon Farrar is a frank, honest, manly, Christian teacher. No matter how much anyone may differ from him it will be with the respect due to every high-minded, truth-loving man, such as is Canon Farrar. It is certain that no man would be quicker to denounce the dishonest use that is constantly made of his name. It is high time that the press protest against this sort of moral obliquity and hesitate not to rebuke it in such wise as it ought to be rebuked. Every reader of Farrar's books knows in how little he has sympathy with the many crude anti-Christian preachers who are so fond of making use of his name.

As for example, in his "Witness of History to Christ," he says, "However skillfully the modern ingenuity of semi-belief may have tampered with supernatural interpositions, it is clear to every honest and unsophisticated mind that, if miracles be incredible, Christianity is false. If Christ wrought no miracles then the gospels are unworthy; if Christ rose not, which is a stupendous miracle, then is our preaching vain, and your faith is vain, and ye are yet in your sins and we are found liars to God, and they, however desolate, however heart-rending the belief—they that are fallen asleep in Christ are perished. If the Resurrection be merely a spiritual idea, or a mysticised hallucination, then our religion has been founded on an error and a sham. We accept the issue. Eliminate miracles, and then though there still remain a moral system singularly noble and singularly pure—yet it is a moral Deism alone. A Christianity without its Redeemer, without its sanctions, without its hopes—a Christianity dis severed from the promises of the future and the history of the past—a Christianity based on the credulity of superstitions, and disseminated by the potency of lies, is not the Christianity of our convictions, not a Christianity for which we care to retain the name. If it be true that the growth of science and civilization are incompatible with a belief in the miraculous then must science and civilization listen for the voice of some new deliverer, for then Christianity is dead." In view of such utterances—and we might cite many equally strong—it is plain that modern rationalism and disbelief has no right to claim the support of such a man as Farrar.

"Liberal Christianity" whatever it may be is certainly immoral and dishonest insofar as at least it pretends to have the support of men who have no part or lot in its wild notions. Let these "Liberal" preachers be as liberal as they please but they do not commend their cause to truthful men by dishonesty.

### Sponging.

The sponge is not a lovely character. No man admires him. No man commends him. No man would like to think of a friend as capable of sponging; least of all will any man think of such a thing as possible in his own case. Still the sponging instinct is not at all uncommon. Strange to say, the Church, in its business relations is a fruitful field for the exhibition of this unlovely, this most unmanly trait. The opportunities for it in ordinary business are not many. But not so in the business aspect of parochial affairs. There the sponging instinct, if it exists at all, is sure to show itself. It may be seen in the astonishingly long time it takes many people to actually engage a pew, that is definitely to pledge themselves to pay for it, from a certain time, at a certain rate. A new family come into a parish. They are church people—at least the wife and children. They expect the rector and congregation to do their duty to them. For three or four weeks you hear of the new Church people. After a little they ask if the pews are rented. It is to be said, in this relation, that, generally, those who have the sponging habit, are in favor of free churches. On principle they are opposed to renting pews. Still, they will, of course, rent a pew, if that is the rule in the parish. They are told that there are pews to be had and whom to apply to in order to secure one. Then, in three or four weeks, the husband waits after church and takes a general look at the diagram, but he must consult his wife before he decides. Then they are out of town for some weeks. On their return they are seen inspecting the diagram at various times after church. Still they hardly know where they want to sit. Finally they hear of a pew that will probably be vacant in the Spring, as it is rented by a family that is going abroad for a year. It's almost sure to be the pew they want; they will wait for it. And so on one plea or another a year has gone by, and through it these well-to-do people have sponged their way and saved a year's pew rent. But you don't call *that* sponging, do you? Have they not given, and liberally—through the offertory. A great many favor that way of giving—to the Lord.

A simple soul might suppose our parishes largely maintained through the offertory, but ask the parish treasurers and you will find that many well-clad, well-fed people who are in favor of giving through the offertory, seldom give more than 10 cents a Sunday. There is no meaner way of sponging.

Mention has been made, and merited praise has been given, by the press, regarding the request of the locomotive engineers of the N. Y. Central Railroad that the running of freight trains should be discontinued on Sundays. They urge that the ceaseless toil ruins their health, and incapacitates them for duty, deprives them of family and church, compels them to set a bad example to their children, and is really a loss rather than a gain to their employers. They urge that an experience of twenty years has convinced them that they can do as much work in six days with a seventh day of rest, as they now do. These are arguments that every railroad company in the country ought to consider.

We begin this week the publication of an interesting series of sketches on the Pioneers of the Church in America, from the pen of the Rev. John T. Magrath, of Hyde Park, Mass.

We regret exceedingly that the series of articles on the Collects has to be interrupted this week. The author has been suffering from severe indisposition, but hopes to resume them next week.

The Presbyterian Banner says: "From the comprehensiveness of the Episcopal Church and its facility of adaptation, it has been able to include within its pale great varieties of religious opinion and character. In its churches and ministers have been and are found the highest Calvinism and the lowest Arminianism, the widest Broad Churchism and the intensest exclusivism, the High Church and the low Church, formalism and the most devout piety, extreme fashion and evangelical humility, worldliness and spiritual life, the very rich and the very poor, the gay and those who are unceasing in labors for the poor and the sick. While the Protestant Episcopal Church is the most exclusive of all Protestant denominations in this land, it is at the same time the most comprehensive—including a greater variety of belief and character than any other."

Obituary.

BONNELL.—In St. Paul, Minn., of heart disease, Harry Rudolph Bonnelli, aged 37 years—a candidate for Holy Orders in the Diocese of Springfield. Jesu mercy!

Personal Mention.

The Rev. T. K. Allen has accepted a call to St. James' Parish, Lenoir, N. C., and entered upon his duties. Address accordingly.

The Rev. Lewis Brown has resigned the parishes of Troy and Greenville, Diocese of Southern Ohio, and accepted the charge of St. Luke's Chapel, and the Chapel of the Redeemer, Cincinnati.

The Rt. Rev. H. C. Lay, Bishop of Easton, was taken very ill while attending the Northern Convocation of his Diocese, at North East. He is now rapidly improving, we are glad to say.

The Rev. Wm. Chauncey Langdon, D. D., latterly of Bethlehem, Pa., has accepted the rectorship of St. James' Parish, Bedford, in the same State and Diocese.

Miscellaneous.

THE LENTEN MISSIONARY OFFERING. An appeal to the Sunday Schools of the Protestant Episcopal Church.

It has been our custom for several years to send out a Circular, at the beginning of Lent, to all our Sunday-schools, suggesting that a part at least of their Lenten offering should be devoted to the Mission work of the Church. The time is come again for our annual appeal to the children, and we would urge upon them more strongly than ever the duty and privilege which is theirs, of aid in this work.

It is their duty, because they are members of the great Missionary Society (being members of the Church by Baptism), and so are pledged to its support. It is their privilege, because they become, in this work, workers together with Christ, permitted by Him, children of the Kingdom, to share in the hastening of His glorious Kingdom.

Two hundred and thirty Sunday-schools in forty-four Dioceses and Missionary Jurisdictions responded to our appeal last year, the amount received from them being \$7,385.77. Of this amount the Sunday-schools of Pennsylvania gave \$5,175.53, while those of the Missionary Jurisdiction of Oregon gave \$4,385.56. The reason that so large a proportion of the entire offering came from these two divisions of the country must lie in the fact, that in Oregon and Pennsylvania the plan of the Lenten offering is endorsed by the bishops, and is worked systematically, each school being urged to take part in it.

The number of laborers was three hundred and fifty-two, of whom three are Missionary Bishops, one a Bishop of the Holy Eucharist, and one a Bishop of the Mexican Church. There are twelve Boarding-schools; two Orphan Asylums and a Divinity School in Mexico; a Divinity and a Medical school with the College in China, sixty-five Day-schools, and twenty-six Sunday-schools.

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ST. MARY'S HALL, Fairbault, Minn.

There are now two vacancies in this school. Those wishing to take advantage of them can do so by making application to Bishop Whipple or to Miss E. A. Rice, Principal. 223-4

BOOK REVIEWS.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

We are indebted to the courtesy of the Rev. F. Burnside, the Honorary Secretary of the Committee in charge, for a proof-copy of this most admirable publication. The book contains 710 pages, and is undoubtedly the most valuable and most complete record of what our Communion is and does, that has ever been given to the world.

Part I. is entitled "Historical Records," and contains chapters on Training for Holy Orders, Home Mission Work, Educational Work, Foreign Mission Work, Increase of the Episcopate, Church Choral Associations, Councils of the Church, Official Reports of the Churches of Ireland, Scotland and America, Clergy Charities and Endowments, Ordinations, etc., Chronological Record, and Recent Church Literature.

Part II. "Statistical Records," embraces Statistics of Ordinations, Confirmations, Grants for Building, and all other similar information.

Part III. "Officers and Societies of the Church," gives the Bishops and officers of each Diocese, the Professors of the Universities, and Principals of the Church Educational Institutions, and the Secretaries of Church Societies.

We hope the work will have a large sale in this country. It will do much to remind Churchmen of the greatness of our heritage. We shall take occasion to cull from it from time to time interesting facts and figures.

SCIENCE AND SENTIMENT, with Other Papers, Chiefly Philosophical. By Noah Porter, D.D., President of Yale College. New York: Chas. Scribner's Sons. 1882. 8vo, pp. 506. Price, \$2.50.

A philosophical work of any description from President Porter is something of a literary event. This is a collection of scattered lectures and critical contributions to the periodical press, all of which have been before the public previously to their present appearance in collected form.

There is, however, a distinct unity of subject running through the volume which welds the fragments into one. That subject is the alleged contest between science and religion, or what is sometimes regarded as religious sentiment. Dr. Porter treats of the underlying principles of modern scepticism, and also of some noteworthy individual manifestations of it.

The volume before us, while not, perhaps, adding to his prestige, is in every way worthy of his recognized position as one of our ablest philosophical thinkers.

HOW TO SUCCEED Edited, with an Introduction by the Rev. Lyman Abbott, D. D. New York: G. P. Putnam's Sons. 1882. 16mo, pp. 131. Price, 50 cts.

During the past year, a series of articles appeared in the Christian Union suggesting methods and principles for achieving success in various walks of life. These are now brought together in the present little volume, as a contribution to the Messrs. Putnam's handy book series.

Senators Bayard and Edmunds write of success in public life; Dr. John Hall, of the ministry; Mr. Hamilton Gibson, of success as an artist; Leopold Damosch, of music; Mr. Edson, of invention. There are also articles covering mercantile life and business, literature, farming, civil engineering, and medicine, with a final paper on "Christian Conditions of Success," by the editor. The papers are not of equal merit, but are all of them remarkably suggestive, and suggestive in a thoroughly practical way.

It would be impossible that so many men of marked success in their several callings could combine their advice to young aspirants for success, without a result in many respects noteworthy. It is calculated to prove helpful to many a busy toiler, and give wise direction to many a half-formed youthful dream of life.

SOME FACTS ABOUT THE CHURCH, and Reasons for Certain Usages. Associate Mission of San Bernardino Co., Cal. Rev. S. G. Lines. 10 cts.; \$1 per doz.

A convenient epitome of useful information, crisply and tersely put. A new edition will doubtless include a few more points seemingly overlooked. As far as it goes, it is worth having to give away.

S. W. Green's Son, New York, has published, in a set of eight volumes, the following important works of fiction: Romola; Uarda; John Halifax, Gentleman; Hypatia; Jane Eyre; Corinne; Last of the Mohicans; and Tom Brown at Rugby. They are well printed and bound firmly and attractively in cloth, at the low price of 75 cents a volume, or \$5 for the set. The same publishing house has issued in similar style and at the same price per volume, Irving's Knickerbocker's History of New York and Sketch Book.

The Continent as a weekly magazine has attained a great and deserved success. The publishers have now made a new departure in issuing the five numbers for January, bound together, as a monthly part.

We have received the fifty-first Annual Report of the New York City Mission Society. During the year, 21,171 Services were held; 3,787 persons received the Holy Communion, and 296 were baptized; 1,806 visits were made to families in distress. The disbursements of the year were, \$34,106.73, and the receipts \$37,367.20.

Letters to the Editor.

Work Among the Farmers.

To the Editor of the Living Church:

I have lately had the pleasure of visiting, for a Sunday, St. Paul's Parish, Manhattan, Diocese of Illinois, where the Rev. Mr. Glass has for a number of years done a faithful work as a presbyter of the Church. While the Church's work is mostly limited to towns and cities, we have here and there a church spire rising among the "broader acres;" an incentive to devout Churchmen to care better for the majority of the American people who are scattered throughout the rural districts. The time must come when the farming communities shall hear the voice of the Church, and be included in the systematic methods we employ to reach "all sorts and conditions of men," or growth will be sadly retarded even in the centres of population.

This little parish of St. Paul's, Manhattan, Ill., is a practical demonstration of the way in which the farming sections can be reached. Here stand a neat church-building, a commodious parsonage, a tenant house, and forty acres of land. The Rector has been instrumental in securing most of this property among his people, and has used his own taste and judgment in the planting of trees and in putting a few acres under cultivation for the smaller fruits, for the Chicago markets. When the plan is matured, it is hoped there will be a small school, which might be partly of an industrial nature, where the young are trained for the Church's future work.

The Rector also needs a good Churchman who is a farmer, to come and care for the glebe, and to be a co-laborer with him, if possible, to lead the children in church music and help in Sunday School work. If the farmer cannot do all, it may be his wife could supply what he lacks.

Here stand then, upon the prairie, God's field and God's house. Here lives the minister of Christ to lead in God's work among those who otherwise would be entirely neglected, or hear only occasionally some stray enthusiast. Our visit led us to ask, Why cannot this kind of work begin as this began, and grow as this has grown, until the very soil itself will provide much of the support, and every township have the voice of the Gospel through the Church? We cannot answer the question, and so we make the question general through your columns.

May God hasten the day when the work among the farmers, of which this is a type, may enlist the interest and energy of God's faithful people throughout our land. A.

Our Colored Missions.

To the Editor of the Living Church:

"H." is right. Our present Missionary organization is inadequate for dealing with the demands of the Southern field. It is as if our railroad corporations were trying to run their railroads on the systems of twenty years ago, when the New York Central, for instance, had but one track, and a single superintendent for a section.

The Woman's Auxiliary is doing a grand work and cannot be dispensed with, but the Woman's Auxiliary cannot alone cope with this stupendous Southern Negro question which demands a special department, officered by men and women who have a practical knowledge of the subject and who may not be victimized by visionary sentimentalists. There are large and populous dioceses at the North where the Woman's Auxiliary has feeble hold—and always may have—wealthy parishes where the Auxiliary is crippled by incompetent officers, and others where, for unknown reasons, it has never been organized. The single track is a thing of the past—as well as the section superintendent. We want the Grand Consolidation, with a General Management and men like—oh, we could name them by scores among our priesthood—eloquent, holy men sent out to preach the Gospel of the Southern Negro, and every other missionary work, until each communicant in the land had been made acquainted at least with the work waiting to be done. The lack is not in the zeal of the Church. It is in the outlets for that zeal—the faucets on the reservoir—and it is an encouraging sign, this waking up of the laity, demanding that better methods should supplement those we have outgrown.

I wish we might have many answers in your columns to the important question: "What is the best system for our Board of Missions in undertaking the work for the Southern Negro?" J. M. P.

A Suggestion.

To the Editor of the Living Church:

Will you permit me to offer through your columns a suggestion, that the third of April, which, I believe, is the day appointed for the enthronement of the new Archbishop of Canterbury, should be observed in this country, by our Church, as a day of prayer? I am sure that no one recognizes more fully than the Archbishop himself his need of wisdom and guidance in the peculiar responsibility of the position which he is to take, and I cannot but think that such an act, on the part of the American Church, would be gratifying to him, as well as very fitting and appropriate. A SUBSCRIBER.

Ye should Earnestly Contend for the Faith.

To the Editor of the Living Church:

Do clergymen of the Church really believe what in their public ministrations they say they believe? To many this may seem an idle and impertinent question. Such it is not in my humble opinion. I was present one Sunday at Morning and Evening Prayer in a church in New England. At the morning Service, the distinguished Rector, standing near the altar, in the sight of God and in the presence of a "great

congregation," said (the congregation also standing and repeating with him the words), "I believe one Catholic and Apostolic Church." At the evening Service he said, "I believe in the Holy Catholic Church." A few days after, the same clergyman, appearing as a popular lecturer before a crowded audience, said of the Church, "This old ship is always going to pieces, in order that a new and better one may be built from her."

Do clergymen actually believe what they say in the chancel and pulpit? This is not a question which had to be sought for. It presents itself. Honest men must answer it to their own souls, and to their omniscient Judge. So far as the Church is concerned, it matters little what any man, however distinguished, may say of it. It is not dependent on the favorable opinions of this great man or that. It is the Church of the Living God." We may rest assured that God will take care of His Church. SENEX.

The Rev. Mr. Rainsford.

To the Editor of the Living Church:

Will you permit me to say that I think your New York correspondent does the new rector of St. George's Church an injustice. He did not leave England to take charge of the Gospel tent services of Rev. Dr. Tyng, Jr., but to take charge of the "Church of the Holy Trinity," during its rector's summer absence. He knew nothing of the Gospel tent or its existence, until his arrival in New York, and then found for the first time that Holy Trinity was closed, and he was to preach in the tent day and night. He refused to do this unless certain laymen, active in nightly exhorting, were suppressed, and the entire management placed in his hands. This done, he conducted a quiet Mission service. He may be in your estimation a pronounced low churchman, but his advent to St. George's parish doesn't look much like it. He has made the church absolutely free and dependent upon the offertory; he has abolished the use of the black gown, is intending to have weekly celebrations, has bargained for a chancel organ and choir, and a clergy house for unmarried assistants; and before accepting the call he secured a written agreement with the Vestry that they would support him individually in any change he saw fit to make in the conduct of the services, and would pledge him \$10,000 for three consecutive years, to carry on his projected work. If this is radical low churchmanship, we can stand more of the same sort. ALPHA.

The Church's Boys.

To the Editor of the Living Church:

My attention has just been called to "R's" letter on this subject, in a recent number of your valued paper. I would like to inform the writer and all interested in this subject, that in our little Church, (where choral service has been maintained for some years, and I trust may ever continue,) there is a guild formed of the choir, (men and boys) and we also have a social institution designated "The Club," and named after the organist, a most estimable young lady who has generally for some years devoted her time and talents to this most important part of the service of our Master. I am glad of this opportunity of recording her incessant zeal and energy. The "L. A. N. Club" meets between the two weekly practice evenings, to pass a pleasant hour in the choir room, minus the formality of the regular business meetings; we have found it a great help to the choir, and to the boys I believe it will be ultimately productive of such good. I would like to have the opinions and views of others on this subject. A CHORISTER. Rome, Ga.

Poor Parishes.

To the Editor of the Living Church:

It seems to me that it would at least be a help in the way of supplying the same, if something like the following could be carried out.

Let there be a guild formed of (say five or six) Church men, who understand how to manage money, its use, and how to invest it, &c. Let every church collect on one Sunday of each year, (say Trinity Sunday or as near to the chosen Sunday as possible) what it can for the support of poor Parishes.

Then forward that money to the Guild. Let every Clergyman who is working and has not an income of \$500, write to the Guild and say so, and say what he has. Let the Guild fill up the amount of each to \$500, so that a Clergyman may be sure of having \$500 per annum, at least. If the Guild has any money over, let it be invested, and when the funds are enough, let the salary be \$600. I give this as a hint of what might be done. Kona, Hawaii. B. O. B.

AN OHIO SURGEON, during the war, from exposure, contracted consumption. After trying several remedies he was induced to try Allen's Lung Balm, and says: "I have no hesitation in stating that it was by the use of your Balm that I am now alive and enjoying health."

"Of what complaint did your father die? The jury found him guilty," was the answer. To the disfiguring eruptions on the face, the sunken eye, the pallid complexion, indicate that there is something wrong going on within. Expel the lurking foe! Ayer's Sarsaparilla was devised for that purpose; and does it.

A poor, unfortunate plumber died of overwork, and the Norristown Herald cruelly says: "It is suspected that he attempted to make out a dozen bills in one week."

Mothers should remember, in the absence of their physician, that Ayer's Cherry Pectoral promptly relieves the croup. Alphonse Daudet's new French novel is said to "treat of a subject never yet handled by a French novelist." We suspect it treats of morality. That appears to be a subject never yet handled by a French novelist. —Norr. Herald.

We are in receipt of a letter from C. J. Corbin, 923 Chestnut St., Phila., in which he says: "Ely's Cream Balm cured me of Catarrh." It treats everybody in the same way. See advt. on another page. When Pat was to the lobster-pot, to see if there was anything in it, he said, upon returning: "There was no rope one, nor, they was only crane ones; and so I tossed them all overboard."

SOMEBODY'S CHILD.

Somebody's child is dying—dying with the flush of hope on his young face, and somebody's mother thinking of the time when that dear face will be hidden where no ray of hope can brighten it—because there was no cure for consumption. Reader, if the child be your neighbor's, take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable; that men are living to-day whom the physicians pronounced incurable, because one lung had been almost destroyed by the disease. Dr. Pierce's "Golden Medical Discovery" has cured hundreds; it passes cod liver oil, hypophosphites, and other medicines in curing this disease. Sold by druggists.

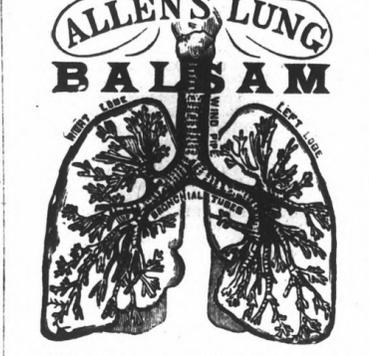
"Don't you think," said a husband, mildly rebuking his wife, "that women are possessed by the devil?" "Yes," was the quick reply, "as soon as they are married."

In the cure of severe coughs, weak lungs, spitting of blood, and the early stages of Consumption, Dr. Pierce's "Golden Medical Discovery" has astonished the medical faculty. While it cures the severest coughs, it strengthens the system and purifies the blood. By druggists.

Visitor from the country, who has been "doing" the sights of London, when asked what he thought of the cathedral nave, said: "What the fellow who took the shillings? I didn't know you called things so exactly by their proper names in London!"

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290 A. D.

Written for the Living Church.

In the light of the nineteenth century, we can but dimly realize the difficulties with which the early Church contended in order to maintain the Faith. To embrace the Christian religion then, was in almost all cases to surrender the dearest earthly ties, and, resigning one's former mode of life, to live daily in expectation of torture and martyrdom. None but Divinely appointed ordinances could have survived the cruel persecutions which the Church everywhere received. As in Greece, Africa, and Italy, so in Gaul, it was only after the blood-shed of many of the faithful that the Church became firmly established. The seeds of the Christian religion were early sown in Gaul, but it was not until the second century that the precise facts were recorded. One ancient tradition asserts that St. Paul on his journey to Spain passed through Gaul preaching the Gospel, and that St. Luke and Crescens were afterwards sent there by him to carry on the great work. Another account, found in Mosheim's History, claims that Trophimus and St. Philip were also instrumental in establishing the Gallic Church. During the reign of Antoninus Pius, the saintly Polycarp, Bishop of Smyrna, sent a band of missionaries to Gaul, among whom were Pothinus and Irenaeus. They arrived at Lyons in 155 A. D., and Pothinus became Bishop of Lyons and Vienne. Their labors were very effective, and before long hundreds had embraced the new religion. But this prosperity of the Church was only temporary, and at the instigation of the Emperor Marcus Aurelius, the first great wave of persecution swept over the Gallic Church. The faithful Pothinus now very aged, was treated with great indignity, until after prolonged suffering, death came to his release. Irenaeus being absent at the time of this attack upon the Christians, was spared, and on his return being chosen to succeed to the see of his deceased colleague, did much to restore the Church. Only a short respite, however, was granted, ere the second persecution under Severus broke out, at the beginning of the third century. Scores were put to death, and the great Irenaeus died a glorious martyr for the Faith. The Christians became utterly disheartened, and the repeated adversities which had befallen them almost extinguished the last spark of the true religion. In 250 A. D., Fabian, Bishop of Rome, took pity on the forlorn condition of the Church in Gaul, and sent a powerful band of Bishops and clergy to aid in restoring the work begun by Pothinus and Irenaeus. Among the most noted of the Bishops was the great St. Denys, who afterwards became the patron saint of the French kings; and their war cry for many centuries was "Montjoie St. Denys!" His standard which is so celebrated in Medieval History, was bright red and called the "Auriflamme."

He arrived at Arles where he found a few forlorn Christians, whom he encouraged, and established for them a Church. He then travelled northward converting many by his powerful preaching. It was doubtless during this great revival of the Church in Gaul that the parents of St. Faith were won over to the Christian religion. As an evidence of their love for their new faith, they named their daughter Fides; little dreaming as they did so that her name would go down the ages as one of the faithful virgin martyrs of the Church. By the strenuous efforts of the missionary Bishops, the Christian religion was gaining great hold on the people of Gaul, when a third persecution arose there.

The Emperor Diocletian was a profound statesman, but a cruel and relentless persecutor of his enemies, and alas! for the Church he enrolled her on that list. Fully appreciating the responsibility that devolved upon him as a ruler of so large an Empire, he had associated as his colleague, Maximian, giving him equal power with himself. The martyrdom of St. Faith is said to have taken place during the time which Maximian spent in Gaul, in the year 290 A. D.

Fides or Faith was born in the city of Agen, in the sunny and picturesque province of Aquitaine. Brought up in the Christian Faith, she knew no other religion, so without any hesitation she early made an entire consecration of herself to God. Never intending to accept of earthly love, the allurements of pleasure were possessed of no attractions to the beautiful maiden, and she joyfully gave up all to live a life of holy devotion to the King of virgins. The Governor of the province of Aquitaine, under Maximian, was the cruel and inhuman Datian, whose hatred of the Christians was most intense. He executed upon them all the most horrible and diabolical tortures that fiendish ingenuity could devise. It is doubtful if anyone exceeded him in the outrageous cruelty he showed to the Christians. He was afterwards noted as the persecutor of St. Vincent, of Spain, a youth who fell into his power. At the time he sought St. Faith as a victim of his displeasure, the general persecution had not arisen. The Christians came and went among the poor and sick un molested, and attended upon the Services of the Church with but little opposition, save here and there when some isolated martyrdoms (as that of St. Faith), occurred, prompted by the caprice of the Governors of the Provinces.

Datian had heard of the piety, devotion, and great beauty of St. Faith, of Agen, and ordered that she should be seized and brought before him. How startling must have been the command as she heard it from the lips of the officers sent to find her. She may have been just returning from some errand of mercy; or from some Service in the little chapel where the Christians of Agen worshipped; or perchance she may have been wrapped in devotions in her own apartment. Although young, she knew as well as her fond parents what such a message from the heartless Datian must mean. Had she

not been told of the terrible persecutions that had already swept over the Gallic Church in years past? And even now rumors of martyrdoms were being heard of from all directions. There was no time to delay, no time to take any but hurried farewells of those she loved, and then with one lingering look at the happy home of her childhood, she was led away never to return.

When once in the presence of the fierce and brutal Datian any hope of leniency on his part must have fled, and she could only pray for strength to stand firm in the trial which was before her. The question which he asked her, to many present seemed a simple one; all it required as an answer could be conveyed by a simple word in the affirmative. "Will you hereafter pay your worship to Diana, the virgin daughter of Jove, and never again to the God of the Christians?" One little word in reply and her life would have been spared; but that word she could never say. With great calmness she refused to deny the religion of her parents, that religion in which she had been nurtured, and for which she was named. All his threatenings had no effect upon her decision, unless indeed they served to strengthen her purpose.

She was severely beaten with rods, and then condemned to the excruciating torture of being bound upon a brazen bed underneath which a fire had been kindled. It is too painful to linger upon her sufferings while undergoing this torture. But the cheerfulness with which she bore the pain, and her dying confession of her faith in JESUS CHRIST, converted many of those around her; for although—"Her voice was nearly spent, yet every whisper seemed like the vibration of a harp whose strings were swept by airs of Heaven."

Before expiring, Datian had her removed to the place of execution where she was beheaded with a sword.

St. Faith has ever been a favorite in the Anglican Church. Sixteen churches are dedicated to her sole honor in England, and there are others where her name is joined with that of some other Saint. The crypt of the old St. Paul's Church in London was dedicated to her, and when that was destroyed by fire, a chapel connected with the new edifice was named for her. A day in commemoration of her death is still retained in the Calendar of the Church.

In Art we find her represented with a crown, and in one hand a clasped book, or sometimes a sword; while she holds in the other a bundle of rods, or rests it upon a brazen rack.

CAROLINE F. LITTLE

A New Reformation.

New York Times.

One of the oddest of recent advertisements appeared in the Herald yesterday. "A gentleman advertised that he would like to make the acquaintance of cultivated and refined ladies and gentlemen who, while they do not receive the accepted doctrines of Christianity, still recognize the existence of the Deity and desire to make some organized effort for the establishment of a rational system of worship." Such persons were requested to address "Reformation," with a view to holding an interview with him, and, curiously enough, were not required to inclose a postage stamp or anything else as a guarantee of good faith.

It thus appears that we are to have a new reformation. The leading reformer has an immense advantage over Luther and other eminent reformers, in that he can advertise himself and his reformation in the "personal" column of the Herald. In order to bring his views before the public Luther was compelled to write them out in manuscript and to nail the manuscript to a church door. Of course this was a very slow and inefficient method. Had the Herald been in existence at the time the Reformation would have spread with vastly greater rapidity than it was able to spread in the absence of that valuable sheet. Luther could have published "personals" addressed to the Pope and calling upon him to conduct himself in a proper way. He could have advertised for a partner with a capital of, say \$10,000, who would be willing to start a new religion, for which a large demand might be expected. Or he could have anticipated the Herald reformer of to-day, and requested ladies and gentlemen of culture and refinement to meet him with a view to establishing a rational system of worship. The use of the Herald "personal column" as an aid in starting a religious reformation, is an idea worthy of the age in which we live and one which is now put into practical execution for the first time.

Why "Reformation" should desire to start a new religion is by no means clear. We have been credited by a Frenchman with having but two sauces and the enormously disproportionate quantity of thirty-six religions. Among the latter, "Reformation" ought surely be able to find something that would meet his views. If he will have nothing to do with the Christian religion there is still what commercial people would call "a full line" of non-Christian religions from which he could make a selection. Not to speak of Mormonism and Mohammedanism, there is Spiritualism, a religion which certainly bears no resemblance to Christianity and which requires of its votaries nothing more than a belief in the immortality of the soul and the levity of tables. There are Mr. Beecher's recent novelties in religion, which ought, one would think, to prove very satisfactory to persons who do not accept the doctrines of Christianity. Any of the numerous religions invented by Mr. Frothingham in the days when he was in that line of business might have satisfied "Reformation," and there is at present in this City an ingenious person by the name of Adler, who claims to have discovered precisely the same sort of religion suited to "cultivated and refined

ladies and gentlemen" who reject the Christian religion.

It is evident, however, that none of these religions satisfy "Reformation," and he finds it necessary to invent a new religion. There are only two hints furnished in his advertisement as to the nature of the religion which he desires. It must involve a "rational system of worship," and it must be adapted to the tastes of "cultivated and refined" people. What "Reformation" would regard as a rational method of worshipping a Deity, of whose character he can by no possibility learn anything except from the revelation which he rejects in rejecting Christianity it is impossible to surmise. From his allusion to "cultivated and refined" people, it may be properly assumed that his new religion is to be the exclusive property of the class of men and women—or rather "ladies and gentlemen"—to whom his advertisement is addressed. He evidently thinks that Christianity is low and vulgar, an opinion which has always been held by "cultivated and refined ladies and gentlemen" who disliked its doctrines. "Reformation" wants a church into which none but "cultivated and refined ladies and gentlemen" can be admitted. His "rational system of worship" is to be confined to good society. A sort of worship in which an ignorant laborer or an Irish servant girl can join is not for him and his cultivated and refined associates. The Christian religion may perhaps do for low and vulgar people, but "Reformation," who takes pains to mention that he is a gentleman, will have none of it.

It is hoped, in the interests of the new religion for cultivated ladies and gentlemen, that it will not prove to be a joint stock religion. If "Reformation," on meeting his cultivated ladies and gentlemen, informs them that his new religion cannot be launched without capital, and that he is prepared to issue certificates of church membership to original subscribers at half their par value, he will not be successful. No matter what attractive dividends he may promise to make, the cultivated ladies and gentlemen will become suspicious of his motives the moment he asks for money, and will inform him that a free religion is the only one in which they are prepared to take any interest. But if "Reformation" does not propose to make any money out of his new religion, why does he spend money in Herald advertisements in order to start it? It will be well for "cultivated and refined ladies and gentlemen" to be a little cautious in replying to "Reformation's" advertisement. If he is a genuine "reformer" he should be required to give references from his last religion, and to satisfy his new disciples that he is precisely what he claims to be.

The Healthiness of High Houses.

At the Sanitary Congress a few weeks ago, the Hon. F. A. Russell read a paper on "The improvement of climate at a slight elevation." He said recent observations had completely disproved the rule, which only thirty or forty years ago was believed to represent facts, that temperature decreased regularly with increasing altitude. From the results of the various observing stations they found that a general agreement existed which proved that at points artificially or naturally raised above the surrounding district the range of temperature was smaller. It was found that at a height about equal to that of the upper rooms in a high house, a more equable and drier climate prevailed than at lower levels, drier than at the seaside, and with a daily range not much greater, and much less cold on the coldest and on foggy nights than down below. The practical conclusion seemed to be that invalids and delicate persons should generally be placed in high, sheltered situations, in the highest rooms of a house, and by no means on a ground floor; that a climate resembling that of the seaside, but less damp could be obtained by living at the top of a high house; that every house ought to be built on arches, or thoroughly ventilated below, and raised on piers above the ground level; that no house or cottage which was not ventilated underneath, with damp-proof walls, should be considered habitable; and that in the country no house should be considered habitable of which the floor was on a level with or below the ground. In regard to this discovery the Pall Mall Gazette says it "may lead to unexpected changes in our social customs. Instead of going to the seaside for a month or two paterfamilias will send his family for fresh air to the top of Queen Anne's mansions or similar buildings, where the air resembles the seaside, and is rather superior to it in some respects. It is less damp and less expensive, and all the discomforts of Brighton avoided. The harpy of the Marine Parade will gnash her teeth; London builders will build higher, and instead of long rows of six roomed houses we shall have fourteen story buildings with numberless lifts; while the decrease of paving and lighting area will lead to enormous reduction in the rates; and Brighton will relapse into its former obscurity, and Margate become a wilderness."

Dr. Schliemann lives in princely style in Athens in an imposing marble palace which bears on its front, above the door, the inscription in letters of gold: "Hall of Ilium." Here every other Thursday evening during the winter, he entertains a hundred or more Professors, Journalists, and Statesmen. The spacious parlors afford room for more than three hundred guests. All the decorations of the house commemorate Dr. Schliemann's great researches. The floors are paved with Italian mosaics; the walls covered with Pompeian frescoes and patterns of objects found at Troy and Mycene, and Homeric mottoes and inscriptions abound. At the family table classic Greek alone is spoken, and even the servants have classic names; the gardener is Priam, the porter Bellerophon, and the two nurses Hecuba and Polyxena.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Wisconsin.—The Presbyterian church-building at Prescott has just been purchased by the Missionary, the Rev. Henry Langlois, for a Mission, at a cost of \$400.

The building contains seats that cost at least half of the amount paid for the property, and the three lots well fenced are worth more than the other half of the amount paid.

The building is 30x50, nearly as good as when first built at a cost of \$2,000. The Mission will expend about \$200 on the interior; thus for a small amount of money valuable property is secured to the Church.

The Rev. Dr. Breck first visited this town, and two lots were given him for a future church, but in view of the present opportunity of buying, it was thought best not to undertake the building.

There has been an evident revival of faith in this Mission the last two years. Five were recently confirmed, and there are now about twenty communicants. The congregations have been large, although Services are held alternate Sundays only.

Connecticut.—A subscriber kindly sends us a table recently published in the Hartford Courant, which shows very markedly the gratifying progress of the Church in this State. We give the number of communicants in the Church, and in three of the Sects at three different periods:

Table with 4 columns: Year, Church, Methodist, Congregational, Baptist. Rows for 1860, 1870, 1880.

Albany.—The Convocation of Albany met in St. Peter's Church, Albany, on Jan. 30th. The Rev. J. C. Tibbets, of Hudson, preached. The business meeting was held in the study of the Rector, the Rev. Dr. Battershall. New By-laws were adopted. The next meeting will be held at Johnstown.

The Rev. S. E. Smith, Rector of the Church of the Holy Innocents, in the See City, died on Jan. 24th, after a short illness. He was born in 1833, and had been in charge of Holy Innocents since 1877.

Tennessee.—The Convocation of Nashville held a regular meeting, by appointment, at St. Paul's Church, Franklin, Grace Church, Spring Hill, and St. Peter's Church, Columbia, on Jan. 16th, 17th, 18th and 19th. There were present of the Clergy, besides the Rt. Rev. Chas. T. Quintard, S. T. D., LL. D., Bishop of the Diocese, the Rev. Dr. W. C. Gray, Dean of the Convocation, George Beckett, Wm. Graham, H. B. Howard, the Rev. T. F. Gailor, Professor of Ecclesiastical History in the University of the South, and the Rev. Messrs. P. A. Fitts, C. M. Gray, (Rector,) J. B. Gray and W. G. G. Thompson.

On Tuesday the Holy Communion was celebrated, and the Sermon on the "The Love of Christ constraineth us," preached by the Rt. Rev. the Bishop, who was assisted in the administration by the Dean.

A Business Meeting was held in the afternoon, and at a later hour Evening Prayer, the Dean preaching on "Christ the Prophet." The same evening, the Rev. P. A. Fitts held service in Spring Hill, and preached on "The Birth of Christ." On each of the two following days there were three Services in St. Paul's Church, the first of the Services being the Blessed Eucharist, celebrated on Wednesday by the Rector, and on Thursday by the Dean. At the other Services sermons were preached by the Rev. Dr. Howard, on "Christ the Priest," by the Rt. Rev. the Bishop, on "God was in Christ reconciling the world unto Himself," by the Rev. J. R. Gray, on "Christ the Friend of Sinners," and by the Rev. Dr. Graham, on "Thy Kingdom come." At Spring Hill also there were Services held, the Rev. Prof. Gailor preaching Wednesday evening, on the "Temptation of Christ," and the Rt. Rev. the Bishop on Thursday evening, accompanied in this visit by the Dean and the Rev. Messrs. C. M. and J. B. Gray, the Rev. Prof. Gailor going to Pulaski and holding service there by direction of the Bishop. At the Business Meetings, held each afternoon, important questions were discussed, among them the feasibility of establishing a Preparatory Diocesan School to the University of the South, at Ashwood, Maury Co. The Dean, the Rev. C. M. Gray, and Mr. Campbell Brown were appointed a committee to visit the place and consider its claims, while it was left with the Bishop to present to the trustees of the University, the plan of locating in different parts of the diocese, Cathedral Grammar-Schools, and to confer with them as to the best method of carrying it out.

On Friday, after the early Eucharist, celebrated by the Rev. Dr. Howard, in St. Paul's Church, Franklin, the Convocation assembled at 11 A. M., in St. Peter's Church, Columbia, for the Litany Service, and to listen to an address by the Rt. Rev. the Bishop, on the work of the Convocation. In the afternoon, the Dean and the Rev. C. M. Gray of the committee appointed the day before, with the Rev. Dr. Beckett, Rector of St. Peter's Church, Columbia, visited Ashwood. They there met a large number of gentlemen from Mt. Pleasant, in the same county, very much interested with regard to the proposed school, and anxious to secure its location in their town. They thought that several thousand dollars would be raised in their vicinity. At Ashwood there is, already, a very substantial brick Church, (the venerable E. L. Newell, D. D., LL. D., Rector,) surrounded by six acres of fine land, four more acres near by, having been given to the Church for a Rectory, while four more acres intervening, it is thought, will soon be added. Sub-committees were appointed to ascertain what inducements will be offered by each place, in order to secure the school. It is probable that Spring Hill will also compete for the location of the school. In connection with this subject it should be stated that an offer has been made to the Bishop, at Cleveland, in the Eastern part of the Diocese, of \$5,000, and the buildings necessary for a Preparatory School. On Friday evening, the final service was held in St. Peter's Church, Columbia, and a sermon preached by the Rev. Dr. Howard on "Emmanuel, God with us."

This report would hardly be complete without adding that an essay on "Retreats" was read by the Rev. Dr. Howard, who, with the Dean, was appointed a committee to confer with the Bishops, and to request him to hold a retreat in this Convocation, at such time and place as he may indicate. The Retreat, if held, will be supplementary to one of the regular meetings, or be itself a special meeting, independent, altogether, of the three appointed by the rules. The writer of the essay offered his own Parish, St. Barnabas, Tullahoma, for the purpose, and suggested Summer or Autumn as the most appropriate time for such an observance, they being seasons in which work is apt to be less pressing, and in which there is less danger of interruption. A new set of by-laws presented to the Convocation by the Rev. Dr. Howard, was formally adopted, and will go into operation at once. Of these, the most significant was the one which requires the Dean to lay before the Bishop and Missionary

Committee, for their information, at each meeting of the Convocation, a detailed report of the work done during the year preceding, within the bounds of his own Convocation, which is charging the Dean with the important duty of visiting systematically, all the Missions covered by such report.

The next meeting of the Convocation will be held in connection with that of the convention in Clarksville, on May 15th, 16th, 17th, or during the week following it, as the Dean may direct.

Louisiana.—On Septuagesima Sunday, Jan. 14, the Bishop held a special visitation at Clinton, at which the Rector, the Rev. M. T. Turner was admitted to the holy Order of the Priesthood. The Candidate was presented by his brother, the Rev. J. W. Turner, of Woodville, Mississippi, who also preached the sermon. The Rev. A. G. Bakewell, of St. Francisville, was also present and assisted in the laying on of hands.

At night the Bishop preached and confirmed seven. The next day a service was held at a mission connected with the parish, at which six were confirmed. Despite the tempestuous weather there was a good attendance at the services. It may be mentioned as illustrating the uncertainties of travel in the lower alluvion of the Mississippi, that the Rev. Dr. Goodrich, of Baton Rouge, but twenty-five miles distant by rail, was detained by the violence of the storm thirty hours upon the route, not reaching Clinton in time for the Ordination.

The Rev. Dr. Knickerbacker, of Minneapolis, with his estimable wife, is visiting New Orleans. He preached on Sexagesima Sunday in Calvary Church. Mrs. Knickerbacker's health, which had led her physicians to advise this Southern tour, is rapidly improving.

The Diocese of Louisiana has just suffered a severe loss in the death of one of its most active laymen, Bennet Biscoe, Esq., who entered into the rest of Paradise, January 27th. Mr. Biscoe was a native of Baltimore, Md., but had resided in New Orleans for more than half a century. At the time of his death he had been for some years Treasurer of the Protestant Episcopal Association, a body which has in charge the Episcopal and other invested funds of the Diocese. Affable and courtly in manners, he was often fitly spoken of as "a gentleman of the old school." But fidelity to trust was his leading principle, and in addition to his own large mercantile ventures, he held Directorships in various important enterprises. In these as in the business of the Diocese, he proved himself a faithful Steward.

A remarkable lecture was delivered recently before the "Club" of Trinity Church, New Orleans, by Dr. Elliott, Professor of Chemistry in the University of the South at Sewanee, who is also Professor in the Medical College of the University of Louisiana. The subject was "The Function of Thought," and was handled in such wise as to indicate the deep thinker and earnest enquirer, as well as the eloquent speaker. His auditors could not but feel that his were the words of one who shrank from no research fearing to find somewhere an opposition between the words and words of God. Truly the boys at Sewanee are to be envied who drink from such fountains, their lessons of wisdom.

North Carolina.—The Rev. C. J. Curtis has transferred to the Rev. E. N. Joyner the proprietorship of the Church Messenger which will be hereafter published at Pittsboro.

Gen. William Rufus Cox, Congressman from the Fourth North Carolina District, was married on Jan. 31st, in the Church of the Good Shepherd, Raleigh, to Miss Fanny Augusta Lyman, eldest daughter of the Rt. Rev. Theodore B. Lyman, Bishop of the Diocese. The marriage was performed at noon. The church was magnificently decorated with rare flowers. The Bishop performed the ceremony, assisted by the Rev. Messrs. F. M. S. Hubbard, J. E. C. Smedes, and Bennet Smedes. Over the chancel swung an immense belt of camellias, hyacinths, and Marshal Neil roses. Among the distinguished visitors present as friends of Gen. Cox, were Senators Lamar and Ransom and Congressman Floyd King, of Louisiana; B. McMillan, of Tennessee; and R. D. Townsend, of Illinois. After the marriage a reception was held at the Bishop's elegant residence, attended by a distinguished company, among whom were Chief Justice Smith and all the State officials. The presents were numerous and costly. Among them were a set of diamonds and a check for \$50,000 from the bride's father. Gen. and Mrs. Cox left that night for Washington, and as soon as Congress adjourns will make an extensive European tour, returning late in the autumn. Gen. Cox was prominent as a Confederate officer, and his brigade fired the last volley at Appomattox at Lee's surrender. He has been re-elected to serve a second term.

Alabama.—In Scottsboro, a little town of a thousand inhabitants, nestled in the hills of north Alabama, a congregation of barely fifteen have built a tasteful, attractive little church—a great deed for such a handful to perform. The church was consecrated in December, 1881, under the title of St. Luke's. There are twenty-five communicants now on the roll. Services are held the fourth Sunday in each month by the Rev. Stewart McQueen. The parish is one of considerably energy and faithfulness. The Church has very fair prospects in this place. In October the Rector organized a Ladies Aid Association. Recently the aisles and vestry-room have been newly carpeted. Also a new surplice and stole, and a parish record have been bought, and a credence shelf erected. On Christmas Day, the children of the Sunday School presented the Rector a handsome Prayer Book and Hymnal for church use, besides valuable presents personally.

The church is well furnished except a font which is much needed. It is hoped that one will be obtained in the no distant future.

Iowa.—A very interesting meeting of the Central Convocation was held in the thriving town of Okaloosa, on Jan. 23rd, 24th, and 25th. There was quite a good attendance of clergy.

The Rev. D. C. Howard, Rector of St. James' Church, Okaloosa, has entered upon his fourth year as Parish Priest at Okaloosa. He is highly respected by all, both within and without the Church, and his faithfulness is unquestioned. During his stay in the parish a number of improvements have been made on the parsonage and church property. Gas has been introduced in the church and some new furniture.

The ladies of the Church are faithful workers. The church has been newly carpeted at an expense of some \$200, and an organ has been purchased at a cost of about \$400, while the "Society of Busy Bees" have purchased two very fine altar cloths. All seem to believe in working hard and keeping free from debt.

New York.—The Church of St. Ambrose, New York City, was broken into last week by a gang of burglars who ransacked the building and made preparations for carrying off everything of value. Fortunately they were discovered in time. The thieves had taken the silver Communion service from a closet, and wrapping the vessels in the minister's robes made a bundle of them ready for removal. A large silver processional

crucifix, which is believed to have been made in 1567, was lying beside the Communion service. They had out from their frames eight of the oil-paintings which adorned the walls of the church, leaving the empty frames on the walls. The canvases were rolled around a length of stove-pipe which the burglars had taken from the stove in the gallery, and were wrapped in a long strip of carpet which they had torn up from the main aisle. All these things had been placed near the windows ready to be carried out. The pictures are all copies of old masters, and are valued at between \$5,000 and \$6,000. They are the property of the Rector, the Rev. J. B. Wetherill. They were copies of the "Ascension" and the "Transfiguration," by Raphael; "The Nativity," by a Florentine artist; "The Communion of St. Jerome," by Domenico; "St. Michael," by Guido Reni; "St. Barbara," by a Venetian artist; "The Madonna," by Raphael, and a "Madonna" by a German artist. Mr. Wetherill says that the pictures cannot be repaired for less than \$500. There were several paintings in the church which were not disturbed.

Springfield.—In reference to the appeal for St. Mary's, which we published last week, the Bishop of Springfield has written the following to the clergy of his Diocese:

"I heartily commend the suggestions of the above circular to the clergy and laity of my Diocese, and beg that they will cordially and liberally respond. We cannot do a better work for God and His Church in the line of educating the young than by aiding the Rev. Dr. Leffingwell and the Trustees to rebuild, as soon as possible, St. Mary's School, Knoxville, Ill."

Pennsylvania.—The clergy of the Diocese have determined, with the consent of the Diocesan, to devote the collections taken on Good Friday, which usually go to the fund for the Jews, to the Church of the Crucifixion (colored), which sorely needs help, struggling as it is in a mission district with scarcely any maintenance.

Vermont.—In accordance with the call of the Bishop, the Convocation of the clergy of this Diocese met at 7:30 on the evening of Jan. 30th, in the chapel of Trinity Church, Rutland.

The first Service was held immediately in the church, the Rev. W. J. Tilley of Middlebury, preaching from Zech. iv., 6, an able and timely discourse, well calculated to quiet the fears of his hearers with regard to inspiration and renew their confidence in the Bible as hitherto received.

The second Service was held at 10 A. M. on Wednesday, and consisted of daily Morning Prayer, Litany, and Holy Eucharist, with a sermon by the Rev. W. H. Roberts, of Bellows Falls. At the Eucharist, the Bishop was the celebrant.

At 2:30 P. M., the Convocation met in the parlors of the hotel and discussed the question as to the best method of making Lenten Services attractive and useful. The Rev. A. B. Graves opened the disquisition and the Bishop and most of the clergy spoke on the subject.

At 7:30 P. M., Divine Service was held in the church, the Rev. Charles J. Ketchum delivering the sermon, which was an earnest plea for the weekly Celebration of the Holy Communion as the one great act of Christian worship.

There were present at the Convocation the following gentlemen, besides the Bishop and the Rector of the parish: The Rev. Messrs. A. B. Graves, of Bennington; Gemont Graves, and W. C. Dawson, of Burlington; Charles J. Ketchum, of Vergennes; W. H. Collins, of Brattleboro; E. H. Randall, of Poultney; E. N. Goddard, of Windsor; W. J. Tilley, of Middlebury; W. H. Roberts, of Bellows Falls; G. H. Bailey, of Richford.

On account of serious indisposition the Bishop was unable to be present at either of the evening Services.

At the afternoon meeting at the Berwick house on the 31st ult., the Rev. Gemont Graves moved and the Rev. W. C. Dawson seconded the following resolution: "That the thanks of the Convocation be extended to the Rector and the people of Trinity parish, Rutland, for the courteous hospitality in entertaining the clergy."

The parish of Grace Church, West Rutland, is under the temporary charge till Easter, of the Rev. H. M. Denslow, Rutland, who holds an afternoon Service there on Sundays.

Illinois.—The Mission at Momenoe is about to lose one of its best workers in the person of Mr. E. A. Wikstrom, Junior Warden. Mr. Wikstrom returns to Sweden, where his father is a very large landowner. The Vestry have passed resolutions of regret at the loss.

The Rev. W. H. Vibbert, S. T. D., was instituted in his new charge of Rector of St. James' Church, Chicago, on Tuesday last. A great many of the city clergy were present, and an admirable and telling sermon was preached by the Bishop. The greatest hopes are entertained of the new pastor's success. He has already completely won the hearts of those with whom he has been brought into contact.

The usual Pre-Lenten Meeting of the clergy of the Diocese was held from Wednesday to Saturday of last week. The Preacher was the Rev. Prof. Riley, of Nashotah.

Maryland.—Within one short year, the Rev. Osborne Ingie, Rector of All Saints' Church, Frederick, has been deprived by death of his wife and seven lovely children. What human sympathy seems adequate under such a blow?

Northern New Jersey.—The Rev. S. B. Smith was raised to the Priesthood by the Bishop of the Diocese, on the Festival of the Purification, in Trinity Church, Irvington, of which Mr. Smith has been for some time Assistant Minister.

**GENERAL CLERGY RELIEF.**

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The Ladies Sewing and Aid Society of St. Paul's Parish, who have been to the expense of making vestments for a surplised choir, are very anxious to dispose of them, at a much less amount than has been already spent, as they have no farther use for them. For particulars address, the President of the Ladies' Sewing and Aid Society of St. Paul's Parish, Mayville, Chautauque Co., N. Y.

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