

Calendar.

February, 1883.

Table with 2 columns: Date and Event. Includes Purification B. V. M., Ash Wednesday, 1st Sunday in Lent, etc.

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

God's service is our most important, if not our sole work. The spirit in which we serve Him should be entirely without reserve.

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

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

—E. Cuswell.

DE CONTEMPTU VITÆ PRÆSENTIS.

Ah! have no fault to find if to the rapid wind I liken human joys; for which abides? Who holds the worldling's creed is like a winter reed, Tossed in the gale and bended in the tides.

—Catholic World.

Thoughts for Lent.

Culled from Parochial Pastorals.

Let me offer one or two practical suggestions for making a right use of the season: In the first place, you must have a definite rule if you hope to reap any benefit whatever.

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

How shall we keep Lent? God asks for the service of the heart. The Church leaves to His children the freedom and responsibility of choice—virtue lies in the subjection of the will, spiritual strength is gained by the conquest of self.

To some of us it will be our last Lent. A great work is to be done and well done in our hearts. A blessed work and a joyful work may be done by us to help other weary, sin-sick souls heavenward and home.

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

THE RIGHT REV. THE BISHOP OF MINNESOTA.

I have small expectations that you who habitually neglect the Sunday services of the House

of God can be induced to come to these extra services; or, indeed, to keep Lent in any way. Yet I can but hope and pray, year after year, that there may be a change for the better in you.

"Repent!" "Amend your ways and your doings!" "It shall be more tolerable for Tyre and Sidon in the day of Judgment than for you!"

REV. D. S. PHILLIPS.

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

One should examine himself as to where the force of Lent as a remedial agency is more imperatively demanded. For instance: Is one accustomed to spend more time before a mirror, than upon his knees before God?

When one is prepared to decide upon a Rule for Lent intelligently, it seems desirable it should embrace some item, at least, under each of the three great Divisions of the whole duty of man given by the Saviour in the Sermon on the Mount.

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

Pray for my soul. More things are wrought by prayer Than this world dreams of; wherefore let thy voice Rise like a fountain for me night and day.

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

It is easy to talk of sitting at home contented when others are seeing or making shows. But not to have been where it is supposed, and seldom supposed falsely, that all would go if they could;—to be able to say nothing, where every one is talking;—to have no opinion when every one is judging;—to listen to falsehoods without right to contradict,—is, after all, a state of temporary inferiority, in which the mind is rather hardened by stubbornness than supported by fortitude.

The tendency of man's fancy to connect magnitude of space and time with the real intrinsic magnitude of events, is but a delusion. Three hours are but a drop in the ocean of Eternity, and a wooden cross but a point in the infinity of space; and yet they were sufficient to complete in them the great miracle of man's redemption.

—W. Sewell.

Collect for the Second Sunday in Lent.

Written for the Living Church.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Oratio. Deus, qui conspicias omni nos virtute destituti, interius, exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum. (Sarum and Roman Uses.)

The Prayer Book here returns again to the ancient Collects, and with manifest advantage. The devout feeling, rather than the dogmatic passion prevails. The effort required of the worshipper, is toward prayer rather than preaching.

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

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

In setting forth our helplessness and dependence, however, it is to be observed that the Collect by no means teaches any doctrine of absolute passivity in us. It encourages no fatalistic phlegm; no dead "waiting for God." Its words are, "we have no power of ourselves, to help ourselves." Some power to help ourselves, then we may have. Some power then to help ourselves we are to put forth. True, it may not have its original spring in any fountain of force in our own souls.

The petition which follows does not, either in form or in indirect suggestion appear in the Sexagesima Collect. But it is a fine and forcible addition, both from its sharp defining to ourselves of our danger and needs; and from its pointed setting forth of the fact, that Christianity is a religion for both body and spirit.

The second part of the petition is a distinct repetition and expansion of the petition in the Sexagesima Collect. Instead of resting the whole on the general thought of defence against all adversity that thought is strengthened by a double particularization corresponding to the one just given before. Our two-fold nature is distinctly called to mind in connection with the fact that in the Christian pilgrimage and conflict, each has its own specific adversities, against which the whole man must be defended.

Of the soul's adversities, evil thoughts are particularly mentioned. There is in this a special significance. Of those sins which assault and hurt both body and soul, evil thoughts are the most subtle, prolific and dangerous root. What is worse, they are the sinful instigators of evil deeds, against which we are least watchful; with which we most presumptuously parley; and together with which we too often wilfully conspire against ourselves. Hence, the anxiety of the Church, not only as shown here but still more strikingly, as if it were the very key note of all holiness in the spirit, in that most beautiful Collect for purity at the opening of the Holy Office, to teach her children to guard by fasting, meditation and prayer against unholy thoughts.

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

Early English Pioneers and Missionaries in America.

Written for the Living Church.

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

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

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

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

Notwithstanding the sorrow caused by the death of the intrepid Gilbert, Raleigh determined to send out an expedition to the milder regions of the South. Amidas and Barlow, in command of two ships, on the 15th of July, 1584, took possession of the coast of North Carolina, in the name of Elizabeth, with a "public ceremony performed on the Island of Wocoken."

Charmed by the gentleness of the climate, fully equalled, as it seemed, by the gentleness of the natives, and having taken a general survey of Albemarle and Pamlico Sounds and Roanoke Island, with two of the inhabitants of the new country, they returned home, bearers of joyous tidings from the lands of sunshine beyond the seas.

In 1587, a company, "cheered by the presence of women, and with an ample provision of the implements of agriculture," reached the Carolina coast in the month of July. We are told by the historian, that on the 13th of August, that same year, Manteo, the famous Indian Chief, by commandment of Sir Walter Raleigh, received Christian baptism, and was invested with the rank of a "feudal baron," as the Lord of Roanoke.

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

Owing to various disasters it gradually melted away, support from the mother country failing to reach it in season. Different traditions have come down to us as to its fate, but none of them seem to be of much value. Still the settlement of Roanoke and the "City of Raleigh," like the efforts of Frobisher and Gilbert on the shores of Labrador and Newfoundland, will never cease to be looked upon with heart-felt interest by the Churchmen of America!

In 1602, Bartholomew Gosnold, after a seven weeks' passage, guided his small bark into Massachusetts Bay. In 1603, Martin Pring, with two vessels and a force of forty men, sailing along the coast of Maine, discovered the Eastern rivers, known as the Saco and the York.

In 1605, George Weymouth, with an expedition promoted by representatives of the English nobility, ascended either the Penobscot, or the Kennebec river, in Maine, or both, and took back five natives, "three of whom were given to Sir Ferdinand Gorges, a friend of Raleigh, and the Governor of Plymouth. Gorges, with all his wealth and influence, endeavored to persuade Sir John Popham, Lord Chief Justice, to enter into his plans for proprietorship in New England, and Richard Hakluyt, an eminent Divine of the Church of England, with all his energy and ability, advocated the project of a colony, so long cherished by his patron Raleigh. As the result of their united efforts, in 1606, under James 1st, the first colonial charter was granted, incorporating two companies. The former was called the London, the latter the Plymouth colony. Between them was divided the land from Cape Fear to Halifax. Among the features of this important charter, it was ordained that Religion "be established according to the doctrines and rites of the Church of England." "Kindness to the Savages" was also enjoined, with the use of all proper means for their conversion.

The enthusiasm in behalf of discovery and colonization, which pervaded the British realm at the beginning of the seventeenth century, found expression in the suggestive lines of Daniel, who, after Spenser, was Poet Laureate: "Who in time knows whither way went The treasures of our tongue? To what strange shores Th' enrich unknown nations with our stores? What world in the yet unfound Occident May 'come refined with th' accents that are ours?"

The weariness of Jesus is a marvel full of pathos; and to tired souls—and fatigue in these days is the normal state of Christian souls—it is also of consolation.—Faber.

The Household.

He who rises late must trot all day, and will sorely overtake his business at night.

Home training has more to do with our manhood and success in life than school training.

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

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

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

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

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

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

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

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

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

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

We have been asked several times lately for directions for baby saques, and we have already printed directions for two different kinds; but we find that in order to have the directions very explicit, we would need more space than we can give to them. Therefore if any of our readers wishing such directions, will write personally to "Household," 228 East 19th St., New York, enclosing stamp, we will try to send some satisfactory rules for making the article in question. The best material for baby saques, is split zephyr. A very pretty way of making little saques, is to cut them out of white or delicate shades of colored flannel; feather-stitch the seams, and crochet a pretty border on saque, collar and sleeves of split zephyr. These are always pretty when neatly made, and look better after washing than the crocheted ones generally do.

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

A Prayer for a Sign.

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

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

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

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

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

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

"Well, dear father, but it will not prosper." "So you would fain be a prophet, Margaret? Well, God send your prophecy true! Nevertheless, if to-morrow King Charles were reigning at White-Hall, and Laud, and Wren, and Juxon, and the rest, at his right hand, it would be a work of no few years to undo the harm that is done already."

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

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

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

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

"How mean you, Master Whitcroft?" "Marry, doctor, he has been praying and preaching,—I crave his pardon, exercising,—this hour. Beshrew him for a foul-mouthed, ill-tongued, oating, hypocritical dog!"

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

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

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

"For reasons,—yes," said the doctor; "for excuses, I should fear me say."

"Well, I know not that," answered the yeoman. "This evening, as I say, he was exercising yonder up at the rectory; and he prayed

three or four times over, that if his calling here were not according to God's will, He would give him such a sign thereof as could not be mistaken."

"Truly I marvel he did not remember Lord Brooke's death at Lichfield," observed Margaret. "An awful prayer, surely," said her father.

"Was it much noted, Master Churchwarden?" "Surely it was," said the farmer. "They are talking of nothing else in the village. And what Mistress Margaret said even now about that villain Brooke, has been said more than once at the 'Earl of Manchester's Head' and the 'Lion.'"

"Not," said Dr. Whitby, "that we are to draw any inference from such a prayer remaining unanswered. God hath not bound Himself to give or withhold signs, as the fancy of man leads him to ask them. So Austin says; and it is said, as always, very well."

"If nothing follows," said Master Whitcroft, "a good many waverers will be confirmed in thinking that John Clark is right."

"Then will they act both presumptuously and madly," answered the rector. "But come; leave them and him to God. He can defend His own cause, either with or without a miracle. Let us talk of something else; for 'this evil and adulterous generation seeketh after a sign' was not said in praise. How are the crops, Master Churchwarden?"

"Why, doctor, the proverb is true enough: 'If it rains upon Easter-Day, There is plenty of grass and but little good hay.' And so it will be now. The glebe is the worst of all, I think; it seems as if it knew the change."

So they went on talking about village and country matters, till twilight darkened, and Mistress Whitby and Alice came in from the garden. Then Master Whitcroft was asked to share their supper; plain it was to be sure, but heartily offered and as heartily accepted. And when the churchwarden walked through the village street to his farm, there was deep, dewy silence, all over fields and lanes; and the few bright stars that could make themselves seen in the pure night, looked as calmly and peacefully down as if there were neither wars nor rumors of wars over once merry England.

Sunday morning came. John Whitcroft could not drive the thought of the Puritan's prayer from his mind. He had never attended a meeting on the Sunday, and he had firmly resolved that he never would; but as the morning went on, his desire grew stronger and stronger to see whatever might be seen, and he determined to go to the parish church, and remark things for himself. He was ashamed, however, to say so; and therefore spoke on this fashion: "Wife," quoth he, "go down to Master Doctor's as usual, and take the children. I shall not be able."

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

"Business on Sunday, John!" "Even so, wife; and very honest business, too. Come, come, don't go on like your mother, Eve; but leave me to my duty, and do you do yours."

Mistress Whitcroft, like a good wife, made no further difficulty; and her husband presently walked forth. I do not know whether Master Clark held, as some of the Puritans did, that it was as great a sin to ring more than one bell on Sunday as to kill a man. However, certain it is that, though the church of Earls Soham had a fine peal of six bells, and the villagers were not a little proud of them, one only was now rung, slowly and dolefully, as if calling to a most melancholy duty. A good many persons, however, were going to church; but rather from curiosity than from any other feeling. One or two of them carried the then newly published Directory,—a thin, square, small quarto. But the greater part went to look about them,—to find out what the new service was like,—and to hear how Master Clark would acquit himself.

The church had been patched and plastered after the destruction that the parliamentary visitors had made in it; and a great pulpit had been hastily set up, where never pulpit had been seen before, at the very east end. Under this was placed the so-called communion-table; and round that were gathered six or seven serious-looking men,—the great upholders of Puritanism in that part of the country; who had come to inquire, as they said, touching the gifts of their brother then to be called to the ministry.

The church was tolerably full, and the tedious service of the Directory began. There was an unnecessarily long confession of sins; a chapter from the Bible; a prodigious exposition on that; and then an extempore prayer of astonishing length. At the end of this prayer, Master Clark referred to the new office he had taken upon himself.

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

The Puritan minister now left the desk at which he had been standing, and taking his little pocket Bible, for they were beginning; to publish such, in his right-hand, went up into the pulpit, his long gown sweeping the steps as he passed. He knelt down, continued a few moments silent, and then, again, began a second prayer to the same effect as before. I could easily give you, nearly word for word, what he said; I could easily make you smile at his absurd quotations of Scripture language, and the fashionable cant I dislike the word, but there is no other that I can employ of the times. But prayer is too sacred thing, let it come from whence it may, to be thus rendered ridiculous; therefore I will only say that even more earnestly than before the Puritan prayed that, if his mission there were not according to God's will, he might have a sign. There was a hum of approbation from those who sat, in the steeply-crowned hats, just below him. The congregation seated themselves; and the Puritan preacher took the hour-glass that stood by his side, turned it up, opened his Bible, found a text, and began.

"In John ten and thirteen it is thus written: 'The hireling fleeth, because he is an hireling and careth not for the sheep. Here, my brethren, have we the character—the preacher paused. The congregation thought that he was frightened; that he might not be used to such a large number of hearers; that he wanted encouraging; and the Puritans beneath him hummed long and loud. But those who looked up at the preacher said that his tongue and lips were working, as if he were endeavoring to speak, but could not; that his face grew paler and paler; that he trembled; and, finally, while they were wondering what this might mean, he turned round, and began to descend the pulpit stairs.

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

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

The hearers looked at each other, shook their heads, called it strange, asked what was to be done; while the minister himself sank down on a bench, as it seemed, quite exhausted. But old Obadiah Mullins, the most thorough-going Puritan in the parish (he had taken the lead in signing the root and branch petition), took the matter in quite a different light.

"Come brother," he said, "this is a delusion of the enemy, or worse. Go up, go up, and pray the Lord for strength to overcome it. Go up, and wrestle in prayer against the old Dragon."

"I cannot," said Master Clark. "Go up," persisted Obadiah; "or," and he lowered his voice, "the earl and the assembly shall hear of it."

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

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

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

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

Told by the Newport News: He came home the other night in the drizzling rain, soaked inside as well as out. "What excuse have you to offer," said his better half, "for coming home in such a sorry condition?" "None, my dear," was his answer, "twas a very muggy day."

Ayer's Sarsaparilla is the best medicine for every one in the spring. Emigrants and travelers will find in it an effectual cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the result of impurities in the blood caused by sea-diet and life on board ship.

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

ADVICE TO CONSUMPTIVES. On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and coughing—remedies for relief should be taken. Consumption is a scrofulous disease of the lungs;—therefore use the great anti-scrofula, or blood-purifier and strength-restorer,—Dr. Pierce's Golden Medical Discovery. Superior to God liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to World's Dispensary Medical Association, Buffalo, N. Y.

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

For the removal of dandruff, and for curing humors of the scalp, nothing can be better than Ayer's Hair Vigor.

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

Prominent Easterners, like Dr. W. E. Buckman, and W. E. Hammond, Esq., declare that Ely's Cream Balm has no equal as a catarrh cure. A glance at the advt. on another page, will be prudent.

"What is philosophy? It is something which enables a rich man to say there is no disgrace in being poor."

Dr. C. W. Benson's Celery and Chamomile Pills are prepared expressly to cure and will cure Headache of all kinds, Rheumatism, Nervousness and Dizziness. Proved and endorsed by physicians.

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

The United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

A SUMMER ROUTE. Of late the travel to the Pacific coast has been extremely large. A good deal of this is greatly due to the facilities offered by the new through passenger route. There is very little question now but what the new highway to the Pacific coast is the most attractive and delightful way of reaching there. The route is direct via the Chicago and Alton Railroad, by way of Kansas City, Atchison, Topeka and Santa Fe R. R. to Deming, N. M., the junction of the Southern Pacific, and thence over the Southern Pacific R. R. to San Francisco. On the Southern Pacific, the trip through Arizona and Southern California is one which well may be considered charming. The passenger passes through Benson, Tucson, Yuma, Los Angeles, Merced, Stockton, Sacramento and San Jose. A more thoroughly delightful trip probably does not exist in the world.

The many advantages which the Chicago and Alton Railroad offers to the public have so often been acknowledged and discussed that more than a brief allusion to their facts is not necessary. The line is splendidly equipped as all who have ever traveled over it may know. The through trains are all supplied with new reclining chair cars, a feature which the Alton has made for some years past. These cars are beautifully furnished, they are replete with all the requirements which modern civilization can suggest, and they are taken care of by a colored gentleman, who is there especially to look after the passengers and their comfort.

The Chicago and Alton Railroad deserves much credit. These cars are placed entirely at the disposal of the public without any extra charge, and as a natural consequence comforts which equal the Pullman are placed within the reach of those who cannot afford the expense of a sleeping car.

The trip from Chicago to Kansas City over the Chicago and Alton Railroad is one of the most thoroughly delightful in the world. The scenery is some of the most beautiful in America, and the trip is one which the traveler is likely to forget. It is for the through passenger between this point and California a magnificent starting, or an equally splendid ending, to one of the most delightfully interesting trips in the world.

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

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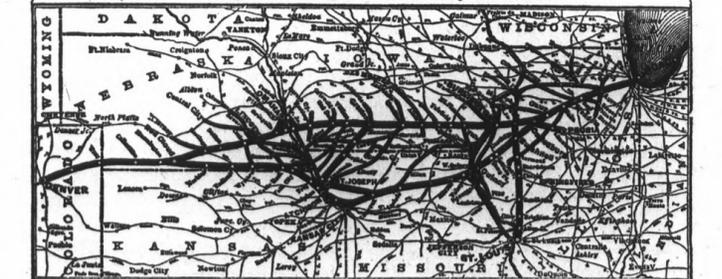
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The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

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Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the attacks of all Scrofulous Diseases, Eruptions of the Skin, Rheumatism, Catarrh, General Debility, and all disorders resulting from poor or corrupted blood and a low state of the system.

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The Living Church.

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THE LIVING CHURCH CO.

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

The Ember Days.

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

It has been the custom of the Church from early times to hold Ordinations on the Sunday following each Ember week. The special preparation for the solemn offices, throughout the Church, during the week preceding, is a strong expression of the high estimate in which the Church holds the sacred ministry, and of the high standard of life and character which she places before those who serve at her altars. It is a recognition of the fact that they are Ambassadors of God, that they are stewards of divine mysteries, that their commission is from above, and that there is need of God's blessing upon the ordainers and upon the ordained. The right observance of the Ember days throughout the Church, we cannot doubt, is well pleasing to the great Head of the Church, Who spoke the impressive words, "He that heareth you heareth me, and he that despiseth you despiseth me." He will not turn a deaf ear to His disciples when they keep the solemn fast and devoutly pray that those who shall be ordained to any holy function, may have His grace and heavenly benediction. His blessing will be upon the holy ministry which He has ordained, and to the words and works of His chosen servants He will give a power unto salvation.

Moreover, such faithful observance of the Ember days cannot fail to affect the spirit of the whole Body with reference to the sacred calling. It will, more than argument or precept, impress upon the faithful the great dignity and value of the holy ministry as God's appointment for the edifying of His Body the Church. It will cause them to reverence those who proclaim to them the oracles of God, and break for them the Bread of Life. Such devotion by fasting and prayer, will cause a keener scrutiny of the qualification of candidates who seek admission to holy offices, and guard the Church from rash intruders and imposters. All will be concerned in having only proper persons admitted to Holy Orders, men endowed with such gifts by nature as will make their holy calling to be respected, men enriched by such learning and culture as will make them apt to teach, men imbued with such piety as that all shall take knowledge of them, that they have been with Jesus.

The devout and universal observance of the Ember Days is also the most effective means for the increase of the ministry

By this means the subject is brought several times each year to the prayerful attention of pastors and parents, and we cannot doubt that the Holy Spirit at such times move; especially the hearts of the young to offer themselves for service in the house of God. Christian parents are led to enquire if among their sons there be not one to be given to the Church. Praying mothers are moved to consider if by maternal fidelity they may nurture some loved boy for the holy and blessed work of saving souls. Much as societies and seminaries may do in recruiting the ranks of the clergy, it is to the influence of faithful mothers that the Church must chiefly look for this supply. What influence ought these ember seasons to have, also, on the lives and characters of those who have been or are to be admitted to Holy Orders! They should impress upon our Bishops the awful responsibility of their trust, that they lay hands suddenly on no man; they should remind every priest of the solemn hours of preparation that preceded his entrance into the holy place as a steward of the mysteries of God; they should incite candidates to use all diligence in preparing for so holy a calling, that they rush not thoughtlessly into places where angels might tremble to tread.

The importance of a faithful, efficient ministry, can scarcely be overestimated. The Church needs the best minds, the noblest characters, the supremest devotion. The influences of the world are all against the consecration of these to the service of the Church. Young men need to feel the inspiration of motives above the world, to lead them to give up all for Christ. The devotions of the Ember weeks will do more than any other means to supply such motives. May they also serve to awaken the zeal of God's people to honor and sustain those who devote themselves to the holy work.

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 collars 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.

Liturgical Enrichment.

We called attention not long since, to a most admirable article, in the *Church Review*, on the "Liturgical Enrichment" of the Prayer Book, by the Right Reverend, the Bishop of Florida. The current number of the Review contains a second article, which, though treating the subject on lines less liturgical, poetical and exciting, is, on other grounds, even more satisfactory than the former. We say *satisfactory*, because we have seen nothing on the subject, which would seem to make the prospect of our obtaining positive and praiseworthy results from the "Enrichment Committee," almost a certainty. The facts set forth are such, that they not only suggest the proper solution of the whole difficulty attending our peculiar use of the Services, and demonstrate its practicability, but they also, as it would seem, need only to be generally known, in order to carry to the side of the effort for relief, that very Protestant conservatism in the Church, which has been regarded as the firmest barrier against change.

To show more clearly what we mean, take our "One, rigid, unvarying time and manner of using the Prayer Book Services." Are you Catholic? It is here shown to be in direct contravention of the use of the whole Western Church outside of our own Communion. Are you Anglican? It is "a departure from the original practice of the Reformed Church of England." Or take our *Grindalized*, three-ply use of Morning Prayer, Litany and Holy Communion. Are you Conservative? It is an individual innovation on the original authorized use of the English Reformers, introduced by the fiat of a single Ecclesiastic of half-alien education; Archbishop Grindal, of York. Are you Evangelical? In its complexity and its repetitious multiplication of Lessons, Exhortations, Confessions, etc., it is opposed to "the simplicity of the Gospel." Are you a High Churchman and jealous of unchurchliness in the Services? There is that, which in length, stiffness and severity, assimilates them, (if indeed it was not originally intended to do so), to the Presbyterian regimen of Geneva and Scotland of olden time. To secure, then, some of the very ends sought by the appointment of the "Enrichment Committee," must, in the light of the Bishop's showing that it would be simply to return to "the good old ways," and to secure the restoration of the ancient liberty of separate use and variable order of connection and sequence, commend itself to all.

The Bishop's suggestions as to the mode of securing, through mere Rubrical emendation, certain practical abridgments and internal variations of connection and order in the Offices, without changing a word of their present substance in the Prayer Book; without losing any essential part in their varied or abridged use; and without confusing the responsory following of the people, are, to our minds, singularly clear, practical and practicable. It would seem hardly possible, that some of them should not come to be adopted.

There is much that is excellent in the Bishop's plea in behalf of additional Offices, and in his suggestions as to their compilation, lines of adaptation, and the method of incorporating them in the Prayer Book. But we cannot speak so freely on this point; because, in the case of new Offices, full grounds of judgment cannot be had, without more or less of the Offices themselves in form, before us. The judicial temper and the conservative care, however, with which the Bishop treats the subject, cannot but command a profound respect for both his reasonings and his conclusions. Indeed, his two articles are the best contribution to the literature of the particular subject in hand that we have yet seen. They ought to be widely circulated. They would be attentively read.

While there is scarcely a doubt that the majority of Frenchmen are in favor of Republican Government, it curiously enough admits of no doubt that all sorts and conditions of Frenchmen have begun to despair of the Republic. The discouragement does not, of course, as yet show itself in the Press; but it is only too apparent in private conversation, in letters, and in the whole demeanor, of individuals. They seem to have been stupefied by Gambetta's death, and to distrust utterly—

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

Protection From Fire.

The recent disasters by fire which have startled the whole country, have set people to thinking about ways and means for preventing such calamities. Ordinary provisions of hose and escape ladders have been proved to be untrustworthy. As large buildings are ordinarily constructed, a fire may get under uncontrollable headway before a great amount of water can be brought to bear upon it, and the smoke may fill the halls so rapidly as to prevent the use of the fire apparatus at all. To be of any reliance, the water supply and hose should be available both without and within the building, and on each side of it. A burning room may by this means be reached by water even after the halls are impassable. If, then, all inside walls are of brick, there is a chance of saving the building even when one room is all ablaze.

In nearly every case of rapid conflagration the elevator has been the avenue by which the fire has found its way from basement to roof with lightning-like rapidity. The elevator is generally placed in the centre of the building, so that wherever a fire starts the way is short. It has been recommended that the elevator be built on the side of the house, a complete shaft by itself, having iron doors and self-closing; and that it be carried above the roof, like a large chimney. A fire in the elevator could not, in such a case, endanger the house.

A great proportion of fires originate from defective flues or from overheating and cracking of flues that seem to be well built. In the case of small chimneys perhaps the best protection is the carrying up of the iron smoke pipe the whole length of the chimney. Large chimneys are more likely to clear themselves and generally have thicker walls. Even those who dwell in small houses should realize that there is danger in the "burning out" of a chimney, not only while it is blazing out of the top, but for hours afterwards, unless all soot is removed from the very bottom of the chimney.

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

The main thing is to build so that lives are not endangered in case of uncontrollable fire. A night watchman is not a guarantee of safety. He is not always to be depended on. He may not be able to reach some parts of the house in time. Escape ladders are not always a means of escape. The fire sometimes drives people away from them, and frightened people cannot always use them. Most people, if they escape at all, must escape by the stairways. A wooden stairway in the centre of a building is almost as bad as an elevator. A large building with only one

stairway is a death-trap. Comparative safety may be had, it would seem, by furnishing each corner or side of the house (of course it is of large buildings that we write) with spiral stairs and self-closing doors at each floor, plainly labeled "Fire-Escape," and every inmate should be informed of this arrangement when shown to a room. The escape should be on the outside of the house and fire-proof. No one wants to go towards the centre of a burning building. Inmates seldom know the location of the fire, and the rush must be to the outside. The means by which firemen may render more aid to victims in upper stories deserves consideration.

Piety and Prayers.

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

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

But it is a serious question whether religious influence is of the deepest and most spiritual kind when it is addressed primarily to the feelings, and we surprised her by stating that there are wise and discreet observers who think that the excitation of the emotions is by many pushed to unwarranted lengths so as practically to exclude other and equally important aspects of true piety. No religion is more manly than the religion of the man, Christ Jesus. No other teachings are so adapted to secure strength of character. When there is a disproportionate development of emotion, the type of piety becomes sensuous in ignorant persons, and effeminate in persons of cultivation.

We have nothing to say in favor of a piety that is only coldly intellectual or pharisaically moral, because we believe most deeply in "heart religion." When we give ourselves up to God, it is in response to the invitation, "My son, give me thine heart," nor is it possible for a child to love such a Father too much. But love to God is a deep and solemn principle that lays every quality of our nature under tribute, and harmonizes them into symmetrical activity. It has a place for faith and for feeling; it can serenely serve, or it can soar to rapture; its normal state is one of orderly obedience, steadfast determination, secret conflict against evil. It is too sturdy to be always "tender;" but not so sturdy that it cannot sometimes melt to gentle emotion. Certainly it is something too magnificent as a motive of action, to be represented as primarily a thing of the feelings. If we were compelled, (thank God, we are not!) to choose between the foamy crest of emotion and the deep ground swell of principle, as the means by which we might make our way to holiness of character, we should not hesitate to prefer the substance to the accidents.

But we begged our friend to consider further that she might be nursing a very harmful mistake as to the nature of prayer. It may seem very pious indeed when a minister attempts to touch the feelings of the "audience," by the tender sentiments and impressive tones of his prayers, but to us it suggests a simple impertinence! Who is the "audience?" To whom is prayer addressed? What is the meaning of the language of petition? Is not prayer intended to fall upon the ear of Him Who is its "hearer and answerer?" It seems to us that every dictate of the pious heart forbids us to hold that prayer is chiefly good because of its reflexive benefits, and we think that no theory will lead to formality more directly than that. If the lips say "Our Father" while the mind seeks to effect an impression upon the congregation, the transaction is false,

hollow, misleading, to the last degree, and we have known ministers who deliberately rejected the extemporaneous method, because they could no longer soil their consciences with this unreality.

Letters to Laymen.—No. X.

Mr. Montague Maine: I pity you and am provoked with you: pity you because I know you are ill at ease, and I hope you will continue to be, until you are other than you are.

Total for rebuilding.....\$1,012.00 Contributions for rebuilding and for the Library are solicited. In addition to the insurance money, about \$40,000 will be required.

Official. DIOCESE OF ILLINOIS.—APPOINTMENTS OF THE BISHOP. Feb. 25.—St. Paul's Church, Hyde Park, A. M.

Personal Mention. Owing to a slight error in one if not more of the Church Almanacs, the impression has gone abroad that the Rev. J. Steinfort Kedney, D. D., has severed entirely his connection with the Bishop Seabury Divinity School, Fairbault, Minn.

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

To Correspondents.

PERPLEXITY.—In "Kyrie eleison," and indeed in all transferred Greek and Latin terms occurring in our Services, the "continental sounds" of the vowels, as they are termed, should be used.

Married.

ENGLIS-BIGALOW.—Feb. 5th, at the residence of Miss Sophie Kline, Oak Park, by the Rev. H. Judd, Rector of Grace Church, Mr. Francis E. Engle, of Oskaloosa, Ia., and Miss Maggie L. Bigalow, of Oak Park, Ill.

Acknowledgments.

- For St. Mary's School, Knoxville, Ill.: Mr. and Mrs. Chas. Egan, Knoxville, 3 vols. for Library. Albert E. Neely, Chicago, 4 vols. for Library.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the following offerings during the month of January.

- For Daily Bread.—"O." \$20; H. L. S., 5; J. H. Tesch, 5; St. John's, Star Prairie, 1; Mrs. Catherine Carpenter, 50; Messiah, Glenn's Falls, N. Y., 10; S. S. St. Paul's, Baltimore, 65; Mrs. C. U. Swayze, 5; J. S. Minor, 25; Rev. D. D. Van Antwerp, 25; St. Peter's, Philadelphia, 10; An Old Friend, 5; Miss C. G. Wright, 50; Contents of Home Mission Box, per Miss B. P. Lindsey, 20; Mrs. S. A. Paine, 10; S. S. St. Paul's, Norfolk, Ct., 4; J. B. Perry, 10; Diocese of Fond du Lac, 30; Mrs. E. W. Judson, 9; Mrs. J. B. Deibel, 10; "From Cash," 10; Fred. Hubbard, 200; Friends of Nashotah in Trinity Church, New Haven, 30; Trinity Church, Geneva, N. Y., 20; Sewing Society, Do., 25; A Friend, in Milwaukee, 8.75; Gethsemane Church, Minneapolis, 6.25.

Official. DIOCESE OF ILLINOIS.—APPOINTMENTS OF THE BISHOP. Feb. 25.—St. Paul's Church, Hyde Park, A. M.

Miscellaneous. SOCIETY FOR THE INCREASE OF THE MINISTRY. Formed, 1857. Incorporated, 1859. A general society, neither sectional nor partisan in its administration.

Sermons for Passion-Tide AND EASTER.

By the Rev. ALFRED BARRY, D. D. Principal of King's College, London. 12mo, 160 pages.....\$1.00

Holy Week and Easter. By the Rev. G. H. Wilkinson. Square 16mo, paper, 26 cents; beautifully bound in cloth 50cts.

The Power of Suffering. A Thought for Holy Week. By the Rev. G. H. Wilkinson. 4 pages. Per hundred.....\$1.50

Good Friday Addresses. On the Seven Last Words of Our Lord. By the Rev. G. H. Houghton, S. T. D. Cloth, red edges.....50 cts.

Holy Week. The Events of the Last Week of Our Saviour's Life. 4 pages, per hundred.....\$1.50

Thoughts for Holy Week. By Miss Sewall. 184 pages, cloth.....40 cts.

And Now, Why Tarest Thou? Some Words to Men and others of adult years concerning Confirmation. By the Rev. Henry C. Potter, D. D. 16 pages, paper.....5 cts.

Baptism and Confirmation. By the Rev. Phillips Brooks, D. D. Paper 10 cts.

Confirmation; or, Are You Ready to SERVE CHRIST? By the Rt. Rev. Ashton Oxenden, D. D. 32 pp. Paper.....10 cts.

A Preparation for Confirmation. By the Rt. Rev. C. T. Quintard, D. D.....12 cts.

A Preparation for Early Confirmation and Communion. By the Rev. S. M. Haskins, D. D. Paper.....12 cts.

Bishop Randall's Observations on the Nature, Duty, and Benefits of the Apostolic Rite of Confirmation. Sixth edition, enlarged, with Prayers to be used in preparation for Confirmation.....10 cts.

Goulburn's Manual of Confirmation. With an Introductory Note and an Appeal. By Henry C. Potter, D. D. Paper, 67 pages.....15 cts.

Easy Lessons. Addressed to Candidates for Confirmation. By the Rev. John P. Norris. Paper, 106 pages, 25 cents; cloth.....35 cts.

Taking Sides. A Story for School-Boys on Confirmation. By Jenny Marsh Parker. Paper, 32 pages.....12 cts.

The Sisters Clare Preparing for CONFIRMATION. Paper, 10 cents; cloth.....35 cts.

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Vaughan's (Rev. Charles John) Notes for Lectures on Confirmation, with suitable Prayers. Paper.....10 cts.

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Short Sermons to Children. By the Rev. H. J. WILMOT-BURTON, M. A. These sermons are not only suitable for reading to children; but, will be of value to the Clergy themselves, by giving them practical illustrations of how to retain the attention and sympathies of the little ones.

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By the Rev. ISAAC WILLIAMS, B. D. 2 vols., Cloth. \$2.50. Of all the parts of the Prayer Book, the Catechism was compiled with the greatest care.

Notes on the Rubrics of the Communion Office.

By JOHN HARVEY TREAT, Esquire, of the Bar of Massachusetts. Vellum Cloth, red and white, gilt, pp. 978, with many illustrations. This is a work not by a Priest, but by a learned Layman of the Diocese of Massachusetts.

JAMES POTT, Church Publisher,

Bookseller and Publisher, 12 Astor Place, New York.

SPIRITUAL SONGS for the SUNDAY-SCHOOL.

St. Johnsbury, Vt., Feb. 2, 1883. THE SPIRITUAL SONGS FOR THE SUNDAY-SCHOOL, by Rev. Dr. Robinson, has never been equalled, in my judgment, by any singing-book ever published for Sunday-schools.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1883. Instrumental music under charge of J. Ester, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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BOOK REVIEWS.

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

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

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

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

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

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

The greater parts of the compositions in this series are by the publisher, a young Churchman of Chicago, possessed of a large share of real musical ability, and a decided enthusiasm for music possessing scientific attractions both of form and harmonic progression. The entire series is well worth study; we would suggest, however, to the talented young composer that it would be well for one of his originality to select, for future work, words for anthems, not frequently met with and associated with other compositions. Dr. Stainer in this respect is a worthy model, his words being always as fresh as his themes. It would be well also if the scientific aspect of Mr. Fuller's music were kept well in hand. It is natural that a young composer should endeavor to show the prolific character of his mind in this respect, but it would be truer wisdom, and lead to more immediate success, to repress this impulse to display. Feats of counterpoint and startling harmonies should be used as sparingly as illusive perspectives, difficult fore-shortenings, and brilliant colors in the sister art of painting. We hope to see an entire setting of a Communion Service from Mr. Fuller some day, filling all the conditions of power, melody, brevity, and devotion, combined with that true simplicity which one sees ever in the enduring and the imperishable in art. It may be seen in the outline of a Greek vase, as well as in the face of the Olympian Jove.

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

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

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

We have here the ninth and tenth volumes of "Appleton's Home Books," and we like them even better than we did the preceding volumes.

"The Home Needle" treats principally of the practical knowledge of plain sewing, millinery and dressmaking, and the suggestions given are such as can be used by any one, who has any knowledge whatever of using the needle, and who may desire to put such knowledge into practice. In "Home Occupations" the author limits herself "to those occupations in which agreeable employment for leisure hours can be found, and which shall be productive of pleasant results, either in the shape of pretty things fashioned by clever fingers or of valuable knowledge acquired in the pursuit of some favorite hobby."

Mr. C. Jay-Smith, a well-known Church Singer of Chicago, has sent us a beautifully got up valentine, the poetry on which, an acoustic on the word memory, is by himself, the artistic work by Mr. Brownley and the mechanical execution by the Photo. Printing Company. This is the only valentine entirely produced in Chicago, and it reflects great credit on all engaged in its production. For sale at all book-stores.

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

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

E. P. Dutton & Co. will publish this month, "A Brief History of the Christian Church," by the Rev. W. A. Leonard, Rector of St. John's Parish, Washington.

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

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

Letters to the Editor.

How Many Natures have Christians?

To the Editor of the Living Church: It seems to me regrettable that the Rev. Mr. Gwynne considers it his duty to defend a doctrine of Baptism, to be found—as far as I am aware—in no generally accepted formula of Church teaching, Protestant, Roman, ancient or modern; more than that—that he should seek to introduce into the parishes of our Church a doctrine of such an utterly revolutionary character as, that every baptized infant becomes immediately possessed of one or two new natures.

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

For, only two questions farther on, the original word, received, is restored and afterwards defended. This, taken in connection with the word, new, leaves no doubt as to the author's decision, that in Baptism the child has implanted in him a new and divine nature. At each worthy reception of the Holy Communion we become "partakers" of Christ's divine nature, but in Baptism, the author affirms that we for the first time become such partakers; and, more than that, that this baptismal partaking amounts to a reception of this nature into the being, as a new nature in the baptized, and not a participation and assimilation—so to speak—of its virtues, alone.

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

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

Was this seriously intended for syllogistic argument?

Doubtless, the etymological derivation of nature is from *natus*. But what then? That has nothing whatever to do with the physical or spiritual derivation of nature, the thing. But was the intention merely to state an analogy by *As and So*? There is not even a complete analogy. For the word nature, is derived from *natus* as source; while the thing, or the peculiar

constitution, comes *natus*, i. e., is derived—not from any word at all, but by means of birth. The analogy, then, cannot be pressed beyond the idea of derivation. It is Mr. Gwynne himself, who reminds us in almost the same breath, that our Lord's human nature existed in union with His divine nature, before His birth.

In-as-much then, as birth neither creates, nor imparts, nature, but simply brings it forth; by what imaginable necessity does a new birth imply a new nature? When born the first time, the being has the same peculiar constitution it had before birth; but when born the second time, forsooth, it receives a new nature and that in the act!

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

Mr. Gwynne bases his assertion, that in Baptism we become for the first time, partakers of the divine nature, on 2 Pet. i., 4. But they are "the promises" given by "His divine power whereby we become partakers of the divine nature." Any and every act of faith which lays hold of these promises, is thus a means of such partaking. It is an open question among theologians whether the expression, "the divine nature" is to be understood in a strictly theological sense. Blunt (Dic. Hist. Theol.) is very positive that it cannot be so understood, but must refer to the *virtues*, rather than to the *essence*, of the God-Head. But whichever way it may be, it is no more here implied that we lose "from or add anything to, our proper humanity by this partaking, than that a tree becomes less, or more, than a tree by partaking of the air and earth. Hooker is clear and positive on this point.

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

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

1. By the extinction of this human nature and the substitution of a divine nature. Mr. Gwynne would be the last to accept such a sacrilegious absurdity.
2. By the extinction of the existing human nature, and the creation of another human nature in its place. Is this the author's idea? How then is identity preserved? Wherein does the second nature, as a nature, differ from the first? If there be any generic difference, does it not imply a moral change.
3. By a union of the divine nature with the antecedent human nature; thereby extending the mystery of our Lord's Incarnation and Person to every baptized human being! Is this a part of Catholic theology? Will not Mr. Gwynne make a further change? RUSSEL A. OLIN. Watertown, Feb. 10.

Bishop Jenner.

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

Père Hyacinthe had long desired Bishop Jenner to take the oversight of this work, but being a poor man with a family, he did not feel justified in undertaking it, on account of its inability to assume this additional burden upon its funds.

Allow me to remind you that the difficulty with regard to my uncle's taking charge of his See of Dunedin was not so much one of personal opposition on the part of the people, as a dispute between the colonial and Mother Churches with respect to the question of jurisdiction and consecration. The claims of Bishop Jenner to the title First Bishop of Dunedin, were unanimously allowed by the Pan-Anglican Synod of (I believe) 1870. A. J. E. JENNER. Pekin, Ill., Feb. 5th.

"The Tracts for the Times."

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

Perhaps you, Sir, or some of your readers could give me the following information; who was the author of "A pastoral epistle from the Pope" to which Tract 77 was written in reply, and to

whom does Dr. Pusey refer in that Tract when he speaks of one of the writers of the Tracts as having passed away? Also, is it possible to discover the writers' names of those Tracts which you have left unidentified?

I would point out in closing that in the title you have given to Tract 73, "Rationalistic Principles" should be substituted for "Ritualistic Principles." You ascribe Tracts 3, 15, 31, 33 to J. H. Newman, whereas they are not among those he mentions in the complete list of his writings at the end of his "Apologia." Tract 24, is not an extract from the works of Bishop Beveridge, but is entitled "The Scripture view of the Apostolic Commission." The proper title to Tract 70 is, "Notes to the Scriptural views of Holy Baptism" and Bishop Wilson's "Saturday" Meditations are found in Tract 65.

S. C. THICKE.

P. S. My edition is incomplete, not having Tracts 68, 69, 70. Are these out of print, or difficult to procure? The Rectory, Knowlton, P. Q. Canada, 5th Feb. 1883.

Heating by Sunshine.

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

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From Sudden Death, Good Lord, Deliver Us.

In mercy, Lord:
Lest this dim flame that burns for Thee,
By sudden winds extinguisht be;

The Liturgies of Holy Church.

II.—LITURGICAL FAMILIES.

Written for the Living Church.

We have spoken of the five liturgical families or types. These are most conveniently designated by names which have reference to the districts over which they were respectively used.

- Liturgical Type. I. WEST-SYRIAN, including Jerusalem, Antioch, Constantinople. II. EAST-SYRIAN, including Mesopotamia and India.

The old Roman distinction between the city and the world represents tolerably, as regards the Christian West, the original line of demarcation between the two Western Liturgies, the Roman and the Gallican.

From this we see that "Gallican" is not a very good term for the fifth family of Liturgies, especially as it is used also for the Liturgies of France as distinguished from those of Spain, etc.

Each liturgical type served as a model upon the lines of which various liturgies were composed; and thus arose the families of liturgies. The making of a liturgy was not the arrangement of a new order of service (it must be remembered) but merely the filling out of a well-known order of service with altered or new wording.

Of these ancient Liturgies what have we got left? It has been stated that we can find out very accurately what the order of service was in each of the liturgical divisions of Christendom at about the period of Constantine; that is, we know what

sort of prayers, anthems, lessons, etc., the service consisted of, as well as a great deal of the subject matter of these prayers, anthems, etc.; we have also several separate Liturgies (in the strict sense of the word), that is, several services—"forms of words" which were composed in very early times.

The main part of the Liturgies of SS. Thaddeus and Maron (II. family), St. Clement, St. James, (III.) and St. Mark (IV.), are probably at least as old as the beginning of the fifth century; the fixed part of the Roman as well as several of the Liturgies (or Masses) of that family are probably of the same age, and very many are certainly as old as the time of St. Gregory; whilst some of the Gallican Liturgies (or Masses) are of the fourth and fifth centuries, and perhaps even older.

A Malignant Minister.

There is an alleged Methodist minister in Alabama who has recently notified the public that he confines his attention strictly to the cure of white souls.

The circumstances which led to the declaration that at least one Methodist society in Alabama is intended exclusively for white people were peculiar. The minister whose conduct has been so rashly condemned was conducting a revival in the interest of his white followers.

Now, it is idle to claim that the Alabama colored people have been injured by their exclusion from the benefits of a white revival. They have no less than two Methodist sects of their own, into which no white members are admitted.

Equally unjust is it to assert that the minister has been guilty of unchristian and unmethodist conduct in making any discrimination between sinners of different complexions. It is true that Christianity knows no difference between black and white, and that it was originally the boast of Methodism that it carried the Gospel to the ignorant and despised.

colored people out of the church, but he is, according to his own belief, simply a man employed to preach to a voluntary association of men and women, and in the interests of that association why should he not keep out undesirable people? Were he imbued with the spirit of John Wesley he would warmly welcome the poor negroes, but between his Methodism and that of Wesley there is obviously no resemblance except in name.

Like the "gentleman" who advertised the other day for "cultivated and refined ladies and gentlemen" to assist him in starting a new religion, the Alabama minister is evidently disgusted with the low and vulgar people who are permitted to force their way into the Church.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Minnesota.—On Jan. 31st the Rev. J. F. Hawley, D.D., Dean of the Northern Convocation, assisted by several of the clergy, formally dedicated the new "Bishop Whipple Academy" at Moorhead.

Massachusetts.—Two years ago, there was started in Boston a "Twenty Minutes a Day Working Society," its object being to work for the families of the Missionaries in the West, and to supply poor parishes with such articles as surplises, Altar linen, etc.

Long Island.—A largely attended reception was given, on the Monday before Lent, to the Rev. Charles R. Baker, Rector of the Church of the Messiah, Brooklyn.

Indiana.—St. Mark's Church, Lima, has met with a great loss in the death, by apoplexy, of Hon. John B. Howe, for many years the Senior Warden, and, under God, the founder of the parish.

Quincy.—The report of some matters of interest in the Diocese has not yet been made. On December 19th and 20th, a very interesting meeting of the Deanery of Peoria was held in Calvary Church, Farmington.

On January 23d and 24th, a meeting of the Deanery of Galesburg was held in Grace Church, Galesburg. These days were among the coldest of this cold winter.

On January 18th, the Bishop visited Griggsville. By invitation of the Congregationalists, kindly anticipating our wants, their house of worship was used.

Louisiana.—St. Matthias' Day, Feb. 24th, is the time appointed for the consecration of the Rev. Hugh Miller Thompson, D. D., Assistant Bishop-elect for the Diocese of Mississippi.

ops Polk, Beckwith, Harris, Galleher, and Thompson, all having been Rectors of Trinity Church. Dr. Thompson will be sadly missed from the diocese and city.

New Hampshire.—The Holderness School for Boys is an institution of this Diocese deserving of high commendation, both as to its beneficent bearing on the educational interests of the State, and the energetic and successful manner in which its affairs have been conducted.

At their annual meeting at Holderness, on the 20th of September following, the Trustees had the pleasure of inspecting the new building. The main building is of brick, four stories, including the basement, stone for adaption, slated and tin-roofed.

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

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

Raising funds for the building of this Memorial Church, the Rector, the Rev. Dr. J. Pinkney Hammond, has labored entirely unaided and alone. He has been enabled by the blessing of God to secure sufficient funds to keep the work progressing, and pay the weekly wages of the workman.

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On January 18th, the Bishop visited Griggsville. By invitation of the Congregationalists, kindly anticipating our wants, their house of worship was used.

All Saints' Mission, Rosetta, Henderson Co., is now supplied with Services on one Sunday in each month. The zeal and self-denial of the people of this latest organization are to be greatly commended.

by the Universalists, has been purchased, paid for, refitted, and is ready for consecration. On Sexagesima Sunday, Bishop Burgess announced to the Cathedral congregation that his nomination of the Rev. Ingram N. W. Irvine to the office of Dean of the Cathedral had been duly confirmed by the Chapter, and with a few appropriate words introduced him.

Western Texas.—The Convocation of St. Andrew's met at Seguin, on Thursday, Jan. 18th. There were present Rev. J. B. Trevett, of Seguin, Dean, Rev. N. B. Fuller of Luling, Rev. F. B. Ticknor, of San Marcos; and Rev. W. E. Richardson of the Cathedral, San Antonio.

The subject for discussion was "Confirmation." A very interesting programme of Services to end Sunday night was arranged and the parishioners and townspeople expected to find the meetings enjoyable and profitable; but all their hopes were routed by that great bug-bear of Texas, a "blue norther."

The Rev. J. B. Trevett, who is rector of St. Andrew's Church, Seguin, is also in charge of Montgomery Institute, the Church School for girls of Western Texas. Under his management, aided by his earnest wife, this school has been more prosperous than at any time since its organization.

Rev. N. B. Fuller resides at Luling, giving that place one Sunday a month. There is a very near church building there, and the parishioners have raised money enough to finish the interior work so that it will be complete.

There is room and need in this jurisdiction for at least two active hard-working priests and the Bishop would like to hear from the right men.

Dakota.—The Northern Convocation met at Fargo, February 1st, the Rev. Benj. F. Cooley, Dean, presiding. The Rev. E. S. Thomas, of Saint Paul preached the opening sermon.

New York.—A general foreign missionary meeting was held on the evening of Quinquagesima Sunday, in Calvary Church, New York, at which Bishop Potter presided.

On January 18th, the Bishop visited Griggsville. By invitation of the Congregationalists, kindly anticipating our wants, their house of worship was used.

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

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

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

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

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

Illinois.—The Southern Deanery met in Christ Church, Ottawa, on January 30 and 31. The Bishop was present with most of the clergy. The several sermons were preached by the Rev. Dean, and Rev. Messrs. White and Applegate, with addresses by the Dean and by Rev. Messrs. Heister and Philipps. The Bishop read a paper before the clergy on the text, "I keep under my body."

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

The music at the services was rendered by the surplined choir, with the organist of St. James' Church, Chicago, presiding at the organ. The Deanery arranged for a monthly service at El Paso, by the volunteer services of the clergy of the deanery, taking turns under the direction of the Dean. This is a mission where a few faithful church people have started a Sunday School, already numbering about sixty pupils, though only a month old. They well deserve the encouragement thus given them.

Pennsylvania.—In many of the Philadelphia churches, this Lent, there are special services for strangers. At the night Services, Sermons are preached on penitential subjects, and these are advertised, to attract those who are not in the habit of attending Church. At Grace Church, for instance, the Rector preaches a course of Sermons on The Prodigal Son. At the Evangelists, Sermons are to be delivered every Sunday evening, on the cities of the old Testament, with lessons to be learnt, and applied to our own cities. On Sunday mornings, at the Church, at the mid-day Celebration, the subjects are to be on the great sinners of the Bible, beginning with Cain. At St. Clement's, the Rector preaches on the Prayer Book, on Sunday evenings. On Ash Wednesday, a parochial retreat was held, in this parish, opening with an early Celebration and lasting through the day, at the various hours of which the different offices of Matins, Nones, Sext, etc., were held, with appropriate Meditations, and addresses by the clergy.

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

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

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

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

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

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

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

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

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SUMMARY OF THE REPORT.

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A Gain in Membership of	1,565
A Gain in Market Values of	\$69,617.25
A Gain in Interest Receipts of	96,685.19
A Gain in Premium Receipts of	127,981.10
A Gain in Income of	224,696.29
A Gain in Surplus of	230,280.08
A Gain in Assets of	1,047,002.03
A Gain in New Business of	1,317,845.00
A Gain in Amount of Insurance of	3,156,436.00

Assets Jan. 1, 1883, \$28,102,886.79

SURPLUS JAN. 1, 1883.

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