

The Living Church.

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

VOL. V. No. 17.

CHICAGO, SATURDAY, FEBRUARY 24, 1883.

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News and Notes.

The oft-postponed coronation of the Czar is at last to take place unless the Nihilists interfere. The date fixed is May 27th. The Russian Empire seems now to be in a peaceful state; the revolutionary storm has subsided, and the inevitable reaction has set in.

The floods all over the Lake Country have played sad havoc with the railways. Bridges have been swept away in all directions, and at the end of last week the companies running West and North-West of Chicago had to abandon all trains. The Garden City itself was seriously menaced, but, more fortunate than its sister, Cincinnati, it has, for the present at least, pretty well escaped.

The previous calamities of the year—awful enough—have been dwarfed by a new horror. The shaft of a coal mine at Braidwood, Illinois, caved in on Friday last, from the pressure of the water with which the surrounding prairies were flooded. Seventy-five persons lost their lives. It was only through Divine Mercy that a number three times as large was not sacrificed. Very many families have been deprived of their breadwinners. The sympathy of the public will surely take a tangible form.

In Ireland, there now seems to be a feverish haste among the wretches arrested for the murder of the late Chief Secretary and his Assistant, to turn "Queen's evidence" and save their necks. Three have already taken the stand, and their story is so circumstantial that it seems not to admit of any contradiction. There is thus hope that the land will be at last rid of a band, who for years have kept it from peace and prosperity.

The British Parliament was opened last week. The Queen's speech intimates that enough attention has been, for the present at least, given to Ireland, and that some attempt must be made at necessary legislation for other portions of the United Kingdom. The Government has intimated its intention of introducing an "Affirmation Bill," which will permit Bradlaugh to take his seat. This bill, as it affects only the internal discipline of the House of Commons, will not need either the assent of the Lords or of the Queen.

There passed away suddenly last week a man who for many years has been a prominent, one can say the most prominent figure in the noble art of music. Richard Wagner has left the world, after spending 70 years in it, and the world cannot now say, whether his influence has been, from a musical point of view, for good or for evil. This, however, all can say: that he was a great, a wonderful musician, and, better still, that he was a gentle, a noble minded Christian, as indeed all great musicians ever are.

His greatest work was "Lohengrin," although "Tannhauser" and "Parsifal" are perhaps even more popular. In this country Wagner was well appreciated, and thousands will remember the enthusiasm with which they heard his March for the Centennial.

The Saturday and Sunday Hospital Association of New York City has closed its collection books for 1882, and through its Treasurer, makes a report on its trust to its numerous benefactors, the general public. Owing to several causes quite exceptional in their nature, the total collection for 1882 falls much below that of the previous year; but, nevertheless, there is in the exhibit much to encourage the promoters of this noble charity to proceed unflinchingly in

the line of their chosen duty. The amount reported by the Treasurer as received is \$32,262.72. To this should be added about \$1,600, which was collected in one of the City churches, but through some informality has not been turned over to the general Treasurer, making the total collection about \$33,862.72, as against \$42,535.45 for 1881, \$44,371.97 for 1880, and \$26,455.07 for 1879. Out of a total of \$18,459.78, contributed by the various city churches, no less than \$11,898.55 was contributed by those of our Communion.

The American Committee for the "Pusey Memorial Fund" has now been fully formed. It consists of the following:

The Rev. Morgan Dix, S. T. D., Chairman; the Rev. J. R. Davenport, D. D., Secretary; the Revs. George H. Houghton, D. D.; C. E. Swope, D. D.; Professor Seabury; William Staunton, D. D.; B. F. De Costa, D. D.; J. W. Shackelford, and Messrs. Elihu Chauncey, Treasurer, Thos. B. Coddington; George Shea; Elbridge T. Gerry; F. E. Draper; Henry E. Pellow, and William C. Prime.

Subscriptions of any sum are requested; but the committee would prefer a great number of small amounts to a few of large figures. There is, no doubt, whatever of the ultimate success of the movement; the main concern is, that the Church in the United States shall have the honor of making a contribution to it somewhat in proportion to the numbers, intelligence and zeal of her members.

Subscriptions may be made, extending over five years, if desired. Contributions may be sent to, and will be acknowledged by either the Chairman, the Secretary or the Treasurer; or they may be sent to the LIVING CHURCH CO., Chicago.

In France, the Senate has rejected the expulsion bill, and a deadlock seems imminent, which will probably end with a dissolution of the Chambers and an appeal to the country. The result will be watched with great interest. In the meantime the Princes can stay. It is hard on them, and certainly in opposition to the theory of Republicanism to make them suffer for their fathers' faults. The fathers have eaten of sour grapes and the sons' teeth are on edge. It would be even more strikingly unjust to set the Orleanists marching because the Bonapartist had issued a proclamation. The present condition of France calls to mind a witty saying of Prince Metternich. A few days before the fall of Charles X., the famous diplomat was present at a fancy-dress ball at the Tuileries. Many of the costumes were Neapolitan, and the King said to the Prince: "It looks quite like Naples, does it not?" "Yes, Sire, it was the answer, "and we are certainly dancing on a volcano."

Free Churches.

To the Editor of the Living Church:

The writer of this has been the rector of two parishes, wherein he introduced the "Free Church" system, carrying it, under God, to a goodly showing of financial and spiritual success. This fact being known to some of my brethren in charge of other parishes, I am almost weekly in receipt of letters asking the detail of my methods. This I am always glad to give, and with the prayer that each new trial may prove a fresh success. But as probably there are many of my brother rectors, who will never hear of me, or mine, except as I publish myself, and yet who are equally anxious with me for the speedy triumph of acknowledged Christian principles, I avail myself of the privilege of the LIVING CHURCH to give them the benefit, if benefit it be, of my experience in "Free Church" workings. I give it in the order of what, after much observation, study, and some experimenting, I have determined, for myself at least, first, the essentials; second, the best method of details, and last, the benefits, spiritual and financial. And so first, the Essentials:

1. That the rector himself be an uncompromising "Free Churchman," advocating his measure solely upon the ground of principle.
2. That he make a clear and definite statement of this principle to the congregation, with an appeal to their Christian sentiments in its favor, and with an assurance that on its adoption, if it does not prove good financial policy, he will himself bear the burden of the deficits. [Such assurance is generally necessary for the reason; that no matter what may be the real causes of opposition to an introduction of the system, the one alleged in the majority of cases is sure to be: "Solicitude for the Rector's living."] 3. That while preferences in sittings must sometimes be shown by courtesy, as to the aged, or to the infirm, yet must they never be given by right to any one. When a person says: "If I cannot have my seat assured me in advance, I will leave the Church, Let him go. (Do not, under the cover of "assigned" sittings, advertise "Free Church." The "assignment" principle is indeed better than that of the pew rental—next, perhaps, to that of the free seats; but next by so long an interval, that they bear little resemblance to each other in fact. Surely not enough to warrant the statement of the advertisement.)
4. That all monies, for every purpose of

church support or extension, be passed through the Offertory made a free act of worship, as the best way yet discovered for teaching the people, that what they pay for the Gospel, is not to man, but to God.

5. That all pledges must be voluntary and made to the Offertory, not to the vestry, and none held binding in civil law.

6. That the vestry hold in sacred confidence, the amounts pledged by individuals. Only the aggregate of pledges or payments, must be known to the congregation.

7. Cast iron methods in details. These, the essentials, as I regard them. Now for the method of details. I give that which I have now in use, as the best I have found. It is as follows:

1. On the introduction of the "free" system to a parish, to send out by mail to each individual an envelope containing:

- a. A circular stating, in condensed form, principles, objects, and proposed methods.
- b. A blank form of pledge, reading as follows:

I believe myself able and willing to pay to the offertory of _____ Church _____ per week, per month _____, and I hereby pledge myself to the regular payment of the same, until such time as I may notify the parish treasurer of my desire to make a change.

Signed _____

c. A stamped envelope addressed to the treasurer for the return of the pledge.

2. To give to each person making a pledge, a package of suitably printed envelopes, (No. 3 drug) bearing his "number," and sufficient for a year's use.

3. The treasurer to make entry every Monday morning of the Offertory receipts of the day before, in a book suitably lined into weeks, months, quarters and the year, and showing at a glance the condition of any given pledge account.

4. To send out through the mail at the end of each quarter, to each person who has given a pledge, a statement, showing the payments for the year up to date. This to all, regardless of payments or arrearages. (For this purpose a blank is used, the counterpart of the treasurer's book, showing weeks, months, quarters and the year, and headed thus: M—your account with the Offertory of _____ Church for the quarter ending _____, stands as follows: Dates uncrossed denoting arrearages.)

5. A good sized placard in the vestibule of the Church, posted in conspicuous position, and bearing the legend:

"The sittings in this Church are FREE and OPEN to all. For the support of the services, contribute through the Offertory, according to your willingness and ability."

6. A pulpit presentation twice a year of Free Church principles, objects and benefits. And at the end of the year a sermon devoted to parochial statistics and prospects.

So much for our second head, and now for the last, i. e., benefits, spiritual and financial. In my experience they have proved:

1. The almost complete annihilation of what is commonly understood as, "The selfishness of the Pews."
2. What every rector must appreciate: A very sensible diminution on the part of certain dispositions, of the demand for social patronage, as the condition of Church attendance.
3. An increased attendance upon all services. A greater faithfulness to the Sacraments, and an increase of interest in all church work.
4. The ability of the rector to make, and, in numerous instances, to make good, a spiritual claim upon all (not affiliated with other congregations) who put in but a single appearance at a service in a Free Church. (Under the "pew system," let the congregation be as courteous as possible to strangers, making them welcome each time they come, and showing them every attention; and yet, they can never get over the idea, that the pew renters are the proprietary owners, and themselves merely guests.)
5. The sure raising up of the spirit of generosity on the part of some, who heretofore have considered the payment of their pew rents, and an occasional special offering, their whole financial duty to God. (This is a great point, and one to be thoughtfully considered by those who object to the Free Church Trial; that when payments are determined by the voluntary pledge, there are sure to be some who will pay more than when taxed a fixed amount for pew rents.)
6. A general and increasing prosperity all along the lines of parochial finance. Larger payments from the rich and the "well to do." The methodic gain of the mites, and consequently of the interest of many who heretofore unable to pay for a pew, were wont to content themselves with an occasional small offering. A large increase in amounts given to missions and other legitimate church objects, and a deeper sympathy in parochial provisions.
7. The happy dispensation with the pew rent collector and the "dun," and
8. The rector's great personal satisfaction and consequent impulse, that he presides over, not a Christian Club House, but a Church of God.

The Hon. J. B. Howe, who died recently at Lima, Indiana, has left \$50,000 to Nashotah House, to be paid when \$450,000 is subscribed as an endowment.

Mexican Matters Again.

We do not of course in any way endorse the statements made in the following letters, which we clip from the *Christian at Work*. We had about made up our mind to drop the whole question, but this article seems to throw a new light on the subject, and we therefore give it to the Church. Some answer is certainly called for, either from the Mexican Commission or Bishop Riley. Our columns are open to them for that purpose.

My dear Christian at Work:

The inclosed letter is the faithful translation of one which I have to-day received from Bishop Hernandez, the only bishop elect in the "Mexican branch of the Catholic Church" whom the Protestant Episcopal Church in the United States recognized. In conversation with this good man yesterday, he told me, with tears running down his cheeks, how he had sacrificed his worldly interests and given the best of his years to work with Bishop Riley, in the establishment of the "Church of Jesus," for the evangelization of Mexico. He has honestly endeavored to be faithful to the church and to his associate in the various questions that have arisen from time to time, until recently he felt called upon to protest against the uncanonical action of Bishop Riley, in connection with the attempted choice of two other bishops elect. Twenty-six congregations and seven presbyters joined him in this protest, leaving with Bishop Riley only thirteen congregations and five presbyters. The bishop elect made a manly statement of his protest and its grounds to the Mexican Commission of Bishops in the United States, and at their request, went on to New York and gave his testimony, oral and documentary; the result of which was that the protest was sustained in so far that he remains the only bishop elect in Mexico. Mr. Gonzalez's election was pronounced invalid, and that of Mr. Carrion was not recognized, on account of his youth and brief experience in the ministry. Evidently, then, Bishop Hernandez has served the cause of true Episcopacy and good order, judged even by the declarations of the Mexican Commission. He stands unimpeached as a consistent and loyal servant of the church. But now mark what follows. Immediately upon the action of Bishop Riley, through a few instruments of his, in the attempted election of Mr. Gonzalez and Mr. Carrion, the salaries of Bishop Hernandez and the rest who with him protested against the manner in which the electing body was formed and convened as unconstitutional, were suspended by order of Bishop Riley and his devoted friend, Mr. Mackintosh, the Treasurer, unless they would sign a paper which was placed before them, retracting their protest and recognizing the validity of the pretended election. This, to their honor, and to that of Mexican Christian character, let it be said, they unanimously refused to do, and left the Treasurer's office, not knowing where to look for bread to feed their families. Then followed at once a refusal of all financial aid to the twenty-six congregations who adhered to Bishop Hernandez. Afterward came the suspension of all money assistance to the Theological Seminary, as well to the professors as to the students. About the same time the Church of San Jose de Gracia was locked against Bishop Hernandez. Later, all moneys were refused for the support of the orphanage. And this has now gone on for four months, although Mr. Mackintosh has received regularly from New York, according to the testimony of the Secretary of the Foreign Committee, Mr. Kimber, the funds expressly designated for the objects from which they have been withheld. This is the more strange because the church authorities in the United States have been kept carefully informed by every mail of all that was passing. Responding to the repeated appeals of Bishop Hernandez and his sympathizers, the treasurers of the Methodist, Methodist-South, and Presbyterian missions have felt bound to succor these afflicted brethren, taking pains to say it was done in no partisan spirit, but for humanity's sake, and to save Christian brethren from starving. Thus we have placed our churches at their disposal for their services, and have advanced on our personal responsibility \$230 apiece. After all this comes to-day this touching letter from Bishop Hernandez, which I have laid before my brethren of the other missions, and we feel that it's quite time that we unsealed our lips and let the Christian world, and especially the Episcopal church at large, know what a wrong is being done.

Last week a telegram was sent to the Mexican Commission of New York Bishops (by Bishop Hernandez), stating the dire necessities of these brethren, and asking answer by telegram, but it has elicited absolutely no response; now the Romanists are rejoicing, and one of the principal papers of the city holds up the Protestants to ridicule on account of this state of things. Yesterday, to cap the climax, Bishop H. received a letter from Mr. Macintosh, giving him notice to leave his house, with his two sons and their families, and the starving students whom the Bishop's fatherly heart had taken into his own home. Thus a family of twenty-two faithful adherents of the "Church of Jesus" are sought to be turned into the street by the treasurer of that church. In this state of things it is strange that Protestant Christians in this city feel outraged,

and ask, where is the honor and justice and humanity of the Protestant Episcopal Church in the United States? What has Bishop Hernandez done that he should be abandoned by the man whom he has served so faithfully for twelve years as ever dog served a master? He says he is now being chastened by God because he has followed his leader so blindly and trusted him through the windings of his way so implicitly. I tell you, Mr. Editor, with deep feeling, that there is but one sentiment in Mexico in reference to this subject among our Protestant people, and if the Episcopal Church at home do not rebuke this state of things promptly, her influence here for good is gone forever, and she will have inflicted, in the person of Bishop Riley, such a blow upon Protestantism in this land as can never be healed. Once more I beg our fellow Christians in the Episcopal Church at home to tell us what Bishop H. has done that he should be thus treated; that he should be compelled to pawn his clothing and his books to get food for his family and to find himself at last under the humiliating necessity of asking alms, pure and simple to support himself, his family, and his students? I ask the Mexican Commission of Bishops, who sustained his protest in principle, what has this good man done that you allow him thus to be humiliated and abandoned? By your own action he is justified in his course, and has saved your church from a breach of her own canons. The public here know it well. The English speaking Episcopalians are wondering at what is passing, and do not hesitate to declare their resentment in no mild terms. In the name of justice and truth and humanity, and for the honor of the historic Church, which you represent, send these men relief, and lift from our evangelical mission work this terrible disgrace. J. M. G. Mexico City, Jan. 16.

[The following is the letter of Bishop Hernandez, referred to above:]

BISHOP HERNANDEZ' LETTER.

The Rev. J. Milton Green: Beloved Brother in Christ: Our situation is becoming more and more critical. Mr. Mackintosh, to fill up the measure of his abuses and foolishness, refuses to pay the rent of the house in which I live, leaving my family in the street; for if we have not wherewith to buy food, much less have we to pay house rent.

Alas, brother, how sad is our condition! What a mournful picture our homes present! You may imagine it. Four months without receiving our salaries have reduced us to the last stage of beggary; the stipends of the teachers, the rents of houses where services are held, the salaries of missionaries and assistant ministers which serve the thirty congregations that protested against the abuses of Bishop Riley have not been paid for four months. It is thirty days since the orphans in the establishment of San Juan have received one cent for their food. Were it not for the charity of non-religious societies, the orphanage would have come to an end. Six theological students, who gave up their families, their comforts, and their future, to follow the precarious career of the Christian ministry, to co-operate in the evangelization of our dear country, have been ignominiously dismissed, only because they would not become accomplices of Bishop Riley and his allies. Many other disorders, which it would require too much time to mention, have brought us to a condition of suffering that we can no longer bear it. All this has so disgusted our church that I fear a conflict prejudicial to the Episcopal Church, for confidence in it has already begun to be lost, believing it susceptible to succumb to human influence and considerations.

When this church sent its protest to the Episcopal Church, it had the firm conviction that it would be listened to and answered justly, proceeding immediately to remedy the many evils which afflict us; but the church has done nothing not a step has it taken in this direction; on the contrary, I know not what authority it has given to the treasurer of this church that he has dared to stop the payment of salary to Rev. C. E. Butler, leaving him without resources, surrounded with a family, in a foreign country, although he has never mixed himself in our disputes, and is a person worthy of respect, of whom every right-minded man can express his appreciation. And not only has his salary been suspended, but they have had the temerity of locking him out of the Anglican Chapel, leaving in the street several American and English ladies and gentlemen, without any respect or consideration.

I know not how to regard the coolness of the Mexican Commission of the House of Bishops towards this church.

You, dear brother, and the superintendents of other denominations, have done much for this church; you have given us pecuniary assistance, have furnished us churches in which to hold Divine Service, and, finally, have done all that was possible; we are very much ashamed to trouble you again, yet, considering the Christian sentiments of which you have given proofs in the times of tribulation and trial through which this Mexican Branch of the Catholic Church has been passing, we ask, cannot you and the other superintendents mitigate somewhat our painful situation. I remain your brother in Christ, PRUDENCIO G. HERNANDEZ. Mexico, Jan. 16, 1883.

An enterprising Berlin correspondent did not know what the Emperor thought of Gambetta's death, so he telegraphed: "How the Emperor received the intelligence of Gambetta's death may be gathered from a remark which he made to his generals, but which need not be repeated."

A "Girls' Friendly Society," has been started in St. Luke's Parish, Germantown, lately vacated by the Rev. Wm. H. Vibbert, S. T. D., and now temporarily filled by Rev. Dr. Maule an English Divine.

There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.

Calendar.

February, 1883.

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

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.—St. Luke xi:14.

To every one connected to God, his delights and pleasures are changed; for they are not withdrawn, but are changed. For the love of things temporal would not be expelled but by some sweetness of things eternal.—St. Augustine.

Lord, by Thy sad and earnest Eye, When Thou didst look to heaven and sigh, Thy Voice, that with a word could chase, The dumb, deaf spirit from his place;

As Thou hast touched our ears, and taught Our tongues to speak Thy praises plain, Quell Thou each thankless, godless thought That would make fast our bonds again.

From worldly strife, from mirth unblest, Drowning Thy music in our breast, From foul reproach, from thrilling fears, Preserve, good Lord, Thy servants' ears.

—John Keble.

Thoughts for Lent.

Culled from Parochial Pastors.

The best way of neutralizing or weakening the current disbelief is to manifest in its face a Church life so thoroughly single minded and self-sacrificing, so cordial and cheerful, so resolute and beneficent, that whoever sneers at it stultifies himself, and whoever would attack it must attack at the same time all that humanity honors, admires, trusts and loves.

The world seems to have mastered in the main the Church's other holy times. It exacts its tasks of labor and pleasure, and will not relent for solemn Advent or joyous Easter.

Lent is indeed the Church's spiritual spring-time. A deep, full plowing into the consciences of the people, a broad, generous sowing of the Word of God, will later on bring forth a rich harvest of souls sanctified and made like unto the Son of God and of deeds holy and good like His.

THE RIGHT REV. THE BISHOP OF FOND DU LAC.

It is more than proper, it is necessary, that there should be times for serious meditation, and devout reflection; a season when we may go apart from the world which so fatally lays its snare for us—and ascertain our true spiritual condition, and realize what the Holy Scriptures require as a true evidence of having passed from spiritual death, to the blessed light and glorious liberty of God's children.

REV. G. WORTHINGTON, S. T. D., Rector of St. John's Church, Detroit, Mich.

Lent furnishes opportunities for beginning or renewing outward religious observance. In our households we may now set up the family altar and worship before the throne of Grace.

We may bring to our works of charity a more generous spirit. If God has blessed the labor

of our hands with material prosperity, there is around our very dwellings, sufferings and distress to which we can bear needed relief. Are we ourselves struggling heavily under life's trials, we may cheer our fellow-sufferers with the consolation of sympathy and Christian fellowship.

At Lent we may renew our allegiance to the Church of God. It is not the timber of the material building however unningly wrought, but the devotion of living souls that makes the Temple of God, "Which Temple ye are."

REV. WM. K. DOUGLAS,

Rector of Calvary Church, New Orleans.

Let there be among us a cessation of public amusements and social pleasures, so that with one heart and mind we may keep this Holy Feast together in a pure and humble devotion to the service of God. In our business and in our homes, let us manifest our religion as a living power, governing our lives in thought, and word, and act.

Let the cost of luxuries ordinarily enjoyed by us be devoted to the service of God, either as an Easter offering, or week by week, as each shall see fit, and as God has blessed us. Let men and women and children practice some self-denial, not for any merit, but in loving memory of Him who gave Himself for us.

REV. HARRY THOMPSON,

Canon in Charge of Cathedral, Davenport, Ia.

The Church has appointed the Holy Season of Lent for your benefit, for the development of your Christian character, your growth in grace and holiness of life. It is a period for special attention to the things which make for your peace and salvation. During these forty days she would have you give up entirely the pleasures and amusements of the world; she would have you arrange, as far as possible, all the affairs of your business and domestic life, and to make no engagements, especially for pleasure, which divert the attention and relax the discipline which this Holy Season calls for from you all; she calls you to her Holy Services, to give more time than usual to private devotions; the reading of God's Holy Word and private prayer; she asks you to fast as far as practicable, but the measure is left with you to decide conscientiously and in the sight of God; she bids you to examine yourselves, to repent you truly of all your sins, and to seek forgiveness and grace and strength to do better for the time to come.

REV. DANIEL V. M. JOHNSON,

Rector of St. Mary's Church, Brooklyn, N. Y.

When the tempter sees our heart so established in grace that we shun sin as if it were a serpent, and fly before its very shadow, which is temptation, he sees that he can do little else than disturb and harass us. To this end he raises up a whole troop of trifling temptations, with which he blinds the eyes as in a dust storm, so as to annoy us, and make the paths of holiness disagreeable to tread. We meet great temptations with sword and buckler, but these little ordinary ones are never so easily dispersed as by despising them. We defend ourselves against a wolf or a bear, but no one makes war-like preparations against the flies which torment one in the summer.

Francis de Sales.

Evil is never so deadly as when it puts on an air of respectability. Jesus says that the publicans and harlots should go into the kingdom of heaven before the pharisees; and to this day doubtless His everlasting words come true, and more open sinners are saved than decorous Pharisees. The worldliness which most of us have most to fear, is a negative worldliness—a worldliness without great sins, because it has not great temptations; a quiet unobtrusive worldliness, so unpretending that it hides itself even from our own notice; a worldliness which the more effectually deposes God, because it does not overtly rebel against Him—nay, in words it owns His being, re-enacts, without reference to Him, some of His laws, yet shaped so that they should not press upon it; a worldliness which is the more hopeless because it substitutes self for God so universally, yet so noiselessly and imperceptibly, that the soul, like Samson, does not know that God is departed from it, and that it is living without Him.

E. B. PUSEY.

Our faithfulness at any given time is to be determined by the use we are making of the grace then vouchsafed to us, and the opportunities within our reach, as well as the tension of our purpose to preserve. God in His mercy regards us as we are at each particular moment, and accepts us not even then as we are in ourselves, or because of anything in ourselves, but because of Him Whose glorious presence he sees in us, and whose mind His eye descends, however imperfectly, forming in us. On the response of the soul to His call, at any period of its course, depends the measure of its faithfulness. In true hearts to doubt the future is to distrust God. We have our own part in the present, but not beyond. The future rests with God alone. We are safe in Him so long as from day to day, from hour to hour, we hold fast the profession of our faith without wavering. Our steadfast cleaving to present grace is our security for future steadfastness.—T. T. CARTER.

SONGS OF THE NIGHT.

Job xxxv:10.

Written for the Living Church.

To faithful hearts, tho' dreary, To Christ-like hearts, tho' dreary, "Songs in the Night" are given; Songs such as angels sing As swift on radiant wing They roam the vault of Heaven.

Ye sad, bereft, forsaken, From lonely watches waken! List to the songs His Love has given! Faith will then lift the veil of sorrow, Hope will then brightly glid the morrow, And Grace bestow a dawn of Heaven.

"Songs in the night"—Amazing Love! Mysterious bond! Joining above The saints on earth to saints in heaven Sublimed of Grand dark clouds of woe Are rifted by that wondrous glow, When songs by Him are given.

Straits of joy thro' tears of woe! Praises from hearts of sorrow flow, With notes celestial blending! Sweet Source of Good! Oh, Love Divine! Tune Thou our hearts, and make them Thine Thro' hours of bliss unending.

C. A. S.

Collect for the Third Sunday in Lent.

Written for the Living Church.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

Oratio. Quæsumus Omnipotens Deus, vota humilium respice; atque ad defensionem nostram dexteram Tuam majestatis extende. Per Dominum.

This Oratio is as old as the days of St. Gregory, the Great; and is common to both the Sarum and Roman Missals. Our Collect is, with the exception of one clause, a literal translation from the Latin. "Hearty desires of Thy servants" is a somewhat curious departure from the "Vota humilium" of the Latin. Humble vows, or humble desires, as the use of the words in post-Augustin Latin, would warrant,—would seem far more consistent with the Lenten attitude of the devout mind. Why the change was made it is not easy to say.

The Collect like the two following, begins abruptly with the supplicatory address, leaving the reverent address which is the same in all three, to follow. This kind of opening is strongly suggestive of the deep earnestness and impetuous haste, which might naturally be counted on as the fruit of a true Lenten discipline. One of the proper results of a faithful use of Lenten meditation, fasting and prayer, will be such a clearing of the spirit's apprehension of its sinfulness, and a quickening of its desires for deliverance from sin, as will impel it to cry out with quick, sharp appeal to divine power and goodness. In the long growth of a Lenten Season faithfully improved, the Christian may acquire the power to "wait patiently upon God." But before that ripe result is attained, he must often cry out with sudden sharp distress, like the sinking disciple, "Save, Lord, or I perish."

The ground on which the petition in the Collect is pressed for divine acceptance is peculiar, rarely appearing in the Liturgy; and, perhaps because it is hardly in accordance with the humble estimate of their own character, which the Church strives to impress on her children. At first sight also, it appears out of place in our Lenten devotions, chiefly penitential as they are assumed to be. But as the prevailing tendency during the less searching and severe seasons of the Christian year, has been too much toward a coldly formal, a half-hearted participation in the Services; so now, under the revived spiritual consciousness as quickened by the progressive Lenten discipline, it would seem not unreasonable, that the soul should have awakened to "hearty desires." Its order of results should be first, sincere penitence; secondly, hearty desires for divine grace and blessing; thirdly, a resolute taking up of the good works to which we are called; and lastly, the supreme peace which grows out of living faith and loving obedience.

But becoming as such hearty desires are, it is a question for each one to ask himself, whether he can honestly,—whether he can safely,—call Almighty God to look upon his hearty desires. For, how few alas, make such faithful use of the Lenten season, that they may with child-like confidence challenge, as it were, the divine scrutiny of their hearts. One of the saddest things in the Church life of the times, is this, that the Lenten Fast which was designed to produce such a revival of personal religion among us as would break up our formalism, is too often overborne by that formalism, and made the most formal thing of all. But for the few to whom it is a reality, the Collect is not inapt. Even though they distrust themselves, they may with humble confidence lay open their heart's desires before God; and these, like Judah have power with God, and through them Israel may be saved.

The appeal which follows is to the divine power, and to it in no ordinary manifestation and exercise. The figure which is employed, naturally reminds us of the attitude and act of the great Israelitish leader, when under the divine command, and as the exponent of divine power, he stood upon the Red Sea shore, and stretching out his hand over the sea, wrought deliverance for Israel. So God is represented as with infinitely superior majesty and power, standing upon the dread confines of our conflict and danger, and moved by the sight of our loyal devotion and hearty desire to acquit ourselves manfully in His service, stretching out His right hand with gesture of command and beck of power, for the over-whelming of our spiritual foes.

Thus does the holy enlightenment and discipline of our minds in the Lenten season, lead us through a growing sense of our sinfulness and weakness, to look to God as our only help and deliverance. Thus does it seek to cast down to the dust all that foolish and futile self-reliance,

which is so universally the cause of our spiritual follies and failures, and which, in estranging us from God our Help, robs us of His presence as our comfort.

But, if we are to be most amply and surely benefited by the Lenten means of grace, we need to recollect that the right hand of God is not merely stretched out for the discomfiture of our foes, so that we are to look to it for defence. It is also stretched out for our help, so that we are, like trustful children, to keep fast hold of it as our support. Furthermore, it is stretched out for our guidance, pointing out our path of duty, safety and joy, so that we are, like watchful servants to follow implicitly its slightest gesture of direction. And we must not forget that the last is first in the order of causation. Except we dutifully follow the leading of the Divine Hand we shall not be able to hold on to its divine help; and only as we humbly keep fast hold of that Hand as our help and support may we confidently look for its majestic extension in power for our deliverance. He only who walks with God, will have God to fight for him. "I have set the Lord always before me; because He is at my right hand, I shall not be greatly moved."

May He be thus our divine companion and defender, "Through Jesus Christ our Lord."

American Customs.

Mr. Proctor, the celebrated astronomer, thus discourses in the London Times of some of the iniquities of our Customs' duties:

Mr. Herbert Spencer notes, and Americans admit, the patience with which our Transatlantic cousins bear official wrongs such as we in England would be quick to resent. The gross wrong doings of Custom house officials in America are recognized fully by Americans; they are, indeed, among the very few shortcomings in matters American on which an Englishman may comment without offending that great but sensitive nation, not more readily offended by just censure than by well-merited praise. All Americans recognize the grosser frauds of their Customs' officers. Many of them know what a wrong to the nation, as a whole, is their protective system, maintained by "politicians" for the benefit of certain classes. But there are some paltry swindlings in the system which only outsiders fully recognize.

It is, perhaps, not generally known, that if any one in England wishes to send a present of a book to a friend in America, and the book's selling price exceeds 4s., a duty of 25 per cent. ad valorem is charged on the other side. Of course the object of this noble law is to prevent the sale of books singly through the post; in New York, as in the Garden of Eden, Satan sits "hard by the tree of knowledge." One does not wonder, when the national Legislature of the United States follows such a course, that to call a man a "politician" in America is almost libelous. But just now a still more impressive illustration of the dignity of American Customs has come under my notice. As it is personally unpleasant to myself, let any reasonable discount be allowed on my comments; but the facts are pretty well able to speak for themselves.

In the central part of the States, or what we in England are apt to regard as the Far West, reside certain esteemed American friends of mine, near relatives of my wife's. Among the pleasant customs of Christmas-time, in America as in England, is the interchange of presents, chiefly the products of home-work—painting, embroidery, and so forth. We received last Christmas our pleasant tokens of remembrance from friends at a distance, and took pleasure in the thought that at about the same time those friends learned that they also had been in the thoughts of those to whom they are dear. But a dignified national Legislature had been beforehand with us. The household presents were such easy prey to a greedy Customs' collector!—also a voter. All is fish that comes to his rather dirty net. So we learn that our little gifts, intrinsically worth, perhaps, less than the cost of carriage, and not including a single dutiable article, are "kept at New York till enormous Customs charges have been paid." Consigned to St. Joseph, Missouri 1,500 miles from New York on one side, by people in England 3,000 miles away from New York on the other side, they lie there the prey of the great nation which has the Eagle for its national emblem, but, judged by its Customs, might much more appropriately take the Raven.

The Poughkeepsie Eagle, in an article on "How Mistakes Happen in Newspapers," figures up the number of type used in a newspaper the size of the Eagle 600,000—that is the actual number of bits of metal arranged for each newspaper for preparing a newspaper of that size for the press. We suppose few people think of the printing trade as one of the most exact and particular handicrafts, but it is. In making type, variations that might be allowed in the finest machinery, would render type useless. It is very rarely that type furnished by two separate foundries can be used together without a great deal of trouble, even though they would try to make it after the standard. We read once in a while of a wonderful piece of cabinet or mosaic work, containing ten, twenty, and fifty thousand pieces, the maker of which has spent months, or even years of labor in producing it, and the people go to see it as a curiosity; but the most elaborate and carefully-fitted piece of work of this kind ever made does not compare, for minuteness of detail and accuracy of fitting, with that which the printer does every day. The man who does the first is looked upon as a marvel of skill, and if a hundred of his pieces are put in wrong side up, or turned around, it is not noticed in general; but, if the printer, in fitting ten times the number in a day, puts one where another should be, or turns one the wrong way, everybody sees it and is amazed at the "stupid carelessness of those printers."

The Household.

LETTER WRITING.—In the reply, acknowledge first the receipt of the letter, mentioning its date and afterward consider all the points requiring attention.

In writing a letter, the answer to which is of more benefit to yourself than the person to whom you write, enclose a postage stamp for the reply. Letters should be as free from erasures, interlineations, blots and postscripts as possible. It is decidedly better to copy the letter than to have these appear.

A letter of introduction or recommendation, should never be sealed, as the bearer to whom it is given ought to know the contents.

An old-fashioned washstand that has no drawers or closet can be improved by tacking a breadth of cotton to the edge of the stand. It should reach to the floor, and behind this curtain may be concealed a basket containing clothes that need mending, or rubbers and overshoes. Room may be economized in this way.

If any one desires to "paint the lily" she may convert Malaga grapes into crystallized fruit. To two cups of sugar allow two-thirds of a cup of water; let this boil until it will harden in cold water; dip the bunches of grapes in it while hot, and lay them carefully on a platter to dry. The operation of dipping may need to be repeated to successfully cover the grapes.

When, as is so often the case, it is found impossible to mash turnips so that they are free from lumps and are smooth, do not attempt to serve them in this way; it is much better to acknowledge defeat and send them to the table in slices if the turnips are large, and in halves or quarters if they are small. Put a lump of butter and a little pepper and salt on each piece.

If you have plain, boiled rice for dinner, and have a little left, it is by no means necessary that this should be thrown away; it will help to make delicious fritters; add milk and flour and one egg for the batter; if you have fruit to put in, so much the better; drop by spoonfuls in hot lard and fry till a delicate brown; a little sugar in the batter helps to give it a brown tinge.

A WORD ABOUT BABY.—Even in furnishing baby's wardrobe you might as well study economy. In buying his first cloak, you will find it better to make it into a sack with a cape. If you use a baby carriage, the long part of the cloak is quite in the way, and baby is always covered with an afghan. If you ride with it on your lap it is better to cover it with another shawl. It can wear a sack until at least two years old, and then it can be used to line another. The prettiest caps are the ones home made. First, make a cap to fit the head of silk or silesia, put a cord around the face to draw in down close to the face, cover with any of the pretty laces in vogue put on plain, a fringe of wide lace around the face, and a few little bows. Those bought at the milliner's have entirely too much on them. Or pretty ones can be crocheted, with ribbons run in to snit the taste. Don't over-dress baby; for no one thinks of his clothes if he himself is sweet and clean.

There are many women, at least two in every village, some of whose moments are made burdensome on account of having in their sitting-room, behind the coal stove, a long shelf of wood. This is usually painted white, to match other wood-work in the room, and on this white-painted surface the soft, gray dust settles all the time. Nothing short of constant dusting will keep it free from dust. A young wife tried this plan, and it is so nearly satisfactory that she tells it for the benefit of others: Make a lambrequin for the shelf; it may be of aida canvas or of macramé; it need not be a deep lambrequin; from ten inches to fifteen will answer. Then cover the shelf with crash, and attach the lambrequin to it. The dust may settle there, but if given one careful brushing in the morning you will not be disheartened by seeing it for the rest of the day. The lambrequin in the case mentioned was made of macramé, and was crocheted; three spaces were left through which scarlet ribbons were run; the edge was finished with a deep, large scallop. The ribbons were put in lengthwise. If one chose to do so, the ribbons could be put in the other way and the ends could be left a little longer than the lambrequin, and after being turned back in points, little tassels of crewl could be put on. This is a pretty design for a corner basket.

It is a triumph worthy of any woman's thought and effort to see that her family is always supplied with bread, and yet that none is wasted. The power to do this is skin to some old-fashioned virtues, and there is a close relation between the habitual condition of the bread jar and the pecuniary health of the family. A crust saved is a crust earned, might be put in striking letters on the cover of that jar with good effect. The executive ability required to successfully balance the needs of the bread jar may not be given to every woman, but she may at least see that none is wasted. If pieces have accumulated, dry them crisp and brown in the oven, and use them for the stuffing for fowls, for the basis of a pudding, or for griddle-cakes. If a half-loaf or whole one is too stale to be relied on for the table, set it in the steamer over a kettle of boiling water, and send it to the table on a hot plate and covered with a napkin; or after pouring enough water over it to wet it, set in a covered pan in the oven and let it remain there until the superfluous moisture has evaporated and the bread is really steaming. This should be an occasional dish only, for no one likes it many times in succession. Slices of stale bread may be dipped in egg and be fried brown in butter, and be served as an omelet. There are many other ways in which it may be prepared, and, with a little care, no woman need reproach herself with the fear that through her neglect and wastefulness her children will come to "woful want."

HOW TO SEND FLOWERS BY POST.—The fashion of sending flowers by post has become such a favorite mode of late, that directions for their safe packing may be found useful: A cardboard box about seven inches long by four and a half broad, such as shop-keepers have for crochet cotton, is the convenient size; and though at first sight it may appear too small to contain more than a dozen blooms, it is wonderful how much can be put in with judicious packing. In the bottom of the box lay a little slightly damp moss, then a layer of flowers and a few green leaves, another layer of flowers and leaves on top, and so on, till the box is nearly full, then finish with an upper stratum of moss. Fansies and lilies-of-the-valley travel well, and will come out as fresh after a twenty-four hours' journey and in almost as good a condition as when first packed. If a difficulty occurs as to the length, the stalk should always be cut, as the bloom will not stand bending. Geranium blooms are too lightly set in the calyx to bear a journey, but primroses, violets, anemones, sweet peas and verbenas, tulips, mignonette, rosebuds and forget-me-nots, are all treasures to use for this purpose. After unpacking a box of flowers, let them remain for about five minutes, remove them, cut off a tip from each stalk, and put in clear, cold water. Treated in this way, the most faded flowers will generally revive.

The Dream of St Perpetua.

BY REV. J. M. NEALE, D.D. It was a holiday in the ancient city of Carthage. Wherever you went, you might see knots of people collected together, eagerly discussing some subject in which they were interested. The white togas which the men wore were clean and bright in honor of the day; here and there you might tell a magistrate by the purple border of his dress, and his retinue. Boys, too, with the little golden ball, hanging on their breast, were at play in the streets; ladies were borne along by four stout slaves clad in dark red; they themselves reclined listlessly on their cushions stuffed with roses, and gazed carelessly around them. The temples were open; here and there an ox, or ram, crowned with flowers, was led by for sacrifice; and in the great court of the Temple of Juno, that stands at the corner of the Numidian street in the market-place, the soothsayer was tearing out the heart of a sacrificed cow. But, if you watch, you will see that the crowds, though sometimes stopping to inquire the news of the day, or to greet a friend, are in reality pouring on the same way. Let us listen to what those two young patricians or noblemen are saying; their conversation may explain the cause of the general motion. "Ah! well met, Caius Caelius! it is long since I have seen you! Whither hasten you?" "The same way as yourself, I think, excellent Apicius; to the amphitheatre. The Christians will not sacrifice then?" "Not if it were to save the empire. As to Revocatus and Felicitas, they are but slaves, and one wonders at nothing in them; but that Vivia Perpetua, so young, and so beautiful, and so rich, and by the Twin Brothers, except in this matter, held to be so wise, that she can leave her husband and infant to follow this execrable superstition, and to die for it, passes wonder."

dragon does you no harm.' I answered, 'In the Name of our Lord Jesus Christ he will do me no harm.' I began to ascend and set my foot on the monster's head. When we reached the top there was a delightful garden extending around us on all sides; in it I beheld Eden, dressed like a Shepherd, Who was tending His flock; and around Him were thousands of happy beings, dressed in white. He looked at me steadily, and then said, 'Thou art welcome, My daughter' and at the same time gave me of the milk of His flocks. By this dream I judge that Saturnus will be the first to be taken hence." "God grant it be so," said Saturnus. "But see, here are the Deacons, Tertius and Pomponius; and Tertius has an infant in his arms." "It is mine, my own treasure," said Perpetua; and, thanking the Deacons for their kindness, she stretched out her hands for the baby. At the same time the gaoler, followed by the tribune brought a cup of Falernian which Felicitas drank. If you can for a moment picture to yourself the amphitheatre, as it was when the martyrs were led into it, you will have some idea of the terror even of the preparation for their victory. It was an immense oval building, with tiers of seats rising from the ground to the height of thirty or forty feet, tier behind tier. The lowest were of course the best, and called the podium. In the middle of one of the long sides of the podium was the Procurator's place (the Procurator being lately dead), under a lofty canopy; at his side, right and left, the magistrates; and other chief personages of the city and province. As it was a grey, though fine day, there were no awnings up; but several, especially ladies, had umbrellas with them, in case the sun should grow hot. The designators were marshalling people to their places. "Room, there, for Marcus Caelius!" "You, there, Thraso, give place to the excellent Albinus Felix." Welcome, Caius Caelius! there is a place reserved for you in the podium, and for Apicius next the magistrates.

"Hush!" cried his companion, "they are going to fling open the dens." At that moment two gigantic Numidian slaves appeared, who drew back the exterior bolts of the dens, and then stood aside, covered by a kind of projection from the wall, with so narrow an entrance as to secure them from danger. Perpetua and Felicitas exchanged one or two short words of encouragement; Saturnus was pale but very firm; Revocatus leant as far forwards as his bands allowed, eager to catch the first sight of the animal by which he would be attacked; and Saturninus, an old soldier, said to Hilarianus, "You judge us here, God shall judge you hereafter." And now they heard the shouts and threats of the den-keepers, on the opposite side, as they incited the animals to come out. And, first of all, champing his tusks, a boar rushed out, and taking an oblique direction, made at Saturnus; then, as if changing his mind, dashed at one of the Numidians, who was imprudently standing without side of his place of safety, and mortally wounded him. At the next moment a leopard with a wild howl, leaped out, and striking down Revocatus and Saturninus fled round the arena, without doing them further harm. By the management of Pudens, the bear did not leave his den, the soldier having thrown some food to him. Last of all, the bull, rushing out of his cage, threw down Perpetua and Felicitas, stamped upon them, and then passing on into the midst of the arena, stood pawing up the ground with his fore feet, swaying his head slowly to and fro, while keeping his nostrils close to the sand, slowly pacing backward, and every now and then following terrifically. Thus, in the first encounter, none of the martyrs were mortally wounded. The beasts were driven back, and the sufferers led to the gate of the amphitheatre, called Sana Vivaria. There Perpetua, who awoke as from a trance, and could not be persuaded that the most fearful part of her combat was over, finding a catechumen, named Rusticus, said to him, "Take my last farewell to the Church; live in unity and love; and be not frightened with what you see of our sufferings." Saturnus was already placed again by the den. The signal being given, the leopard sprang out at him, and mortally wounded him; in a faint voice he called to Pudens to take encouragement by his death, and to receive a ring which he dyed in his blood. Thus, according to St Perpetua's dream he was the first to receive his reward. Saturnus was attacked by the bear, and after the terrible embrace of a few moments, was set free. The people began to give signs of impatience that three of their victims had escaped the beasts, and the gladiators appeared on the other side of the amphitheatre. Perpetua and Felicitas, being set at liberty, gave each other the kiss of peace, and were followed by Revocatus into the midst of the arena; and there by the sword of the gladiators, they, too, entered on their rest. Their bodies were drawn out by hooks into the spoliarium, and there given to their friends; their souls went home to that reward for which they had struggled so nobly. And the Church commemorates them on the day of their triumph, the seventh of March. [Authorities.—Ruinart, Act. Mart. Sic. S. August. Ser. 280. Fleury, li. 37.]

day, after a succession of heavy rains, which had swollen the Little Laramie River till it became a broad raging torrent running level with the top of the banks, old Bob, who was close to the river, caught sight of a little colt which had fallen into the water and was being rapidly carried down-stream, in spite of its struggles. Old Bob trotted to the edge of the river, and with a loud neigh, plunged in, swam to the poor little chap, and seized him as a dog would a rabbit, and, after a fight with the stream, landed the little fellow safe and sound, not much the worse for his bath. I think old Bob is entitled to unlimited freedom and grass as long as he lives, and the happy hunting grounds hereafter.—The London Field.

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Norwegian Snow-Shoe, or Skee-Racing. One of the most popular winter sports in Norway is skee-racing. A steep hill is selected by the committee which is to have charge of the race, and all the best skee-runners in the district enter their names, eager to engage in the contest. The track is cleared of all accidental obstructions, but if there happens to be a stone or wooden fence crossing it, the snow is dug away on the lower side of it and piled up above it. The object is to obtain what is called a "jump." The skee-runner, of course, coming at full speed down the slope will slide over this "jump," shooting right out into the air and coming down either on his feet or any other convenient portion of his anatomy, as the case may be. To keep one's footing, and particularly to prevent the skees from becoming crossed while in the air, are the most difficult feats connected with skee-racing; and it is no unusual thing to see even an excellent skee-runner plunging headlong into the snow, while his skees pursue an independent race down the track and tell the spectators of his failure. Properly speaking, a skee-race is not a race—not a test of speed, but a test of skill; for two runners rarely start simultaneously, as, in case one of them should fall, the other could not possibly stop, and might not even have the time to change his course. He would thus be in danger of running into his competitor, and could hardly avoid maiming him seriously. If there were several parallel tracks, at a distance of twenty to thirty feet from each other, there would, of course, be less risk in having the runners start together. Usually, a number fall in the first run, and those who have not fallen then continue the contest until one gains the palm. If, as occasionally happens, the competition is narrowed down to two, who are about evenly matched, a proposal to run without staves is apt to result in a decisive victory for one or the other. It can hardly be conceived how exciting these contests are, not only to the skee-runners themselves, but also, to the spectators, male and female, who gather in groups along the track and cheer their friends as they pass, waving their handkerchiefs, and greeting with derisive cries the mishaps which are inseparable from the sport. OLD BOB.—That white-faced bay horse you see looking at us from among that bunch of mares and colts is quite a celebrated character in the neighborhood, and if the Royal Humane Society gave gold medals to dumb animals I am sure old Bob deserves one. One rough, stormy

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The Living Church.

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THE LIVING CHURCH CO.

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

Orders for extra copies of the Easter number must reach the office on or before March 19th. It will consist of twelve pages on superfine paper, with a very handsome illustrated cover. Price 5 cents per copy mailed singly; twenty-five copies one dollar; one hundred copies, three dollars and fifty cents, postage paid.

"Fashionable" Lent.

The secular press, which, if at all religiously disposed, is generally disposed to the sectarian phase of it, has its perennial fling at Lent as a season of recuperation for the "fashionable" world. One would think it to be principally if not exclusively a "society" observance, from the current remarks in the papers; and doubtless that is the idea that thousands of uninstructed persons have of it. By the "reading public" in these days we are to understand—those who read the papers. Few people of mature years read anything else. Hence the prevalent notion that Lent is a society observance and a religious sham.

That many individuals and many families who are "fashionable" and worldly and without any vital pity do cease from dissipation and improve the Lenten season by recuperating their wasted energies, only to renew their round of gayety after it is over, is not to be denied. Doubtless the Lord's Day is used by many such people for a similar purpose. There are some men who are habitually sober once a week, and never at any other time, yet this fact has never been used to point a sneer at the Christian custom of observing a weekly day of rest in a religious way.

It is also true that many people who are what is commonly called "fashionable," are at the same time devoutly religious, Christians in the highest sense of the word. Many such there are who keep Lent in spirit as well as form, not for a rest of the weary body but for refreshment and strengthening in spiritual life. It is principle not fashion that they follow; and the fact that many who care not for the principle follow the example, in form at least, of such as we have described, is a witness to the great influence which is exerted by Christian people in social life. Or rather, it is an evidence that Church principles are potent in the cultivated circles of every great community. If it is the "fashion" to keep Lent, in any way, it is because those who make a conscience of it set the example, and the usual routine of social entertainments cannot be continued without them. "Fashion" cannot afford to disregard their example.

Under this accusation that Lent is a "fashion," there is an assumption that it must, therefore, be irreligious, that it cannot be otherwise. This assumption is based of course, upon another assumption that, as a rule, "society" is irreligious. It is a very prevalent opinion that wealth and culture are necessarily opposed to piety and inconsistent with spiritual earnestness. The question cannot be argued here, in the abstract, though it may be admitted that extraordinary wealth has extraordinary temptations. It has, on the other hand, extraordinary opportunities and helps for winning spiritual victories; and the fact which concerns the present argument is, that among the rich and cultured of nearly every community, among those who give life and character to every social circle of respectability, are found exemplary and conscientious Christian people, who discharge their stewardship of wealth with a great degree of faithfulness, to the glory of God and the benefit of His Holy Church. The confession that Lent is "fashionable" is a tribute to the influence of such earnest Church people who, in the providence of God, occupy a commanding position in social circles. "Fashion" as such, would never consent to a suspension of the excitement upon which and for which it lives. Under a moral compulsion it yields for a time, and suspends the excesses which

those whom it respects have never countenanced at any time. The world takes note of this, and the papers parade the discovery that Lent is a thing of "fashion."

The idea that the culture and recreations of social life are inconsistent with piety, is a relic of Puritanism. Civilization cannot exist without wealth; wealth can only minister to corruption and vice apart from a high and refined social life; and such a social life cannot be maintained without the expenditure of time and money. The influence of a wise expenditure of time and money by the rich in every community, for culture, art, and recreation, is an incalculable good. The insinuation that all who are recognized as influential in social circles are worldly and godless, is insufferable. The Church and the world have reason to thank God that by the rich as well as by the poor the Gospel is received and Lent is kept. It may be a "fashion," but it is not a "fashion of the world."

The Gambling Mania.

Recent exposures of the "bucket shop" method of gambling in grain and stocks in this city have shown how wide-spread the evil is. Its pernicious influence has extended to the remotest regions of the country and infected hundreds if not thousands of persons of both sexes and every avocation, who would otherwise be entirely unable to indulge in this disastrous form of gambling. The scoundrels who organized these "bucket shops" here are nothing less than cruel, heartless, unprincipled swindlers, with no capital except the easily deceived cupidity with which the world is full. Their advertisements and circulars were scattered far and wide over the land, and the most glittering promises held out of immense returns for small investments. Such a thing as a loss was not mentioned. Losses do not occur to the mind of the foolish dupe who in some distant village or rural hamlet sits down to figure out for himself the tempting prospect of a great fortune. "If he has any scruples against gambling, his conscience is quieted by the suggestion that he is dealing in grain, not betting in a game in which the dice are loaded and a khave holds the box." He reflects, too, that there are very respectable men, as the world goes, prominent in religious bodies, who "speculate" in grain, and make their thousands. Why should not he? The "respectable" men do not put their money into the hands of sharpers and thieves. But the rural investor does not think of that. In his haste to get rich, he trusts the "bucket shop" with a blind credulity that amounts to superstition, and sends his little savings, his hard-earned wages, the profit of his farm or his store for a twelvemonth, and—sees it no more! We give the daily papers of Chicago credit for their detailed exposure of this systematized form of robbery. They have been the means of arresting a great evil.

But it will spring up again in some other form. As long as human cupidity furnishes a gullible opportunity, the shark of the great city will find some means of preying upon it. Vigilant watchfulness and stringent repression will have to be repeated to the end of the chapter.

There are those who boast of their freedom from the bondage of Lent. They will not be caught in the chains of such a servitude! Well, good friends, please go without your dinner or lunch at noon for one day, and see if you are not in bondage. Unless your stomach is exceptional, you will find it to be a hard master who will crack a whip over your head, and make you the most miserable of driven mortals until you submit to the demands of your master. He is the worst of slaves who makes a god of his appetites. The only freeman is he who can master his earthly instincts in the interests of his spiritual capacities. This is the freedom wherewith Christ makes us free.

The Rev. H. M. Andrews, an ordained priest of the Diocese of New York is now acting as minister—a two years' supply—of the Congregational Society of Bethlehem, New Hampshire. His name remains upon the list of clergy of the Church.

The title of Tract No. 11 of the LIVING CHURCH Series has been changed to "How to behave in Church" as it appears that an Eastern Publisher has copyrighted the title "Hints to Worshippers."

Wealth a Trust From God.

The death of the distinguished philanthropist, William E. Dodge, of New York, withdraws from the scenes of earthly beneficence one of the noblest examples of the way to use wealth which this country has witnessed. He was associated with the Presbyterian body, but we have a right to claim an interest in his memory by force of that large fellowship of baptismal grace which is the bond of the Catholic unity of the spirit. Mr. Dodge was eminently a man who responded to the grace of Him Who became poor that we might be made rich, and such an example of benevolence ought to be studied. Look at some of the details of his giving.

He died leaving from three to five millions of dollars, but he has given away very much more than that during his career. There have been years in which he averaged one thousand dollars a day throughout the year. At no time within several years was it less than six hundred dollars a day. His annual contribution to the American Board of Foreign Missions was from three thousand to ten thousand dollars, but large special contributions were frequently added to this. He also gave large amounts to the Presbyterian Board. Robert College, at Constantinople, and the Liberian University received princely donations from him. The Union Theological Seminary in New York was enriched by his gifts. He gave a new library building to the Auburn Seminary. The President's Fund at Williams College was established by Mr. Dodge. At Yale, Amherst, Hamilton, Middlebury, Lafayette, Grinnell, and other colleges, he founded professorships or scholarships. For a long time he supported ten young men in different colleges. When Grinnell College, Ia., was destroyed by a tornado, he gave thousands to help rebuild it. To rebuild Maryville College, Tenn., he headed the subscription with twenty-five thousand dollars. He gave much money also for the benefit of the colored race. Lincoln University and Biddle University were recipients of his generosity. He supported several colored students in Hampton Institute. A number of Indian children were educated by him at Carlisle Institute. He built many churches and schools in the South and West. He gave generously to the Colonization Society. Home Missions were constantly sustained by him to the extent of tens of thousands of dollars. He also helped to build churches in New York. The City Mission, Phelps's Mission, the Presbyterian Hospital, the Christian Home for Intemperate Men and Women, the American Bible Society, the American Tract Society, the Young Men's Christian Association, and many other similar organizations in New York received aid from him on a munificent scale. He gave twenty-five thousand dollars for the new building of the Y. M. C. A., and twenty thousand to the National Temperance Society. Very often he would send a library to some needy section. We have collated these details because they impress the mind more vividly than the simple statement that he was a benevolent man. The fame of his good deeds crossed the seas, and when he went to England two years ago—his last visit—he was the recipient of social attentions from such distinguished men as Mr. Gladstone, Lord Shaftesbury, and Sir Harry Vernet.

Mr. Dodge made his money in a legitimate way, that is, not dishonestly nor speculatively, and he used it as its Giver intended he should, as a trust fund for the good of mankind. Great will be his peace in Paradise, and greater his reward in Heaven!

As a shining example of the kind of a man the Lord loves—a cheerful giver—we present his career before the minds of our rich laymen, and ask them to consider it well. Let us own it with shame—there has been among us very little of this kind of princely giving; and if it does not develop ere long the Church will fall behind in her mission to the people of this continent. We are growing in numbers and wealth. Presbyterianism is at a stand-still; Episcopacy makes phenomenal progress. But our defective point is in the matter of giving; our men of wealth do not realize that their fortunes are a trust from God.

It will be noticed that Mr. Dodge's beneficence naturally took the channels of Presbyterian or Puritan enterprise. He had broad notions but he was not so broad as to be indifferent to that to which he

owed primary allegiance. Here also is a lesson for our men of wealth which they ought to ponder long and wisely.

Look, too, at his munificent devotion to education. It seems to have been nearer to his heart than any other cause. His wide observation as a patriot and Christian convinced him that the power of vice and irreligion in America can best be overcome by the sanctification of the intellect, by combining the wisdom of the Bible with the culture of the age. Do our wealthy laymen realize the fact that, with some exceptions, our Church's institutions of learning are crippled by lack of adequate means? In this immediate region, there is St. Mary's School, burned down in a night. Forty-five thousand dollars are needed to restore it. Not ten thousand have yet been raised. Nashotah House has a debt of many thousands. Racine College, though without debt, needs large endowment. We do not lack men of wealth. We are often called the wealthy Church. What does our wealth lack? The story of Mr. Dodge's life seems to answer the question.

The progress of ritualism among our Presbyterian friends naturally excites much remark. An agitation about a mere question of ecclesiastical millinery, among brethren who have hitherto disdained to be disturbed by topics less dignified than the "five points" of Calvinism, strikes us as a trifle funny. However, the fact is evident; and we, who have suffered such pangs of agony over like tribulations and been so satirically punctured for it by all the denominational papers, beg leave to extend our condolences. It affords us a deep and satisfying pleasure to return good for evil. The Rev. Dr. Marquis, of St. Louis, has donned a black gown in the pulpit. Now it is well known that Jesuits, and other horrid creatures, the "Episcopalians" and the like, wear black gowns; and what could the watchful laity of the "Jefferson Park Presbyterian Church" do but cry out that their pastor had started on the high road to Rome? Great was the flurry; most bitter the prejudice excited. Dr. Marquis' explanation that it was distinctly "Genevan," and not Roman nor Anglican, failed to appease the irate parishioners. It was an "entering wedge" whatever else it might be, and must be put off. There is a text in the Song of Solomon which reads, "I have put off my coat, how shall I put it on?" Dr. Marquis is in an opposite dilemma and anxiously inquires how he shall put his Genevan coat off! If the laity do not postpone their indignation, the good Doctor will have to disrobe, we fear.

P. S. The gown is put off, and the Doctor remains a good Presbyterian Protestant.

Mr. Swing, of Chicago, scarcely illustrates the "sweetness and light" which he professes to be his supreme motives, when he says, in connection with the Lord's Supper, that "here the Episcopalian has stood to teach society that there is but one fold of safety—the one they possess." It would be difficult to show that any of our theologians have ever taught that. We do not dare to put limitations on God Who is the Saviour of men, nor do we anathematize any of our fellow-creatures. We believe what the Holy Scriptures declare respecting those who have no prospect of salvation—"them that are contentious and do not obey the truth but obey unrighteousness," (Roman ii:8); but we put no fetters on God's love. We leave Him to rule His creatures in His own way. Obedience puts us in the Church of the Apostles and keeps us there, but charity prevents us from assuming the narrow exclusiveness of the dogmas from which Mr. Swing has reacted, and requires us to "hope all things" of those who do not in every respect walk according to the way which the Lord Jesus commanded.

A correspondent of the *Gospel Messenger* (Syracuse) who has been travelling in the West says: "More and more, I think, the Western Churchmen are not so particular as to the way they take to save men, if they can only save them. All we know or hear of 'ritualism' comes from the East and while they at the East are discussing the question, What shall a minister wear? our Western clergy are attempting to rush in and rescue the souls going down to eternal woe, not caring what they wear." If this contrast is not literally correct, it

comes near the truth and it would be well if Eastern critics and brewers of strife would mark, learn, and inwardly digest the statement.

A Distinction to be Noted.

A leading daily paper of New York favors its readers annually with an editorial on the Lenten season which reflects credit on the intelligence as well as religious character of the writer. A leading daily of Chicago has a stock editorial for Ash-Wednesday which shows the author of it to be possessed of little knowledge and less charity. We enter no protest, for really these articles year after year abound do not harm those who believe in Lent, to any appreciable extent. Probably the paper is itself the injured party, sensible people generally contracting a contempt for such flippant and unjust words and for the editorial management that permits them to appear.

We do not deny that there is a class of people supremely devoted to society, who, at the beginning of Lent, become a little less flamboyant in their gayety, and select a penitential shade of gloves, but it is a gross and wicked perversion of the facts to regard them as representative of the great body of Churchmen. The high-toned *roue* is not always an Episcopalian, nor does Miss Flora McFlimsey always carry an ivory-bound Prayer Book. In point of fact, we do not often, if ever, see either of the two in our churches. If they diminish their devotion to the pomps and vanities of this wicked world, it is because enforced by the unavoidable influence of a religious observance which they detest. Lent would soon get its *quietus*, if its continuance depended on their devotion.

We suspect however, that the editorial satirist seeks to transfix with his goose quill another class than the fashionable beaux and belles who care as little for the press as they do for the Church. His thrust is probably directed at the wealthy class who are also religious, and who, while they have means to live in handsome style and to dress as befits their station, have also hearts with which they love God, and obey the Church when she commands them to engage in special acts of prayer, abstinence, and devotion. A person whose mind is of a vulgar tone and whose associations are low will naturally view that class with feelings of envy and jealousy, and such as he will sometimes be found even within the immaculate atmosphere of the editorial sanctum. Now, in what does this sneering spirit differ from the ruthless denunciations of all society with which Herr Most has been curdling our blood of late? It is the very essence of the Commune, which says, Because you have money and I have none, I will take your life if you do not share with me! Because there are wealthy and cultivated people who love God and keep Lent, therefore the vulgar scorners, mad with envy and jealousy of their social position and abundant means, has his petty revenge in unmanly and untrue caricatures of their holiest duties and observances. The motive is so transparent that he who runs may read it and all respectable people have a contempt for it.

People's ideas vary wonderfully when they talk about the enrichment of the liturgy. One writer wants the collects improved. He says, "we want prayers that savor of the new thought of the new time." He then proceeds to give us collects of his own composition, which presumably have that savor. Well, let us smell some of them! Here is one for the Second Sunday in Advent which opens in this wise: "O God of light and love, who didst inspire Thy servants in old time to write Scriptures for our learning, * * * and who still inspire Thy messengers to write and teach and preach, etc." This, then, is the new thought of the new time, that the nineteenth century preacher is inspired just as the writers of Holy Scriptures were. We do not regard this as a peculiarly aromatic savor. For the Sunday after Christmas, the new collect asks that we may be delivered "from all slaveries." It is peculiar to the new thought of the new time to use the plural when there is no earthly need of it and to our olfactory the custom savors of affectation. On the whole we believe the Church will prefer the old thought of the old time for a long while to come, and in the meantime let those who try to improvise collects keep out of print or expect to excite ridicule.

BRIEF MENTION.

An English contemporary says the Church of England illustrates the voluntary principle in giving far more than is supposed. A parliamentary return shows that between the years 1840 and 1875 there was raised for church-building purposes in that country by voluntary subscriptions the sum of £25,000,000. In point of fact that understates the case, for the return only takes account of sums exceeding £500. To show how careless many of our teachers are, here is a case: Certain Tracts were given as prizes in a Church school, and the parents returned them to the donor, a Sunday-school teacher, who was shocked to find that he unconsciously had placed in the hands of his pupils books ridiculing Baptism, and teaching that members of the Church of England are not baptized at all!—The return of Bishop Crowther (colored) to his African diocese was marked by a farewell meeting in Liverpool. The career of the Bishop is most remarkable. He has crossed the ocean thirteen times; he has fifty native clergy and a self-supporting mission, which in its turn is beginning active, aggressive, missionary work in the country surrounding Sierra Leone.—The Prohibitionists of Kansas have adopted a set of rules of which this is one: "3rd. We recommend that no itinerant lecturers be recognized by local organizations unless duly authorized, and having in their possession credentials duly authenticated by the state executive committee." The Church applies this very wise and necessary principle in the matter of the ministry, and gets dreadfully abused for intolerance and bigotry!—If preachers would stop preaching about "The Mosaic Cosmogony," and have more to say about "The Mosaic Decalogue," it would be a great relief all around. And if they would let "The New Theology" go, and try to "purge out the old leaven" of wickedness, they would do the world better service.—Dr. Howard Crosby, in an address to a new pastor, said: "Preach the Gospel. Preach it as dogmatically as you would the multiplication table, and beware how you change it."—The coming Easter will be marked by many happy, spiritual victories. Let faithful Christian souls beware, lest the events of Easter Monday turn their joys into bitterness.—The great and irrepressible conflict in the Church, is between worldly and fashionable Episcopalianism, and downright religiousness of a really evangelical sort. God bless all who believe in and practice the latter, whether they are "High," "Low," or neither.—The new primate of all England will not be enthroned until after Easter.—The Church Review in rather a flippant but striking way, says the enemies of the Oxford movement "have successively ridden their favorites, Protestant Theology, Popular Opinion, Episcopal Timidity, and Erastian Law Courts, and have lost. There remains only one honorable alternative, viz., to trot out their horses, Good Works and Toleration, and we promise them nothing but a keen and friendly rivalry."—Profiting by our experience in Mexico, the Irish Ecclesiastical Gazette urges the Irish Bishops to make haste slowly in giving the Episcopate to the Spanish Reformed Catholics. "There is no reason for haste, and at least until they have grown in numbers and matured in strength, and we become better acquainted with them, we should hesitate to proceed further."—"Miss soprano in St. Church, Philadelphia, where she has been drawing good congregations," says a local paper, has resigned. The rector will now try his hand at drawing.—The Rev. Arthur March Clark, during the past year resident at the Advent Clergy House, Boston, and assisting in that church, has joined the Roman Communion. The defection occurred immediately on leaving the Church of the Advent, and on the eve of his departure for Europe. Mr. Clark was a recent acquisition from Congregationalism, and was educated at the Episcopal Theological School at Cambridge.—The Rev. Mr. Zera, recently of the Roman Communion, is now working in Philadelphia under Bishop Stevens. And thus they come and go.—For mixed metaphor, the following, from the National Baptist, is admirable: "These seeds of pride are bursting into a flame which might lay the foundations of a deluge that would with its fangs envenom my soul!"

Personal Mention.

The Rev. Samuel Maxwell, Rector of St. John's Church, Youngstown, O., has accepted a unanimous call to the rectorship of Trinity Church, Pittsburgh, and will enter upon his duties the first Sunday after Easter.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Formed, 1887. Incorporated, 1889. A general society, neither sectarian nor partisan in its administration. Aids students for the ministry in college and the theological seminary. Scholarships from \$50 to \$200 per year. Six hundred and six of its scholars already ordained; twenty-five the past year; five hundred and twenty-five still living and serving the Church. Permanent funds, \$55,000. Address Rev. Elisha Whittlesey, Corresponding Secretary, Hartford, Conn.

WANTED.—Copies of St. Mary's School Register for the years 1878, 79, '80, '81, '82.

Also a file of the Diocesan Journals of Illinois, Quincy, and Springfield, to replace those lost by fire. C. W. LEFFINGWELL, Knoxville, Ill.

Obituary.

HUMPHREY.—At the residence of his uncle, in Canton, N. Y., George Frederic Humphrey, aged 29 years. A member of the Sophomore Class in Trinity College, Hartford, Conn. The only son of the Rev. Frederic Humphrey and wife, of the Diocese of Minnesota.

To Correspondents.

TO BROTHERS.—Although probably not so intended, the Servoye you speak of was of the very highest Roman Type. In the great Basilicas of Rome the Priest in celebrating the Holy Communion always faces the people, that is, he stands behind the Altar.

Official.

DIocese of NORTH CAROLINA.—BISHOP'S APPOINTMENTS. March 1, Thursday—Weldon; 2, Friday—Halifax; 4, Sunday—Eden; 6, Tuesday—Wilmington; 8, Thursday—Snow Hill; 9, Friday—P. M., Newbern; 11, Sunday—Newbern; 13, Tuesday—Beaufort; 14, Wednesday—Kinston; 15, Thursday—Holly Innocents, Lenoir Co.; 16, Friday—Goldboro; 18, Sunday—Wilmington; 19, Monday—Wilmington; 20, Tuesday—Wilmington; 22, Thursday—Rocky Mount; 23, Good Friday—Tarboro; 25, Easter—Wilson; 29, Thursday—South Mills, Consecration; 30, Friday—Camden; 31, Saturday—Newbern Creek.

day—Newbern; 13, Tuesday—Beaufort; 14, Wednesday—Kinston; 15, Thursday—Holly Innocents, Lenoir Co.; 16, Friday—Goldboro; 18, Sunday—Wilmington; 19, Monday—Wilmington; 20, Tuesday—Wilmington; 22, Thursday—Rocky Mount; 23, Good Friday—Tarboro; 25, Easter—Wilson; 29, Thursday—South Mills, Consecration; 30, Friday—Camden; 31, Saturday—Newbern Creek. April 1, Sunday—Elizabeth City; 3, Tuesday—Hertford; 4, Wednesday—Edenton; 6, Friday—Plymouth; 7, Saturday—St. Luke's, Washington Co.; 8, Sunday—St. David's, Washington Co.; 9, Monday—Columbia, Tyrrell Co.; 11, Wednesday—Jamestown; 12, Thursday—Williamston; 13, Friday—Hamilton; 15, Sunday—Scotland Neck; 16, Monday—Hickory Fork, Edgecombe Co.; 17, Tuesday—Greenville; 18, Wednesday—St. John's, Pitt Co.; 19, Thursday—Trinity, Beaufort Co.; 20, Friday—Durham's Creek; 22, Sunday—Washington; 23, Monday—Zion Church, Beaufort Co.; 24, Tuesday—Bath; 25, Wednesday—St. James, Beaufort Co.; 26, Thursday—Makelyville, Hyde Co.; 28, Thursday, P. M.—Swan Quarter; 27, Friday—Juniper Bay, Hyde Co.; 29, Sunday—St. George's, Hyde Co.

DIocese of ILLINOIS.—APPOINTMENTS OF THE BISHOP. Feb. 25—St. Paul's Church, Hyde Park, A. M. " " St. Mark's, Chicago, P. M. Mar. 4—St. Stephen's, Chicago, P. M. " " St. John's, Naperville, P. M. " " Trinity, Chicago, A. M. " " Calvary, P. M. " " St. Mark's, Evanston, P. M. " " St. James', Chicago, A. M. " " Grace, P. M. " " Redeemer, Elgin, P. M. " " Emmanuel, LaGrange, P. M. " " St. Andrew's, Chicago, P. M. " " Cathedral, A. M. Apr. 1—Christ, Joliet, A. M. " " St. John's, Lockport, P. M. " " Redeemer, Wilmington, P. M. " " St. Barbara's, Centre Park Village, A. M. " " Our Saviour, Chicago, P. M. " " Christ, Waukegan, A. M. " " St. Ansgarius', Chicago, P. M. " " St. Paul's, Rockford, P. M. " " St. Paul's, Kankakee, A. M. & P. M. May 4—Emmanuel, Rockford, P. M. Other appointments will be announced hereafter.

LOUISIANA. Bishop Galleher's Easter Visitations in New Orleans: March 18, Palm Sunday—A. M., Calvary Church; P. M., St. George's, night, St. Paul's; Easter Sunday—A. M., St. Ann's; night, Annunciation. April 1—Sunday after Easter, A. M., Trinity Church; P. M., St. John's; night, Trinity Chapel. 8—Sunday after Easter, A. M., Christ Church; P. M., Mt. Olivet; night, St. Philip's.

BISHOP GREEN'S SPRING APPOINTMENTS. March—1, Bay of St. Louis; 4, Pass Christian; 6-8, Mississippi City; 10, 11, Belle Isle; 12, State Line; 15, 16, Enterprise; 17, 18, Meridian; 20, Grace Chapel; 22, 23, Macon; 24, 25, Columbus; 27, 28, Aberdeen; 29, West Point. April—1, Vicksburg; 3, 4, Yazoo City; 7, 8, Jackson; 11, Canton (Council). The Parishes on the River will be visited by the Assistant Bishop before the meeting of the Council. W. M. GREEN, Bishop of Mississippi. Feb. 5, 1888.

Acknowledgements Received for St. Mary's School, Knoxville, Ill.: Rev. C. L. Hutchins, 6 Hymnals, Living Church Company, 1 Vol. St. Helen's Hall, Oregon, Cash, \$20.00 H. J. Charles, for Library, 5.00 Clara Gelder Kankakee, 2.00 FOR REBUILDING. St. Agnes' School, Albany, 35.00 Olivia W. Stanton, 1.00 A. D. Hadley, 1.00 St. Helen's Hall, Oregon, 34.00 Mrs. H. W. Hubbard, 1.00 Miss Mary Hubbard, 1.00 Geo. H. Komaine, 10.00 Grace Church, Galena, 20.75 St. Paul's, Pantou, Ill., 1.88 Mrs. K. D. Vermilye, 5.00 Mission at Mendon, 5.00 Previously Acknowledged, 1012.00 Total for rebuilding, \$1,127.43

Subscriptions have been made by the citizens of Knoxville to the amount of \$2,326.25, and in Galena to amount of \$627.00. Subscriptions outside of Knox Co., Ill., bring the amount to about \$10,000, or about one-fourth the sum needed by the Trustees to enable them to go forward on a scale at all adequate to the needs of the work. Subscriptions may be forwarded to the Living Church, or to the Rector of St. Mary's School, Knoxville, Ill.

ST. LUKE'S HOSPITAL, CHICAGO. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2234 Prairie Ave., Chicago. Mrs. Douthett, Tipton, Mo., "in memory of George Plant Locke" 10.00 Good Shepherd, St. B., Monroe, Ill., 7.25 Per Mrs. Evelyn Judd, Winfield, Mo., 10.00 From Frank Avery and Frank Hadley, per the Rector of St. Paul's, Rogers Park, 5.00 St. John's S. P., Decatur, Ill., 5.25 St. Paul's Parish, Alton, Ill., 2.05 Per A. W. Cowan, Grace Miss., Pontiac, Ill., 4.80 Frank Hibbard, Chicago, 1.10 Previous contributions, 1,801.31 Total, \$1,855.56 Mrs. A. WILLIAMS, Treas.

Miscellaneous. A speciality is made in confirmation dresses, furnished in all styles, at Mrs. Durlacher's, manufacturer of infants outfits, ladies' fine underwear, children's dresses and aprons, old ladies' caps, and breakfast caps. 56 South Ada Street, Chicago. AID FOR NASHOTAH. Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students. The daily mail is our only source of supply. May God put it into your heart to send us help. Address the Rev. A. D. Cole, President, Nashotah, Wis. E. R. Welles, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee.

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Clergymen, and of Aged, Infirm, and Crippled Clergymen of the P. E. C. of the U. S. A. This charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer is William Alexander Smith, 40 Wall St., New York, 1888-cowly.

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THE NORMAL KINDERGARTEN COURSE, given in connection with Holy Trinity School, Danville, Ill., which formerly began in October, has been changed as to the time of its opening, so that now it will begin in March (Monday, March 5th, 1888), and extend through five months, to the end of July. Thorough instruction in Kindergarten work is given and the Normal pupils are required to be in the Kindergarten of Holy Trinity School daily. Charge for tuition, \$40. Address Rev. F. W. Taylor, Rector, or Miss Annie G. Galt, Principal of Normal Kindergarten, P. O. Box 474, Danville, Ill.

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BOOK REVIEWS.

ACTS OF THE APOSTLES Explained by J. S. Howson, D. D., Dean of Chester, and H. D. M. Spence, M. A., Vicar and Rural Dean of St. Pancras, London. New York: Charles Scribner's Sons, 1882. 16mo, cloth, pp. 420. Price, \$1.25.

This latest volume of the series of International Revision Commentaries is an abridgment and adaptation of the illustrated Commentary by Dean Howson and Canon Spence, the text being that of the new Version. Dr. Schaff, the editor of the series, has added the introduction, several excursuses, the practical notes and textual comments—a very large share of the whole work. In many respects the commentary is excellent. Wherever it touches the subjects at issue between the Church and the denominations about us, it is in reality a controversial book—hardly the proper thing to be put into the hands of Sunday-school teachers, for whom it is mainly intended. It is needless to say that these features are attributable to the pen of Dr. Schaff, who has apparently considered it his duty to carefully edit the book in the interests of his own school of theology. No one will find fault with him for this; but it is proper the fact should be understood. For scholars who are fully posted in the controversies growing out of the one historical book of the New Testament, the volume will be of value.

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The above are the latest issues of the Messrs. Harpers' admirable Franklin Square Library.

The American Church Review for February contains five articles, besides the literary notices, and a new feature with the caption "Notes and Queries," which may, if encouraged, rise to a very useful department in the monthly commerce of thought and information.

Bishop Young, of Florida, gives his closing contribution, in 23 pages, to the great project that must come before our next General Convention—"Liturgical Enrichment." For long years Dr. Young's studies have taken this direction, and he has acquired a mass of exact and well-arranged information in comparative liturgies from which he furnishes an amount of suggestion, the perusal of which will repay all who are concerned with the settlement of this question.

The Rev. Prof. Richey, of the General Theological Seminary, contributes a paper on "Hebrew, Greek and Latin Christianity," in the early part of which he runs a tilt with Vice Principal Hatch for his Bampton Lectures of 1880, on the Organization of the early Christian Churches. Whoever has carefully read these lectures will regret for Dr. Richey's own sake the grandeur and assumption with which he says concerning their subject, "It is worthy of thorough treatment, but I regret to say that it has failed to receive, at the hands of the Bampton lecturer, the consideration it deserves." Mr. Hatch is a pedant, not a scholar. He is wanting in philosophical breadth and proper knowledge of his subject." After this, we are not surprised to find Dr. Richey's manner of presenting Vice-Principal Hatch's argument to be as unfair and ill-informed as his method of allusion to the lecturer's ability is illegitimate and sour.

"Some Unfinished Business of the House of Bishops," by the Rev. Dr. Nevin, of Rome, is a clear and succinct statement of some of the perplexities connected with the question of the Episcopal supervision of foreign Reformed Organizations, and a responsible executive of the House of Bishops for that work.

"The Periods," by the Rev. Dr. Jno. M. Leavitt, is a bewildering effusion of poetry, in uncommon numbers, and with some of the most startlingly vicious rhymes that have ever been poured out upon an offended ear. We may have suffered worse—but not often.

"Miracles and Science," by Jno. B. Wood, Esq., is well worth a reading.

The March number of Harper's Magazine is a beautiful and entertaining number. The frontispiece engraving is from George H. Boughton's picture, "The Burgomaster's Daughter." William Henry Bishop contributes a paper entitled "Across Arizona," which is attractively illustrated. George H. Boughton continues his Holland papers with a fresh and quaint description of Friesland, illustrated by his own drawings and those of E. A. Abbey. Colonel Higginson's fifth paper on his American History series is entitled "The French Voyageurs," and treats of the early attempts made by the French to establish colonies in this country. The paper is effectively illustrated—Howard Pyle contributing several important pictures.

One of the most valuable and interesting of the articles and one that comes with a peculiar appropriateness now that the great master has gone to his rest, is Mrs. M. G. Van Rensselaer's paper on "Parsifal," at Baireuth." It clearly shows Wagner's method of working out his musical and dramatic conceptions, and gives a fair estimate of the place occupied by him among modern composers. Not the least entertaining portion of the paper is that devoted to a description of the master's home-life. The illustrations for the article include drawings by Carl Marr, representing the most striking scenes in "Parsifal," a new portrait of Wagner, and a beautiful full-page portrait of the soprano, F. Therese Malten.

Letters to the Editor.

Instincts and Habits.

To the Editor of the Living Church:

The impression made upon some of us at least by several late interesting contributions to our Church press, concerning the causes of the present condition of the Southern Negro, is that the writers do not make proper distinction between acquired habits, and what they term inherited or race instincts. They speak of the "utter depravity" of the Negro, as a natural evolution of his race characteristics, as if the Creator, the Father of us all, had, from the beginning, made the sons of Ham a great deal lower than the rest of the children of men. Lying, stealing and licentiousness, according to this theory, are the inevitable consequences of race. Such is the Negro blood. To be a Negro is to be immoral. He may seem to be converted, but he will lie, steal and disregard every law pertaining to decency in morals.

"The hardest part of my missionary work," writes that devoted apostle to the Blacks, Dr. Tucker, of Mississippi, "is to make the North understand the utter depravity of the Negro, a depravity so deep that it does not know it is depraved. No sense of sin. No sense of guilt. No reproach of conscience. Sin is white folks' notions."

Granted, but is all this race instinct? Is it not acquired habit, the sure evolution of slavery? "We feel as our ancestors thought, and we think as our descendants will feel," says a modern philosopher.

Is there a race, civilized or uncivilized, under heaven, that could pass through an ordeal like American Slavery, be held in it for two hundred and fifty years, and not acquire the habits of lying, stealing and immorality, which characterize our freedmen? Add to this the effect of their peculiar emancipation, an emancipation unlike any other in the world's history; and what is there so very peculiar in their moral degradation—so unlike what any other race would have acquired under the same circumstances? Why is licentiousness a race peculiarity of the poor negro, and not of the cultivated Parisian? Is the private life of Gambetta to be ascribed to peculiar race characteristics? Is the population of the black belt of the Gulf States more hopelessly depraved, than the pauper population of London's Slums. See England's agricultural districts—the reckless class in our western mining towns—in fact the people of any part of the globe who live in separation from God and his truth. When we read the statistics showing how lightly marriage is regarded in Vienna, do we pronounce the German race as wholly depraved? Have we lost all faith in the purity of French women, because of the vile name thirty thousand of the sex have given to Paris? Is this so-called utter depravity of the negro race, different in any particular from the depravity of any of the lost children of God, whose sins we may not, and do not impute to their Creator? Is not lying and its kindred sins heathenism, separation from God, no matter what the race or the social level of the sinner may be? Does not the Psalmist say of all peoples "they go astray as soon as they are born, speaking lies?" Let Church and State ignore the marriage tie for six months in Chicago, and that only among the better classes, and what would be the result? Could it be imputed solely to our God given instincts as a race?

Dr. Tucker, of Jackson, Mississippi, is doing a heroic work among this people, and he has lately published his speech in the Church Congress, in answer to an overwhelming wail from the North, asking for information concerning the true moral condition of the negro. I have as yet seen only a most favorable notice of the speech, that in "The Southern Churchman." Dr. Tucker evidently admits that slavery was the school for many of their vices, but unless this report is inaccurate, he speaks of the acquired habits of stealing, etc., as race instincts—the peculiar inheritance of the Negroes.

Many of Dr. Tucker's best descriptions of his work, and its peculiar difficulties are given in the private letters he writes to friends at the North. Let me quote from one of them: "It will be a slow work, this Christianizing the Negro, and full of relapses and disappointments. It will be a costly work, costly in money, and especially costly in self-sacrifice on the part of the workers. And it is the Southern White people who have to make the self-sacrifice. And the Northern people who must give the money."

That recent calculation by a writer in the "Popular Science Monthly," based upon the past ratio of increase of the Negroes, affirming that in one hundred years they will number something more than half the population of the United States, ought to awaken the Church into giving more liberally to our Mission work among them. "Ye cannot gather grapes of thorns, nor figs of thistles."

It seems strangely ordered in the all wise mysterious purposes of the God Who moves in the history of races, that the only American citizen who is not responsible for slavery, is the one who must suffer for it, and upon whose children the sins of our fathers must be visited for years. J. M. PARKER, Rochester, N. Y.

Puseyism. To the Editor of the Living Church: There was a time not very long ago, at least in the memory of some not very old persons, when the terms Tractarian and Puseyite were freely used to designate all who were not of the strictly Evangelical school. These terms became useful, too, for party purposes, so that the less intelligence there was about their meaning the more alarming they became. I remember a good old lady of my native city, holding up her hands in amazement, upon being informed that a then prominent Rector of one of our Churches had a somewhat unusual number of surplices.

"That is what they call Puseyism, isn't it?" was her agitated question and exclamation. Doubtless many of our clergy can testify to similar ignorant alarm on the part of plain people. But not only plain people were distressed at what they considered a departure from the good old ways to which they had been accustomed. Some who ought to have been better informed, and doubtless would have been had not the night, mere of party sat heavily upon them, cherished a chronic apprehension that the dreadful Tractarians would at last succeed in destroying all that was valuable in the Church of England, and were therefore to be fought, tooth and nail, lest they should obtain any permanent foothold among ourselves. I have thought, therefore, that some of your readers would like to see the following testimony about the Oxford Movement, from the pen of a distinguished Presbyterian divine, Principal Shairp, LL. D.: "I quote the conclusion of an article by him in the January number of 'Good Words,' on 'Dr. Pusey and the Oxford Movement.'"

"If it be asked, what good had the movement done during its twelve years course, from 1833 to 1845, the answer is not difficult. It had thrown up a barrier, which kept back for a generation the rising tide of Rationalism. It did so by emphasizing the historic side of Christianity—what it had done for man in past ages, what it alone can still do, an argument which, though the leaders of the movement may have exhibited it too one-sidedly, is still one of the strongest with which to confront the sceptic. It had roused every paragon in England, even the drowsiest, to a higher view of clerical duty, and to more zealous exertions in ministering to the people. It had led in on the intellectual world a philosophy at least deeper than the prevailing one, richer, more poetic views of life, larger ideas of history, and of the links which bind the present to the past. So impartial an observer as the late J. S. Mill, acknowledged that the Oxford Revival had done this for the intellect and the heart of the nation. Far beyond the sphere of its avowed adherents, it had deepened and purified the moral tone of all who were sensitive to such influence, not in Oxford only, but throughout England. Those who remember the fine spirits whom it touched, the noble characters which it moulded, how deep they were, how pure, how tender-hearted, how unworldly, can never look back on the Oxford Movement with anything but affectionate and pensive recollections."

All honor to one who bears such true testimony! X. Y. Z.

Canon Farrar.

To the Editor of the Living Church:

It may be true, as you say under the caption "A Protest" in your last issue, that the use which "the so-called Liberal preachers make of the name of Canon Farrar, is designedly misleading and thoroughly dishonest." But when a man not only holds but boldly proclaims sentiments in regard to the future punishment of the wicked, which falsify the plainest teachings of Christ and the Church—when, in passionate language, he ranks even the moderate views of the sainted Pusey with "what fear and superstition, and ignorance, and inveterate hate, and slavish letter-worship, have dreamed and taught of Hell"—when he holds out to the most heretical and depraved of the "eternal hope" of final salvation in the next life, even without faith and repentance in this—when a man does all this, as Dr. Farrar has most undeniably done, neither he nor his friends have much cause for complaint, and no reason whatever for surprise, if the worst forms of heresy and immorality claim him as their ally and advocate. There can be no doubt that ninety-nine hundredths of all the heretical teaching now so rife throughout Christendom (some of it, alas, defiant, uncondemned, within the pale of the Church herself,) takes its rise from the one prolific fountain of Universalism; and while Canon Farrar's book on "Eternal Hope," (which Dr. Pusey well characterizes as "a book of unhappy popularity,") remains un-retracted and unmodified, all his disclaimers of being a Universalist will pass—and ought to pass for nothing.

In the State a man incurs the penalty of treason if, without committing any overt act against the government himself, he gives aid and comfort to traitors, only to the extent of neglecting to expose and denounce them. A similar law (see the Ordinal) obtains in the Christian Church. If that law is allowed to remain unenforced, a mere dead letter upon the Statute Book, where will be the stability of Christian doctrine? And if Christian doctrine, the corner stone of the Church's foundation, is left to be undermined by the self-will or caprice of every fickle though sworn defender, what will become of the Church herself? PRO FIDE ANTIQUA.

St. Mary's, Knoxville.

The following letter explains itself: DEAR MR. SEYMOUR:—I am glad to see the beginning of small donations by readers of the LIVING CHURCH, who cannot give more for the rebuilding of St. Mary's School. Please find enclosed for this purpose one dollar, from a sympathizing reader in New Haven, who also suggests that the beautiful allusion to St. Mary's School, in the annual address of the Bishop of Springfield, be reprinted in the LIVING CHURCH for the benefit of those who may not have seen it. In his address of 1880, after referring to it as "a seminary of the highest class," he says further on—"St. Mary's School for Young Ladies, Knoxville, in this State, is an admirable institution of learning and Christian culture. In principal, teachers, appointments for instruction, course of study and character of pupils, there seems to be scarcely anything that could be suggested as an improvement. It furnishes an excellent example of the highest grade of seminaries for young women. It needs enlargement and endowment, and we hope that these will speedily be supplied." But the allusion previously referred to, is in connection with his last address in 1882, after a two years longer ac-

quaintance with the workings of the Institution. He says "The Province of Illinois found ready to her hand, as a noble gift for her protection and patronage, St. Mary's School at Knoxville. This is the fruit of the genius, and self-denying labors of the devoted Dr. Leffingwell and his associates, through many years. The Province accepts it as a splendid trust, and she has at once a responsibility to discharge towards it, to see that its Chapel, well begun, is speedily completed; that the daughters of St. Mary, at Knoxville, may meet their Lord and hers in His Holy Temple, when He may refresh them with His presence, and adorn them with the gifts of His love, the graces and loveliness of true Christian women. Women are the foundation stones of society, the fabric, the building rests on them. If they are fair and polished, if they are sound and solid, and chaste and true, then all is well. Without the chapel, without the word and sacraments, without prayer and praise, and spiritual nourishment, this cannot be; education is shorn of its primal factor, and accomplishments but garnish a whitened sepulchre. 'The King's daughter is all glorious within.' The work of the Chapel is to cleanse and adorn the inner chambers of being, and impart that celestial beauty which finds expression in the countenance of saints."

Now, there is not only the Chapel to complete, but the school building to be raised up again from the very foundation stones. If the favored ones in our Eastern and other Dioceses would only realize what a privilege it would be to take a part in such a blessed work, how soon St. Mary's would rise from its ashes in even greater beauty than before, and the Chapel would be ready for consecration. Dr. Leffingwell went from Connecticut, and it ought to be an additional incentive to our Church people here, to aid him at this trying time, and particularly when it is all for the dear Church. W. Feb. 11th, 1883.

The following is one of many letters of a similar character, received by the Rector, Rev. Dr. Leffingwell:

As a sincere friend of St. Mary's School, I am very glad to fall in with the suggestion made, that those who cannot do more should send a dollar, and hope that every one who reads "The LIVING CHURCH" will do the same. The Church throughout the country ought to come generously forward in such a time of need as this, and raise up St. Mary's once more, to be even dearer to the hearts of all, and more valuable to the Church than ever before. And we must have that Chapel, too! With sincere sympathy, A. D.

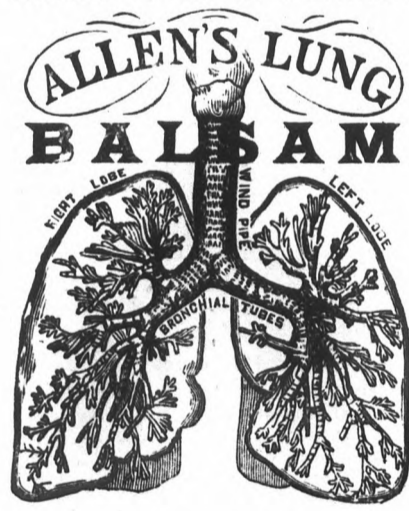
An Appeal.

To the Editor of the Living Church:

I am greatly in need of a series of Scripture pictures for use in my Sunday School, and distribution amongst the Indians. Who will help me by sending them to me? Other pictures would also be acceptable. Hoping that my appeal may be favorably answered, J. H. FORREST BELL, Missionary. Neale Bay Indian Mission, Chatham Co., Washington Ty., Jan. 29, 1883.

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The Liturgies of Holy Church.

III.—LITURGICAL ENRICHMENT.
Written for the Living Church.

The reader will now have some idea of the early Liturgical history of the Church; and the question will naturally suggest itself "What is our own Liturgy? What family does it belong to? What is its history?" Our Liturgy (or collection of Liturgies) is a translation and revision of the Liturgy which was in use in the English Church before the Reformation. That was a variety of the Roman Liturgy with some insignificant elements that had survived from the Gallican Liturgy which was formerly in use. The framers of the English Liturgy made various alterations, some of which were pure inventions and without any ancient precedent; and others which brought the Liturgy much nearer to the ancient Gallican type. This appears to us the very best direction which reform could take (as will appear presently), though it is not probable that the Reformers had sufficient Liturgical knowledge to be aware of the significance of what they did. So much is this the case, that if we were to classify our present Liturgy according to the rule by which we find out the family of an ancient Liturgy, we must assign our present Liturgy to the Gallican and not to the Roman family. The American revisers, by restoring the Oblation to its proper place and inserting the Invocation, repaired the defects of the English Liturgy in the most important particulars in which it had departed from the unanimous consent of the earliest and best ages of the Church. All the early liturgical types had the Oblation, and the Roman Liturgy is the only one which has not the Invocation, and there is reason to suspect that it originally existed also in this Liturgy, and that its omission has been brought about by a change in doctrinal ideas.

It must not be supposed that our Liturgy is exactly like an old Gallican one, or any other ancient Liturgy. The Commandments, the Exhortations and the Comfortable Words are distinctly modern; and since the sixteenth century was a time of liturgical decay, it is not to be expected that the inventions of that date would be real improvements of the Liturgy except in so far as they followed ancient lines. For the liturgical art (just as the pictorial or architectural art) had its golden age, its silver age, and its decay; and just as we appeal to the great masters of painting as a standard of excellence, and try to imitate their excellence, so we recognize the Liturgies of the early centuries as possessing a perfection of structure, a felicity of theological language, a beauty of diction, which is unapproached in succeeding ages, and which later alterations only disfigure.

This century has seen a great revival of interest in liturgical matters. The ancient Liturgies are reprinted, collected and classified; and though liturgical criticism is as yet only in its infancy, yet we know infinitely more about such matters than did the framers or revisers of our Liturgy. Consequently it is very generally felt that it would be both possible and advantageous at the present time to enrich the Liturgy with some of the beautiful features which belonged to the Liturgies of primitive (and even apostolic) days, most of which were not rejected at the Reformation, but had been omitted in the Pre-Reformation Roman Liturgy, although common to all the other Liturgical types. It should be noticed that the proposed "Liturgical Enrichment" has nothing whatever to do with doctrine. All the former revisions of the Prayer Book have been set on foot and carried out entirely (or almost entirely) for doctrinal reasons. But these were really *Doctrinal Revisions* and not *Liturgical Revisions*. A Liturgical Revision has, strictly speaking, nothing to do with doctrine; in making or revising a Liturgy, the doctrinal standard might be previously settled, after which practical considerations would determine what psalms and lessons should be introduced, and for what things intercessions and thanksgivings should be offered. Then Liturgical science steps in and shows us in what forms we should embody our petitions, etc., and how we should arrange the whole. Or we might take any existing Liturgy and modify the doctrinal expressions to almost any extent, without affecting the liturgical character of the whole. The proposed "enrichment" will not effect in any way the doctrinal standard of the Liturgy, but will add to its beauty of language and clearness of arrangement.

Before seeking to improve our Liturgy, we must first understand the *rationale* of it; and in order to do this we must compare it with those ancient Liturgies which it resembles most nearly and most fundamentally. We should then proceed upon principles like these:

1. We should not pick out "pretty things" from all sorts of different Liturgies, but should select one of the primitive Liturgical types as our model, in accordance with which our improvements should be made; though we need not reject details from other Liturgies if they are not inconsistent with our selected type.
2. It is obvious that the type should be the one to which our present Liturgy bears the most fundamental resemblance; otherwise we should be rather exchanging our Liturgy for another, than improving our present one.
3. This type should be Western; for (a) our present Liturgy is Western in every way; (b) the endless proximity of the Eastern Services is totally unsuitable; (c) we want more variety in our Service—exactly the contrary of the constant sameness and unvarying character of the Eastern Liturgies.
4. It is hardly necessary to mention the desirability of following the most beautiful and perfect types.
5. When practicable, we should prefer the type which has preserved the primitive customs the most exactly, though all the ancient types are at one upon all matters of theological or doctrinal importance.

6. If any of the liturgical types has any special suitability for our existence as a Church is a protest against the encroachments and centralization of the Roman power and system, that is the type which we should choose, if possible.

Now we think it will hardly be disputed that there is one Liturgical type and one only that fulfils all these conditions. This is the Gallican. This satisfies (2)* not only as regards the Liturgy but also in the Daily Services, which we cannot enter upon now; it satisfies (3) in common with the Roman as against the Eastern Liturgies; and (6) in common with the Eastern Use, as against the Roman—though even in this the Liturgy which was formerly the great Liturgy of the West, and was driven out by the Roman as one step of the process by which the independence of the Western Church was sacrificed to the usurpation of the Papacy, is pre-eminently appropriate. There is reason to believe that the Gallican satisfies (5) better than any other type in some respects; while as to (4) the Gallican Liturgies combine the beautiful structure and language of the Eastern Liturgies with the variety of application to the Christian Year which distinguishes the Western Liturgies; thus avoiding both the monotony of the former and the extreme baldness and untheological character of the latter—at least of its principal part (the Canon), which astonishes us not less by the poverty of its language than by the utterly unsystematic character of its arrangement; to say nothing of its divergence from the general consent of the other early types.

W. C. BISHOP.

*See the first article; issue of Feb. 3d.

Letters to Laymen.—No. XI.

Written for the Living Church.

To Churchmen scattered abroad, Greeting:

You have entered now upon the Great Spring Fast, and it is to be hoped with godly intent. You must have some sort of intention in the matter. In the case of Churchmen it can hardly be otherwise. You know the time and its purpose. You must have some thought as to it. Not to think about it at all would indicate either utter deadness of soul or utter vacuity of mind. You must then have some intention in the matter. Either you do or you do not intend to observe the time. If you do not, it must be because you are living carelessly, irreligiously, or because you labor under some misapprehension as to it, or have inherited some prejudice against it and its observance. Of the latter that most commonly urged, and possibly not without weight with some, is that "the Romanists observe it." Well, suppose they do. Does that hurt it? They believe in prayer. Is that a reason why we should not pray? They believe the Christian Faith. Is that a reason for our not believing it? God forbid! To object to an observance simply because the Romanists observe it, is weak and puerile to the last degree. It is not to appeal to reason and conscience and the necessities of the soul's life, but to our prejudices, to the passions and infirmities of poor, human nature. It is, by implication at least, an insult to our higher and nobler faculties. It is to suppose a man incapable of reason and good judgment, but open to an appeal to mere prejudice. It is not supposable in your case. No intelligent and sensible person can object to the observance of the time on any such ground. Nor is it to be supposed that you have no concern whatever as to your soul's health. If then you do not intend to keep Lent, it must be because you have some misapprehension with reference to it, or with reference to the necessities of your soul's life. It is possible that you think either that it is not necessary for you, or that your circumstances in life make its observance impossible. But you can hardly think it unnecessary in your case. If you do, you must think you are quite good enough already, and so have no need of any such time or any further effort or endeavor in the Christian life. But you cannot think so. No one can, unless utterly unconscious of what he is and what he ought to be. If then you do not intend to keep Lent, it must be because you suppose that the circumstances of your life or work prevent it. But that cannot be. No circumstances in life can prevent a new and better effort to love and serve God. It is to be supposed then that you do intend to observe the time. That is something to begin with. More than that, it is a great deal towards its right observance. We can take no step forward in the Christian life, without a definite and right intent. It is to be taken for granted that in this matter you have such purpose. First of all then, see that you do not rest satisfied with a good intention. Set about carrying it into good effect. Do not defer action. Lent has begun. Your observance of it should begin with the time. Then beware of a good but vague general intention. Intend to keep Lent and set about it. A great point of advantage is that you need not invent or settle upon any plan of your own for its observance. The Church has marked out a way for us to walk in during these great forty days; has provided for us a plan for the observance of the time, a thousandfold better than any which we could invent for ourselves. It will be our wisdom to accept it; try to enter into the very spirit and intention of it, and just as far as the circumstances of life will allow, to make everything give place to the way appointed for us to walk in. We will do well also to guard against any possible feeling of self-complacency in view of our good intentions, or any judgment of those of our brethren who may seem to think but little of the duties and privileges of the time. Nor should we think simply of what we may suppose most needful for us individually. We are neither disinterested nor competent judges of just what is needful for us personally. The godly discipline and exercises of devotion, which the Church now prescribes for our use, have stood the test of the ages. They come to us fragrant with the mem-

ory of saints and martyrs, and the devout use of God's elect. If the saintly and the holy in time past needed such a time, we certainly do. If they felt that they could not safely miss the blessing that these sacred days have for such as rightly observe them, dare we in our self-will think them unneedful or unnecessary? Then, from still another point of view, we have no right in such a matter, to think simply of what we may deem needful for us personally. We should, and must if living at all faithfully, think of our example, and of its possible effect upon those within and without. Now so especially the eyes of men will be upon us. If, now, during these days when the Church enjoins retirement even from things innocent in themselves, what must be thought of us if men see that we heed not its voice, and despise its injunctions? Do we care so much for the pleasures of this life that we cannot put them aside even for these forty days? Can any of the Church's children let her ways be ill-spoken of, simply because they will not deny themselves even in so much as an invitation to an evening party or public entertainment? If fealty to the laws of the Kingdom suffice not at such a time to decide our course, it might be supposed that at least self-respect would; for, if men see that we, who should do so, heed not so much as even the outward requirements of the time, not only will they think lightly of the Church's ways, but, much more, will they fail to respect us, who, being pledged to their observance, set them at naught.

The time needs no justification. The world knows its purpose and acknowledges its value. In a sensible and appreciative editorial on the value of Lent, the *New York Tribune*, says:

Nothing can be more certain than that if any reader of the *Tribune*, man or woman, lawyer, tradesman or laborer, sets out with any settled purpose or occupation in life he must find time occasionally to go apart a little, to take stock of his capital, sum up the progress he has made, and gain a clearer light on his future work. This is only what the Christian does, or ought to do, in Lent. He has professed to take the Saviour of mankind for his guide in all his actions and words. He withdraws, therefore, from the world for a season to come closer to Him; to examine rigorously his own motives and doings; and to see where he stands in his path upward. He puts his soul on trial as it were. It is quite true that any season of the year is as suitable and good for such an examination as this; if other Christians observe such seasons they will not be likely to jeer at Lent, so long held sacred in the old historic churches. But there seems something eminently fitting in the union of the idea of this annual retreat of the individual Christian with the remembrance of the withdrawal of Christ to the wilderness and the dread solemnity of His Passion.

Every man of us to-day is tempted to be greedy, presumptuous, ambitious and selfish, and there is only one philosophy, one religion that helped humanity to combat it successfully—that of Jesus. It surely is not unwise, therefore, to go with this Teacher apart into solitude to learn of Him how to resist the every-day temptations which waylay us from birth to death. The idea of such a withdrawal seems, to even a secular observer, not fantastic, but most reasonable and practical.

Early English Pioneers and Missionaries in America.

Written for the Living Church.

On the 19th of December, 1606, a fleet of three ships, under the auspices of the London colony, having on board one hundred and five souls, with Christopher Newport as commander, the Rev. Robert Hunt, a faithful clergyman of the Church of England as chaplain, and John Smith, the far-famed adventurer and warrior, as one of its leading spirits, set forth from that little island whose maritime enterprise, since the Reformation, has borne the priceless blessings of Christian civilization within the borders of so many pagan lands. Now, for the first time, people gave up their ancestral home in England to found a new home, which should be permanent, in this Western world.

Capt. John Smith, in a pamphlet published by himself, alluding to the benefice established in the "Capital of Virginia," says: "It was confirmed by the Archbishop of Canterbury, His Grace, Primate and Metropolitan of all England, Anno 1605, to Master Richard Hakluyt, Prebend of Westminster, who by his authority sent Master Robert Hunt, an honest, religious and courageous divine, during whose life our factions were oft qualified, our wants and greatest extremities so comforted, that they seemed easy in comparison of what we endured after his memorable death." Everything pertaining to the Christian minister, who accompanied the first permanent English colony to our shores is of such moment that we cannot fail to be interested in these additional statements concerning him, handed down to us by one who was a member of the same expedition. Says this writer: "The 19th of Dec., 1606, we set sail, but by unprosperous winds, were kept six weeks in sight of England, all which time Master Hunt, our preacher, was so weak and sick, that few expected his recovery. Yet, although we were but ten or twelve miles from his habitation (the time we were in the *Dovms*), and notwithstanding the stormy weather, nor the scandalous imputation of some few, little better than atheists of the greatest rank, among us, suggested against him, all this could never force from him so much as a seeming desire to leave the business. He performed the service of God, in so good a voyage, * * * and with the water of patience and his godly exhortations, but chiefly by his true, devoted example, quenched the flames of envy and dissension."

On the 26th of April the fleet came in sight of the capes of Virginia, and, having sailed up the James river about fifty miles, on the 13th of May, the company selected a small peninsula on the northern side of that henceforth historic stream as their place of settlement. The day

after their landing, Divine Service was held, and the Holy Communion was celebrated by the Rev. Mr. Hunt. It was a bright and happy day for the pioneers. Even when they recalled the comforts of their home beyond the sea, they still could write, that "they found a country which might claim the prerogative over the most pleasant places in the known world, for large and majestic navigable rivers; for beautiful mountains, hills, plains, and valleys; rivulets and brooks gurgling down and running most pleasantly into a fair bay, encompassed on all sides with such fruitful and delightful land. Heaven and earth seem never to have agreed better to frame a place for man's commodious and delightful habitation."

But the trials and hardships incident to the planting of a colony in a land of savages, as well as internal dissensions, soon cast gloom over the settlement. The first winter was a very severe one. During that season, the town, with its church was burned. Of this sad event one of the colonists thus writes: "Good Master Hunt, our preacher, lost all his library, and all that he had (but the clothes on his back); yet none ever saw him repine at his loss. Upon every alarm he would be as ready for defence as any, and till he could not speak, he never ceased to his utmost to animate us constantly to persist, whose soul, unquestionless, is with God. This happened in the winter of that extreme frost, 1607."

Of the closing years of this self-sacrificing man of God, we find little if any trace. His bones rest within the limits of that spot of Virginia soil where still stands the remnant of the ruined church. His name lives, and will live forever, as the honored name of the apostolic Missionary, who preached the Word and ministered the Sacrament of Christ in the first permanent English settlement made in these United States!

When, Lord, to this our Western land,
Led by Thy providential hand,
Our wandering fathers came,
Their ancient homes, their friends to youth,
Sent forth the heralds of Thy truth
To keep them in Thy name.
Then through our solitary coast
The desert features soon were lost:
Thy temples then arose:
Our shores, as culture made them fair,
Were hallowed by Thy rites, Thy prayer,
And blossomed as the rose.

Hamner Hall, Montgomery, Ala.

Correspondence of the Living Church.

The very name "Hamner Hall" has a ring of the old times about it, and suggests visions of the hospitable homes of our English forefathers. And, in this respect, the old mansion of which we speak, is true to the association of ideas, since more than one Bishop of the Church and many a weary Priest has found its hospitable doors thrown wide open to him, and a hearty welcome tendered by the genial Rector. This aspect of the Hall, however, is only an incidental one; since, as most of the readers of the *LIVING CHURCH* know, it is a School and a Home for the daughters of the land throughout the South. A few words about its early history will not be without interest.

Hamner Hall School forms part of a Cathedral system projected by good Bishop Cobbs, the first incumbent of the Diocese of Alabama, long years ago.

The city of Montgomery is the centre of the Diocese, and realizes the importance of making it also the centre of Church influence of every phase and character. Here, the Bishop proposed, as one of the first steps in his enterprise, to establish a school for girls, to be followed, in due course, by a similar institution for boys. These were to be founded, in proportion as the strength of his Cathedral system should develop itself; and, eventually, the Cathedral Chapter was to include the different representatives of these noble foundations.

Bishop Cobbs was a wise master-builder. No bishop, probably, ever went to a more unpromising field. And yet, that field, during his comparatively brief Episcopate of seventeen years, yielded returns for the Divine Harvest, of a most encouraging nature. And, had not first, the Civil War, and then his own untimely death, out short the noble projects which he had devised, they would doubtless have been realized ere this.

That particular branch of the Cathedral system, which, in Bishop Cobbs' estimation, should have the first claim upon his efforts, was—the Girls' School. Neither friends nor means were then wanting; and the Institution received its title in honor of the Founder's middle name "Hamner."

In March, 1860, the present Rector, the Rev. Dr. Everhart, having received Holy Orders, was invited to take charge of the School. Circumstances, however, prevented him at that time from accepting the position, and the Rev. Dr. Shepherd, then of California, became its first Rector. He was succeeded, immediately after the close of the war, by Professor Lefebvre, of Richmond, Va., who died during his incumbency. Then the Rev. Dr. Stringfellow and his accomplished wife took charge of the Institution; but in 1873, on account of the failing health of the latter, they were forced to abandon it.

For six years thereafter, the building was unoccupied, save that a brief and unsuccessful attempt was made to conduct within its walls a select school for boys.

In 1879, Dr. Everhart, having resigned his post at Kemper Hall, on Lake Michigan, drawn by the strength of former associations, and by his veneration for the Bishop who had confirmed and ordained him, and who, twenty years before, had called him to this position, resolved to make an effort for the revival of the Institution in its original character; and, if practicable, to make it a thorough Church School, from which the daughters of the Church might go forth, educated and trained for usefulness in the world as in her sacred precincts.

How far Dr. Everhart has succeeded, the Roll of the School, and the accomplished and devoted girls who have gone out from its Halls, tell their own story. There are to-day upon the roll over sixty pupils, the daughters of the leading people of the country far and near. And the teachers employed are persons of the highest culture. The Chapel-Services are in part choral, and are heartily and sweetly rendered, in a room set apart as an oratory. And yet, here again, deep need is felt for a consecrated Chapel. When that which has been promised for Hamner Hall shall be built, the opportunities for developing in the pupils Church life and Church habits, will be immeasurably promoted.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Long Island.—Interesting reports of the year's work were read on Sunday evening, the 11th inst., at the thirtieth anniversary of the Sheltering Arms Nursery, at the Church of the Holy Trinity, Brooklyn. The Trustees were pleased with the fair share of prosperity that had fallen to the lot of the Nursery. The new infirmary, which will cost over \$10,000, will be completed in two months. The institution has recently been named as a legatee in two wills, for \$5,000 in each instance, and a crib has been endowed by a Trustee in memory of his wife. Dr. John Merritt, the attending physician, reported 16 deaths during the year, and 27 children are now in poor health. The Nursery has been improved and beautified. The report of Mrs. George Butler, the Treasurer, gave the year's receipts as \$4,720.55, and the disbursements, \$3,583.86. There was also received from the Art Loan Exhibition \$11,871, the disbursements being \$4,335, making the net proceeds \$7,536. There were 350 applications for admission, said the report of the President, Mrs. John A. Nichols, but only 62 children could be cared for during the year. A number of children afflicted with contagious diseases were brought to the institution, but could not be received owing to the lack of suitable accommodations. The Summer was very trying to the little ones; the Spring reception and Autumn donations were very successful, and Christmas was bountifully remembered. The fund for the new infirmary had already reached \$6,000 or \$7,000 when it was decided to hold an art loan exhibition, which, with the aid of the Rembrandt Club, was eminently successful. Thanks were due to Geo. I. Seney and others for the loan of valuable paintings. Several of the clergy were present, including Bishop Paddock, of Washington Territory, who pronounced the Benediction.

Dakota.—Springfield, Dakota, is a town of say 300 people, situated on high land overlooking the Missouri River, on the Running Water Branch of the C. M. & St. Paul R. R. Hope School, a boarding school for Indian children, is located there. There is a small but neat and Church-like chapel in the town in which a small congregation, which an earnest man could soon enlarge, now worships. The place would be suitable for a single man in Deacon's or Priest's Orders who wished to build up his health while performing light duty for his Church. The country is peculiarly salubrious; a pony could be kept, at little expense, for riding. Bishop Hare can guarantee a salary of \$20 per month, besides board and lodging.

Western Michigan.—A steeple has recently been added to St. Paul's Church, Muskegon, which is regarded as a great ornament to the town, and has greatly improved the appearance of the church; it is surmounted by a very massive gilt cross, and in color is relieved by bands of slate green and red, enclosing a diamond of the same on each of its octagonal faces. A building at the rear of the church, 30 feet by 60 feet in size, is just completed and almost ready for dedication; it will be used as a chapel for the Sunday School. Guild rooms are connected with it. The Sunday School has been reorganized of late with a large staff of teachers whom the Rector meets for instruction weekly. "The Rev. W. T. Whitmarsh is delivering a series of sermons on "Distinctive Church Doctrines," on Sunday mornings, and hopes to present for confirmation, in a few weeks, several converts from the sects. Full Choral Services are held Sunday evenings, and the music of the male choir is not only helpful to devotion, but an attraction to many strangers.

Colorado and Wyoming.—On St. Paul's Day, the Rev. M. Honeymann, of Alamosa and Del Norte, Colo., was ordained to the Priesthood by the Bishop of the Jurisdiction, in St. Peter's Church, Pueblo, the Rev. G. T. Le Boutillier, preaching the sermon, and the Rector of St. Peter's, the Rev. E. H. Gaynor, presenting the candidate.

Georgia.—On the first Sunday in Lent, in Christ Church, Savannah, Bishop Beckwith confirmed a class of seventeen persons, presented by the Rector, the Rev. Thomas Boone. The Bishop preached a magnificent sermon from the words: "Why should it seem a thing incredible with you, that God should arouse the dead?" His principal aim was, to show that the Almighty, in working what men call "miracles," never violates any of His own laws. No words of ours can add to the preacher's reputation for force of argument and eloquence of oratory. It is sufficient to say that the effort was worthy of himself. His address also to the newly confirmed was most earnest and touching.

Old Christ Church, built at a day when a Grecian temple was considered the right kind of model for a Christian place of worship, has been renovated and beautified, as well perhaps as the style of architecture would admit of, and does the highest credit to the able architect, Mr. Nevitt. The ceiling, which of course presents a flat surface, is beautifully finished in panelling of wood-work. The improvements are still in progress, the chancel especially claiming a large share of attention. A very beautiful lectern of brass, technically called an "Eagle," has lately been placed in Christ Church. It is a Memorial, and was purchased in London, during a recent visit to England, by Mrs. Cuyler, now of Baltimore, Md., and presented by her to Christ Church. The whole is of burnished brass; and the shaft, which is five feet high, and enriched with a profusion of fine agates, rests as to its base on three lions. It is a beautiful piece of workmanship, and is a valuable addition to the chancel "ornaments" of the Church.

On the afternoon of the above named day, the Bishop confirmed a class of four persons, at St. Matthew's Mission chapel, and delivered an appropriate address.

Illinois Province.—A meeting of the Board of Trustees of St. Mary's School was held on the 13th at St. Ansgarius' College where the school is now in progress. Bishops McLaren and Burgess were present. Mr. H. H. Candee, of Cairo, represented the Diocese of Springfield, Bishop Seymour being unavoidably absent. Plans for the new building were discussed and principal

features decided upon. It will have a frontage of 200 feet east and west, the wings on either side being two stories, running back 100 feet and being connected by the central building which is to be three stories. The study hall, recitation and music rooms will be in the third story, but no sleeping rooms will be above the second floor. Mr. F. M. Ellis, of Marshalltown, Iowa, is the architect; Messrs. Treat & Foltz, of Chicago, who designed the chapel, are giving gratuitous service as consulting architects. It is hoped that subscriptions will come in more rapidly so that the contracts may be let early.

Illinois.—The Church of the Epiphany, Chicago, Rev. T. N. Morrison, Jr., Rector, has for some time past been negotiating for the purchase of a lot on Ashland avenue, with the possible view to erecting thereon a large and commodious church building. The proposed site is an eligible one, though no more so, in point of pleasant surroundings, than the present one, and in the course of a year, it is declared, the erection of a new edifice will be commenced. The lot secured is on the southeast corner of Ashland avenue and Adams street, and the church will be compelled to pay \$20,000 cash for the ground. The structure now used has been found too small to meet the growing number of communicants desiring to worship there. The location, on Throop street, fronting Jefferson park, is a desirable one, and those who are in favor of a removal declare the parish will have no difficulty in disposing of the present building and lot at a fair figure. In fact, the little church has prospered so thoroughly on its present location that a portion of the original congregation, says a local paper, view with some misgiving and natural reluctance the abandoning of the present beautiful situation and venturing upon an almost new enterprise at another point. The church cleared away entirely the indebtedness which had rested upon it a number of years last Easter. A counter proposition had been urged in the congregation to purchase vacant property adjoining the present site, and to enlarge the present structure as the demands of the parish might require. The entire question will probably be settled at the coming Easter. The fact seems to be very absolute, however, that the present church building will have to be enlarged or a new one constructed in its stead to keep pace with the growth of the congregation under the present excellent pastorate.

New York.—The Metropolis seems to be suffering from an epidemic of sacrilege. We recorded, two weeks ago, the attempt made to rob the church of St. Ambrose. Now the church of the Transfiguration—better known as the "Little church around the corner"—has lost its Communion Service. When the Rev. Dr. Houghton, the rector of the church, entered his robing-room to make preparation for the 7 o'clock service, on Sunday, he discovered the loss. Dr. Houghton's residence adjoins the western extremity of the building, about fifty feet back from the street. On the western side of the southern arm of the church is a rustic porch, affording an entrance to the building. Adjoining the porch on the northern side is a window which cannot be seen from the street. The Rev. Alexander McLean, the assistant minister, sleeps in one of the rooms of the tower of the church adjoining the Sunday school room. Saturday night, burglars, who were probably familiar with the building, entered the window adjoining the porch at the southern end and tried by means of "jimmies" to open several doors. They passed out through the roof and entered Dr. Houghton's room by forcing a window in the rear of the apartment. The silverware was locked in a cabinet in the room. It consisted of a large silver flagon having a lily in bas relief on one side and an inscription on the other, showing that it was a gift of a mother in memory of her daughter, a silver chalice, gold-lined, the gift of a daughter in memory of her mother. Encircling a knob which formed the handle of the lid were a diamond ring and two gold rings, one of which was a wedding ring, while the other was set with a pearl. There were also a silver gold-lined paten, a square gold-lined silver-box for holding sacramental bread, and a small paten which had been given to the church by a woman who was employed by the church seeking out and affording relief to the poor of the parish. The commercial value of the collection was only about \$500, but the Rev. Dr. Houghton says he would have preferred to give many times their value rather than to have had the articles taken.

Pittsburgh.—On the First Sunday in Lent the Bishop of the diocese confirmed twenty-one candidates in St. Mark's Church, South Side, Pittsburgh, the largest number ever confirmed in that Church.

The Union Lenten Services at Trinity Church, Pittsburgh, at noon on Wednesdays and Fridays, consisting of a hymn, the Litany, and a ten minutes address by one of the city clergy in rotation, are well attended, especially by business men. In every church in the city a special preacher has been appointed to preach a Lenten sermon on every Wednesday evening, the clergyman being on no occasion the regular pastor of the Church.

The Rev. J. W. Bonham, Church Evangelist of New York, has been appointed by the Bishop to preach missions in Pittsburgh. St. James Church is the scene of his present ministrations. On the evening of the 14th he delivered a lecture, at St. Andrew's Church, on the subject of "The Religious awakening in the Church of England." The attendance was very poor, most of the Pittsburgh churchmen and religious persons being engaged in Lenten exercises at the opera, Fatti singing in the moral role of "La Traviata."

Central New York.—The Bishop of the Diocese visited the Parishes of the Good Shepherd and Christ Church, Binghamton, on the first Sunday in Lent, Feb. 11th. After celebrating the Holy Communion at the early service at the Church of the Good Shepherd; (Rev. G. Livingston Bishop, Rector) the Bishop preached the sermon, at the usual hour for morning prayer, and confirmed eight candidates, and addressed them. In the evening Bishop Huntington preached at Christ Church, (Rev. B. N. Parke, D.D., Rector) and confirmed a class of fifteen. His sermon on "worldliness" was particularly strong and timely.

Quincy.—St. Paul's parish, Warsaw, Ill., rejoices in a boys' Guild, bearing the name of the blessed St. Andrew. It is composed of boys ranging in age from eleven years to sixteen and seventeen. They meet at the homes of the different members once a week, and with their Rector in their midst, entertaining, directing and instructing them, a happier company of boys it would be difficult to find anywhere, and the hour for separating comes much too soon, even for the youngest. May every parish in the province have a boys' Guild.

The Election of Bishop Talbot.

A Reminiscence by Bishop Clarkson.

The manner of the election of Bishop Talbot as Missionary Bishop of the Northwest by the General Convention of 1859 in session at Richmond was alluded to by the Bishop of Ohio in his address at the late Bishop's funeral. There were however some incidents in connection with that election that yet remain to be told. It was understood that the House of Bishops were very nearly equally divided between Rev. Dr. Talbot, the High Church candidate (so called) and the Rev. Dr. Peet, the candidate of the Low Church Bishops. Party spirit ran very high then. The great leaders of the since defunct Low Church party, Meade, McIlvaine and Eastburn, were still alive and still determined, if possible, to control the future of the Church. They were very anxious that the great Northwest should be placed under the moulding hand of one like-minded with themselves. Churchmen outside of the House of Bishops were very much concerned about who should be the Missionary Bishop of the Northwest. The news from the Bishops was waited for with intense anxiety. It was known that they were balloting, and it was known that the balloting was very close. It was near the close of the session. All Richmond had just been alarmed by the raid of John Brown at Harper's Ferry, and the Southern delegates wanted to go home. The General Convention were holding a night session and were talking of adjourning *sine die* on that night, as it was thought there would be no quorum next day. One of the Bishops came hastily from their house and whispered to the Assistant Secretary of the House of Deputies, the present Bishop of Nebraska, that Dr. Talbot had just been nominated by the Bishops by 2 majority and that the nomination would come down for confirmation to the other house immediately.

Just at this moment the gas in St. Paul's Church, where the Convention was sitting, began to flicker and go out. Some of the deputies thought this was a part of the John Brown raid and that Richmond was to be darkened and then burned and sacked.

The Assistant Secretary of the House was very anxious that the election of his friend, Dr. Talbot, should be consummated, and thought if the House adjourned without the knowledge that the Bishops had nominated him, that there would be no quorum the next day and that consequently the election would fall through. So he ran hastily to the sexton and procured a single tallow candle. In the meantime, Dr. Balch, the Secretary of the House of Bishops, stumbled up the dark passage to the House of Deputies with the message in his hand from the Bishops. It was then all darkness and confusion in the House, except the one lighted tallow candle in the hand of the Assistant Secretary. He begged the members to remain and not to adjourn, as a very important message from the House of Bishops was in his hands. The house instantly became still; he read the message—"that the House of Bishops had nominated for Missionary Bishop the Rev. Joseph C. Talbot, D. D., Rector of Christ Church, Indianapolis," and immediately moved that action on this message be made the order of the day for to-morrow at 10 o'clock. The motion was carried and the House adjourned. The fact of the election of a Missionary Bishop next day kept the delegates from going home. There was a quorum and Dr. Talbot was elected.

The American tendency to exaggeration is seen in the matter of athletic sports. Young men seem to go to college chiefly to develop muscle. A college official has uttered some sensible thoughts on the subject. He stated that the matter demanded the most serious attention on the part of instructors and students. Colleges had come to be better known by their boat and ball clubs than by their societies. Some students thought more of standing high in a base-ball company than in a class. The talk of college students in their boarding-houses, in library-rooms, or on the campus was about games and matches. The college papers, which were started as literary organs, were now chiefly devoted to gymnastics, and various kinds of sports. A somewhat ignorant reader of one of them would be likely to form the conclusion that a college was a place where young men went to learn to be proficient sportsmen. He remarked that he had been pained to notice that there had been more dissipation and gambling among the students since athletics had become fashionable.

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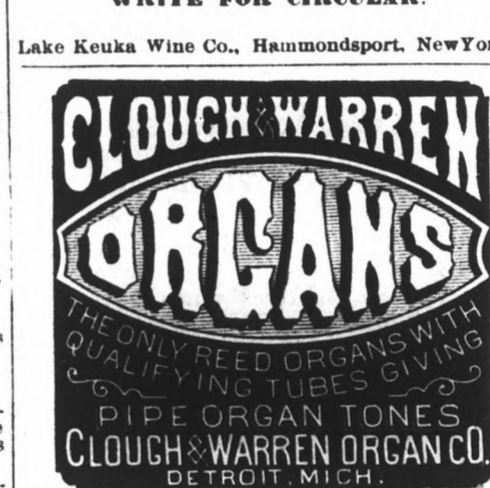
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