

The Living Church.

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

VOL. V. No. 18.

CHICAGO, SATURDAY, MARCH 3, 1888.

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BRIEF MENTION.

The French people call the Salvation Army "the Anglican plague."—There has been an effort to get up an alliance of the "Evangelical" ministers in Chicago. But it has failed, except that they had a dinner, and indulged in political speeches. These efforts always result in ridiculous failure. The only positive advantage they furnish is the opportunity afforded to denounce the Episcopal clergy as bigoted because they will not go with them.—Eight preachers (including a Bishop) of the Zion Apostolic Church were confirmed by Bishop Whittier at Petersburg, Va. It is said that almost the entire Zion Union Apostolic Church will follow their leaders into the Church.—There is a great deal of good sense in Bishop Cox's proposal to let some of the worn-out hymns have a rest. The difficulty, however, would be that we should have to disuse at least one-third of that very thin selection known as "The Hymnal," a difficulty most easily got rid of by giving us a collection more worthy of the Church, or else leaving us free in the whole matter of hymnology.—Jeremiah Garthwaite was a good illustration in the Church of the man who use wealth as a trust from God. See editorial in this LIVING CHURCH.—The Rev. Dean Hart is now engaged in a lecture tour through the country for the benefit of the Cathedral in Denver. He lectures on the Cathedrals of England, with magic lantern illustrations. Two lectures were announced in Chicago, but it was thought best to cancel them.—The Year Book of the Congregationalists shows that their ministers baptized 11,321 last year, while ours baptized 45,817.—The material progress of the Southern States is one of the pleasing signs of the times. The Church also feels the impetus, for which God be praised.—A hundred men on the Chesapeake and Ohio Railroad recently struck for Sunday. We hope they will strike hard and long.—The Roman Catholic Bishop of Rochester writes in the *North American Review* on the Decay of Protestantism. The coolness with which he assumes that the Roman Church is exclusively the Catholic Church, has a depressing effect on a thermometer that already marks five degrees below zero. That folly and fallacy does not pass respectable muster with thinking men any more. While Bishop McQuaid is writing about Catholicism, does he forget the Holy Eastern Church? and while crowing over the decay of Protestantism, does he as conveniently forget South America, Mexico, Spain, Italy, France, etc.—The Bishop indulges in a little pleasantry at the expense of the Richmond Church Congress, where "The Priestly and Prophetic Functions of the Christian Ministry" were discussed. "The first speaker was the Rev. W. R. Huntington, who eloquently maintained that the Episcopal minister held the priestly and prophetic office. He was followed by the Rev. S. D. McConnell, who boldly denied that either of these functions belonged to this dispensation. The Rev. Dr. Courtney disclaimed all pretension to exclusive privilege for the ministry. Bishop Peterkin was exceedingly non-committal. Rev. D. H. Greer said after the expression of such widely varying views, he did not know if he was priest or prophet, or what he was." THE LIVING CHURCH begs to refer Bishop McQuaid, and all these gentlemen, to the Prayer Book, where, in the Order for making Priests, they will find this whole subject distinctly and definitely, and intelligibly set forth.—A lawyer says—John Calvin carried into theology a lawyer's instinct for right lines and right angles. They have always seemed to us to be wrong lines and angles.—THE LIVING CHURCH has thirteen hundred clerical subscribers.

St. Agnes.

305 A. D.

"To me ye seem
Like creature of a dream—
Aerial phantom of delight;
I can but deem ye much
Too pure for mortal touch.
Ye are so very fair, so passing bright."

"Blessed is the holy Agnes whose passion we celebrate; for the maiden was, indeed what she was called, for in Latin Agnes signifies a lamb; and in Greek it means pure. She was what she was called; and she was found worthy of her crown." More than fourteen hundred years ago upon the festival of St. Agnes, this tribute of praise fell from the lips of St. Augustine, and his words expressed the sentiments of the whole Christian world. As the highest type of true maidenly grace and virtue, St. Agnes has ever been considered a perfect example, second only to the Blessed Virgin. Her effigies are of greater antiquity than those of any other saints, except St. Mary, the Evangelists, and the Apostles; they are found engraven on the glass and pottery used by the Christians of the fourth century, with her name written beneath. To Rome belongs the honor of being the birth-place of St. Agnes, and also the scene of her martyrdom. Her parents were of noble blood, and being holy and devout Christians brought up their child in the true faith.

When in her fourteenth year her great beauty attracted the attention of a son of the Prefect Symphonius, and his feelings of admiration for her soon increased into the most intense love and devotion. In vain he sought her for his wife, he offered gold and jewels, wealth and position if she would only consent to be his. But in the eyes of Agnes all that this world could offer was nothing in comparison with the love of Christ. And as in early life she had dedicated her whole being to God, she told the young man that she was already affianced to a husband who was most dear to her, meaning her Saviour. When he found that all his protestations of love were of no effect, and that Agnes was already betrothed to another (for he understood not her meaning), he was so overcome with rage and jealousy that he fell sick. Physicians were summoned from all directions, but in vain they tried to restore the youth who seemed sinking into a decline; all remedies were useless, for he had no physical disease which could yield to medical science. We can imagine the distress of the father as he awaited the verdict of the Doctors who stood in serious consultation. This was their decision: "The youth is sick of unrequited love, and our art can avail him nothing." Surprised, he questioned his son and he at length confessed that he was in love with Agnes, and that he cared for nothing unless she would consent to become his wife.

To the Prefect this seemed an easy thing to accomplish, for what young maiden would scorn an offer from his son? Alas! he, like too many men, overestimated the power and attraction of earthly love. To Agnes such joys were not potent to charm, for the hope of heavenly love was higher and holier than all others. The Prefect himself went to see Agnes and her parents to inform them of what he considered, the great honor which was to be bestowed upon her. But to his amazement she declined to accept the offer of his son's hand, and caring not for the dignity of one surrounded by the *fascies*, said that she preferred her betrothed to the son even of the Prefect. A parasite who stood near him said "The maiden speaks of no earthly lover, she has given herself wholly up to the Crucified Nazarene." Then the Prefect was glad for now he would have an opportunity of revenging himself (for there was an edict against the Christians), and also an opportunity to make himself popular with the people by displaying zeal for the ancient religion. He told Agnes that if she would not consent to have an earthly lover she should become a Vestal Virgin, and devote thirty years of her life to tending the sacred fires of Vesta. He gave the order and she was dragged by force to the smoking altar in the round temple dedicated to Vesta, and commanded to cast incense on the flames. No friends stand near her to counsel or advise, rough soldiers and an unsympathizing crowd surround her. She raises her hand and extends it towards the unhallored fire, and a murmur of approbation runs through the crowd, "She yields," they whisper, "and will renounce her faith." But no, they are mistaken; the white hand is, in truth, even now over the flames, yet see, she casts no incense on the already perfumed fire, but boldly and plainly, she makes the sign of the most holy cross, thereby refusing to participate in pagan rites.

May not these beautiful lines by Mrs. Browning apply to St. Agnes as she stands there?

"For I would lonely stand
Uplifting my white hand,
On a mission, on a mission
To declare the coming vision.
See mine a holy heart
To high ends set apart—
All unmeted, all unmeted
Because so consecrated."

She was then condemned to the most barbarous trials, but Divine protection was afforded her throughout, and she sang hymns of praise while her tormentors did all in their power to

annoy her. She was finally thrown into a room, (which can be seen at the present day), where as the legend relates, she saw a shining garment which she put on with joy, and the room was filled with a bright light. Then the son of the Prefect came in, hoping that she would retract her vows and agree to marry him. But he was struck down as by lightning, and falling into convulsions, became totally blind. St. Agnes was so moved by the sight of his sufferings, that she prayed for his restoration, and he was healed. When the Prefect knew of this generous and forgiving deed, he wished her life to be spared, but the populace were thirsting for her blood, and cried out, "She is a sorceress; let her die." So, notwithstanding her youth and beauty, she was condemned to be burned. The funeral pile was quickly erected outside the house where she had passed through her trial, and then the cruel populace assembled to see her die. When the fire was lighted, St. Agnes stretched forth her hands and prayed thus; "It is to Thee that I appeal, to Thee, the all powerful, adorable, perfect and terrible God. O my Father, it is through Thy most blessed Son that I have escaped the menaces of a sacrilegious tyrant. And thus I come to Thee, to Thee Whom I have loved, to Thee Whom I have sought, and Whom I have always chosen." Then, we are told, the flames leaving her uninjured, consumed her executioners; and St. Agnes prayed again, saying: I bless Thee O Father of my God and Saviour Jesus Christ, Who by the power of this Thy well-beloved Son, commanded the fire to respect me."

Another executioner was directed to ascend the pile and behead her, and she gazing up into the bright blue sky met death with the true courage of a martyr.

In reading of the joy of her parents, because their child was permitted to suffer martyrdom, one can but marvel at such wonderful faith. For in these degenerate times the light of Christian faith burns but dimly in comparison with its brightness in the early days of persecution. Not with tears but with all joy they laid her body to rest in a catacomb on the *Via Nomentana*; and here the Christians resorted to pay honor to her memory. The pagans attacked them, and finding Emerentiana, a foster-child of St. Agnes weeping beside the tomb put her to death also. One night as St. Agnes' parents watched by the tomb of their beloved child, they had a dream, in which she appeared to them with a snow white lamb by her side, and told of the glory and bliss to which she had attained.

The Catacomb which bears her name is one of greater interest than any other, unless it be that of St. Calixtus; for it is rich in paintings and inscriptions, which have been allowed to remain, instead of being removed to adorn the walls of the Lapidarian in the Vatican, as were those of St. Sebastian. It is lighted and open to the public on St. Agnes' day, but at other times it is almost impossible to gain admittance. The entrance is some distance out of the Porta Pia, and down a flight of stairs which are attributed to the time of Constantine. It contains the usual labyrinth of passages and crypts, and tiers of cells wherein were enclosed the bodies of the martyrs and early Christians. The graves of the former can be told by the little lamp and the glass phial, which once contained some of the blood of the martyr, and which are gemented in with the plastering. The largest chapel of the catacombs is one in the cemetery of St. Agnes; it is said to be capable of holding eighty persons, and contains a curious antique Episcopal chair. It is situated directly under the Church or Basilica which bears her name. This Basilica of St. Agnes, about a quarter of a mile from the entrance into her Catacomb, is a church of great interest, being founded by Constantine at the request of his daughter Constantia, as a thank offering. Constantia was hopelessly stricken with leprosy, but one day while she was praying, by the tomb of St. Agnes, for the healing of her body, she seemed to hear a voice saying, "Rise up Constantia and go on constantly in the Faith of Jesus Christ, the Son of God, Who shall heal your disease." The fearful malady with which she was afflicted was cured, and so great was her thankfulness to St. Agnes, by whose intercession she felt her prayer had been answered, that she besought her father to build this church in honor of the Virgin martyr.

The descent to the Basilica is by forty-five ancient marble steps, ornamented with inscriptions from the Catacombs; the interior is very beautiful with its mosaics and its columns of porphyry, and the shrine of St. Agnes is surmounted by her statue which is made of alabaster with hands of bronze. The services held in this church on her day are singularly beautiful. Two little lambs, symbols of her virgin piety and her name, are brought to the altar and blessed; afterward their wool is used to make the palliums of the Archbishops, which when finished are placed in an urn of gold, and laid upon St. Peter's tomb, before being worn. Another very beautiful church in Rome dedicated to this saint, is on the *Via dell' Anima*. It was built by Rainaldi in the form of a Greek Cross, and it stands on the site of her martyrdom. Underneath are vaulted chambers which are said to be a part of the house where St. Agnes suffered her trials, but owing to the change of the level of Rome, and

from the position of the church, the room where she was confined is now a subterranean cell. It is used as a chapel of great sanctity, and over the altar is an antique bas-relief, representing the saint, with her long hair falling about her, and two fierce soldiers behind her. On her festival in this church, the choir sing all her antiphons, and the hymn "Jesu Corona Virginum." Often at Matins and Vespers the steps to this chapel are so thronged by kneeling worshippers coming to pray through the intercession of St. Agnes, that it is almost impossible to find access to the entrance.

There are numerous dedications to St. Agnes in other countries; among them may be mentioned the church on St. Agnes Isle, and those in London and Cornwall which bear her name. St. Agnes was for centuries regarded with such reverence, that her day was marked by peculiar observances throughout England. The synod of Worcester issued an injunction, in the thirteenth century, which prohibited all women from servile labor on her day. In later years a degenerate and superstitious belief arose, connecting with St. Agnes mysterious matrimonial revelations for the future. Keats' exquisite poem entitled "St. Agnes Eve," embodies these superstitions in the most fascinating style.

Around the memory of St. Agnes will always hover her special attributes, which have endeared her to the church in all ages, those attributes of which the lamb is emblematical, purity, modesty, innocence and gentleness, and, truly in all of these did the young saint excel.

CAROLINE F. LITTLE.

An Appeal.

Those who are interested in Foreign Missions will have been very glad to learn from the Annual report of the Foreign Committee that the Church has made the pecuniary condition of her foreign missions more substantial and more satisfactory than has been the case for many years past. On the other hand the painful fact is manifest that there are no clerical missionaries offering themselves for the work in China.* And it is with this matter of the gravest import to the Church, and to her work in the vast field to which she has called me as Missionary Bishop, that I have to do. At this moment, in addition to the very small force in the field, i. e. two foreign missionaries laboring in connection with St. John's College, Shanghai—the Rev. Wm. J. Boone, and the Rev. Wm. S. Sayres—two at one station at Wuchang—the Rev. F. R. Graves, and the Rev. H. Sowerby. (On the great Yangtze Kiang, about six hundred miles west of Shanghai.) In addition to these, there ought to be certainly twelve clerical missionaries, at the very least, in the field in order to efficiently man these stations. Now, why is not this number of men, and more, not forthcoming. At this time, I fear from recent reports that have reached me, that there are some (I trust that these numbers are few) in the Church who entertain a sentiment which is dangerous to the carrying on of foreign missions. It is the false idea that all religions have their claims, that Christianity is one of many religions, and that in Buddhism especially—the prevailing religion of Eastern Asia—there is so much that is good, so much that is identical with Christianity, that it were as well not to disturb this ancient religion—as perhaps those who entertain this feeling are apt to think it—and leave "well enough alone."

Of course it is impossible for me to enter freely into the merits of this question here. I will briefly state that for more than twenty years I have been a student of Buddhism, I have thoroughly studied the Buddhist books—which in themselves constitute a vast literature—I have talked with hundreds of Buddhist priests and monks, Chinese, Mongolian and Tibetan, I have visited many Buddhist temples, I have even lived in such. Therefore laying aside all modesty in a matter that so closely concerns the Church I feel competent to state that a more gigantic system of fraud, superstition, and idolatry than Buddhism as it is now has seldom been inflicted by any false religion upon mankind. It is true that Buddhism is not devoid of teachings in which there is much that is good and noble. But as a religious system it is utterly ineffectual to mould or guide the souls or the bodies of men. I am prepared to prove as well—should circumstances so permit me, that Christianity antedates Buddhism, so far as we know of the latter from its literature. My own experience has convinced me that Confucianism is much to be preferred to Buddhism, and whatever we find of good among the Chinese may be traced to the influence of Confucianism. And I believe that every intelligent missionary in China will bear me out in this assertion. In the meantime I content myself with saying that the religion of the Lord Jesus Christ alone is able to save us both in soul and in body, both individually and nationally.

There may be others again among our clergy who feel and acknowledge the claims that the heathen world has upon the Church but who are not willing to offer themselves for the work in

*Since writing the above, notice has been received of the appointment of three clerical missionaries in China. About twelve men at the very least are needed, as mentioned in this appeal. S.I.J.S.

China because they fancy that their Church views may not agree with those held by myself. The Church that called me to this responsible office knows my views as well as those of any of her bishops. I have never hesitated to state them very plainly. But the Church knows as well that I am no partizan. My paramount desire is the preaching of the Gospel not according to any man or party but according to the Lord Jesus Christ.

All that I ask of any clergyman called by God to offer himself for the work of the Church in China is that he shall conform to the Rubrics and to the Prayer Book standard. Less than this as a Bishop of the Church I cannot ask, more than this I do not demand. As the Church is already aware of my enforced absence from the field in consequence of severe and protracted illness, I will here only mention the fact as an added reason for more strenuous exertion on the part of my brethren that the Master's work may in no wise suffer because I am disabled. Should it please God to restore me I propose to return at the earliest possible day.

I earnestly entreat my younger brethren who are preparing to enter upon the ministry in our various church Seminaries to regard this as an earnest personal appeal to each one to carefully consider whether He who called them to His service has not also called them to take a share in the Church's work in China.

I conclude my calling upon our Church to substantiate her claim as a Scriptural Apostolic Church by sending men at once to the help of that small but faithful band, one of whom has recently written, "God grant that we may not suffer long or we shall be in truly an evil case."

S. J. J. SCHERRER-SCHERSKY,
Missionary Bishop of Shanghai.
Geneva, Feb. 10th, 1888.

Clergy Endowment Fund.

To the Editor of the *Living Church*:
Since it is proposed to raise a fund to be called the Tving Memorial, we believe with others that it could be devoted to no better object than that of fixing the salary of each missionary at a certain definite amount. Among the Presbyterians there is a society which, after the people have done all that they are able, supplies whatever deficit there may be, in order that the salary of each divine may be not less than \$1,000. And why should the Church be behind the sects in thus recognizing her ministry and giving them the honor which is their due? The condition of many resembles that of the rural clergy of England during the latter part of the 17th century, and whom Macaulay describes as living in small garrets, who derived but a scanty subsistence from the tithe sheaves and tithe pigs, or who saved, to the coarse and ignorant squire, the expense of a gardener, or of a groom; who found study impossible from his inability to purchase theological books, and who considered himself lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves. In our own time, the salary of many who have fitted themselves for their life work by years of training is far below what the meanest and most ignorant mechanic would scorn. Yet how often do we hear the complaint that the ministry do not keep up with the times. Now, each missionary bishop has a fixed salary assured him, \$3,000; why should not each of their clergy have a salary assured him of at least \$1,000?
Feb. 20, 1888. X.

Bishop Wilberforce was a Bishop who had a high standard of diligence. An illustration of this is given by the following extract from his diary in 1861: "October 16th, from London for Wolverton; on 17th preached at Wolverton; on the 18th, after preaching and school-opening, went to Rugby. Next morning, at Derby, preached to 2,000 workmen of the Midland Railway Company; 'they intensely attentive'; then back to Tamworth and out to Ingestre with Lord Shrewsbury. The 20th, prepared sermon for Lichfield in the morning; in the afternoon drove to Colwich and preached to a great congregation. The 21st, the Bishop of Lichfield came to breakfast, and together went to Kingoote, where I consecrated and preached. Then off to Lichfield. The 22nd, 'Up early and finished sermon. Cathedral excellent, services striking. Then luncheon, Lord Lichfield presiding. Then at afternoon service I preached; a good deal exhausted with the effort; vast numbers.'" And so on day after day.

The people of Cincinnati delight in honoring their fellow citizen, Reuben K. Springer. It was his munificent gift which erected Music Hall. He is at present confined to his house from age and sickness. But his friends resolved that he should hear the operas now being sung. So a telephone and microphone capable of reproducing every note of the artists reaches his chamber. Cincinnati honors herself by such an act.

The Rev. William Suddards, D. D., Rector Emeritus of Grace Church, Philadelphia, died on February 20th in the 80th year of his age. Dr. Suddards was one of the best known clergy of the Church. He was for some years editor of the *Episcopal Recorder*, and afterwards of the *British Pulpit*. He was also a distinguished preacher.

Calendar.

March, 1883.

- 4. 4th Sunday in Lent. Violet.
- 11. 5th Sunday in Lent. Violet.
- 18. 6th Sunday in Lent. Palm Sunday. Violet.
- 25. Good Friday. Black.
- 26. Easter Sunday. White.
- 27. Monday in Easter. White.
- 28. Tuesday in Easter. White.

To comfort all that mourn: . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—Isaiah lxi:2,3.

Teaching us that we have not to mourn as they that have no hope; not to be cast down towards the earth as they that have not a heaven to look up to; not as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ, and are able to fix their eyes upon Him going before, and thus by the love of Him constraining them, have ever in tribulation a joy of which the world knoweth not.—Isaac Williams.

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to Me," saith One, "and I coming,
Be at rest."
Hath He marks to lead me to Him,
If He be my Guide?
"In His Feet and Hands are wound prints,
And His Side."
If I still hold closely to Him,
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan past!"

Lenten Thoughts.

Let me entreat you to determine during this Lenten Season, to know more of God, to see more what He is in Himself, what He has been to you, what you have been to Him.

REV. GEO. H. BUCK,
Rector of Grace Church, South Boston.

Enter into this Holy Season with the steadfast resolution to observe it religiously and seriously, not of constraint, but willingly and gladly, as knowing that by so doing you will receive manifold gifts and blessings.

REV. F. W. TAYLOR,
Rector of Trinity Church, Danville, Ill.

The proper attention to Lenten duties, will assist towards self-control. Life without self-control is, in every respect, a failure. It is, therefore, to our interest, physically, mentally and spiritually to give heed to the directions of the Church at this time.

REV. WILLIAM W. STEEL,
Rector of Calvary Church, Batavia, Ill.

The Lenten fast is no modern contrivance; no sect institution. Our blessed Lord sanctioned such an abstinence by his forty days fast in the wilderness. There He prepared Himself to resist on our account the tempter and enemy of mankind, and He triumphed. So may His followers.

REV. E. W. FLOWER,
Rector of St. Paul's Church, Greenville, Mich.

Lent is the Church's Revival season. It is a lull in the gay round wherein the soul may balance its accounts and report progress. The Church delivering the words of her Lord, says "deny yourself daily." It is not an "Episcopal" institution. John Wesley said "A man can no more go to heaven without fasting than he can without praying."

REV. H. M. HART,
Dean of the Cathedral, Denver, Col.

During this holy season, let me advise you to strive to overcome one special sin and to cultivate one particular Christian virtue. With regularly deny yourself something every day. Lay aside every form of worldly pleasure and amusement. Give special hours daily to spiritual reading and meditation.

REV. JOHN F. POTTER,
Minister in charge of St. Mary's Chapel, Washington, D. C.

Again the precious season of Lent has come, with its privileges and its duties, and if used aright, it may be of inestimable benefit to our souls. The great duties of the season are Repentance, Self-examination, Fasting, Retirement and Prayer. I trust all will try to keep Lent in some way, in a spirit of loyalty to the Church (which has set apart this holy time), and of conformity to our Lord's example.

REV. W. H. VIBBERT, S. T. D.,
Rector of St. James' Church, Chicago, Ill.

Let us pray that His Cross may be placed between us and every sin; placed on our lips, that they speak no guile; on our minds that they think no evil; and on our hearts, that they love only the things that are good. God grant that the days of this Lent, drawing us nearer and nearer to the Cross of Christ, and giving to us, all the blessings of His Death and Passion, may draw us ever nearer, to the glories that lie beyond.

REV. ROBERT F. CARY,
Rector of the Church of the Holy Comforter, Poughkeepsie, N. Y.

There cannot be one among us who does not perceive and know how great is the individual necessity for a searching self-examination, and earnest prayer for help and strength to overcome and put away temptation in its many and varied forms—but it is not alone the human needs and desires that should absorb our devotion—Humble adoration, Reverend homage, Sacrificial worship of our God, are demanded, and of this duty how great is our neglect!

REV. GEORGE CLARKE HOUGHTON,
Rector of Trinity Church, Hoboken, N. J.

The object of the institution of this fast is nowhere better stated than in the Collect for the first Sunday in Lent. The method of its observance is by self-denial, prayer, reading the Scriptures, frequent attendance upon the services of the Church, abstinence from luxuries and distracting pleasures; all these exercises being for the purpose of bringing us nearer to God, teaching us humility and reverence, and

strengthening us for the battle with the adversary, and he who uses this season aright will indeed find it a comfort, a help, an inspiration.

REV. JOHN T. ROSS,
Rector of Christ Church, Springfield, O.

We are under obligations to observe the holy season of Lent, because our Lord set the example, because the church of Christ commands it, because the Bible teaches it and because it helps us to overcome our sins and to grow better. We cannot neglect this blessed opportunity without injury to our souls and disobedience to God. We are never to forget that we are members of a Divine Kingdom, called the Church, whose laws and teachings we must learn and practice.

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

Collect for the Fourth Sunday in Lent.

Written for the Living Church.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

Oratio. Concede, quesumus omnipotens Deus; ut qui ex merito nostrae actionis affligimur, Tue gratiae consolatione respiciamus. Per Dominum. [Salisbury Use. Greg. Dom. IV in XL. Blunt.]

We are still treading the ancient paths of Liturgical supplication. In uttering the Collect, we are not alone, and putting forth a solitary individual prayer. We are rather gathered into "the unnumberable company" of devout worshippers in the Catholic Church throughout the world and the ages; and with them in the one communion of the Saints, before the one common Altar, and in the power of the one pleaded Sacrifice, breathing the same common breath of Catholic prayer. Blessed unity of the one visible Catholic and Apostolic Church!

Of the ancient Collect ours is a translation, somewhat less terse and compact than the original; but, without running into paraphrase, somewhat more clear and explicit, and in every respect superior to our modern compilations. Still "the old wine is the best;" better for its age; better for the Catholic vineyard from which it came; and better for having been trodden in the wine press of trial and persecution.

Like the Collects on either side of it, this is one of those short, terse, forceful Collects, which seem not so much like prayers as like the gasps of fainting souls which, with but a last breath left, fling it heavenward on wings of anxious supplication. With this character, the three belong to that class so finely adapted to constant ejaculatory use,—if we have any Christian people who find occasion for such prayer,—and which ought therefore to be learned by heart, and so be made a part of the daily, if not hourly breath of the soul. That so few in this way live in an atmosphere of prayer, explains why so few possess in themselves any elastic and vigorous spiritual life, and walk so seldom under the beaming skies of divine approval and blessing.

Like the rest of its group, the Collect opens abruptly with a supplicatory address, as if from strong passion, unable to wait, throwing its first stress upon the cardinal word of the petition. "Grant, we beseech Thee, Almighty God," is the pleading outcry of a soul which feels a pressing need; realizes its absolute dependence on divine grace for relief; and flings itself unreservedly on the power of Almighty God.

Unlike the other Collects of its group, this expressly Lenten in both temper and petition; inasmuch as it passes from the supplicatory address to a humble confession of sin and ill desert. Indeed, the transition from the hopeful, almost confident tone of the preceding Collect, is so great that it almost suggests a penitential reaction and a self-reproachful consciousness of having, in the petition, "Look upon the hearty desires of Thy humble servants," verged upon presumptuousness and spiritual pride. However this may be, the spirit and posture of the soul in this present Collect, is, for the most of us, the safer and more becoming. Better, that sincere self-abasement which comes nearer the ground facts of our nature and conduct, and which brings us most directly in the path of that gracious uplifting, that holy exaltation, which is promised to the humble and contrite spirit.

But how far this confession is from the self-righteousness of the moralist and the self-satisfaction of the humanitarian theorist about man's native dignity and goodness. Bowed low before the Altar and its mystical Sacrifice, the place and the posture of all, in which the spirit should deal honestly with itself and God, we acknowledge ourselves to have committed "evil deeds." More than this we do not represent: ourselves as mere moral unfortunate; but we frankly confess ourselves guilty before God; we "worthily deserve to be punished." Still further, we do not set ourselves forth as simply offenders under an order of Nature, and only liable to suffer mere consequences; we squarely accept the divine system as a moral one,—a government of rewards and punishments. Thus the Church teaches, that rationality involves responsibility, and responsibility involves retribution.

The petition which is now presented, represents the soul as distressed by this view of its sin and ill desert, and needing to be relieved from the oppressive burden. This relief is sought not as a thing in any sense merited, for the only thing deserved is punishment; but only as a divine mercy as a comforting grace. But what a world of meaning in the words, "by the comfort of Thy grace!" Only a soul sorely troubled with its sinfulness; something more than formally conscious of its evil deeds; something more than selfishly desirous of pardon; a soul grieved, distressed, afflicted at the sight of its manifold sins against infinite truth, purity and goodness, can crave comfort, consolation, and such as can only come from the God of all comfort, through His Holy Spirit the Comforter. So, O Lord, may we both feel the grievous burden of our sins, and the gracious fullness of Thy holy comfort, through Jesus Christ our Lord.

LENTEN HYMN.

Written for the Living Church.

Heavenly Pity! Love Divine!
Humble hearts alone are Thine;
Sinners, at Thy feet we fall,
Man of sorrows! Lord of all!
Oh, what sorrows Thou didst know
In this world of sin and woe;
Yet Thou countest all but loss
For the glory of the Cross.

Full in splendors from that tree
Shone the light of Charity;
Angels wonder'd from above
At Thy world-forgiving love.

Men alone, with blinded eyes,
Reck'd not of that sacrifice;
Nails and wounds alone they bring
As a tribute to their King.

Thou whom heavenly hosts adore,
First, and last, and evermore!
Wherefore didst Thou suffer taunt
Holy Lord, it was for us.

Let not this Thy mercy bar:
We but dust and ashes are:
Sinners, at Thy feet we fall,
Man of Sorrows! Lord of all!

RICHARD H. G. O'BORN.

"COME UNTO ME."

Written for the Living Church.

Thou Holy One Who loved me so
That Thou didst fast for me;
All my temptations Thou dost know:
Oh! let me come to Thee.

That I may kiss Thy holy feet,
All bruised, torn for me—
That I may wash them with my tears,
Help me to worship Thee.
Thy holy hands stretched out to save
Are pierced, Lord, for me;
My sin hath nailed Thee to the cross—
Direct mine eyes to Thee.

That I may see Thy Holy Head,
Thorn-crowned, Lord, for me;
Thy Holy Heart didst shed its blood:
That I might come to Thee.

St. Louis, Mo.

Early English Pioneers and Missionaries in America.

REV. JOHN T. MAGRATH,
No. IV.

Jamestown, having been burned, was partially rebuilt, and the Church was repaired in 1608, but the surviving colonists, in the Summer of 1610, after most painful experiences, utterly disheartened, decided to return home. A relief expedition, consisting of nine ships and more than five hundred persons, had set out from England in 1609, but when near the coast of Virginia it was overtaken by a tempest, and, while seven of the ships reached Jamestown, two, including the Admirals', was driven upon the rocks of the Bermuda Islands. The officers and people of the latter were saved, and lived several months on one of the islands, while vessels were prepared as best they might be, in which they could cross over to Virginia. Says the chronicler of the company: "During our time of abode upon these islands, we had daily every Sunday two sermons, preached by our minister, besides every morning and evening, at the ringing of a bell, we repaired all to public prayer (Master Buoke being minister.) It pleased God also to give us opportunity to perform all the other offices and rites of the Christian profession, in this island, as Marriage, on the 6th and 20th of November. Upon Christmas eve, and also once before, the 1st of October, our Minister preached a godly sermon, which being ended, he celebrated a Communion, at the partaking whereof our Governor was, and the greatest part of our Company. The 11th of February, we had the child of one John Rofe christened, a daughter to which Captain Newport and myself were witnesses, and we named it *Bermuda*. On the 25th of March, 1610, a boy was christened, and named *Bermudas*. Likewise we buried five of our company."

At length, after having re-fitted, they sailed to the mouth of the Chesapeake. At Old Point Comfort they learned, with unconcealed disappointment, of the great distress of their countrymen. From hence in two days they "plied it sadly up the river."

They reached the settlement on the 23d of May, but could not persuade the colonists to abandon their design of leaving the "new country." "None dropped a tear," as they bade adieu to their place of suffering, and floated down the stream. But, when near its mouth, they met the long boat of Lord Delaware's fleet, just arrived from England, and, in company with that fleet, sailed back to Jamestown.

On the 10th of June, 1610 they again cast anchor before the town. "We landed," says the story, "and our much grieved Governor, first visiting the Church, caused the bell to be rung, at which all such as were able to come forth out of their houses repaired to Church when our minister, Master Buoke, made a zealous and sorrowful prayer, finding all things so contrary to our expectations." With the advent of the new Governor, a day of better things dawned upon the infant colony. One of the settlers presents the following picture of the Jamestown of 1610-11: "In the midst is the market-place, a stone house, a *corps du gard*, as likewise a pretty Chapel. The Lord Governor and Captain General have given order for the repairing of it, and at this instant many hands are about it. It is in length three score feet; in breadth twenty-four, and shall have a Chancel in it of cedar, and a Communion Table of the Black Walnut, and all the pews of cedar, with fair broad windows, to shut and open, as the weather shall occasion, of the same wood; a pulpit of the same, with a Font, hewn hollow, like a canoe, with two bells on the west end. It is so cast as to be very light within, and Lord Governor and the Captain General do cause it to be kept passing sweet, and trimmed up with divers flowers, with a sexton belonging to it. In every Sunday we have two sermons, two a day, and every Thursday, a sermon; having true preachers, which take their weekly turns, and every morning at

the ringing of a bell, about 10 of the clock, each man addressed himself to prayers, and so at 4 o'clock, before supper."

Two or three years later, a faithful clergyman, the Rev. Mr. Whittaker, whose father was a distinguished divine of St. John's College, Cambridge, joined Master Buoke, and established himself at *Henry*, near the site of the present city of Richmond, where was built a "handsome church." At his hands a now celebrated Indian convert was received into the Church. Says Dr. Hanks in his memorial of the Church in Virginia, "what would have been the emotions of the devoted missionary, when he admitted Pocahontas to baptism, could he have foreseen, that after the lapse of two hundred years" the descendants "of this noble hearted Indian maiden" would be numbered among "the most distinguished members of that Church, the foundations of which he was then laying?"

That Baptism was a glorious Prophecy, which after many years has received its fulfillment in this glad day of ours, this day of renewed missionary zeal, when that same Church is putting forth her loving efforts to bring the Red man and the Black man to the feet of Jesus, of that Saviour, who died for all men, that He might bring them to God, who hath made of one blood all nations of men, for to dwell on all the face of the earth!

The Bank of England.

The London, England, *Globe* says that in the course of five years the paid notes of the bank of England amount to 77,745,000 in number, and they fill 13,400 boxes, which if placed side by side would reach two and one-third miles. If the notes were placed in a pile they would reach to a height of five and two-third miles, or if joined end to end they would form a ribbon 12,474 miles long. Their superficial extent is said to be rather less than that of Hyde Park. They weigh over ninety and two-third tons, and their original value was over £1,750,626,600. The greatest of rogues might be inclined to find some comfort in the extent and intricacy of such a store of old paper. Of course, however, they are systematically arranged, and any note of the 77,000,000 may be pounced upon with the utmost celerity and precision. At the end of five years these old notes are thrown into a furnace specially constructed for the purpose, and burned. It is a curious fact, however, that so firm in texture is the paper of a genuine Bank of England note that burning alone can hardly destroy it. The authorities have in a little glazed frame the remnants of a note which was in the great fire of Chicago. Though completely charred and black, the paper still holds together, and the printing of the note is said to be sufficiently legible to establish its genuineness and to warrant its being cashed.

There are some other notes here which were cashed after having gone down with the *Eurydice* a few years ago, and reduced to little better than pulp. Indeed, the scraps and fragments which sometimes come into the bank to be cashed have a really ridiculous appearance. On the occasion of a recent visit, for instance, the officials had under examination a number of fragments of discolored paper, none much bigger than a sixpence, and when put together presenting to the unskilled eye not the slightest resemblance to a note. And yet it was pretty confidently asserted that the paper would be cashed. It is beneath the dignity of the Bank of England to take, or even appear to take, advantage of accidents to their notes, and if there is any possibility of establishing the identity of one of them, it is sure to be duly honored. Even where a note is entirely destroyed, proper evidence of the fact of destruction will be accepted and payment made. A lost note will in some cases be paid, and there is one occasion recorded upon which the liberal attitude of the directors in a case of this kind involved them in a loss of £30,000. A bank director declared that he had lost a note for that amount, and, upon his giving an indemnity for that sum in the event of the note ever turning up, the money was paid to him. Many years after his death an unknown person presented the missing note. The paper was undeniably good, and the bank had no alternative but to cash it, as it was payable to bearer on demand, and as the heirs of the bank director who had lost it repudiated all liability, the money could not be recovered.

The rector of St. George's Church, Southwark, England, recently fell into a laughable blunder. A lady who was a deaf-mute and a gentleman who was a foreigner, and unable to speak English, came to him for the purpose of being married. The clergyman, after much difficulty, made out the object of their visit, as he supposed, and appointed a day for the performance of the ceremony in church. He in fact understood that they wished to be baptized, and on the day set had provided the requisite number of godfathers and godmothers to answer for them. The regular baptismal service was used over them; they were asked if they renounced the devil and all his works, and duly signed with the sign of the cross. Though the service was not such as they expected, they supposed it was the newest way of solemnizing matrimony, and departed, imagining themselves man and wife. The next day the rector received from them a package containing a piece of wedding cake, and a little note of thanks from the couple. Horrified at the discovery of the mistake, the clergyman rushed to the hotel where they were staying, explained the matter as best he could, and hurried them back to the church, where they were married this time in due and ancient form.

In a Chicago school recently the children were asked to give a sentence with the word *capillary*. A little girl wrote: "I sailed across the ocean in a capillary." When asked what she meant by that, she turned to Webster's Dictionary and triumphantly pointed out this definition: "Capillary, a fine vessel." Further investigation showed that more than twenty scholars had made the same blunder.—*Detroit Free Press*.

The Household.

Troubles, like every other experience in life, are very much what we make them. There is a peevish mood in which the undisciplined mind readily falls that makes a trouble of every untoward event that can happen to a man. This state of feeling is one against which it is an imperative duty to struggle resolutely. If we accustom ourselves to make our personal happiness depend entirely on the surroundings of life, it can scarcely happen that we are not on the whole seriously plagued by the troubles of existence. No condition of life can be free from personal inconveniences; and by making these very important to us, we make troubles. When great trouble comes on a mind so ill-governed, as to fall into this mistake in self-management, the little troubles are not effaced by the greater, but give it increased power to oppress and hurt us. This is how too many persons contrive to embitter their whole experience. When they are not actually passing through some great ordeal they are tormented by the minor troubles that they either find in or make out of the commonest and often the most trifling inconveniences. The cultivation of a cheerful spirit is one of the first duties that we owe ourselves and those around us. A spirit of resignation will not do. The sentiment thus described is very apt to show itself as a sullen or perpetually self-pitying spirit, than which few states of feeling are more morbid or less tolerable. It is a grievous error to suppose that there is anything saintly or "acceptable" in the docility of the whipped dog. We must learn to bear misfortunes as though they were not merely inevitable, but capable of being deprived of their sting and acrimony by a manly and cheerful demeanor.

ENFORCING OBEDIENCE.—In training children it is so easy to pass over an act of disobedience, so hard to insist on submission to the parental will. But every instance of neglect to require obedience to an express command, especially in the case of a child whose will is strong, fosters a habit of disobeying, which is almost sure to gain in force until it is beyond restraint. How many children we meet over whom their parents have lost all moral control. If they obey at all, it is only on physical compulsion. Such children are a perpetual worry to their parents, and a source of annoyance to every one about them. Young as they are, they are on the high road to moral ruin. There is no need to perpetually "nag" at children in order to bend them to the will; they should be hedged about by a few rules and burdened with as few commands as possible, and only with such as are right and necessary; but a command deliberately made should be adhered to, unless found to be wrong—in which case the child, if old enough, should be made to understand why it is not enforced. No doubt children should be ruled by wisdom and love; but true wisdom and love require implicit obedience to parental authority. We read the other day that "a large majority of crimes of violence occur because the perpetrators have never been taught to control their feelings." Surely the first step toward acquiring this whole virtue is taken when children are taught to unobtrusively obey their parents.

SUITABLE WEDDING PRESENTS.—When the daughter of wealthy parents marries, it follows as a matter of course that her wedding gifts are of the most expensive and useless sort. But with the middle-class bride things must be managed differently; her presents should be of the useful order. A wise woman once remarked she gave lady friends all, or a portion of the following named wedding presents: Dust-cloths nicely made, and of different qualities, for various articles of furniture; brush and whisk-brooms, several sizes, in well-fitting cases; a knitted dish-cloth that will outlast twelve ordinary ones; holders in profusion; the latest invention in floor-cloths; newest in kitchen conveniences; set of table mats; dining-table brush and pan; and lastly a little velvet coffee-mat in the form of a slipper run down at the heel, worked with the words: "Do not get slipshod." These words contained a lesson that was never present; the housekeeper could not forget them. Gifts of this kind are far more suitable to one occupying an humble station in life than gold-lined goblets or Venetian glasses.

PREPARATIONS FOR COMPANY.—A hostess who wishes that her friends should enjoy their dinner, and that she also should enjoy it with them, must see that all is ready and at hand before her guests arrive. If her servants are well trained, and accustomed to do things regularly, when there is no company, there will be little difficulty when there is; and if there is that pleasant understanding between the head and the hands of the household which should always exist, any casual mistake will easily be rectified; an accident itself will occasion more fun than fuss; and although no host and hostess should feel as unconcerned or indifferent as their own table as elsewhere, the duty of seeing that nobody wants anything will be manifestly a pleasant one, whilst the simple cordiality, which delights in good appetites and cheerful countenances, and the domestic order which is evidently, but unostentatiously, the presiding genius of the family, will go far to enhance the flavor of the simplest fare.

SOME HINTS ABOUT WATER.—No water that has stood in open vessels or pails during the night should be used for drinking or cooking. By exposure to the air it has lost its "aeration," and has absorbed many of the dust germs floating in the apartment. If convenience requires water to be kept in vessels for several hours, it should be covered unless the vessels are tight. Filtering adds to the purity of water. Drinking water should not be taken from lakes or rivers on a low level. Surface water, or water in lakes, pools and rivers which receive the surface wash should be avoided as much as possible. Do not drink much water at a time. More than two tumblers full should not be taken at a meal. Do not drink between meals, unless to quench thirst, as an excess of water weakens the kidneys. Excessive potations, whether of water or other fluids, relax the stomach, impair its secretions and paralyze its movements. By drinking but little at a time all injury is avoided.

To be a good cook, girls, one needs a light, firm hand, an accurate eye, and a patient temper. One needs, too, a few rules, and a trustworthy recipe-book. We have all seen the easy way in which a good cook makes a cake. She tosses three or four things together, gives a flirt of the spice-box, and a feathery touch or two of her foamy eggs, pops the pan into the oven, and presto! there appears the perfect loaf. And if you ask her how she did this or the other part of her work, she will very likely smile and say, "Oh, I used my judgment." The judgment is the quality which no novice in cooking can expect to possess; but with patience and constant practice it will surely come.

A simple but delicious dish for dessert is made by cutting up oranges in small pieces and then pouring over them some rich boiled custard. Serve with cake.

If before you put rolls in the tin to bake them you rub the edges with a little melted butter, you will not be troubled by their sticking together when baked, and the edges will be smooth.

The Story of SS. Cyriacus and Julitta.

A.D. 304.

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

It was a wild July night. The wind, sweeping over mountain and valley, rustled and moaned through the narrow pass called the Gates of Cilicia, over which ran the high road from Tarsus to Tyana, and the north. Now an old oak would rustle and roar far down the mountain side; anon the clump of firs, that served as a kind of beacon to travellers, close to the summit, bent to the blast. Then for a moment all was still, and you might hear the hoarse murmurs of the Cydnus far, far below. Another minute, and up the ravine's side came the gale, like a race-horse, whistling through the dried grass, shrieking round the rock that the peasants called Pan's Syrinx, and rioting through the twin lime-trees, that stood forth sentinels of the pass. The moon, now at the full, was sometimes swept over by the light rack, drifting up from the Mediterranean, and then poured out a flood of brightness on crag and peak, deluging the ravines of Taurus with soft light, and even showing the dark mass of Tarsus in the far horizon. It was, indeed, as one of our great poets said, a glorious night. The Lord was abroad.

Up the steep road on the southern side of the range, and therefore leading from Tarsus, a girl was ascending slowly, and, as it seemed, very cautiously. The rough dark cyclas (a sleeved petticoat) she wore, and the coarse tribon over that, marked her out, in that part of Asia, as a slave. But if Thessala were the servant of an earthly mistress, she was at least the Lord's freewoman. It was now two years since she had received Baptism, and the Seal of the Lord from Eulalius of Iconium; and in the terrible persecution then raging, she had stood firm in the faith.

"I cannot have missed them," she said; "my lady said so positively that she would not come down into the valley till I should bring her word how things stood. God be praised for my tidings!" Still she continued ascending; and as the wind beat more furiously upon her, the road becoming more and more exposed, she began to say to herself, while she drew her tribon more closely round her, "Blessed Paul must have trod this self same road when he went to Derbe; and he, too, was in peril of robbers, and in cold and weariness."

She had proceeded about half a mile, and had nearly reached the top of the mountain, when she started at a voice—

"Is that you, Thessala?"

"God be praised, O Charina!" said the poor girl, almost worn out with fatigue and fear. "Is all safe?"

"All safe," replied her fellow-slave. "Our lady is hard by. Come after me."

She hurried from the high road, and winding along a path which ran between high rocks, led the way briskly forward. In three or four minutes they came out on a little plot of greenward. A bright fire, fed with the branches of oak and ilex, crackled gaily at the side, under the cover of a high rock, and threw dancing shadows on the stern grey crags, and the summer green of the mountain fir. The amber-colored light brought out every point and knot of rock into high relief, and threw each rift and cranny into deeper shade. By the side of the fire were some light articles of baggage, and near them sat a lady, holding a sleeping child on her lap.

"Welcome, welcome, Thessala!" cried Julitta, for that was the name of her mistress. "I began to fear that some accident had befallen you. Sit down, sit down; and Charina, give her something to eat and to drink before she tells us what she has done. You look right weary, Thessala; and so well you may."

Julitta—though the little Cyriacus whom she held in her arms was nearly four years old—was herself not twenty. Her husband was an officer in the eighteenth legion, and had been for many months in Germany. In the mean time, the great Tenth Persecution had broken out. Julitta left her home in Lycaonia, with all her possessions, in the care of a heathen lawyer in whom she could trust, and went to Seleucia, where she heard that the Church had peace. For naturally she feared pain and death more than most; and she was afraid lest, if she fell into the hands of her persecutors, she might, through weakness, fall from the faith, and deny the Lord that had bought her. But when she came to Seleucia, the persecution, under the Prefect Alexander, was raging furiously, and she determined to go to Tarsus. To Tarsus, then, with her two servants, she set forth, using no better way of travelling than on mules. They reached the top of Tarsus in the afternoon; and then Julitta sent Thessala down the mountain, to the village of Mopsuere, to learn whether the persecution had also begun in Tarsus.

"I have good news, lady," she said, when she had taken a little wine. "Everything is quiet in Tarsus, though they say that there are more Christians than heathens in the place. At the little farm where I stopped to rest,—near the village yonder,—they were Christians, and the old man gave me bread and goat-cheese, and a cup of Pamphalium wine, for the love of Christ."

"God be praised!" said Julitta; "we will go forward to-morrow. Thessala, hold the child, and take care that you wake him not. Charina and I will make up the best bed that we may."

And so, after committing themselves to His care that neither slumbereth nor sleepeth, the three Christians lay down to rest, and no doubt, could their eyes have been opened, like those of the young man of old, they would, like him, have seen that all the mountain was full of chariots of fire and horses of fire, sent to be their guard. Two of them never slept more, and their last night's rest was also perhaps the calmest.

The tempest had passed when they woke. The sun looked down out of a cloudless sky, the air was fresh and dewy, the birds sang gaily from tree and bush, the lizard darted along the path, and Julitta woke the little Cyriacus, and asked him how he had slept?

"Oh, mama, so well! And what a bright morning it is! How good it is of God to make us such a beautiful world to live in, mama!"

"It is, indeed, my little pet; and how much more good of Him to make us so much brighter a world that we hope to live in by-and-by! Now, shall we ask Him to take care of us to-day, as he did last night?"

So they knelt down on the grass, and undisturbed by any sound except the cooing of a wild dove, and the pleasant murmurs of the Cydnus, Julitta said the Lord's Prayer and the morning hymn of the early Church: "Glory to God in the highest, and on earth peace, good will towards men! Day by day will we magnify Thee, and we worship Thy name, ever world without end. Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, God of our fathers, and magnified and exalted above all for ever! Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us!"

When they rose, Thessala and Charina bustled themselves in setting out such breakfast as they might, and just as they were beginning their meal, a goatherd chanced to drive his flock to the higher pastures, and of him they bought a chous of fresh milk.

And, in half an hour they were on their way to the valley. Even then it was scarcely six o'clock, and shepherds and husbandmen were going forth to their task. But they proceeded without any stoppage till they came to the little town of Mopsuere.

"Look, lady!" cried Thessala, as they came up to a grey old farm,—not so much unlike those which one sees in the mountainous countries of Wales, except that the openings for windows had no glass,—"look, lady! yonder is the old man who showed me such kindness last night."

He, too, saw Thessala, and came forth into the road. God speed you, lady," he said, "and this dear child! You will be in safety at Tarsus now."

"I have to thank you, good father," said Julitta, "for your kindness yester-evening to my maiden."

"I would have done as much for any," replied the old man; "but what would have become of me if I had turned away from a Christian?"

"And all is quiet at Tarsus?"

"Now it is," he answered. But the persecution has been very sharp. I had a son, lady, among the martyrs."

"Had you, indeed?" inquired Julitta. "God has honored you much."

"Would you like to pray at his tomb?" asked the father,—a question most perfectly natural at that age.

"Surely," replied Julitta, "if it be not very far off."

"It is in my garden," said the old man. Let us go, come and hold the mules."

The travellers followed their guide, and came out into a pretty little garden, nestling at the foot of a gentle hill, and shadowed by five or six lime trees. Under one of these was a grave, with a stone at the head. It was rudely marked with the cross, the palm, a woolcomb, and a pair of pincers, the two latter having been instruments of torture in the passion of the martyr. The inscription—badly written and badly spelt—was: "In Christ. Nicetas, a sweet soul; aged xxiv years, viii months, iv days." They all knelt; and, for some few moments, at that resting place of a saint and a martyr, they made their prayer to Him Who is the Martyr of Martyrs, and the Saint of Saints. Then they bade the old man good-bye, and went on towards Tarsus.

Cyriacus rode on the mule before his mother.

"Do you think, mama," he said, "that we shall ever be martyrs?"

"God only knows, my child, to what He will call us. But, my pet, if I should be taken away from you first, you are old enough to ask our Lord to make you able to suffer anything, rather than worship gods of wood and stone."

"I know He will, if I ask of Him," said Cyriacus; "for you have told me that He loves little children."

"And little children were His first martyrs, you know; and many children even now, have suffered for Him. It was but last year that one glorified Him at Rome; her name was Agnes."

"Was she older than I am?" said Cyriacus.

"Yes, she was twelve years old, and she gained a most glorious victory, and is now before the throne of God, serving Him day and night in His temple; and He has wiped away all tears from her eyes."

"And some day He will wipe away all tears from ours, mama, will he not?"

"I trust, indeed, he will, Cyriacus." And so talking they passed on.

To be continued

The Children's Lent.

Lent is the time when we think about the forty days the dear Lord spent in the lonely wilderness for us. And just because this is so, Lent is the time we try and be as near like Jesus as we can. To do this, you must keep Lent along with Jesus and do just what He did when He kept Lent. You must be led up into the wilderness, by giving up as much as you can all those things you take so much delight in, as your different kinds of games and sports. You must fast the forty days and forty nights, by giving up certain kinds of food, as candies, cakes, fruits, etc. You will be tempted, not only as you always are, to sin, but especially to break your vow to do some one little thing for the love of God, as the daily reading of a verse in the Bible, or the going to church once each day in Lent. Yes, dear

children, to deny self, to fast, to suffer temptation, is the way to keep Lent with Jesus. Especially remember this: Satan, the tempter will be very near you as you try to keep Lent. Only be ready, however, with some good word from the Bible, the Prayer Book, the Catechism, whenever the Devil tempts you, and he cannot make you sin; "Resist the Devil and he will flee from you." If he whispers in your ear: "Dear child, Lent is so long, and you are quite tired out fasting and doing that good act," reply, "The Bible says 'man shall not live by bread alone,'" as also, "Be not weary in well-doing," or, if he say, "Break your vow just this once, it won't matter so much," answer, "Thou shalt not tempt the Lord thy God." Or should he say, "Why so strict now? wait awhile; do as I bid and you will be happy," sternly say, "Get thee behind me, Satan." Then, when the days of trial are past, the holy angels will come and make you very happy with Easter joy.

I have written you, children, at the request of our dear Rector, and I have asked you to keep Lent for three reasons:

First, You are the lambs of Christ's flock, and hence, where the shepherd and sheep go, the lambs should follow. So, as they now go into the wilderness to keep Lent, you, too, should go.

Secondly, Solomon says, "Even a child is known by his doings," and thus, if you keep Lent, men will know that like little Samuel of old, you are God's child.

Thirdly, It is more easy to learn to be good while we are boys and girls, so if you keep Lent, you will be forming good habits which will all ways be yours.

Now do try and keep Lent, and that you may do it well, come and talk over your habits and the good resolution you wish to make with me, and so let me help you to keep it. Jesus long ago gladly kept Lent for you. Won't you now, out of love for Him, in some little, simple way try to fast, and pray, and deny yourself, being glad, and counting it all joy with Him to suffer pain? Dear children, with loving interest I am, Faithfully yours, PERCY CLINTON WEBER, Assistant Priest, Grace Church, Newark, N. J. Quinquagesima Sunday, Feb. 4, 1883.

Use of Tobacco by Boys.

It tends to the softening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who in any way uses large quantities of tobacco is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would warn boys, who want to be anything in the world, to shun tobacco as most baneful poison. A French physician has investigated the effect of smoking on thirty-eight boys, between the ages of nine and fifteen, who were addicted to the habit. Twenty-seven presented distinct symptoms of nicotine poisoning. In twenty-two there were serious disorders of the circulation, indigestion, dullness of intellect and a marked appetite for strong drinks. In three, heart affection; in eight, decided deterioration of the blood; in twelve there was frequent epistaxis; ten had disturbed sleep, and four had ulceration of the mucous membrane of the mouth. It is easy, then, to see how the ranks of dissolute and enfeebled men are recruited.

TAKE CARE OF THE CHILDREN. Watch them carefully during the season of sudden changes, dress them warm when it is chilly, and, in case they take cold, have a bottle of Allen's Lung Balm always on hand for immediate use. It will check the cold and prevent serious consequences.

A New York man cut his throat to cure a carbuncle. He was a long time to all sufferers from the disease in his diagnosis, but his remedy was perfect.—N.O. Springue.

It is playing. A resurrection of nature's latent forces is taking place. Like the world around you, renew your complexion, invigorate your powers, cleanse the channels of life. Ayer's Sarsaparilla is the means to use for this purpose.

"Pa, is it right to call a man born in Poland a Pole?" "Of course, my child." "Well, then, a man is born in Holland, is he a Hole?" "Tut, tut! I answer no more of your silly questions.—Courier Journal.

GENERAL DEBILITY AND LIVER COMPLAINT. B. V. Pierce, M. D., Buffalo, N. Y.: Dear Sir—My wife has been taking your "Golden Medical Discovery" and "Pellelets" for her liver and general debility, and has found them to be good medicines, and what she recommends to others from Liver Complaint, Sour Stomach, and General Debility. Yours fraternally, N. E. HARMON, Pastor M. E. Church, Elsie, Ill.

An exchange says that dogs under favorable circumstances, live to be thirty years old; and Puck suggests that "favorable circumstances" probably means a family without boys or neighbors.—Detroit Free Press.

Hall's Vegetable Sialian Hair Renewer heals every disease peculiar to the scalp, and keeps the scalp cool and clean.

A Lewiston young lady who went into a store to buy a pair of gloves for her young man could not remember what the size of his hand was. She knew, however, that he wore a 14-13 collar, if the clerk could tell anything by that.

BED-RIDDEN AND CURED. W. E. Huestis, of Emporia, Kansas, says that his wife had been sick nearly seven years and for the last four months bed-ridden. She has been treated by a number of physicians and only grew worse. Her attention was called to Dr. Pierce's "Golden Medical Discovery" and "Favorite Pre-cipitation," which she commenced using. In one week she could sit up, and in three weeks could walk about. By Druggists.

Vanderbilt has bunions. A man as rich as he is can have anything.

Fresh air, exercise, good food and Dr. Benson's Colery and Chamomile Pills will, when used together, cure any case of nervousness, sick headache, or indigestion. They strengthen the nervous system. 5,000 Physicians prescribe them.

Money is called the great circulating medium because men have to circulate lively to get a medium amount of it.

Perhaps it may be the case that the reader of this item has catarrh. Ely's Cream Balm will cure catarrh or cold in the head. It is not liquid or soupy and is easily applied. See advt.

He was informed that a lady had called to see him in his absence. "A lady?" he mused aloud, "a lady." Upon an accurate description he suddenly brightened up, and added: "Oh, dot was no lady; dot was my wife."

"For four years I suffered agony from a skin disease. Dr. Benson's Skin Cure cured me." McDonald, Plantersville, Ala. \$1. at druggists.

Another hotel horror, as the man said, when the hash was set before him.

FORTY YEARS' EXPERIENCE OF AN OLD NURSE. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used forty years with never-failing success by millions of mothers with their infants. It relieves the child from pain, cures d. sentery, a d. diarrhea, griping in the bowels and wind colic. B. giving health to the child it rests the mother. Price, twenty-five cents a bottle.

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The Living Church.

Chicago, March 3, A. D. 1883.

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

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Lenten Discipline.

Even the Son of man was made perfect through suffering. If we would attain to Christ-like patience and charity, we must not be self-indulgent but subject ourselves to strict and sometimes severe restraints. There is a depth of meaning in our Lord's words, "If any man will come after me, let him take up his Cross and follow me." A man must sometimes take up crosses as well as bear those that are laid on him. He must take up and voluntarily undergo discipline, for its strengthening and chastening influence on the will. We might learn from the old stories how to bear the inevitable without a groan, but from the Gospel of Christ only has the world learned the use of self-denial in the education of the will. It is the stubborn, wayward, fickle will that needs to be trained into conformity with the will of God. The strengthening of the will for its function of mastery over appetite, and the subjugation of it for its privilege of loving service of its Lord, these are the two great ends of Lenten exercise.

If our Lord went apart for forty days to subject Himself to a more rigorous self-denial than His humble life laid upon Him daily, do we not much more need to accept such an appointment? It will not do for us to say that we have little enough of enjoyment, and quite enough of hardship all the year round. Our circumstances of life are not so narrow, our lot is not so hard, as to shut out temptation, and to kill our worldly and fleshly lusts. A rebellious will and self-indulgent spirit thrive in poverty almost as well as in opulence. The Son of man had not where to lay His head, yet He fasted forty days in the wilderness. None of us are too rich or too poor to disregard His precept and example.

Everyone who is making any honest effort toward the proper observance of Lent will do well to guard against Phariseism. It need hardly be said that any merely outward and formal observance of this our great penitential season, will do no good; will in fact be worse than useless. If these sober Lenten days are to be of any avail for us, it will be because they help to a better, more consistent Christian life. If Lent means anything it means honest self-examination and real amendment of life. It means a denial of self in those things which are hardest to us. The fasting of many might well have reference to what they drink rather than what they eat. Those who think over much of what they eat, will do well to guard against that unlovely but very common infirmity. We all can, and no doubt, now especially, should see to it that we are abstemious both as to the quantity and the quality of what we eat. But we are to remember that a real fasting lies in guarding against that particular sin, or those several infirmities wherein each man must be most conscientious of danger. The crying intemperance of most men in this pushing, money-getting age is manmon-worship. There are thousands of men throughout the land who will never so much as dream of attending the daily service during Lent. "Business, business," is their ready plea—excuse, as they suppose. It never occurs to them apparently that abstinence in this mad pursuit of money is the very matter wherein should lie their real Lenten work. Their best way of keeping Lent would be to part with their superfluous wealth for the up-building and extension of God's Kingdom among men. We have communicants by the thousand in

this American Church of ours who could build a church, endow a college, or a Missionary Episcopate, without the least real self-denial, certainly without involving the least hardship. We have rich Churchmen here in Chicago, not a few, who could.

Would that this Lent might help them to some adequate sense of their stewardship for God, and of the account they must one day render, for what they might have done for God's greater glory and their own soul's health.

The Ethicalites.

Prof Adler, ex-Rabbi, of New York, has been here again to help start a local branch of his new "Church," or denomination, whichever or whatever it may be. It is plain that the sect must have a name. As they do not call themselves by any, so far as we know, we venture to give them one. To be sure no one has asked us "The name of this child?" and it may seem an impertinence to give it a name. All the same it needs one. This long-heralded sect has now come to the birth, and it cannot afford to belong to "The No Name Series." It is a matter of convenience to call it something. We therefore give it a name to which it is welcome. Only we claim the honor of "naming this child." Until it names itself or finds a sponsor of its own choosing, we will call its adherents the Ethicalites. Well, they are now *de facto* a denomination. As they have put forth their claims—sounding and lofty—and entered the field bidding for conversions to the Gospel according to the Ethicalites, they are fairly open to comment in the press. Prof. Adler, the Prophet of the Ethicalites, is a bright man and withal more modest than most prophets of a new religion. A Tribune reporter asked him how his Church is progressing, and he said: "It is too early to speak of that yet." It was, it must be said, a prudent and fairly modest answer. But his further remarks were neither so prudent nor modest. He says that his new church is founded on "the conviction that the fundamental doctrines of the church (that is the Christian Church) no longer receive the intellectual assent of the best minds. We submit that this is taking a great deal for granted, and that the world is not ready to assent to this assumption of the Ethicalites. Nor can it be said to be altogether modest of them to assume that their's are the "best minds." We submit that it is hardly a modest assumption, and that to quote Prof. Adler, "It is too early to speak of that yet." The Ethicalites should publish a list of their church members. Then the world might make comparisons. We know the names of millions of Christians. Among them are some that might fairly be reckoned among the "best minds;" William E. Gladstone, for example. Others, not a few, might be mentioned, and until we know just who the Ethicalites claim as church members, it is hardly fair to say that they number among them the "best minds." Judge Booth is said to be something of a man, but the world has no sufficient data as yet to judge as to whether he has any better mind than say Chief Justice Waite or the Rt. Hon. William E. Gladstone. Perhaps the Ethicalites have no better-minded man than Prof. Adler himself, but who will take it upon him to say that the Professor has any better claim to be ranked among the "best minds," than say His Holiness the Pope. Prof. Adler says there is a very prevalent belief that in the Sermon on the Mount the acme of the moral development of the human race has been attained. But manifestly the worthy Professor is of a different mind, for he adds: But in matters moral, as well as in matters intellectual, there is, there must be—progress. The standard of 1,800 years ago does not fully meet the requirements, nor adequately state the ethical problems of the day. But we have not time to comment further on the creed of the Ethicalites. Indeed there does not seem enough of it as yet to claim comment. We quite agree with Prof. Adler, however, in the observation that the heart can never be at war with the head without both sustaining injury. The religious feelings of mankind, to be deeply and normally satisfied, must rest on convictions. In our humble opinion it would have been better for Prof. Adler's claim of being numbered among the "best minds," had he contented himself in saying, as to

the prospects of his Church, that "It is too early to speak of that yet." If, as he claims it has "the best minds," it is fair to presume that he deems his the best of the "best minds," for confessedly the Ethicalites have none better, and it is doubtful if they have another half as good.

The Union of Christendom.

The instincts of all who love our Lord Jesus Christ, of whatever name they may be, are strongly favorable to some outward manifestation of unity.

It is felt that the divisions of Christendom are its chief reproach, and that modern unbelief is probably a judgment and penalty of this unnatural condition of things. The late Dr. Taylor Lewis made thousands of hearts thrill with intense approval when he said, "Let him be anathema who starts the next sect!" This was said at the Evangelical Alliance in 1873. The next year the "Reformed Episcopal" movement was begun. We have no anathema for it, but we deplore it, and long for its return to the bosom of the Church. Anything rather than separations, for they are the triumph of evil. Our Lord's prayer was "that they all may be one, that the world may believe that Thou hast sent me."

There are some signs of a disposition to look with favor on propositions for restored unity, in every quarter. Dr. Newman Smyth, Presbyterian, recently of Illinois, now at Andover Seminary, a man of capacious mind and catholic spirit has spoken very distinctly on the subject. Here is his soul-stirring utterance:

Protestantism has apparently turned the goal of its age of separation, and is already moving on toward catholicity. The age of individualism was first necessary in Christian history; and it has had its day in the Puritanism and atomic Calvinism of New England theology. The truth of the individual right and responsibility before God has done its work—a great work—both for the Church and the nation; its fruit shall remain in the coming age of rounder biblical faith and Christian catholicity. He who does not discern the undecurrent of life which is carrying all sects out toward one broad Communion—who does not heed the demands upon the best thought and devotion which this movement brings with it to every living Church—who would strengthen the barriers of sectarianism or provincial theologics against it—must be blind to one of the most glorious providences of our generation, and dull of hearing to one of the clearest calls to go forward, which has come in any century to the people of God.

On the other hand, the papers report an inclination at Rome to adopt a more conciliatory policy. There are many Bishops in that communion who are actuated by a broad Christian spirit. They recognize the desirability of kindly relations between all who believe in supernatural religion, while we can scarcely say that they have perceived, as yet that a policy of concession would prove indispensable to visible reunion. That a certain measure and kind of concession is contemplated is evident, but this goes no farther than the modification of that ultramontane tone of angry anathema which was peculiar to the papacy of Pio Nono, and this is likely to be resorted to as a conciliatory step only in this country and England, with the view of securing the multitudes upon whom Protestantism has in our day undoubtedly lost it hold. But if a Leo can succeed a Pius, why may not the next incumbent of the papal see adopt a still milder policy? It is at least some gain that Rome feels the common yearning for restored unity, and it will be still greater gain if, while differences in *credendis* as well as in *agendis* may continue, we shall make greater efforts to cultivate Christian charity in our affections towards each other.

The subject has been discussed before. But the spirit of the former times was not an irenic spirit. Men seemed to nurse the *odium theologicum* as a moral luxury. Perhaps an age will dawn when the bitterness engendered in the sixteenth and seventeenth centuries will die away, and a calmer spirit come. Then, when common dangers may compel all Christendom to stand together for the salvation of those essentials which all hold with equal tenacity, and when it shall be seen that many of the old controversies were mere logomachies, it may be possible to rive the scheme of reconciliation which Arch bishop Bramhall proposed "to all moderate Christians" (A. D. 1650.) To his mind, union was practicable upon the basis of a surrender of the universality of

sovereign jurisdiction *jure divino*, and a return to that relation of *principium unitatis*, which was recognized in the early Church, the Bishop of Rome thenceforth "to be regulated by the canons of the Fathers, which was the sense of the Councils of Constance and Basle." But further, the Creeds to be what they were in the time of the four first Ecumenical Councils, admitting no additional articles but only necessary explications, and these to be made by the authority of a General Council to be convoked. Lastly an exclusion of some things which give offence from the divine offices, for the sake of peace. The time is not yet. But good men will dream of the coming glory. Like the late Bishop of Brechin they will long for it, and not even a Vatican Council, though it may elicit pathetic regrets, will cause them to cease their prayers for it. Our Divine Lord, who is the Head of the Church, is also the controller of events and the God of history, and His purposes will unfold as the separated Church is prepared to cooperate with them.

Jeremiah C. Garthwaite.

The announcement in our last number of the death of Mr. Jeremiah C. Garthwaite, brought sorrow to many hearts. He was a man of sterling integrity. It is said that he was one of the few business men in Newark (N. J.) who paid one hundred cents on the dollar during the panic of 1837. At the breaking out of the war in 1861 his firm had an immense business in the South. They lost their business and nearly half a million besides.

In consequence of the failure of debtors to pay, the firm found itself owing about \$250,000. But Mr. Garthwaite was not the man to succumb. Suspension or failure were not to be thought of. The heavy debt was shouldered and carried to prosperous times, and it is understood that every dollar of it has now been paid. During the early days of the war, the firm was awarded a contract for the best grade of military goods. Mr. Garthwaite would allow nothing to go out from his establishment that was not made in the best possible manner. It was quickly learned that his was no shoddy concern, and his goods were made the standard by which the Government tested its purchases of the best clothing. Since the war the firm has gained back a large share of Southern trade.

His record as Churchman stands out in bold relief. "He was the greatest layman in the church," is the testimony of a distinguished clergyman who was his intimate personal friend. By his work for the Church he has built for himself several monuments that point higher toward the heavens than any mausoleum in any "city of the dead" in the land. Years ago, he laid systematic plans for the extension of the Church in Newark. He purchased a site once occupied by a jail and Grace church, his chief monument, rose there in its stately beauty. He studied closely everything that pertained to pure classic church architecture, and would have nothing that he thought did not come up to that requirement. He was a thorough "High" churchman, and desired that no detail in the interior architecture that was in conformity with his ideas of the Church worship should be omitted. He contributed largely from his private means for the erection of Grace Church, and by indefatigable labors in soliciting, secured nearly three-fourths of the cost by his individual efforts. After Grace Church was erected he secured the old Grace church building for a German mission. He gave three-fourths and raised all of the money for the ground and the original Christ church edifice. He secured the property for the House of Prayer, and gave the building of the chapel of St. Paul.

When the war began, his gifts to Churches in Newark were estimated by friends to be nearly \$100,000. He has from the first until now retained an interest in the Church institutions in Burlington, the division of the Diocese of New Jersey not separating him from his old love.

Mr. Garthwaite was a member of the Standing Committee of the Diocese of New Jersey, and then after its formation, of that of Northern New Jersey, excepting one year, for a space of forty years. He was a delegate to the General Convention of the Protestant Episcopal Church for more than a quarter of a century, and a

member of the Board of Managers of the Domestic and Foreign Missionary Society of that church. Until during the present month he was actively engaged in raising funds to purchase an Episcopal residence for the diocese. Upon this work he entered with his old-time ardor, making journeys to different towns in the early hours of the bitter Winter days when many a younger man would have shrunk from the effort. He was a trustee of the General Theological Seminary, a trustee of St. Mary's Hall and member of the Executive Committee, and a member of the Standing Committee of the Corporation for the Relief of Widows and Orphans of deceased clergymen in New Jersey. Of his private and social life it need only be said that he was a true Christian gentleman, pure in thought and indeed a warm and true friend, and a most devoted husband.

The illustrious roll of the American Episcopate has now received its one hundred and twenty ninth name. On Saturday last, in the church of which for many years he had been the devoted rector, Hugh Miller Thompson was consecrated Assistant Bishop of Mississippi. In the words of the old Ordinal, we utter a hearty "Ad multos annos."

Obituary.

Died, very suddenly of heart disease, on Saturday, Feb. 27th, at Berlin, Diocese of Boston, the Rev. Henry T. Lee, Rector of Worcester Parish, aged 58. At Portlandville, N. Y., Feb. 6th, 1883, George A. Somers, for sixteen years Church Warden of St. John's Church. This little church owes its erection and maintenance largely to the faithful, untiring assistance of this Warden and Reader. By his efforts, nearly twenty years ago, Portlandville was made a point of mission work, and in all the struggling history of the mission he has been always at hand to welcome and assist the missionary, to give unselfishly to the extent of his very limited means, and to read the Service when necessary, so that in all these years, though probably nearly half the time without a minister, the church has rarely been closed on a Sunday. And his loving faithfulness to the outward ministrations of the Church was crowned with a constant blameless, quiet, godly life. We do not detract from praise that is justly due to others to say that the little church on the hill will be Mr. Somers' enduring monument; and that its best inscription for him might be, "He shall be like a tree planted by the wayside that bringeth forth his fruit in due season. His leaf also shall not wither and that which he hath done shall prosper."

Personal Mention.

The Rev. A. Kinney Hall having been called to take charge of Trinity Church, New Orleans, until October, his address will be Trinity Rectory, N. O. The Rev. W. W. Patrick has accepted the mission work of All Saints Church, Weatherford, Texas, and will travel as far as Colorado City. His address is Weatherford, Texas. The Rev. Henry A. Dows goes to New York as assistant to the Rector of the Church of the Redeemer. Rev. Dr. Shackelford, Rector. The address of Rev. Prof. Edward Fontaine, LL. D., Rector of Church of Incarnation Amite, Christ Church, Hammond, and Principal of Gullet Institute, is Amite, Louisiana.

To Correspondents.

W. H. H. R.—Your request shall have attention, but must wait our time. Mrs. BUTLER—"The Soul Dirge" was written by Bishop Cox. The authorship of the other poem we cannot give you. "Behind the Clouds," "Baby's Burial," "Lent," declined with thanks. F. A. S.—We cannot send extra copies to a contributor unless each contribution is accompanied by the request. We will send the paper to Mrs. A. L. C. on receipt of contribution that we can use.

Acknowledgments.

Received for St. Mary's School, Knoxville, Ill.: From U. S., per Hon. J. H. Lewis, valuable reports of Smithsonian Inst. and Geological Surveys, etc. Rev. E. J. Babcock, Western Mich., copies of Illinois. Mrs. Wm. Bradford, Ohio, pupils' outfit for alcove. Treat & Foltz, Chicago, sketch of Front Elevation, proposed. Mrs. Foltz, Chicago, knives, fork, and spoons. FOR REBUILDING. Miss O. E. J., New Orleans, \$5.00. Grace Church, Helena, additional, \$3.15. Ladies of St. Paul's, Peoria, \$101.50. St. Paul's, Alton, Ill., \$5.00. Augusta F. Wiggles, New York, \$5.00. Mrs. Anderson, Carpenterville, \$1.00. Francis Scott, Newburg, N. Y., \$10.00. Georgetown, S. C., \$10.00. Previously Acknowledged, \$127.48. Total for rebuilding, \$1,298.08.

The Rector announces with great thankfulness that the Trustees feel warranted in proceeding with the new building, and will let the contracts during the coming month. That it may be finished without debt, the contributions of the faithful are earnestly asked. Subscriptions now amount to over ten thousand dollars, and it is hoped that they will rapidly increase. C. W. LEFFINGWELL, Knoxville, Ill.

For St. Luke's Parish, Brown's Valley, Minn., from Mrs. W. T. G., Santa Fe, N. M., \$1.00. With thanks.

Official.

DIOCESE OF NORTH CAROLINA.—BISHOP'S APPOINTMENTS. March 1, Thursday—Weldon; 2, Friday—Hallifax; 4, Sunday—Enfield; 5, Tuesday—Kingwood; 8, Thursday—Snow Hill; 9, Friday—P. M., Newbern; 11, Sunday—Newbern; 13, Tuesday—Beaufort; 14, Wednesday—Kinston; 15, Thursday—Holy 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 Day—Wilson; 29, Thursday—South Mills, C. c. 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—Jameville; 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; 29, Friday—Juniper Bay, Hyde Co.; 29, Sunday—St. George's, Hyde Co. May 3, Thursday—Holy Innocents, Bertie Co.; 4, Friday—Windsor, Bertie Co.; 6, Sunday—Grace Church, Bertie Co.; 7, Monday—Boxabel, Bertie Co.; 8, Tuesday—Jackson, Northampton Co.; 13, Wednesday—St. Augustine's, Raleigh; 18, White Sunday, P. M.—Good Shepherd, Raleigh; 20, Trinity Sunday, Christ Church, Raleigh; 20, Trinity Sunday, P. M.—St. Mary's, Raleigh. Communion at all morning Services. Collections for Diocesan Missions.

BOOK REVIEWS.

A RELIGIOUS ENCYCLOPEDIA; or Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary. New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff, Vol. I. New York: Funk & Wagnalls, 1882. Royal 8vo, cloth, pp. 847.

The appearance of this Encyclopedia is an event of considerable theological importance. The work is based upon the "Real Encyclopædie" of Drs. Herzog, Plitt, and Hauck, which was begun in 1854 and completed in 1868 in twenty-two volumes, containing a vast amount of theological information from the pens of eminent European scholars. Dr. Schaff has wisely refrained from any attempt at translating this great work, many of the articles of which were of limited interest outside of Germany, and some needlessly heavy. The present work is a condensed reproduction and adaptation of all the leading German articles, with addition of matter needed to bring the whole down to recent date, and the introduction of a great number of new articles by English and American scholars, on topics of more special value to English-speaking students. The result promises to be the most complete and satisfactory Encyclopedia of Biblical, historical, controversial, and general theological information, that has yet appeared in our language. It will almost necessarily hold the place of a standard, for many years to come.

The plan adopted has its faults and advantages. Eminent scholars are selected for topics upon which they are best fitted to write, and they are individually responsible, the articles appearing over their names. Controversial subjects are represented by the advocates of the opposing theories; decision being left to the reader. Articles relating to the different religious bodies and ecclesiastical systems are from the pens of members of those bodies, and represent, as far as possible, the point of view of the body in question. All this supplies a tone of fairness to the work which will have the effect of rendering it widely popular. At the same time, an uncertain sound is given forth which demonstrates only too sadly the distracted state of divided Christendom. The Rev. Dr. De Costa was wisely selected to write of our Church in this country, and has produced an admirable article. The editor has professedly constructed the work from an evangelical stand-point, and certain characteristics are thus accounted for. There is some unevenness of merit, hardly, perhaps, unavoidable. The range is surprisingly wide, including hymnology, missions, philosophical systems, benevolent societies and work, religious biography, and archeology, as well as the main topics of Biblical criticism and theology. It is a matter for pride, that an undertaking of so much importance to English theological scholarship, should proceed from the pen of an American editor, and the American press.

LECTURES AND OTHER THEOLOGICAL PAPERS. By J. B. Mozley, D. D., late Canon of Christ Church, etc. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price \$2.50. Those careful students who have appreciated the late Canon Mozley's University sermons and his "Ruling Ideas in Early Ages," as well as other writings from the same pen, will hail with delight this volume of his literary remains. Look at the table of contents as advertised in a late number of this paper, if you would know their scope and attractiveness. They are eminently characterized by fullness and originality of treatment, and as the subjects are of permanent interest to thinkers in theology, the volume is one which may safely be added to any library as of lasting value. As a fine example of strong argumentation, we would instance the paper on the Athanasian Creed. It disposes of the question, and shows clearly that the real objection to that formulary is not so much addressed against its damnable clause as against its supernatural doctrine of God. As Bishop Butler showed the essence of natural religion is regard for God the Almighty, while the essence of revealed religion is regard for the One God subsisting in Three Hypostases. There is no substantial objection to the Athanasian Creed that does not weigh against the Apostles, and, indeed, against Revelation. To surrender one is to surrender the other. But we commend this able volume, so full of thought and suggestion, to the more intimate acquaintance of our readers.

OUTLINES OF SERMONS ON THE OLD TESTAMENT. New York: A. C. Armstrong & Son, 1883. 8vo, cloth, pp. 292. Price \$1.50. The volume of outlines of sermons from the New Testament has prepared many to welcome this second volume of "The Clerical Library." A change has been made for the better in giving fuller outlines than in the previous book, even at the expense of number. The preachers represented are not the same, though many of the best names reappear. Among the contributors are the Bishops of Winchester, St. David's, Durham, Peterborough, and Lincoln, Canon Wilkinson (Bishop-elect of Truro), the late Dean Stanley, Deans Bickersteth, Church, Plumpton, and Vaughan, and the late Dean Hook, Canons Farrar and Liddon, and several dissenting and American preachers of note. It will be found, we venture to say, one of the most satisfactory works of the kind that have appeared.

THE CLAIM OF CHRIST ON THE YOUNG. By Anthony W. Thorold, D. D., Lord Bishop of Rochester, Select Preacher before the University of Oxford, 1878-1880. Author's Edition. New York: Anson D. F. Randolph & Co. Cloth, pp. 128. Price 90 cents. This volume of sermons comes from the press when Bishop Thorold's recent visits to this country are still fresh in mind. The preface is dated from "Denver, U. S. A., Oct. 1, 1882," when, it will be remembered, the author was visiting that city, in the interests of the Church Temperance Society. The title of the volume describes its aim. The thinking young men of

our time are especially addressed, but others will find these sermons well worth careful attention. The first five were delivered at St. Mary's, Oxford, before the University, and the final one at York Minster. Three touch on Old Testament precept and life, and three are from New Testament texts, and "touch the hem of the Incarnate life." Dogmatism of form has been avoided, and simplicity is carefully sought. The result is a series of sermons eminently spiritual and practical, and, in many particulars, remarkable.

TIMES OF GUSTAF ADOLPH. Translated from the Swedish of Toppelius. Chicago: Jansen, McClurg & Co. Price \$1.25.

This is the first of the Swedish historical romances known as the "Surgeon's Stories." They are by Toppelius, the most eminent author of Finland, whose name is known wherever the Swedish language is spoken. Every student of history is interested in the story of the "Lion of the North," and will understand how rich were his times in themes for romance. The English reader will enjoy the translation, for the correctness of which such scholars as Anderson and Boyeson vouch, and whose charms in its English dress will bring it a host of readers. We are sure that not only the young folks, but readers of a larger growth will welcome the appearance of the other five of the promised "cycles."

A HOME IN THE HOLY LAND. A Tale Illustrating Customs and Incidents in Modern Jerusalem. By Mrs. Finn. New York: T. Y. Crowell & Co. Cloth, pp. 491. Price \$1.50.

Mrs. Finn has had the advantage of many years of residence in Palestine. Her book was entirely written in Jerusalem, and its characters are, for the most part, drawn from real life. She has aimed, we should judge successfully, to portray the experiences of daily existence in the land of sacred story, in this day of confused things. Arab and Hebrew, Mohammedan and Christian, civilized and semi-barbarous, sober and ridiculous, sacred and profane—these elements create startling contrasts and a never-failing interest.

LITTLE BULLETS FROM BATALA. and Seven Perils Passed. By A. L. O. E. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 358.

There are two main divisions to this latest book by A. L. O. E. The author is now a missionary in India, and has written with Hindu rather than English readers in mind, her object being to impart religious truth through the medium of fiction to some native classes, generally difficult of access. The "Seven Perils Passed" is a short autobiography of a native convert, giving what is claimed to be a characteristic portrait of a much misunderstood phase of religious life.

JACOB WITHERBY. A Story by Agnes Gibberne. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 171.

TWILIGHT TALKS, or Easy Lessons on Things Around us. By Agnes Gibberne. New York: Robert Carter & Bros. 1883. 16mo, cloth, pp. 200.

The first of these is a very pretty children's story; the second, a successful attempt at bringing the scientific facts of introductory Natural Philosophy within the range of little wondering brains. The author has already done good work as an instructive, and at the same time, bright and sunny writer for the young.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT. By Thomas Dehany Bernard, M. A., of Exeter College, Oxford, and Rector of Wolcot. New York: Robert Carter & Bros. 1883. 12mo, cloth, pp. 258.

This reprint of a former American edition of Bernard's Brampton Lectures is to be heartily welcomed. The book is one of the best products of the Brampton course, and is permanently useful as an aid to the thorough comprehension of the New Testament.

A LENT WITH JESUS. A Plain Guide for Churchmen. London: Livingtons. New York: E. & J. B. Young & Co. Price 40 cents.

This little book is a gem. Every Churchman observing Lent ought to carry a copy in his pocket. It is made for that purpose. It is the best book for private use that we remember to have seen, and it ought to circulate by the thousands. It is much more Anglo-Saxon than the little "Golden Sands" that has been so widely circulated.

The U. S. Monthly Magazine is a comparatively new but a very deserving claimant of public favor. It is published in Chicago at the low price of \$2 a year, and contains valuable and interesting reading matter.

St. Nicholas for March has a notable list of contributors. Archibald Forbes, the distinguished war-correspondent of the London Daily News, furnishes a vividly interesting story of the Turco-Russian War, entitled "Where was Villiers?" illustrated by the well known battle-painter, W. H. Overend, of the Illustrated London News, himself a personal friend of both Forbes and Villiers. In the "Letter-box" is a pen-and-ink sketch of Mr. Forbes by Hubert Herkomer, from the portrait of him by that artist. Rose Terry Cooke contributes a capital story of the Michigan fires of 1881. There is a charming poem by Lucy Larcom, and one by Celia Thaxter. Lucretia P. Hale gives us the latest particulars from the Peterkins, and tells how "Mrs. Peterkin Faints on the Great Pyramid." Prof. William Elliot Griffis, the eminent orientalist, writes about a famous Japanese comic artist, and the paper is illustrated by reproductions of some of Hokusai's most popular pictures. "That Sly Old Woodchuck" is a characteristic American boy story by W. O. Stoddard; and Miss Anna Eichberg, author of "The First Violin," has a delightful tale from the German of Leander. E. S. Brooks finishes his four-part story of "The Field of the Cloth of Gold." Frank R. Stockton contributes a picturesque and thrilling installment of "The Story of Viteau," and J. T. Trowbridge tells how the "Tinkham Brothers" took a firm stand in defense of their "Tide-mill." The frontispiece is an engraving of Grenz's cele-

brated painting of "The Broken Pitcher." Besides the foregoing, there are many stories, sketches, poems, and pictures.

The March Century has a frontispiece portrait of Gambetta, and the accompanying article is by a writer who was intimately acquainted with Gambetta. A short biographical sketch of the late Dr. Leonard Bacon, with portrait, is contributed by his son, Leonard Woolsey Bacon, under the appropriate title, "A Good Fight Finished." Mr. Bacon defends his father's position in opposition to the Boston extremists in the anti-slavery agitation. John Burroughs, in "Signs and Seasons," chats charmingly and instructively of country life and Nature; and Elbridge Kingsley has illustrated the paper with several striking engravings. In contrast with the rural Americanism of this paper is H. H.'s study of local scenes and character in "The Village of Oberammergau," which she visited at the time of the last Passion Play. "The Architectural League of New York," is the title of a profusely illustrated paper of Roger Biordan, describing a club of young architects in the metropolis. Mr. Cable continues his illustrated historical series with "The End of Foreign Dominion in Louisiana;" and Dr. Edward Eggleston, in his third historical paper, treats of "The Migrations of American Colonists." The romance, poetry, and editorial discussions are of a high order.

The Annual Report for 1882 of St. Mark's Parish, Philadelphia, the Rev. I. L. Nicholson, D. D., Rector, is, as usual, a noble record of work done for Holy Church. The parish is admirably organized, and with its various Societies set an example of how to go about it to advance the cause of the Master.

Letters to the Editor.

The Church's Support of her Missionaries.

To the Editor of the Living Church: I have been a Missionary in the home field for ten years, and am thoroughly convinced that the present mode of working our Church's system is not the best that can be devised, either for the growth of the Church, justice to the workers, or for the salvation of souls. I would like to see the plan changed, and will offer the suggestion I have in mind for what it is worth, leaving it for more competent heads than mine to put in proper shape. How are the Missionaries working? And how are they supported? And what are the results of the present mode? For the most part each worker is confined to some small town, or perhaps two small places.

He is obliged to stay and walk over and over the same circumscribed rounds till his patience wears out, and then he seeks pastures new and green. There may be a dozen places in his nominal parish where the Church is not known, but he cannot visit them because he must be at Jimtown two Sundays in the month and at Prospect Hill the other two Sundays or three, as may occur. Now the fields are usually so small and the people so few in number, that after a year or two in one place the work grows very monotonous, and the Missionary either leaves or sinks into a state of lazy indifference. Remember we are flesh and blood, and cannot possibly maintain an enthusiasm in keeping with our high calling, unless we have something to do that will seemingly bear fruit. Some one may ask, "Why don't the Missionary visit the outlying places?"

Our answer must be because of the way we are supposed to get our support. It is a false presumption to make that we are supported by the Board of Missions. We are not. That Board simply tacks on a little stipend to our salary, and so helps us to eke out a livelihood. For the most part we support ourselves. We spoil the Egyptians (for we do not get our living from church people). Let us see how we are supported. It will take, on the average, \$1,500 per annum to support a Missionary with family. In some places it will be necessary to have much more. Now the Missionary is sent to take charge of Jimtown and Prospect Hill. The first is assessed \$500, the second (where the Missionary is to live and the people are expected to pay for that extra blessing,) is assessed \$700, \$1,200 in all. Perhaps there is not a person in either place who is a communicant of the Church. But \$1,200 is not enough to get the bare necessities of life, so the Board of Missions pledges \$300 additional. Now the only certain thing is that \$300, Jimtown and Prospect Hill will perhaps pay what is asked provided a given number of services per month are guaranteed. Not that they care to attend service, but "we pay our money and we want an equivalent." The Missionary becomes their hired man. Of course it would not be just for that hired man to leave his work and go and work for some one else, and also expect his pay from the first. So all the outlying places where good could be done, and the Church be started, and souls saved, must lie as fallow ground, because the Missionary near by is not at liberty to go and preach the glad news to them, or to administer the Blessed Feast to the few sheep in the wilderness.

Do you say, "it is very unkind on the part of the people of Jimtown and Prospect Hill?" "That they are selfish." I say "no" they have as much right to demand what they pay for as the old parishes in the East have a right to expect their Rector to always be with them or have his place supplied when absent. Dear Brother, how would you like to go in a town in the East, where there are not more than 1,500 people all told, a half-dozen flourishing denominations there, and scarcely any Church people, and try to make your living by preaching the gospel? That is what we have to do out here, and I claim it is unjust to the Missionaries, bad for the growth of

the Church, and perhaps detrimental to the Christian cause generally.

What ought to be done is, the Missionary should have his entire support pledged him by the Board of Missions. He should be at liberty to work where he thought best, and as long as he liked, subject to orders from his Bishop only; all of his collections should be sent to the Board of Missions. (I believe every Missionary would send at least \$1,000 to the Board every year.) I am sure the money could be received and the work would be better done, and the Church would occupy a position that would command respect and win many adherents. But, as things are she is looked upon as a beggar, or rather as simply a money-getting institution, caring more for the dollars and cents than she does for the souls of men. We cannot help ourselves and do otherwise, because we must earn our living. The Church will not support us. Besides we are not free to speak the whole truth, because we are dependents. Cannot something be done to mend matters.

How Long?

To the Editor of the Living Church: That our Lord prayed towards the close of His Ministry that His followers "might be one," few Christians doubt. But when it comes to putting a meaning upon the prayer, the interpretations are as diverse one from another as the beasts in Daniel's vision. The peace and unity for which the Catholic Christian prays, and which in the estimation of a vast majority of those praying, can only find its truest and best expression in external as well as internal agreement, is esteemed by the Protestant world as of the veriest unimportance, if it be not openly sneered at. Whatever may have been the historical raison d'etre for each particular one of the multitudinous sects, the common cry nowadays is, that when there was but one Church religion failed to vitalize the masses; the common people were spiritually dead, other agencies were needed, and so "churches" came into existence and grew. Accordingly, the particular part of the Christian field not reached by one "church" could be tilled by another; or changing the illustration, the world being the sea, it is to be fished over; that which escapes the Baptist net, may be caught by the Methodist, that which escapes this double dragging may be landed by the Presbyterian, and so on ad infinitum. The denominations, we are told, are part and parcel of God's "plan." It takes all sorts of people to make up the world, and therefore, all sorts of denominations to make up the One Church of Jesus Christ.

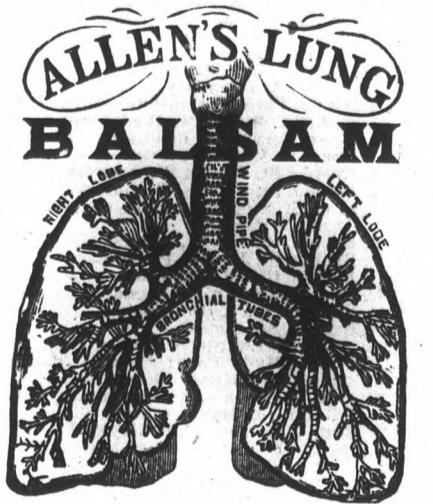
From an unexpected quarter a stone comes to shatter this exceedingly fragile argument. We have heard it dinned about on every occasion when a word could be inserted edgewise, that one church in a community could not possibly do the work now done by a half dozen denominations. Behold how easy it is to be hoisted by one's own petard! "The American Reformed," a new "Temperance" Journal published at New York, in its number for Jan. 20, contains an article by Charles W. Cushing on the origin, scope and fruit of the Young Men's Christian Association and it is headed "The New Reformation." Here are some of its statements: "It (the Y. M. C. A.) has sometimes been looked upon as unfavorable to the Church, and has been under the accusation of weakening it by diverting the efforts of some of its best workers from the ordinary channels of church effort. * * * This new movement is only a special mode of church action for doing what the church has failed to do by its stereotyped methods. It is the Church, doing legitimate work in a legitimate but more efficient way. Then follow such expressions as "the Church has been powerless under its old plans of work," "Goliaths were multiplying to taunt the church," "while the churches had not conceded any decrease of faith in the word of God it was nevertheless plain to careful observers, that there was less fervor in the study of the Bible than at some former periods," "To secure conversion is important; but to secure continued Christian growth is much more important. * * * a large proportion of [the church's] members are in their swaddling clothes, just where they were born;" and lastly, "Churches which have had no affiliation in any other work have joined their efforts as one and lost all sectarian feeling as they have surrounded the common altar of the Y. M. C. A." Here is a striving for unity—the unity of an undenominationalism which is becoming as thoroughly sectarian as any one of the Protestant sects. Here is the statement out of protestant lips that protestantism is a failure—does not do its work out in the world, and is not adapted to foster the spiritual life within. It follows that the accepted theory that each of the various meeting houses in our cities and villages gets attendants who would remain away from religious services altogether, did it not exist, is absurd. If God's Holy Catholic Church after fifteen centuries of work for the salvation of the world, needed rival sects to help her, and if only three centuries of "helping" by the Babel builders, necessitates a new Reformation all along the Protestant lines, how long will it be before a Newer Reformation is needed to help the Young Men's Christian Association? B.

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HOW? WHEN? WHERE? WHY?

BY REV. R. WHITTINGHAM.
You ask me how I gave my heart to Christ?
I do not know.

The Land of the Orange.

At the close of my former letter under this title, I intimated that I had matter still in reserve concerning Florida, and especially with respect to the Church in that State.

LOST IN A FLORIDA FOREST.

By a strong effort of the will, throwing off this natural but most untimely nervousness, I endeavored to recall, as nearly as I could, the quarter from which I had come; and, availing myself of the position of the friendly moon, to decide upon the direction which I should take.

the wires prevented the use of the fire-escape and so increased the sickening horror, the cry goes up long and loud that they be put underground. But what of the things that have been put underground already? New York is in a constant state of discontent over the numerous systems of improvements that she has put below the surface.

You need not regret the trials which, separating you from so many pleasant things, have enabled your mind to take a decided spring towards God. Be assured that nothing is more incompatible with the fullest approach to God than the fullness of earthly happiness.

God will never let a grief be lawfully the whole breadth of our lives. Our other duties remain duties, even while they are almost intolerable as distractions. This is God's time with you, and therefore should be a time of more prayer and more generosity.

A Paris paper tells an amusing story, the scene of which is laid in a village in the Indre et Loire, where a quarrel has been raging between the Mayor and the local schoolmaster.

Hospital Sunday, New York.

The report of the Rev. G. S. Baker, Treasurer of the New York Saturday and Sunday Hospital Fund, has been issued, giving particulars of the recent collection. The total amount raised was \$32,262.72, the smallest since 1879.

The sum of \$13,802.94 was given independently of the congregational offerings. The Rev. Mr. Baker, who it will be remembered is Superintendent of our own St. Luke's Hospital, gives the following reasons for encouragement:

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Missouri.—There may be different ways of doing a good thing. The martinet fidgets about the particular way of doing it, the man of sense is content to get it done in any right way that will work.

The service was so unique that it deserves a separate article. The parish had been doing less than it ought for Diocesan work, and the Rector desired that the records should be changed.

Mr. M. W. Alexander, one of the original members of the Executive Committee of the Laymen's Missionary Society, sixteen years ago, being called on made an admirable address from a layman's standpoint as to what the claims of the work and the position of the parish called for.

This was clinched by Mr. Branch, the Senior Warden, who with that nervous force and the terseness which marks a man of deeds and not of speech, put before the men of St. George's the folly of having a Bishop and giving him little to work with, and the stewardship which goes with wealth.

Card's and pencils were then distributed down the aisles, and in a few minutes the wardens received the offerings and pledges, and with a hymn and prayers by the Bishop the service closed.

Hannibal Convocation was held in St. Jude's Church, Monroe City, from February 15th to the 18th inclusive. Besides the Bishop of the Diocese, who arrived Saturday morning, there were present of the clergy, Revs. W. B. Bolmer, Trinity Church, Hannibal; Ethelbert Talbot, St. James', Macon City; W. H. Goodisson, Grace, Brookfield; Robert Talbot, Rector of the parish, and Dr. Wainwright, St. Paul's College, Palmyra, the Dean of Convocation.

The theme for discussion on Friday morning was "The Proper Preparation for Candidates for Confirmation." It was thought that in far too many cases the recipient of that rite is not duly led to feel the responsibility assumed therein.

The theme for Saturday morning was "The Sunday School." Many happy remarks were made as to who ought to be allowed to teach, and the kind of preparation to be demanded of each teacher, under the special direction of the Rector.

Saturday P. M. the subject was "The Revival Season of the Church"; Sunday P. M., "How to make the Sermon and the Service more effective, first, on the part of the clergy, and second, on the part of the people."

Pennsylvania.—On the second Sunday in Lent, Feb. 18th, the Rt. Rev. Bishop Hare preached a sermon in St. Luke's Church, Germantown, at the 4 P. M. Service, taking his text from Psalm 73, and to save time, read only the first and last verses.

It was a happy coincidence, that your correspondent was enabled to attend another Service, at St. Peter's Church, when Confirmation was administered by the Right Rev. Bishop Stevens to a class of some twenty-two or more, amongst

whom was a fair sprinkling of the male sex. The Bishop was in excellent voice, or more like his former self. He took his text from Judges xvi:6, "Tall me, I pray thee, whence thy great strength." It was a forcible application.

The Rev. Dr. Moule is giving great satisfaction to the worshippers of St. Luke's, Germantown, in daily prayer, and Wednesday and Friday evening lectures, making three Services three days—10 A. M., 5 P. M., and 8 P. M.

New Jersey.—Miss Carrie E. Mason, of Hackensack, gave a grand concert at Anderson Hall, for the benefit of Christ Church Guild. The accomplished cantatrice was assisted by the Dudley Buck Male Quartette and the talented amateurs, Miss Hattie Van Boskerck, and Mr. Theodore Palmer, on the piano and violin.

The concert netted about \$200, and was held on the second of February. Christ Church Sunday school has also raised \$100 to furnish the Sunday-school room.

Massachusetts.—On St. Paul's Day the Rev. Andrew Gray, of Chelsea, delivered the first of his lectures before St. Paul's Guild, Malden, on early English Church History, and on a succeeding evening he gave another lecture illustrating the subject on the stereopticon views. A great deal of interest was expressed in these lectures. They are very clear in their statements of facts bearing on the entire independence of the British Church in Rome. The views of the Early English Churches at Glastenbury and in Cornwall, are most interesting and quite unique.

Central Pennsylvania.—Episcopal acts by the Bishop since the beginning of the year: Sunday, Jan. 14th, Trinity Church, Easton, confirmed 12; Sunday Feb. 11th A. M., St. Paul's Church, Harrisburg, confirmed 7; Sunday February 11th P. M., St. Stephens Church, Harrisburg, 12; Sunday Feb. 18th A. M., Trinity Church, Bethlehem, 12; Sunday Feb. 18th P. M., Nativity School, South Bethlehem, 20.

Oregon.—Bishop Morris in his annual report speaks with satisfaction of the work of St. Helen's Hall, and Bishop Scott's Grammar School in Portland. The former had one hundred and eighty-six pupils, and the latter seventy-one. The continued success of these schools, in the presence of the free State schools of high grade, is an evidence of their superior excellence. It is also a promise of growth and influence for the Church. It is a matter of no small importance to the Church to have the care and training of several hundred children in one of the great centres of civilization in the farthest West.

Western New York.—The Rev. Dr. Hinsdale, President of Hobart College, who has been for some time ill with rheumatic fever, is now improving in health. At the second annual dinner of the New York Alumni recently given at Martinelli's, New York, a large company was present. In the midst of the banquet a telegram in greeting was received from President Hinsdale. Then followed a hearty response during which every guest rose to his feet. With their resolutions of love and sympathy was added, deep attachment to President Hinsdale which is a beautiful and distinguishing characteristic of every graduate of old Hobart who has ever experienced his loving care, and fatherly, almost brotherly, counsel and advice.

Tennessee.—The Bishop of the Diocese visited St. Paul's Church, Chattanooga, on Sunday, Feb. 11th, and confirmed 21 persons in the parish, 13 at St. Paul's Church, and 8 at St. John's Mission Church. The Mission Church in the charge of Samuel B. McGlahon, a candidate for orders from the University of the south is doing well and opens up a most excellent work for the Church amongst the young people of that part of the city.

Daily Morning and evening prayer is said in St. Paul's during Lent, and the attendance is very good; and there is an increase in Church work. The Rector contemplates establishing two new missions in the city the present year. The Rt. Rev. Bishop Green, of Mississippi, passed through this city on Monday, the 19th, on his way to New Orleans to consecrate his assistant, the Rev. Hugh Miller Thompson. The Bishop is in fine health, looking quite vigorous for one of his years.

The choir boys of St. Paul's are taking much interest in their work and are very constant in their attendance at practices, and at the services. There are 24 members of the choir, nearly all of whom are present at the regular services.

The Bishop of the Diocese visited Tullahoma on Sunday, February 18th. Matins was said in the Church of St. Barnabas at 9 A. M. At 11 A. M. a good congregation assembled to be present at an Ordination and Confirmation. Hymn 160 was the processional, after which the Bishop preached a powerful and telling sermon on the Church, dwelling more particularly on the Ministry and Confirmation. He concluded with some very impressive words to the candidate. At the conclusion of the sermon he proceeded with the ordination to the diaconate of Mr. B. Calder Young. After the Nicene Creed a class of five received the apostolical laying on of hands, all of which received the Blessed Sacrament immediately after. Evensong was said at 7 P. M., the Bishop again preaching a telling and eloquent sermon. Notwithstanding the inclemency of the weather, both services were well attended. Tullahoma is the headquarters of the St. Barnabas' Associate Mission. The Rev. H. B. Howard, S. T. D., is priest in charge, with the Revs. R. Older Young, and J. B. Drysdale, S. T. E., to assist him, with four other lay associates. The field at present embraces five points, viz: Tullahoma, Shelbyville, Fayetteville, McMinnville and Manchester. Applicants for occasional services are frequently made from other points in the vicinity and they are freely and gladly held by one or other of the associated clergy.

There is a great need of good Church reading in this vast field; in fact, there is a continual crying out for it, a want which the clergy cannot adequately meet without assistance. Any donations of books and tracts will be gratefully received. Address the Rev. H. B. Howard, S. T. D., Tullahoma, Tennessee.

New churches are to be built immediately at South Pittsburg and Fayetteville. The Bishop visited St. Mary Magdalene's Mission, Fayetteville, on Monday and Tuesday, Feb. 19th and 20th, accompanied by the Rev. H. B. Howard, S. T. D., Priest in charge of the

Table with 4 columns: Church, No. of Churches, No. Contributing, Amount. Lists various churches and their contributions to the Hospital Sunday fund.

mission, and the Rev. T. F. Gailor, S. T. B., Professor of Ecclesiastical History in the University of the South. The Services on Tuesday evening, in the Court House were conducted by the Rev. Professor Gailor, the Rev. Dr. Howard and J. B. Drysdale, his assistant, the Bishop preaching to an overflowing congregation, from Judges 16:20. During the Bishop's visit here, the subscription for the new church reached a figure which led him to take immediate steps toward the erection of the sacred edifice. The work will be prosecuted vigorously.

On Wednesday, the Bishop returned to Tullahoma, where, before the Altar of St. Barnabas' Church, in the presence of the Rev. Dr. Howard, the Rev. Professor Gailor, and the Rev. R. C. Young, Assistant Minister of St. Barnabas' Associate Mission, he pronounced upon Arthur March Clark the sentence of deposition from the Ministry of the Church of Christ.

On the following day the Bishop accompanied by the Rev. Dr. Howard, went to McMinnville, and preached the same evening, after Service said by Dr. Howard to a large congregation. The Church people of this mission are few in number, but earnest in spirit, and, when called to gether at the close of the Service by the Bishop, expressed to him their strong determination to build a new church in McMinnville during the coming summer.

On Friday morning, the Bishop went to Shelbyville. On his way there he was met by Mr. A. G. Willie, the Lay Assistant residing at Manchester, which under the direction of Rev. Dr. Howard he is carrying on in that place, as may furnish material for another brief communication to the LIVING CHURCH. The same evening, in the Church of the Redeemer, Shelbyville, Evening Prayer was said by the Rev. Dr. Howard, Rector, and a sermon preached by the Bishop from 2 Cor. V. 19. The following morning, St. Matthias' Day, the Rector celebrated the Holy Communion in the same church, thus bringing to an end the visitation of the Bishop in the St. Barnabas' Associate Mission, which had covered an entire week.

At a later hour on the same day, the Bishop left for Nashville, to meet his appointment there for the third Sunday in Lent.

The Bishop visited St. Paul's Parish, Chattanooga on the first Sunday in Lent. In the morning he celebrated the Holy Eucharist at 7 A. M. in St. Paul's. At 11 A. M. he visited St. John's, a mission of St. Paul's. St. John's is a neat and substantial brick church built through the earnest efforts of Miss Eliza Buckler, now of New York, but formerly a resident of Chattanooga, and who during her stay in Chattanooga became greatly interested in the people living near the mills and furnaces. She established a Sunday-school, and St. John's church has now taken its place as a settled house of worship. The Bishop preached, confirmed eight candidates, and delivered an address. Much credit is due Mr. Samuel McGlahon, the faithful fellow-helper of the Rev. H. H. Sneed, the Rector.

At night there was a regular down pour of rain but a goodly congregation assembled at St. Paul's. The Bishop preached and confirmed a class of thirteen. There would have been a larger class but for the extreme inclemency of the weather.

On Monday the Bishop left Chattanooga for a visit to the Mission at South Pittsburgh. Here a small band of Churchmen have undertaken to erect a church building, the foundations of which are completed, and the building is to be pressed forward with great vigor. On Tuesday and Wednesday nights services were held by the Bishop in a school-house, and were attended by crowded congregations. On Wednesday morning the Bishop celebrated the Holy Eucharist in a private residence.

Thursday, the 15th inst., the Bishop visited Trinity Church, Winchester, accompanied by the Rev. Professor Gailor, of the University of the South. Services were held morning and evening, the Bishop preaching in the morning, and Mr. Gailor in the evening.

South Carolina.—The present Lent is well observed by the Church people of Charleston, as far as all events as attendance on the public duties of religion goes. On Ash-Wednesday, Morning Prayer was held in all the churches of the city; and in the afternoon, there was a United Service at Grace Church at half past four o'clock, at which the Bishop preached. At the hour last named, a Service is held on each week day during the Lenten season in one or the other of the city churches; on Mondays at St. Michael's, Tuesdays at St. Philip's, Wednesdays at Grace Church, Thursdays at St. Paul's, Fridays at St. Luke's, and Saturdays at the Church of the Holy Communion. Most of the clergy are present at these services, and the attendance of the laity is quite large. A collection is made at every Service, in accordance with the following Resolution of the last Diocesan Convention: "Resolved, That all the Parishes and Missions in the Diocese are requested to follow the example set by the Church in Charleston, and to devote the Lenten offerings, in whole or in part, to a united fund to be placed in the hands of the Bishop for his distribution in the *pro rata* sums as suggested by himself."

North Carolina.—The day after the marriage of Miss Lyman, the Bishop's daughter, to Gen. Cox, which was duly chronicled in the LIVING CHURCH, a long telegraphic account of the ceremony appeared in all the Chicago papers. Not doubting its authenticity, we transferred the substance of that account to these columns. It stated that the church was magnificently adorned with flowers, and that the Bishop had presented the bride with a diamond necklace, and a check for fifty thousand dollars. All this was untrue. There were no flowers, no necklace, no check. The Bishop's dislike for ostentation of any sort was never more marked than at the wedding. We regret exceedingly having repeated the inaccuracy.

Mississippi.—The new Assistant Bishop was consecrated in Trinity Church, New Orleans, on Saturday last, by the venerable Bishop of the Diocese, assisted by his brothers of Louisiana, Alabama and Michigan, in the presence of an overflowing congregation of clergy and laity. The Rev. C. N. Marks and the Rev. M. M. Moore were the chaplains of the new Bishop. Bishop Thompson preached his farewell sermon to his old parish on the next day, and will at once take up his residence at Natchez.

Illinois.—The Bishop of the Diocese visited St. Mark's Church, Chicago, on the evening of the Third Sunday in Lent, preached, and administered the Holy Rite of Confirmation to a class of twenty-one presented by the rector, Rev. B. F. Fleetwood.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

Waxen.—Copies of St. Mary's School Register for the years 1876, '79, '80, '81, '82. Also a file of the Diocesan Journals of Illinois, Quincy, and Springfield, to replace those lost by fire.

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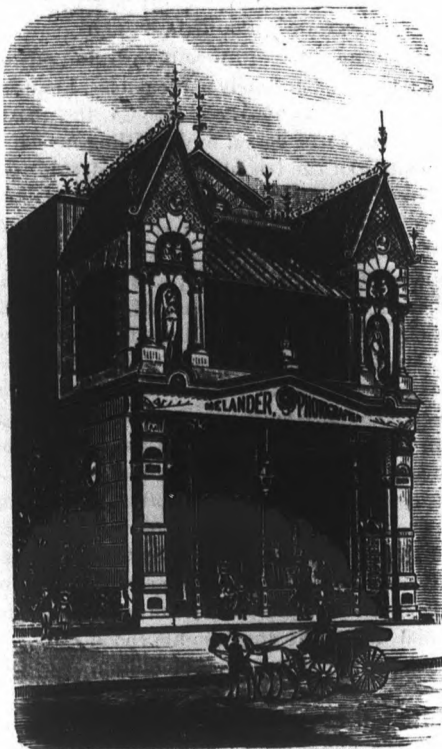
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