



# The Living Church.

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LENT.

BY L. D. S.

With whispered pleadings, soft and low, again  
The Saviour speaks in every heart and home;  
"I go to bear my cross in bitter pain,  
Wilt thou not, too, take up thy cross, and come?"

"Thou did'st My praises at the Christmas feast  
With happy heart continually sing;  
Thou wentest with the Wise Men of the East,  
To my poor cradle costly gifts to bring.

Would'st thou still wear the crown, yet bear no  
loss?  
Smile when I smile, yet never with me weep?  
Would'st thou enjoy all gain, yet feel no loss?  
Through all My agony for thee, still sleep?"

O! if I left a heaven of perfect bliss,  
That thou mightest some day have it for thy  
home,  
Wilt thou not do so small a thing as this,  
And, when I call, take up thy cross and come?"

## NEWS AND NOTES.

ENGLISH papers just to hand announce that it is the recently appointed Dean of Gloucester, Dr. E. H. Bickersteth, author of "Yesterday, To-day, and Forever" who has been elevated to the see of Exeter, and not his cousin, the Dean of Lichfield, as stated in the cable despatches.

OUR great New York contemporary does not seem very anxious to keep up with the times. Its issue of last week (February 14), under the head of "The Church in Canada," informs an admiring constituency that the Synod of Niagara would meet on January 27 for the election of a bishop. THE LIVING CHURCH of February 7 contained a full account of the meeting, with a sketch of the bishop-elect. Dignity and impudence.

IT is announced that the Pope intends to canonize Bishop Fisher, of Rochester, and Sir Thomas More. His predecessors have canonized worse persons, and in fact, granting that it is necessary or expedient to canonize anybody, it would be difficult to find better subjects than the humble and sincere bishop, and the zealous and devoted chancellor. When the redoubtable Henry heard that the Bishop had been proclaimed Cardinal, he exclaimed with an oath that he would take good care that there should be no head on which to place the red hat, and he kept his word. Both Fisher and More could have purchased life, riches, and dignity by an admission of the royal supremacy and both preferred a felon's death.

THE Bishop of Arkansas, who is quite able to take care of himself, has drawn upon him the wrath of *The Southern Churchman*. In thanking St. Clement's, Philadelphia, for a timely gift of Church vestments, the Bishop says, speaking of his cathedral, "I think you would like the altar with its Eucharistic and vesper lights." Whereupon the excellent editor of the Old Dominion is out in an article beginning with the mournful expression, "We have been regarding (him) as a man of learning and vigorous sense." Fortunately there are at least a few who will not follow the editor's lead, and change their opinion of the hard-working and successful bishop because, like David, he wishes to make God's house beautiful.

As everyone knows, St. Alban's, London, is situated in the very midst of the "slums." The great success of Mr. Mackonochie and his assistants has been due, under God, to their manner of making themselves equal in every sense to those whose salvation they were seeking. The esteem in which these indefatigable priests are held by their people, was curiously manifested during Christmas-tide. A dinner was given by the church to a number of working men. These latter had undertaken to decorate the room, and the result, if not artistic, was certainly striking. The mottoes were all appropriate but somewhat out of the usual run. For instance, over the chimney-piece was a text, perhaps not accurately Scriptural, "God bless our kip," and (referring to Mr. Mackonochie himself), "Long live our dear old pal."

ONCE upon a time it was the High Church party which had the monopoly of abusing the bishops, but things have changed. The Bishop of Liverpool, by refusing to do what he had no right to refuse to do—f forbid the consecration of St. Agnes's church, in which it is expected that Ritualistic services will be held—has drawn down upon himself a perfect frenzy of abuse from the Low Church party which has hitherto looked upon him as its leading champion. No language is too strong for these fanatics. One journal heads a black-bordered article with the legend, "Mournful death of Bishop Ryle's Evangelical and Protestant Principles, which expired at the consecration of St. Agnes's amidst demoniacal shouts of joy from the priestly pit, and walls of woe from the angels of God." Elsewhere he is spoken of as worthy of "only contempt and disdain," being guilty of

"blasphemous impiety," and of offering up "lying prayers." The consecration is also alluded to as a "traitorous and godless ceremony," from which "he who hates and abhors the temples of idolatry withheld his blessing." The church in question is the pious gift of a devoted young Churchman.

The Pall Mall Gazette, which may be called "sensational," in the better sense of the word, recently offered a prize of \$50 for the most correct list of the ten greatest Englishmen. The result is in some respects curious. No less than 1,450 persons voted; the prize was awarded on the following principle: each coupon was treated as a ballot paper, and the ten notables who gained the greatest number of votes were regarded, for the purpose of settling the competition, as the ten greatest in the land. Here is the list with the number of votes:

QUESTIONS.	JUDGMENT.
1. English Statesman (after Mr. Gladstone).....	Lord Salisbury..... 888
2. Journalist.....	George Aug. Sala..... 814
3. Painter.....	J. E. Millais..... 814
4. Soldier.....	Lord Wolseyley..... 800
5. Man of Science.....	Professor Huxley..... 799
6. Writer.....	John Ruskin..... 788
7. Novelist.....	Walter Collins..... 766
8. Preacher.....	Canon Liddon..... 636
9. Actor.....	Henry Irving..... 437
10. Humbug.....	The Claimant..... 151

There were, of course, a great many curious ballots. One returned Gladstone as the greatest actor; and the same eminent statesman received 44 votes as the greatest humbug. The votes on preachers are worth noting if only as showing the little hold dissent has on the people:

Canon Liddon.....	636	Dr. Parker.....	10
Surgeon.....	528	Cardinal Manning.....	7
Canon Farrer.....	100	Cardinal Newman.....	7
Dr. Magee, Bishop of.....	100	Dr. Vaughan.....	6
Peterborough.....	20	H. R. Haweis.....	4
Stofford Brooke.....	20	Archbishop of Canter.....	4
Dr. Boyd Carpenter.....	16	Bishop of Manchester.....	4
(Bishop of Ripon).....	16	Principal Caird.....	2
Knox Little.....	11		

## REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

### APOSTLES' FELLOWSHIP.

"Mena cannot set up a new Church, so we think, and we bless God that we have the old Church cleansed and purified."—Bishop Lee, the Presiding Bishop of the Church in the U. S., in a recent Letter to the Assistant Bishop of N. Y.

De Quincy has said: "What a Church teaches is true or not true, without reference to her individual right of teaching." We have seen that the Anglican Church teaches the Orthodox Faith. We must now inquire whether she has a right to teach it, a right born of Apostolic Fellowship, the authority which comes of valid Orders and lawful Jurisdiction. For, as the Bishop of Quincy remarked to Mr. Moody, the revivalist: "When a boy brings us a dispatch, and we want to be sure it is genuine, we like to see 'Western Union Telegraph' on the boy's cap."

Is Episcopacy or a line of Bishops, who, by regular Ordination, succeed to the office and commission which Christ gave the Apostles, necessary to the unity, the continuity, and the authority of the Church?

Viewed a priori, the question resolves itself into this: Did Christ mean the Apostolic Office to be temporary or permanent? Permanent, beyond all shadow of doubt. Why, He promised to be with the Apostles not merely for their natural lives, but "always, even unto the end of the world." Moreover, He gave them the whole earth as their field of Jurisdiction, and bade them do what the Apostolate will not have accomplished for many years yet, viz.: Go into all the world, preach the Gospel to every creature, and baptize all nations. And how did they act? They ordained certain men, called Deacons, to relieve them of some of their minor duties.<sup>1</sup> Then they ordained Presbyters in every place where they had gathered a congregation.<sup>2</sup> But did they stop with that? Did they allow their perpetual commission to lapse with themselves? Did they intend to leave the Church, that Aionian Kingdom, which the Son of God had given to them, with only the sterile Orders of Presbyter and Deacon? By no means. As the Jewish Church had its High Priest, its Priests and its Levites, so the Catholic Church was to have its three Orders—Apostles, Presbyters and Deacons. But if so, we must expect to find the Apostles ordaining also an Order of Ministers who rank above the lowly Deacons and Presbyters. In other words, if the Apostolic Office was to be perpetuated, we ought to find evidence in the New Testament and in the writings of the Fathers, that there were Apostles, or, as we now call them, Bishops, in addition to the original Twelve, but who shared their office, received the power to ordain, and inherited all the permanent grace and authority of the Apostolate.

The perennial ivy grows from the cathedral's foundation to the cross-topped spire, an unbroken vine; but all the way it keeps

<sup>1</sup> Acts vi.  
<sup>2</sup> Acts xiv., 23, et passim.

sending forth roots and rootlets, which cling to the hallowed stones and feed the growing stem, yet themselves move not on. So the Catholic Episcopate, springing from the "Root of Jesse," climbs the centuries of the Church's life, ever setting the Priests and Deacons in their hallowed place, and drawing from them the material but, not the life, of its own supernal and ever-lengthening Succession.

We have seen already that Matthias was chosen to succeed to the "Bishoprick" of Judas, to "take part of this Ministry and APOSTLESHIP."<sup>3</sup> This shows that the "Apostleship" was to continue. The charmed circle of the Twelve enlarges: St. Matthias is the "Thirteenth Apostle." Soon after another is chosen, James, a near relative (or "brother," as he was called in Hebrew and Greek) of the Lord. He had not at first believed in Christ; but the Lord, after His Resurrection, appeared to James. "At all events James believed; and became an Apostle and the first Bishop of Jerusalem, the Head of that long line of Prelates which still rules the Mother and Mistress of all Churches. St. Clement, the Bishop of Alexandria, in the age next to that of the Apostles, when abundant evidence was at hand, says: "Peter, James and John did not contend for the honor of presiding over the Church of Jerusalem; but with the rest of the Apostles chose JAMES THE JUST to be BISHOP of that Church." St. Jerome, the greatest scholar of the fourth century, who spent thirty years in the Holy Land, says, in speaking of St. James, in order to show that "others besides the Twelve were called Apostles:" "By degrees, in process of time, others also were ordained APOSTLES by those whom the Lord had chosen." And in his biographical sketch of St. James he says: "After the passion of the Lord he (James) was forthwith ordained by the Apostles, as BISHOP of Jerusalem," and that he ruled (rexit) the Church of Jerusalem for thirty-one years. How exactly all this agrees with the Scriptural narrative, which implies throughout that James governed the Diocese of Jerusalem.

He presided at the First Council of "Apostles, Elders and Brethren," held in Jerusalem, A. D. 50; he summed up the argument and pronounced the decision: "Wherefore my sentence is," etc.<sup>4</sup>

St. Paul speaks of the messengers who carried the decrees of the Council to Antioch, as coming "from James." "Indeed when St. Paul went up to Jerusalem to attend the Council, he speaks of "James, Cephas, and John, who seemed to be pillars," giving James precedence over Peter and John in the Holy City. Fourteen years before, when St. Paul first went up to Jerusalem after his conversion, and spent a fortnight with St. Peter, he says, "Other of the Apostles saw I none save James, the Lord's brother,"<sup>5</sup> who appears always to have resided in his diocese, while the rest of the Apostles were Missionary Bishops, Apostles at large. Twenty years later, when St. Luke and others accompanied St. Paul to Jerusalem, they had an interview with the Bishop, which St. Luke describes in these words: "The day following, Paul went in with us unto JAMES, and all the Presbyters were present."<sup>6</sup> When St. Peter was released from prison, he ordered that news of his escape should be carried to James. "Go show these things to James."<sup>7</sup> Indeed, as Dr. Mines (to whom the writer acknowledges much indebtedness) puts it: "All antiquity agrees that James was Bishop of the Church at Jerusalem." Here then we have the fourteenth Apostle.

That St. Paul, though not one of the Twelve was an Apostle, no one can doubt. Again and again he calls himself an Apostle. He stood on precisely the same ground as the original Twelve, for he was appointed and commissioned by Christ Himself. He styles himself "An Apostle not of men, neither by man, but by Jesus Christ."<sup>8</sup> Twice he tells us that he was "not a whit behind the chiefest of the Apostles."<sup>9</sup> "Am I not an Apostle?" says he to the Corinthians; and to Titus, he writes: "I am ordained a preacher and an Apostle."<sup>10</sup>

Not to prolong this part of the subject, I give a list of those who are expressly called "Apostles" in the Greek of the New Testament, in addition to the Twelve: Matthias, James, Paul, Barnabas, Andronicus, Junias, Epaphroditus, Timothy, Titus, Silas, and Luke. The very name Apostle, is applied to these eleven men, by God the Holy Ghost. Moreover they are seen doing the same work as the Twelve, and are constantly

<sup>3</sup> Acts i., 25.  
<sup>4</sup> "After that he was seen of James," I Cor. xv., 7.  
<sup>5</sup> A. D., 180.  
<sup>6</sup> "Post passionem Domini, statim ab Apostolis Hierosolymorum Episcopos ordinatus."  
<sup>7</sup> Acts xv., 13.  
<sup>8</sup> Gal. ii., 12.  
<sup>9</sup> Id. 9.  
<sup>10</sup> Gal. i., 18, 19.  
<sup>11</sup> Acts xxi., 18.  
<sup>12</sup> Acts xii., 17.  
<sup>13</sup> Gal. i., 1.  
<sup>14</sup> I Cor. xi., 5, and xii., 11.

mentioned by the Fathers and early historians as Apostles or Bishops, ordained by the Apostles.

For example, history and tradition bear witness to the fact that the Apostle Timothy was the first Bishop of Ephesus, and the Apostle Titus the first Bishop of Crete, being ordained and appointed thereto by the Apostle Paul. The Epistles of St. Paul to Timothy and Titus not only accord with this statement, but are irreconcilably absurd on any other supposition, for they show that these men were left by St. Paul not only with power to do such things as all Presbyters could do, but also to superintend the whole work of the Church in their respective jurisdictions—to give order concerning the doctrine which the Presbyters were to preach; to rectify all deficiencies; to ORDAIN Presbyters in all the cities; to examine into the qualifications for candidates for the Presbyterate and the Diaconate being careful to "lay hands suddenly on no man;" to have charge of promoting faithful Presbyters and Deacons; to settle the liturgical and sacramental systems on a complete and uniform basis, prescribing "supplications, prayers, intercessions and EUCCHARISTICS,"<sup>15</sup> for all men, for kings, etc.; to discipline the laity; to enforce obedience to the moral law; to regulate marriage; to have a special care over the setting apart of widows and virgins as Sisters or Deaconesses; to enforce the Creed or "form of sound words," and after one or two warnings, to excommunicate "a man that is an heretic." And whence came all this authority and power? St. Paul tells us, for he says to his "son Timothy:" "Stir up the gift of God which is in thee BY THE PUTTING ON OF MY HANDS."<sup>16</sup>

I leave it to any candid reader to say whether the work of Timothy and Titus was not clearly and incontrovertibly the work of a Bishop in the Church of God?

Besides the original Twelve and the eleven who are called Apostles in the New Testament, twenty-three in all, there are many more who are called "companions, fellow-laborers," etc., who seem to have done the same work, and who, though not expressly called Apostles in the Bible, are so called by the early Christian writers. For example: Dionysius, Gaius, Aristarchus, Archippus, Antipas (the "faithful martyr"), Crescens, Euodias, Linus, Clement, Mark, Judas, and the "Angels" or messengers of the Seven Churches in Proconsular Asia. These eighteen (to mention no others) should, therefore, be added to the twenty-three given above, as clergymen of the Early Church who ranked above the Presbyters and Deacons, who were associated with the the Apostles, called Apostles by the Fathers, and rated in history and tradition as Apostolic Bishops. Nor is there in the New Testament a single word which implies the "parity of the ministry," or makes against a genuine and permanent Apostolic Episcopacy.

<sup>15</sup> See the Greek.  
<sup>16</sup> I Timothy, i., 6.

## OUR NEW YORK LETTER.

The papers state, and, as I believe, correctly, that the Assistant Bishop has sent the Rev. R. Heber Newton a letter in which he reviews the course that has been pursued by him in his sermons, advising him to cease preaching in a way that has brought scandal on the Church, and stating finally that, if he does not desist, he will be compelled to decline to enter Mr. Newton's church in any official capacity. The probabilities are that this action of Bishop Potter's will put an end to the projected scheme of presenting Mr. Newton for trial. However, persons may differ as to the best method to be pursued in this very unfortunate affair, it is at least sure that Bishop Potter has the loyal support and confidence of his whole diocese, and will not be accused or suspected of narrow-mindedness or partisanship. Declining to visit Mr. Newton's church will serve as evidence to the public that his preaching is not approved of; and it will also afford a way of settling the whole question with dignity. A reference to the Digest of the Canons, Title I., Canon 15, Section XI. [1.] will show this: "And if a Bishop shall decline, for more than three years, to visit a parish or congregation, for reasons which to him shall seem sufficient, it shall be the duty of the rector or minister and vestry, or of one of them, to apply to the Presiding Bishop to appoint the five Bishops in charge of dioceses, who live nearest to the diocese in which such church or congregation may be situated, to act as a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council in the premises." Five Bishops as a Council of Conciliation is certainly to be preferred to a trial for heresy by

fore five presbyters, ending in the deposition of the accused person, if guilty. But if Mr. Newton is not loyal to the Church, is not open to advice, and really thinks after all, as he indeed seems to think, that he knows more than the Church does, about what is true doctrine and what is not, then a trial would have to follow even a Council of Conciliation. The evil day is at least put off. We care nothing for what Mr. Newton thinks as a private man; and if we are told that he speaks with authority, we can now say that he has incurred ecclesiastical reprobation, and is only enjoying the benefit of that delay, which is caused by a desire for fairness and true tolerance.

On last Tuesday and Thursday evenings the Rev. Phillips Brooks, D.D., delivered two lectures on "Tolerance" before the faculty and students of the General Theological Seminary in St. Peter's church. A large congregation was present on each occasion. On the whole the lectures were excellent, though of course there were many things with which most of his audience could not agree. Tolerance he defined as the willing consent for others to hold and teach opinions contrary to our own, until they be set right by truth and reason. He stated that the two elements of true tolerance were positive convictions and sympathy for men who differ from us. He denied strongly that men in solemn earnest were always intolerant; but said that in this there was a law of life, death and resurrection to a much higher life. As a man wakes from the tolerance of absolute indifference to truth, and grasps a truth partially, he becomes bigoted; but when he holds the truth firmly he becomes the truly tolerant man. The six kinds of Tolerance in the ascending scale are therefore the Tolerance of Indifference, of Policy, of Helplessness, of Respect for Man, of Spiritual Sympathy and of Enlarged Views of Truth. Dr. Brooks drew attention to the fact that we are most tolerant to the Buddhist and heathen, less so towards those of another Christian organization and least tolerant of all towards men of our own Church, but of different schools of thought. The first lecture was on the Nature, History and Hopes of Tolerance; and the second on the Practical Conclusions to be drawn from the principles laid down. This latter lecture had some objectionable features. After stating that each man stood at the centre of four concentric circles, his own Church, Christianity, Religion and Humanity, he said that the Church that could not take within herself any one who called himself a Christian, was not Catholic because she could not claim to be universal. Now I hold that every man who is in any real sense a Christian, will be admitted into the Church. And, waiving that, on his own argument the Church would have to admit every man who could claim to be a religious man or even a mere man. In other words he gives up the idea that there is, at the bottom of religious opinion, the Faith once delivered to the Saints which the Catholic Church presents as a test in the Apostles' Creed. He said a great many good things about recognizing the good a man does, even if he does it in a wrong way, while nevertheless condemning the way. These lectures were in Dr. Brooks's best style and were listened to with marked interest.

Bishop Perry spoke at the meeting in the interest of the White Cross movement, and not Bishop Potter, as stated in my last letter. On Sunday evening of last week, the annual meeting in the interest of Missions was held at the church of the Holy Communion. Bishop Potter was expected to speak, but owing to his illness it was announced that Bishop Perry would be present. But the latter was obliged to take Bishop Potter's place at the White Cross meeting, so that the only speaker was the Bishop of North Dakota. Bishop Walker spoke of Missions in general, and also of the work in his own diocese, and the efforts which were being made to build churches in the rapidly growing towns of that Territory.

On last Wednesday evening the monthly meeting of the Calvary Parish Branch of the Church Temperance Society was held in the Sunday school room of the church. An address was made by Judge Arnoux on the Relation between Intemperance and Crime in New York. Workers were called for to find out facts of importance with regard to the liquor traffic and the excise laws. A committee consisting of Judge Arnoux, Judge Peabody and General Wager Swayne from the Church Temperance Society; and of Mr. Austin Abbott, Mr. Wm. C. Beecher and Prof. McCracken from the Society for the Prevention of Crime; with Mr. Graham as a representative of both Societies, has been appointed to draw up an excise law at the request of Mayor Grace. Mr. Graham was announced to speak on temperance yesterday in Brooklyn at All Saint's Church in the morning, and at Christ Church in the



evening. Next Sunday he will speak at Christ Church, New York and at St. Paul's Church, Brooklyn.

A service was held at the church of St. Mary the Virgin, last Wednesday, in memory of the late Mr. and Mrs. Russel S. Glover, who were burned in the hotel fire at Racine Wisconsin last December.

Some amateur theatricals were given last Friday evening in the University Club Theatre to aid the Italian Mission. This mission is a very important one. Much good work is done in visiting and an Italian service is held in Grace Chapel every Sunday by the Rev. Mr. Stauder.

New York, Feb. 10th, 1885.

LENTEN SHADOWS.

BY THE REV. EDWARD A. RAND.

Across the days from Good Friday back to Ash Wednesday falls the shadow of the Cross, and in the course of the centuries how many interesting customs have developed along the line of that shadow. Ash Wednesday itself, the tip of this shadow, has its peculiar memories. Dies cinerum—day of ashes—was a name given to this gateway of Lent.

"Get you to the church and shrive yourself," is a line in Beaumont and Fletcher. After confession came a season of merriment. The pancake of England was a favorite dish. Pancake Tuesday can scarcely be called a Lenten shadow, and yet a reference has been made to the Tuesday before Lent, and not inappropriate will be an allusion here to the way in which Mother England put a preface to the thin lean season of Lent.

At Westminster School, the following custom is said to have prevailed down to the present times. At eleven in the forenoon there is a small but significant procession of two from the college kitchen.

The front man is a verger of the Abbey, gowned and carrying a baton of silver. After him walks the cook, who appears in white apron, jacket, and cap. The cook bears an object of more interest to schoolboys than the dignified baton of the verger; it is a pancake. This small procession goes to the school-room door. "The Cook" is announced by the pancake-bearer.

To pick it up unbroken—that soft mass of baked dough—will gain for any successful boy a handsome prize, while the lord of the pan will have two guineas. This memorable day, though, passes away. Pan and pan-

cake go to their respective places. Merriment ceases. Shrove Tuesday lights fade out and die. The cities, the towns, the little hamlets, the dark, open country, are still. The wind goes wailing from chimney-top to chimney-top, from grove to grove. Perhaps clouds spread their sackcloth over the sky. The rains may drip, and nature, in sympathy with the day, weeps on Ash Wednesday morning. Lent has begun. The idea that dominates in Lent is that of the commemoration of the Saviour's isolation in the wilderness, and some measure of fasting has been practiced in the Church. Back in the second century, we have evidence that there was fasting before Easter, but it was not so protracted as subsequently. For a long time fasting was voluntary. In the sixth century, a council decreed that those not practicing the abstinence enjoined at stated times should be treated as transgressors. By degrees the screws were tightened. In the seventh century, a council scowled at any eater of flesh during Lent, and declared that offenders should go without it for the rest of the year.

Lent was not simply for fasting. Chrysostom testifies that "many heretofore were used to come to the Communion frequently and inconsiderately, especially at that time when Christ first gave it to His disciples. Therefore, our forefathers, considering the mischief arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and healing sermons, and for holy assemblies; that all men in these days be carefully purified by prayer, and alms-deeds, and fasting and watching, and tears, and confession of sins, and other like exercises, might come, according to their capacity, with a pure conscience to the holy table."

These special Lenten services have left behind an influence transmitted to our day. By the Council of Laodicea, public games were forbidden, neither could there be a tental celebration of birthdays, and the council also forbade the celebration of marriages. Theodosius the Great forbade corporeal punishment during Lent, but this exemption would not be classed as a "Lenten Shadow" by any offender.

Many centuries have come and gone since the institution of Lent. There has survived the shock of many changes, but Lent has survived them. Its shadow falls again over us. Some will notice it with special outward commemoration; and others, while observing, will heed it in their hearts alone. There will be those to whom conscience does not suggest any Lenten duty, and yet all, as they see the days darken with the long, long Good Friday shadow, will gratefully remember the Cross that throws it, reared almost twenty centuries away.—Frank Leslie's Sunday Magazine.

OPINIONS OF THE PRESS.

The Lutheran. EMPTY PEWS.—O, ye empty pews! If some one could only gather you together by yourselves and show you the mischief you are doing to yourselves and others! If you could only be made to see the good you might do by bringing forth fruits meet for repentance! If you would only try the experiment of rejoicing your pastor's heart by punctual attendance! Surely, having realized these things, once for all, you would cease to be empty pews and become the abodes of constant worshippers. Try it, think it over, ponder it well, and reform.

The Pacific Churchman. THE LATE DR. J. LLOYD BRECK.—His was a unique life and character, and his name will be among the most prominent in the pages of American Church History, rather growing larger as time passes over it, just as he was best known and most admired during life by those not nearest to him. It has been rightly said that much of Dr. Breck's popularity as a missionary, and his success in raising funds from all parts, and over and over again from numberless steadfast supporters, was owing to his careful attention to his correspondence, making it a rule always to answer promptly with his

own hand every letter received, from whomsoever, and whatever the subject matter. By this means he kept a peculiarly firm hold upon a large number of persons who never saw him, unless it might be in some chancel or on some platform making appeals for a pet Church institution or missionary scheme.

THE USE OF LENT.—It is the reminder, just when it is most needed, that while the end of the Christian life is in the future, that end is to be worked for in the present day. To pause, just at the time when both business and pleasure are making their greatest demands, to remember oneself, and ask, "Is the line we are now following that which will eventuate in the end for which we are created?" and by self-constraint to seek to turn the daily life more into the proper course for that end, is, spiritually, of the greatest advantage. And the wisdom of the Church in appointing a special time for just such a pause is evident. For what is left to be done at any time is too often apt to be done at no time. But when the time is appointed, it not only furnishes the opportunity for the work, but it is also the reminder that the work is to be done.

KEEPING a fast does not consist in mere passing the time; but in fulfilling it with good deeds. Let us ask ourselves. "Have we become more diligent? Have we corrected any defect? What advantage is it to have completed the fast, if you have done so without works of good? If another would say, "I have fasted the whole forty days;" be thou able to say, "I had an enemy, and I am reconciled; I had a habit of detraction, and I have left it off; I was used to swearing, and I have corrected it." It is of no profit to merchants to have passed over great length of sea, but only to have done so and bring home much merchandise. So the length of our fast will be no profit, if we keep it carelessly and without fruits.—St. Chrysostom.

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

KIND WORDS FROM MY PATRONS.—Saluda, Middlesex Co., August 29, 1882. My Dear Dr. Case: Pardon me the liberty I take, and do not count it conceited, in sending you my photograph. I may never have the pleasure of visiting you, but I wish you to know the features of the man whose life your Carbamate of Tar Inhalant was instrumental in saving. I began the use of your remedy for catarrh and bronchitis in September, 1879. I tried it faithfully, and it completely cured me. My throat was constantly inflamed. My nasal organs were terribly diseased. Sores covered the inside of my nose from the entrance to the nostrils. My ears were also affected. I used to bleed from the nose. I never recovered until I used your Carbamate of Tar Inhalant. I never suffer at all. I am perfectly well. Preachers should have your invaluable Carbamate of Tar Inhalant. Your friend, D. G. C. Butts, Pastor of Methodist Episcopal Church South.

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Saved My Life, and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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The Household.

Calendar—February, 1885.

22. 1ST SUNDAY IN LENT. Violet.
24. ST. MATTHIAS. Red.
25. Ember Day. Fast.
27. Ember Day. Fast.
28. Ember Day. Fast.

BY THE WATERS OF BABYLON.

How can we sing, how can we sing? Bid fountains from the desert spring. And flow the wastes along; Bid the caged bird be lily and gay. Bid lions your bestobed obey. But ask of us no song!

Our harps, their sweetest strings unstrung, Upon your willows, sad, we've hung Beside Euphrates' stream; No more, beneath the olive shade, We'll hear the tuneful ripple made Where Jordan's waters gleam.

No more the golden Temple's dome, Of each true Israelite the home. Our longing eyes shall bless: Nor on its steps our Psalms repeat. In time to our ascending feet. Before its courts they press.

Nor, from the well on Zion's hill, Our golden pitchers shall we fill. Still singing high and clear: Our songs are songs of victory. And we poor beaten captives be, Who dwell in exile here.

Yet will we sing one song, the last, That ringing like a trumpet blast Our tyrants shall appal. Spirit of God, our tongues inspire, And fill us with prophetic fire. To sing of Babel's fall!

The day shall come when thy fierce foes Shall wreek on thee, Judah's woes. Nor leave of thee one stone: Thy walls shall be the lion's lair, The jackal and the biter there. And owl, shall make their moan!

But Salem's towers again shall shine Her second glory more divine. For there the Lord shall come, Oh, then, my people, seek His face, Nor from a second day of grace In hopeless exile roam.

The song is hushed—Euphrates' stream Closed o'er the prophet and his dream. By angry tyrant slain; Yet Babel is a mouldering heap, And Judah's exiled children weep Their country lost again!

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING. CHAPTER XI.—CONCLUDED.

"Where is a boy to take a telegram for me?" asked Mr. Gordon, the rector who had been standing for a few moments studying the time table which he held in his hand.

"Here, sir," responded both Donald and Jack.

"One will do," said the gentleman, a smile crossing the face which had been so grave while he wrote the dispatch, and Donald let Jack step first, for he had himself caught a glimpse of Archie seated very white and still in the corner.

Mr. Gordon's attention was also drawn to him, and, instead of sending the boy home as had been his first intention, he bade him lie down on one of the unoccupied cots and, throwing a blanket over him, soon had the satisfaction of seeing the little fellow in a sound sleep.

Mr. Gordon had telegraphed for his sister to come to him immediately and take charge of the improvised hospital; much to the relief of the other gentlemen, for, with the number of women who were standing about, talking, advising and wondering what was to be done, the confusion was great.

By noon of the following day the lady had arrived, and Donald, with his keen sense of humor, enjoyed, as he sat by Archie, the excitement which her entrance caused. Being soon sent upon an errand, he encountered Jack who, like all the rest, was interested in her coming, and who asked at once, "is Miss Gordon here?"

"She isn't Miss Gordon at all," answered Donald, "She's Sister Clara."

"Sister Clara! is she a Roman Catholic?"

"No, she isn't. But did you ever know before there were sisters in our Church?"

"No, is there?"

"Why, yes, 'cause she's one; but she ain't a Roman Catholic although she does wear a dress like theirs, so far as I can see, and a white cross around her neck. I just wish you could've seen those folks when she walked in."

"What did they do, did they say anything?"

"Why, Mr. Gordon, you know, he came in the door with her and says: 'I've brought Sister Clara to take care of you and I'm sure you will all soon be well

now.' Then he walked right out in a hurry, for there's the funeral, you know, to-day, and left his sister standin there."

"Didn't she mind?"

"Not a bit. And she didn't stand but a second. She looked around taking in everything all at once with her black eyes. My, how black they are! and her face is as white as white can be, all but her pink cheeks. She trips around quicker and lighter than my mother, and she went to work right away."

"Old Mrs. Lyre you ought to've seen her! she had one o' them baby twins on her lap, and she give such a jump that it cried, and says she, 'My, oh dear me! well, I always thought Mr. Gordon had queer notions, and here's his sister a Catholic! One of the men says, 'I always heard they were good nusses,' and then, while some of 'em was a figgittin, you ought to have heard Fisherman Bob speak up. You know Bob was hurt real bad though he thought at first he wasn't."

"What did he say?"

"He raised up on his elbow and says: 'You mustn't mind, ma'am, if the folks ain't all as respectful as you'd expect. They're not quite used to your kind; but it's very good of you to come, I say.'"

"What kind do you take me for?" she asked, stepping in front of him, while her eyes looked full of fun.

"Why, I s'pose you are of the Romish kind," says he; "but I don't know much difference between one and t'other, I ain't nothing myself."

"I am of the same sort," she told him, "as Mr. Gordon, and if you trust him I suppose you'll be willing to trust me. I wear this dress because it's a very handy one, because no body would hurt me in it if I had to go out alone at night, and for some other good reasons which I can tell you about afterward." Then she asked if anybody was in charge there, just as I had to leave."

To this question several had answered, "No ma'am," and Sister Clara had said, "Then shall I take charge until we can do better?"

They all said, "yes," but old Mrs. Lyne, who didn't seem quite easy about it.

Sister Clara took a hasty survey of the premises. On one side of the hall was a large, long room, used as a reading-room, and on the other, two smaller ones, one used as a sitting room, the other for playing games, or writing.

Back of all was a narrow room running crosswise of the house, and once used as a kitchen. She decided to have a cot for herself at one end of the hall, to leave the women in the large room, putting the men in one of the smaller ones, which would leave the sitting room free. By the time Mr. Voorhies came back to see what was wanted, she told him, in a business-like way, what was needed for the kitchen and all, and he promised what she required. Then the doctor came.

"Ah! I see," he replied, in answer to Mr. Voorhies' introduction, measuring Sister Clara from head to foot, "a competent nurse, I presume; a great blessing to a doctor, madam."

"And to his patients, I trust," she replied, as they proceeded to work.

The first person they approached was the man whom Archie had helped to get out of the fire. When he first caught sight of Sister Clara, he muttered a curse and tried to turn his face to the wall; but he could not move, so could only draw up the covering to conceal his features. Intent upon removing the dressing of the ugly wound in his head, she did not notice his face at first, and, when she did recognize him, she tried hard to prevent the shrinking back, which was her first impulse; for he had enticed away from her care an orphan boy whom he afterward told her was dead, and she believed he must have died from the effects of brutal treatment at the hands of this man. Her joy was great when, turning to the next couch on which lay a fair-haired, frightened boy, she found in him the little Louis that she had mourned over for many months.

As ashamed to meet the eyes of the kind benefactress whom he had deserted, and not daring to make any excuse in the hearing of the master he dreaded, the poor boy was in a pitiful state of mind;

but Sister Clara divined at once what he must be thinking, and, laying her hand softly on his curls, said, "Don't try to talk now, Louis; by-and-by, when you are better." Her smile brought tears to his eyes, although none were wrung from him by the doctor's dressing of the cruel burns on his hands and shoulder.

Sister Clara left the two boys in the large room, but managed to screen off a corner for themselves; thus separating poor Louis from his dreaded master, and giving him the companionship of a boy of his own years, with whom he was soon in full confidence.

GREEK HISTORY.\*

BY THE LATE REV. CHARLES KINGSLEY.

MY DEAR CHILDREN: Some of you have heard already of the Old Greeks, and all of you, as you grow up, will hear more and more of them. Those of you who are boys will perhaps spend a great deal of time in reading Greek books; and the girls, though they may not learn Greek, will be sure to come across a great many stories taken from Greek history, and to see, I may say, every day, things which we should not have had if it had not been for these old Greeks. You can hardly find a well-written book which has not in it Greek names, and words, and proverbs; you cannot walk through a great town without observing Greek buildings; you cannot go into a well-furnished room without seeing Greek statues and ornaments, even Greek patterns of furniture and paper; so strangely have these old Greeks left their mark behind them upon this modern world in which we live now.

And as you grow up, and read more and more, you will find that we owe to these old Greeks the beginnings of all our mathematics and geometry—that is, the science and knowledge of numbers, and the shapes of things and of the forces which make things move and stand at rest; and the beginnings of our geography and astronomy; and of our laws, and freedom, and politics—that is, the science of how to rule a country and make it peaceful and strong. We owe to them, too, the beginning of our logic—that is, the study of words and of reasoning; and of our metaphysics—that is, the study of our own thoughts and souls. And last of all, they made their language so beautiful that foreigners used to take it instead of their own; and at last Greek became the common language of educated people all over the world, from Persia and Egypt even to Spain and Britain. And therefore it was that the New Testament was written in Greek, that it might be read and understood by all the nations of the Roman Empire, so that, next to the Jews and the Bible which the Jews handed down to us, we owe more to these old Greeks than to any people upon earth.

Now I love these old Hellenes heartily; and I should be very ungrateful to them if I did not, considering all that they have taught me; and they seem to me like brothers, though they have all been dead and gone many hundred years ago. So, as you must learn about them whether you chose or not, I wish to be the first to introduce you to them.

For nations begin at first by being children like you, though they are made up of grown men. They are children at first like you, men and women with children's hearts; frank, and affectionate, and full of trust, and teachable, and living to see and learn all the wonders around them; and greedy, also too often, and passionate and silly, as children are.

Thus these old Greeks were teachable and learnt from all the nations round. From the Phoenicians they learnt shipbuilding, and some say letters besides. . . In this they were like our own forefathers, the Northmen, of whom you love to hear, who, though they were wild and rough themselves, were humble, and glad to earn from everyone. Therefore God rewarded these Greeks, as He rewarded our forefathers, and made them wiser than the people who taught them, in everything they learnt; for He loves to see men—and children—openhearted, and willing to be taught; and to him who uses what he has got, he gives more and more, day by day.

So these Greeks grew wise and powerful, and wrote poems which will live till the world's end, which you must read for yourselves some day, in English at least, if not in Greek. And they learnt to carve statues and build temples, which are still among the wonders of the world; and many another wondrous thing God taught them, for which we are the wiser this day.

For you must not fancy, children, that because these old Greeks were heathens, therefore God did not care for them and taught them nothing. The Bible tells us that it was not so, but that God's mercy is over all his works, and that he understands the hearts of all people and fashions all their works. And St. Paul told these old Greeks in after times, when they had grown wicked and had fallen low, that they ought to have known better, because they were God's offspring, as their own poets had said; and that the good God had put them where they were, to seek the Lord, and feel after Him, and find him, though He was not far from any one of them. And Clement of Alexand-

ria, a great Father of the Church, who was as wise as he was good, said that God had sent down Philosophy to the Greeks from Heaven, as he sent down the Gospel to the Jews.

For Jesus Christ, remember, is the light who lightens every man that comes into the world. And no one can think a right thought, or feel a right feeling, or understand the real truth of anything in earth or heaven, unless the good Lord Jesus teaches him by His Spirit which gives man understanding.

But these Greeks, as St. Paul told them, forgot what God had taught them, and though they were God's offspring, worshipped idols of wood and stone, and fell at last into sin and shame, and then of course, into cowardice and slavery, till they perished out of that beautiful land which God had given them for so many years.

For like all nations who have left anything behind them save mere mounds of earth, they believed at first in the one true God who made all heaven and earth. But after awhile, like other nations, they began to worship other gods, or rather angels and spirits, who (so they fancied) lived about their land; Zeus, the father of gods and men, (who was some dim remembrance of the blessed true God,) and Hera his wife, and Phoebus Apollo, the Sun-god, and Pallas Athene who taught men wisdom and useful arts, and Aphrodite the Queen of Beauty, and Poseidon, the Ruler of the Sea, and Hephaistos, the King of the Fire, who taught men to work in metals. And they honored the gods of the Rivers, and the nymphs, who, they fancied, lived in the caves, and the fountains, and the glens of the forests and all beautiful wild places. And many other dreams they had, which parted the one God into many; and they said, too, that these gods did things which would be a shame and sin for any man to do. And when their philosophers arose and told them that God was One, they would not listen, but loved their idols and their wicked idol feasts, till they all came to ruin. But we will talk of such sad things no more.

But at the time of which this little book speaks they had not fallen as low as that. They worshipped no idols, as far as I can find, and they still believed in the last six of the ten commandments, and knew well what was right and what was wrong. And they believed (and that was what gave them courage) that the gods loved men and taught them, and that without the gods men were sure to come to ruin. And in that they were right enough, as we know, more right even than they thought; for without God we can do nothing, and all wisdom comes from Him. Now, while they were young and simple, they loved fairy tales as you do now. Next to the old Romances, which were written in the Christian middle age, there are no fairy tales like these old Greek ones, for beauty and wisdom and truth, and for making children love noble deeds, and trust in God to help them through.

The stories are not all true, of course, nor half of them; you are not simple enough to fancy that. But the meaning of them is true, and true forever, and that is: "Do right, and God will help you."

A REMARKABLE BRIDGE—Distant about an hour's ride by rail from Avignon is the Pont du Gard (or "Bridge of the Gard"), a great bridge, or aqueduct, built here by the Romans at a time when this part of France was occupied by the soldiers and colonies of that people; and, next to the Colosseum at Rome, it is considered the grandest and most perfect piece of Roman architecture now standing in the world.

It is an immense stone bridge, stretching across the whole valley. It consists of three rows of arches, one above the other. In the lower row there are six very large arches; above this is a longer row of eleven smaller arches; and over this, thirty-five arches still smaller. On the top of the upper row, and forming the summit of the bridge, is a covered aqueduct, or water-way. At a little distance this vast bridge seems almost as entire and perfect as when first built, and we can hardly realize the fact that it has stood there for nineteen centuries. It was erected solely for the purpose of carrying water across the valley, and was part of an aqueduct, twenty-five miles long, constructed by the Romans to conduct the water of the springs of Airan to their town of Nemausus, now the French town of Nimes.

Great stones project at regular intervals from its sides, to the top of the second row of arches. These served as supports to the derricks and other machines by which the massive stones were raised as the building progressed. We can also see the square indentations in the stone-work which were made there to support the scaffolding of the Roman masons.—St. Nicholas.

THE BENEFITS OF FASTING.—Says Jeremy Taylor: "He that undertakes to enumerate the benefits of fasting may, in the next page, also reckon all the benefits of physic; for fasting is not to be commended as a duty, but as an instrument, and in that sense no man can improve it or undervalue it but he that knows neither spiritual arts nor spiritual necessities. But by the Doctors of the Church it is called the nourishment of prayer. The restraint of lust, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit. And the paleness and meagreness of visage which is consequent to the daily fast of great modi-

fiers is by St. Basil said to be the mark in the forehead which the angel observed when he signed the saints in the forehead to escape the wrath of God. 'The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, shall give Thee praise and righteousness, O Lord!'"

HINTS FOR HOUSEWIVES.

If weak or sore eyes are washed every morning in hot water, they will be greatly relieved, if not cured.

The flavor of the baked bean is greatly improved if celery chopped fine be mixed with it, and seasoned with vinegar and mustard.

A DEEP dregs-of-wine plush, with an under-ground of old-gold brocade in olive-green satin flowers, is one of the newest coverings for furniture.

An ornamental book rack is of light wood with little poles at each end of the shelves; to these can be fastened side pieces of plush, embroidered or otherwise decorated.

The newest sofa cushions are made three-quarters of a yard square and are filled with fine feathers instead of down. Plush forms one side and fine felt cloth the other.

GRAHAM mush is a good substitute for a rich pudding on certain occasions. Make just as you do cornmeal mush, but add a few berries or raisins or English currants. Serve with milk and sugar.

An innovation in puddings is to add apples or peaches, to the mixture called "cottage pudding." The fruit should be sliced, so that it will become soft in the short time required to bake the pudding.

OATMEAL cakes may be successfully kept from crumbling if you add a little wheat flour to oatmeal mush; knead it, and then roll it quite thin and bake for half an hour in a hot oven. These must be kept where they will be dry, as they absorb moisture surprisingly, and are rendered unfit for use by it.

TO CLEAN BRASS.—Brass is so much used as mountings, that the care of it has become as much a part of the weekly cleaning as silver. Use rotten-stone scraped fine and made into a paste with sweet-oil, rubbing it on with a woollen cloth. Polish it dry with another wearing thick gloves, as it stains the hands badly. Keep oil, cloths, etc., all in a box together, and the same way with whatever is used for silver.

FARMERS often desire a cement that will hold substances together under water or in damp places. As good a cement as can be washed is made as follows: Dissolve one pound of India rubber in five gallons of coal naphtha; add an equal weight of gum shellac and stir over a low fire until the shellac is thoroughly dissolved. The gum shellac in naphtha or in water makes a stronger mullage than gum-arabic. The addition of the India rubber makes a glue that will not be affected by water.

TOMATO SAUCE.—One can of tomatoes, two sprigs of parsley, one small onion, one teaspoonful butter, one tablespoonful flour. Put the tomatoes over the fire, with the onion and parsley, when they have boiled twenty minutes, strain them through a sieve. Put the butter into a sauce pan, and when it bubbles sprinkle in the flour, which let cook, stirring well; then pour in the tomato pulp; season highly with red pepper; if lumpy, strain. Pour over lamb chops, sweet breads, veal cutlets, smelts or any kinds of fish.

TOILET SLIPPERS.—Though not at all elegant, these are very comfortable when chanced from Germantown wool, a grey color is the most serviceable. Begin at the toe and make a chain of fifteen stitches; work back with single crochet, widening in the middle stitch. Work the third row rib stitch which is done by taking up the outside stitches of the chain instead of those on the inside. Widen every row in the middle. Fifteen rows will make them deep enough, and continue for the heel piece by using only fifteen of the stitches from the side. Do not widen in these, but turn and crochet back until you have a strip long enough to go around the heel and fasten on the other side to the front. Crochet small loops of chain around the top, and in them a shell border. Run elastic through the loops with ribbon over it. Bind with braid a pair of cork soles, or leather ones can be obtained already bound, and sew the crocheted tops firmly to them and fasten a ribbon bow on the top of each.

LEARNING TO RIDE.—H. L. De Bussigay, in his new book for horsewomen, says: "Young ladies learning to ride should use their own saddles, as a misfit here is as awkward as clumsy shoes. Riding on a short saddle leads to a cramped and ungraceful seat. The correct size should allow the space of three fingers between the end of the saddle and the base of the spine, when the right knee is around the second pommel. Girths usually hold better if crossed. A lady's saddle is well placed when there is a space of a breadth of four fingers between the right side and the upper end of the shoulder. The custom of riding with the reins held in one hand has grown out of the training for army riding, where the right hand is needed for other work. In ordinary riding there is no need of following this rule. Often a quicker and more skillful turn can be made when both hands have hold of the reins.

"Experience has shown that it is easier for a pupil to keep her shoulders on the same line and sit square if she holds a line in each hand. The following rules should be learned by heart: The head straight, easily turning on the shoulders in any direction without involving a movement of the body. The eyes fixed straight to the front, looking between the horse's ears and always in the direction in which he is going. The upper part of the body easy, flexible, and straight. The lower part of the body firm, without stiffness. The shoulders well back and on the same line. The arms falling naturally. The forearm bent. The wrists on a level with the elbows. The reins held in each hand. The fingers firmly closed, facing each other, with the thumbs extended on the ends of the lines. The right foot falling naturally on the pannel of the saddle, the left foot in the stirrup without leaning on it. The part of the right leg between the knee and the hip joint should be turned on its outer or right side, and should press throughout its length on the saddle. The knees should, in their respective positions, be continually in contact without an exception. The lower or movable part of the leg plays upon the immovable part of the knee-joint, the sole exception being when the rider rises to the trot, at which time the upper part of the leg leaves the saddle."



## The Living Church.

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### NOTICE TO ADVERTISERS.

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C. W. LEFFINGWELL. ARTHUR P. SEYMOUR.  
Address THE LIVING CHURCH CO.,  
162 Washington St.

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

The entire publishing business of The Living Church Company, excepting that relating to this journal, has been transferred to, and become the exclusive property of, The Young Churchman Company, Milwaukee, Wis. Accordingly all orders for The Living Church Tracts, The Living Church Annual, The Living Church Sunday School Library, Dr. Ewer's "What is the Anglican Church," Dr. Dix's "Oxford Movement" and The Evening Prayer Leaflets should be addressed to that Company, for whom is bespoken a continuance of the confidence and patronage with which The Living Church Company have been so freely favored.

The age does not so much need revivals of religion as a religion which needs no reviving. Continuous life is better than many alternating deaths and resuscitations.

Men more readily recall a favor conferred by themselves than a benefit received from others; yet a true manhood requires that the former should not be remembered, and that the latter should never be forgotten.

Wealth may make the world beautiful to look upon; but worth only can make it blissful to live in. To the Christian, then, wealth can only be a means to good ends; but worth is both a pure means and a noble end.

The objections which men often urge against the truths of Christianity, are more like a hoop than a hoghead. They neither hold any real truth, nor are they deep enough to take a bottom so as to be able to hold any.

The Creator endowed man with rational free-will; man transforms it into a passionate self-will. God's gift, rightly exercised, is productive of righteousness and peace. Man's perversion of it is promotive of sin, unrest and strife.

The coming of Lent, calls us imperatively to an earnest and painstaking use of those special means of spiritual discipline and growth in grace, fasting, meditation and prayer. By the first we bring the body into subjection; by the second, we fix the errant mind upon heavenly and divine things; and by the third, we bring our hearts into union with that Divine Spirit Who is alone able to keep our whole body, mind, and spirit in the path of true holiness.

The recent action of the Assistant Bishop of New York in hallowing with the blessing of the Church the self-renunciatory vows of the Rev. Mr. Huntington, has been noted with approval by the leading journals of the secular press, and with some expressions of timid misgivings by nearly all our Church papers. The conservative *Churchman* has expressed no opinion, but has given the correspondence without fear or favor. This, in itself, is a sign of the times. It means that this noble spirit of devotion to works of love and mercy commands the respect of thoughtful Churchmen of every school, and may be safely tolerated, if not encouraged.

The most plausible objection that we have seen to vows of poverty, celibacy, and obedience, is that they are irrevocable. We do not so understand them, and Bishop Potter distinctly affirms that those which he sanctioned were not so. Monastic vows may be dispensed by the authority that imposed them. Even the marriage vow is annulled by the un-

faithfulness of one of the parties to it. The vow of total abstinence may be annulled by medical authority, when alcoholic stimulant is deemed necessary for the preservation of life. So the vow of consecration to a particular work may be dispensed when there are providential indications that the individual under them should be assigned to some other work, or could do better the work proposed, without such vows.

The Lenten call to discipline and renewed consecration to duty reminds us that in our religion the principle of divine direction must control; self-discipline and not self-indulgence is the law of Christ. Body, mind, and heart are to be trained, until perfected in inward power and outward self-restraint. "There are many things in your Church that I like," said a dissenting minister, "but Congregationalism suits me well enough." He missed the point. It is not what *suits* us, but what is right, what is best for us, that we are to seek in religion. We may not pick and choose. We must be guided by the will of God. We cannot be conformed to His will without self-surrender, sacrifice, fasting, and prayer. In the practice of these we follow the example of our blessed Lord.

"All our doings without Charity are nothing worth." We may give all our goods to feed the poor, and, without increase of love to God and man, be profited nothing. The mere performance of religious duties availeth not. We may remain proud and selfish, with all our display of Lenten sacrifice. We may deceive ourselves and others by our strict observance of the fast. Shall we not, therefore, keep it? Certainly not, if we intend thereby to win the praise of men, or to make it an excuse for neglecting Christian obligations at other times. We may keep it, we must keep it, if in our souls there is a longing to be conformed to Christ. It is the love of Christ that must constrain us, in every act of Lenten discipline.

### OUR WORK IN LENT.

Lent takes on a different color as it is looked at from the clerical or the lay point of view. To the clergy it comes in the way of official duty, and means spiritual refreshment to them as to the people, but it is also the time when the winners of souls feel that the hours which they can induce their parishioners to take from their secular engagements and give to the religious life, furnish important opportunities for presenting that life under aspects that are different from common. Take Canon Carter's Lenten Lectures on the "Life of Sacrifice" or the "Life of Penitence," or take any other of the familiar instructions which eminent clergy have prepared for their people at this season, and you will find that the note is struck higher than usual and implies no ordinary line of Christian teaching. The water can not rise higher than its natural level, and the clergy who use Lent for the spiritual profit of their people must be themselves on the level to which they are to lift their people. The question with the clergy is how to reach this level amid the distractions of parochial life; and the prevalence of "quiet days" in which spiritual men meet for conference and prayer, whether in retreat or in less formal ways, is a good sign that the spiritual necessities of the Lenten season are better provided for than they used to be. Not that a day or a week will equip the teacher for his work. The preparation for a good Lent must be made weeks beforehand, if one is to come to this penitential season with spiritual power to lead the minds of others successfully to a higher life. Common religious platitudes, however sincere, are not enough to convey the touch of life. One must take live coals from the altar of his own soul if he is to kindle the flame of devotion in the hearts of others, and much of the refreshment of Lent to the clergy must be in the answering response of the hearts that with God's help, they are permitted to arouse to new devotion.

But much depends upon the people, if Lent is to be a season of spiritual refreshment. It is wrong to approach the Lenten season with the idea that one is simply to be a recipient of spiritual in-

struction. The heart is dry indeed that waits to be kindled. If the pastor or rector must be the enraptured or spiritualized man in order to kindle enthusiasm in others, there must also be some preparation in the minds of others to secure the benefits of special Christian teaching. Lent is too important a season in its relation to the spiritual life to be approached carelessly, and the danger with our busy communicants, whose hearts are rightly directed, is that the secular burdens and duties, which are part of their responsibility and cannot be shifted in Lent, shall weigh so hard that Lenten preparation and attendances upon Lenten services shall be quite overlooked and no spiritual advance be made. To hundreds of well meaning people this happens every year. Men feel the stress of secular duty and the need of spiritual renewal, as two forces struggling daily for the mastery in themselves, and the constantly increasing pressure of affairs with most of us is something that puts the realization of the kingdom of heaven continually further and further off. To such persons, Lent is precious beyond measure if it can be used, and, without Lent, there is almost no chance for the building up of the spiritual life in the whole year. The rush in which we live makes Lent yearly of more importance, and of greater value to the busiest of us, in its enforcement of increased attention to the things of the soul, and as affording almost the only opportunity to prepare to die by taking forethought as to the best methods of living. In hundreds of parishes the men who pay the heaviest sums for Christian purposes will be conspicuously absent from the special Lenten services, perhaps under the necessities of business or engrossing occupations; and yet it is just the spiritual refreshment of these men which marks the turn of the tide in the spiritual growth of the parish. It is the renewal of the secularly absorbed Christian man that is perhaps more needed throughout the Church than any other one special thing. It is the men who are shouldering the burdens of the world who need to be more

spiritually minded, not more in order to carry their worldly burdens more easily than to learn to regard all the activities of life from the spiritual point of view.

### PARISH AFFAIRS.

These are sometimes troublesome things. The best people, associated together for the best purposes, not unfrequently fall into disagreements, because they do not quite understand their mutual relations and duties.

The parish is a body politic, outside of the Church, yet formed to aid and promote it. Some of its affairs are fittingly entrusted to officers and committees; others are of a nature so personal that each parishioner must perform his part. It is hard to make all understand this; and one reason is, that they forget they are *parish affairs*, and treat them as though they were the vestry's affairs or the minister's. The fact is that vestrymen are only the elected representatives of the parish. So far as the church can be counted human property, it belongs not to them, but to the whole congregation. The debts of the parish are owed not by the vestry, but by the congregation; and every man, woman and child has some share in the obligation. The contracts and agreements made by the vestry, bind not only themselves personally, but the entire congregation, whose vote appointed them.

But it is too often the case, that, having elected a vestry, the people throw off all special interest in parish money affairs and all feeling of personal responsibility, and say to themselves: "that is the vestry's affair." In one sense it is. It is the vestry's affair to see that each parishioner does his share and bears his part.

Dr. Ritchie, in his "Parish Handbook," thus enumerates the duties of vestrymen: "A vestry is a body corporate, legally intrusted with the property of a parish and the management of its temporal affairs." "It is the special duty of vestrymen to see that the financial affairs of the church and congregation, of which they are trustees, be faithfully administered; to see that the salary

of the rector be regularly paid; to make provision for the current expenses of the church."

If it is their duty to see that this is done, it is equally the duty of every parishioner to enable them to do it. In addition to their duties as vestrymen, it is the duty of the church wardens "to see that the church be kept in good repair, and fit for use." It is also their duty to provide vestments for the chancel and the material for the decent administration of the Holy Sacraments.

There are some parishes in which the rector is anxious to manage the temporalities as well as the spiritualities. But this is every way objectionable and irregular, and usually ends in the neglect on the part of the vestry of their appropriate work. Not less objectionable and irregular is the interference of the vestry in the spiritual affairs of the parish. These are entrusted solely to the rector. The whole business of instruction, the management of the Sunday School and the conducting of all religious services are entrusted to him, and he is under orders from the Church, and subject to the direction of his bishop in the performance of this trust. If he is wise he will consult his laymen and endeavor to adapt his ministrations, becoming, in a good sense of the term, "all things to all men." But the moment he subjects these solemn duties to the dictation or control of his vestry, or any member of it, he ignores his bishop and betrays his trust.

There are parishes which work in admirable harmony, because all their officers and members have regard to the mutual duties and obligations that are laid on them. While each one performs with fidelity that which belongs to him, he does not interfere or obstruct in that which belongs to another.

There are parishes whose rector uses such fidelity of instruction and such loving sway, that the whole order of the church is maintained with dignity, and the whole body imbued with a spirit of kindly co-operation.

There are parishes which have working vestries. They are model parishes. Deficiencies are never allowed to accumulate. There are no debts. No salary is ever in arrears. It is never necessary to resort to fairs and festivals. If anything gets out of order about the church building, it is at once put in order. Things move along with the ease and certainty of clock work.

There are parishes where the members lighten the work both of the rector and the vestry by promptly responding to the duties that are laid on them. They do not need a second call to perform any work or to meet any obligation, and their cheerful alacrity in these things infuses into the whole parish life a spirit of vigor and delightful harmony.

### BRIEF MENTION.

An enterprising tradesman in one of the English papers thus offers inducements to the clergy: "Ministers supplied with goods at cost price, if they agree to mention the fact to their congregations."—Dr. Scrivener, in his lately published Authorized Edition of the English Bible, says: "Numberless and not inconsiderable departures from the original or standard edition of the authorized translation, as published in 1611, are to be found in the modern Bibles which issue from the press by thousands every year."—Edmund Yates, in his recently published "Recollections and Experiences," thus bears witness to the influence of Thackeray's *Pendennis*: "There is no prose story in our English language, not even the 'Christmas Carol,' not even the 'New-comer,' not even the scenes of 'Clerical Life,' or 'Silas Marner,' (and now I have named what are to me the most precious), which interests and affects me like 'Pendennis.' It had this effect from the very first, I knew most of it so thoroughly."—The following true remarks occur in an article in the current number of the *Fortnightly Review*. They are by one who knows whereof he speaks (the Marquis of Huntly): "Nihilism, notwithstanding reform in Russia, cannot be indefinitely delayed. Slow as may be the movement, it is certain that the Empire will eventually have to face great constitutional changes and meet

existing difficulties by drastic measures. Not the least pressing is the question of finance. The annual deficit, said to amount to over £5,000,000 (\$25,000,000), grows instead of decreases. The paper rouble is more and more depreciated, taxation on the necessities of life is intolerably heavy, and there is a want of expansion in the finances and trade which argues a general rottenness."—At a meeting of the Salvation Army in Salem, one of the "lasses" told how proud she had been. "She loved dress and finery, and she had worn her hair banged; but now she was saved from all her pride, her bangs were gone, and she was happy." Then Happy Bill sang:

O happy day, O happy day,  
Now all her bangs are gone away.  
—There may be "honor among thieves" towards each other, but there is no honor towards any one else. Imagine the total depravity of a thief that would steal the Christmas present of a poor pastor's wife, and leave only the twine and the wrapping paper! This happened recently in California.—A correspondent sends us this: "On the fly leaf of a copy of 'Primeval Man,' by the Duke of Argyll, in my father's library, the following lines are written:

If "falsely so-called science," built  
On man's conceit and human plan,  
Be believed, then God Almighty's noblest work  
Was that *prime evil*,—*man*.

Or else this pseudo-science we would tell,  
(And o'er it let us draw a veil)  
A monkey was primeval man,  
And that "thereby hangs a tail."

But Bible, reason and good common-sense,  
(I would all wise (?) men had 'em)  
Each tell us that primeval man  
Was no else than Adam.

—The following inscriptions are copied from stones in the cemetery at Kenosha, Wisconsin:

#### FIRST MONUMENT.

S. S. Foster—wife of Lewis Knapp—my dear and loving wife, meet me with our spirit friends at the gate of Elysian Fields of Paradise when I am coming by nature's fast express, until there we meet, a loving adieu. P. S., our friends, W. and A., will soon join us there. LEW.  
Happy, Happy day. Hallelujah. AMEN.

#### SECOND MONUMENT.

Old Broad Gage—Lewis Knapp. Aged years. Emigrated—to join his wife and other friends in the Elysian Fields of Paradise, thanking God for sense enough to die as he has lived for thirty years thoroughly infidel to all ancient and modern theological humbug myths, as taught by fine clothes and place at other's cost by indolent, egotistic, self-elected Priest-Crew. The fear of the Right Reverend Doctors of Divinity Theological scarecrow of Hellfire and damnation to all who refuse to pay tithes to their support had no force to effect on. LEWIS KNAPP.

—A clergyman who spoke of the Book of the Revelation as the "swansong of the Holy Ghost" meets the contempt of the Rev. Heber Newton in his sermon on Inspiration (lately published) in these words: "Shallow folly of man—blaspheming, though knowing it not!" It strikes us, if we take into consideration all that Heber Newton has lately said, that this rebuke suits his own utterances exactly.—"The words 'like lost sheep,' which occur at the commencement of our Liturgy always seem to me," says a Churchman in Macmillan's magazine, "singularly objectionable, and for two reasons. In the first place, illustrations being intended to unfold our meaning are appropriate in explanation and instruction, but not in religious confession. And in the second place, the illustration as used by ourselves is not accurate; for the condition of a lost sheep does not necessarily suggest that conscious lapse from rectitude, which is the essence of human transgression."—Shakespeare quotes from the Book of Genesis thirty-one times; from the Psalms fifty-nine times; Proverbs, thirty-five times; Isaiah, twenty-one times; St. Matthew, sixty times; St. Luke, thirty-three times, and Romans, twenty-three times.—Sidney Smith, calling one day to inquire after the health of Dr. Blake, of Taunton, a Radical and a Unitarian, was greeted with the statement, "I am far from well. Though I sit by a good fire I cannot keep warm." "I can cure you, Doctor," said the visitor, "cover yourself with the thirty-nine Articles and you will soon have a delicious glow all over you."—Chili has discarded the Roman Catholic religion as the religion of the state, and has announced perfect liberty to all forms of the Christian faith. The oath of the President, at his accession to office, no longer binds him to the support of the "Roman Apostolic Catholic Religion."



THOUGHTS FOR LENT. CULLED FROM PASTORALS.

In the life of each baptized member of the Church, who has "come to the years of discretion," there should be, according to one's age, circumstances and condition, an arranged and determined measure of abstinence and service for the Lenten season.

PLAN out your Lent carefully and calmly. Think what self-denials are possible and practicable. Determine what you will do with the fruits of them. Make up your mind as to the devout books that you will read or study.

We can not forget that our Blessed Master withdrew from the busy thoroughfares of the world and spent forty days in communion with God, amid fasting and prayer.

LET me remind you that advance in material prosperity is not the standpoint from which God judges the work of a parish—the true growth in the spiritual life has far greater weight in His eyes.

THE true idea of mortification is that it is the love of Jesus, urged into that shape partly in imitation of Him, partly to express its own vehemence, and partly to secure its own perseverance.

Do not hesitate before these or other Lenten duties in fear of being called a formalist. You are seeking spiritual renovation by the means God has given; you look for God's approval and not for man's; what is acceptable in the sight of God is all, therefore, that can properly influence you.

"THIS is the Word of Faith," saith an Apostle, "which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

Easter teaches, that God hath raised Him from the dead. But—"IF!" Cast away doubt and cry "Lord, I believe, help Thou mine unbelief!"

LET us, mindful of God's mercies in the past and of His promises for the future, thankfully to our task. As in God's economy for the temporal world, so also for the spiritual: "Appointed times and seasons" are part and parcel of His own purpose.

Rev. W. H. Knouelton, rector of Grace church, Galena, Ill.

LETTERS TO THE EDITOR.

DR. WORTHINGTON'S CONSECRATION. To the Editor of The Living Church: The following is the order of service for St. Matthias' Day, in connection with the consecration of the Rev. Dr. Worthington, for the Episcopate of Nebraska.

Service of Consecration, at 10:30 in St. John's church. Bishop Cox, consecrator; Bishop H. C. Potter, preacher. The offertory at this service by permission of the Bishop of Michigan, will be devoted to Missionary work in the diocese of Nebraska, at the discretion of the Bishop of that diocese.

THE FOREIGN CHURCH CHRONICLE.

At a time when the current history of ecclesiastical affairs at the East, and especially in Latin Christendom and on the European continent generally, presents so much which is, or should be, of the deepest interest to American Churchmen, this periodical should be far better known among us.

The Rev. Chas. R. Hale, D.D., Secretary of this society for America, has for some years, also charged himself with the reception of American subscribers, and transmitted to England their annual subscriptions, at the rate of \$1.50 for the English price of six shillings.

There are, as I learn from Dr. Hale, 73 subscribers, including 19 Bishops, from whom I might thus expect to hear. Up to the present date, however, I have by no means heard from all these.

I would respectfully urge, then, upon those who wish to do so, but who have so far neglected to inform me of their wish, to write me without further delay. At the same time, I shall be very glad to give to any one unacquainted with the Chronicle, any information about it they may desire.

Let us serve God in the sunshine, while He makes the sunshine. We shall then serve Him all the better in the dark, when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

SPECIAL COMBINATION OFFER. Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates.

THE LIVING CHURCH (in advance) \$4.50 Harper's Monthly 4.50 Harper's Weekly 4.50 Harper's Bazar 4.50 Harper's Young People (an illustrated weekly for boys and girls from six to sixteen) 2.75 The Century 4.75 St. Nicholas (an illustrated magazine for boys and girls) 2.75 English Illustrated Magazine 2.50 Atlantic Monthly 3.50 Young Churchman 1.50

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged through some time may elapse before they appear. The editor, cannot, as a rule, reply privately to letters asking for information.

PERSONAL MENTION. The Rev. F. S. Hyde, having been elected to Trinity church, Rochester, N. Y., has entered upon his labors.

APPEALS. SEABURY DIVINITY SCHOOL. This school has done and hopes to do an important work for the Church in the Northwest.

ACKNOWLEDGEMENTS.

ST. LUKE'S HOSPITAL, CHICAGO. THE LIVING CHURCH (in common) acknowledges gratefully the receipt of the following sums towards the endowment of a LIVING CHURCH Bed in St. Luke's Hospital:

MARRIED. MILLER-STEVENS.—In Lima, New York, Thursday, February 12, 1885, Sarah, D. D., the Rev. B. F. Miller, and Miss Eva J. Stevens.

OBITUARY. STANLEY.—The Rev. Harvey Stanley, D. D., rector of Holy Trinity Parish, Prince George's County, Maryland, passed to the Rest of Paradise, on Sunday morning, January 25, 1885.

MISCELLANEOUS. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

AN OFFER. To the Editor of The Living Church: I have a set of book markers, olive green, simply embroidered, for Bible, Prayer Book and Altar Service, and would like to give them to some church where the service is truly Catholic.

The Greatest Through Car Line of the World. The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver.

Safe Investments. Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

Church Embroidery. St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of Designs, and Stamping on any material, marking of Surplices, Altar Linen, poor churches. Orders sent to the Sister in Charge, 401 S. Main Street, House, 204 Cherry St., Philadelphia, Pa.

JAMES POTT & Co., CHURCH PUBLISHERS.

SOME QUIET LENTEN THOUGHTS. Being Meditations for the Forty Days of Lent. With Preface by Canon King, Oxford. Price 75 cents.

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HINTS FOR A HOLY LENT. By the Rev. A. C. A. HALL, M. A. Seventh Thousand. Price 5c; \$4 per 100.

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RACINE COLLEGE, Racine, Wis. Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special attention paid to small boys. Address: REV. ALBERT ZABISKI GRAY, S.T.D.

KEMPER HALL, Kenosha, Wis. The second half of the School will begin February 2d, 1885. Address: THE SISTER IN CHARGE.

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BOOK NOTICES.

THE LIFE AND TEACHINGS OF OUR LORD IN VERSE. By Abraham Coles, M.D., LL.D. Two volumes in one. Vol. 1. The Evangel (2d edition); Vol. II. The Light of the World. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. Pp. 384, 378. Price, \$3.50.

There may be those who like this sort of thing, nay, judging from some of the criticisms of Dr. Coles' work which we have seen, we know that there must be; we confess, however, that we are not of the number. Hudson, in his Harvard Shakespeare, in commenting upon the sleep walking scene in Macbeth notices the fact that the whole scene is too sublime, too austere, grand, save for diction of the plainest and simplest texture. The same remark, it seems to us, is equally applicable to the story of our Lord. Events there may be which are capable of being cast in the poetic mould, nay, some of them have been by our greatest poets, but a complete life done in verse, is impossible from the very nature of the case. But granting that it could be done, we then must have a poetical setting worthy of the priceless jewel of revealed Truth. This we fail to find in this metrical story of Our Lord. Rhyme there is, and frequently rhythm, but poetry—read this from His rejection at Nazareth:

His two days' stay at Sychar ended, He Departed thence and entered Galilee. We do not wish to be profane, but these lines recall the old New England Primer: "Zachens he Did climb a tree His Lord to see."

Or take that other Biblical rhyme heard in our youthful days: "Antiochus Epiphanes Entered Jerusalem with ease."

Notwithstanding all that we have said, the book has many good things in it, but these are not poetry. The exegesis is good, and in very many cases the notes are full of the best sense and the most varied learning. The author is sincerely devoted to his work and has evidently given it long and patient toil. But such verse is not the setting for the story of our Lord.

THE GOSPEL IN THE STARS, or Primæval Astronomy. By Joseph A. Seiss, D.D., LL.D. New and Enlarged Edition. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Pp. 322. Price, \$1.50.

We are glad to welcome a new edition of this devout, though fanciful, book. In these days of increased attention to scientific truths, it is quite refreshing to find a man thoroughly "up" in his particular province approaching Nature's mysteries with devout feet. Dr. Seiss' theory, as those are aware who have read the earlier edition of this book, is that the Heavenly Constellations are all types and prophecies of fulfilled and unfulfilled scenes in the great drama of man's redemption.

Interesting always, at times eloquent, this book undoubtedly is. But it does not stop there, its ingenuity is not surpassed by any of the theories of the old science of astrology. As a gospel, however, there is too little of the basis of fact in the Doctor's argument to cause us to accept his theories whatever might be our willingness to find such a story written by the finger of God across the starry Heavens. The Seventeenth Lecture, on the Star of the Wise Men, will prove the most interesting, probably, to many readers, though few, we imagine, who have given this subject much study will be ready to accept the conclusions.

The new matter in this edition is chiefly several complimentary notices of the previous edition, and refutations of a number of adverse criticisms.

The author is evidently a thorough astronomer as far as facts go, but his method of application and elucidation, beautiful as it is, is in the highest degree wholly unscientific.

TWELVE YEARS AMONG THE COLORED PEOPLE. A Record of the work of Mount Calvary chapel of St. Mary, the Virgin, Baltimore. By Calverth B. Perry, priest in charge. New York: James Pott & Co., pp. 174.

We have read this book with the deepest interest, and have no hesitation in saying that the general Church owes a debt of gratitude to Mr. Perry for its publication. "Nothing succeeds like success," and certainly the story of St. Mary's chapel, Baltimore, is evidence that the problem of the Church's relation to the negro is capable of satisfactory solution. We do not doubt the sincerity of Dr. Tucker in his strictures upon the colored race, or the honesty of Dr. Porter's statement of the many difficulties in the way of the Church caring, in a satisfactory manner for these members of God's great family; but here is a story of how these recognized infirmities and difficulties have been courageously met and, in spite of them, a work achieved which is a credit not only to the priest in charge, but to the whole Church at large. Let us all read it and learn therefrom a deeper conviction of the truth that God hath made of one blood all the nations of the earth.

THE PATHWAY OF FAITH. A Manual of Instructions and Prayers. Adapted for use in the American Church. By the Rev. H. G. Batterson, D.D. New York: James Pott & Co.

There is a multitude of these manuals for daily and Eucharistic prayers already published; their variety is an evidence of the catholic character of the Church. The tone of the Manual before us is that of the most devout Churchmanship. The name of Dr. Batterson, which is on the title page, is a guarantee that nothing but the best will be offered in such a service. To our mind the Manual is just the book needed by a large class of our more devout communicants. It is utterly impossible for many to use such books as the Treasury of Devotion and the

like (aside from any question of doubtful genus), because the standard of spirituality and the peculiar method of self-inspection there inculcated, are, for such persons, wholly unnatural and unreal.

This Pathway of Faith, and others which in some features resemble it, are the manuals for most of us. Personally we wish for nothing better than this manual which Dr. Batterson's industry has given to the American Church.

THROUGH THE DARKNESS. A Companion to "Sunshine and Starlight." By Mary H. Seymour. New York: E. P. Dutton & Co.; Chicago: Jansen, McClung & Co. Pp. 96. Price, 40 cents.

An excellent little book made up from various authors. Though such compilations are becoming quite common, every really good selection finds its welcome. This will prove especially valuable to all who "mourn the lost, the dear."

The following pamphlets, all of value and interest, have recently reached our table: "Confirmation Notes and Catechism," arranged and compiled by the Rev. Andrew Gray, Chelsea, Mass.; "Sponsorial Duties," by the Rev. M. M. Moore (T. Whittaker, per dozen, 60 cents); "How to be a Practical Christian," (same publisher); Church Almanac with Parish List (James Pott & Co., 50 cents); Christian Discipleship," by James Mulchabay, S. T. D. (Pott); "Hints to Sunday School Teachers," by the Rev. George William Douglas (E. & J. B. Young); "The Apostolic Witness," a sermon preached at the consecration of Bishop Paret, by the Bishop of North Carolina (Pott, 10 cents); The Bishop's Address at the recent Convention of the diocese of Albany; "The Seabury Centenary," a sermon preached in Edinburgh, by the Bishop of Albany; and, under the same title, a sermon preached in Trinity church, New York, by the Rev. Dr. Dix (Pott, 10 cents); and "The Union of Divergent Lines in the American Succession," a discourse delivered at the church of the Annunciation, New York, by the rector, the Rev. Wm. Jones Seabury, D. D.

The March Harper contains The House of Orange, with thirteen illustrations; A Glimpse of Some Washington Homes, with eleven illustrations; Beyond Recall, a Poem; Jefferson's Financial Diary; A House Built upon Sand, a Story; The Cape Ann Quarries, with ten illustrations; At the Red Glove, a Novel, part III., with two illustrations; "Manifest Destiny," A Souvenir, a Story; The Succory, a Poem; The "Tricks and Manners" of a Cat-bird, with three illustrations; In an Old Virginia Town, with six illustrations; East Angels, a Novel, part IV.; Seven Gold Reeds, a Poem; The Brain of Man—its Architecture and Requirements; A Man and a Brother, a Story; The Lost Battle, a Poem; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

The ninth volume of the popular series of "Stories by American Authors" contains: "Marse Chan," by Thomas Nelson Page; "Mr. Bixby's Christmas Visitor," by Charles S. Gage; "Eli," by C. H. White; "Young Strong of the Clarion," by Millicent W. Shinn; "How Old Wiggins Wore Ship," by Captain R. T. Coffin; and "—mas has come," by Leonard Kip (New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, 50 cents).

GERALD PIERCE & CO., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

CARLISLE is fortunate in having found a psalter, dated 1504. The discovery and the book itself are thus described by the Times correspondent: "The Rev. Father Giles, of St. Mary's, Warwick-bridge, Carlisle, lends a MS. service book, dated 1506, and a black-letter psalter, dated 1504. The former is a volume of large folio size, with illuminated border and initials, and it is described as having been given to the church of Caldbeck, Cumberland, by Sir R. Croke, in 1506. The black-letter psalter has been in a way discovered through the inquiries made for this exhibition; and the following account is given of the discovery: "Mr. William Nanson, F. S. A., one of the honorary secretaries of the Congress, having been asked by the manager of the Art Exhibition to assist him in obtaining local curiosities for the loan collection, applied to the Rev. Father Giles, of Warwick-bridge, for the loan of the Caldbeck missal, which is the property of the English Benedictine congregation, and is kept in the custody of the Roman Catholic priest at Warwick-bridge. In the course of conversation, Father Giles mentioned that he had a small black-lettered psalter, which he would be happy to lend if it were thought of sufficient interest. Mr. Nanson examined it, and as it appeared to him from the date 1504 and the character of the printing that it was probably a valuable book, he made further inquiries, and finding that it was the only work that had been printed in England by William Faques, printer to King Henry VII., he wrote to the keeper of printed books at the Bodleian Museum and to the librarian of the Bodleian Library at Oxford for information. The result of these inquiries was that both authorities stated that this psalter was so rare that only two copies had hitherto been known to exist. One of these is in the

Grenville collection of the British Museum, and the other (imperfect) is in the Douce collection of the Bodleian library. The copy now discovered by Mr. Nanson is apparently quite perfect and in good condition. Like the missal, it is the property of the English Benedictine congregation, and in the beginning of the volume is the name 'T. Bolas,' which was the name of the priest (a native of Shropshire) who was at Warwick-bridge from 1777 till his death in 1797."—English Churchman.

AN humble, worthy man, who had befriended the Prince Consort in early life, called to see him, and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked round upon them, as if to say, "Stop that!" and at once he himself began to eat with his knife, and did so to the end of his meal. After dinner one of the children asked him why he did so. Prince Albert replied: "It is well enough for us to observe the etiquette of the day; but it is far more important to avoid insulting people. I wanted my old friend to enjoy his dinner, which he could not if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use the fork instead."

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MIZPAH.

BY MARAH.

May God Most High e'er watch between us, Tho' sundered wide our pathways be!

When lured by Pride or vain Ambition, When worldly joys a snare may be,

When sorrows come and shadows deepen, And dark and drear our ways may be,

'Mid storms and tempests, clouds and sunshine, 'Mid all the changes yet to be,

EVANGELIZATION OF THE JEWS.

Correspondence of The Church Times.

As regards the efforts which have been made in many of the East end parishes to influence the Jews, I can only speak of what came under my own personal experience, and this has been almost confined to the work which the Rev. Mr. Rosenthal has been undertaking in connection with the church of St. Augustine's, Stepney.

would blot him out of the Book of the living. He is publicly cursed in the Synagogue at every service as long as he lives. More than this, every Jew is taught that it is his bounden duty to do all in his power to injure the character and position of the convert, in the hope that by this means he may be induced to return to his allegiance to the ancient faith, or if this should fail, others may be frightened and be prevented from taking a similar step.

Hence it will be seen that the sacrifice which a Jew makes when he accepts Christianity, and is baptized, is a very serious one, and one would think that it is enough to prevent any man from taking such a step unless he was really convinced of the truth of Gospel teaching.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE FIRST SUNDAY IN LENT.

Although the Sundays in Lent are not to be observed as fast-days, the devotional tone given to them is carefully assimilated to that of the season; and a constant memorial of it is kept up by the use of the Ash-Wednesday Collect after that of the week on Sundays as well as week-days.

The Collect for this Sunday has not been traced to any ancient source, but as it contains the first allusion to fasting, it may possibly come down from that distant time when Lent began on this day or the day following, instead of on Ash Wednesday.

The Gospel of the day sets forth the Lord Jesus perfecting His sympathy with our nature by undergoing temptation; and the first words of the Epistle point to the efficacious power of that temptation for the rescue from the Tempter of all who are tempted.

Our Blessed Lord, as the Originator of a new spiritual nature which was to take the place of that lost by Adam, went through a similar trial to that of Adam; and that He might have perfect sympathy also with us who are open to the assaults of the Evil One, "He was tempted like as we are."

This representative character of Christ's Temptation is observable in the three forms which it took. (1) "Command these stones that they be made bread," was a parallel to that temptation of the senses which was laid before our first parents when they were invited to eat of the tree whose fruit had been forbidden by God.

These three forms of temptation are comprehensive types of all that the Tempter has to offer—sensual temptations, the seductions

of vanity and pride, and the desire to go beyond God's will. Thus the ancient formula, which includes all sin under the three heads, "the world, the flesh, and the devil," is strictly in keeping with the view of sin which is given to us in the Fall of the first, and the Victory of the Second Adam; and as we acknowledge ourselves to be sinners through our origin from the one, so we may see the full force of the prayer to the other, "By Thy Temptation, good Lord, deliver us," and seek spiritual strength in all times of spiritual danger by becoming "fellow-workers with Him" through the grace of God.

The week which begins with the first Sunday in Lent is one of the Ember weeks, the following Sunday being the canonical day for Ordinations.

SAINT MATTHIAS.

This is not one of the most ancient of the festivals generally observed by the Church, as there is no provision for it in the Lectionary of St. Jerome; but there is a Collect for it in the Sacramentary of St. Gregory, and in a German martyrology of about the same period. It comes first in order after the Festivals of the Incarnation, perhaps because St. Matthias represents the earliest independent action of the Church as that spiritual body which was to exercise the authority of Christ, and to become the substitute, in some measure, for His Visible Presence.

St. Matthias' Day was formerly changeable in Leap Year, when the intercalated day was added between February 23rd and 24th, and the 25th became the festival of St. Matthias. But at the revision of the Calendar in 1661, the intercalary day was placed at the end of the month, and the festival of St. Matthias fixed permanently to the 24th day. This is the day (VI. Kalend. Martii) appointed for the Festival in the Sacramentary of St. Gregory.

Nothing more is recorded of St. Matthias in the New Testament than that he was chosen to be an Apostle in the place of Judas Iscariot, the account of his ordination to that high office being given in Acts i. 15-26, the Epistle of the day throughout the world. The Eastern Gospel contains the same solemn prayer of our Lord as that does which is used in the Western Church, though taken from a different Evangelist; and the coincidence is a striking illustration of the unity of mind by which the whole Catholic Church is pervaded.

The tradition of the Church respecting St. Matthias' apostolic labors is, that after ministering for some years among his countrymen the Jews, he went to Cappadocia, and was eventually crucified there about the year of our Lord 61. The manner of his death was not very unlike that of the traitor Judas, but the one found the tree on which he hung, the way "to his own place;" the other, his Master's own road to the Paradise of God.

CONNECTICUT'S BLUE LAWS.

SOME LEGAL MEASURES OF BY-GONE DAYS.

The people of Connecticut must have had lively times in the old days, when the famous blue laws were in force. Here is a compendium of the Puritan regulations which were in force in the earlier part of the last century. It must have been a cheerful task to live up to them:

The governor and magistrates, convened in general assembly are the supreme power, under God, of the independent dominion. From the determination of the assembly no appeal shall be made.

Whoever says there is a power and jurisdiction above and over this dominion shall suffer death and loss of property. Conspirators attempting to change or overturn this dominion shall suffer death.

The judges shall determine controversy without a jury. No one shall be a freeman and give a vote unless he be converted and a member in full communion with one of the churches allowed in this community.

No man shall hold any office who is not sound in faith and faithful to this dominion, and whoever gives a vote to such a person shall pay a fine of twenty shillings for the first offence, and for the second he shall be disfranchised.

Each freeman shall swear by the blessing of God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the worship of the established dominion shall be allowed to give a vote for the election of magistrates or any other office.

No food or lodging shall be afforded a Quaker, Adamite heretick.

No priest shall abide in this dominion; he shall be banished and suffer death on his return. Priests may be seized by anyone without a warrant.

No one is to cross a ferry but with an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed a theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

When it appears that an accused has confederates, and he refuses to discover them he may be racked.

No one shall buy or sell lands without the permission of the selectmen.

Whoever publishes a lie to the prejudice of his neighbor shall sit in the stocks or be whipped fifteen lashes.

No minister shall keep a school.

Whoever brings cards or dice into this dominion shall pay a fine of £5.

Whoever wears clothes trimmed with gold, silver or bone lace above two shillings by the yard shall be presented to the grand jurors, and the selectman shall tax the offender at £300 estate.

A debtor in prison swearing he has no estate shall be let out and sold to make satisfaction.

Whoever sets a fire in the woods and it burns a house shall suffer death; and the persons suspected of this crime shall be imprisoned without benefit of bail.

No one shall read common prayer, keep Christmas or saints' days, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet and Jew's harp.

When parents refuse their children convenient marriages the magistrates shall determine the point.

A man that strikes his wife shall pay a fine of £10, a woman that strikes her husband shall be punished at the discretion of the court.

A wife shall be deemed good evidence against her husband.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round according to a cap.—The Lutheran.

CHURCH WORK.

CENTRAL PENNSYLVANIA.

EPISCOPAL VISITATIONS.

- MARCH. 1. Sunday, evening, St. Barnabas', Reading. 2. Sunday, A. M., Trinity, Bethlehem; evening, Ch. of the Nativity, South Bethlehem. 3. Sunday, Trinity, Easton. 4. Monday, evening, Nativity mission, Newport. 5. Tuesday, evening, St. Mark's, Lewistown. 6. Wednesday, evening, St. Matthew's, Sunbury. 7. Thursday, evening, St. Mark's, Northumberland. 8. Friday, evening, St. Peter's, Shamokin. 9. Sunday, Christ Memorial, Danville; A. M., St. James, Lancaster; evening, St. John's, Lancaster. 10. Sunday, A. M., St. Peter's, Hazleton. 11. Sunday, A. M., Trinity, Pottsville; evening, Church of the Holy Apostles, St. Clair. 12. Tuesday, evening, St. Paul's, Columbia. APRIL. 1. Good Friday, evening, St. Gabriel's, Douglassville. 2. Easter Even, the Cathedral, Reading. 3. Easter, A. M., the Cathedral, Reading; evening, St. Michael's, Birdsboro. 4. Thursday, A. M., St. John's, York; Consecration; evening, Church of Prince of Peace, Gettysburg. 5. Friday, evening, St. Paul's, Minersville. 6. Sunday, Trinity, Chambersburg. 7. Tuesday, Board of Missions, Reading. 8. Thursday, A. M., St. Andrew's, Springville; evening, St. Peter's, Pottsville. 9. Friday, evening, St. Paul's, Montrose. 10. Sunday, A. M., St. Luke's, Scranton; P. M., St. David's, Hyde Park; evening, Church of Good Shepherd, Green Ridge; A. M., St. Mark's, New Milford; evening, Grace, Great Bend. 11. Monday, evening, Church of the Redeemer, Sayre; evening, Christ mission, Susquehanna. 12. Tuesday, evening, Trinity, Athens; P. M., St. Paul's, Pleasant Mount; evening, St. James, Dumfries. 13. Wednesday, evening, Grace, Honesdale; evening, Christ, Towanda. 14. Thursday, evening, Trinity, Carbondale; P. M., Zion, Sterling; evening, St. John's, Salem. 15. Friday, evening, St. James', Hinton. 16. Saturday, evening, St. Peter's, Plymouth. 17. Sunday, A. M., St. Stephen's, Wilkes-Barre; P. M., St. John's, Ashley; evening, St. Clement's, South Wilkes-Barre.

HAZLETON.—Convocation.—The January session of the Reading Convocation was held in St. Peter's parish, on Monday and Tuesday January 26 and 27. There were in attendance, the Assistant Bishop, the Rev. Messrs. Hare of Lebanon (Dean), Koons of Minersville (secretary), Tolman, Nelson, Abel, Karcher, Thompson and Washburn (rector of the parish).

Having opened the session with business meeting at 4.30 p. m. the clergy reassembled at 7.30 for the Missionary service; robing in the adjacent Sunday school room, they entered the west-aided church in procession singing the 232nd psalm. The addresses of the evening were animated and of a most interesting character; Rev. M. A. Tolman of Mauch Chunk drew a vivid picture of the Church in her mission work and the obligations resting upon every Christian to aid in it, referring specially to the Foreign field. Following him, the Rev. Mr. Koons gave an account of some good work being done in the Domestic field; and Mr. Abel, of the Church Home, dwelt earnestly upon the encouraging aspects of the Church's missions, showing graphically what a vast deal has already been accomplished; Mr. Hare then effectively told how Christ is fulfilling the prediction of the prophet that He should be "a leader and commander to the people;" and Bishop Rulison tellingly concluded the addresses. Throughout the service the closest attention was paid by the interested congregation.

At 9 o'clock Communion service on Tuesday morning, the Assistant Bishop delivered a thoughtful and earnest sermon from the text: "Launch out into the deep;" showing the need for more extensive catholic and thorough efforts in the carrying on of our "Father's business;" men are too prone to stop with the superficial, to skirt along the edges of things religious, if abiding good is to be effected, let them cut in to the core, let them "launch out into the deep."

The business meetings at 11, 2.15, and 4, were most instructive and enjoyable. The topics discussed were of unusual interest, and called forth earnest debate full of practical suggestions: "The Management of Mission Services;" "The Work among the Germans;" "How to Render the Occasional Services (Burial etc.) Most Effective;" and similar questions were ably commented upon. The attendance of the laity at these meetings was noticeably large, numbers being present from adjacent communities.

The closing service of the session was held at 7.30, by the Rev. Messrs. Nelson, Koons and Abel, at which a most stirring and timely address was listened to from the energetic rector of the Church of the Nativity, South Bethlehem. The others of the clergy absented themselves from this service in order to go to the mission station of Weatherly, some

ten miles distant, where the rector had arranged for them to hold a service. The people of the mission were out in force, notwithstanding counter attractions at a local place of amusement, and they evidently felt well repaid by the excellent addresses from Rev. Messrs. Hare and Washburn. A special train, kindly provided by the authorities, returned the visitors to Hazleton after the service.

The session throughout was, as one of the clergy expressed it, "a royal success," and the customary vote of thanks was given to the rector and his parishioners in no mere stereotyped form. A more edifying and enjoyable meeting, the Reading Convocation has seldom had. A hearty vote of congratulation was extended to the parish on its evident signs of renewed life and manifold improvement, and warm words of encouragement were spoken to the young rector in this large field.

Hazleton counts within its boundaries some 10,000 inhabitants, and it is the business centre of over 30,000 people; while the mission town of Weatherly contains some 3,000 souls. Surely there is a great work to be accomplished here, and it is a satisfaction to see it progressing so favorably.

MARYLAND.

BISHOP PARET'S CHAPLAINS.—The Bishop has appointed as his chaplains to examine candidates for Holy Orders in the diocese the Rev. Meyer Lewin, D. D., the Rev. Messrs. Richard Whittingham and Frederick Gibson. He has appointed the Rev. W. L. Hyland, D. D., a member of the ecclesiastical court of the diocese, to fill the vacancy caused by the removal to North Carolina of the Rev. Dr. J. Y. Gholson.

SOUTHERN OHIO.

CINCINNATI.—Woman's Work.—An interesting service for Churchwomen (the second of a series) was held at St. Paul's church, on the festival of the Purification of the Blessed Virgin Mary. It was largely attended by the ladies, of whom about one hundred participated in the Holy Communion, in which the Rev. Dr. Benedict, the rector, was the Celebrant, and the Rev. T. J. Melish the assistant priest. Bishop Jagger then delivered an admirable address on Woman's Work, in which he advocated the largest liberty for woman to engage in any sort of labor adapted to her sex; and showed that her special honor was to sit at the feet of Christ, like Mary, and to abound in all religious activities. The Bishop justly thinks that he is beginning at the right end, when he seeks to revive and stir up the rather dormant Cincinnati church by special labors with Churchwomen, who are always the most spiritual and zealous portion of the Church.

DAYTON.—By invitation of the deaf-mutes of this city, the Rev. Mr. Mann delivered a lecture in sign language, on Saturday evening, Feb. 7th, in the ladies' room of Christ church. His subject was "The Life and Writings of Washington Irving." On the following Sunday he conducted two services, baptized two infant children of deaf-mute parents at the last one. At the early Celebration he assisted the Rev. E. A. Bradley in the administration of the Holy Communion, several deaf-mute communicants receiving with the others.

PENNSYLVANIA.

PHILADELPHIA.—Work Among the Churches.—Bishop Hare, of South Dakota, having under the action of the Board of Missions, been assigned to present the claims of Missions to the Churches in Pennsylvania, the Rev. Dr. Alsop was chosen to make the necessary arrangements with such rectors as might desire him. The following are the appointments as far as made: Sundays, February 22, A. M., St. Stephen's; afternoon, St. Matthew's, P. M., Ascension. March 1, A. M., St. John's, Norristown; P. M., church of the Incarnation, Phila.; March 8, A. M., Grace church; P. M., St. Mark's. Week days, Friday, March 6, church of the Crucifixion. The Bishop will be in Philadelphia until March 15. Other appointments may be made for him by consulting with the Rev. Reese F. Alsop, D. D., 1127 Girard street, Philadelphia.

Bishop Stevens spent Sunday before last in Chester, visiting the churches there. In the morning he confirmed 22 persons at St. Paul's, and 12 in the evening at St. Luke's.

The Rev. Prof. John P. Peters, D. D., delivered the second of his course of lectures on "Pictures from Epochs of Hebrew History, being a study of the development of the Hope of the Messiah," in St. Luke's church.

On Monday afternoon in the same church the Rev. Joseph F. Garrison, D. D., another of the Faculty of the Divinity school, delivered the second lecture of his course of five on "The History and Historical Relations of the Liturgy." The Rev. Sidney Corbett, D. D., rector of the church of the Transfiguration, preached the second of a course of sermons to young men on Sunday evening. The church was crowded to overflowing. Great growth has been made in this parish since Dr. Corbett became rector in the early fall.

At the weekly meeting of the Clerical Brotherhood, on Monday morning, in the church of the Epiphany, the Rev. B. W. Maturin, addressed those present, over sixty in number on "Missions and Specialists" in the church.

The Year Book of Grace church, the Rev. Reese F. Alsop, D. D., rector, has just been issued. Among the points of interest therein enumerated may be noted the following: Baptisms, Adults, 9; Infants, 29.38; Confirmations, 32; Communicants, 379; Marriages, 10; Burials, 16; money received from all sources, \$15,112.43. The rectory fund amounts to \$7,500 which has been temporarily invested by the vestry. It is hoped that by next Easter day sufficient funds will be raised for the purchase of the rectory. There is a very large and flourishing Sunday school having 50 officers and 745 pupils. Offerings for the year, \$1,129.75. The Beneficial Association has now 85 members; has expended \$208.80 for sick benefits and physicians; and has \$458.17 on hand.

PHILADELPHIA.—St. Chrysostom's Church.—A kindergarten has been started in connection with this church, and is designed to reach a destitute class of children that live in the vicinity of the church. Many of these are the children of shiftless and dissipated parents, and must be furnished with clothing and dressed personally by the minister, and taken to the garden, the process needing frequent repetition, until the parents can be induced to take sufficient interest to do it themselves. Some of the children's homes are fireless, and they frequently come without breakfast. Milk and buns are provided at the garden, and thus they are as

\* It is observable that Simon Magus, who pretended to be divine, met his death in an attempt to display his power in this very manner.



sured something to eat for the day. Instead of giving to families, this is deemed the wisest economy, for thus innocent childhood is reached, instead of idle and dissipated parents.

This church which is completing the fifth year of its existence, has lived and carried on a large benevolent work, almost entirely by the freewill offerings of strangers outside, the offerings by the congregation averaging only ten dollars per month. Many of these offerings come anonymously through the mail, and average two dollars. Besides the garden there is a coal bin—which supplies in small quantities coal to the destitute, a sewing school, a guild for girls, and one for boys, and a flourishing Sunday school. There is a weekly celebration of the Holy Communion and a daily service. Situated in what is termed a poor neighborhood, with no helpers living on the ground, the church is steadily making progress in its particular work, by the aid of the helping hands and generous works and gifts of many friends outside.

CHICAGO.

CHICAGO—Another Surplised Choir.—St. Mark's parish has now in training a choir of men and boys who will take their places in the chancel, properly vested, on Easter Day. Mr. Starbuck, to whose indefatigable energy much of the success attending the choir of St. James's is to be attributed, has been appointed choir-master. St. Mark's will bring up the number of surplised choirs in the city to seven, the others being the Cathedral, Ascension, Calvary, Grace, St. James's, and St. Clement's.

QUINCY.

HENRY—St. John's Church.—The Bishop visited this parish on Sunday, January 25. Large congregations welcomed him at both services, evincing their interest in the church and in the work of their rector, the Rev. W. H. Sparling. At the evening service a class of eighteen received the Apostolic rite of Confirmation.

St. John's church is gradually moving on to increased strength and greater influence. The parish was organized some eighteen years ago, but, like many of those in our smaller towns, has seen some very depressing vicissitudes, and now it is threatened with another in the contemplated removal of the rector. Mr. Sparling lives at Geneva, having charge of Trinity church at that place also, and finds his charges too far separated to serve them satisfactorily to himself, though the people seem thoroughly contented. With a few more classes like that lately presented to the Bishop, there ought to be no difficulty in obtaining a resident rector.

MINNESOTA.

HASTINGS—Convocation.—The Eastern Convocation closed its sessions on Wednesday, February 11th. The Rev. Dr. Hawley preached the opening sermon upon the simple and plain missionary idea. The Holy Communion was celebrated, and the offertory devoted to the diocesan dues of the parish.

The Rev. Mr. Pope was elected dean in absence of Dr. Watson, of Red Wing. The Rev. Mr. Pratt was elected Secretary for the ensuing year.

The re-organization committee of deane-ries reported as follows:

Northern Deanery.—All counties north of the southern line of the counties of Pine, Kanabec, Mille Lacs, Benton, Stearns, Pope, Stevens and Traverse.

Central Deanery.—All counties south of the northern deanery and north of the southern line of the counties of Dakota, Scott, Sibley, Renville and Yellow Medicine.

Southern deanery.—All counties south of the central deanery.

It was decided that the Convention meet at Christ church, St. Paul, on the first week in February, 1885. A vote of thanks was given St. Luke's parish, choir and rector, for their hospitality and excellent music furnished on this occasion.

Before the adjournment a stirring trio of missionary addresses was delivered by the Rev. Messrs. Cooke, Pope and Gilbert.

The following are the topics which were discussed with much animation and profit: Raising Money for Church Purposes, Diocesan Assessments, Relations of the Vestry to the Rector and vice versa, the Reign of Law in the Spiritual World, the Drift toward Union, Social Life in the Parish.

The blockades on the different railroads, prevented the Southern clergymen from attending.

NORTH DAKOTA.

VALLEY CITY. The lots donated for the building of All Saints' church three years ago, have been reclaimed by the Rev. Herbert Root, as the conditions of the deed of trust are said to have been violated by allowing a vestry or parochial organization to assume the custody and management of the church.

A parish was organized in December, 1882, and eight vestrymen elected. Since that time they have assumed the ordinary control of similar organizations over the rectorship and church, and the property is reclaimed. Mr. Root writes to the Board of Trustees that he is ready to leave the property in their trust as soon as they undertake to fulfill the conditions of donation.

WESTERN MICHIGAN.

THE BISHOP'S APPOINTMENTS.

MARCH.

- 1. Second Sunday in Lent, Trinity, Niles.
2. Third Sunday in Lent, St. Luke's, Kalamazoo.
3. Fourth Sunday in Lent, St. Thomas, Battle Creek.
4. Fifth Sunday in Lent, St. Mark's, Grand Rapids.
5. Annunciation, Emmanuel, Hastings.
6. Sunday before Easter, Good Shepherd, Allegan.
7. Tuesday before Easter, St. Andrew's, Big Rapids.

APRIL.

- 1. Wednesday before Easter, St. John's, Grand Haven.
2. Good Friday, Trinity, Marshall.
3. Easter Day, St. Mark's, Grand Haven.
4. First Sunday after Easter, St. James, Albion.
5. Second Sunday after Easter, Grace, A. M., Good Shepherd, evening, Grand Haven.
6. Third Sunday after Easter, St. Paul's, Muskegon.
These appointments are final before the Convention.

LONG ISLAND.

BROOKLYN.—St. Luke's Church.—On Sunday, February 1st, the rector of this church (the Rev. George R. Van De Water), completed the fifth year of his rectorship. Instead of a sermon he gave an address on the present needs and future prospects of the parish. He spoke gratefully of the parish's present condition and hopefully of its future, defined the doctrinal standpoint of the Church, and concluded as follows: "With the financial condition of our church you are familiar. Considering the general depression in business, usually affecting the churches first, we have cause to be thankful that our church has been last to feel it. What we have we are maintaining. There is every prospect that sooner than the most sanguine anticipated, our chapel will be self-

supporting. Our Sunday schools and various working organizations are doing as much and as good work as our facilities will allow. We are not beyond having great needs, both present and prospective. We ought to have at once a new parish hall with large assembly and other rooms, with facilities for aiding the many charities which we are conducting. Then, prospectively, we may indulge a vision of a new and large church building in the near future, the condition of the present one not justifying strong hopes of its lasting many years longer. After a service of five years in a single parish, clergy and people ought to know one another. Novelty has then worn off. The attendance is not any more due to sightseers or curiosity seekers. We have, then, to settle down and depend upon the steady progress of the work and abiding interest of the workers for continued success. If, now, we can hold our own, and make advances upon the outposts of Satan, we may feel we have within us the power of continuance, which is better than all else beside."

The second annual choral festival given under the auspices of the parish choir association, was held in the church on Wednesday evening, Feb. 11th. The combined choirs of St. Mary's, St. Paul's and St. Luke's, consisting of over 100 choristers, entered the Church at 8 o'clock singing the professional, "Rejoice, ye pure in heart" and making a very impressive appearance with the choir banners and cross. The address was made by Rev. Theo. B. Foster, on the subject of "Intoning the Service" in which he said:

"Look among the historical churches of Christendom for the history of the mode in which the services have been conducted for hundreds of years, and you will find that the method known as intoning has been almost the only rule. In our mother Church of England it has been known and observed for over a thousand years at least, and though the practice fell into comparative disuse for a time, it has been coming into prominence of late. What good reason can we offer for using it? None other than it is in accordance with the true principle of public worship already laid down. If the individual devotion is the primary idea of a church service, then it is an impertinence for clergy and choir to take the words of the confession out of your mouth and set them to E or G or any note or theme in the musical scale. On the other hand, if the confession is to be regarded as the act of the congregation as a whole—and this is the dominant idea—what more appropriate than that it should be sung in music or in harmony? The effect when this is properly done, is truly grand. It leads the soul of the worshiper to the thought of his union with all the other worshippers as no other method could."

After the offertory the following anthems were sung with fine effect, under the competent direction of W. H. Woodcock, the choir-master of the parish: "What are these?" Stainer; "The Lord is great," Rhigini; "Lord, for Thy tender mercies sake," Farrant; "O, saving victim," Tours; and "Hallelujah" (Messiah) Handel.

The new preces and responses were added to the regular service for the first time. The precursor on the occasion was the Rev. Warren C. Hubbard of St. Paul's, whose superb rendering of his office greatly added to the success of the Festival. The influence of such Festivals is very beneficial toward promoting and maintaining an elevated style of Church music. This is the first instance of a Festival on such a large scale in this diocese and it is hoped that it may become an annual event.

BROOKLYN.—St. Ann's Church.—It has been decided by the congregation of this church to erect a magnificent pulpit as a memorial of their deceased rector, the late Rev. Dr. Schenck. Sculptor Lamb, of New York, has been commissioned to build it. The pulpit will be composed of marble and burnished brass. The upper part will be of marble, and its supporting pillars of brass and marble. The following texts will be engraved upon it: "My meat is to do the will of Him who sent me," and "The poor have the Gospel preached unto them," from the first text, Dr. Schenck preached his first sermon in the church, and from the second, the last he ever delivered. The pulpit will be ready, it is expected, by Easter Sunday.

NEW HAMPSHIRE.

SUMMARY OF STATISTICS.—The Journal of this year's diocesan convention gives the following statistics: Communicants, 2,199 (of whom only 988 actually communicated); confirmed, 163; baptisms, 240; Sunday scholars, 1,187; total offerings, \$38,146.72.

IOWA.

OTTUMWA—Convocation.—The Convocation of the Southern Deanery was held here February 4, 5 and 6. On each afternoon there were Bible-readings, the Rev. Mr. Degen, of Chariton, explaining two of the Epistles to the Seven Churches, the Rev. Mr. Davis, of Fort Madison, the Gospel for Septuagesima, and the Rev. Dr. McIlvain, of Keokuk, the story of St. Cornelius the Centurion.

On Wednesday and Thursday evenings there was the "Third Service" of New York Diocese and a sermon, Dr. McIlvain preaching on "Resolutions," and Dr. Johnson, of Burlington, on "Wesley." On Thursday, at 10:30 A. M., there was a Celebration of the Holy Communion by the rector, Mr. Stilson, with a sermon by the Rev. Mr. Howard, of Mt. Pleasant, on "Personality in Religion."

On Friday, at 10:30 A. M., there was a business meeting, when reports of work were heard. Dr. McIlvain holds week-day services in Canton, Missouri; Mr. Degen is to have a new organ. The missionary guild at Chariton is for systematic offerings and for increase of knowledge of missionary work. Printed slips from New York are circulated, and quarterly meetings are held. An organist and choir-master of great experience, Mr. E. C. Gould, has been secured, and a male choir started. Dr. Johnson, of Burlington, also expects to have a new organ. His male choir has been singing for some time. "It is popular and reliable." The new church building, on the site of the former, has been used since October. The next Convocation is to be held there in May. The present cabinet organ is supplemented by a cornet. The choir boys are paid for singing and fined for absence, etc. They think it "manly" to sing one octave lower than the soprano. Mr. Stilson reported the same obstacle. His St. Andrew's guild which meets every week, has thirty boy-members. They have a military drill, a lecture or catechism, and games. The clergy who attended were very much pleased and interested. The rules are: "Be Clean," and "Go to Church." Mr. Howard reported that he had held services in the insane

asylum during the preceding month; the audience were "intense hearers." He has no trouble at all with the parish music, "it runs itself." All the clergy reported the ladies as very efficient in raising money. Mr. Davis reported progress as to the Boys' and Girls' guild, and that he visited the county jail.

NEW YORK.

EPISCOPAL APPOINTMENTS.

- FEBRUARY.
22. First Sunday in Lent, Grace chapel, New York.
23. Conference of Church Workers, Heavenly Rest, New York.
24. St. Matthias.—Consecration at Detroit, Mich.

MARCH.

- 1. Second Sunday in Lent, Italian Mission, New York.
2. Third Sunday in Lent, morning, St. Clement's, New York; afternoon, St. Stephen's, New York; evening, Redeemer, New York.
3. Fourth Sunday in Lent, St. John Baptist's, New York; afternoon, Calvary, New York; evening, Grace chapel, New York.
4. St. Augustine's chapel, New York.
5. Fifth Sunday in Lent, morning, Holy Apostles', New York; afternoon, Heavenly Rest, New York; evening, St. Peter's, New York.
6. Annunciation, Annunciation, New York.
7. St. Ann's, Morrisania.
8. Sunday before Easter, St. Thomas, New York; afternoon, Grace, New York; evening, Holy Spirit, New York.
9. Monday before Easter, morning, All Saints', Sing Sing; afternoon, Trinity, Sing Sing; evening, St. Paul's, Sing Sing.
10. Tuesday before Easter, St. Luke's, New York.

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS.

- MARCH.
1. Second Sunday in Lent, morning, Evangelists', Boston; evening, St. John's, Newburyport.
2. St. Paul's, Boston. (For Christian Women.)
3. Afternoon, St. Mark's, Southboro'; evening, St. John's, Framingham.
4. Third Sunday in Lent, morning, Christ church, Waltham; afternoon, Trinity, Concord.
5. St. Thomas, Methuen.
6. Good Shepherd, Dedham.
7. Fourth Sunday in Lent, morning, Emmanuel, Boston; evening, St. John's, Charlestown.
8. St. Mark's, Boston.
9. St. James', Roxbury.
10. Fifth Sunday in Lent, morning, Ascension, Waltham; evening, Messiah, Boston.
11. Annunciation, St. John's, Boston Highlands.
12. Trinity, Boston.
13. St. Paul's, Boston.
14. Sunday before Easter, morning, Saviour, Longwood; afternoon, St. Paul's, Brookline.
15. Tuesday before Easter, St. Mary's, Newton Lower Falls.

WORCESTER.—Central Convocation.—A meeting of this convocation was held in All Saints' church (the Rev. A. H. Vinton, rector.) on Thursday, February 5th. All the clergy of the convocation were present. There was a celebration of the Holy Communion at 10:30 A. M., the Rev. A. C. Stanley being celebrant, and the sermon being preached by the Rev. G. S. Paine. At 3 P. M. the Rev. Henry Hague read an essay on "Church Societies." At the evening service all the clergy of the convocation appeared in surplices, and the choir of forty men and boys took their places as a vested choir for the first time. The sermon was by the rector.

THE CONNECTICUT MUTUAL LIFE.—This greatest of Connecticut's financial institutions and one of the leading life insurance companies of the world, makes its thirtieth annual statement in emphatic form elsewhere. This sterling Company—the Connecticut Mutual, of Hartford—states its position in so concise and conclusive fashion as to leave nothing to be explained and nothing to be desired. Its gross assets, on January 1, are \$3,430,033. Its surplus by the Company's 3 per cent standard is \$4,121,825; by the Connecticut 4 per cent standard this surplus is \$4,195,058; and by the New York State legal standard of 4 1/2 per cent it is no less than \$7,300,000. Clearly, this is a financial condition of substantial and permanent security which offsets all criticism and meets all competitive antagonism. The present policy-holders of a company thus magnificently buttressed against all contingencies, certainly, are placed away outside the region of apprehension; and nothing could be more inviting to new insurers than the figures given and the conservative platform laid down by President Greene in his accompanying annual report to the members.

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THIRTY-NINTH ANNUAL STATEMENT

OF THE Connecticut Mutual LIFE Insurance Company

OF HARTFORD, CONN.

Table with columns for RECEIVED IN 1884, DISBURSED IN 1884, and BALANCE NET ASSETS, DEC. 31, 1884. Includes sub-sections for TO POLICY-HOLDERS and SCHEDULE OF ASSETS.

Table showing RECEIVED IN 1884: Premiums, For Interest and Reinsurances, Profit and Loss.

Table showing DISBURSED IN 1884: To POLICY-HOLDERS (For claims by death and matured endowments), Surplus returned to policy-holders, Lapsed and Surrendered Policies.

Table showing BALANCE NET ASSETS, DEC. 31, 1884: TOTAL TO POLICY-HOLDERS, EXPENSES (Commissions, Salaries, Legal, etc.), TAXES.

Table showing SCHEDULE OF ASSETS: Loans upon Real Estate, Loans upon Stocks and Bonds, Premium Notes on Policies, etc.

Table showing GROSS ASSETS, December 31, 1884: Amount required to reimburse all outstanding policies, net, assuming 4 per cent interest, etc.

Table showing LIABILITIES: Amount required to reimburse all outstanding policies, net, assuming 4 per cent interest, etc.

Ratio of expenses of management to receipts in 1884, Policies in force Dec. 31, 1884, etc.

JACOB L. GREENE, President. JOHN M. TAYLOR, Vice-President. WILLIAM G. ABBOT, Secretary. D. H. WELLS, Actuary. JOHN K. STEARNS, General Agent for Illinois.

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Insurance Co. of North America,

Company's Building, 232 Walnut St., Philadelphia. One Hundred and Eighty-Second Semi-Annual Statement of the Assets of the Company. January 1, 1885.

Table showing Assets: First Mortgages on City Property, Real Estate, United States Loans and Loans of the States of Pennsylvania and New Jersey, etc.

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