

The Living Church.

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

VOL. VII. NO. 13.

CHICAGO, SATURDAY, FEBRUARY 23, 1885.

Whole No. 330.

A FAST.

BY F. BURGE SMITH.

A Fast! From what? From sin.
O make me pure within!
Let my life be
Full fed with charity!
Whoever will, may think
Of earthly meat and drink,
The bliss of doing good
Shall be my daily food.

Lord, show me how my Lent
May be divinely spent!
I look to Thee
In all humility.
To serve Thee as I ought,
I must by Thee be taught.
In Jesus Christ I see
Thy perfect will for me.

Shrove Tuesday, 1885.

NEWS AND NOTES.

ON Tuesday last, amid a large assemblage of bishops, priests, and laity, George Worthington, Priest and Doctor, was duly consecrated Bishop of Nebraska. A full report of the ceremony will appear in these columns next week. *Ad Multos Annos.*

THE Synod of Meath met on February 4, for the election of a Bishop in place of Lord Plunket translated to Dublin. No actual majority of votes having been received by any candidate, the names of the two first on the list were, according to the constitution, submitted to the Bench of Bishops. These were Dr. Bell and Dean Reichel. The latter is a very eminent scholar and writer, and a very fair Churchman.

A LADY has taken a very practical way of showing her sympathy with the move to found a LIVING CHURCH BED in St. Luke's Hospital, Chicago. Not content with sending only her own contribution, she went around to all the subscribers to this paper in her town (Fort Madison, Iowa), with the result that each one contributed something, making up a very respectable sum. I hope she will have many imitators.

AFTER a very brave struggle for existence, *The American Literary Churchman*, edited with so much skill and vim by the Rev. William Kirkus, has ceased to exist, not unregretted even by the many who faulted its tone and quality. It was often on the right side in controversy, especially when the right side was unpopular; it was always bright and interesting; but from the first it bore too heavily the impress of one man's individuality.

BISHOP PERRY's long-looked for "History of the American Episcopal Church" will be issued a little before Easter. It will make two large octavo volumes of 650 pages each, and will be furnished to subscribers through Messrs. James R. Osgood & Co., of Boston, at the low price of \$7.50 per volume. I hear that there are more than one thousand subscribers already. Bishop Perry's fitness for the arduous, but necessary, task he has undertaken, is well-known.

A CONSTITUTION has been drawn up and duly sanctioned for Father Hyacinthe's "Catholic Gallican Church." It takes the Nicene Creed as its standard, formally recognizes the Eastern, Anglican and Old Catholic Communions, honours "free and true" celibacy, maintains voluntary confession, and orders the celebration of divine worship in the people's tongue. A "Holy Gallican Synod" is created with Bishop Jenner as honorary life president and Father Hyacinthe as Episcopal Vicar.

THE number of *Church Bells*, (London) for February 6, contains on its first page an excellent portrait of Bishop Whipple, of Minnesota. In the accompanying article the following is stated as a fact, though it will be news to many here: "In 1871 the Bishopric of the Hawaiian Islands was offered to him by the Archbishop of Canterbury and the Bishop of Winchester; and although urged to accept it—medical opinion being that it would add many years to his life—the offer was declined in the interests of the work among the Indians."

SIR ROBERT PHILLIMORE, the eminent jurist, before whom the celebrated Ritualistic prosecutions were tried, died in England two weeks since. He was a devout and earnest Churchman. His knowledge of ecclesiastical law was unrivalled, and he had held many offices in connection with the Southern dioceses. In 1840 he was appointed official to the Archdeacons of Middlesex and London, Chancellor of the diocese of Chichester by Bishop Gilbert in 1844, and Chancellor of Salisbury in 1845. He was also made Judge of the High Court of Admiralty and the Arches Court of Canterbury in 1867, on which occasion he was sworn in a member of the Privy Council. He was appointed Master of Faculties in 1873, but two years later he resigned all these appointments on being nominated Judge of the Admiralty and Probate Divis-

ion of the High Court of Justice. By his death Dr. Walter G. F. Phillimore, Chancellor of Lincoln, succeeds to the baronetcy.

THE Rev. Dr. Fulton, of St. Louis, has begun a curious, and somewhat dangerous, experiment, the effect of which will be looked for with interest. He has invited what a local paper emphatically calls "six of the leading non-Episcopal ministers of the city, to deliver lectures in his church, on the Sunday evenings in Lent on the "Evidences." Full Evening Prayer is to be said on each occasion. In his letter of invitation, Dr. Fulton states the ground at length of his invitation; he pleads the large amount of truth held in common; the aggressive efforts of infidelity to magnify the grounds of difference; the desirability of there being some place where, in the face of the world, the grounds for a common belief in Jesus Christ the Son of God, as the centre of the Christian faith, should be made known. It is understood that he had previously laid the plan before the Bishop, and that he had received the latter's approval.

THE recent Episcopal appointments in England, seem to suit popular feeling in a very marked manner. Each of the nominees represents one of the great parties of the Church, but all three are noted for tolerance, learning and amiability. Dr. Temple's administration of Exeter has been masterful, and has won for him the esteem and confidence even of those who most opposed his nomination. He is essentially a ruler, a man of grit and steel. Dr. King, who goes to Lincoln, is one of the most loved men in England. As Principal of Cuddesdon, as Professor at Oxford, he possessed the enthusiastic affection of all with whom he was brought into contact, and the "Canon's" became as powerful a name as was the "Doctor's" of old. He is one of the council of the E. C. U., and will be the most pronouncedly "High" member of the Bench. Dr. Bickersteth, who after a week in the dignity of Dean, has been appointed to succeed Dr. Temple at Exeter, is very pronouncedly "Evangelical," but he belongs to the new school, and in his church at Hampstead, astonished his brethren by introducing a surplised choir and weekly Communion.

OUR NEW YORK LETTER.

With the beginning of Lent there always comes an increased interest, partly real and partly pretended, in religious matters. The general recognition of the advantages of a pause in the general course of amusement and self-indulgence cannot fail to be a good thing, whether it be manifested in a deeper religious life or merely in a partial turning away from gayety and dissipation. Those who observe the season in the latter way surely lose the greatest benefits which it can confer; but at the same time they must realize the truth that a time is to be set aside for communing with one's own heart. And then as it is the fashion to go to church now, those who go from wrong motives doubtless in the end derive much good from the services. The intoxicating whirl of fashion gives so little time for thought, that the most careless find at the close of Lent that mere passive sobriety has afforded some part of the comfort which a more active piety would fully give.

Services at all the churches have been multiplied as usual for this season. A large number have daily services. The number of Celebrations of the Holy Communion has been increased at most churches. A weekly Celebration on Sunday is general; many have two or three on each Sunday, and some also announce additional Celebrations during the week. The courses of lectures and sermons to be held in the different parishes have been announced. Some are preparatory to Confirmation, as the clergy usually find this season the most favorable for persuading people to turn their thoughts to such matters. The parishes of Calvary, St. George's and Grace will join with the church of the Ascension in holding a united service in the church of the Ascension each Friday at noon. There will be a litany service and addresses by the rectors of the several parishes, on the first two chapters of the Epistle to the Ephesians. The subjects are as follows: February 20, The Salvation; February 17, Eternal Purpose; March 6, The Primacy of Jesus Christ; March 13, By Grace are ye Saved; March 20, Reconciliation; March 27, The Habitation of God. At Grace church, the Rev. Dr. Huntington, rector, the Wednesday Evening Lectures will be on Present-Day Problems. Beginning with the one delivered on Ash Wednesday, the subjects are: The Unpopularity of Dogma; Ethical Culture versus Christian Morals; English Religion; How to Think in these Days about the Bible; How to Think in these Days about the Church; and the Way out of Unbelief.

At Holy Trinity church, Harlem, the Rev. Dr. Mackin, rector, a course of special lectures are to be delivered on Friday evenings. The subjects and lectures are as follows: Feb. 5th, Rt. Rev. H. C. Potter, D.D., "Religion, Why not Do without It?"; Feb. 12th, Rev. C. C. Tiffany, D.D., "God, can He be Known?"; March 6th, Rev. J. S. Shipman, D.D., "Death, Does it End All?"; March 13th, Rev. J. H. Rylance, D.D., "Science, Is it the Enemy of Faith?"; March 20th, Rev. W. R. Huntington, D.D., "The Bible, Why do we still Believe It?"; March 27th, Rev. Alex. Mackay-Smith, "History, What is its Witness to Christ?" I mention these lectures because it is interesting to all that our clergy are ready to meet squarely the questions that are being asked by a large number of people, within and without the Church, on subjects which they are more ready to question than to study. Other lectures, on the great principles and doctrines of the Church and on the life of the Christian Soul, I do not mention because they are too numerous. At the church of the Holy Communion there is as usual a course of Wednesday evening sermons by various clergy of the city, and vicinity.

This morning the last of the services for Churchwomen for this winter was held at the church of the Heavenly Rest, the sermon being preached by the Bishop of Easton. The subject was Persevering Service. The text was from the message to the Angel of the church of Ephesus. After alluding to the desultoriness of much of our work, the preacher said that the chief hindrance to persistent work was the romantic temperament which undertook work with an expectation of intellectual or emotional pleasure, or from a desire for approbation. Satisfactory work could only be done, however, by forming a sober self-estimate and by having a definite purpose in view. This work must be done methodically and cheerfully. In working also, said the speaker, it is important to reverence small things, to drop no unfinished work, and to do always the next thing that presents itself, remembering in everything that the work must be in God's name and for His name's sake.

The funeral services of the late Dr. Leopold Damrosch, the well-known musical director, were held last Wednesday afternoon, at the Metropolitan Opera House. He died quite unexpectedly on Sunday from the effects of a bad cold, and many people in this city, and all over the country were saddened by the news of his death. There was a very great demand for admission to the services, and the house was crowded with friends and admirers of the dead man. Representatives of the different musical societies with which he had been connected were present. The Rev. W. H. Cooke, of Trinity parish, who is a director of the Oratorio Society, read a letter from Bishop H. C. Potter regretting his inability to be present, and reviewing the benefits which Dr. Damrosch had afforded the musical world in this country. The Rev. Henry Ward Beecher and Felix Adler made addresses. "When I too am departed," from Bach's Passion, "To thee, O Lord" from St. Paul and "Rasch Tritt der Tod" by Weber were sung. The Seigfried March from "Gotterdammerung" was also rendered in a very impressive manner.

The Sanitary Protective League in this city, has distributed postal cards among its members so that they may report any matter injurious to the public health.

The Sanitary Aid Society of the Tenth Ward, intends to engage in practical work with a view to improving the condition of the inmates of tenement houses. For the benefit of those who have been evicted from overcrowded tenements, they have secured a building to be used as a lodging house for men. As an instance of the practical kind of Christianity they believe in, I may mention, that it is proposed to compel every lodger to take a bath.

I am very sorry to see that the *American Literary Churchman* suspends publication with its last issue. There is no paper that I have read with greater interest or profit. Of course I might occasionally disagree with its opinions; but as its chief aim was to set people thinking, candid opposition was what it expected to experience at times. In this age of cautiously refraining from any outspoken comment on matters of present interest, it is a misfortune to lose the clear, incisive and fearless expression of opinion which that paper was wont to furnish us. As long as a Church paper prints what everybody knows and believes beforehand, it will succeed; but when it shows upon its pages the traces of original intellectual activity, and demands and expects the discriminating and intelligent attention of its readers, then it will be obliged to fight very hard for its life.

New York, February 23, 1885.

REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XII.

PRIMITIVE EPISCOPACY.

Before presenting the evidence for Episcopacy in the writings of the Fathers, it is necessary to make a remark touching the use of the words Apostle, Bishop, Presbyter, and Deacon, in the New Testament.

It has been shown that the Apostolic Church had a three-fold Ministry; (a) the supreme and permanent order of Apostles, including both the original Twelve and those others who, as St. Jerome says, "were by degrees in process of time, ordained Apostles by those whom the Lord had chosen." (b) The order of Presbyters who were ordained in "every city." (c) The order of Deacons, an account of which is given in Acts. vi. That these three distinct orders by whatever names called, existed in the Apostolic Church, and have existed ever since, is as certain as that the Church has existed at all.

Some people, however, have stumbled at the apparent confusion of names by which these orders were called. But in the first place it should be borne in mind that a higher order always includes the lower, so that an Apostle could call himself a "Presbyter," or even a "Deacon." Indeed Christ himself, the great Head of the Church, is called an Apostle, a Bishop, a Priest, and a Deacon. But on the other hand a lower order could not appropriate a title which belonged to an higher order. Now it is not denied that the term Deacon is the distinctive appellation of the lowest order, Apostle of the highest order, and Presbyter of the intermediate order. But the term Bishop, (which means "Overseer") was not at first exclusively appropriated to one order; but was used in its literal rather than its technical sense. Accordingly the Presbyters are often called Bishops, as being Overseers or Pastors of a congregation, although their Order was always clearly distinguished from the order of the Apostles, to whom gradually the title of Bishop became limited. How this came about would be easy to surmise even if we had no positive evidence. The word Apostle means, one who is sent; and as, one by one, those who had received their commission directly from Christ, ("As My Father hath sent me, even so send I you.")—those "adamantine Martyrs and Athletes" of the Early Church, went up to God in chariots of fire; their humble successors felt naturally enough, that there was a certain propriety in limiting to them the name of Apostle, and contented themselves with the title of Bishop by which the Apostles, the commissioned chief pastors of the Church, have ever since been known, as an holy Father has said: "Apostoli sunt Episcopi." All this I say, might be readily surmised, to account for the change of name; and the writer of these articles begs to say that he conceived this explanation long before he stumbled upon those Patristic authorities which positively assert the same. Theodoret, a Syrian Bishop, a disciple of the great St. Chrysostom, writing about the year 405 says: "The same persons were in ancient times called indifferently, Presbyters or Bishops, at which time those who are now called Bishops, were called Apostles." In his commentary on 1st Timothy iii., 1, after making the same statement, he adds: "In process of time, the name of Apostle was left to those who were in the strict sense Apostles [i. e., sent directly by Christ Himself], and the name of Bishop was confined to those who were anciently called Apostles." The same thing is said by St. Jerome, St. Hilary, St. Chrysostom, and St. Clement who was Bishop of Alexandria in the year 189.

It must be remembered that this gradual change of name involved no change in the character of the office. If we in the American Church should gradually introduce the custom of calling our Bishops, Presidents or Superintendents, it would not alter their office nor affect their Apostolic functions.

Some disingenuous controversialists have claimed this passage, as going to prove that Episcopacy was not primitive, because, forsooth, does not St. Jerome say that it arose "by degrees" and "in the process of time?" They take care however not to put the whole passage before their readers, for that shows that the phrase "by degrees" and "in the process of time" means as occasion demanded during the life-time of the Apostles, for it is distinctly affirmed that those others who were ordained Apostles, were ordained by those whom the Lord had chosen, i. e., the Twelve; and if by them, certainly during their life-time. St. Jerome's words are: "Fautalium vero, tempore proeunte, et ab illis Dominus, elegerat ordinari Apostoli." If successors of the Apostles were ordained by the Apostles, and during the life-time of the Apostles, then it is by Apostolic authority, that the Church has always been Episcopacy.

St. Hilary expresses it: "In the Bishops are contained all other orders." "Nam in Episcopo omnes ordines, sunt, quia Primus, Sacerdos, hoc est, Princeps, est Sacerdotum."

1. 1. S. Pet. v. 1; 11. St. John 1. 1; 11. St. John 1. 1. (Greek)

2. Acts 1. 17, 25; xx. 24.

3. St. John 15. 21.

4. Heb. 11. 1; 1. Pet. 11. 25; Heb. v. 6; Rom. xv. 8. (Greek)

5. Bingham in his "Orig. Ecc. 11., 2, 1," quotes also an ancient but unknown writer, who called himself Ambrose, speaking of those who were ordained to succeed the Apostles, says: "they thought it not becoming to assume the names, they left to Presbyters the name of Apostle, and they themselves were called Bishops."

We have already, whether wisely or not, changed several of the titles used in our Mother Church of England, without affecting the position or work of those to whom the title belongs. We call our Primate "the Presiding Bishop," but his office is none the less that of Primate or Metropolitan. We call our Episcopal Coadjutors by the synonymous term, "Assistant Bishops."

I have dwelt thus at length upon what is a very simple matter, the change of a name (a matter of philology rather than of Ecclesiastical order), because controversial opponents of the divine institution of Episcopacy have a bland way of saying "Episcopacy is an innovation. All learned and pious Episcopalians have now been forced to admit that in the Early Church there was no difference between Bishop and Presbyter!" Whoever denied it? Theodoret, Chrysostom, Hilary, Jerome, and Clement were "Episcopalians," and they pointed it out a thousand years before the first non-episcopal church was founded! But just as long as the Presbyters were called Bishops, just so long were the Bishops called Apostles. The Orders were distinct, and remained unchanged.

In some localities the name Apostle lingered as the official title of a Bishop, a good many years after the death of St. John. The two names, Apostle and Bishop, shade off into each other. While Eusebius says: "It is recorded in history that Timothy was the first Bishop of Ephesus, and Theodoret and others call him 'the Apostle of the Asiatics';" the eloquent and scholarly Chrysostom blends the titles and unifies the truth when he calls him "The APOSTLE AND BISHOP of Ephesus."

I cannot forbear to quote here a striking passage from "Mine's Pres. Clerg. Looking for the Church, pag. 418." Speaking of St. Timothy's ordination as Bishop of Ephesus, he says: "We care not by what name you call him—Priest, Presbyter, Bishop, Suffragan, Superintendent, Ruler, Governor, Evangelist, Missionary, Moderator, Primate, Presbyter, Apostle, Assistant of the Apostle, Messenger, Prelate, Angel, Antistes, Princeps, Præpositus, Archon, Proestus, or Prefect (as Calvin styles James in the Church at Jerusalem)—call him by what name you please; write it in Latin, Greek, or Hebrew; read it forward, read it backward; it comes to the same thing; Timothy succeeds to the powers and prerogatives of Paul."

A STUDY OF THE EPISCOPAL CHURCH.

In a recent number of *The Independent*, Dr. Phelps, whose name is foremost among Congregationalists, publishes an article under the above title. We reprint the portion which will most interest our readers. Dr. Phelps says well that "we lose one of the divinely ordained means of Christian culture if we are too wise to learn of each other." At the same time he shows very plainly that he is thoroughly loyal to Congregationalism.—ED. CHURCHMAN.]

A friendly study of the Episcopal Church discloses certain dominant ideas, which we who cherish Puritan traditions may with profit add to our stock of wisdom. One of those ideas is that of the dignity of worship. Other denominations are its superiors in appreciating the dignity of the pulpit. But of Christian worship no other branch of the Church universal has so lofty an ideal as the Church of England and its offshoot in this country. In all the liturgical literature of our language, nothing equals the Anglican Litany. Its variety of thought, its spiritual pathos, its choice selection of the most vital themes of public prayer, its reverent importunity, its theological orthodoxy, and its exquisite propriety of style, will commend it to the hearts of devout worshippers of many generations to come, as they have done to generations past. For an equipose of balanced virtues it is unrivalled. Its union of intensity with simplicity will go far to protect its use from the danger of formalism, to which all fixed liturgies are exposed.

The liturgic forms of other denominations would be saved from some excesses and inanities if the venerable Book of Common Prayer were more generally revered as a model. The stock of clerical anecdote, in which the infirmities of extemporaneous prayer figure so largely, is mournful for its repellent influence upon cultured minds. The growing taste among us for responsive worship, and for the alternation of prescribed with extemporaneous forms of devotion, is a healthful one. With the increase of culture, in large communities especially, the demand must grow for such improvements upon our ancient ways. A valuable portion of the constituency most germane to our Puritan churches will seek them elsewhere, if we do not provide them ourselves.

Another of the ideas dominant in the Church of England, which we do well to accept in such degree as our puritanic faith will admit, is that of the unity and moral authority of the Church. We have drifted to a perilous extreme in our advocacy of the principle of individuality in religious life. It often degenerates into individualism. Then the sequence is a thing of course, that eccentric and crochety believers—and unbelievers as well—who can find a home nowhere else, steal one from a Congregational Church. We have contended, not too stoutly perhaps, but too singly, for the liberty of a Church as contrasted with the au-

thority of the Church. Our inherited faith in this respect is truthful; but it is not all the truth. An equal principle lies over against it. That principle our Lord hallowed in the closing scenes of His life: "That they all may be one."

By just so much as we undervalue Churchly unity do we lose our sense of Churchly authority. There is a moral power, which nothing else creates, in numbers compacted and unified. This power is the legitimate prerogative of the Church of Christ. A Church can possess but an infinitesimal fraction of it, and that often infinitesimal in results. But the Church, the temple of the Spirit of God, is well nigh omnipotent. In no other development is the principle absolutely true: "Vox populi vox Dei." Our plans of Church extension suffer from the want of the unifying principle as a check upon disintegration. In the moral as in the material universe, there are balancing forces of centripetal and centrifugal attraction. Either alone works ruin; both in union create order and beauty.

The Church of England does good service for us all in conserving this Churchly idea without crowding it to the tyranny of the Romish hierarchy. After all that we have said, and must say to every generation, in resistance to ecclesiastical despotism, there is, even in ecclesiastical despotism, an underlying truth which no larger body of believers can afford to part with. Divine life is concentrated in one true and living Church. That article of the Apostles' Creed, "I believe in the Holy Catholic Church," has more than apostolic authority. It is the word of God. It represents the power which is to convert this world to Christ.

When this idea of Churchly authority is presented in its biblical simplicity the common sense of men approves it. Under right conditions the world reveres it. On a certain occasion, an immense meeting of Chartists was held in London. They had been wrought up almost to ferocity by the atheistic abuse which had been heaped upon the Christianity of the age. Charles Kingsley made his way through the crowd to the platform, and folding his arms till he could command a hearing, he uttered these simple words: "I am a clergyman of the Church of England and—a Chartist." The bold commitment of the Church to the welfare of the laboring people awed the angry assembly into silence. Their ears were open to anything which the athletic Churchman could say to them. He corrected them, rebuked them, proved their mistakes, denounced their crimes, heaped scorn upon their vices, and grappled with their ungodly leaders, and they listened to it all like children, because they felt that he had the right to say it, as no other man than a Christian minister could have. He spoke as one having authority. Behind his words and him was the great body of Christian believers of all ages which Christ had hallowed by His own name.

We who represent the individuality of man in the affairs of religion have been too oblivious of the power of this Churchly idea over the common mind. Rid it of the pettiness of formalism, and the frippery of sacerdotal vestments, and the abuses of despotism, and the craft of priesthood, and it is the most potent lever of reform which history has known. The world will never be converted to Christ, except by means and methods which bring to the front the Church of Christ. Christ lives in His Church. Every generation creates its voluntary organizations, which aim to do the work and represent the principles for which the Church exists. But they all work at disadvantage, because they do not represent Christ. In the end they all become effete, and pass away. The Church is the only representative of associated and compacted benevolence which has a destiny of conquest.

The Church of England, furthermore, does good service in the conservation of the idea of the historic continuity of the Church. Though we cannot defer to her claim of apostolic succession as any more valid than our own, yet in her articles of faith, and in her forms of worship, as well as in her years, she represents a venerable and eventful history. Institutions are strong which are built into ages of accumulated growth and achievement. Human nature everywhere has roots in the past. We all have historic feelers, which reach out, like the tendrils of a vine, for something to lay hold of and to steady our faith. A thing is presumptively true if it is old. A faith which has been handed down through ages of inquiry has solidity in the very fact of its endurance. Nothing else tries a truth, a book, an institution, a system, a man, as time does. Anything that has lived long has so far proved its right to live.

This principle has special pertinence in matters of religion. To religious institutions, time is a hint of eternity. A creed which remote ages originated, and have sent down to later days, must have in its central truths which the world needs. A Church which dates back for its beginning to the Abrahamic pilgrimage is venerable for its power of continuance. Its longevity is a history. The spirit of worship is deepened by the use of liturgic forms, in which holy men and women of other generations have expressed their faith. It is a most formative element in the religious culture of children that they are taught to pray in the words which a godly ancestry have hal-

lowed. To offer the prayers which their fathers offered, and to sing the hymns which their mothers sang, will set going sanctifying influences which will grow with their growth and strengthen with their strength. The Lord's Prayer has been the most potent educator of childhood and youth that the world has ever known. If places are revered for their association with the great and good of ancient times, much more is the language sacred in which they have communed with God.

This reverence for historic continuity as a factor in religious culture is found developed in no other Protestant sect so profoundly as in the Church of England. By her fidelity to it she does good service to the Church of the future. The only thing in which other denominations cultivate it largely is their hymnology. But why should we not foster it in the service of prayer as well as in the service of song? We teach our children to pray in the words of the Lord's Prayer. But why should we stop there in our recognition of the fact that prayer has a history. Might not our worship be elevated and enriched by sometimes using the prayers of Chrysostom, and St. Augustine, and Jeremy Taylor? We sing the hymn of St. Bernard; why not pray his prayer as well?

One other element of religious life, for which we have reason to respect the Anglican Church, is that of order in religious observances, and a consequent distaste for reckless change. This tendency easily runs to the extreme. A Church is unfaithful to the chief end of its being if it is nothing but a conservative machine. Its venerable liturgy is an abomination if it is the service of a treadmill. Yet the taste which is thus abused is indispensable to permanent religious growth. There is no cumulative power without it. We are creatures of routine in religion as in other things. The Scriptures recognize this, and nature endorses it, in the institution of the Sabbath. Even the animal world echoes, in its way, this demand of human nature. Life itself is distributed by sevens. The stellar universe is engineered on a sublime system of routine, more exact than clockwork. Besides, duties which have to do with God, surely require to be performed with reverent decency; and to this, fixedness of succession and recurrence is auxiliary. The foundation for it is built deep in the constitution of mind.

Episcopal usage in this respect, though to the taste of many, it is too restrictive of individual liberty, yet to as many is helpful and strengthening. In periods of religious disorder, when zeal runs away with wisdom, we find reason to prize the help of episcopal fixedness and propriety. A reverent faith at such times always leans that way. The late Rev. Dr. Hawes, of Hartford, was by temperament and training a Puritan of the Puritans. The athletic and progressive virtues of his Puritan ancestry were as innate in his blood as in theirs. Yet at a time of religious effervescence in Connecticut, when zeal ran riot even to profaneness, he said: "I thank God for the existence of the Episcopal Church." We all have reason for the same thank-offering when popular reverence is overborne by religious frenzy.

OPINIONS OF THE PRESS.

The Rock, (London). GEORGE ELIOT.—A protest has, we are glad to see, been raised against the indiscriminating eulogy heaped upon the late George Eliot in the reviews of her biography, which has just been published. There was much to admire, and more to pity, in the character of that gifted woman, but surely it marks a grievous falling off from even the conventional standard of English morality that the point at issue has been passed by reviewer after reviewer without a word of reprobation. To some persons it is hard to understand how a mind apparently so devout should be left in the spiritual darkness in which George Eliot groped to the last. But surely we need not wonder. Only the pure in heart shall see God. Whatever extenuating circumstances there may have been, the life of George Eliot was one which cannot be regarded with satisfaction, and wrong is done when the evil is glossed over.

Irish Ecclesiastical Gazette. FREQUENT COMMUNION.—We would plead earnestly for the weekly Celebration of the Holy Communion. We regard this ordinance, we hope, as a chief means of grace and our highest act of Christian worship. It is an especially blessed way of coming to Christ, and of keeping up our fellowship with Him and His people. It is an undoubted fact that the primitive Church broke the sacred bread weekly, if not daily. If we have only a monthly Celebration, many an anxious one, desirous perhaps for some special reason to communicate, moved it may be by some passage in the sermon, or affected by some recent event which, in God's providence has solemnized him; on the point of leaving home it may be, or having just returned after a long absence; entering upon some new undertaking, or forming some new and good resolution, longs earnestly to bind himself afresh to the Lord in this Holy Sacrament; but, alas! these solemn feelings have been awakened on the wrong Sunday of the month. The Holy Table is not spread for the Sacred Feast; he must go home unblest; and before an-

other opportunity returns these heavenly emotions have vanished.

The Church. WORK AMONG THE POOR.—The step recently taken by an earnest young clergyman in New York, by which he devoted himself to living among the poor in order to make them feel the saving power of the Kingdom of Heaven, has been heard of and discussed everywhere. Whatever may be thought of its wisdom, there is only one opinion about its aim. He is trying very nobly to grapple with the greatest social problem of the day, a problem not only social but political and religious as well. We are waking up to see that the civilization and religion, which our cities and churches were supposed to give the whole community around them, pass over the heads of at least half the community and leave them unreligious and savage. Every country, every city, that is not making a campaign against these internal enemies, that is, trying to destroy them as savages by turning them into good Christian citizens, is preparing its own fate; and we do not need to go as far as Germany, Ireland or Russia to see the proof of this.

The Churchman. INDUSTRIAL EDUCATION.—The American educational system is doing nothing to put multitudes of children in the way of earning a living, except in the most haphazard, uncertain way. It gives them a little knowledge of books and there leaves them. Except in turning their figuring or writing to some account, they may be almost as disqualified and helpless on leaving school as on entering it. They have hands, but have been instructed in no kind of handwork in which to use them. At the best, they are turned upon the world with their little stock of information, which may be useful or useless, or something worse than useless, according as they turn it to a good or bad account.

The case is precisely the same in the matter of industry as in the matter of education. If the State did not require it, the majority of ignorant parents would care little or nothing about their children's schooling. But unambitious, idle parents care as little about having their children trained to habits of industry. Unthrift and idleness, like ignorance, come to be bred in-and-in, and in large cities the deteriorating, downward tendency is tremendous.

The question then comes whether the American system of education is not highly incomplete, if the idea is to make the children of the poor, industrious, self-supporting citizens. Incomplete it most certainly is on the moral and religious side. But incomplete it seems to be also on the industrial side. How to live, how to live by one's own toil and exertions, and how to live honestly—to make provision for these three things would seem to be the duty of the State, if it owes any duty at all to those who are to become its future citizens.

PROOF CAN BE CURED by Dr. Tucker's treatment. If afflicted, describe symptoms, and send for free trial medicine to Dr. W. J. Tucker & Co., Box 6, Atlanta, Ga.

THREE REASONS why every one needs, and should take Hood's Sarsaparilla in the spring: 1st. Because the system is now in its greatest need. Hood's Sarsaparilla gives strength. 2d. Because the blood is sluggish and impure. Hood's Sarsaparilla purifies. 3d. Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

A TORPID liver, a stomach out of order, digestive apparatus weak, and the brain in consequence of these disorders, over sensitive to exertion, or to any unusual circumstance, and the formula for a "crank" is complete. Ayer's Pills will rouse up the liver, regulate the functions of the stomach and bowels, the tired brain will be relieved, and the head resume its wonted level.

THE RICHEST MAN IN THE WORLD would be poor without health. The dying millionaire consumptive would exchange all he is worth for a new lease of life. He could have had it for a song had he used Dr. Pierce's "Golden Medical Discovery" before the disease had reached its last stages. This wonderful preparation is a positive cure for consumption if taken in time. For all diseases of the throat and lungs it is unequalled. All druggists.

ROYAL BAKING POWDER Absolutely Pure. FULL WEIGHT ROYAL BAKING POWDER EVERY POUND. ROYAL BAKING POWDER. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Beware of cheap imitations. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.

DURKEE'S DELICIOUS SALAD DRESSING. No Waste, No Trouble. Always Ready. A GOOD SALAD ASSURED. Rich, Wholesome, Nutritious. The most delicious and the most popular. Mayonnaise for all kinds of SALADS, RAW TOMATOES, CABBAGE, COLD MEATS, FISH, etc., ever sold. E. R. Durkee & Co., NEW YORK. Treated and cured without the knife. Book on treatment sent free. Address F. L. POND, M.D., Aurora, Kane Co., Ill.

INDIGESTION Cured By Using Ayer's Pills. To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from Indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Chester, Pa., writes: "I have used Ayer's Pills for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and Liver troubles. me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since." L. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills, for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and Liver troubles."

Ayer's Pills, PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. For sale by all Druggists. DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES. The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day. Principal Office, 331 Main St., LOUISVILLE, KY. THE PILLOW-INHALER! THE P I L L O W - C U R E, OR All-Night Inhalation, Cures CATARRH, BRONCHITIS, and CONSUMPTION by applying Medicated and Curative Air to the mucous lining of the Nose, Throat and Lungs ALL NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort. Perfectly safe and pleasant. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balms. There is no dosing the stomach, no douching or snuffing, but, just as a smoky lamp will leave a restful position on a whitened wall, so the PILLOW-INHALER, for eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and permanent cure of the same time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. Mr. H. G. TRACY, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh coughed incessantly day and night. I bought a 'Pillow-Inhaler' and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years." Rev. A. N. DANIELS, West Camp, Ulster Co., N. Y., writes: "I have used the Pillow-Inhaler for several months in my throat and bronchial organs with the best results, and I say to others I believe all Bronchial Affections and Catarrhs can be cured by the Pillow-Inhaler, where there is the least hope of a cure." Mrs. M. I. CHADWICK, Richmond Centre, Bucks Co., Pa., says: "I had Catarrh for years, and was going into Consumption. The Pillow-Inhaler has wrought a cure for me that I feel I cannot do too much to spread the knowledge of it to others. Explanatory Pamphlet and Testimonials sent free. THE PILLOW-INHALER CO., 1620 Chestnut St., Philadelphia, Pa. Branch Office, Room 12, Central Music Hall, State and Randolph Sts., Chicago, Ill.

CATARRH, BRONCHITIS, CONSUMPTION. MILLER & HUNT, Wright's Grove, CHICAGO, ILL.

HAIR CRIMPERS. LADIES' FAVORITE. New device, does ever more, simpler, durable. Put up in beautiful metal boxes, No. 1 for Frizzles, No. 2 for loose curls. Only 1.00 per box, postpaid, \$ for 25c. 1 doz. boxes, \$1.00. Circulars free. Address B. E. NOITON, R. Q. 33 Central Music Hall, Chicago.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. GET ASK HIM FOR IT. D. B. WILFENBERGER, Prop'r, 225 N. Second St., Philadelphia.

DE LAND & CO'S GALENA STEAF SALES RATUS SODA Best in the World. ROCKFORD WATCHES. Are unequalled in EXACTING SERVICE. Used by the Chief Mechanic of the U. S. Coast Survey; by the Admiral commanding in the U. S. Naval Observatory; for Astronomical work; and by Locomotive Engineers, Conductors and Railway men. They are recognized as THE BEST for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COM-PAN'S exclusive Agents (leading jewelers,) who give a Full Warranty.

HOPE Swift's Specific has cured my cancer, which was very bad, and now in the health; never better. Have gained 25 pounds since I began taking Swift's Specific. R. S. BRADFORD, Tiptonville, Tenn. CANCER FOR MANY YEARS.—A servant has been afflicted for many years with a cancer on her nose, which resisted all sorts of treatment. She was cured entirely with Swift's Specific. JOHN HILL, Druggist, Thomson, Ga. NOSE EATEN OFF.—A young man near this town had an eating cancer on his face which had destroyed his nose and was eating toward his eyes. As a last resort I put him on Swift's Specific, and it has cured him sound and well. CRIMLEY, M. D., Ochsborne, Ga. Swift's Specific is entirely vegetable, and seems to cure cancers by forcing out the impurities from the blood. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga., or 150 W. 23d street, New York.

Ask your furniture Dealer for the ROSS TABLE BED. (CLOSED.) Eight styles from \$13.00 to \$30.00. (OPEN.) A special also for Children. A Table in day time; Full sized bed at night. FOREST CITY FURNITURE CO., Rockford, Ill. WHOLESALE MANUFACTURERS.

VIOLIN OUTFITS Consisting of Violin, Bow and Teacher, sent to any part of the United States on 1 to 3 days' trial before buying. Violin Outfits at \$2.50, \$7, \$12, & \$25 each. Send stamp for Beautiful Illustrated 36 page Catalogue of Violins, Guitars, Banjos, Cornets, Flutes, Stringed all kinds, Harmonicas, Accordeons, Music Boxes, Ac. LOWEST PRICES. Mail Orders a Specialty. W. F. STONEY, 32 Central St., Boston, Mass.

BARNES' Patent Foot and Steam Power Machinery. Complete outfit for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Describe Catalogue and Price List Free. W. F. & JOHN BARNES, Rockford, Ill. No. 323 4th St.

NICHOLS' BARK & IRON ROSES. Has been used and recommended by the MEDICAL Profession for five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsia and all troubles arising from GENITAL DEBILITY. FOR SALE BY ALL DRUGGISTS. 500,000 strong, vigorous, healthy plants now ready. 25 acres of glass, 26 large greenhouses, every year more plants than many firms grow. Prices reduced. Satisfaction guaranteed. Send for our Catalogue. MILLER & HUNT, Wright's Grove, CHICAGO, ILL.

THE SHORTEST Medicine IN THE World. In probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it will never fail. We particularly invite the attention of physicians to its merits. JOHN L. THOMPSON'S SONS & CO., Troy, N. Y.

AGENTS WANTED FOR THE MISSOURI STEAM WASHER. We will pay any one who can secure a territory for the Missouri Steam Washer, a profitable employment. Write for Illustrated Circular and Terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success. J. WORTH, CHICAGO, ILL., or ST. LOUIS, Mo. CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure, DR. W. C. PAYNE, Marshalltown, Iowa. 70 Chromo Cards and Tennyson's Poems mailed for ten one cent stamps. Acme Mfg. Co., Ivoryton, Conn.

The Household.

CALENDAR—MARCH, 1885.

- 1. SECOND SUNDAY IN LENT. Violet.
- 8. THIRD SUNDAY IN LENT. Violet.
- 15. FOURTH S. (Mid-Lent) IN LENT. "
- 22. FIFTH S. (Passion) IN LENT. "
- 25. ANNUNCIATION B. V. MARY. White.
- 29. SIXTH S. (Palm) IN LENT. Violet.
- 30. Monday before Easter.
- 31. Tuesday before Easter.

SICKNESS IN THE CRADLE.

BY THE REV. JOHN KEBLE.

"They brought young children to Christ, that He should touch them."

"A Christian child in pain!
O sad, amazing thought!
A babe elect and born again,
With blood of Jesus bought,
That never yet knew dream of sin,
Nor throb of pride, nor will unclean;
Yet faint with fever see him lie,
Or in strong grasp of sinners' agony!"

O mother, fond and wild,
Stay the complaining word!
What wouldst thou have? Thy suffering child
Is as his Saviour Lord.
Or ever eight brief days have flown,
He, the unstained, must make His moan,
Must taste the sacrificial knife,
Must to the Cross devote His tender life.

Behold, the Virgin blest
Calls on her Babe to wake
From His sweet slumber on her breast;
How should her heart not ache?
From her pure bosom, where all night
He softly slept, that Maiden bright
Resigns her Well-beloved at morn
To shed His blood, for therefore was He born.

Pierced is her heart, yet still;
For why? that Mother's love
Is one with His Almighty will
Chang'd by the overshadowing Dove.
O freely then your treasures yield,
With the dread Cross so lately sealed,
Yield to the chastenings of th' Unseen,
The Saviour's Presence-tokens, sweet as keen.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XII.

"Go and toil in any vineyard,
Do not fear to do or dart.
If you want a field of labor
You can find it anywhere."

"Did you get hurt when I called you?"
was Louis' first question when placed
next Archie.

"No, not then; something struck me
afterward. The doctor says my collar
bone was broken—I'd go home, only he
wants me to stay here; he says I'll get
well sooner."

"Oh! don't go, it's so nice to have you
—you are like a boy in the Guild."

"The Guild, what's that?"

"Why, I belong to it—Sister Clara
asked me and a lot of other boys. We
promised to help each other, and do good
things; and there was a badge, and books,
and parties where she read stories and
talked to us; but I ran away."

"What for?"

"He made me, and I wished I could
go back; but I didn't dare to."

"Perhaps you can now. But tell me
more about the Guild—Donald would
like to hear too—will you tell Donald
when he comes?"

"A guild," said Donald, "what's that?"

"You tell, Louis," said Archie.

Then Louis tried to tell, but did not
succeed to Donald's satisfaction, and
Sister Clara, who was passing, was
appealed to for information.

"I never get tired of her talking," said
Louis when she passed on.

"I like her," said Archie, "but I don't
think she is quite as nice as Miss
Grahame."

"Miss Grahame?" said Donald, follow-
ing Sister Clara's rapid motions with his
eyes, "I don't know but Miss Grahame's
nicer, but Sister Clara's quicker; I like
them both."

"There's Jack and Walter," exclaimed
Archie.

"And Miss Grahame too," said Donald.

Miss Grahame had started to see
Archie, and had been overtaken by the
two boys, so they all came in together.
Archie's pleased smile gave the welcome
which his shy lips did not speak, while
Donald rose and gave the lady a chair
with an easy politeness that was as natural
to him as awkwardness is to most boys.

"Louis was telling us about a guild he
belonged to, said Donald.

"Where was it, and what did you do?"
asked Miss Grahame, and Louis answered
quite at his ease, for Sister Clara had
forgiven his desertion of her, and he felt
as if he could hold up his head again.

"Why is it a guild?" asked Jack.

"Can you tell, Louis?"

"I don't know exactly; but I know
they had a great many in Europe, the
goldsmith's guild and weaver's guild and
a good many more."

"Guild comes from the saxon word
gilden, which means to pay," said Miss
Grahame, "and men of a certain craft
used to band themselves together into a
society to promote and protect their inter-
ests. They all paid something toward
keeping up this society, and they felt it
was a sort of brotherhood where each
one was bound to help the others in case
of trouble or sickness."

"Why can't we have a guild," asked
Donald.

"Who?" asked Miss Grahame, smiling.
"We boys, Jack and Walter and the
rest of us."

"And Louis," timidly suggested Archie,
"he says he's coming when he gets well."

"I think you might have a guild,"
said Miss Grahame, "how would you
begin about it?"

"You'd have to tell us," answered
Archie.

"But there's something to pay," said
Louis, "and—"

"Stanley Hastings's the only one of us
that's got much money," said Walter.

"Let's all do something to earn money,"
said Donald, struck with several brilliant
ideas, all of which were too vague to be
expressed at that moment.

"Couldn't I raise some flowers or
something, all my own, when I'm through
working, Miss Grahame?" asked Walter.

"Perhaps so," was the quiet reply;
quiet, because Walter's enthusiasm,
ardent at the beginning of an undertak-
ing, was apt to give out before the end
of it.

"We have a badge," suggested Louis.

"Yes, there must be a badge," said
Miss Grahame. "What shall it be?"

"You tell us one," said Jack.

"No, it will be better for you to choose
yourselves; but I will help you by show-
ing you pictures."

Donald had to go, and was soon at his
post by Mr. Voorhies' desk.

"Donald," said the gentleman, "on
your way to the post office stop at the
market and tell Mr. Brown that, if he
will take all my fowls—there's fifty of
them—off my hands, he can have them
for twenty dollars. Rather too cheap
for such fine ones, but I want to get them
out of the way—they are too much
trouble to me."

"Yes, sir," the boy answered, and set
out for the office and market.

Presently he came running in with the
mail, but all out of breath and announcing
that he had not stopped at Brown's.

"Why not?" was Mr. Voorhies's short
query.

Donald was a great favorite, and some
of the employees thought, took liberties
with Mr. Voorhies; but the gentleman
was not likely to pass lightly over the
infringement of a rule or the disobeying
of an order, and Donald might well have
feared the result of his audacity.

"Why not, sir? I told you to go."

"But it's the chickens—and I thought,
sir—if you'd let me—I'd buy them."

Mr. Voorhies laid down his pen, took
off his spectacles, and looked at Donald
in not unkindly fashion.

"So that's what you want to do with
your money? Don't you know you're
likely to lose every cent?"

"I don't think so. I think I might
make a lot more, and we're going to have
a guild and I'd have some money of my
own to pay, 'cause all my wages belongs
to mother."

In Oakland there was an eccentric
doctor who in some ways was very gener-
ous. Any deed that struck him as being
particularly brave he rewarded by a sum
of money. If a fisherman saved some
unlucky boatman from drowning, this
doctor would hunt him up, praise the act,
and slip a gold piece into his hand.

When a runaway horse was stopped, and
lives saved, he gave a like sign of his
approval, and when Donald rescued the
twins from the burning house the doctor
had presented him with twenty five
dollars, which to the boy was a small
fortune; yet one that he had no intention
of spending in its present form but wished
to increase by suitable investment.

He had some knowledge of fowls from
the few his mother kept; he had helped
her raise more than one brood, and the
last spring, Jack, who had an especial
knack for using carpenter's tools, had
helped him make two or three little coops
that were the pride of his heart and the
admiration of the neighbors. He had

several times examined Mr. Voorhies'
complete poultry house with the greatest
interest, vainly aspiring to possess one
similar, and this, together with the fact
that his suddenly acquired wealth weigh-
ed upon his mind, made it quite natural
that it should occur to him to buy the
fowls in place of Brown.

KEEPING LENT.

Satan is always trying to tempt child-
ren, but there are some times when he
tries harder than at others. This time
of the year is just such a time.

You know we are keeping Lent. We
keep Lent to remind us of our Lord's
fast in the wilderness, and so because we
want to be like Jesus, Satan will come
and tempt us.

Now, if you want to resist his tempta-
tions, and I suppose you do, it would be
very sad to be worse in Lent than at any
other time; if you want to resist him, you
must try and be as much like Jesus as
possible.

Be sure that you keep Lent well.
Make it a real fast. I don't mean go
without food all the time, but I do mean
give up something; deny yourselves some-
thing for His sake.

Every one can give up something. One
can spend no money on sweet things or
candy. Another can take no oranges or
fruit. I have heard of children who took
no cake, or preserves, or sugar in their
tea, all through Lent. Each one must say
for themselves what they can do, only be
sure you give up something you really
care for. Of course we can all stay home
from any parties or entertainments that
may be going on. We would not go to
these while Jesus is in the wilderness,
would we? And we must all very earnestly
watch against sin. Don't do any
thing wrong all Lent. Don't be idle at
school, don't be saucy or rude, never tell
a lie, or be disobedient at home. Be
very obedient, very careful to do every-
thing well. Say your prayers carefully
and earnestly.

Do try and keep Lent. As Jesus fasted
and bore temptation for you, so do you
try and bravely and earnestly do the
same for Him. Then when Lent is over,
and Satan has not been able to lead you
into sin, he will go away, and the blessed
angels will come to make you happy at
Easter, because by the good Lent you
have kept, you will show that you are
indeed the good children of God.—*The
Children's Saviour.*

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

I BEG you to ponder long and deeply upon
the blessed reality of eternal life and upon
the awful reality of hopeless, endless death,
that so you may be moved to strive more
earnestly to fashion your faith and your
lives after the pattern of the man Christ
Jesus, that as you now may suffer for Him,
you then may reign with Him.—*Rev. Irving
McElroy, Acting Rector of Epiphany church
Washington, D. C.*

IT is not a selfish soul-saving that you are
bent upon. You are to serve God for His
glory, and labor for your fellowmen for their
salvation. To that end every parish activity
should be encouraged, every Lenten self-
denial directed, every helpful influence ex-
tended. The poor should be visited, the
stranger should be sought out, the non-
church goer should be cordially invited, the
new comer should be warmly welcomed.
No one should feel himself an isolated mem-
ber of the congregation so far at least as our
Christian courtesy and kind efforts can bring
about their good results.—*Rev. R.S. Eastman,
Rector of St. Paul's church, La Porte, Ind.*

LET us show to the world that you have
some part in the great sacrifice of the Cross!
When God calls to weeping and mourning,
let it not be said of us "Behold joy and glad-
ness!" Let us try to give up this and that
particular sin this Lenten season, never to
take it up again. If we do this, by God's
blessing, we shall make some spiritual pro-
gress, and that is the only end and aim of the
Lenten fast.—*Rev. George H. Cornell, Rector
of St. Matthew's church, Laramie, Wyo.*

THIS Lenten fast of ours dates from the
age of the Holy Apostles, and we find the
"Fast before Easter" mentioned as an estab-
lished custom by the Christian writers of
the second century. It was kept then, as it
should be kept now, as a tribute of respect
for the sufferings endured for us by our
dear Lord Jesus Christ. He died upon the
cross to "take away the sins of the world"
—our sins included. In every wilful sin
which we commit we "crucify to ourselves
the Son of God afresh, and put Him to an
open shame." (Heb. vi. 6.) In every sinful
habit which we cherish we habitually crucify
Him. "If we say that we have no sin we

deceive ourselves, and the truth is not in
us." (1 S. John i. 8.) What, then, are your
sins? God calls upon you to examine your
life, carefully, and to find out just wherein
you are "crucifying" your Savior. He calls
upon you to seek forgiveness of your sins in
heartfelt repentance, and in earnest purpose
to amend your life wherever it needs amend-
ment. Now is the time; now, when Lent,
looking forward to Good Friday, and pictur-
ing ever before you the agonies of Calvary,
is teaching you the vileness of sin, the
worth of holiness.—*Rev. J. B. Draper, rector
of Zion church, Freeport, Ill.*

SHOULD not they who bear Christ's Name
be at all times engaged in those pursuits
which Lent makes so prominent? In very
truth, they should. But that which may be
done at any time is too often not done at all.
The Church meets this human failing every
year with this solemn season. If you have
never tried to do your duty towards God and
your duty towards your neighbor, now is the
time to begin. If you have become careless,
now is the time to begin again.—*Rev. J. D.
Hills, Rector of St. Andrew's church, Mount
Holly, N. J.*

AS the continued absence from church
destroys the love for the services, I ask you
to try to increase your love by more frequent
attendance. Bring some other person with
you, and so help the Church fulfil her mission
of preaching the gospel to every creature.
Let your devotions both public and private
be more real than heretofore. Attack your
besetting sins in an honest, prayerful effort
to overcome them.—*Rev. Thomas Duck, rector
of Grace church, Gunnison, Colo.*

WHILE Lent is a fast for the body, it is a
feast for the soul. The increased spiritual
privileges given to us at this season culmi-
nate in the Feast of the Resurrection, and
prepare the faithful to keep the everlasting
Easter in that House not made with hands,
eternal in the heavens. Set before you,
therefore, your Easter Communion, and as
you have this hope in Christ, purify your-
selves even as He is pure.—*Rev. Frederick W.
Taylor, rector of Holy Trinity church, Dan-
ville, Ill.*

IN plain words, give over your life, body
and soul, to the service of Christ. That is
the Lenten call. The Church offers you her
mighty aid. Come every day, as far as
possible, to her services. Draw near, each
Lord's Day, to the table spread with the
emblems of your Saviour's broken body and
shed blood. Devote yourself to some special
mission, among the poor, or sick, or in ex-
tending the Kingdom. God has work for
every earnest worker. Find out some one
thing to do for Him, and do it with all your
might.—*Rev. D. C. Garrett, rector of Trinity
church, Davenport, Ia.*

WHAT CAN I DO FOR OTHERS? I can
make my example such as I would like my
friends and associates to follow. I can try
to bring my companions to church with me,
and to lead some one among those without
to baptism, confirmation and Holy Com-
munion. I can find out some who are suffer-
ing in some way, and try to relieve them.
I can spend a few minutes every day in pray-
ing for my pastor, for the Church, for all who
are dear to me. "The effectual, fervent
prayer of righteous men availeth much."—*Rev. J. W. Shackelford, rector of the church
of the Redeemer, New York.*

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SECOND SUNDAY IN LENT.

OUR Lord's triumph in His own Person
over Satan is followed up on this Sunday by
a narrative of one of those cases in which
He exhibited the same power for the good
of others. "Grievously vexed with a devil"
is a phrase which seems to point to an utter
subjugation of the poor victim, so afflicted, to
the power of the Evil One; and in that sub-
jugation, physical and mental evil were
doubtless combined. He Who, having been
tempted, was now able to succour them that
are tempted, manifested that ability on this
occasion by the effect of His will alone, so
that without the use of any apparent means
or any visible act, He caused the Evil One
to give up his power over the afflicted, and
in answer to the urgent prayer of the mother,
"her daughter was made whole from that
very hour." There is, doubtless, a connection
between the fact told in the Gospel and the
exhortation of the Epistle, "the epithet designat-
ing the evil spirits who possessed their
victims, and that by which St. Paul designat-
es impurity, being the same; and several
pieces of evidence pointing to extreme im-
purity of life as one result of possession.
The Collect is moulded in the same lines of
thought, acknowledging the power of the
Tempter to assault the soul by evil thoughts,
and our own inability to prevail against such
assaults without the aid of Him by Whom
the Tempter was, and is, overcome. The
note of the day and the week, therefore, so
far as Lent looks to discipline, is a call to
the subjugation of the sensual part of our
nature by earnest prayer for a participation
in the power of Him Who was tempted, and
yet came out of His temptation without sin,
that He might succour others in His strength.

Distaste from this world is quite a differ-
ent thing from the love of the next.—*J. H.
Newman.*

HINTS FOR HOUSEWIVES.

POP OVERS.—One cup flour, one cup milk,
one egg, butter size of a walnut, little salt.
Bake quickly. This makes twelve.

A SILVER spoon put into a glass jar, will
temper it so that it can at once be filled with
anything hot, even to the boiling point.

CHAIR and sofa scarfs are now made of soft
China silk; and are hand-embroidered in
floral designs in floss silks. They are fash-
ioned into a careless-looking bow knot, and
fastened to the chair or sofa by large butter-
fly or beetle pins.

HOARHOUND CANDY.—Steep one table-
spoonful of hoarhound, (dried leaves) in one
half cup of water; strain and add one pint of
sugar, one tablespoonful of vinegar. Boil
without stirring, test in cold water, and
when brittle pour into buttered pans, mark-
ing off in squares while warm, with the back
of a knife.

BROWN apple sauce, to serve on the platter
with pork chops, is made by taking a little
soup stock, or, if you have some roast-beef
gravy, it is still nicer; into this put the
apples which are peeled and cored and sliced;
let them cook until tender in this, season
with salt and a little red pepper. When the
apples are done, beat them until light and
soft.

MEAT balls to drop into soup are made of
veal, with about one-fourth as much suet as
veal, and with three-fourths of bread crumbs,
with salt, pepper and parsley, or other herbs
to your taste; add one beaten egg, which
will moisten and hold the ingredients to-
gether; make into round balls, drop into hot
lard and fry quickly; drain them well on a
cloth, and they are ready for the soup.

TIME TABLE FOR ROASTED MEATS.—Beef,
from six to eight pounds, one hour and a
half, or twelve minutes to the pound.

Mutton, ten minutes to the pound for rare;
fifteen for well-done.

Lamb, a very little less according to age
and size of roast.

Veal, twenty minutes to a pound.

Pork, half an hour to a pound.

Turkey of eight or ten pounds weight,
not less than three hours.

Goose of seven or eight pounds, two hours.

Chickens, from an hour to an hour and a
half.

Game ducks, one hour.

Gau duck, from thirty to forty minutes.

Partridges, grouse, etc., half an hour.

Pigeons, half an hour.

Small birds, twenty minutes.

PLUM PUDDING.—Beat thoroughly the
yolks of four eggs and stir them into a quar-
ter of a pint of milk; add a quarter of a pound
of suet chopped fine, half a pound of fine
bread crumbs, half a pound each of stoned
raisins and Zante currants, one-eighth of a
pound of citron cut in thin peels; add a gill
of good brandy, one and a quarter gills of
sugar; a little nutmeg, powdered cinnamon
and mace. Mix all well together, adding at
the last the whites of the eggs beaten to a
stiff froth. Tie in a cloth and boil six hours,
turning once in a while, and being sure to
keep boiling water on hand to add to that in
the kettle when it boils down. This makes
a small pudding large enough to kill or main-
tain two people in a reasonable number of hours;
double the quantity can be made. If a very
sweet pudding is preferred put in more sugar.
The canned plum-pudding sold by all good
grocers is very nice.

THE baskets that are so much used now
for flowers, the sides of which slope down
deeply, can be trimmed up to look charming
as a work receptacle. One of these is tightly
covered with plush both inside and out;
the two high handles are crossed and covered
by winding satin ribbon over them, and
they are further ornamented at the top with
a mass of ribbon bows. Just for completing
a small quantity of silks, a boat is novel and
pretty. As a suggestion of the style of it,
we can not do better than recall to mind the
paper boats that we make to please children;
only this boat must be cut of card, and be
about 12 inches in length. It is covered with
satin, and in the place where the rowers's
seats would be a satin bag to match in color
is inserted; this is fixed in the bottom and to
the sides of the boat, the top being drawn
up with a cord. The outer sides can be
painted or embroidered, according to fancy.
A long narrow card-board box can be cover-
ed into a work-bag after the following man-
ner: the box should be a quarter of a yard or
more in length and three inches wide, the
sides being also three inches high. This is
covered with embroidered silk, satin, or vel-
vet. The cover of the box is dispensed with,
and a bag of satin or silk is fitted in and
finished off with the indispensable drawing
cord or frill.

KNITTED DRESSING-SLIPPER.—Materials.
—Two ounces of blue and two ounces of
white Dorcas Berlin wool, four needles, No.
12, and a pair of cork soles.

Commence the slipper at the toe with blue
wool. Cast on ten stitches, increase by put-
ting the wool over the pin at beginning of
each row to make a stitch.

First Row.—Knit plain.

Second Row.—Make one, knit one (a); take
the double white wool, turn it twice over
the finger to form a loop of about three-
quarters of an inch; with the left-hand pin
pass the last knitted loop over the four loops
of white, knit two. Repeat from (a) to the
end of the row.

Third Row.—Make one at the beginning
of the row, slip the loops of white wool, knit
the blue. In knitting the blue stitch, pass
the blue wool with which you are knitting
round the double white wool. In knitting the
next stitch, this will draw up the white wool
close to the work, and so carry it to the other
side to be ready for working the next row of
loops.

Fourth Row.—Make one, knit the blue
stitches plain, knit the four white loops at
the back as one stitch.

Fifth Row.—Make one, knit to end of the
row. Repeat from second row, increasing
at the beginning of each row until you have
fifty-five stitches.

Now divide the stitches for the sides, cast-
ing off twelve in the centre; with the third
pin continue to work on the side stitches as
before, without increase or decrease, until
you have the length from the instep to the
back of heel; then cast off and work the
other side in the same way. Sew the two
sides together at the back with a needle and
wool.

Now pick up the stitches round the top of
slipper on three needles, and with a fourth
pin and blue wool knit ten rows. Cast off,
turn this plain piece over, and hem it down
to the top of inside of slipper to form a roll
round the edge. Sew the bottom of slipper
neatly and firmly to a strong cork sole lined
with wool. A crocheted border may be used
as desired.—*Dorcas Magazine.*

The Living Church.

Chicago, February 28, A. D. 1885.

Printed at the Chicago P. O. as second class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrears.
Subscribers ordering the address of their papers changed must always give their former as well as present address.

NOTICE TO ADVERTISERS.

WEEKLY CIRCULATION - 18,000.

ADVERTISING RATES, PER AGATE LINE, 25 CTS.

Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, three cts. a word. All notices must be prepaid.

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.

WHAT is Lent, but the Christian soldier's favored time for stripping himself of all worldly impediments to a lighter and bolder march toward heaven, and for arming and drilling himself for a more manful and effective battle with the foes that lie in ambush along the heavenly course!

In many cases the differences of men are, in fact, mere distances. Bring them near each other so that they shall know each other better, and they will often find themselves not far from being substantially agreed. That is to say, lessen the distance between them in association, and you diminish the differences in opinion.

Much "alarm and distress" is said to be caused by the disposition of a few self-denying and devoted men to take upon themselves the self-abnegating vows of religious orders. Is there not infinitely greater cause for concern and grief at the wide-spread prevalence of a disposition, on the part of Christian men, to ignore their vows of consecration and self-sacrifice? The danger of the Church from the religious self-mortification of a few, bears no comparison with the peril to which she is exposed by the secular self-indulgence of the many.

"THERE are many things which I admire in your Church, but Congregationalism suits me well enough." These words of a dissenting minister signify a good deal. They indicate the drift of modern religionism. Its ruling motive is self-will and personal preference. The question is not, what are the facts, what is the truth? but what "suits me?" Men "prefer" one Church or another, without taking the trouble to enquire, which is right, which is the Church that Christ and His Apostles founded, to which He gave the promise that the gates of hell should not prevail against it?

MEN make two opposite mistakes with regard to morality and religion. One thinks his morality enough without religion, and another treats his religion as though it were all-sufficient without morality. And yet it is true that, while they are theoretically distinct, they are organically inseparable. They are necessarily complimentary to each other, and co-operative. Morality is, as it were, religion brought into the practical righteousness of common life. Religion is morality lifted to the higher level of things eternal and perfected by piety. Hence, they are not so much two things, as two sides of the same thing. They must be accepted and maintained together.

"WE put not our trust in anything that we do." Such confession does the Church teach us to make, as we prepare to enter upon the special work and discipline of another Lent. It is a word

of caution in time, a forewarning that we should not trust in Lenten exercise, in fasting, and prayer, and almsgiving, as though by these we might purchase pardon for sin and the blessedness of the beatific vision. These are but expressions and acts of the loving soul that seeks for closer union with its Lord; and this loving service of sacrifice we know will be accepted by the Father, if offered in the spirit of humility in the Name and for the sake of Him Who died that we might live.

"The way of the Lord" is two-fold. It is both God's chosen way of coming to man, and man's divinely appointed way of going to God. Hence, Lent, no less than Advent, has its call to men, to "prepare the way of the Lord." And the spiritual elements of the preparation are much the same. The mountain must be made low, pride must be humbled; the valley must be exalted, the low places in service and devotion must be lifted to the level of sincerity and truth; the crooked must be made straight, whatever has been unequal and unrighteous in dealing with God or man must be corrected; and the rough places must be made plain or smooth, whatever in the heart and life has been rent or ravaged by passion and self-will, must be softened and smoothed and restored by the study of docility and the practice of moderation. He who will faithfully during the present Lent, thus prepare the way of the Lord, will find a ready and blessed admittance to His presence at a joyful Easter.

THE return of manuscripts declined is a constant occasion of perplexity and trouble to an editor. He cannot always decide, at the moment, whether he can use an article or not. It may be needed in a week or a month; but the writer demands that it be returned immediately if not wanted. The address and request are usually given in a private letter. The letter and the manuscript must be carefully kept together, and the editor must burden his distracted mind with the obligation imposed. If he returns copy he is expected to write a letter explaining his reasons for declining it. The reader may imagine his relief and gratitude on reading at the end of a contribution, "If not needed, consign to the waste basket."

Another embarrassment often experienced by editors is the direction given by some contributors to print "exactly as I wrote it." This often rules out an article which in the main is good and timely, but some expression or allusion is unfortunate and inadmissible. Perhaps it is a mere oversight, but the editor is allowed no discretion, and the whole must stand or fall together. If he could see the writer for two minutes all could be adjusted; but he cannot enter into a correspondence to explain the trouble, and if he could, the delay would make the article untimely. If the editor is worthy of any confidence some liberty of revision should be allowed him, in most cases.

As to the fact that the vows of religious orders, such as were taken by Mr. Huntington, are revocable, there can be no doubt. Both reason and use sanction their annulment, by the decision of those who have consented to them. The strictest monastic vows may be dispensed by the authority that sanctioned them, in the Roman Communion. Religious vows are taken for a specific work and purpose, and as soon as there are providential indications that they are a hindrance to the usefulness of those who are bound by them they should be revoked. Those who are under such vows of consecration may not be able to decide impartially for themselves whether an apparent exigency calls for the revocation, and it is therefore best to leave the decision with one who has joined in the imposition of the vows. To those advice and counsel can thus be left so safely as with the Bishop? If there are some who feel that they can attain to a larger measure of consecration under special vows, is it not better that they should enter upon them after examination by their Bishop, with his consent to their act and with his discretion as to their continuance under them? The

vow of total abstinence is revocable by order of a physician. The prolonging of life, in certain circumstances, may depend upon the administration of alcoholic stimulants. Even the vows of marriage, which are for life, are annulled by the Church, for one party, in case of the unfaithfulness of the other. All vows are subject to annulment under extraordinary and unforeseen circumstances save only those that concern the soul's relation to God.

A NEW CRIME.

If ever there was an argument in proof of the doctrine of total depravity in a Calvinistic sense, it is to be found in the diabolical attempts which have recently been made to destroy life and property by the explosion of dynamite. It is mockery to talk of "eternal hope" for the scoundrels who would blow up the world if they could place a charge deep enough and large enough. They are the enemies of society, haters of God and men, fiends in human form for whom is reserved the blackness of darkness forever.

The nineteenth century boasts of its "progress." Its inventions have outrun the imagination of all other ages, and the climax of these is the invention of a crime inconceivable in the worst periods of the world's history. Herod was a saint in comparison with the modern dynamiter who would slaughter men, women and children by wholesale, that he might revenge himself for a fancied wrong. Without a particle of Herod's claim to kingship, without a shadow of title to rule, he seizes upon the invention that industry and intelligence have placed at his disposal, uses it to overthrow the civilization which shelters him, and gloats over the agonies of innocent victims who never wronged him. Murder, aghast at slaughter without purpose or limit, hides his head in shame that he has played so weak a part through all the ages; and the furies veil their faces in disgrace at the approach of the revengeful spirit that wields the thunderbolts which have been forged to shatter rocks and ice, and hurls them against humanity itself.

The invention of a new crime should be met by new laws as stern and inexorable as the crime. We need not wait for the prevalence of the crime over the whole world before taking steps to repress it. In England it is manifesting itself with persistent fury, and in this country not only are funds openly solicited for accomplishing diabolical slaughter beyond the seas, but indiscriminate murder is openly advocated at home. The use of dynamite for getting rid of our own capitalists was recently applauded in Chicago in a public meeting of ruffians. "Can such things be, and overcome us like a summer cloud?" Is it possible for the law to slumber while plans are maturing for the indiscriminate slaughter of men, women and children, and the destruction of all order and civilization? What are our legislators thinking about, while dynamite organs are calling week after week for funds to carry on this nefarious crime abroad, boasting of their influence and power to frighten Englishmen by promiscuous assassination; while crowds of murderous-minded men gather in our great cities to applaud this outrage upon our common race, and as if maddened by the taste of blood, proclaim their readiness to fire the fatal fuse at our own doors? If there is no law to silence and disperse these enemies of mankind, there ought to be, and that soon. The manufacture of this most dangerous compound that man's ingenuity has invented, should be controlled by law; the papers that advocate its use for the destruction of life or property should be silenced; the ruffian that utters a threat to use it for this purpose, should be tried for felony and be for life shut out from the society of mankind. We cannot afford to temporize with this monster. We cannot afford to waste time in argument and sentiment. There can be no parley with the red flag which means extermination. If these ruffians have wrongs, let them lay down their dynamite and appeal to the great heart of humanity for redress. Humanity cannot parley with them as they come armed and shrieking for blood.

KEEPING LENT.

We do not need to explain to our readers the significance of this season, or the purpose of its appointment in the Church. Each rector will do that for his people. We aim only to second his exhortation for its observances.

The issue is plainly this: will Churchmen be consistent and live up to their professions and privileges; or will they say one thing and do another?

"Edifying" is a process, and is wrought by means. All Christians recognize this fact and act upon it. No denomination assumes to dispense with means. Everywhere it is felt that the current of secular life must be turned aside by some strong barrier; that the interests, aims and ambitions of this mortal life must be held in check by some religious appointment that secures the attention and directs the energies of the soul with intense consecration to God. It is a spiritual need that is everywhere recognized and provided for.

We will not now criticize the systems around us,—the revivals, union meetings, weeks of prayer, etc. Those who use them are at least consistent and earnest. Churchmen believe that they have "a more excellent way." There are good works prepared for them to do, good ways prepared for them to walk in. Lent is one of them, and a very important one. We do well, we believe, to leave the others undone; but what if we leave this undone also?

The neglect of Lenten duties, Lenten discipline, Lenten devotions, is not only disloyalty to the Church, but practical denial of the supremacy of Christ's claim. The uninterrupted following of the business and pleasures of this life, even with moderation and temperance, forbids the entire consecration of heart and mind and soul and strength to God. It is a need of the soul, that these absorbing interests of the world that now is, should be subordinated, at times, and made to give way completely to the interests of the life to come.

We have duties and claims, of course, from below. We may not ignore or neglect them. We may not live as though there were no material thing, no earthly surroundings. But we may arrange our affairs, we may dispose our business, we may plan our needed recreations, so as to recognize, by a season of supreme devotion, that we are pilgrims here, and seek a better country.

If we cannot always dwell in this state, if the demands of our earthly calling cannot be utterly subordinated to our spiritual needs, we can at least assert the rights of our souls to a foretaste of heaven, during the season of Lent. We can recognize our discipleship as our real "calling," as the first claim, as the master of our lives, by subordinating our worldly business to the appointments of Lent. By such a consistent course, we shall become masters of our business, masters of ourselves, servants of God, and not slaves to the world.

BRIEF MENTION.

"Ef I ken jes' git ter heaben," said an old negro, "dat's all I axes. I doan kere to march up wid er brass ban' an' make er mighty stir. I doan ax de angels ter shout, nor de saints ter rush an' shake han's. No, sah, I don't ax all dat, fur all I wants is ter git dar. Da needn't put dase'fs ter de trouble o' handin' roun' pies an' sweet stuff. Hoe-cake sorter greased wid er bacon-rin' is good enuff fur me."—General Grant has been passing a few days with Mr. Childs, of Philadelphia. His obituary is doubtless pigeon-holed ere this.—General Sherman is said to be enthusiastic over the beauties of St. Louis. For all that, Chicago is not discouraged.—In Shakspeare's Bible as preserved, his autograph appears in two places, viz: "William Shakspeare, 1614," being on the title page of the New Testament, and "Will'm Shakspeare, off'S*O*A, his Bible, 1613," on the cover at the end of the book.—No need to worry about changing your clocks and watches to keep the twenty-four hour system. You have only to number on a line within the present circle of figures, placing 13 under one, 14 under two, and so on around the dial, 23 under 11, 0 under 12. The time is then shown both by astronomical and

ordinary reckoning. Twenty minutes of one at night, would be indicated thus: 0:40; the same hour of day would be 12:40.—The Rev. F. G. Lee, in a letter to the *Guardian*, tells a good story to the effect that he was once requested to baptize a female child by the names of "Bandoline Fixatrice," the title of a cosmetic; but he induced the parents to accept "Mary Anne" in lieu of the high-sounding words they had chosen. This reminds us of a story that is told of Bishop Chase, first Bishop of Illinois. To his demand, "Name this child," the parents responded, "Julius Cæsar," or some other high-sounding title of antiquity. "Tut, tut," said the Bishop, "none of your heathen names here; Peter! I baptize thee," etc., and Peter it was.—Dr. Blacklock, the blind Scotch poet and preacher, once preached in a kirk in the south of Scotland to the great delight of all who heard him. In Scotland at the time there was a great prejudice against reading sermons. An elder remarked to an old woman coming out of church that they had heard a fine sermon. "Yes," said the woman, "but does he read?" "No! no!" said the elder, "he canna read; he's blind." "Thank God," exclaimed the old woman, "I wish they were a' blind."—The lady in New York who requested us to re-publish "God Knoweth Best," was imposed upon as to the authorship. It was written by Mrs. May Riley Smith, of Chicago, and was originally entitled "Sometimes." It has been widely copied.—*The Standard of the Cross*, commenting on our correspondent's criticism of clerical attire at a recent ordination, expresses a hope that such matters may never be regulated by canon, and says: "We want no Ornaments' Rubric; it would produce no uniformity if we had it; and just think of the scandalous triviality of trying to pass it—the electioneering of a full-surplice-clique, and a colored-stole-coterie, and a cope-party, and all the rest of it."—Bishop Seymour makes a reasonable, as well as earnest, appeal for means to build a church for the colored folk of Cairo, which is thronged with this class, and nowhere are they more in need of moral and religious training.—

Is he a liberal Christian man
Who Truth for peace surrenders;
Or he who, scornful curse and ban,
Dies with its brave defenders?

Is he alone a liberal man,
With mind and soul unbiased,
Who levels downward where he can,
Not upward toward the highest?
—The Lutheran.

LETTERS TO THE EDITOR.

SOME INTERESTING CORRECTIONS.

To the Editor of The Living Church:

In your "Brief Mention" in your issue of February 14, I find, and quote, "It is said that the first sermon ever preached in an English pulpit by an American was the one Bishop Doane preached at the re-opening of Dr. Hook's church at Leeds, on the 2nd of September, 1841."

Permit me to suggest that this is an historical inaccuracy, perhaps worth correcting. On at least two occasions prior to the (not "re-opening," but) consecration of Dr. Walter Farquhar Hook's magnificent parish church on the day mentioned, the "Great-hearted Shepherd" preached in English pulpits, during his visit to England in the summer of 1841—a visit made, to be sure, on the invitation of the Vicar of Leeds for the special occasion mentioned, and to carry into marked practical effect the repeal in July of the previous year, of the disabilities act passed in 1786, by the Parliament of Great Britain forbidding American priests to officiate within the jurisdiction of the Church of England.

The first occasion of his so preaching was on the sixth Sunday after Trinity, July 18, 1841, in the parish church of (I trust good Bishop Doane of Albany will supply the name of the parish)—, thus noted by the Bishop in his diary, "After luncheon went to the parish church. * * * Here Sir Thomas (Acland?) found a letter from the Bishop of Exeter, permitting me to officiate. Prayers were read by the curate, Mr. Courtenay, a son of the Earl of Devon, who was present, and I preached: the "Sympathy of Jesus" (Life and writings of Bishop Doane, Vol. I., page 285). And again, writing to a friend at home, from the vicarage at Leeds, July 30, 1841, the Bishop says of his visit to the "Killerton House," the residence of Sir Thomas (Acland?), whose guest he was: "In the afternoon the family all went to the parish church and I preached" (Life, etc. of Bishop Doane, Vol. I., page 357).

The second occasion was on the eighth Sunday after Trinity, August 1, 1841, when he preached in a new church near Coventry (Anstey?), which had been consecrated by the Bishop of Worcester on the preceding Friday, and which fact is thus noted by the

BOOK NOTICES.

ATHEISM IN PHILOSOPHY, and Other Essays. By Frederick Henry Hedge. Boston: Roberts Brothers. Pp. 300. Price \$2.00.

It is not often that a reader has so able and impartial a guide through the mazes of metaphysics as the author of these essays. The aim which Dr. Hedge places before himself is evidently to give a plain, clear account of the great writers whose works he discusses. This he succeeds in doing, not only with a singularly dispassionate spirit, but also with such marked ability that the entire book is a delight. Dr. Hedge's style is varied and forcible, at times rising easily into beauty and eloquence without the least air of affectation after fine writing. He writes without preoccupation or heat, notwithstanding the destructive nature of the doctrines he discusses. He simply passes speculative atheism in review. He has selected its greatest representatives both in ancient and modern times, and analyses with marked felicity and power the distinctive features of their systems, giving at the same time fresh and vivid pictures of the men who have the ominous fame of authorship in this field. In addition to the essays which give a title to the book, there are several miscellaneous articles, comprising in fact the larger part of the volume. The first of these, that upon the life and character of Augustine, struck us as particularly fine. But they all rank among the very first productions of this class, showing that in philosophical, as well as other directions, American brain is rising to a higher and higher level.

THE FAIRFALLS OF TITTON. By Virginia Johnson, author of Catskill Fairies, etc. New York: Charles Scribner & Sons. Chicago: Jansen, McClurg & Co.

One of the numberless books that are read and cast aside without making any impression. There are too many characters, and the situations are too confused to admit of great interest in the book.

EVE'S DAUGHTERS, OR COMMON SENSE. For Maid, Wife and Mother. By Marion Harland. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 454. Price \$1.50.

Mrs. Terhune does not rest upon her laurels won as a novelist, but has gained a reputation as a woman of sound common sense, possessed of the gift of imparting it to others. The mothers of the present day owe her a debt of gratitude for this volume of advice in regard to the mental, moral and physical training of the growing girl from the cradle until she becomes a woman and a mother herself. It is a book which every mother should possess.

THE BRIGHTSIDE CHILDREN. By E. Bedell Benjamin. New York: James Pott & Co. Pp. 220.

This is a bright little story of two interesting children who are taught at home and whose gentle ways and bright sayings are very attractive. Much good Church teaching and useful information on various subjects is given in a pleasant way.

CHRISTMAS AT GREYCASTLE. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Pp. 88. Price 75 cents.

This is evidently written by one unaccustomed to writing for children. The tone is pure and elevated, but the children's conversations are far from childlike, while the stories told are often gloomy and mystical to a degree that makes the book not wholly desirable for children's reading.

MYSELF AND MY FRIENDS. By Oliver Patch. New York: Cassell & Co; Chicago: S. A. Maxwell & Co. Pp. 176. Price \$1.25.

A thoroughly English story for little people, and a charming one, too; entirely free from that bane of American stories—slang. Happy is the child who is the fortunate owner of the prettily bound and illustrated book.

UNITY LEAFLETS. The Colgrove Book Co., Chicago. Price 10 cents.

Outline studies for home, school, and conversation classes, are admirably arranged and most useful for home study. No. 8 is an exhaustive analysis of the works of James Russell Lowell.

LIFE OF LISZT. By Louis Nohl. Translated from the German by George P. Upton. Chicago: Jansen, McClurg & Co. Pp. 108. Price \$1.25.

In the biographies of musicians the life of Liszt is one of the most delightful, and will aid in the better appreciation of the works of this great master. This study of Liszt suffers from translation, it being almost impossible to give intelligible English rendering to the involved German construction. Dr. Nohl is an enthusiastic biographer, and thoroughly in sympathy with his hero, having enjoyed the personal friendship of Liszt. The inspiration which gave to the world the weird and wonderful Hungarian Rhapsodies is graphically portrayed in the story of the visit of the youthful Liszt to the Megara gypsies.

DAILY THOUGHTS, Selected from the writings of Charles Kingsley, by his wife. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 296. Price \$2.

Of the many excellent books of selections, birthday books and the like, this excels them all. Arranged with the wise and loving judgment of his wife, the best thoughts of the gifted author have been culled and each selection is a gem. Besides the reading for every day in the year, special selections have been made for the Holy Days of the Church. The book is attractively gotten up with red-lined blank pages interleaved.

THE KING'S MEN. A Tale of To-morrow. By Robert Grant, John Boyle O'Reilly, J. S. of Dale, and John T. Wheelwright. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 270. Price \$1.25.

Quite a literary curiosity—the four authors all being known to fame. The tale was evidently written for the entertainment of the authors and will not add greatly to their literary reputation. The story of to-morrow is of the twentieth century—the political aspect of England has suffered a radical

change, whether for better or worse it would be difficult to say.

THE POETICAL WORKS OF JOHN KEATS. Reprinted from the original editions with Notes by Francis T. Palgrave. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 284. Price \$1.25.

A dainty edition of this short-lived but gifted poet. The notes by Palgrave are valuable, the type, though small, is beautifully clear and the binding attractive. The vignette is a fine reproduction of Flaxman's drawing of Oedipus at Colonus.

SHEAVES. A Collection of Poems. By Harriet Maxwell Converse. Second edition. New York: G. P. Putnam's Sons. Pp. 217.

This very pretty book of poems has for introduction a fac-simile note from Mr. Whittier, in which he pays it the dainty compliment of calling it "a sheaf in which there are no tares." The author seems to be earnest in her work. The result gives evidence of faithful industry rather than poetic genius.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME. By Richard Frederick Littledale, LL.D., D.C.L., 5th Thousand. London: S. P. C. K.; New York: E. & J. B. Young & Co. Pp. 252. Price, 25 cents.

There is no need of description or praise of this standard work. The edition now offered as above is in substantial binding and well printed. The price is very low.

EGYPT AND BABYLON, FROM SACRED AND PROPHECY SOURCES. By George Rawlinson, M. A. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 324. Price \$1.50.

The publishers have done well in reproducing the learned Canon Rawlinson's popular works, at a low price and in good form. The Religions of the Ancient World, and The Origin of Nations, are the other volumes now issued in this uniform series.

THE GORDON TYPE OF HEROISM.

The hero never dies.

Whether General Gordon lives at this moment on the earth or above the skies makes little difference to the feeling in which he is cherished and in which he will continue to be cherished. In the mould, quality, and proportions of his manhood, he is as near an approach to the hero race, "those ever living men of memory," as this age is likely to witness.

The like of his solitary watch in the desert has never been. He is himself a new achievement for our race, and as such elevates the ideals of our common humanity. His impression on the imagination and memory of men is just so much moral force added to the influences that work in their breasts, to lift them up from the life of gain and gainful emulation, to the higher plane on which heroism begins in some practical working out of the divine maxim, "except a grain of corn fall into the ground and die, it can neither alone, but if it die it bringeth forth much fruit."

It is not genius that we honor in him, but heroism; and this is the ideal that is worth most in life. Genius is a special gift, and is neither to be asked for, nor hoped for. The elements of the heroic character are the common ideals that shine in all true hearts. If it is the prerogative of genius to give "the touch of nature which makes all the world akin," it is the higher prerogative of the hero to touch nature itself, and develop some new potencies from its very springs.

Gordon's English heart and English faith did not narrow or confine him. His manhood was of the universal type. Place him in China, in Abyssinia, in the Sudan, or among English roughs, this slight, delicate, and almost effeminate-looking man became a king in whom men trusted. He is the most striking example of the universalism of the hero character in the whole range of biography. He had some force in him that was intelligible to everything that had in it the passions and the perceptions of a man.

The world will wait long for another such example of simplicity in character and in action. England has had heroes who loved duty better than life, but never one before who, while he loved life little, and never cared for it at all as an end, crowded its days and nights, in unspitting rigor, with the service which makes it most worth living.

The national hero of England in all these modern times is the Iron Duke; but the iron of Wellington has its counterpart in the firm, hard steel of Gordon. He was tender as he was true, and it is easy to match in his life the action of Wolfe, who, just before he was shot through the body, above Quebec, stopped in his rush to death and victory to take the hand of a captain sorely wounded, to whisper words of comfort in his ear, and promise to remember him to the King.

The grandeur of England's history lies largely in her roll of martyrs and of heroes. It is a roll with an immense store in it of the moral force that gives our race its upward progress. But there is no page in it all, that will prove richer in this ideal inspiration than that Gordon has just closed at Khartoum. The best thing to be hoped for the policy to be adopted by England in the case is that it be such that she need not be ashamed to remember Gordon.—The Independent.

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

"A WORD TO THE WISE IS SUFFICIENT."—Catarrh is not simply an inconvenience, unpleasant to the sufferer and disgusting to others—it is an advanced outpost of approaching disease of worse type. Do not neglect its warning; it brings deadly evils in its train. Before it is too late, use Dr. S. W. Beall's Catarrh Remedy. It reaches the seat of the ailment, and is the only thing that will. You may dose yourself with quack medicines till it is too late—till the streamlet becomes a resistless torrent. It is the matured invention of a scientific physician. "A word to the wise is sufficient."

PUBLIC SPEAKERS AND SINGERS—Can use "Brown's Bronchial Troches" as freely as requisite, containing nothing that can injure the system. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "They greatly relieve any uneasiness in the throat."—S. S. Curry, Teacher of Oratory in Boston University. Ask for and obtain only "Brown's Bronchial Troches." Sold everywhere, at 25 cents a box.

The region of malaria is extending, and there are many Chills and Fever districts which formerly were healthy. The most radical remedy for Malaria, Chills and Fever, Dumb Ague, etc., is the "QUAKER CHILL-CAKE," an article which comes to us from the Quaker City, where it is highly indorsed by many prominent people. It is said by those who have tried it to be a wonderful and quick cure, taken without the least inconvenience, as it is eaten just the same as a cake or refreshment, the effect being almost immediate. Another merit, this cure contains no Quinine or harmful drugs, thus doing away with any bad effects after taking. GROFF & Co., 1522 Chestnut St., Philadelphia, Pa., will send free on application a pleasant little book containing the history of a number of these cures.

"That tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. E. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN

FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol and name of JAMES PYLE, NEW YORK.

MALARIA

AND

CHILLS AND FEVER CURED

BY THE

Quaker Chill-Cake!

It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake, to be eaten just as if it were a cake for refreshment.

Contains no Quinine or harmful drugs. Not disagreeable, and perfectly safe.

No special requirements regarding diet or former treatment, and an invincible confidence in the quick taking. Quaker Chill-Cake is a positive, radical, and permanent cure. Cures where all other remedies have failed. One cake in most cases, is sufficient, and relief is almost immediate. It is pronounced by those who have used it, the quickest and most efficacious remedy ever known.

The price of the Quaker Chill-Cake is one dollar, and will be sent by mail to any part of the U. S. on receipt of the money.

Further information, circular, and testimony sent on application. Address,

GROFF & CO.

1522 Chestnut Street, Philadelphia, Pa.



DR. PEIRO, who has devoted twenty-three years to the special consideration and treatment of Chronic and Acute Catarrh, Throat and Lung Disease, is the founder of the American Oxygen Company, for the production of that wonderful and delightful healing remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

for the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc., etc.

Send a stamp for the "Oxygen Manual," an interesting book of one hundred and twenty pages, containing Four Colored Plates. Address DR. F. L. PEIRO.

85 Madison Street, CHICAGO, ILL.

We refer by permission to a few of our patrons:

Hon. Wm. Penn Nixon, - - - - - Chicago, Ill.

C. H. Tubbs, Esq., - - - - - Chicago, Ill.

Gen. C. H. Howard, - - - - - Chicago, Ill.

O. W. Nixon, M. D., - - - - - Chicago, Ill.

Henry R. Stiles, M. D., - - - - - New York, N. Y.

N. B.—Our Oxygen treatment is safely sent anywhere in the United States, Canada and Europe by Express Easy, plain, complete directions with each treatment.

The J. B. Watkins Land Mortgage Co., Successor to J. B. WATKINS & CO. BEGAN BUSINESS IN 1870. INCORPORATED IN 1883. Capital, \$750,000. FARM MORTGAGES Interest 7% Guaranteed Payments of Interest Bonds by half-yearly Prompt as Government Coupons payable at National Bank of Commerce in New York. 10 Years Business Report. The number of mortgages negotiated from May 1874, to May 1884; 8,762, Aggregate amount, \$5,580,800 Total amount of interest earned and paid on the day it matured, \$1,773,360 Number of mortgages matured, 2,091, Aggregate amount, \$1,048,500 Total amount of interest and principal paid at maturity, \$2,822,100 Number of investors in these mortgages 1473; some of them have had 14 years experience with us; each one can testify that all our representations have been fulfilled to the letter. You may not see this advertisement again; therefore, cut it out and send now for information, forms, and testimonials, and have them when needed. Address, J. B. WATKINS L. M. CO., LAWRENCE, KANSAS. Or HENRY DICKINSON, New York Manager, 243 Broadway.

CATARRH IN THE HEAD, IN THE THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM. Not a douche, snuff, nor patent medicine. Each case is treated according to the symptoms, which will cure one case may be worthless in another. Result of 25 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germ in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank, free. Address, Dr. S. W. BEALL, Catarrh Specialist, Columbus, O.

NEW & RARE FRUITS, PLANTS and SEEDS. and all the old reliable sorts. NONE BETTER. None Cheaper. Plants, Trees, Vines, Seeds, &c. by mail a specialty. Freight paid; safe arrival guaranteed. 64 CHOICE CHEAP \$1 SETS FOR example: 15 splendid ever-blooming Roses, 15 sorts, our choice; 14 magnificent Carnations, 14 sorts, \$1; 14 Chrysanthemums, 14 sorts, \$1; 36 packets choice Flower Seeds, \$1, or 17 for 50c, or 3 for 25c. 20 packets choice Vegetable Seeds, \$1, or 14 for 50c, or 7 for 25c. 7 packets choice Vegetable and 8 packets choice Flower Seeds, 50c. Kaffir Standard Pear, Russian Apricot, and 1 Champion Quince, \$1. 12 Grape Vines, 4 sorts, \$1, or 12 all Concord, \$1. 75 strong Strawberry Plants, 5 sorts, early to late, \$1. 75 Hardy Catalpa, \$1. 40 Sweet Chestnuts, \$1. 30 Mulberries, 10 each Russian, Black English and White, \$1. For the other \$81 sets, and 1001 things besides, send for our valuable Catalogue of over 10 pages, FREE. Everything kept in the Nursery line, from pot plants to forest trees, including an immense stock of Grape Vines and Fruit and Ornamental Trees of all sizes. 31st Year. 500 Acres. C-greenhouses. THE STORRS & HARRISON CO., LAKE CO., OHIO. Illustrated Catalogue of Vegetable and Flower Seeds, Plants, Bulbs, Garden Tools, etc. FREE to all applicants. Market Gardeners send for wholesale list. J. B. ROOT & CO., Rockford, Illinois. BUY NORTHERN GROWN SEEDS. Produced by all the finest Flower, Vegetable and Fruit Seeds pure, tested, warranted by all the largest stock of Farm Seeds in the West. Sample gratis free. Plants and Roses by the 100,000. Will pay to get new catalogue. JOHN A. SALZER, La Crosse, Wis.

SEEDS OUR ILLUSTRATED CATALOGUE FOR 1885, OF "EVERYTHING FOR THE GARDEN." full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (5 cents). To customers of last season sent free without application. PETER HENDERSON & CO., 35 & 37 CORTLANDT STREET, NEW YORK. PLANTS

Wonder-Books ILLUSTRATED HISTORY, Poetry, Classics. LIBRARY of CLASSIC PROSE. In one imperial octavo volume of about 900 pages, handsome type, and fine cloth binding, ornamented, the following famous essays and works: Macaulay's Essays on Milton. John Stuart Mill on Liberty. F. G. Hamerton's The Intellectual Life. Herbert Spencer on Education. Great Thoughts from Greek Authors. Great Thoughts from Latin Authors. Complete Essays by Lord Bacon. Complete "Letters of Junius." Irving's Rip Van Winkle and Other Sketches. Washington's Farewell and Other Addresses. Macaulay's Life of Frederick the Great. The above cannot be obtained from any other publishing house for less than \$10; my price is \$1.75; postage 30 cents. "This is indeed a wonder-book, in the amount and valuable quality of its contents. The wonder is how such a book, which is a library in itself, can be sold at such a price."—Methodist Recorder, Pittsburgh, Pa. "Your 'Historical Wonder-Book' IS a wonder—a wonder how an imperial octavo volume of over 1,000 pages, with many illustrations, clear type, fine paper, handsomely bound, containing four standard historical works of great value, can be sold for \$2.50."—BENSON J. LOSSING, LL.D., the Historian. COUPON This Coupon will be received in lieu of 25 cents cash, toward the price of either of above works, if sent within ten days from date of this paper (mention name of paper). This offer is to secure your PROMPT response and indicate the paying advertising medium. 100-PAGE CATALOGUE sent free. The best literature of the world at the lowest prices ever known. Books sent for EXAMINATION BEFORE PAYMENT on reasonable evidence of good faith. Address JOHN B. ALDEN, Publisher. P. O. Box 1237. 393 Pearl Street, New York.

CANADIAN CHURCH AFFAIRS. SPECIAL CORRESPONDENCE.

The establishment and chartering of a university at Prince Albert, in the territory of Saskatchewan, by Bishop McLean, some two years ago, will still, I have no doubt, be fresh in the memories of the readers of THE LIVING CHURCH. The nucleus of this institution, which, through Dr. McLean's efforts, was largely endowed by money raised in England, is Emmanuel College, from which of late very satisfactory accounts have come to hand. There are now thirty-seven students in the various branches, no less than nine of whom are divinity students, who will be ordained for work in the diocese of Saskatchewan. All the material and apparatus for a complete chemical laboratory, lectures on chemical agriculture will be regularly given. Nine of the students are also candidates for the degrees of B.A. and B.D. in the new university. There are also four Indian students—three of the Cree, and one of the Blackfoot tribes—who are being trained for missionary work among the aborigines. The Rev. Principal Flett, is a Cambridge man, and seems to be proving himself a most efficient head. The first matriculation examination for the University of Saskatchewan, will be held in December of this year. The Church may be warmly congratulated upon her choice of Northwest Bishops, who, so far, all seem to be men pre-eminently qualified, mentally and physically, for their work. By this far-sighted move on the part of Bishop McLean, the Church of England, will practically control higher education in the future Province, which embraces his diocese, and if Bishop Anson can only manage to get his talked-of college in running order, within the next twelve months, there is little doubt, but that the Church in the entire Northwest, will occupy the foremost place, in this respect, at least, as I have good hopes, she will do in every other respect. Numerically, she is the strongest religious body in the entire region, and in view of the nationality of present and future settlers, will continue to be so. In connection with this, I may note that the Dominion Government has lately concluded the sale of several hundred thousand acres of land, to parties in England, who intend this spring to found a Church of England colony. The settlers will be of the best class.

Bishop Young, consecrated last autumn, a Winnipeg, to the Bishopric of Southern Athabasca, preached a couple of Sundays ago in Christ church, Winnipeg, when he gave some interesting information about his diocese. The new diocese lies between the 55th and 60th parallels, with the Rocky Mountains as its western boundary, its eastern boundaries not yet having been defined. At present its only inhabitants are Indians, and employes of the Hudson's Bay Company. For six days the Bishop had travelled along the banks of Peace River, without meeting a human being. The principal Indians belong to the Beaver, Cree and Chippewayan tribes. There are four Church stations in the diocese, which is well adapted for settlement, and will probably ere long, become the home of a large white population. His lordship sails shortly for England, where he will remain a year, whence he will probably return well supplied with men and money. The episcopal salary is, I believe, at present, paid by the Church Missionary Society of England.

Church work in the diocese of Frederickton still continues to go ahead, and a condition of solid prosperity has been reached in the Province that is most gratifying. During the year 1884, the venerable Metropolitan and the Bishop Coadjutor confirmed 1,096 candidates for Confirmation, 4 churches and one burial ground were consecrated, 2 churches were licensed, 4 vacant missions supplied, 3 branch depositories of the S. P. C. K. were established, 6 clergymen and 1 student were received from other dioceses. The Metropolitan has travelled within the diocese, 2,799 miles, and the Bishop-Coadjutor, 4,434 miles. The significance of these figures in the case of the Metropolitan will be understood when it is remembered that he is now in his eighty-first year. The diocese also sent £88—15 to the S. P. G. during the year as a thank offering, and over \$300 to the Church Missionary Society and the Society for Promoting Christianity among the Jews.

The annual meeting of the Church Society of the diocese of Quebec was held last week in Quebec. After the election of a number of committees, a motion of regret and congratulation for the election of the Rev. Charles Hamilton to the see of Niagara, was introduced and adopted by a standing vote amid rapturous applause. Mr. Hamilton in attempting to reply, was overcome with emotion and had to content himself with a few faltering words. His approaching departure seems to be regarded as a diocesan bereavement.

The Rev. Dr. Lobley, Principal of Bishop's College, Lennoxville, diocese of Quebec, has signified his intention of resigning his position. Dr. Lobley, whom it will be remembered, has been prominently mentioned in connection with several recent episcopal elections, is one of the most scholarly men in the Canadian Church. He returns to England in the spring. His resignation will be a sensible loss to the whole Church, which, though well provided with practical

men, is not superabundantly rich in scholars. Bishop Sullivan has been holding a conference of his clergy in the Muskoka district.

It has been decided to change the name of the diocese of Assiniboia to that of Qu'Appelle, from the name of the future see city. The vote which was taken from the Synod by letter lay between Assiniboia, Regina and Qu'Appelle. The taste of the diocese can hardly be commended, but what's in a name.

Ontario, February 23, 1885.

THE USE OF THE VOICE.

BY THE BISHOP OF ROCHESTER.

Dr. Thorold prints in the Rochester Diocesan Chronicle the following notes of the highly useful and practical address he delivered at St. Nicholas' church, Rochester, to the candidates at the Advent Ordination: "The first thing is to be heard. St. Paul's preaching would have been of no use if he had not been heard. Many people are not heard when they think they are, who might be if they tried. Most of us, perhaps, might be heard better; and a wise speaker, bent on persuading, will save his hearers as much effort in listening as he can. Notoriously, few things deserve more attention, and receive less of it, than what sometimes goes by the magnificent expression, 'Elocution,' and which really means speaking out.

I. SOME GENERAL OBSERVATIONS.

"1. The voice, which is to be used, is an organ which greatly varies in different individuals, and even in the same individual at different times. It is capable of much improvement by practice and discipline. It is curiously dependent on diet, health and physical vigor, and even the quarter of the wind. It may easily be used with too much vigor, when it is distressing and fatiguing. When musical and clear, and intelligently modulated, it has a real persuasive power.

"2. There are rules to be understood and practised from the very first beginning of a public life. (i.) Each word should be fully and clearly pronounced, never clipped. I know an excellent clergyman who always calls 'Resurrection' 'reym,' and he is not in the least aware of it. (ii.) At first, err rather on the side of slowness in enunciation, so as to form the habit of distinctly articulating every word. This was much pressed by Bishop Wilberforce. (iii.) If the lips and the tongue were used more, but little would be heard of the 'clergyman's throat.' (iv.) The voice should never be dropped (who is quite free from this defect?), not even for the most solemn rhetorical effect. It is very irritating to the hearer, who, of course, feels that he is losing something particularly good. It is a trick into which a preacher is apt to drop with a melancholy rapidity, and from which he does not so easily escape. Occasionally, even, it is a device to mask something forgotten. (v.) The voice should be pitched high if the building is spacious and long; but high need not be shrill. (vi.) Always look right to the end of the building, and speak to the people there. (vii.) Sometimes it is fatal to turn right or left, however distressing the monotony of action may be. (It is always well to consult those who are acquainted with the building.) (viii.) Nothing is so puzzling as an echo. There are often echoes; the best way to evade them is to be slow.

II. MISTAKES TO BE AVOIDED.

"(i.) Those whom it makes happy—or even, as they think, becoming—to grow a mantle on the upper lip, especially if it be long and overhanging, are under a special obligation to be clear and distinct in utterance. When I was a Bishop's chaplain, twenty years ago, the most tenderly nurtured ornaments were doomed to a perfect smoothness when the day of ordination came. One Bishop of whom I have heard used to send round a razor and his compliments on the Sunday morning, where occasion required. Here you are quite free, as, indeed, all are everywhere now. But liberty must not interfere with usefulness. (ii.) Do not suppose that a great volume of sound helps. The voice that reaches is clear and penetrating. (iii.) Never imitate anybody, while ready to learn from every one. Mannerism is hateful, because it is affectation; and the hard thing is that it makes two people ridiculous—not only the imitator, but the imitated. (iv.) Eschew monotony, while dreading liveliness. Different subjects, and even different passages of the same subject, should be treated with changes of voice. People, moreover, can listen much longer when the voice of the speaker does not irresistibly remind them of a bluebottle in a pie dish. But this requires taste and discrimination, and also experience.

III. THE SPECIAL APPLICATION OF THE SUBJECT.

"1. In the reading of Holy Scripture. (i.) Never be dramatic. It is certain to be offensive, and may be felt to be irreverent. (ii.) Remember that for the moment you are the mouthpiece of the oracles of Almighty God. God is condescending to speak by you to men. I, for one, never read Holy Scripture aloud without feeling the unspeakable honor conferred on me; also the consolation of declaring truths which no one can gainsay. (iii.) Always, if possible, read over the lesson before, both in the English version and in the original. This may save you from making serious gratuitous blunders. How few ever read these words, 'and were created,' as if they remembered the original Greek (Rev. iv. 2). I confess to seldom hear-

ing the Gospel for Christmas Day without a mournful surprise at the reader's ignorance of where to make the emphasis. (iv.) Be very careful not to make mistakes. Mistakes, if frequent, should be rebuked even with sharpness. Of course, the people feel that you are not attending to what you are doing. But you ought to be attending. A school-boy would be rapped over his knuckles if he were careless. It is something worse than carelessness to be heedless when ministering the holy things of God. (v.) Yet, while avoiding the extreme of reading upon stilts, as if all the world were listening, also be on your guard against reading as coolly and frigidly as if the Word of God were an article in the Times (vi.) Do not mouth. (vii.) Avoid being emphatic.

"2. As to saying the prayers (if they are said, and not intoned), be sure not to preach them; be perfectly simple and natural; avoid the extremes of drawling and gabbling; remember that you lead the devotions of the people, and help them to follow you with concentration of heart. If the practice of the church is to intone, remember that it is easier than you suspect to lose rapidly, and altogether, the faculty of speaking in a natural way. Some people intone their sermons, which has a melancholy effect on all concerned. Always and everywhere feel the awful and unspeakable blessedness of being permitted to conduct the public worship of God.

IV. FOUR LAST THINGS.

"1. Aim at simplicity. Where is it more needful to forget ourselves than in the Presence of the Living God? When, more than at the time that we are drawing near to worship Him?

"2. Aim at reverence. An irreverent clergyman, who is looking about him, and who by manner and gesture shows himself indifferent to what he is doing, is a very grievous scandal.

"3. Aim at conscientiousness. Whatever you do, take all possible trouble about it; do it as well as you can.

"4. Aim at devoutness. Dost thou not need God for thyself? Wilt thou not seek Him with thine own needs, and cast on Him thine own burdens? The soul that thirsts for God shall be satisfied by Him. If thou dost not thirst, what right hast thou to be there?"

GEORGE ELIOT.*

It is a sad phase of our nineteenth century civilization that so large a share of the writers of the present day persist in their laudations of George Eliot's private life. If the splendor of her intellect, which towered so far above that of every other woman of her age, had been united to an unsullied name, she might have been justly regarded as the loftiest expression of our civilization. But she chose to lower her womanhood by assuming the name and living under the protection of a man to whom she was bound by no civil or Ecclesiastical bond. Ignoring this blot upon her history, prominent English and American writers seek to place her on the loftiest pinnacle, not alone of intellectual fame, but of domestic purity. At the time of her death the leading magazines spoke of her, almost without a dissenting voice, as a model woman, and drew pictures of the sweet domestic life enjoyed with her husband, George Henry Lewes. Teachers of youth, ministers of the Gospel, joined the popular cry. The president of a noted Eastern college wrote: "All that I have known and read of her has only deepened my admiration for her; and especially her letters since the death of Lewes." This from a man of most professed purity, standing as guide and exemplar to several hundred young men. One of the most eminent of English essayists wrote: "In many of the characters in which some of the finest and most singular qualities of humanity would seem to have reached their farthest height, their morality was the side least worth discussing." In other words—there are intellectual giants elevated above the moral obligations which bind the mass of mankind. Is there not a dangerous break in the moral safeguards surrounding the people when such sentiments find their way into the highest circles? The distinguished president would doubtless seek to impress the college students with the stern requirements of the Decalogue, and his daughters would be shocked at the mention of the name of the poor, fallen woman who have dishonored their sex, but here is a woman who by virtue of her genius, grace and culture is lifted as far above the average plane of humanity as the stars above the earth. Ordinary souls need the seal of wedlock to keep their hearts and lives pure, but here is one of such exalted mould as to be exempt from these trifling requirements. Can any one doubt the influence of these sentiments? Now we have the "Life and Letters of George Eliot" by J. W. Cross, in which among a host of literary treasures, this grave offense, the connection with Lewes, is again condoned, and we are informed that it is impossible to judge them by ordinary standards. We are told that it was "a union unbroken by the least discord, and the source of the most complete happiness to both." No true woman will believe this. How is it possible to reconcile a union of complete happiness with the life-long melancholy

*GEORGE ELIOT'S LIFE, as related in her letters and journals. Arranged and edited by her husband, J. W. Cross. With illustrations. New York: Harper and Brothers; Chicago: Jansen, McClurg & Co. Three vols. Price \$3.75.

that overshadowed her? "I am miserable when writing; I am more miserable when not writing"; she once said to a friend. This is a mournful comment on her life. Her intellect was so active, and her fame so quickly won, that it would seem there could have been nothing wanting save the calm consciousness of rectitude to make her work the delight of her life. She was a woman of the finest sensibilities, and her self-imposed shackles must have chafed the spirit so nobly endowed by nature. With all her professed religious indifference some germs of conscience doubtless lingered in her breast—at the same time her fixedness of purpose was so great that having once joined her fortunes with those of Lewes it was not to be supposed she would retreat. The reviewer tells us that "her religious feeling was not formulated, but none the less operative in her life and works." Robert Buchanan recently gave an account of a conversation with her and Lewes on immortality, in which her non-religious convictions seem decidedly formulated. She speaks of old age as the strongest argument against the popular conception of a personal immortality. "When the very substance of the luminary is decaying what hope is there for the permanence of your moonlight?" Then, referring to animals, adds: "Shall we, because we walk on our hind feet, assume to ourselves only the privilege of imperishability? Shall we, who are even as they, though we wag our tongues and not our tails, demand a special providence, and a selfish salvation?" After all the dreary record of her defection from that religious fervor which characterized her early life, until we find her stranded on the barren shores of a cold, materialistic school, the reviewer feels called upon to say: "We perceive how the soul triumphed perpetually over the body, and we cannot but be satisfied with the record of a noble career undarkened by detraction." Undarkened by detraction! indeed. Surely there is a canker at the root of our boasted culture and civilization when such sentiments can be thrust in the face of the facts before us. It would seem that no more powerful impetus to the rapidly spreading evil of impurity could have been given than this justification of the stain upon George Eliot's life. The magnetic charm of her books, the halo that surrounds her name are calculated to impress the mind, and when grave offenses against the moral code are brushed away as the merest cobwebs by learned men of varying creeds and professions, what wonder that many are deluded into the belief that it was right? More and more frequently there comes from widely differing sources the assertion from intelligent, earnest observers that there is a secret poison insinuating itself into the life blood of the people. In response to an article on the same subject by the present writer some time since, a learned divine of great experience wrote, saying that in his own parish three beautiful homes had been broken up, and three beautiful women ruined, through the fatal influence of George Eliot's life. A young lady of considerable education and advanced ideas became highly indignant over the above mentioned article, and plainly told me she thought people of ordinary intelligence had no right to judge such a person. But when I suggested that the moral law was for intellects of all grades, and that she would see the case in a plainer light if she would picture herself, or any woman she loved, following George Eliot's example, her cheeks kindled with shame and she confessed her misapprehension of the case. The seed sown is bringing forth its natural fruits. There are many whose native shrewdness teaches them that open violations of the Decalogue are not tolerated in the ordinary walks of life, and that society is more lenient toward the irregularities of the rich and famous; still they will argue that what is morally right for one cannot be morally wrong for another. So the infection spreads—a vile, and ugly thing that seeks to hide itself from the light of day, but works stealthily, not alone among the poor and ignorant, but glides into the homes of grace and culture, where Christian prayers are offered and Christian vows are recognized, and with its slimy teeth eats into the white roses of chastity, destroying all the dewy freshness of an innocent life. The sin that shrinks from being called by its true name, that hides in shamefacedness from the knowledge of husband or wife, or parent or child, unfurls before the world the flag of respectability while it works its silent, deadly work. From England we hear the same report; and it is because of the alarming inroads of this stealthy destroyer, that true-hearted men and women are striving by organizations like the White Cross Order to cleanse this ugly sore, and purify the moral atmosphere.

CHURCH WORK.

NEW HAMPSHIRE.

PORTSMOUTH.—On Sexagesima Sunday the Bishop visited the parishes of St. John's and Christ church, the Rev. Henry E. Hovey, rector, and confirmed two classes, one of eleven, and the other of nine persons, the latter boys and youths, and all but one, members of Christ church choir. The Bishop preached both morning and evening, besides confirming the classes, catechized St. John's Sunday school in the afternoon, and afterwards baptized the infant son of the rector. This is the first son born to a rector of this parish within 200 years. A few ladies of the parish presented the little fellow with a purse of eighty dollars on the eve of his baptism.

St. John's Guild has just entered on its third year with a steady increase of interest and usefulness. Its activities are widening out so that one new chapter is already needed, and about to be created, to take charge of another branch of work. At a meeting of the Guild, February 18, the quarterly reports were read, and were of general interest. The Missionary Chapter has recently sent two barrels, valued respectively at \$20 and \$40, to the Oneida Mission, and to a missionary in Maryland, and

\$25 to the Bishop for our own diocesan missions. The opening of the hospital for which an appeal was made in these columns a year ago, is still delayed for lack of sufficient funds, but the Relief Club Chapter has raised nearly money enough for three years' support of a bed, and St. John's Room can be temporarily used in case of need, although the hospital is not yet opened.

The Guild has been bereaved by the death of two valued members, and several have left town. Among the latter a member of the Choir Chapter, who has become a novice at St. Margaret's Sisterhood in Boston, where she is known as Sister Mary Gertrude. The Guild now numbers seventy-two.

CENTRAL PENNSYLVANIA.

EPISCOPAL VISITATIONS.

- MAY.
3. Sunday, evening, St. Luke's, Lebanon.
4. Wednesday, St. John's Memorial, Ashland.
10. Sunday, A. M., St. Thomas', Morgantown; P. M., Bangor, Churchtown; A. M., St. Paul's, Bloomsburg; P. M., St. John's, Catawissa.
11. Monday, P. M., St. Gabriel's, Sugar Loaf.
12. Tuesday, evening, St. James, Maney.
13. Wednesday, P. M., St. James', Exchange.
14. Thursday (Ascension Day), P. M., Church of the Good Shepherd, Upper Fairfield.
15. Friday, evening, Church of the Apostles, Montoursville.
17. Sunday, A. M., St. Mark's, Mauch Chunk; P. M., St. John's, East Mauch Chunk; A. M., Christ, Williamsport; evening, Trinity, Williamsport.
18. Monday, evening, St. Philip's, Summit Hill; evening, St. Paul's, Phillipsburg.
19. Tuesday, evening, St. John's, Bellefonte.
20. Wednesday, evening, St. Paul's, Lock Haven.
21. Thursday, evening, Christ, Coudersport, Consecration.
22. Friday, evening, All Saints', Brookland.
23. Sunday, A. M., St. Paul's, Wellsboro; evening, Trinity, A. M., St. Paul's, Troy.
25. Monday, St. James', Mansfield.
26. Tuesday, St. Paul's, Troy.

PENNSYLVANIA.

PHILADELPHIA.—General Church Notes.—The fourth annual festival of the Choral Union of Pennsylvania, was held in St. James' church on Thursday evening, February 12, the Rev. I. L. Nicholson, D. D., rector of St. Mark's, the president of the Union, presiding. After a brief service entirely choral, intoned by the Rev. R. E. Denison, rector of St. Timothy's church, Roxborough, the Right Rev. Nelson S. Rullison, D. D., Assistant Bishop of the diocese of Central Pennsylvania, delivered the sermon, his text being, "They sing the Song of Moses and the Lamb" (Rev. xv., 3).

There were upwards of two hundred choristers present, representing most of the vested Church choirs of the city. Over thirty of the city and neighboring clergy were present in the chancel. The large and beautiful church was crowded. The rendition of the music was very fine.

The Quiet Day for Churchwomen was observed in St. James' church, on Thursday, the 12th. Services began at 9:30 with a Celebration of the Holy Communion, by the Right Rev. Bishop Stevens, assisted by the Rev. Dr. Rumney, of St. Peter's church, Germantown, and the Rev. Dr. Morton, and the Rev. Mr. Burr, the clergy of St. James' church, with an address by the Rev. Frederick Courtney, S. T. D., of Boston. At 11 o'clock Morning Prayer was said by Dr. Courtney, who conducted the devotions and made the addresses during the rest of the day. The sessions were from 11 to 1 o'clock and from 2 to 5 o'clock. At 4:15 Dr. Courtney said Evening Prayer, and closed with an address and Collects. In the evening these were supplemented by a meeting in the church of the Epiphany when the rector, the Rev. G. H. Kinsolving, said a portion of the Evening Prayer. Dr. Courtney delivered an address on the general duties of Christian workers. Bishop Stevens, in closing, made a brief address on "In Quietness and Confidence shall be your Strength."

This was followed on Friday by a conference of Churchwomen in the lecture room of the church of the Holy Trinity.

In the evening, at 8 o'clock, a general meeting was held at the church of the Epiphany, when addresses were made by the Rev. W. N. McVicker, D. D., rector of the church of the Holy Trinity, on Practical Work; by the Rev. B. W. Maturin, rector of St. Clement's church, on The Study of the Bible; and by the Rev. Edward A. Foggs, D. D., rector of Christ church, on The Devotional Life. Bishop Stevens closed the conference with an address and the Benediction.

A parochial mission was held during the past week in Holy Trinity Memorial chapel, the Rev. George Franklin Bugbee, minister in charge, who was assisted by the Bishop of the diocese and several of the clergy. The Rev. G. H. Kinsolving preaching the closing sermon on Sunday evening, February 15.

The Rev. Augustus Jackson, having been compelled to resign the secretaryship of the Free and Open Church Association, by reason of continued ill health, the Rev. John A. Goodfellow, rector of the church of the Good Shepherd, has been elected to succeed him.

RHODE ISLAND.

PROVIDENCE.—Church of the Redeemer.—Thursday, February 12th, was a red letter day for this church. The Woman's Auxiliary of the Diocese held their quarterly meeting here. The Holy Communion was administered in the morning, and there were services in the afternoon and evening. It was with great pleasure that the officers noted at the roll call, that nearly all the parishes of the diocese had representatives present. Eloquent addresses were made by Bishop Hare, of South Dakota, and Bishop Whittaker, of Nevada, both of whom are authorities and leaders in the great mission work of the Church. Mr. Gardiner, an enthusiastic lay worker, who is doing good work in Japan, gave some valuable information about the mission work there, and the Rev. Mr. Bagnall, who has had experience in the Western missions, also addressed the meeting. The earnest remarks of these gentlemen and those of the rector, the Rev. Chas. H. Wheeler and his associate, the Rev. Winslow Sever, made a literary and spiritual feast which will be productive of much good to this parish.

PAWTUCKET.—The new chapel of the Mission of the Advent was occupied for the first time on Quinquagesima Sunday. Since May, 1880 a Mission Sunday school has been maintained by members of St. Paul's parish, under the direction of the rector, the Rev. E. H. Porter, near the boundary line of Pawtucket and Providence, for a while in a store and afterwards in a school house. The interest has grown and the population has increased, so that last fall the rector was warranted in beginning the chapel which is now occupied. Though it is a simple, unpretentious, gabled, building mounted by a cross, it is very attractive and inviting inside. The doors and dados are of two shades of terra cotta, and the wood work and walls of two shades of olive. It is opened to the roof, the windows are of bright cathedral glass, and every thing is very cheery and

comfortable. There are accommodations for about 150 scholars. In addition to the Sunday school, there will be evening service every Sunday, and in time it may be an self-sustaining parish.

MAINE.

SACO AND BIDDFORD.—A parochial mission was held in Christ church, Biddeford, and Trinity church, Saco, beginning Sextagesima Sunday and ending on Quinquagesima. The services consisted of daily evening service and preaching, with instruction after the sermon, in the former church, and afternoon instruction in the latter. The general line of thought in the evening was Christian Salvation, divided into the following topics: 1. What is Salvation; 2. What are we saved from; 3. Conditions of Salvation; 4. Hindrance to Salvation; 5. Christ's Redemptive Work; 6. The Life of the Pardoned Sinner. The afternoon instructions were upon, 1. Lenten Observance; 2. Religious Reading; 3. Prayer; 4. Worship.

The Mission was conducted by the Rev. A. E. Johnson, of Salmon Falls, N. H., assisted by the Rev. Henry Bedinger, of Matheawan, N. Y.; the Rev. A. W. Little, of Portland, Me., and the Rev. E. F. Small, rector of the two parishes. The Bishop of the diocese was present on Sunday, Feb. 15th, and closed the Mission by a special and eloquent sermon upon the subject, "Take heed how ye hear." Good congregations were present at most of the services, although the weather and walking were very disagreeable during part of the week.

CALIFORNIA.

LOS ANGELES.—Convocation.—The Southern Deanery met on January 28th, in St. Paul's church, the Rev. A. G. L. Trew, rector of the church of Our Saviour, San Gabriel, presiding.

The sermon was preached by the Rev. J. D. H. Browne, of Pomona. The Holy Eucharist was celebrated by the rector of the church, the Rev. Elias Birdsall, assisted by Dean Trew. The rest of the morning and the afternoon were occupied with business sessions. A suggestive essay, on the relations of the Sunday school to the Church, was read by the Rev. E. Birdsall. Several practical questions, pressing upon the Church in Southern California, were discussed, and special committees were appointed, to report at the next meeting, which will be held in April. In the evening, a Missionary service was held, at which addresses were made by the Dean, and the Rev. Messrs. Browne, Macnab, and Emery. At both services, morning and evening, the choir (surpliced) was present, and the visiting clergy heartily congratulated the rector upon his release from the thralldom of quartettes.

On the 29th, after Morning Prayer, a business session followed, at which, among other matters, it was decided to establish a Convocation Book Club.

The Dean's report as to the progress of the church was very encouraging, though showing that this is only the day of beginnings. Two travelling missionaries are needed urgently, as well as the money wherewith to feed and clothe them. There is but one clergyman—the Rev. John Bakewell, D. D., of Santa Barbara—in all the country between Los Angeles and San Luis Obispo, a stretch of 300 miles with many populous and flourishing settlements.

CONNECTICUT.

NEW HAVEN.—The work on the chancel of Trinity church, is going on slowly toward completion. It will not be finished much, if any, before Easter. It will increase the beauty and convenience of this venerable church fully one half.

A new mission has been commenced in the southern part of the city. It is kept up chiefly by the clergy of Trinity and St. Paul's parishes, but endorsed by the rectors of all parishes in New Haven. The attendance at the services and Sunday school each number about one hundred.

The Rev. E. J. H. Van Deerlin, rector of Christ church who received charge in December last, has adopted a method of utilizing the service of the Prayer Book, by means of which he hopes to make the opportunities more available and to a larger number of worshippers. The Sunday hours are, first and third Sunday in each month, morning prayer and sermon at 10:30; Holy Communion 11:40 A. M.; second, fourth and fifth Sundays, Holy Communion at 8:00 A. M.; morning prayer, litany and sermon at 10:30; evening prayer and sermon every Sunday except first Sunday in the month, 7:30 P. M.; children's service and catechising on first Sunday in the month, 3 P. M. On the last Sunday of each month, a short instruction is given at the close of the evening service.

This parish has purchased for \$4,500 the property adjoining the church on the west, for a rectory. More than half the sum is raised and the rest it is expected will be raised speedily.

United services are to be held every Wednesday evening during Lent, at St. Paul's church, and an offering made each evening for the new mission. The first of the course of sermons was preached on Ash Wednesday evening by the rector, the Rev. E. S. Lines. A large congregation was present and a large offering ought to have been made and probably was.

The congregation of Trinity church, are now worshipping in the Third Congregational church, the latter society having united with the North Church and now offer their very substantial stone edifice for sale.

The Rev. James G. Jacobs is lying very low, nearly unconscious, from paralysis.

ALBANY.

BALSTON SPA.—Christ Church.—An extraordinary expression of esteem and sorrow was witnessed in this village, on Monday, February 16, when the funeral service was said over the mortal remains of J. W. Horton, county clerk of Saratoga County, and senior warden of Christ church. For forty years Mr. Horton filled with great honor and acceptableness the office which was the gift of his admirers. He proved himself an incorruptible official, and received term after term the support and cordial endorsement of men who differed widely from his political creed. The genuine uprightness of his character was irresistible, and there has probably been no man in Northern New York, who was more universally respected, or truly loved.

For fifty years he was on the vestry of this historic parish, and for twenty-eight years served as its efficient senior warden. A loyal Churchman, striving with simplicity and modesty to adorn the doctrine of his Saviour, he exerted an influence for good that cannot be estimated by any attempted rehearsal of his virtues. He was one of whom it

could be truly said "He followed Jesus." In public life, in the Church, and in society, his record was one of great honor, and his death is deplored as a public calamity by thousands who knew him, and admired him for the simplicity and holiness of his character. On the afternoon of his funeral, the banks, the public schools and all places of business were closed. The court adjourned and the members of the county attended the church in a body. Many prominent men from neighboring towns were present, and the church was packed to overflowing, notwithstanding the fact that a most violent storm raged without. The Bishop who hoped to be present was unavoidably prevented. The Rev. Dr. Carey, of Saratoga Springs, assisted the rector, the Rev. Charles Pelletreau, who preached from 1st Sam xxxvii, 37.

FLORIDA.

THE POSITION OF THE CHURCH.—The peculiarities and rapidity of the growth of the State of Florida have given to the Church in this diocese a peculiar work to do, but have also placed some peculiar difficulties in the way of doing it. The work of this diocese, like that in the Western dioceses, is in laying foundations upon which the future may build; its peculiarity is in the class of people among whom this work is to be done, giving exceptionally good material with which to work. One difficulty in the way of accomplishing this work is that the people of Florida are scattered in small communities over nearly its whole area; an area greater than that of any diocese east of the Mississippi river, excepting Georgia. Another difficulty is that nearly everything in the State is done like our Church work, for the future.

Capital is everywhere being invested with unusual promises of future dividends, but little or no present returns. Orange groves are planted but must be cared for some years before they become productive. Railroads are being built everywhere, but they must do their part in building up the State before they can become largely paying. Thus by far the largest number of the people of Florida are living either beyond the income at present received from their investments; or in an economical style that requires the counting of every penny. We are then confronted with a problem having these elements. Because our State is practically new and gaining rapidly in population of considerable intelligence, education and refinement, the opportunity for the Church to obtain a hold upon our people is exceptionally good. Because these people are widely scattered and in small towns and villages, we require a large number of clergy who will not despise the day of small things and small congregations, and who can take into their hearts and sympathies people of every, and no, Christian connection. Because so few of those investing in the State are yet deriving any considerable benefit from their investments there is little money obtainable for the building of churches and the maintaining of clergy.—Church and Home.

GAINESVILLE.—A surpliced choir of eight men and twelve boys, made its appearance in Trinity church on Quinquagesima Sunday. The chancel, so well furnished before, has been further beautified by the addition of appropriate choir stalls of Florida pine. The General Missionary, the Rev. C. S. Williams, visited the parish at Sextagesima. He told of the urgent calls for services in many new and promising fields. Florida sadly needs more clergy. The small force now at work, though larger than ever before, is utterly unable to supply the demand. Emigrants are coming rapidly and new towns grow up in a few months. The genial climate ought to draw to us many of the clergy who are unable to endure the severity of Northern winters.

MASSACHUSETTS.

CHERRY VALLEY.—St. Thomas's chapel was consecrated by the Bishop on February 14. The indefatigable rector, the Rev. Henry Hague, to whose zeal and energy the erection of the church is due, read the Sentence of Consecration, the Rev. A. Vinton, the Prayers, and the sermon was preached by the Rev. Dr. Huntington, rector of Grace church, New York, from the text: Esther x, 19, "Therefore the Jews of the villages that dwell in the unwalled towns, made the 14th day of Adar a day of gladness and feasting, and a good day." He preached an eloquent and interesting sermon.

The new chapel is very neat and convenient. It is a one-story, pitch-roof building, strongly resembling the new St. John's church on Lincoln street, Worcester, and is indeed modelled after that church, with some modifications suggested by the different needs and ideas of the Cherry Valley congregation. St. Thomas has not the tower which is the striking feature of the exterior of St. John's, and is a trifle smaller in size. The audience room floor is about 40 by 60 feet in size. There is a small vestibule six feet, three inches in width as the church is entered, and at the further end the chancel occupies the centre. To the right of the chancel is the choir and organ, and at the left the rector's robing room, etc. The room has a seating capacity of about 175. The inside finish is quite similar to that of St. John's, being mostly in spruce, and left in its natural color.

MARYLAND.

WASHINGTON, D. C.—St. Paul's Church.—All the smaller windows of this church (the Rev. W. M. Barker, rector,) will be shortly fitted with stained glass, which has been ordered, and is now being made. Of the two memorial windows, one will be in memory of the late Mr. Henry W. Blair, for five years a member of the vestry, and at the time of his death, the junior warden of the parish and superintendent of the Sunday-school.

The surpliced choir is to be increased by the addition of five or six boys between the ages of nine and twelve.

The Bishop is expected to visit the parish on March 18th.

The Rev. Messrs. Richmond and Reazor, with the aid of Mr. Chiffell, have rendered valuable services in the parish during the brief absence of the rector for rest and recuperation.

At the House of Mercy there is now a weekly Celebration on Tuesday, at 7:30 A. M. This mission is doing very valuable work among unhappy women, and affords opportunity for the expenditure of all means that have been, or may be, confided to it.

WASHINGTON, D. C.—Church of the Ascension.—Mr. W. W. Corcoran has extended the time in which this parish (the Rev. Dr. J. H. Elliott, rector,) may accept his conditional offer of \$10,000, toward the payment of the church debt. On January 1st the

congregation had subscribed but \$5,000. Since then, however, several other amounts have been pledged, so that there remains between now and April 5th (taking the pledges at their face value) but \$3,250 to be raised. The work of paying off the debt has already begun.

SOUTHERN OHIO.

CINCINNATI.—The Bishop called together the clergy of this city for a Pre-Lenten service at Grace church, Avondale, on Tuesday, February 17. It was attended by nearly all the clergy. The services consisted of the Holy Communion, in which the Bishop, with the Rev. Messrs. Blake (rector) and Kendrick (general missionary), were the administrators, after which about two hours were spent in devotional exercises; and the occasion was very edifying and profitable to all.

MISSOURI.

MACON.—The Bishop of the diocese visited St. James' church, on Shrove Tuesday and Ash Wednesday. He officiated at both morning and evening service at the church and preached two excellent sermons. He also expressed himself as much pleased with the progress made at St. Agnes' Hall and St. James' Military Academy; and to the members of the last he offered an athletic prize. The services during Lent are daily at 8 A. M., and 5 P. M.

MISSISSIPPI.

BISHOP GREEN FUND.—We have seen a circular that is about to be issued by the collector, asking for new subscribers to this fund. As we understand the posture of affairs a general response to this appeal is absolutely necessary. The Fund must be kept up, and this can be done only by new subscribers presenting themselves to take the place of those who drop away.

To state the case to those all over this diocese who love the Bishop, is all that is needed. It would be something like an insult to argue the question with them. In his well earned retirement our dear Bishop must and will be supported, and his people will see that he is.—Church News.

A NUMBER of attractive excursions during the coming spring and summer are announced by Messrs. Thos. Cook & Son, the well known tourist agents of New York and London, which are arranged on the most popular scale of prices.

A SUPERIOR BUSINESS COLLEGE.—An institution that is a credit to Newark, New Jersey, is Coleman's Business College. The spectacle of over 300 students engaged in practical business studies, is the best evidence of the college's prosperity. Nearly every State in the Union is represented. They come from as far north as Upper Canada, and as far west as Kansas. Every State South has a number of scholars in this institution. The annual catalogue of the college is a handsome and well illustrated work, and as far as we know, the only one of its kind ever issued. The catalogue well represents the enterprise of the college, which has met with the most successful success under the management of Messrs. Coleman & Palms.

ARE YOU GOING TO NEW ORLEANS OR FLORIDA?—If so, you can go via the MONROE ROUTE via Louisville or Cincinnati, and see the Mammoth Cave, Nashville, Mount Spring, Birmingham, Montgomery, Mobile, and the Gulf coast, for the same money that will take you through the dreary, uninhabited Mississippi swamps; we are content you cannot select a line to the South enjoying half the advantages that are possessed by the MONROE ROUTE and its Southern connections.

No one should think of going South without visiting the Mammoth Cave, the great natural wonder of this continent. So much has been written of this world-famous wonder, that it is impossible to say anything new in regard to it—it cannot be described; its caverns must be explored, its darkness felt, its beams seen, to be appreciated or realized. It is the greatest natural curiosity—Niagara not excepted—and whose expectations are not satisfied by its marvelous avenues, domes and starry grottoes must either be a fool or a demi-god. From Mobile to New Orleans (141 miles) the ride along the Gulf coast is alone worth the cost of the whole trip. In full sight of the Gulf all the way, past Ocean Springs, Mississippi City, Pass Christian, Bay St. Louis, and Beauvoir, the home of Jeff. Davis.

When you decide to go South make up your mind to travel over the line that passes through the best country and gives you the best places to stop over. This is emphatically the MONROE ROUTE in connection with the Louisville and Nashville and Cincinnati Southern Railways, Pullman Palace sleepers, Palace Coaches, double daily trains. The best to Cincinnati, Louisville, New Orleans or Florida. For full information, descriptive books, pamphlets, etc., address E. O. McCORMICK, Northern Passenger Agent, Monon Route, 122 E. Randolph street, Chicago, Ill., or S. B. BROWN, General Passenger Agent, 183 Dearborn street, Chicago.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST: Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry H-P Yeast in the World.

FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD

DR. PRICE'S LUPULIN YEAST GEMS

The best dry yeast in the world. Bread raised by this yeast is light, white and whole-some like our grandmother's delicious bread.

GROCERS SELL THEM.

PREPARED BY THE Price Baking Powder Co., Makers of Dr. Price's Special Flavoring Extracts, Chicago, Ill. St. Louis, Mo.

EUROPE.

Cook's Excursion Parties sail from New York in April, May, June and July, by first-class steamships. Special Tourist Tickets for Indian Travellers at reduced rates, by the best routes for pleasure travel. Cook's Excursionist, with maps, contains full particulars; by mail for ten cents. THOS. COOK & SON, 261 Broadway, New York, or, 106 Dearborn St., Chicago, Ill.

Advertisement for D.M. FERRY'S 1885 SEEN ANNUAL, featuring embroidery patterns and designs.

Advertisement for LADIES' WATER COLORED EMBROIDERY, featuring various designs and patterns.

Advertisement for SOMETHING NEW FOR ARCHITECTS, PHOTOGRAPHERS, DRAUGHTSMEN, STUDENTS, MEN AND WOMEN. WATERPROOF COLORS.

Advertisement for PHOTOGRAPHS, CABINETS, &c. No previous knowledge of painting required.

Advertisement for THE YOUNG CHURCHMAN'S HYMNAL, featuring Sunday Schools and Families.

Advertisement for A SOLID 12 PER CT. interest on first-class real estate security.

Advertisement for STEEL GILLOTT'S PENS, featuring Gold Medal Paris Exposition, 1878.

Advertisement for THE GARDENER'S MONTHLY and HORTICULTURIST, featuring Flower Garden, Greenhouse, Fruit and Vegetable Garden.

Advertisement for RUBBER ROOFING, featuring Cheapest, Best, Fire and Waterproof.

Advertisement for INSURANCE CO. OF NORTH AMERICA, featuring Company's Building, 232 Walnut St., Philadelphia.

Table showing financial details of the Insurance Co. of North America, including Assets, Liabilities, and Total Assets.

J & R LAMB

59 Carmine St., New York. MEMORIAL: WINDOWS. HAND BOOK BY MAIL FREE. ECCLESIASTICAL: METAL: WORK. HAND BOOK BY MAIL FREE. SILK-BANNERS-LETTERED-IN-GOLD. HAND BOOK BY MAIL FREE.

Advertisement for COX SONS, BUCKLEY & CO., featuring LATE COX & SONS, 253 Fifth Avenue, New York.

Advertisement for BRASS VASES, CANDLESTICKS, ALTAR CROSSES, ALTAR DESKS, STOLES, Embroidered, White, Red, Green and Purple.

Advertisement for MITCHELL, VANCE & CO., featuring 836 & 838 Broadway, N. Y., Designers and Manufacturers of Ecclesiastical Gas Fixtures and Metal Work.

Advertisement for CHARLES BOOTH, Glass Stainer, featuring MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, AND DECORATIVE PANELS.

Advertisement for R. CEISSLER, CHURCH FURNISHER, featuring 127 West Eighth St., (Clinton Place), N. Y.

Advertisement for W. H. WELLS & BROTHER, COMPANY, featuring STAINED GLASS WORKS, 48 & 50 Franklin St., Chicago.

Advertisement for MENEELY & COMPANY, featuring West Troy, N. Y., Bells, for Churches, Schools, etc.; also Chimes and Pells.

Advertisement for MENEELY BELL COMPANY, featuring THE FINEST GRADE OF CHURCH BELLS, Greatest Experience. Largest Trade.

Advertisement for C.C. CHARLES LIGHT, featuring THE IMPROVED PATENT CORRUGATED SILVER GLASS REFLECTOR.

Advertisement for SILKS FOR PATCHWORK, featuring 25 cent and \$1.00 packages. Handmade assortment ever offered.

Advertisement for RUBBER ROOFING, featuring Cheapest, Best, Fire and Waterproof. Adapted for new or old roofs.

Advertisement for INSURANCE CO. OF NORTH AMERICA, featuring Company's Building, 232 Walnut St., Philadelphia.