

Box 1, Folder 17: Item Inventory

Miscellaneous documents, pamphlets, and receipts, n.d.

.....HACKENSACK · OPERA · HOUSE.....

Hackensack

Amateur

Opera

Company

"HACKENSACK REPUBLICAN" PRINT.

—*TWO PERFORMANCES*

WEDNESDAY Evening, Dec. 3rd, 1890.

MONDAY Evening, Dec. 8th, 1890.

⇒ GILBERT & SULLIVAN'S ⇒

Japanese Comic Opera,

IN TWO ACTS,

“The Mikado,”

OR

“The Town of Titipu.”

※ ————— CAST ————— ※

THE MIKADO OF JAPAN, MR. IRVING H. LABAGH

NANKI-POO { His Son, disguised as a } MR. HENRY T. HENDERSON
 { Wandering Minstrel, and }
 { in love with Yum-Yum. }

KO-KO, (Lord High Executioner of Titipu) . . . MR. S. G. ACTON, JR.

POOH-BAH, (Lord High Everything Else) . . . MR. FRANK H. MOLTEN

PISH-TUSH, (A Noble Lord) MR. N. H. BROUGHTON

YUM-YUM, { . . . MISS GRETTIE DEMAREST

PITTI-SING, { Three Sisters— } . . . MISS JENNIE LINN

PEEP-BO, { Wards of Ko-Ko } . . . MISS LIZZIE LANCASTER

KATISHA, { An Elderly Lady, } . . MRS. H. E. HAMILTON
 { in love with Nanki-Poo, }

SCENE, KO-KO'S GARDEN.

CHORUS OF SCHOOL GIRLS.

Miss Carrie Acton,

Miss Anna Bartow,

Miss Kittie Bartow,

Miss Lulu Beck,

Miss Vida Chase,

Miss Kittie Chrystal,

Miss Edna Cole,

Miss Myra Demarest,

Miss Edda Dougherty,

Miss Edith Henderson,

Miss Florence Oldis,

Miss Georgie Smith,

Miss Nellie Wilson,

Miss Clara Young.

CHORUS OF NOBLES, GUARDS, Etc.

Mr. G. G. Ackerman,

Mr. Fred Aikens,

Mr. J. H. Banta,

Mr. Julian Barr,

Mr. W. A. Blakeney,

Mr. T. E. Byrd,

Mr. N. G. Browne,

Mr. W. V. Clark,

Mr. J. D. Cole,

Mr. A. Ellery,

Mr. W. H. Labagh,

Mr. A. W. Williams,

Mr. J. S. Wilson,

Mr. X. Y. Zabriskie.

The Opera is Produced under the Direction of

MR. HARRY F. DIXIE.

Costumes by

Wigs,

J. W. HORNER, New York.

C. WINKELMANN, New York.

CONSTITUTION
AND
BY-LAWS
OF THE
Tablet Literary Association.

John S. Ford

NEW YORK :
PESCIA & MURATORI, PRINTERS, 22 ANN ST.
1876.

CONSTITUTION

AND

BY-LAWS

OF THE

Tablet Literary Association.

NEW YORK :

PESCIA & MURATORI, PRINTERS, 22 ANN ST.
1876.

CONSTITUTION

PREAMBLE.

This association is organized for the social, moral and intellectual culture of its members.

ARTICLE I.

NAME AND MOTTO.

SECTION 1. This association shall be called "THE TABLET LITERARY ASSOCIATION."

SECTION 2. The motto shall be "*Aude Sapere.*"

ARTICLE II.

MEMBERSHIP.

SECTION 1. This association shall be composed of two classes of members: Active and Honorary.

SECTION 2. Active members shall consist of persons of good standing in the community, who have been duly recommended by the Executive Committee. They shall be entitled to all the privileges of the association.

SECTION 3. Honorary members shall consist of the Rector of St. Timothy's Church, the Superintendent of the Sunday School, and such other persons as the members of the association shall deem proper to elect. They shall be entitled to all the privileges, except that of voting, and shall be exempt from all dues.

SECTION 4. Any member may present at any regular meeting the name of any candidate applying for membership and a vote to be taken thereon at the next regular meeting, if approved by the Executive Committee.

SECTION 5. Any member absenting himself or herself from every meeting, for three months, shall be suspended, unless excused by the Executive Committee.

SECTION 6. Any member who has been expelled shall not be permitted to join again, except by unanimous consent of all of the members present at any regular meeting.

SECTION 7. Any person not appearing or acknowledging his or her election within one month after notification, such election shall be null and void.

ARTICLE III.

OFFICERS.

SECTION 1. The officers shall consist of a President, First Vice-President, Second Vice President, Secretary and Treasurer.

SECTION 2. It shall be the duty of

the President to preside at all meetings, to appoint all committees, and to enforce the Constitution and By-Laws.

SECTION 3. The Vice-Presidents shall in the absence of the President or at his request perform the duties of that office, in the order of their rank.

SECTION 4. It shall be the duty of the Secretary to keep all records, to keep the minutes of all meetings, to read all communications addressed to the association and to transact all business not incumbent upon other officers.

SECTION 5. The Treasurer shall have charge of all money, shall collect all dues and hold the same subject to the order of the Executive Committee.

SECTION 6. The officers of the association shall constitute the Executive Committee to whom shall be referred all questions for debate and all applications for

membership, and shall make arrangements for literary exercises.

SECTION 7. When a vacancy shall occur in any office otherwise than by expiration of the term the same shall be filled at the next regular meeting, but no removal shall be made by virtue of this section, unless the cause thereof be entered in the minutes of the association, nor unless the party complained of shall have been served with a copy of the charges preferred against him or her, and shall have an opportunity of being heard. On the question of removal the yeas and nays shall be entered in the minutes of the association.

ARTICLE IV.

ELECTIONS.

SECTION 1. All officers shall be elected by a two-third ballot.

SECTION 2. Election of officers shall be held at the first regular meeting after Easter, in each year, and they shall enter upon their duties at the next regular meeting.

SECTION 3. The election of applicants for membership shall be by ballot; three opposing votes excluding the applicant.

SECTION 4. No election shall be legal unless by a quorum vote, and voting by proxy shall not be allowed.

ARTICLE V.

QUORUM.

SECTION 1. One-third of the active members shall constitute a quorum.

ARTICLE VI.

MEETINGS.

SECTION 1. Regular meetings shall be held on the first and third Thursday of

each month, unless changed by the Executive Committee.

SECTION 2. All regular meetings shall be suspended during the Lenten Season, and by two-thirds vote, during the months of June, July and August, and at such other times as the occasion may require.

SECTION 3. Special meetings may be called by the President, or at the written request of nine members, who shall state the object of the meeting and notice stating the object thereof, shall be sent to each member.

ARTICLE VII.

DUES.

SECTION 1. To defray the expenses of the association each member shall pay the sum of twenty-five cents for every regular meeting.

SECTION 2. Any member failing to

take part in the exercises when duly appointed shall pay a fine of fifty cents, unless excused by the Executive Committee.

ARTICLE VIII.

RESIGNATION.

SECTION 1. The resignation of any officer or member shall be acted upon at the next regular meeting after its presentation.

ARTICLE IX.

COMMITTEES.

SECTION 1. Committees shall report within four weeks after their appointment, unless their time be extended.

ARTICLE X.

AMENDMENTS.

SECTION 1. Amendments to this constitution must be proposed in writing at

a regular meeting, and shall not be acted upon before the next regular meeting.

SECTION 2. A three-fourths vote of the members present shall be necessary to the adoption of any amendment, excepting Article III, Section 6, and Article, X, Section 2, which shall not be altered or amended, except by unanimous consent of the members present.

BY-LAWS.

SECTION 1. Order of Exercises.

1. Roll-call.
2. Reading of minutes.
3. Report of committees.
4. Election of members.
5. Election of officers.
6. Application for membership.
7. Unfinished business.
8. New and miscellaneous business.

SECTION 2. No person shall occupy the floor in the performance of any exercises longer than fifteen minutes, unless by special permission of the Executive Committee.

SECTION 3. The whole or any part of the preceding By-Laws may be suspended by a three-fourths vote of the members present at a regular meeting.

SECTION 4. Any question not in the Constitution or By-Laws shall be governed by "Cushing's Manuel."

Maltine

WITH
CASCARA SACRADA

AWARDED TEN GOLD MEDALS.



PREPARED BY THE

MALTINE MANFG CO.

NEW YORK

LABORATORY, YONKERS-ON-HUDSON

TRADE MARK & DESIGN ACQUIRED FROM JOHN GARRICK.

NEW TEMPERANCE PLAYS.—15 Cents Each.

10 Nights in a Bar Room, 11 5	Bottle, 11 6	Temperance Doctor, 10 5
Drunkard, Drama, 5 Acts, 12 5	Drunkard's Doom, 15 5	Fruits of the Wine Cup, 6 3
15 Years of a Drunkard's Life, 10 4	Aunt Dinah's Pledge, 6 3	Drunkard's Warning, [c]

NO. CCXCVII.

FRENCH'S MINOR DRAMA.

The Acting Edition.

Tablet Literary

"ICI ON PARLE FRANCAIS"

A Farce, in One Act,

BY THOMAS J. WILLIAMS, ESQ.

TO WHICH ARE ADDED

A Description of the Costume—Cast of the Characters—Entrances and Exits—Relative Positions of the Performers on the Stage, and the whole of the Stage Business.

AS NOW PERFORMED AT THE PRINCIPAL ENGLISH AND AMERICAN THEATRES.

NEW YORK:

Samuel French & Son

PUBLISHERS,

No. 122 Nassau Street.

LONDON:

Samuel French,

PUBLISHER.

89 STRAND.

BOOKS EVERY AMATEUR SHOULD HAVE.

AMATEUR'S GUIDE; or, How to Get up Home Theatricals and to Act in them, with Rules, By-Laws, Selected Scenes, Plays and other useful information for Amateur Societies. Price 25 cts. GUIDE TO THE STAGE. 15 cents. ART OF ACTING. 15 cents.

Anything on this cover sent by mail on receipt of price.

NO PLAYS IN CHARGE

FRENCH'S STANDARD DRAMA.

Price 15 Cents each.—Bound Volumes \$1. 25.

VOL. I.	VOL. XI.	VOL. XXI.	VOL. XXXI.
1 Ten	81 Julius Caesar	161 All's Fair in Love	241 Merry Wives of Windsor
2 Fazio	82 Year of Wakefield	162 Hofer	242 Mary's Birthday
3 The Lady of Lyons	83 Leap Year	163 Self	243 Shandy Maguire
4 Richelieu	84 The Catapaw	164 Cinderella	244 Wild Oats
5 The Wife	85 The Passing Cloud	165 Phantom	245 Michael Erie
6 The Honeymoon	86 Drunkard	166 Franklin	246 Idiot Witness
7 The School for Scandal	87 Rob Roy	167 The Gunmaker of	247 Willow Copse
8 Money	88 George Barnwell	168 The Love of a Prince	248 People's Lawyer
VOL. II.	VOL. XII.	VOL. XXII.	VOL. XXXII.
9 The Stranger	89 Ingomar	169 Son of the Night	249 The Boy Martyrs
10 Grandfather Whitehead	90 Sketches in India	170 Rory O'More	250 Lucretia Borgia
11 Richard III.	91 Two Friends	171 Golden Eagle	251 Surgeon of Paris
12 Love's Sacrifice	92 Jane Shore	172 Rienzi	252 Patrician's Daughter
13 The Gamester	93 Corsican Brothers	173 Broken Sword	253 Shoemaker of Toulouse
14 A Cure for the Heartache	94 Mind your own Business	174 Rip Van Winkle	254 Momentous Question
15 The Hunchback	95 Writing on the Wall	175 Isabelle	255 Love and Loyalty
16 Don Caesar de Bazan	96 Hair at Law	176 Heart of Mid Lothian	256 Robber's Wife
VOL. III.	VOL. XIII.	VOL. XXIII.	VOL. XXXIII.
17 The Poor Gentleman	97 Soldier's Daughter	177 Actress of Padua	257 Dumb Girl of Genoa
18 Hamlet	98 Douglas	178 Floating Beacon	258 Freck Ashore
19 Charles II.	99 Marco Spada	179 Bride of Lamermoor	259 Clari
20 Venice Preserved	100 Nature's Nobleman	180 Cataract of the Ganges	260 Rural Felicity
21 Pizarro	101 Bardanapalus	181 Robber of the Rhine	261 Wallace
22 The Love Chase	102 Civilization	182 School of Reform	262 Madeleine
23 Othello	103 The Robbers	183 Wanderer Boys	263 The Fireman
24 Lend me Five Shillings	104 Katharine and Petruchio	184 Mazepa	264 Grist to the Mill
VOL. IV.	VOL. XIV.	VOL. XXIV.	VOL. XXXIV.
25 Virginia	105 Game of Love	185 Young New York	265 Two Loves and a Life
26 King of the Commons	106 Midsummer Night's	186 The Victim	266 Annie Blake
27 London Assurance	107 Ernestine (Dream)	187 Romance after Marriage	267 Steward
28 The Rent Day	108 Rag Picker of Paris	188 Brigand	268 Captain Kyd
29 Two Gentlemen of Verona	109 Flying Dutchman	189 Poor of New York	269 Nick of the Woods
30 The Jealous Wife	110 Hypocrite	190 Ambrose Gwinnett	270 Marble Heart
VOL. V. [Debits]	111 Therese	191 Raymond and Agnes	271 Second Love
31 A New Way to Pay Old	112 La Tour de Nesle	192 Gambler's Fate	272 Dream at Sea
32 Look Before You Leap	VOL. XV.	VOL. XXV.	VOL. XXXV.
33 King John	113 Ireland As It Is	193 Father and Son	273 Breach of Promise
34 Nervous Man	114 Sea of Ice	194 Massanello	274 Review
35 Damon and Pythias	115 Seven Clerks	195 Sixteen String Jack	275 Lady of the Lake
36 Clarendon Marriage	116 Game of Life	196 Youthful Queen	276 Still Water Runs Deep
37 William Tell	117 Forty Thieves	197 Skeleton Witness	277 The Scholar
38 Day after the Wedding	118 Bryan Borlome	198 Innkeeper of Abbeville	278 Helping Hands
VOL. VI.	119 Romance and Reality	199 Miller and his Men	279 Faust and Marguerite
39 Speed the Plough	120 Ugolino	200 Aladdin	280 Last Man
40 Romeo and Juliet	VOL. XVI.	VOL. XXVI.	VOL. XXXVI.
41 Feudal Times	121 The Tempest	201 Adrienne the Actress	281 Belle's Stratagem
42 Charles the Twelfth	122 The Pilot	202 Undine	282 Old and Young
43 The Bride	123 Carpenter of Rouen	203 Jessie Brown	283 Raffella
44 The Follies of a Night	124 King's Rival	204 Asmodeus	284 Ruth Oakley
45 Iron Chest (Fair Lady)	125 Little Treasure	205 Hermions	285 British Slave
46 Faint Heart Never Won	126 Dombey and Son	206 Blanche of Brandywine	286 A Life's Ransom
VOL. VII.	127 Parents and Guardians	207 Viola	287 Giralda
47 Road to Ruin	128 Jewess	208 Deseret Deserted	288 Time Tries All
48 Macbeth	VOL. XVII.	VOL. XXVII.	VOL. XXXVII.
49 Temper	129 Camille	209 Americans in Paris	289 Ella Rosenberg
50 Evadne	130 Married Life	210 Victorine	290 Warlock of the Glen
51 Bertram	131 Wenlock of Wenlock	211 Wizard of the Wave	291 Zelina
52 The Duchess	132 Rose of Ettrickvale	212 Castle Spectre	292 Beatrice
53 Much Alike About Nothing	133 David Copperfield	213 Horse-shoe Robinson	293 Neighbor Jackwood
54 The Critic	134 Aline, or the Rose of	214 Armand, Mrs Mowatt	294 Wonder
VOL. VIII.	135 Pauline Killarney	215 Fashion, Mrs Mowatt	295 Robert Emmet
55 The Apostate	136 Jane Eyre	216 Glance at New York	296 Green Bushes
56 Twelfth Night	VOL. XVIII.	VOL. XXVIII.	VOL. XXXVIII.
57 Brutus	137 Night and Morning	217 Inconstant	297 Flowers of the Forest
58 Simpson & Co	138 Athiop	218 Uncle Tom's Cabin	298 A Bachelor of Arts
59 Merchant of Venice	139 Three Guardsmen	219 Guide to the Stage	299 The Midnight Banquet
60 Old Heads & Young Hearts	140 Tom Cringle	220 Veteran	300 Husband of an Hour
61 Mountaineers (Stage)	141 Henriette, the Forsaken	221 Miller of New Jersey	301 Love's Labor Lost
62 Three Weeks after Mar	142 Eustache Baudin	222 Dark Hour before Dawn	302 Nalid Queen
VOL. IX.	143 Ernest Maltravers	223 Midsu'm'r Night's Dream	303 Caprice
63 Love	144 Bold Dragons	224 Laura Keane's Edition	304 Cradle of Liberty
64 As You Like It	VOL. XIX.	VOL. XXIX.	VOL. XXXIX.
65 The Elder Brother	145 Dred, or the Dismal	225 Poor Young Man	305 The Lost Ship
66 Werner	146 Last Days of Pompeii	226 Ossawatimic Brown	306 Country Squire
67 Gaius	147 Esmeralda	227 Pope of Rome	307 Fraud and its Victims
68 Town and Country	148 Peter Wilkins	228 Oliver Twist	308 Putnam
69 King Lear	149 Ben the Boatwain	229 Pauvrete	309 King and Deserter
70 Blue Devils	150 Jonathan Bradford	230 Man in the Iron Mask	310 La Flammina
VOL. X.	151 Retribution	231 Knight of Arva	311 A Hard Struggle
71 Henry VIII	152 Minerva	232 Moll Pitcher	312 Gwinnetto Vaughan
72 Married and Single	VOL. XX.	VOL. XXX.	VOL. XL.
73 Henry IV	153 French Spy	233 Black Eyed Susan	313 The Love Knot (Judge
74 Paul Pry	154 West of Wish-ton Wish	234 Satan in Paris	314 Layster, or Not a Bad
75 Guy Manneering	155 Evil Genius	235 Rosina Meadows (ess	315 The Noble Heart
76 Sweethearts and Wives	156 Ben Bolt	236 West End, or Irish Heir	316 Coriolanus
77 Serious Family	157 Sailor of France	237 Six Degrees of Crime	317 The Winter's Tale
78 She Swoops to Conquer	158 Red Mask	238 The Lady and the Devil	318 Eveleen Wilson
	159 Life of an Actress	239 Avenger, or Moor of Slat	319 Ivanhoe
	160 Wedding Day	240 Masks and Faces (ly	320 Jonathan in England

(Catalogue continued on third page of cover.)

NO. CCXCVII.

FRENCH'S MINOR DRAMA.

The Acting Edition.

"ICI ON PARLE FRANCAIS"

A Farce, in One Act.

BY THOMAS J. WILLIAMS, ESQ.

TO WHICH ARE ADDED

A Description of the Costume—Cast of the Characters—Entrances and Exits—Relative Positions of the Performers on the Stage, and the whole of the Stage Business.

AS NOW PERFORMED AT THE PRINCIPAL ENGLISH AND AMERICAN THEATRES.

NEW YORK:

SAMUEL FRENCH, PUBLISHER,

122 NASSAU STREET, (UP STAIRS.)

CAST OF CHARACTERS.—[ICI ON PARLE FRANCAIS.]

	<i>New Royal Adelphi,</i> <i>London, 1859.</i>	<i>Wallack's,</i> <i>New York, 1865.</i>
Major Regulus Rattan.....	Mr. Charles Selby.....	Mr. Norton.
Victor Dubois.....	Mr. Billington.....	Mr. Young.
Mr. Spriggins.....	Mr. J. L. Toole.....	Mr. Holston.
Mrs. Spriggins.....	Miss Arden.....	Mrs. John Sefton.
Angelina, their Daughter.....	Miss Laidlaw.....	Miss Green.
Juba, Wife of Major Rattan.....	Mrs. Billington.....	Miss Mary Barrett.
Anna Maria, Maid of all Work.....	Miss Kate Kelly.....	Miss Ione Burke.

SCENE.—A fashionable Watering Place.

TIME.—Present Day.

COSTUMES.

MAJOR.—Undress military coat, buttoned up to the chin—a profusion of mustaches and whiskers.
SPRIGGINS.—Blue tail coat, light trowsers, and colored waistcoat.
DUBOIS.—Fancy traveling suit, mustaches and imperial, narrow-brimmed French hat.

MRS. SPRIGGINS AND ANGELINA.—Neat morning dresses.
MRS. RATTAN.—Traveling dress—bonnet, mantilla, &c.
ANNA MARIA.—Housemaid's working dress—cap and apron.

RELATIVE POSITIONS, EXITS, &c.

R. means Right; L., Left; R. H., Right Hand; L. H., Left Hand; C., Centre; S. E., (or 2d E.) Second Entrance; U. E., Upper Entrance; M. D., Middle Door; F., the Flat; D. F., Door in Flat; R. C., Right of Centre; L. C., Left of Centre.

R. R. C. C. L. C. L.

* * The reader is supposed to be upon the Stage, facing the audience.

ICI ON PARLE FRANCAIS.

SCENE.—A Parlor, in total disorder. Door at back—two doors, R., and one L.—a window, with ample curtains—table, chairs, &c.—on a table, L., there stands a glass vase, containing water, and in which flowers are standing—on the wall, various pictures are suspended.

At the rising of the curtain ANGELINA is discovered, sewing rings on some curtains—ANNA MARIA is engaged in dusting chairs violently.

Anna. [Dusting.] There—and there—and there! Oh, if ever I have a servant, won't I serve her out for this!

Spriggins. [Outside door R., calling.] Anna Maria!

Anna. Yes, sir!

Spriggins. [Without.] Bring me those window curtains—I'll put them up myself.

Angel. Why, pa, I haven't half finished sewing the rings on!

Mrs. Spriggins. [Outside, L., calling.] Anna Maria!

Anna. [Dusting.] Yes, ma'am.

Mrs. Sprig. [Without.] Come and help me nail down the stair carpets.

Anna. [Aside.] What a bother it is, to be sure—I shall never get this tiresome dusting done!

Sprig. [R.] Anna Maria?

Mrs. Sprig. [L.] Anna Maria!

Anna. [Bawling.] Now, then, which is it to be? You don't expect me to go two ways at once, surely!

Angel. Oh dear—oh dear! This scheme of pa's will wear us all out. How sorry I am that he ever took it into his head to let lodgings!

Enter MRS. SPRIGGINS, L.

Mrs. Sprig. Well, thank goodness the bedrooms are ready. Why, Anna Maria, what have you been about? I declare, the parlor is not finished yet!

Anna. Please mum, I arn't got fifty pair o' hands. I really must have a boy from the work'us to help me!

Mrs. Sprig. [Languidly.] For my part, I declare I'm ready to faint!

Anna. Faint! I've been faintin' ever since five this mornin'!

Enter MR. SPRIGGINS, door R. 3 E. with a double ladder over his shoulder;

Sprig. Now, then, will these curtains be ready to-day, or am I to expect them sometime next week?

Angel. Pa, I declare I can't work any faster.

Mrs. Sprig. [In a dignified tone.] Remember, Mr. Spriggins, your daughter is not a hired needlewoman.

Sprig. [Mildly.] Very true, my dear! That being the case I'll just fill up the time by dusting the pictures a bit.

[Seizes duster, mounts ladder, and dusts picture.

Anna. [Wiping her face with apron.] I declare I can't stand it no longer! [Throws herself back into an arm chair, &c.] I s'pose I've a right to breathe as well as other people.

Mrs. Sprig. Anna Maria! You lazy, dawdling creature, go and take the rest of our things to the top of the house.

Anna. [Aside.] There she goes again! A pretty notion! They're all going to live up in the garret—just to make every farthing they can by letting the rest o' the house! Mean-spirited, covetous creatures!

Mrs. Sprig. Well, I must say, Mr. Spriggins, it's excessively disagreeable, for a lady like myself, remotely connected with the noble family of the Fitz-Pentonvilles, to leave my comfortable apartments, and live up in a wretched attic!

Angel. And to be condemned to dress in a dark little closet, no bigger than a cupboard.

Anna. [At door.] And to have to sleep in a willanous back kitchen—all among the nasty rats and black beetles. It's a shame, it is!

[Exit c. door to L.

Mrs. Sprig. [To ANGELINA.] And all to gratify your papa's absurd propensity for speculation.

Sprig. [Coming down ladder.] Speculation, Mrs. Spriggins—and a very promising speculation it is, too! Here's the bathing season coming on—a tremendous influx of visitors arriving—no end of distinguished foreigners expected! Why, bless your heart, lodgings will be at a premium!—so I'm determined to make hay while the sun shines—and sub-let every square inch of deal board we can possibly dispense with! I'll wager we shall reap a golden harvest. And I tell you what, Mrs. Spriggins, to compensate for any little inconvenience you may have to put up with, I intend to take you and Angelina up to town, and treat you to the—[hesitating,] a—a—to the British Museum and National Gallery.

Angel. [Pensively.] I'd much sooner you'd take us to Paris, Pa. [Sighing.] Heigh ho!

Mrs. Sprig. There she is again with her Paris! Ever since we allowed her to spend a month with her aunt in Paris, she has thought of nothing else.

Angel. [Somewhat confused.] The curtains are quite ready now, pa.

[Lays them on sofa.

Sprig. That's right, my dear,—now arrange the flower pots so as to impart an air of botanical elegance to the apartment. [ANGELINA arranges flower pots, &c.] By the bye, my dear, [to his wife, producing book from his pocket,] now that we've a moment to spare, you may as well hear me my French lesson.

Angel. French, indeed! the idea of a man at your time of life beginning to learn French!

Sprig. How very blind some females are to be sure—don't you perceive, Mrs. Spriggins, that I'm laying myself out to catch lodgers among foreigners of distinction, people who hardly know the difference between a franc and a sovereign, and who, therefore, will agree to pay whatever I think proper to ask them. Are you not aware, madam, that I've got "Lodgings To Let," "ICI ON PARLE FRANCAIS," in large type, stuck in my parlor window. I am, therefore, preparing myself for emergencies, by studying that politest of languages, on a remarkably expeditious system, entitled, "French before Breakfast," a system which renders the aid of a master totally superfluous, and enables the student to speak with Parisian purity, in rather less than no time. You'd be astonished at the progress I have made already! [With an atrociously bad pronunciation.] "Bongjora mounseer; commong vous portez vous, a-a-donnez moi du pain passez moi la moutarde." [Exultingly.] By Jove! they'll be enraptured on hearing their native tongue spoken with such extraordinary fluency, and I shall double their rent in consequence. [Bell rings at c.] Bless my soul, there's a ring! I dare say it's somebody to look at the apartments. Dear, dear! here's a confusion!—quick, quick! put these chairs in order. [Great bustle and running about.] Angelina, make your escape with this work-basket—run!

[Exit ANGELINA, R. I E., with basket.

Enter ANNA MARIA showing in VICTOR and MRS. MAJOR RATTAN, C. from L.

Anna. [Sulkily.] Please, sir, it's sum 'un to look at the lodgings!

[Exit ANNA MARIA, C. to L.

Sprig. [Aside.] Hat and pantaloons evidently foreign. [Rubbing his hands.] My "Ici on Parle Francais" has evidently done the business. Now for a little "French before breakfast." [After a great deal of bowing and scraping.] Ahem! Monsieur and Madame, venez pore-apartemong! [Aside to his wife.] You know one feels a little awkward just at first.

Victor. Quels apartemens avez vous á louer monsieur?

Sprig. [Utterly dumbfounded.] Eh?

Mrs. Sprig. [Aside to her husband.] Go on! Why don't you answer?

Sprig. You were pleased to observe?

Victor. Quels apartemens avez vous á louer?

Sprig. Dear me! how very extraordinary, I don't remember meeting with anything of the sort in "French before Breakfast."

[Turns over leaves of his book.

Mrs. Sprig. [Aside to SPRIGGINS.] Why don't you say something?

Sprig. [Confused.] A—a—he pronounces so very indistinctly that a—a—I have some slight difficulty in making out what he says.

Julia. [To VICTOR.] This person evidently doesn't understand French.

Victor. [To SPRIGGINS.] You no comprehend?

Sprig. [Hastily.] A—a—oui, oui, oui!

Victor. I to make observation—de little—annonce in de window—"Ici on Parle Francais."

Sprig. French spoken here? Oh, yes! oui, oui, oui! Ici on parle Francais—to be sure.

Victor. I tink it be von leetle hombogs, to attrape de etranger lodger. You no speak French at all, you stupid man.

Sprig. [Astounded—to his wife.] What's he say?
Mrs. Sprig. He says you're a stupid man, and he isn't far out either!

Sprig. [To VICTOR.] You see I—I'm just a little out of practice.

Victor. A leetle, parbleu! Yes, von vere large big leetle, you old hombogs.

Sprig. [Aside.] Stop a bit, my fine fellow, I'll make you pay for your old hombogs, before I've done with you.

Julia. I should require a sitting room and bed room.

Sprig. The very thing, these two rooms on the right—[Obsequiously]—we shall be delighted to accommodate you. We charge—a—a—four guineas a week, including attendance of the most zealous and devoted description, and—a—a—the view of the sea—a—a—la—la—ocean—comprehny?

Julia. Dear me, that's rather expensive.

Sprig. Oh, dear, no! Apartments always fetch more when, like ours, they are situated exactly opposite the bathing machines.

Victor. [Aside.] De old hombogs, charge extra for de perspectiv.

Julia. [To Mrs. SPRIGGINS.] Well then, if you will have my luggage brought up, I will take the apartment at once.

[Seats herself in a chair which VICTOR has handed her.]

Mrs. Sprig. [With great stateliness.] I will give my servant the necessary instructions. [Exit, c. to l.]

Sprig. I'll run and draw up a little memorandum. [Aside.] Four guineas! What a fool I was not to ask more—I'm sure I might have had five—mounseer—au—au—reservoir. [Exit, n. d. 1 e.]

Julia. [To VICTOR.] And now, monsieur, permit me to return you my heartfelt thanks for the trouble you have taken in my behalf, during the short time we have been acquainted.

Victor. De plaisir to serve von so charmante lady is its own recompense.

Julia. How provoking that I should have been so unexpectedly separated from my husband at the refreshment station—how vexed he will be.

Victor. Yes, de poor man, I see him to run—to run—to run after de train, but he not can to run so fast as de locomotif.

Julia. What should I have done in this strange town without your polite assistance? I shall now just make a slight alteration in my dress, and go and wait at the station, until the next train arrives; my husband will be sure to come down by it. [Crosses to n.]

Victor. [Bowing with great politeness.] Then, madam, I have de honour to vish you von vere fine how do you do? [Going.] I go to walk all over de town in de hope to recontre von charmante demoiselle. [Sighing.] Helas! she live in dis town, and I not know vere. But I have intention to walk up and down all de principale street, and to knock—knock at all de door, until I retrouve mon Angelina, de objet de mon adoration.

Julia. [Laughingly.] So then you are in love, monsieur.

Victor. [Ecstatically.] In love, helas! I am in love all over de head, all over de ears, with a beautiful young English demoiselle. I make connaissance with her in Paris at von leetle soirée dansante, three

months ago, and ever since, her lovely image, it stick in my brain. Helas! she tell me that she live in Dipwell, and dat her name is Angelina—and so as I have had affair in London, I take de occasion as soon as he was arrangée to come down here and to cherche for mon Angelina. [Bowing and preparing to withdraw.] Adieu, madame.

Julia. [Laughing.] Farewell, monsieur! I can only wish you every possible success in your search. [Exit, into room, n. 3 e.]

Victor. [Alone.] Charmante petit femme, parole d'honneur, but no comparison with mon Angelina, de objet de mon amour!—but I must to cut my stick. [Goes up, c.]

Enter SPRIGGINS, n. 1 e.

Sprig. Beg pardon, mounseer, but there's one little matter I quite forgot to mention—a—a—I always make it a rule to receive the first week's rent in advance—comprehny?

Victor. [Calmly.] Verefore you say dat to me?

Sprig. Ah, I see! Your wife takes care of the purse—he, he, he!

Victor. [Gravely.] Vife sare, I have not sie honor to be dat lady's husband—I am her—her—vot you call—

Sprig. [Puzzled.] Her, what you call!

Victor. Her—her—parbleu—her connaissance!

Sprig. [Aside.] What the devil's that I wonder? I don't remember meeting with the expression in "French before Breakfast;" [turns over leaves of book,] however I suppose it's all right—I shall speak to the lady by and bye.

Victor. [Going.] It is von curious old hombogs!

Enter ANGELINA, n. 1 e.—VICTOR and ANGELINA mutually surprised at unexpectedly meeting each other, utter a simultaneous exclamation—"Oh."

Victor. [Starting.] Ciel!

Angel. [Starting.] Monsieur Victor!

[Crosses to c.]

Sprig. What's the matter?

Angel. [Endeavoring to conceal her emotion.] Nothing, pa, nothing—I—merely came to—to look for my thimble. [Aside.] Monsieur Victor here!

Victor. [Aside.] Mon Angelina! can I for to believe my sentences.

[Approaching her.] My dear mees—

Sprig. [Not noticing their mutual surprise, and stepping in between them.] Now, Angelina, lose no time—our preparations up stairs are not half completed.

Angel. Yes, pa. [Aside, looking at VICTOR.] I wonder, now, whether Monsieur Victor has come here on my account? [Significantly.] I shall be down again, presently. [Exit, n. 1 e.]

Victor. [Aside.] Helas! she is varnish! And so dis old hombogs is de fader of mon Angelina—ah! von brillante inspiration it to strike my noddle. [Aloud.] Sare, I have make reflection in the interieur of myself, have you one oder apartment to let?

Sprig. Oui, monsieur, the little room on the left. [Crosses, l.] Three guineas a week.

Victor. [Gaily.] I take him dis vere moment. Ah, you vish mon-

ey in advance! de tout mon cœur. I pay you von week tout-de-suite. *[Producing purse.]*

Sprig. *[Aside.]* Tout-de-suite! confound it—he agrees to the three guineas at once—what a fool I was not to ask four. *[Takes money—aloud.]* You shall have a receipt directly.

Victor. Not necessaire—you are de fader of she—dat enough for me.

Sprig. *[Puzzled.]* Fader-of-she!

Victor. Yes, oh, yes—I leave you pour le moment. *[Embracing him tenderly.]* Adieu, fader of she—Adieu! *[Exit into room, L.]*

Sprig. *[Puzzled.]* Fader-of-she! can I have met with that expression in “French before Breakfast?” *[Turns over pages of his book as though looking for the expression.]* I can’t find it among the F’s—but let me see now, four and three make seven—seven guineas a week! a very nice little addition to one’s weekly income. My “Ici on Parle Francais” certainly was a first-rate notion.

Enter MRS. SPRIGGINS, C. from L., followed by ANNA MARIA, who is brushing a boot.

Mrs. Sprig. Don’t be impertinent, miss. What do you think, Mr. Spriggins, here’s Anna Maria insisting upon having her wages raised.

Sprig. *[Horried.]* Wages, indeed! What unprecedented presumption. *[Bell rings.]*

Anna. *[Sulkily.]* It ’ud take six maids o’ all work to do the work o’ this house!

Sprig. Stuff and nonsense! a baby in arms might undertake the place! *[Bell rings.]* There, Anna Maria, run! there’s our new lodger’s bell.

Anna. *[Going.]* Another person to wait on! I declare if it arn’t worse nor a regular treadmill! *[Exit, R. 3 E.]*

Sprig. Well, Mrs. Spriggins, what do you say to my scheme now? I’ve let the little bed room for three guineas a week to the young Frenchman. I was a fool, was I—eh?

Mrs. Sprig. *[Insinuatingly.]* You’ll make me a present of a new silk dress, won’t you, ducky?

Sprig. *[With dignity.]* I shall see, Mrs. S.—I shall see.

Re-enter ANNA MARIA, door, R. 3 E., with a pair of ladies’ boots.

Anna. *[Speaking off.]* Yes, mum—you shall have ’em directly, mum. *[Shuts door.]* Here’s a treat! more boots to black, and now the lady wants a basin o’ gravy soup; perhaps you expect me to set that ready, too!

Mrs. Sprig. Of course we do, Miss Impudence. *[Ring heard, L.]*

Sprig. Oh, there goes the Frenchman’s bell—run, Anna Maria, and see what he wants.

Victor. *[Partly opening his door, L., and passing a pair of Wellington boots through.]* Will you have the obligeance to put de polishment upon my Duke de Welligtons!

Anna. *[Sulkily taking boots.]* What, another on ’em?

Victor. *[As before.]* And bring von leetle tasse de café, and von beeftake aux pomme-de-terres!

Anna. *[Sarcastically.]* Oho, a beefsteak o’ pongdetare, eh? well, I’m sure. *[Folding her arms, and holding a pair of boots in each hand—crosses to C.]* And do you think I’m going to hexhaust myself in this here manner for a paltry eight pound a year, and find my own tea and sugar?

Mrs. Sprig. *[Scornfully.]* Impertinent menial, of course we do!

Anna. Then I solemnly vows, I won’t do another individual thing unless you raise my wages!

Sprig. Unparalleled audacity! but come now, I’ll see what I can do for you. I don’t mind giving you an extra ten shillings.

Anna. *[Eagerly.]* A week!

Sprig. No, a year.

Anna. *[Contemptuously.]* Not a bit of it! catch me knocking myself up for a parcel of miserly wretches, as go and sleep up in a top garret just to make money by letting their own bedrooms, and slaving the very life out of a poor, unfortunate maid o’ all work! why, Uncle Tom’s Cabin was a fool to it.

Mrs. Sprig. Insolent minx! not another word.

Anna. *[Placing her arms a-kimbo.]* Will you double my wages.

Sprig.

Mrs. Sprig. *[Bawling.]* No!

Anna. Then liberty for ever! I resigns my place—here take your boots, and polish ’em yourselves. *[Laying one of the boots on SPRIGGINS’ arm, and the other on his wife’s.]* Here’s your apron and your brush! *[Taking off apron, and giving it and the brush to MRS. SPRIGGINS.]* Take your property, and now go and get your lodger’s lunch ready—the gravy soup and the coffee, and the beefsteak o’ pongdetare—ha, ha, ha! what fun it will be to see missus a-doing the cooking, and master a-brushing the boots—ha, ha, ha! *[Exit, C. D. to L.]*

[MR. and MRS. SPRIGGINS remain with the boots, brush, apron, &c., in their arms, contemplating each other in mute stupefaction.]

Sprig. Well, now, we are in a precious fix! I never thought the hussey really meant it. What the deuce are we to do? however, as far as our immediate requirements are concerned, I suppose there’s no great mystery in broiling a beefsteak and making a cup of coffee?

Mrs. Sprig. *[Indignantly.]* What, sir, do you suppose that I, a distant descendant of the Fitz-Pentonville’s, will disgrace myself by meddling with frying-pans and gridirons? Never!

Sprig. *[Submissively.]* Well, my dear, then I’ll attend to the culinary department—perhaps you wouldn’t object just to take the dust off the lady’s boots—somebody must do it, you know, we have let the apartments, “attendance included.”

Mrs. Sprig. *[Angrily snatching boots and brush from her husband.]* Mr. Spriggins, I’ll never forgive you for subjecting a lady of my aristocratic descent to such shocking humiliation! *[Begins to brush boots with evident disgust—a ring heard, R.—she approaches door, and inquires with a violent attempt at gracious manner.]* Did you please to ring, ma’am!

Julia. *[Within.]* My boots, if you please; and send the servant to lace my stays.

Mrs. Sprig. There! she wants somebody to lace her stays! perhaps you think I'm going to turn lady's maid, too.

Sprig. Dear me, what a fuss about a pair of stays! [As if making a great sacrifice, and crossing to R. D.] I'll go and lace her stays!

Mrs. Sprig. [Hastily placing herself before the door.] I should like to catch you doing anything of the sort, you wicked old sinner!

Sprig. Well, my dear, as I said before, somebody must do these little things.

Mrs. Sprig. [In a tremendous fluster.] Mr. Spriggins, I consent on the present occasion to sacrifice my dignity, but I shall expect a handsome new silk dress, Mr. Spriggins. [At door, tragically.] Heavens, to think that a Fitz-Pentonville should live to lace a lodger's stays!

[Exit into room, R. 3 E.—bell rings, L.]
Sprig. [Alone.] Halloo! there goes the other bell. I suppose the Frenchman wants his stays laced. No, it's the boots he wants. Well, I suppose I must just give 'em a sort of a rough polish. [Puts ANNA MARIA's apron on and begins brushing boots methodically—calmly soliloquising.] I'm not by any means what's called proud, not being a Fitz-Pentonville myself; but, nevertheless, I'm fully prepared to admit that there are more fascinating occupations than boot-blackening. [Ring heard at back.] Confound it, there's the street door bell! [Calling.] Anna Maria! dear, dear, I forgot the jade was gone. I almost wish I had doubled her wages. [Another violent ring heard—bawling.] Coming!

[Exit at C. D. with apron on and boots in his hand—ringing continues at back.]

Enter VICTOR, from his room, L. At the same moment, ANGELINA appears door, R. 1 E.

Angel. [Not perceiving VICTOR.] If I could but see Monsieur Victor for a moment, and ascertain his motive for coming here.

Victor. [Calling with his hand on the bell-pull.] Domestique! servante! [Suddenly perceiving ANGELINA.] Ciel! sie objet de mon amour?—it was not von apparition!

Angel. [Confused.] You, sir, an inmate of our house!

Victor. [Rapturously.] Yes, charmante mees—my good angel—he condescend me to your side!

Angel. [Coquettishly.] I thought you had forgotten me long ago.

Victor. [Still retaining his hold of the bell-pull.] Forget you! Oh! ma'amzelle, jamais! jamais! jamais!

[Every time he utters "jamais," he thumps himself on the chest with the hand which grasps the bell-pull, not perceiving that by so doing he is also ringing the bell.]

Angel. Take care, Monsieur Victor, you're ringing the bell. Ah, here's somebody coming.

ANGELINA disappears, R. 1 E., and VICTOR, L.; they slam their doors violently, at the same moment.

Re-enter SPRIGGINS, C. from L.

Sprig. [Perceiving the two doors shut simultaneously.] Bless my soul! What a devil of a draught there is here.

Enter MAJOR REGULUS RATTAN, C. from L.—he wears an undress military coat buttoned up to the chin, an enormous pair of mustaches, and speaks laughingly and gruffly.

Major. [Angrily.] What do you mean, sir, by opening your street door and leaving me standing on the step?

Sprig. [Coolly continuing to black boots.] Very sorry, sir, but I heard a ring in this direction.

Major. [Abruptly.] Are you the shoeblack of this establishment?

Sprig. [Indignantly.] Shoeblack!

Major. Servant, then—lucky, if you prefer the epithet.

Sprig. [With offended dignity.] Not by any means, sir—not by any means! I'm merely performing the—a—a—the operation in which you see me engaged, out of a—a—a—politeness to my lodgers. [Knocks at VICTOR's door, L., and puts down boots, which VICTOR puts out one arm to take.] Mounseer! la boots! [SPRIGGINS then returns to MAJOR, and majestically throwing off his apron, exclaims] No, sir, I am the proprietor of this establishment.

Major. Then it's you who let these lodgings?

Sprig. Yes, but I'm as full as I care to be, under existing circumstances.

Major. [Angrily.] Then what the devil do you mean by keeping your bill up? Do you think people climb your infernally dark staircase for the mere pleasure of contemplating that unmeaning physiognomy of yours? [Abruptly.] Who are your lodgers?

Sprig. [Surprised.] A lady and gentleman.

Major. [Hastily.] A lady and gentleman? What sort of a lady and gentleman?

Sprig. [With great dignity.] Sir, I am a free-born British subject, and I really don't see that I am in any way compelled to answer the question. Besides, you really are so unnecessarily excited, that—

Major. Excited! I should think I was. I've come all the way from the last refreshment station on an engine—an engine, sir, that I engaged at my own individual expense. By Jove, my eyes are full of coal dust now. Give me some water.

Sprig. [Surprised.] Water!

Major. Yes, to rinse the cinders out of my eyes!

Sprig. Confound it! the fellow's going to refit here!

Major. [Perceiving a glass water-jug on table, filled with flowers.] Aha, this will do!

[Takes out flowers—coolly throws them away—pours water into the palm of his hand, and bathes his eyes.]

Sprig. [Alarmed.] Mind what you're about! You're spilling the water over my new carpet.

Major. [Coolly.] You can have it wiped up!

[Takes up the curtains that are laying on sofa, and dries his hands in them.]

Sprig. [In agony—roaring.] My new curtains! Do-o-n't! I—I'll fetch you a towel.

Major. [Coolly throwing curtains away.] Quite unnecessary! [Thumping down a chair in front of SPRIGGINS.] Sit down.

Sprig. [Somewhat alarmed.] Thank you, I'm not at all fatigued.

Major. [*Imperatively.*] Sit down, I say.
 Sprig. [*Sitting down—aside.*] I feel half inclined to send for a police-man.

Major. [*Sitting down.*] Now then. Are you married or single?

Sprig. [*Abruptly.*] Married.

Major. I'm glad of it. You'll be the better able to sympathize with me. I, unfortunately, am also married.

Sprig. Really, sir, your conversation is fascinating in the extreme, but—

Major. Don't interrupt me—I was on the point of informing you that I'm a retired Major, late of the Cape Coast Slashers.

Sprig. [*Aside.*] He looks his profession!

Major. Having got tired of Zulu Kaffirs and wild beast hunts, I sold out, returned to England, and in an unguarded moment, recently married a lovely young lady—the daughter of a brother officer.

Sprig. [*Aside.*] Now what the devil is all this to me?

Major. Well, sir, wishing to give my wife a treat, I resolved upon spending a month with her at the sea-side; we started this morning per express; in the same carriage was a young fellow, one of those infernal, insinuating, foreign-looking dogs! On reaching the refreshment station, my wife complains of hunger—I rush from the train, and purchase three bath buns; no sooner had my wife tasted one of them than she informs me she's thirsty.

Sprig. Well, there's nothing so very extraordinary in that!

Major. Oh, you think so, do you? Just wait a moment before you give your opinion. Well, sir, forgetting that the ten minutes had already expired, I return to the refreshment room, and was just commencing for a glass of cherry and water, when—*zum! zum! zum!* off goes the train with my wife and the young Frenchman.

Sprig. [*Starting.*] The young Frenchman!

Major. Yes, sir—the young Frenchman. They hadn't exchanged a word the whole way—and yet they had connived together to deceive me! [*Angrily.*] Don't you perceive, you old idiot, that my wife's need of refreshment was a mere pretext to get rid of me?

Sprig. [*Aside—alarmed.*] A young Frenchman! It strikes me forcibly I've let my lodgings to the identical pair.

Major. [*Violently.*] But I'll find them, [*rises,*] and when I do I'll reduce them to atoms! I'll pulverize them to fine dust—I—I'll smash them like— [*Seizing the porcelain vase which stands on the table.*]

Sprig. [*Alarmed, and seizing the arm.*] Gently, sir—that's real.

Major. Pshaw! how frightened you seem about a trumpery piece of earthenware! Well, sir, [*resuming his seat,*] I have just received information that persons answering to their description have been seen to enter a house on this side, and in this part of the street. I—I therefore insist upon your producing your lodgers—your female lodger especially.

Sprig. Really, sir, this is most extraordinary conduct!

Major. [*Roaring.*] Produce your lodger, sir! I'll not leave the house until I have closely inspected your female lodger! [*Thumps his chair violently against floor, and resumes his seat with a determined air.*]

Sprig. Confound it all! don't knock the house down!

Major. [*Roaring.*] Produce your female lodger!

Sprig. [*Aside, trembling.*] If it should prove to be the lady who arrived just now, we're all done for.

Major. [*Rising, and upsetting his chair.*] You refuse to produce your female lodger?

Enter MRS. SPRIGGINS, R. 3 E.

Sprig. [*Perceiving her.*] Here's my wife, by Jove!—a bright idea! [*Coming to R.—aloud.*] Sir, this is my female lodger.

Major. What, that individual?

Mrs. Sprig. [*Aside, offended.*] What does the fellow mean by individual, I wonder?

Sprig. [*Hastily, aside to his wife.*] Say, it's you, or it's all up with us!

Mrs. Sprig. [*Aside, alarmed.*] What does he mean?

Major. Are you the female tenant of these apartments?

Sprig. [*Twisting her dress behind.*] Say yes.

Mrs. Sprig. [*Bewildered.*] Y-e-e-s!

Major. [*To SPRIGGINS.*] Then what the devil did you mean by talking to me of a young couple? [*Pointing to Mrs. SPRIGGINS.*] Is this your notion of juvenility?

Mrs. Sprig. [*Highly incensed.*] The impolite ruffian!

Major. The sight of you, madam, has appeased my suspicions as far as this house is concerned. [*Comes to C.*] I shall try next door, and then return to the White Hart Hotel. [*Relapsing into fury.*] But as to those two, if ever I catch them, I—I'll—
 [*As he is going, he runs against a chair, which he kicks violently to the back of the stage, and exit, C. D. to L., furiously.*]

Mrs. Sprig. [*Disdainfully.*] And now, Mr. Spriggins, perhaps you'll inform me who this person is?

Sprig. Who he is? Why, it strikes me it's either the Wild Man of the Woods or the King of the Cannibal Islands. But there's no time to lose; he'll be back again if we don't look out. [*Knocking hastily at JULIA's door, R. 3 E., and calling.*] Hallo! Mrs. What's-your-name! I must speak with you immediately!

Enter JULIA, from room, R. 3 E.

Julia. With me, sir?

Sprig. Yes, madam—it's really too bad of you to expose a respectable man like myself, the father of a family, to the chance of being devoured alive by a roaring Ojibbeway, like your husband?

Julia. My husband!

ANGELINA at this moment appears at door, R. 1 E., and assumes a listening attitude.

Sprig. Yes, madam, your husband, from whom it appears you have surreptitiously escaped, under cover of three Bath buns and a glass of sherry and water.

Julia. My husband, you say, has been here? Oh, why did you not tell me?

Sprig. Because I knew better, madam—because he threatened to murder you and the young Frenchman, the partner of your flight.

Angel. [Aside.] What do I hear? The partner of her flight! How dreadful!

Julia. [Indignantly.] Flight, sir! How dare you insinuate such a thing? God heaven! what a fearful position to be placed in? And should my husband, naturally so jealous, attribute our accidental separation to premeditated design! I'll hasten to him, and explain all. Where is he staying?

Sprig. Let me see—he said he had put up at the White Hart Hotel, at the corner of the next street.

Julia. [Re-entering room.] I'll put on my bonnet, and seek him immediately.

Mrs. Sprig. Well, Mr. Spriggins, a pretty mess you've brought us into by this absurd scheme of yours! This comes of pretending you can speak French, and sticking up a palpable falsehood in your parlor window!

Sprig. [Distracted.] Don't bother me, Mrs. Spriggins! Have you forgotten that the Frenchman's waiting for his coffee all this time? [Entreatingly.] Now go and make the kettle boil—do now—there's a ducky!

Mrs. Sprig. [Tragically.] Shades of my noble ancestors! behold not the degradation of your luckless descendant! [Exit, c. to L.]

Re-enter JULIA, from room, R. 3 E., with her bonnet and shawl on—her bonnet is trimmed with cherry-colored ribbons.

Julia. [Eagerly.] The hotel at the corner, you said, sir?

Sprig. Yes, ma'am, I'll come down to the door and show you where it is. [Aside.] There'll be murder done if that Cape Coast Slasher returns and finds her here! [Aloud.] This way, ma'am—this way.

The moment they are gone, ANGELINA rushes in, R. 1 E., and throws herself, in a state of distress, into an arm chair.

Angel. Can I believe my senses? Monsieur Victor has run away with a married woman! How frightful!

[Produces her pocket handkerchief.]

Enter VICTOR, L.

Victor. Enfin! they are all gone! Ah, de object de mon adoration! My dear mees—

Angel. [Indignantly.] Leave me sir—your conduct is shameful—infamous!

Victor. [Astonished.] Misericorde! vat have I did?

Angel. I have overheard all, sir! Can you deny that you came here this morning with a lady—a married lady, sir—with whom you had run away?

Victor. Charmante, mees, ma parole d'honneur—I see her for de first time dis morning in de railway. [Tragically placing his hand on his heart.] On de honneur of von Frenchman, ma'amselle, I love but von lady in dis vide world, and dat is your charmante self. I swear it by dis leetle hand!

Kneeling and kissing her hand. As he is doing so, SPRIGGINS enters at back, c. from L., with coffee pot and cup, and on perceiving the tableau before him, utters a shout of surprise.

Sprig. Hallo! What's all this?

Angel. [Tragically.] Heavens! my pa!

Victor. Ventrebleau! dat old hombogs again!

Sprig. [Uttering a cry of pain.] Confound the coffee pot! I've burnt my fingers! [Puts coffee pot and tray on table.] I say, mounseer, what—a—a—what la devil were you doing at my daughter's feet? Explain, sir, what was your motive for assuming that shoemaker's attitude?

Victor. [With much solemnity.] Sare, se immortal Shak-es-pare to say, "Brevity is se soul of wits." I have the honor to ask de hand of your female shild in marriage!

Sprig. [Astonished.] The devil you have!

Victor. Yes—she love me, and I love she.

Sprig. What, in five minutes? You must put a stop to all this! I insist upon your leaving my apartments instantly!

Victor. Sare, I shall do nothing of de kind. I have pay for von week, and parbleau, for von week I vill remain—so you must permission me to drink my café in tranquillité. [Aside.] De old hombogs! he tink he to see some green!

[Seats himself at table—pours himself out a cup of coffee, which he proceeds to drink with the greatest calmness. He is so situated that his face is turned away from the door at back.]

Sprig. [In a tremendous passion.] I—I shall go mad with rage!—and to think that I've brought it all upon myself through that infernal "Ici on Parle Francais!"

Re-enter MAJOR REGULUS RATTAN, violently, c. from L.

Major. I knew the rascal was deceiving me!

Sprig. [Aside.] Mercy upon us! 'tis the roaring Objibbeway come back again!

Victor. [Aside.] Ma foi! de husband cede leetle voyageuse.

Major. [To SPRIGGINS—not perceiving VICTOR.] And so, sir, you thought you'd make an ass of me, did you? But allow me to inform you that it's not to be done, sir—it's not to be done! As I was re-passing this wretched old house of yours, I happened to look up at the bed-room window—and through it, I perceived, lying on the dressing-table, an article of costume which confirms my suspicions that my wife is at this very moment in your house.

Victor. [Aside.] My opinion is, dat sie fellow is tree sheets in sie wind mill!

Major. [To SPRIGGINS.] Sir, I am naturally of a mild disposition! Up to the present, I flatter myself I have been calmness itself!—but have a care, sir! Dare to exasperate my natural placidity by further prevarication, and I—I—[in a tremendous fury]—damme, I'll pound you to a jelly! [Laying hold of him by the collar.] My wife, sir—hand her over this instant!

Sprig. [Breaking from him.] Let go, sir, you're rumpl'ing my front!

Major. You won't? Then I'll find her myself.

[Rushes to door, R. 3 E., kicks it open violently—crash, and, exit, R.]

Sprig. [*Dismayed.*] The fellow has broken my lock! To think that wild Indians should be allowed to roam about in this manner! The police are really of no use at all!

Re-enter MAJOR, R. 3 E., with a lady's bonnet in his hand.

Major. It's remarkably strange!—I've looked under the bed, and in all the cupboards, but no Mrs. Major Rattan.

Sprig. Haven't I been telling you so for the last quarter of an hour?

Major. [*Crushing bonnet in his hand.*] And yet, this infernal bonnet is a proof that she must be concealed somewhere about these dingy premises. [*Punches in the crown of the bonnet.*]

Sprig. Why, confound the fellow! That's my wife's new Sunday bonnet! She forgot to remove it with her other things!

Major. Your wife's! Then why the devil do you allow your wife to wear cherry colored ribbons, like Mrs. Major Rattan? [*Angrily claps bonnet on SPRIGGINS' head.*] Once more, I say, where is she?

Sprig. [*Violently alarmed.*] She's a—a—a—[*stammering.*] she's gone out!

Major. [*In a voice of thunder.*] Gone out! Then she has been here?

Sprig. [*Doggedly.*] Well, then—yes—she has! She's just gone to the White Hart Hotel—a—a—in the hope of finding you there.

Major. Rascally letter of unlettable lodgings! you're deceiving me again! Here's another apartment—I dare say she's concealed there!

[*Is about to enter Victor's room, L., when VICTOR rises and places himself between the MAJOR and the door.*]

Victor. Sap-r-r-ris-ti! You take me for von nincompoo, sare! No von shall walk into my own particular apartment.

Major. [*With a tremendous start.*] Fire and fury! that accursed young frog-eater! [*Roaring.*] Where's his wife, sir?

Victor. [*Calmly.*] Sare, I not know.

Major. It's false, sir—you bribed the guard to start without me.

Victor. You tell von lie, sare!

Major. Rascal! hand me over Mrs. Regulus Rattan!

Victor. [*Throwing himself into a burlesque boxing attitude.*] Sare, I will box your eye!

Sprig. [*In a violent state of alarm.*] Good gracious! there'll be murder done! Dear gentlemen, if you are determined to cut one another's throats, don't do it over my new carpet!

Major. [*To VICTOR.*] Sir, you shall give me satisfaction on the spot. I never travel without my pistols!

[*Producing pistols from his pocket and presenting one to VICTOR.*]

Victor. [*In a furious rage.*] Sare, you are one enragé ros-bif bull dog!

Major. Insolent puppy! You shall receive my fire across this table, in the American style? Old What's-his-name shall be second to both of us.

[*VICTOR and MAJOR place themselves one on each side of the table.*]

Sprig. [*Wringing his hands.*] Oh, dear—oh, dear! a duel across my best bit of mahogany! [*Rushing between them—roaring.*] Gentlemen—gentlemen! this isn't Chalk Farm!

Major. Now then, sir, are you ready?

Sprig. [*In a paroxysm of fear.*] Murder! fire! police!

Major. Keep still, you old jackanapes, or—[*Suddenly looking in the direction of window.*] Hallo! can I believe my eyes!

[*Runs violently to window and opens it.*]

Enter MRS. SPRIGGINS, C. from L.

Mrs. Sprig. Why, what on earth is the meaning of all this noise?

Major. [*Looking out of window.*] Zounds and confusion! if there isn't my wife looking in at a bonnet shop! By Jupiter, she's coming! here!

[*Shuts down window violently, and breaks a pane of glass.*]

Sprig. [*Despairingly.*] There goes half a crown's worth.

Major. Now, then, I shall discover the truth at last. I'll conceal myself behind these window curtains, and mark me—if one of you, by word or sign, intimate that I am in the room, [*with calm ferocity.*] I—I'll blow his brains out.

[*Conceals himself behind curtain—he occasionally clicks the lock of a pistol as a reminder.*]

Mrs. Sprig. [*Alarmed.*] Mercy on us! what a ferocious monster.

Sprig. [*Dolefully.*] If I'm not laid up after all this, it's a pity! Oh, what a fool I was ever to let lodgings—and what an idiot I was to stick up "Ici on Parle Français!"

Enter JULIA, C. from L.

Julia. Dear me, how very vexatious; my husband appears merely to have stopped a few minutes at the hotel, and then to have gone out no one knows where. [*Observing their silence and constrains.*] But what's the matter with you all? What do you all mean by staring at one another in this way?

Sprig. [*Confused.*] I—I—I don't feel exactly the thing.

Julia. Has anything happened during my absence? [*Still strict silence—to SPRIGGINS.*] Has my husband been here again? [*No one answers.*] Have either of you seen him, I say?

Sprig. No!

Mrs. Sprig. No!

Victor. No!

Julia. So much the better. [*To VICTOR.*] for if he had found you here, monsieur, there's no knowing what might have happened.

Major. [*Who repeatedly wags his head behind curtains—aside.*] So she was anxious on the fellows account; fire and fury!

Julia. [*Continuing.*] My poor husband is so dreadfully jealous. [*To MRS. SPRIGGINS.*] If he had even seen the friendly shake of the hand which your husband gave me just now at the door—

Sprig. [*Horribly alarmed.*] It's no such thing! I—I—I—didn't give you a friendly anything! [*Aside—wringing.*] I'm certain the monster is taking deliberate aim at me between the shoulders.

Julia. [*Appears surprised at SPRIGGINS' manner, but continues.*] I'm sure you monsieur, [*addressing VICTOR.*] must have noticed how fiercely he glared at you in the train, every time you happened to look my

way. [Victor says nothing, but nods his head violently.] I do believe—ha, ha, ha! I do believe he was jealous of you—of you who confess that you are dying in love with the young lady you met at a ball in Paris.

Major. [Aside, popping his head from between curtains.] A young lady—ball—Paris?

Julia. [Continuing.] A young lady to whom you must indeed be deeply attached, since you have journeyed to this town for the sole purpose of seeking after her.

Major. [Aside.] What's that she says?

[Rushes violently towards Victor, and as he does so, drags down curtains.]

Julia. [Extremely astonished.] My husband!

Mrs. Sprig. } [In agony.] The curtains!

Sprig.

Major. [Stumbling over curtains.] Confound your curtains! [Throws them away—to Victor eagerly.] Is it really true that you are in love with somebody else?

Victor. Vat you mean, sare?

Sprig. To be sure he is—the somebody in question happens to be my daughter.

Major. Your daughter? why, you never told me you had a daughter! Produce her! produce your daughter, sir!

Enter ANGELINA, R. 1 E., during the last words.

Sprig. Here she comes!

Major. Hem! Ah! nice looking girl, not in the least like her father. [To ANGELINA—impressively.] Young woman, is this seductive foreigner in love with you?

Angel. [Glancing archly at Victor.] At any rate, he says so!

Victor. [Rapturously approaching her.] And he mean it too—and once more, [turning to SPRIGGINS, my old gentlemen, I pray you to accord to me se hand of your charmante female shild; my father, he vere rich—Dubois et Compagnie, Rue Saint Lazare, Paris.

Major. [Hastily.] Dubois and Co., Rue St. Lazare—bless my soul—know the firm well—got a house out at the Cape! [Aside.] By Jove, then, I've been making an ass of myself all this time! [Abruptly.] Take her, young man—she's yours! [Handing ANGELINA to Victor—pathetically.] Bless you, my children!

Sprig. [Hastily.] Hallo! there!—not quite so fast—as I'm only the young lady's father, allow me to have some share in the matter! Mrs. S. and I must talk the matter over, and if, upon inquiry, I find Mr. Dubois' description of himself to be correct, I see no reason why we shouldn't accept him as our son-in-law.

Victor. [Kissing ANGELINA's hand.] Oh, bonheur!

Enter ANNA MARIA, C. from L. with bonnet and shawl on.

Anna. [With great dignity.] Please to pay me my wages, and to examine my box, for my cousin, the policeman, has called to fetch it away.

Sprig. My good girl, we'll see about all that presently—Mrs. Spriggins, you were perfectly right—If ever I speculate again, I'll take precious good care it shan't be on my own premises, and, for the

future, my only method of "letting lodgings," will be to "let lodgings alone!"

Anna. [Eagerly.] Let lodgings alone! then I resumes my place

[Takes off bonnet and shawl.]

Sprig. Thankee! [Continuing.] And as for French, my dear, I give up all idea of it, whether before or after breakfast, for although my pretensions to that language have brought me a son-in-law, I am firmly convinced I shall never have it in my power conscientiously to say—

[Tapping himself on the forehead.]

"ICI ON PARLE FRANCAIS!"

ANNA. MRS. SPRIGGINS. SPRIGGINS. ANGEL. VICTOR. JULIA. MAJOR.

E.

L.

THE END.

Please know your part
at the first rehearsal

Please return book to the
Society after the performance

(Catalogue continued from second page of cover.)

VOL. XII.	VOL. XIII.	VOL. XIV.	VOL. XV.
321 The Pirate's Legacy	329 Ticket of Leave Man	337 Pearl of Savoy	345 Drunkard's Doom
322 The Charcoal Burner	330 Fool's Revenge	338 Dead Heart	346 Chimney Corner
323 Adelgitha	331 O'Neil the Great	339 Ten Nights in a Bar-room	347 Fifteen Years of Drunk-
324 Senor Valiente	332 Handy Andy	340 Dumb Boy of Manchester	348 No Thoroughfare [ard's
325 Forest Rose	333 Pirate of the Isles	341 Belphegor the Mountebank	349 Peep O' Day [ure
326 Duke's Daughter	334 Fanchon	342 Cricket on the Hearth	350 Everybody's Friend
327 Camilla's Husband	335 Little Barefoot	343 Printer's Devil	351 Hamlet in Three Acts
328 Pure Gold	336 Wild Irish Girl	344 Meg's Diversion	352 Gullie & Gulpit

THE GREAT SECRET OF SHADOW PANTOMIMES; or, Harlequin in the Shades. How to get them up and how to act them. With full and concise instructions, and numerous illustrations. By TONY DENIER. Price.....25

PARLOR TABLEAUX; or, Animated Pictures, for the use of Families, Schools, and Public Exhibitions. By TONY DENIER. Price.....25

AMATEUR'S GUIDE TO HOME THEATRICALS. How to get them up, and how to act in them; to which is added, "How to get up Theatricals in a Country House," with By-Laws, selected Scenes, Plays, and everything useful for the information of amateur societies. Price.....25

THE GUIDE TO THE STAGE, by LEMAN THOMAS REDE. Containing clear and full directions for obtaining Theatrical Engagements, with complete and valuable instructions for beginners, relative to salaries, rules, manner of going through Rehearsals, securing proper Dresses, conduct at a first appearance, &c., &c. Price.....15

THE ART OF ACTING; or, Guide to the Stage. In which the Dramatic Passions are defined, analyzed, and made easy of acquirement; also the requisites necessary for performers of both sexes, heroes, gentlemen, lovers, tradesmen, clowns, heroines, fine ladies, boys, characters of middle and old age, etc. Price.....15

MASSEY'S EXHIBITION RECITER AND DRAWING-ROOM ENTERTAINMENTS. Being choice Recitations in prose and verse. Together with an unique collection of Petite Comedies, Dramas and Farces, adapted for the use of Schools and Families. Two numbers.....per number, 20
The two numbers, bound in cloth, School style.....75

THE OLIO; or Speaker's Companion. A collection of Recitations in Prose and Verse, Dialogues and Burlesques, compiled for the use of Schools, Thespian Societies, etc., and for Public Declamation or Reading. In three parts...each, 15

DRAMAS FOR THE DRAWING-ROOM. By Miss KEATING. Two parts, each, 40

PLAYS FOR THE PARLOR. By Miss KEATING. Two parts.....each, 40

ACTING CHARADES. By Miss PICKERING.....40

COMIC DRAMAS, for College, Camp, or Cabin (Male Characters only), four parts.....each, 40

DRAMAS FOR BOYS (Male Characters only), by Miss KEATING.....40

HOME PLAYS FOR LADIES (Female Characters only), complete in three parts.....each, 40

AN EVENING'S ENTERTAINMENT, an original Comedy, a Burlesque and Farce.....40

THE ETHIOPIAN DRAMA.

(NEW SERIES.)

No.	No.	No.	No.
1 Blinks and Jinks	8 Tom and Jerry, and Who's been Here	13 Ten Days in the Tombs	19 Desperaters
2 Lucky Number	9 No Tator, or Man Fish	14 Two Pompeys	20 Deaf as a Post
3 Somebody's Coat	10 Who Stole the Chickens	15 Examining the Blockade	21 Dead Alive
4 Trip to Paris	11 Upper Ten Thousand	16 James the Post	22 Cousin Joe's Visit
5 Arrival of Dickens	12 Slip Van Winkle	17 Intelligence Office	23 Boarding School
6 Black Ole Bull		18 Echo Band	24 Academy of Stars
7 Blackest Tragedy of All			
No.	No.	No.	No.
1 Robert Make-Airs	17 The Magic Penny	33 Hypochondriac	49 Fighting for the Union
2 Box and Cox	18 The Wreck [ny Cupids	34 William Tell	50 Hamlet the Dainty
3 Maseppa	19 Oh Hush! or The Virgin	35 Rose Dale	51 Corsican Twins
4 United States Mail	20 The Portrait Painter	36 [unclear]	52 Deaf-in-a Horn
5 The Coopers	21 The Hop of Fashion	37 Penman Spy	53 Challenge Dance
6 Old Dad's Cabin	22 Bone Squash	38 Jack's the Lad	54 De Trouble begins at Nine
7 The Rival Lovers	23 The Virginia Mummy	39 Othello	55 Scenes at Gurney's
8 The Sham Doctor	24 Thieves at the Mill	40 Camille	56 16,000 Years Ago
9 Jolly Millers	25 Comedy of Errors	41 Nobody's Son	57 Stage-struck Darkey
10 Villikins and his Dinah	26 Les Misérables	42 Sports on a Lark	58 Black Mail [Clothes
11 The Quack Doctor	27 New Year's Calls	43 Actor and Singer	59 Highest Price for Old
12 The Mystic Spell	28 Troublesome Servant	44 Shylock	60 Howls from the Owl Train
13 The Black Statue	29 Great Arrival	45 Quarrelsome Servants	61 Old Hunks
14 Uncle Jeff	30 Rooms to Let	46 Haunted House	62 The Three Black Smiths
15 The Mischievous Nigger	31 Black Crook Burlesque	47 No Cure, No Pay	63 Turkeys in Season
16 The Black Shoemaker	32 Ticket Taker		

Tony Denier's Parlor Pantomimes.—In Ten Parts, 25 Cts. each.

No. I.—A MEMOIR OF THE AUTHOR. By Sylvester Bleeker, Esq. HOW TO EXPRESS THE VARIOUS PASSIONS, ACTIONS, etc. THE FOUR LOVERS; or, Les Rivaux Rendezvous. THE FRISKY COBBLER; or, The Rival Artisans.

No. II.—THE RISE AND PROGRESS OF PANTOMIME. THE SCHOOLMASTER; or, The School in an Uproar. BELLE OF MADRID; or, A Miser's Bride. LA STATUE BLANCHE; or, The Lovers' Stratagem.

No. III.—M. DECHALUMEAU; or, The Birthday Fete. THE DEMON LOVER; or, The Frightened Family. ROBERT MACAIRE; or, Les Deux Fugitifs.

No. IV.—JOCKO, THE BRAZILIAN APE; or, The Mischievous Monkey. THE GONSCRIPT; or, How to Avoid the Draft. THE MAGIC FLUTE; or, The Magician's Spell.

No. V.—THE VIVANDIERE; or, The Daughter of the Regiment. DAME TROT AND HER COMICAL CAT; or, The Misfortunes of Johnny Greene.

No. VI.—GODENSKI; or, The Skaters of Wihau. THE ENCHANTED HORN; or, The Witches' Gift.

No. VII.—THE SOLDIER FOR LOVE; or, A Hero in Spite of Himself. SIMEON'S MISHAPS; or, The Hungarian Rendezvous.

No. VIII.—THE VILLAGE GHOST; or, Love and Murder both Found Out. THE FAIRIES' FROLIC; or, The Good Wife's Three Wishes.

No. IX.—THE ROSE OF SHARON; or, The Unlucky Fisherman. PONGO, THE INTELLIGENT APE, and the Unfortunate Overseer.

No. X.—MONS. TOUPET, THE DANCING BARBER; or, Love and Lather. VOL AU VENT AND THE MILLERS; or, A Night's Adventures.

SAMUEL FRENCH, Publisher,

Any of the above sent by Mail or Express, on receipt of price.

122 Nassau Street (Up Stairs).

NEW AND EXPLICIT DESCRIPTIVE CATALOGUE Mailed Free ON REQUEST.

FRENCH'S MINOR DRAMA.

Price 15 Cents each.—Bound Volumes \$1.25.

- | | | | |
|------------------------------------|--------------------------------------|-----------------------------|--|
| VOL. I. | VOL. X. | VOL. XIX. | VOL. XXVIII. |
| 1 The Irish Attorney | 73 Ireland and America | 145 Columbus | 217 Orinoline |
| 2 Boots at the Swan | 74 Pretty Piece of Business | 146 Harlequin Bluebeard | 218 A Family Failing |
| 3 How to pay the Rent | 75 Irish Broom-maker | 147 Ladies at Home | 219 Adopted Child |
| 4 The Loan of a Lover | 76 To Paris and Back for Five Pounds | 148 Phenomenon in a Smock | 220 Turned Heads |
| 5 The Dead Shot | 77 That Blessed Baby | 149 Comedy and Tragedy | 221 A Match in the Dark |
| 6 His Last Legs | 78 Our Gal | 150 Opposite Neighbors | 222 Advice to Husbands |
| 7 The Invaluable Prince | 79 Swiss Cottage | 151 Dutchman's Ghost | 223 Blamable Twins |
| 8 The Golden Farmer | 80 Young Widow | 152 Persecuted Dutchman | 224 Sent to the Tower |
| VOL. II. | VOL. XI. | VOL. XX. | VOL. XXIX. |
| 9 Pride of the Market | 81 O'Flannigan and the To | 153 Musard Ball | 225 Somebody Else |
| 10 Used Up | 82 Irish Post | 154 Great Tragic Revival | 226 Ladies' Battle |
| 11 The Irish Tutor | 83 My Neighbor's Wife | 155 High Low Jack & Game | 227 Art of Acting |
| 12 The Barrack Room | 84 Irish Tiger | 156 A Gentleman from Ire- | 228 The Lady of the Lions |
| 13 Luke the Laborer | 85 P. P. or Man and Tiger | 157 Tom and Jerry | 229 The Rights of Man |
| 14 Beauty and the Beast | 86 To Oblige Benson | 158 Village Lawyer | 230 My Husband's Ghost |
| 15 St. Patrick's Eve | 87 State Secrets | 159 Captain's not A-miss | 231 Two Can Play at that Game |
| 16 Captain of the Watch | 88 Irish Yankee | 160 Amateurs and Actors | 232 Fighting by Proxy |
| VOL. III. | VOL. XII. | VOL. XXI. | VOL. XXX. |
| 17 The Secret | 89 A Good Fellow | 161 Promotion | 233 Unprotected Female |
| 18 White Horse of the Pop- | 90 Cherry and Fair Star | 162 A Fascinating Individ- | 234 Pet of the Petticoats |
| 19 The Jacobite | 91 Gale Breezely | 163 Mrs. Canale | 235 Forty and Fifty (book) |
| 20 The Bottle | 92 Ours Geminy | 164 Shakespeare's Dream | 236 Who Stole the Pocket- |
| 21 Box and Cox | 93 Miller's Maid | 165 Neptune's Defeat | 237 My Son Diana (son) |
| 22 Ramboozling | 94 Awkward Arrival | 166 Lady of Bedchamber | 238 Unwarrantable Intru- |
| 23 Widow's Victim | 95 Crossing the Line | 167 Take Care of Little | 239 Mr. and Mrs. White |
| 24 Robert Macaire | 96 Conjugal Lesson | 168 Irish Widow (Charley) | 240 A Quiet Family |
| VOL. IV. | VOL. XIII. | VOL. XXII. | VOL. XXXI. |
| 25 Secret Service | 97 My Wife's Mirror | 169 Yankee Peddler | 241 Cool as Cucumber |
| 26 Omnibus | 98 Life in New York | 170 Hiram Hireout | 242 Sudden Thoughts |
| 27 Irish Lion | 99 Middy Ashore | 171 Double-Bedded Room | 243 Jumbo Jump |
| 28 Maid of Crosses | 100 Crown Prince | 172 The Drama Defended | 244 A Righted Being |
| 29 The Old Guard | 101 Two Queens | 173 Vermont Wool Dealer | 245 Little Toddlerkins |
| 30 Raising the Wind | 102 Thumping Legacy | 174 Ebenezer Venture (ter) | 246 A Lover by Proxy (Fall |
| 31 Slasher and Crasher | 103 Unfinished Gentleman | 175 Principles from Charac- | 247 Maid with the Milking |
| 32 Naval Engagements | 104 House Dog | 176 Lady of the Lake (Trav) | 248 Perplexing Predicament |
| VOL. V. | VOL. XIV. | VOL. XXIII. | VOL. XXXII. |
| 33 Cocknies in California | 105 The Demon Lover | 177 Mad Dogs | 249 Dr. Dilworth |
| 34 Who Speaks First | 106 Matrimony | 178 Barney the Baron | 250 Out to Nuree |
| 35 Bombastic Furioso | 107 In and Out of Place | 179 Swiss Swains | 251 A Lucky Hit |
| 36 Macbeth Travestie | 108 I Dine with My Mother | 180 Bachelor's Bedroom | 252 The Dowager |
| 37 Irish Ambassador | 109 Hi-a-wa-tha | 181 A Roland for an Oliver | 253 Metamora (Burlesque) |
| 38 Delicate Ground | 110 Andy Blake | 182 More Blunders than One | 254 Dreams of Delusion |
| 39 The Weathercock (Gold) | 111 Love is '76 | 183 Dunn Belle | 255 The Shat or Lovers |
| 40 All that Glitters is No- | 112 Romance under Dife | 184 Damerok Toy | 256 Ticklish Times |
| VOL. VI. | VOL. XV. | VOL. XXIV. | VOL. XXXIII. |
| 41 Grimshaw, Bagshaw and Bradshaw | 113 One Coat for 2 Suits | 185 Nature and Philosophy | 257 20 Minutes with a Tiger |
| 42 Rough Diamond | 114 A Decided Case | 186 Teddy the Tiler | 258 Miralide; or, the Justice of Tacon |
| 43 Bloomer Costume | 115 Daughter | 187 Spectre Bridgroom | 259 A Soldier's Courtship |
| 44 Two Honnycaasts | 116 No; or, the Glorious Mi- | 188 Matteo Falcone | 260 Servants by Legacy |
| 45 Born to Good Luck | 117 Coroner's Inquisition | 189 Jenny Lind | 261 Dying for Love |
| 46 Kiss in the Dark (Jurer) | 118 Love in Humble Life | 190 Two Buzzards | 262 Alarming Sacrifice |
| 47 'Twould Puzzle a Con- | 119 Family Jars | 191 Happy Man | 263 Valet de Sham |
| 48 Kill or Cure | 120 Personation | 192 Happy Baker | 264 Nicholas Nickleby |
| VOL. VII. | VOL. XVI. | VOL. XXV. | VOL. XXXIV. |
| 49 Box and Cox Married and Settled | 121 Children in the Wood | 193 No. 1 Round the Corner | 265 The Last of the Pigstails |
| 50 St. Cupid | 122 Winning a Husband | 194 Teddy Roe | 266 King Rene's Daughter |
| 51 Co-tailed Tom | 123 Day after the Fair | 195 Object of Interest | 267 The Grotto Nymph |
| 52 The Lawyers | 124 Make Your Wills | 196 My Fellow Clerk | 268 A Devilish Good Joke |
| 53 Jack Sheppard | 125 Rendezvous | 197 Bengal Tiger | 269 A Twice Told Tale |
| 54 The Toodles | 126 My Wife's Husband | 198 Laughing Hyena | 270 Pas de Fascination |
| 55 The Mobcap | 127 monsieur Tonson | 199 The Victor Vanquished | 271 Revolutionary Soldier |
| 56 Ladies Beware | 128 Illustrious Stranger | 200 Our Wife | 272 A Man Without a Head |
| VOL. VIII. | VOL. XVII. | VOL. XXVI. | VOL. XXXV. |
| 57 Morning Call | 129 Mischief-Making (Mines) | 201 My Husband's Mirror | 273 The Olio, Part 1 |
| 58 Popping the Question | 130 A Live Woman in the | 202 Yankee Land | 274 The Olio, Part 2 |
| 59 Dear as a Post | 131 The Corsair | 203 Norah Creina | 275 The Olio, Part 3 |
| 60 New Footman | 132 Shylock | 204 Good for Nothing | 276 The Trumpeter's Daugh- |
| 61 Pleasant Neighbor | 133 Spoiled Child | 205 The First Night | 277 Seeing Warren |
| 62 Paddy the Piper | 134 Evil Eye | 206 The Eton Boy | 278 Green Mountain Boy |
| 63 Brian O'Linn | 135 Nothing to Nurse | 207 Wandering Minstrel | 279 That Nose |
| 64 Irish Assurance | 136 Wanted a Widow | 208 Wanted, 1000 Milliners | 280 Tom Noddy's Secret |
| VOL. IX. | VOL. XVIII. | VOL. XXVII. | VOL. XXXVI. |
| 65 Temptation | 137 Lottery Ticket | 209 Poor Pilcuddy | 281 Shocking Events |
| 66 Paddy Carey | 138 Fortune's Frolic | 210 The Mummy (Glasen) | 282 A Regular Fix |
| 67 Two Gregories | 139 Is he Jealous? | 211 Don't Forget your Opera | 283 Dick Turpin |
| 68 King Charming | 140 Married Bachelor | 212 Love in Livery | 284 Young Scamp |
| 69 Pouch-on-tas | 141 Husband at Sight | 213 Anthony and Cleopatra | 285 Young Actress |
| 70 Clockmaker's Hat | 142 Irishman in London | 214 Trying It On | 286 Gall at No. 1-7 |
| 71 Married Rake | 143 Animal Magnetism | 215 Stage Struck Yankee | 287 One Touch of Nature |
| 72 Love and Murder | 144 Highways and By-Ways | 216 Young Wife & Old Um- | 288 Two B'boys |
| VOL. XXXVII. | VOL. XXXVIII. | VOL. XXXIX. | VOL. XXX. |
| 299 All the World's a Stage | 299 Id on Paris Frenchie | 299 The Much for Good Na- | 313 An Irishman's Menuever |
| 300 Quash, or Nigger Practice | 300 Who Kills Cox Robin | 300 The Much for Good Na- | 314 Cousin Fannie |
| 301 Turn Him Out | 301 Declaration of Independence | 301 Much Ado about Nothing | 315 The Darkest Hour be- |
| 302 Pretty Girls of Stillberg | 302 Beane's Tale | 302 Artful Dodger | 316 Masquerade (Fore Dawn |
| 303 Angel of the Attic | 303 My Aunt | 303 Winning Hazard | 317 Crowding the Season |
| 304 Circumstances alter Cases | 304 That Rascal Pat | 304 Day's Fishing | 318 Good Nigh's Rest |
| 305 Katy O'Sheel | 305 Don Paddy de Bassan | 305 Did you ever send your, | 319 Man with the Carpet Bag |
| 306 A Supper in Dixie | | | 320 Terrible Tinker |

Mr. & Mrs. A. C. Wallbridge

At Home

Thursday, June thirteenth.

from four to ten P. M.

71 Downing St. Brooklyn.

Kittie P. Clarke.

Miss Anna S. Wood



H. K. PORTER & CO.

PITTSBURGH, PA.

Light Locomotives.

DEAR SIR :—We wish to call your attention to our **LIGHT LOCOMOTIVES**, and to ask you to figure on the economy of using one or more of them, if you are doing any shifting or hauling by any other power than steam. On application we will mail our **ILLUSTRATED CATALOGUE**, giving in addition to description of our LIGHT LOCOMOTIVES, much information of value to you, including data of cost of operating them, and of the construction of light, cheap railroads, and also working reports. We build for all practicable gauges of track, and for light rails, steep grades and sharp curves. We execute orders promptly, as we keep constantly on hand, in stock, parts fitted to a complete system of duplicates. Our prices are low for strictly first-class work and material, and our bids will be accompanied by Specifications and Photographs.

H. K. PORTER & CO., Pittsburgh, Penn'a.

Thos W Bell

EXCLUSIVE SPECIALTY—LIGHT LOCOMOTIVES.

Third Sunday in Advent.

The Ministry of St. John the Baptist.

ST. MATT. 3: 1-6.

Golden Text.

ST. LUKE, 3: 4.—*Prepare ye the way of the Lord, make His paths straight.*

1. Why was John the Baptist sent ?
To prepare for the Saviour's coming.
2. Where did he spend most of his life ?
In the wilderness of Judea.
3. What was his food in the wilderness ?
Locusts and wild honey.
4. How was he clothed ?
In a garment of camel's hair.
5. How old was he when he began to preach ?
About thirty years.
6. Who came to hear his preaching ?
Crowds of people.
7. What did he tell the people to do ?
To repent of their sins.
8. Whom did he baptize ?
Those who confessed their sins.
9. Of whom did he preach to them ?
Of Jesus Christ, the Saviour.
10. When did the ministry of John the Baptist come to an end ?
When our Lord began to teach.
11. How did John die ?
He was beheaded by a cruel King.
12. Whom does Christ now send to prepare the way for His second coming ?
His ministers.
13. How do they prepare His way ?
By making us ready for His coming.
14. How can we help His ministers ?
By asking God to bless them in their work.

Answered

The Ministry of St. John the Baptist.

St. MATT. 3: 1-6.

1. What prophecy foretold the coming of John the Baptist? Malachi 3: 1.
2. Why was he called "John, the Baptist?" Because his special work was to baptise. St. Mark 1: 4.
3. Who were his parents? St. Luke 1: 5.
4. What are we told of their character? St. Luke 1: 6.
5. Who appeared to his father? St. Luke 1: 11.
6. What message did the angel bring? St. Luke 1: 13.
7. What did he declare concerning his birth? St. Luke 1: 14.
8. When did the ministry of John begin? St. Luke 3: 1-2.
9. What was his manner of life? St. Matt. 3: 2.
10. Who went out to hear him? St. Matt. 3: 5.
11. Whom did he baptize? Those who confessed their sins. St. Matt. 3: 6.
12. What two classes did he rebuke? St. Matt. 3: 7.
13. Who were these? Two principal religious sects among the Jews.
14. What did he exhort them to do? St. Matt. 3: 8.
15. For what were the Pharisees to be blamed? For their spiritual pride.
16. What was also the fault of the Sadducees? Their unbelief.
17. What did John say of himself and his mission? St. Matt. 3: 11.
18. For what was his ministry a preparation? For the public manifestation of the Saviour.
19. How long did it continue? About six months.
20. When did his ministry end? When our Lord began to teach.
21. How did John the Baptist prepare the way of the Lord? St. Matt. 3: 2.
22. Who are now sent to prepare the way for His second coming? The ministers and stewards of His mysteries.
23. How do they prepare the way of Christ's Kingdom? 2 Cor. 5: 20.
24. How can all christian people help them in their work? 2 Thess. 3: 1.

CHURCH CATECHISM.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Third Sunday in Advent.

The Ministry of St. John the Baptist.

ST. MATT. 3: 1-6.

Golden Text.

ST. LUKE, 3: 4.—*Prepare ye the way of the Lord, make His paths straight.*

1. Why was John the Baptist sent ?
To prepare for the Saviour's coming.
2. Where did he spend most of his life ?
In the wilderness of Judea.
3. What was his food in the wilderness ?
Locusts and wild honey.
4. How was he clothed ?
In a garment of camel's hair.
5. How old was he when he began to preach ?
About thirty years.
6. Who came to hear his preaching ?
Crowds of people.
7. What did he tell the people to do ?
To repent of their sins.
8. Whom did he baptize ?
Those who confessed their sins.
9. Of whom did he preach to them ?
Of Jesus Christ, the Saviour.
10. When did the ministry of John the Baptist come to an end ?
When our Lord began to teach.
11. How did John die ?
He was beheaded by a cruel King.
12. Whom does Christ now send to prepare the way for His second coming ?
His ministers.
13. How do they prepare His way ?
By making us ready for His coming.
14. How can we help His ministers ?
By asking God to use us in their work.

The Ministry of St. John the Baptist.

St. MATT. 3: 1-6.

1. What prophecy foretold the coming of John the Baptist? Malachi 3: 1.
2. Why was he called "John, the Baptist?" Because his special work was to baptise. St. Mark 1: 4.
3. Who were his parents? St. Luke 1: 5.
4. What are we told of their character? St. Luke 1: 6.
5. Who appeared to his father? St. Luke 1: 11.
6. What message did the angel bring? St. Luke 1: 13.
7. What did he declare concerning his birth? St. Luke 1: 14.
8. When did the ministry of John begin? St. Luke 3: 1-2.
9. What was his manner of life? St. Matt. 3: 2.
10. Who went out to hear him? St. Matt. 3: 5.
11. Whom did he baptize? Those who confessed their sins. St. Matt. 3: 6.
12. What two classes did he rebuke? St. Matt. 3: 7.
13. Who were these? Two principal religious sects among the Jews.
14. What did he exhort them to do? St. Matt. 3: 8.
15. For what were the Pharisees to be blamed? For their spiritual pride.
16. What was also the fault of the Sadducees? Their unbelief.
17. What did John say of himself and his mission? St. Matt. 3: 11.
18. For what was his ministry a preparation? For the public manifestation of the Saviour.
19. How long did it continue? About six months.
20. When did his ministry end? When our Lord began to teach.
21. How did John the Baptist prepare the way of the Lord? St. Matt. 3: 2.
22. Who are now sent to prepare the way for His second coming? The ministers and stewards of His mysteries.
23. How do they prepare the way of Christ's Kingdom? 2 Cor. 5: 20.
24. How can all christian people help them in their work? 2 Thess. 3: 1.

CHURCH CATECHISM.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Fourth Sunday in Advent.

The Angel's Hymn.

ST. LUKE, 2: 8-14.

Golden Text.

ST. LUKE, 2:9.—*The glory of the Lord shone round about them.*

1. Who came with the message of a Saviour's birth?
The angel of the Lord.
2. To whom did the angel come?
To some shepherds.
3. What were the shepherds doing?
They were watching their flocks by night.
4. How did the shepherds feel when they saw the angel?
They were afraid.
5. What did the angel say?
He said to them : "Fear not."
6. What did he tell them he had brought them?
"Good tidings of great joy."
7. What were these good tidings?
The birth of Jesus Christ.
8. Where was the Saviour born?
In Bethlehem.
9. How did the angel tell them they could find the infant Saviour?
"Wrapped in swaddling clothes, lying in a manger."
10. What is a manger?
The place in a stable where cattle are fed.
11. What was heard when the angel told the shepherds these good tidings?
The song of angels praising God.
12. What was the angels hymn?
"Glory to God in the highest, and on earth peace, good will towards men."
13. On what day are we reminded of the Saviour's birth?
On Christmas Day.
14. What was the first and best of Christmas gifts?
The gift of God's dear Son, to save us from our sins.

The Angels Hymn.

ST. LUKE 2: 8-14.

1. To whom came the first announcement of a Saviour's birth? St. Luke 2: 8.
2. What "country" is here meant? The country about Bethlehem.
3. What were these shepherds doing?
4. Who appeared to them? St. Luke 2: 9.
5. To whom has God appointed His Angels to minister? Heb. 1: 14.
6. How were the shepherds affected by the appearance of the Angel?
7. What did the angel say? St. Luke 2: 10.
8. What good tidings had he brought? St. Luke 2: 11.
9. Why were these "good tidings, of great joy to all people?" 1 Tim. 1: 15.
10. What was the city of David? St. Luke 2: 4.
11. Why was it called the city of David? Because David was born there.
12. Was Bethlehem the *home* of Joseph and Mary? St. Luke 1: 26-27.
13. How did it happen that our Lord was born at Bethlehem? St. Luke 2: 4-5.
14. How had it been foretold that the Saviour should be born there? Malachi 5: 2.
15. By what other name did the Angel call the Saviour? St. Luke 2: 11.
16. Why is He the only "Saviour?" Acts 4: 12.
17. What did our Lord say of Himself? St. Luke 19: 10.
18. What is the meaning of Christ? The Messiah, or Anointed One.
19. What sign did the Angel give the shepherds? St. Luke 2: 12.
20. Why was the Child laid in a Manger? St. Luke 2: 7.
21. Who appeared with the Angel? St. Luke 2: 13.
22. What was the Angel's song? St. Luke 2: 14.
23. How did the birth of Christ bring glory to God? Rev. 7: 9-12.
24. How does the Gospel bring peace on the Earth? St. John 16: 33.

CHURCH CATECHISM.

REHEARSE THE ARTICLES OF THY BELIEF.

I believe in God the Father Almighty, Maker of heaven and earth And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; Suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell, the third day He rose from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church, the Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting.

Amen.

First Sunday after the Epiphany.

The Visit of the Wise Men.

ST. MATT., 2:1-12.

Golden Text.

ISAIAH, 60:3.—*Gentiles shall come to Thy light and kings to the brightness of Thy rising.*

1. When Jesus was born who came to Jerusalem?
Wise men from the East.
2. Why did they come?
To worship the infant Saviour.
3. What had they seen in the East?
A strange looking star.
4. When they saw the star move what did they do?
They followed the star.
5. To what place did it lead them?
To Jerusalem.
6. When they reached Jerusalem what did they inquire?
Where they could find the Saviour.
7. To what place were they sent?
To Bethlehem.
8. Did they follow the star again?
Yes, until they came to Bethlehem.
9. Where did the star stand still?
Over the place where the young child was.
10. What did the wise men do when they saw the infant Saviour?
They worshipped him.
11. What did they present?
Precious gifts.
12. What are we to learn from this?
To offer Christ our gifts as well as our prayers.
13. What is one way by which we may bring our gifts to Christ?
By giving to His poor.
14. What is the best gift we can give Him?
We can give ourselves to Him and His service.

The Visit of the Wise Men.

ST. MATT., 2:1-12.

1. Who came to Jerusalem when the Saviour was born? St. Matt., 2:1.
2. Who were these wise men? Astronomers, and probably priests.
3. From what country did they come? From Persia, it is supposed.
4. Were they Jews or Gentiles? They were Gentiles.
5. Who were the Gentiles? All who were not descended from Jacob, or Israel.
6. What did these wise men ask, on reaching Jerusalem? St. Matt., 2:2.
7. What did they say they had seen?
8. Who was commonly meant by "the King of the Jews?" The promised Messiah.
9. What did the appearance of a strange star indicate? The birth of some great person.
10. How did King Herod feel when he heard these things? St. Matt., 2:3.
11. Why was he troubled? Because he feared a rival to the throne.
12. What did Herod do? St. Matt., 2:4.
13. Why did he ask this? St. Matt., 2:13.
14. What was the answer of the chief priests? St. Matt., 2:5-6.
15. Whom did Herod then call? St. Matt., 2:7.
16. What did he inquire of them?
17. What direction did he give the wise men? St. Matt., 2:8.
18. Why did he inquire so particularly? In order more surely to destroy the Child.
19. After the wise men had departed what appeared to them? St. Matt., 2:9.
20. Whither did it lead them?
21. How did the wise men approach the infant Saviour? In worship.
22. What was their next act? They gave Him their treasures.
23. What should their conduct teach us? To offer Christ our gifts as well as our prayers.
24. Did the wise men return to Herod? St. Matt., 2:12.

CHURCH CATECHISM.

- Q. You said that your Sponsors did promise for you, that you should keep God's commandments. Tell me how many there are.
- A. Ten.
- Q. Which are they?
- A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
- Q. What is the first commandment?
- A. Thou shalt have none other gods but me.

Second Sunday after the Epiphany.

The Flight into Egypt.

ST. MATT. 2:13-23.

Golden Text.

ST. MATT., 2:13. *Flee into Egypt and be thou there until I bring thee word.*

1. What was our last lesson about?
The wise men coming to worship the Saviour.
2. When the wise men were gone who appeared to Joseph?
The angel of the Lord.
3. What did the angel tell Joseph to do?
To arise and depart.
4. Where was he told to go?
Into Egypt.
5. Whom was he to take with him?
The young child and his mother.
6. Why was he told to go with them into Egypt?
To save the young child's life.
7. Who was trying to destroy the infant Saviour?
Herod, the king.
8. What was Herod afraid Jesus would do?
Take away his kingdom.
9. Did Joseph obey the angel?
Yes, he came and took the young child and his mother by night and went into Egypt.
10. Why did he go by night?
That Herod might not know it.
11. What did the wicked king command?
To destroy all the young children in and near Bethlehem.
12. Why did he do this?
To make sure of destroying the Holy Child Jesus.
13. Why was the Saviour safe in Egypt?
Because the king had no power there.
14. How long did they remain in Egypt?
Until the death of Herod.

The Flight into Egypt.

ST. MATT. 2: 13-23.

1. What command did Herod give to the wise men? St. Matt., 2:7, 8.
2. Why did they not return to Herod?
3. When they were departed who appeared to Joseph? St. Matt. 2: 13.
4. When had the angel of the Lord appeared to Joseph before? St. Matt. 1:20.
5. Where did the angel tell Joseph to go? St. Matt., 2:13.
6. What was the reason for this direction?
7. Why was Egypt a safe place? Because Herod had no power there.
8. How did Herod happen to be King of Judea? He had been appointed by the Romans.
9. How did Joseph obey the message of the angel? St. Matt. 2:14.
10. Until what time were they in Egypt? St. Matt. 2:15.
11. How long were they there? Probably less than six months.
12. What prophecy was thus fulfilled? Hosea, 11:1.
13. Who was once sold into Egypt? Gen., 37:28.
14. How was Joseph, the patriarch, a type of Christ? As a sufferer and a deliverer.
15. What did Herod do when the wise men refused to return? St. Matt. 2:16.
16. What moved him to commit this cruel act? In order more surely to destroy the infant Saviour.
17. What festival of the Church commemorates this event? The festival of the Holy Innocents.
18. How was the prediction of Jeremiah the Prophet fulfilled? St. Matt. 2:18.
19. What happened when Herod was dead? St. Matt. 2:19-20.
20. Where did Joseph go? St. Matt. 2:21.
21. What were the three divisions of the land of Israel? Galilee, Samaria, and Judea.
22. Into which of these was Joseph directed to go?
23. In what city did he dwell? St. Matt. 2:23.
24. How was Nazareth regarded? St. John. 1:46.

CHURCH CATECHISM.

Q. Which is the second commandment?

- A. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them; for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

Third Sunday in Lent.

The Last Supper.

ST. MATT., 26:26-30.

Golden Text.

ST. JOHN, 6:56.—*He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*

1. What was our last lesson about?
Jesus and His disciples celebrating the Passover.
2. When Judas had gone out what did the Saviour do?
"He took bread and blessed it, and brake it, and gave to His disciples.
3. What did He say to them?
"Take, eat, this is my body."
4. What did He do with the cup?
"He took the cup, and gave thanks and gave it to them."
5. What were His words?
"Drink ye all of it."
6. Why did our Lord tell the disciples to do this?
He said unto them, "This do in remembrance of me."
7. What is this called?
The Lord's Supper.
8. By what other name is it sometimes called?
The Holy Communion.
9. What does the Holy Communion commemorate?
It shows forth the death of Christ.
10. What is represented by the bread and the wine in this Sacrament?
The Lord's body broken, and His blood shed for us.
11. How should we go to the Holy Communion?
Truly repenting of our sins, and purposing to lead a new life.
12. What else is required?
Faith in God's mercy through Christ.
13. What, besides repentance and faith?
We must be in charity with all men.
14. What blessing comes to us through the Holy Communion?
Forgiveness of our sins, and grace to strengthen us.

The Last Supper--St. Matt., 26:26-30.

1. What was the subject of our last lesson ? St. Matt., 26:17-25.
2. As they were eating, what did the Saviour take ? St. Matt., 26:26.
3. What did He say as He gave the bread ?
4. How does St. Luke record the words ? St. Luke, 22:19.
5. What kind of bread was commanded to be used ? Exodus, 12:15.
6. What did our Lord do with the cup ? St. Matt., 26:27.
7. What were his words as He gave it to them ? St. Matt., 26:28.
8. What is here meant by "testament ?" The Covenant between God and man.
9. What was the Old Covenant ? Jer., 11:4.
10. How was the Old Testament, or Covenant confirmed ? Heb., 9:18-20.
11. What is the New Testament ? The plan of reconciliation between God and man through Jesus Christ.
12. How was this new Covenant confirmed ? St. Matt., 26:28.
13. Why was the shedding of blood essential ? Heb., 9:22, last part.
14. How does forgiveness come through the offering of Jesus Christ ? 1 John, 1:7, last part.
15. Can we be saved except through Him ? Acts, 4:12.
16. What did our Lord add after he had given the cup ? St. Matt. 26:29.
17. What Christian Sacrament did the Saviour institute at this time ? The Holy Eucharist, or Communion.
18. What does the Holy Communion commemorate ? 1 Cor., 11:26.
19. Why did Christ use bread and wine in this sacrament ? To represent His body broken and His blood shed for us.
20. Is the Holy Communion to be regarded *only as a memorial* ? No, it is also a means of grace.
21. What blessing comes to us through the Holy Sacrament ? Forgiveness of our sins and the strengthening grace of God.
22. How do we gain these benefits ? By going to it repenting of our sins, with a firm faith in God's mercy through Christ, and in charity with all men.
23. Is obedience to the Saviour's command essential to the Christian life ? St. John, 6:53.

CHURCH CATECHISM.

Q. What is thy duty towards thy neighbour ?

A. My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour and succour my father and mother; to honour and obey the civil authority; to submit myself to all my governors, teachers, spiritual pastors and masters. [*Remainder to be learned with next lesson.*]

First Sunday after Easter.

The Walk to Emmaus.

ST. LUKE, 24:13-35.

Golden Text.

ST. LUKE, 24: 31.—*Their eyes were opened and they knew Him.*

1. To whom did our Lord appear after His resurrection?
To Mary Mag-da-lene.
2. To whom did He next appear?
To the three faithful women as they came from the sepulchre.
3. To what place did two of the disciples go the same day?
To a village called Em-ma-us.
4. Of what did they talk as they walked?
Of the death of Jesus.
5. As they were talking who drew near?
Jesus Himself drew near.
6. Did they know it was the Lord?
No, they did not.
7. What did He ask them?
What they were talking about, and why they were so sad?
8. What did they tell Him?
They said they were talking about the death and burial of Jesus.
9. What did they say they had heard?
That Jesus was risen again.
10. How did the Saviour answer the disciples?
He taught them out of the Scriptures "the things concerning Himself."
11. When they reached the village, what did the disciples ask the Lord?
They asked Him to abide with them.
12. What did He do as He sat at meat with them?
"He took bread and blessed it, and brake and gave to them."
13. Did the disciples then know the Lord?
Yes, their eyes were opened and they knew Him.
14. Did the Saviour remain long with them?
No, He vanished out of their sight.

The walk to Emmaus. St. Luke, 24: 13-35.

1. To what place were two of the disciples going? St. Luke, 24:13.
2. What day is here meant? St. Luke, 24: 1.
3. How far was Emmaus from Jerusalem? About seven and a half miles.
4. Who was one of these disciples? St. Luke, 24: 18.
5. What does St. John tell us of the wife of Cleophas? St. John, 19, 25.
6. Who drew near as they walked? St. Luke, 24: 15.
7. Did they know the risen Lord? St. Luke, 24: 16.
8. What did He ask one of them? St. Luke, 24: 17.
9. What did Cleophas answer? St. Luke, 24: 18.
10. Had these disciples any idea as yet, of Jesus as the Redeemer of men?
11. For what redemption had they been looking? For the redemption of Israel from the power of the Roman Empire.
12. Had they any sure faith in the resurrection? No, they were questioning what the story of the woman might mean.
13. How did Jesus rebuke their unbelief? St. Luke, 24: 25-26.
14. How did He instruct them? St. Luke, 24: 27.
15. What Scriptures were these? The Old Testament.
16. What were the first five books of the Bible commonly called? The writings of Moses.
17. What prophecies of Christ are contained in these books? Gen., 3: 15. 22: 18. Numb., 24: 17.
18. How were the prophets enabled to speak of Christ? 2 Peter, 1:21.
19. When they came to Emmaus what did the disciples ask? St. Luke, 24: 29.
20. How was the risen Lord made known to them? St. Luke, 24: 30-31.
21. How did He leave them? St. Luke, 24: 31, last part.
22. What did these disciples immediately do? St. Luke, 24: 32.
23. Of what did they hear on their arrival at Jerusalem? St. Luke 24: 33.
24. What did they tell the other disciples? St. Luke, 24: 34.
25. Why is faith in the resurrection of Christ so essential? 1 Cor, 15:17.

CHURCH CATECHISM.

Q. What dost thou of God in this prayer? [Repeat.]

A. And that it will please Him to save and defend us in all dangers, both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ: and therefore I say Amen. So be it.

Second Sunday after Easter.

Christ Made Known to His Disciples.

ST. JOHN, 20:19-22.

Golden Text.

ST. JOHN, 20:20.—*Then were the disciples glad when they saw the Lord.*

1. To whom did the Lord appear on the evening of the day He rose?
To the disciples, in Jerusalem.
2. To whom did He first appear on that day?
To Mary Magdalene and the holy women.
3. To which Apostle did He first appear?
To St. Peter.
4. To whom did He next appear?
To the disciples as they walked toward Em-ma-us.
5. Where were the disciples when Jesus appeared to them in Jerusalem?
In a room, and the doors shut for fear of the Jews.
6. Who suddenly stood in the midst of the disciples?
Jesus stood in their midst.
7. What did Jesus say to them?
"Peace be unto you."
8. What did He show them?
His hands and His side.
9. Why did He do this?
To assure them that He was the Saviour who had been crucified.
10. How did the disciples feel?
Very glad.
11. Why were they glad?
Because they knew it was the Lord.
12. What did Jesus then tell the disciples to do?
To preach in His name.
13. What were they to preach?
The forgiveness of sins.
14. How are our sins forgiven?
Through the death of Christ.
15. What must we do to have our sins forgiven?
We must repent and forsake them.

Christ made known to His Disciples.

ST. JOHN, 20: 19-22.

1. To whom did our Saviour first appear after His resurrection? Mary Magdalene. St. John, 20:16.
2. To whom did He next appear? To all the women returning from the sepulchre. St. Matt., 28: 8-9.
3. To whom did he further appear? To St. Peter. St. Luke, 24: 34.
4. What was still another appearance? To the disciples on the way to Emmaus. St. Luke, 24: 35.
5. Where were the disciples at this time? St. Luke, 24: 33.
6. What time of the day was it? St. John, 20: 19.
7. How did Jesus appear unto them? St. Mark, 24: 36.
8. What were His words as He appeared?
9. How were the disciples affected by the sight? St. Luke, 24: 37.
10. How did He allay their fears? St. Luke, 24: 38-39.
11. How did He reassure them? St. Luke, 24: 40.
12. What further proof did He give them? St. Luke, 24: 41-42.
13. What did they plainly see? That it was the same body that hung upon the cross.
14. How were their fears turned into joy? St. John, 20: 20, last part.
15. What did Jesus again say to them? St. John, 20: 21.
16. What commission did He give these disciples? Same verse.
17. What did the Lord then do? St. John, 20: 22.
18. What had He told them the Holy Ghost would teach them? St. John, 14: 26.
19. When was the gift of the Holy Ghost fully bestowed? Acts, 2: 1-4.
20. What power was given them as ministers of Christ? St. John, 20: 23.
21. Does this mean that they were themselves to forgive sins? No, they were to proclaim forgiveness in the name of Christ.
22. What follows the General Confession in the services?
23. Who are we there taught receive remission of sins?
24. Why is forgiveness to be proclaimed in Christ's name? Acts, 4: 12.

CHURCH CATECHISM.

Q. How many Sacraments hath Christ ordained in His Church?

A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Fifth Sunday after Easter.

The Forty Days.

Acts, 1: 3-8.

Golden Text.

Acts, 1: 8—*Ye shall be witnesses unto Me.*

1. How long was the Saviour with the disciples after His resurrection?
Forty days.
2. What was He teaching them?
About the kingdom of God.
3. What is the kingdom of God?
His Church.
4. What were the apostles commanded to do?
To preach the gospel to all mankind.
5. What does the word "gospel" mean?
It means good news.
6. Why is it good news?
Because it teaches us how to gain eternal life through Jesus Christ.
7. What else were the apostles told to do?
They were to baptize.
8. What did those who were baptized become?
Members of the kingdom, or Church of Christ.
9. When were you made a member of the Church?
At my baptism.
10. Of what should your baptism constantly remind you?
That I am a Christian child.
11. What should every true Christian child try to be?
Loving and obedient.
12. Whose law should you obey?
The law of Christ.
13. What has the blessed Saviour Himself told us?
"If ye love Me, keep My commandments."
14. How does He reward those who love and obey Him?
He loves and blesses them.

The Forty Days. Acts, 1:3-8.

1. How long did our Lord remain with the disciples after the resurrection? Acts, 1:3.
2. What was the subject of His teachings? Acts, 1:3, last part.
3. What is meant by the Kingdom of God? The Church of Christ.
4. What other meaning does it sometimes have in Holy Scripture? The dominion of Christ in the hearts of His people.
5. What is still another meaning? Heaven itself.
6. Did the apostles found the Church? No, it was founded by Jesus Christ.
7. What were the apostles to do? They were to extend the Church and gather all people into it.
8. What was one great purpose of the teachings of the forty days? To instruct the apostles in establishing the Church.
9. What command had our Lord given the apostles? Acts, 1:4.
10. What is meant by the promise of the Father? St. John, 14:26.
11. When had our Lord told the disciples of the coming of the Holy Ghost? In his last interview before He suffered.
12. With what were they to be baptized? Acts, 1:5.
13. To what does the baptism of the Holy Ghost refer? To His descent from heaven.
14. What prophecy foretold it? Joel, 2:28.
15. What question did the disciples at that time ask the Saviour? Acts, 1:6.
16. What was the Kingdom of Israel? The Jewish nation.
17. Why were they called Israel? Because they were the descendants of Jacob or Israel.
18. What nation at that time oppressed the Jews? The Romans.
19. Why did the disciples ask Christ about restoring the Kingdom? Because the Jews supposed the Messiah was to be an earthly King who would conquer their enemies.
20. What answer did our Lord make the disciples? Acts, 1:7.
21. Where were the apostles to be witnesses? Acts, 1:8.
22. Why were they to be witnesses first at Jerusalem? Because the Jews had been the chosen people of God.
23. To what were they to bear witness? To Christ, crucified and risen, as the Saviour of all men.
24. What is the real meaning of the word "witness?" It means a Martyr.
25. How many of the apostles became Martyrs for the truth? Probably all but St. John.

CHURCH CATECHISM.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.

The Sunday School Leaflet.

SCHEME OF THE } Fifth Sunday after the Epiphany. { SYRACUSE, N. Y.
DIOCESAN } PRICE,
COMMITTEES. } February 10, 1878. { 25 CTS. PER 100.

Miracle of Raising the Dead.

Text to be Learned.

St. John, xi:25-26.—Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth, and believeth in me, shall never die. Believest thou this?

Scripture Lesson—St. Luke, vii: 11-17

(For Younger Scholars.)

1. Where did Jesus enter?
Into a city called Nain.
2. As he entered what did he meet?
A funeral.
3. Who had died?
A young man.
4. What are we told of him?
He was an only son.
5. What is said of his mother?
She followed him weeping.
6. Did the Saviour notice her?
He did.
7. What did he say to her?
"Weep not."
8. What did He do then?
He touched the bier on which her son lay.
9. What wonderful thing came to pass?
The young man lived again.
10. Who alone could make the dead to live again?
God only could.
11. Could Jesus have done this had He been only man?
No, He could not.
12. What was He besides?
He was God as well as man.
13. What may we learn from this miracle?
That Jesus sees us when we are in sorrow.
14. What should we do when we are in any trouble?
We should ask Him to be with us and bless us.
15. What must we ask of Him when we come to die?
To raise us up at the last day.

Miracle of Raising the Dead.

ST. LUKE, vii: 11-17.—(For older Scholars.)

1. Into what city did Jesus enter? St. Luke, vii: 11-11.
2. Where was Nain? In Galilee, near Mt. Hermon.
3. Where had our Lord been the day before? St. Luke, vii: 1.
4. What miracle had He performed there?
5. As He entered the city, what did He meet? St. Luke, vii: 12.
6. What are we told of His mother?
7. Why was the procession coming *out* of the city? Because the Jews did not allow burials within the walls of their towns.
8. Were there ever any exceptions to this? Only in the case of kings and noted persons.
9. What instances can you name? 1 Sam., xxviii: 3; 2 Kings, xxi: 18; 2 Chron., xxvii: 9.
10. When Jesus saw the sorrowing mother what were His compassionate words? St. Luke, vii: 13.
11. Why did He say this? Because He knew that her sorrow would soon be turned into joy.
12. What did the Saviour then do? St. Luke, vii: 14.
13. What command did He give?
14. What took place as soon as He had spoken? St. Luke, vii: 15.
15. Could Jesus have done this had He been *only man*?
16. What did the miracle plainly show? That Christ had the power of God to give life.
17. On what three occasions did He show this power? St. Luke, vii: 14, viii: 54; St. John, xi: 43.
18. What else may we learn from the miracle? Christ's perfect sympathy with us in our sorrows.
19. What does the Apostle tell us of His feeling for our infirmities? Heb., iv: 15.
20. What should this lead us to do in our sorrows? To turn to Christ for help.
21. What comfort should it bring when we sorrow over those who are taken away? 1 Thess., iv: 13-14.
22. What does Christ declare himself to be in St. John, xi: 25?
23. Will all be raised without any exception? 2 Cor., v: 10.
24. What will be the two-fold character of the resurrection? Acts, xxiv: 15.
25. What must we do if we would attain a joyful resurrection? Rom., vi: 11.

CHURCH CATECHISM

(To be learned by all.)

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters. *Remainder to be learned with next lesson.*

THE COLLECT.

O Lord we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only on the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Fifth Sunday after the Epiphany.

February 10, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Miracle of Raising the Dead.

Text to be Learned.

St. John, xi: 25-26.—Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth, and believeth in me, shall never die. Believest thou this?

Scripture Lesson—St. Luke, vii: 11-17

(For Younger Scholars.)

1. Where did Jesus enter?
Into a city called Nain.
2. As he entered what did he meet?
A funeral.
3. Who had died?
A young man.
4. What are we told of him?
He was an only son.
5. What is said of his mother?
She followed him weeping.
6. Did the Saviour notice her?
He did.
7. What did he say to her?
"Weep not."
8. What did He do then?
He touched the bier on which her son lay.
9. What wonderful thing came to pass?
The young man lived again.
10. Who alone could make the dead to live again?
God only could.
11. Could Jesus have done this had He been only man?
No, He could not.
12. What was He besides?
He was God as well as man.
13. What may we learn from this miracle?
That Jesus sees us when we are in sorrow.
14. What should we do when we are in any trouble?
We should ask Him to be with us and bless us.
15. What must we ask of Him when we come to die?
To raise us up at the last day.

Miracle of Raising the Dead.

ST. LUKE, vii: 11-17.—(For older Scholars.)

1. Into what city did Jesus enter? St. Luke, vii: 11-11.
2. Where was Nain? In Galilee, near Mt. Hermon.
3. Where had our Lord been the day before? St. Luke, vii: 1.
4. What miracle had He performed there?
5. As He entered the city, what did He meet? St. Luke, vii: 12.
6. What are we told of His mother?
7. Why was the procession coming *out* of the city? Because the Jews did not allow burials within the walls of their towns.
8. Were there ever any exceptions to this? Only in the case of kings and noted persons.
9. What instances can you name? 1 Sam., xxviii: 3; 2 Kings, xxi: 18; 2 Chron., xxvii: 9.
10. When Jesus saw the sorrowing mother what were His compassionate words? St. Luke, vii: 13.
11. Why did He say this? Because He knew that her sorrow would soon be turned into joy.
12. What did the Saviour then do? St. Luke, vii: 14.
13. What command did He give?
14. What took place as soon as He had spoken? St. Luke, vii: 15.
15. Could Jesus have done this had He been *only man*?
16. What did the miracle plainly show? That Christ had the power of God to give life.
17. On what three occasions did He show this power? St. Luke, vii: 14, viii: 54; St. John, xi: 43.
18. What else may we learn from the miracle? Christ's perfect sympathy with us in our sorrows.
19. What does the Apostle tell us of His feeling for our infirmities? Heb., iv: 15.
20. What should this lead us to do in our sorrows? To turn to Christ for help.
21. What comfort should it bring when we sorrow over those who are taken away? 1 Thess., iv: 13-14.
22. What does Christ declare himself to be in St. John, xi: 25?
23. Will all be raised without any exception? 2 Cor., v: 10.
24. What will be the two fold-character of the resurrection? Acts, xxiv: 15.
25. What must we do if we would attain a joyful resurrection? Rom., vi: 11.

CHURCH CATECHISM.

(To be learned by all.)

Q. What is thy duty towards thy Neighbour?

A. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters. *Remainder to be learned with next lesson.*

THE COLLECT.

O Lord we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only on the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Septuagesima Sunday.

February 17, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Personal Agency of Satan--The Fall.

Text to be Learned.

1 Peter, v:8--Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Scripture Lesson--Gen., iii : 1-13.

(For Younger Scholars.)

1. Where did God place our first parents?
In the garden of Eden.
2. How had God made them?
Sinless and pure.
3. What did God say to them about one of the trees of the garden?
"Ye shall not eat of it."
4. Might they eat of the fruit of every other tree?
Yes, God said, "of every tree of the garden thou mayest freely eat."
5. Why were they forbidden to eat of the one tree?
To see if they would obey God.
6. Did they obey Him?
No, they did not.
7. Who first tempted them to disobey?
Satan, in the form of a serpent.
8. What did Satan lead them to do?
They took of the tree and did eat?
9. How were they punished for their disobedience?
They were driven out of the garden.
10. What was the result of this first sin of man?
It brought sorrow and death into the world.
11. Who is Satan?
The enemy of our souls.
12. How does he constantly tempt us?
He tells us to do and say wrong things.
13. What will happen if we do what he says?
We will be bad and unhappy.
14. From what did the Saviour come to deliver us?
From the power of Satan.
15. How can we resist Satan when he tempts us?
By asking God to help us.

Personal Agency of Satan--The Fall.

GEN., iii: 1-13.—(For older Scholars.)

1. How was man originally created? Gen., i: 27.
2. How did Adam differ from other creatures? Gen., ii: 7, last part.
3. What must his nature therefore have been? Sinless and pure.
4. How does the Psalmist speak of his exalted nature? Ps., viii: 5.
5. Where did God place man? Gen., ii: 8.
6. How was his obedience put to the test? Gen., ii: 15-17.
7. What are we told of the serpent? Gen., iii: 1.
8. By what other name is the serpent called? Rev., xii: 9.
9. How did the woman reply to the question of the tempter? Gen., iii: 2-3.
10. Did she repeat the Divine words correctly? Gen., ii: 16-17.
11. How did she expose herself to the power of the tempter? By reasoning with him.
12. What is our only safety when we are tempted? St. James, iv: 7, last part.
13. By what lie did Satan persuade her? Gen., iii: 4-5.
14. What does our Lord call him? St. John, viii, 44, last part.
15. How did Satan gain the mastery? Gen., iii: 6.
16. In what way did Adam show his shame and fear? Gen., iii: 8-10.
17. How did they try to excuse themselves before God? Gen., iii: 12-13.
18. What punishment followed their transgression? Gen., iii: 17-19.
19. What lesson are we to learn from their history? The power of Satan over all mankind.
20. How is Satan spoken of in Holy Scripture? As our spiritual adversary.
21. To what is he compared in 1 Peter, v: 8?
22. How is he also spoken of in the book of Job? Job, i: 7.
23. What are we to learn from these and similar references in Holy Scripture? That Satan has a real, personal existence as the enemy of our souls.
24. To whom must we look for help against his temptations? 1 Cor., x: 13.
25. What promise is made "to him that overcometh?" Rev., ii: 7.

CHURCH CATECHISM.

(To be learned by all.)

Q. What is thy duty towards thy Neighbour?

A. My duty towards my neighbour is to love him as myself. (*repeat*); To hurt no body by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, sobriety, and chastity: not to covet nor desire other men's goods; but to labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

THE COLLECT.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end, Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Septuagesima Sunday.

February 17, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Personal Agency of Satan--The Fall.

Text to be Learned.

1 Peter, v:8—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Scripture Lesson—Gen., iii : 1-13.

(For Younger Scholars.)

1. Where did God place our first parents?
In the garden of Eden.
2. How had God made them?
Sinless and pure.
3. What did God say to them about one of the trees of the garden?
"Ye shall not eat of it."
4. Might they eat of the fruit of every other tree?
Yes, God said, "of every tree of the garden thou mayest freely eat."
5. Why were they forbidden to eat of the one tree?
To see if they would obey God.
6. Did they obey Him?
No, they did not.
7. Who first tempted them to disobey?
Satan, in the form of a serpent.
8. What did Satan lead them to do?
They took of the tree and did eat?
9. How were they punished for their disobedience?
They were driven out of the garden.
10. What was the result of this first sin of man?
It brought sorrow and death into the world.
11. Who is Satan?
The enemy of our souls.
12. How does he constantly tempt us?
He tells us to do and say wrong things.
13. What will happen if we do what he says?
We will be bad and unhappy.
14. From what did the Saviour come to deliver us?
From the power of Satan.
15. How can we resist Satan when he tempts us?
By asking God to help us.

Personal Agency of Satan--The Fall.

GEN., iii: 1-13.—(For older Scholars.)

1. How was man originally created? Gen., i: 27.
2. How did Adam differ from other creatures? Gen., ii: 7, last part.
3. What must his nature therefore have been? Sinless and pure.
4. How does the Psalmist speak of his exalted nature? Ps., viii: 5.
5. Where did God place man? Gen., ii: 8.
6. How was his obedience put to the test? Gen., ii: 15-17.
7. What are we told of the serpent? Gen., iii: 1.
8. By what other name is the serpent called? Rev., xii: 9.
9. How did the woman reply to the question of the tempter? Gen., iii: 2-3.
10. Did she repeat the Divine words correctly? Gen., ii: 16-17.
11. How did she expose herself to the power of the tempter? By reasoning with him.
12. What is our only safety when we are tempted? St. James, iv: 7, last part.
13. By what lie did Satan persuade her? Gen., iii: 4-5.
14. What does our Lord call him? St. John, viii, 44, last part.
15. How did Satan gain the mastery? Gen., iii: 6.
16. In what way did Adam show his shame and fear? Gen., iii: 8-10.
17. How did they try to excuse themselves before God? Gen., iii: 12-13.
18. What punishment followed their transgression? Gen., iii: 17-19.
19. What lesson are we to learn from their history? The power of Satan over all mankind.
20. How is Satan spoken of in Holy Scripture? As our spiritual adversary.
21. To what is he compared in 1 Peter, v: 8?
22. How is he also spoken of in the book of Job? Job, i: 7.
23. What are we to learn from these and similar references in Holy Scripture? That Satan has a real, personal existence as the enemy of our souls.
24. To whom must we look for help against his temptations? 1 Cor., x: 13.
25. What promise is made "to him that overcometh?" Rev., ii: 7.

CHURCH CATECHISM.

(To be learned by all.)

Q. What is thy duty towards thy Neighbour?

A. My duty towards my neighbour is to love him as myself, (*repeat*): To hurt no body by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

THE COLLECT.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Quinquagesima Sunday.
March 3, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Individual Temptation.

Text to be Learned.

1 Cor., x: 13.—There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.

Scripture Lesson—Eph., vi: 10-18.

(For Younger Scholars.)

1. What was the subject of our last lesson?
The temptation of Christ.
2. What are we to learn from His temptation?
The way to act when we are tempted.
3. What are some of the temptations of our daily life?
Bad thoughts, unkind words and wrong actions.
4. How can you overcome these?
By asking God to help me.
5. How will God help you?
He will give me strength to fight against them.
6. In order to fight well, what must you put on?
The whole armor of God.
7. What do you mean by the armor of God?
His strength and protection.
8. By whom was armor once used?
By soldiers in battle.
9. What was one way in which they used their armor?
Part of it was worn on the body to protect them.
10. For what was another part worn?
To fight with, and hurt their enemies.
11. What were you made at your baptism?
The soldier of Christ.
12. To be His true soldier what must you do?
Fight manfully under His banner unto my life's end.
13. Against whom must you fight?
Against Satan and all that is evil.
14. What does God promise those who fight and win the battle?
A crown of glory.

Individual Temptation.

Eph., vi: 10-18—(For older Scholars).

1. What lesson are we taught by the temptation of Christ? That His human nature was subject to the same infirmities as ours.
2. How did He thus become our example? By showing us how to meet and overcome temptation. [ii: 18.]
3. What blessed help comes to us through His temptation? Heb.,
4. Why are temptations permitted? To prove and strengthen us.
5. When only do they become occasions of sin? When we yield ourselves to their power.
6. What is to be the secret of our strength? Eph., vi: 10.
7. What should we learn from the constancy of our temptations? That our earthly life is a life of conflict. [soldier.]
8. To whom does the apostle compare the Christian? To a Roman
9. How was the Roman soldier furnished for battle? He was clad in armor.
10. How did warriors fight in those days? In hand to hand conflicts, in which armor was very essential.
11. Of what two kinds was the Roman armor composed? Defensive to protect from the enemy, and offensive to injure him.
12. What armor must the Christian soldier wear? Eph., vi: 11
13. To what conflict is he called? Eph., vi: 11, last part.
14. Against what is he to wrestle constantly? Eph., vi: 12.
15. What may we understand by this? That the world of evil is an organized kingdom of which Satan is the prince.
16. What is our only safety? Eph., vi: 13.
17. What are the defensive parts of the Christian's armor? Eph., vi: 14 to 17, first part.
18. What the one offensive weapon? Eph., vi: 17, last part.
19. What is "the sword of the Spirit?" The word of God, or the Holy Bible. [sword? St. Matt., iv: 1-12.]
20. Where is the Christian shown how to use the shield and the
21. How are we to be strengthened for our conflicts? Eph., vi: 18.
22. What was the Saviour's precept to His disciples? St. Matt., xxvi: 41.
23. Why does St. Peter tell us to watch? 1 Peter, v: 8.
24. Why is prayer essential to success in our spiritual conflicts? St. John, xv: 5, last part.

CHURCH CATECHISM.

(To be learned by all.)

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer; let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; And forgive us our trespasses as we forgive those that trespass against us; And lead us not into temptation; but deliver us from evil. Amen.

Q. What desirest thou in this prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him and obey him, as we ought to do. [Remainder to be learned with next lesson.]

THE COLLECT.

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Quinquagesima Sunday.

March 3, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Individual Temptation.

Text to be Learned.

1 Cor., x: 13.—There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.

Scripture Lesson—Eph., vi: 10-18.

(For Younger Scholars.)

1. What was the subject of our last lesson?
The temptation of Christ.
2. What are we to learn from His temptation?
The way to act when we are tempted.
3. What are some of the temptations of our daily life?
Bad thoughts, unkind words and wrong actions.
4. How can you overcome these?
By asking God to help me.
5. How will God help you?
He will give me strength to fight against them.
6. In order to fight well, what must you put on?
The whole armor of God.
7. What do you mean by the armor of God?
His strength and protection.
8. By whom was armor once used?
By soldiers in battle.
9. What was one way in which they used their armor?
Part of it was worn on the body to protect them.
10. For what was another part worn?
To fight with, and hurt their enemies.
11. What were you made at your baptism?
The soldier of Christ.
12. To be His true soldier what must you do?
Fight manfully under His banner unto my life's end.
13. Against whom must you fight?
Against Satan and all that is evil.
14. What does God promise those who fight and win the battle?
A crown of glory.

Individual Temptation.

EPII., vi: 10-18—(For older Scholars).

1. What lesson are we taught by the temptation of Christ? That His human nature was subject to the same infirmities as ours.
2. How did He thus become our example? By showing us how to meet and overcome temptation. [ii: 18.]
3. What blessed help comes to us through His temptation? Heb.,
4. Why are temptations permitted? To prove and strengthen us.
5. When only do they become occasions of sin? When we yield ourselves to their power.
6. What is to be the secret of our strength? Eph., vi: 10.
7. What should we learn from the constancy of our temptations? That our earthly life is a life of conflict. [soldier.]
8. To whom does the apostle compare the Christian? To a Roman
9. How was the Roman soldier furnished for battle? He was clad in armor.
10. How did warriors fight in those days? In hand to hand conflicts, in which armor was very essential.
11. Of what two kinds was the Roman armor composed? Defensive to protect from the enemy, and offensive to injure him.
12. What armor must the Christian soldier wear? Eph., vi: 11
13. To what conflict is he called? Eph., vi: 11, last part.
14. Against what is he to wrestle constantly? Eph., vi: 12.
15. What may we understand by this? That the world of evil is an organized kingdom of which Satan is the prince.
16. What is our only safety? Eph., vi: 13.
17. What are the defensive parts of the Christian's armor? Eph., vi: 14 to 17, first part.
18. What the one offensive weapon? Eph., vi: 17, last part.
19. What is "the sword of the Spirit?" The word of God, or the Holy Bible. [sword? St. Matt., iv: 1-12.]
20. Where is the Christian shown how to use the shield and the
21. How are we to be strengthened for our conflicts? Eph., vi: 18.
22. What was the Saviour's precept to His disciples? St. Matt., xxvi: 41.
23. Why does St. Peter tell us to watch? 1 Peter, v: 8.
24. Why is prayer essential to success in our spiritual conflicts? St. John, xv: 5, last part.

CHURCH CATECHISM

(To be learned by all.)

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer; let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; And forgive us our trespasses as we forgive those that trespass against us; And lead us not into temptation; but deliver us from evil. Amen.

Q. What desirest thou in this prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him and obey him, as we ought to do. [Remainder to be learned with next lesson.]

THE COLLECT.

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

First Sunday in Lent.

March 10, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Sin and its Consequences.

Text to be Learned.

Rom. vi: 22-23.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

Scripture Lesson—St. James, i: 12-15.

(For Younger Scholars.)

1. What does the Apostle teach us in this lesson?
Of the great evil of sin.
2. Why is sin so displeasing to God?
Because it breaks His laws, which are holy.
3. Why is it also so hurtful to ourselves?
Because it destroys our souls and bodies.
4. To what are we all by nature inclined?
To do what is wrong.
5. Who constantly tempts us to do wrong?
Satan, our spiritual enemy.
6. What is one way in which he tempts us?
He puts into our hearts evil thoughts.
7. What do evil thoughts soon become?
Evil actions.
8. If our actions are bad, what will our lives be?
Bad lives.
9. What is the end of every bad life?
It ends in shame and sorrow.
10. How only can our lives become good?
When our hearts are good.
11. Can we make our hearts good?
No, we cannot.
12. Who alone can make them good?
God alone, in answer to our prayer.
13. What will God put into our hearts?
A dread of sin.
14. What power will He also give us?
The power to keep from all the ways of sin.

Sin and its Consequences.

ST. JAMES, i; 12-15—(For older Scholars).

1. In what two senses does St. James use the word "temptation"?
First in the sense of trials or afflictions, and second with reference to enticements to sin.
2. Why is it very important to distinguish between them? Because the one comes from God, and the other from Satan.
3. How does the apostle teach us to regard temptation of the former kind? St. James, i: 2-3.
4. What blessing does it bring? St. James, i: 12.
5. What does he teach with regard to the other kind of temptation? St. James, i: 13.
6. Why cannot God tempt us to evil? Because it would be contrary to His holiness.
7. What is the first step in the course of evil temptation? St. James, i: 14.
8. What is meant by "his own lust"? The evil desires of the heart.
9. What is the human heart by nature? Jer., xvii: 9.
10. How did our Lord show this? St. Matt., xv: 19.
11. What was also the confession of St. Paul? Rom., vii: 18.
12. What is the second step in temptation after being "drawn away"? The enticing.
13. Who entices us to evil? Satan, our spiritual adversary.
14. How is this illustrated by the temptation in Eden? Gen., iii: 6.
15. How does the tempter show his combined wisdom and cunning?
By discovering our weakness and taking advantage of it.
16. What part of our nature does Satan first try to influence? Our thoughts.
17. Why does he first seek the control of our thoughts? Because our actions are prompted by our thoughts.
18. What is the next step in the progress of temptation? St. James, i: 15, first part.
19. What does this teach us? The certain development of temptation when it is not resisted.
20. What is the last step in the course of temptation? St. James, i: 15, last part.
21. What death is the inevitable consequence of unforsaken sin?
Spiritual death.
22. How alone can we escape the power of temptation? St. James, iv: 7.
23. How should the heart be kept? Prov., iv: 23.
24. Whose presence should possess it? The Holy Spirit of God.

CHURCH CATECHISM.

(To be learned by all.)

What desirest thou of God in this prayer?

I desire, my Lord God, our Heavenly Father, (*repeat*.) and I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers, both of soul and body: and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say Amen. So be it.

THE COLLECT.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Second Sunday in Lent.

March 17, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Man Under Bondage to Sin.

Text to be Learned.

Rom., vii: 18-19.—For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good, I find not.
For the good that I would, I do not; but the evil which I would not, that I do.

Scripture Lesson—Rom., vii: 14-25

(For Younger Scholars.)

1. What are we taught in our lesson to-day?
The power which sin has over our souls.
2. What is every one by nature?
Very weak and helpless.
3. Because we are thus helpless and weak to what are we inclined?
To do what is evil.
4. What happens when any one keeps on in evil doing?
Evil doing becomes very easy.
5. What also becomes very hard?
To do what is right.
6. What should we learn from this?
The power which sin has over us.
7. Why is sin therefore to be much dreaded?
Because it enslaves and destroys the soul.
8. Why did the blessed Saviour come into the world?
To save us from our sins.
9. What did He show by His holy life on earth?
The beauty of doing right.
10. What did He also teach us?
The way in which we can do right.
11. How does He help us when we would do right?
He gives us the grace of His Holy Spirit.
12. What does God's Holy Spirit do in our hearts?
He helps us to see what is right.
13. What else does He do?
He helps us to do what is right.
14. What power does God give to all who love to do His holy will?
The power to overcome all that is evil.

Man under Bondage to Sin.

Rom., vii: 14-25—(For older Scholars).

1. To what law does the apostle here refer? The law of God, especially the Ten Commandments.
2. How had he already described this law? Rom., vii: 12.
3. What is our natural condition with reference to God's law? Rom., vii: 14, last part.
4. What does he mean by carnal? Eph., ii: 3.
5. How does the apostle describe our condition by nature? As a state of bondage to sin. [sinful habits over us.]
6. How does this bondage appear in our lives? In the power of
7. What is very noticeable in all kinds of evil habits? The more they are indulged, the stronger they become.
8. What is the effect of these habits on our moral nature? They weaken and enslave us. [viii: 34.]
9. What did our Lord say of him who committeth sin? St. John.
10. What is the true meaning of the word "servant" as He used it? It means a slave. [evil in our nature? Rom., vii: 15.]
11. How does the apostle describe the conflict between good and
12. When do we witness this conflict in our lives? Whenever our hearts incline us to follow evil rather than good.
13. What is the certain consequence of yielding in this conflict with evil? Sin becomes a living power and strong master within us. [natural tendency of our hearts to evil.]
14. Why is this conflict so difficult to maintain? Because of the
15. How does the apostle further describe it? Rom., vii: 18-21.
16. Are evil actions excusable because our hearts are sometimes drawn toward evil? No, they are not. [science.]
17. What faculty has God given to warn us against evil? Our con-
18. What does God also give us to help us to follow right rather than wrong? The grace of His Holy Spirit.
19. How does St. Paul in another place describe the conflict between the flesh and the spirit? Gal., v: 17.
20. What must we do to insure the victory? Gal., v: 16.
21. How did the apostle lament the slavery of sin? Rom., vii: 24.
22. Why did he speak of it as the body of this death? Because the certain effect of sin is death, temporal and spiritual.
23. How do we escape this death? By becoming the servants of Jesus Christ and obeying His laws.
24. What gift of God comes to us through Him? Rom., vi: 23.

CHURCH CATECHISM.

(To be learned by all.)

- Q. How many sacraments hath Christ ordained in his Church?
 A. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.
- Q. What meanest thou by this word Sacrament?
 A. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.
- Q. How many parts are there in a Sacrament?
 A. Two; the outward visible sign, and the inward spiritual grace.

THE COLLECT.

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

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Second Sunday in Lent.

March 17, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Man Under Bondage to Sin.

Text to be Learned.

Rom., vii: 18-19.—For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do.

Scripture Lesson—Rom., vii: 14-25

(For Younger Scholars.)

1. What are we taught in our lesson to-day?
The power which sin has over our souls.
2. What is every one by nature?
Very weak and helpless.
3. Because we are thus helpless and weak to what are we inclined?
To do what is evil.
4. What happens when any one keeps on in evil doing?
Evil doing becomes very easy.
5. What also becomes very hard?
To do what is right.
6. What should we learn from this?
The power which sin has over us.
7. Why is sin therefore to be much dreaded?
Because it enslaves and destroys the soul.
8. Why did the blessed Saviour come into the world?
To save us from our sins.
9. What did He show by His holy life on earth?
The beauty of doing right.
10. What did He also teach us?
The way in which we can do right.
11. How does He help us when we would do right?
He gives us the grace of His Holy Spirit.
12. What does God's Holy Spirit do in our hearts?
He helps us to see what is right.
13. What else does He do?
He helps us to do what is right.
14. What power does God give to all who love to do His holy will?
The power to overcome all that is evil.

Man under Bondage to Sin.

ROM., vii: 14-25—(For older Scholars).

1. To what law does the apostle here refer? The law of God, especially the Ten Commandments.
2. How had he already described this law? Rom., vii: 12.
3. What is our natural condition with reference to God's law? Rom., vii: 14, last part.
4. What does he mean by carnal? Eph., ii: 3.
5. How does the apostle describe our condition by nature? As a state of bondage to sin. [sinful habits over us.]
6. How does this bondage appear in our lives? In the power of
7. What is very noticeable in all kinds of evil habits? The more they are indulged, the stronger they become.
8. What is the effect of these habits on our moral nature? They weaken and enslave us. [viii: 34.]
9. What did our Lord say of him who committeth sin? St. John.
10. What is the true meaning of the word "servant" as He used it? It means a slave. [evil in our nature? Rom., vii: 15.]
11. How does the apostle describe the conflict between good and
12. When do we witness this conflict in our lives? Whenever our hearts incline us to follow evil rather than good.
13. What is the certain consequence of yielding in this conflict with evil? Sin becomes a living power and strong master within us. [natural tendency of our hearts to evil.]
14. Why is this conflict so difficult to maintain? Because of the
15. How does the apostle further describe it? Rom., vii: 18-21.
16. Are evil actions excusable, because our hearts are sometimes drawn toward evil? No, they are not. [science.]
17. What faculty has God given to warn us against evil? Our con-
18. What does God also give us to help us to follow right rather than wrong? The grace of His Holy Spirit.
19. How does St. Paul in another place describe the conflict between the flesh and the spirit? Gal., v: 17.
20. What must we do to insure the victory? Gal., v: 16.
21. How did the apostle lament the slavery of sin? Rom., vii: 24.
22. Why did he speak of it as the body of this death? Because the certain effect of sin is death, temporal and spiritual.
23. How do we escape this death? By becoming the servants of Jesus Christ and obeying His laws.
24. What gift of God comes to us through Him? Rom., vi: 23.

CHURCH CATECHISM.

(To be learned by all.)

- Q. How many sacraments hath Christ ordained in his Church?
 A. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.
- Q. What meanest thou by this word Sacrament?
 A. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.
- Q. How many parts are there in a Sacrament?
 A. Two; the outward visible sign, and the inward spiritual grace.

THE COLLECT.

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

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Third Sunday in Lent.

March 24, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Redemption by Jesus Christ.

Text to be Learned.

1 John, i: 7.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Scripture Lesson—Acts, iv : 1-12.

(For Younger Scholars.)

1. What miracle had been wrought by two of the Apostles?
They had healed a man who was lame.
2. What was the effect of the miracle upon some who saw it?
They believed and became Christians.
3. What was the effect upon others?
They refused to believe and ill treated the Apostles.
4. What did they do to the Apostles?
They brought them before the Jewish Council.
5. What did the Council ask them?
By what power they had wrought the miracle.
6. In whose name did St. Peter declare they had done it?
In the name of Jesus Christ of Nazareth.
7. What did St. Peter further tell them?
That only through Jesus Christ can we be saved.
8. From what did Jesus come to save us?
From our sins.
9. How are we saved by Him?
By repenting of our sins and trusting in Him as a Saviour.
10. Why are we by nature like the lame man whom the Apostle healed?
Because we are unable to walk in the ways of God.
11. What are we more inclined to follow?
Ways that are sinful and evil.
12. What is the end of these evil and sinful ways?
They end in shame and sorrow.
13. How would Christ help us to turn from every evil way?
By showing us the better way of His Commandments.
14. How does He Help us to walk in His way?
By giving us His Holy Spirit to direct our steps.
15. Why is His way better than the ways of sin?
Because it makes us happy here and hereafter.

Redemption by Jesus Christ.

ACTS, iv: 1-12—(For older Scholars).

1. What miracle had been wrought by two of the Apostles?
Acts, iii: 1-8.
2. How did St. Peter address the multitude as they marvelled?
Acts, iii: 12.
3. From whom did the power of healing come? Acts, iii: 13-16.
4. As they spake to the people who came upon the Apostles?
Acts, iv: 1.
5. What was done with them? Acts, iv: 3.
6. Before whom were they brought on the morrow? Acts, iv: 5-7.
7. Who were these? The Council of the Sanhedrim.
8. Why had this Council been established? To try all important questions relating to the worship and religion of the Jews.
9. What was demanded of the Apostles? Acts, iv: 7.
10. In whose name did they declare they had wrought the miracle?
Acts, iv: 10.
11. How did our Lord speak of His power as the Son of God?
St. Matt., xxviii: 18.
12. What promise did He give His Apostles? Acts, i: 8.
13. Why was the power of working miracles delegated to them?
In order to prove their commission from Christ and to bear witness to His name.
14. How did St. Peter thus bear witness at this time? Acts, iv: 11.
15. By whom had Christ been rejected? By the same Jewish Council.
16. To what did St. Peter compare the Saviour? To the corner stone of a building.
17. How had He been thus foretold in prophecy? Isaiah, xxviii: 16.
18. What has Christ become to us? The foundation on which our salvation rests. [Acts, iv: 12.]
19. How did St. Peter speak of salvation only in His name?
20. From what does Christ save us? From the power and consequences of sin.
21. How did He obtain redemption for us? Col., i: 14.
22. How do we receive the benefits of this redemption? By heartily accepting Him as a Saviour. [Him? No, it will not.]
23. Will this redemption avail us anything if we do not thus accept
24. Can it avail us to look anywhere else for salvation? 1 Cor., iii: 11.

CHURCH CATECHISM.

(To be learned by all.)

- Q. What is the outward visible sign or form in Baptism?
A. Water; wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*
- Q. What is the inward and spiritual grace?
A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

THE COLLECT.

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

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Fourth Sunday in Lent.

March 31, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Universality of Redemption.

Text to be Learned.

Rev., xxii: 17.—And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.

Scripture Lesson—St. John., iii : 11-18.

(For Younger Scholars.)

1. Why is Jesus Christ called our Saviour?
Because He saves us from our sins.
2. How does He save us from our sins?
By obtaining pardon for us.
3. What did He do to obtain our pardon?
He died upon the Cross.
4. How do we obtain this pardon through Him?
By repenting of our sins, and trusting in Him as our Saviour.
5. What scene from the Old Testament have we in our lesson to-day?
The Israelites destroyed by serpents in the wilderness.
6. Why was this punishment sent upon them?
Because they had sinned against God.
7. Why was this punishment so dreadful?
Because many of the people had died from it.
8. When they repented of their sin, what did God command Moses to make?
A serpent of brass, and put it upon a pole.
9. When any one was bitten what was he told to do?
To look upon this serpent of brass.
10. What happened to all who looked as they were told?
Their lives were spared.
11. Of what should this scene remind us?
Of the way we are saved through Christ.
12. Why was Jesus lifted up upon the Cross?
To save all mankind from eternal death.
13. Because He died for all will all be saved?
No, they will not.
14. Who only can be saved through Him?
Those who look to Him, and trust in Him as their Saviour.

Universality of Redemption.

ST. JOHN, iii: 11-18—(For older Scholars.)

1. To whom was the Saviour speaking? St. John, iii: 1.
2. What confession did Nicodemus make? St. John, iii: 2.
3. What important lesson did Christ teach him? The nature of the new birth by water and the Spirit. St. John, iii: 3-8.
4. What difficulty suggested itself to his mind? St. John, iii: 9.
5. What was the cause of this difficulty? Nicodemus expected to understand that which faith alone could embrace.
6. What did our Lord further teach him? The blessings which were to come from His death upon the Cross.
7. Of what incident in the history of the Israelites did He remind him? St. John, iii: 14.
8. What had the Israelites done? Numb., xxi: 4-6.
9. When they confessed their sin what did God command? Numb., xxi: 7-8.
10. By what means were the Israelites rescued from the plague? Numb., xxi: 9.
11. Of what was this deliverance the type? Of our deliverance through the death of Christ.
12. By what plague has our whole race been afflicted? Rom., v: 12.
13. How are we rescued from this plague? Col., i: 14.
14. What moved God to send this great deliverance? St. John, iii: 16, first part.
15. What makes this love especially marvelous? Rom., v: 8.
16. What does our Lord say of the extent of this salvation? St. John, iii: 16.
17. To whom does God offer it? To all mankind.
18. For what purpose does our Lord say He came into this world? St. John, iii: 17.
19. How has God declared His unwillingness that any should perish? Ezekiel, xviii: 32.
20. What is essential to our securing the salvation which Christ brought? A true and living faith in Him.
21. What is the great danger of mankind? The rejection of Christ through indifference and unbelief.
22. Why is their case so hopeless? Because the virtue of the death of Christ is lost on them.
23. What did our Lord say of him who believeth not? St. John, iii: 18.
24. What caution of the apostle should we constantly remember? Heb., iii: 12, 13.

CHURCH CATECHISM

(To be learned by all.)

Review Lesson from "My good child know this," etc., to "What is required of persons to be baptized."

THE COLLECT.

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

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Fifth Sunday in Lent.

April 7, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

Conditions of Redemption.

Text to be Learned.

St. John, iii: 36.—He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Scripture Lesson—Acts, ii : 37-42.

(For Younger Scholars.)

1. What were we taught in our last lesson?
That Christ is the Saviour of all men.
2. What are we to learn by our lesson to-day?
The way in which we are to be saved through Him.
3. Are we to be saved by simply knowing about Jesus Christ?
No, we are not.
4. Why does not the knowledge of Christ save us?
Because we may know about Him and still lead evil lives.
5. How only can we be saved through Him?
By repenting of our sins and believing in Him as a Saviour.
6. What is repentance?
Heartfelt sorrow for sin.
7. What else is needful if our repentance is true?
A firm purpose to do better.
8. How can we best show our belief in Christ?
By trying to keep His laws.
9. Through what Sacrament do we confess our belief in Christ?
The Sacrament of Holy Baptism.
10. What were you made in your baptism?
A member of Christ, the child of God and an inheritor of the Kingdom of heaven.
11. What blessing comes to us in this Holy Sacrament?
We are placed in a state of salvation.
12. Are we sure of salvation because we are baptized?
No, we are not.
13. What must we do to make our salvation sure?
We must try to be faithful and obedient.
14. On whose help must we constantly rely?
On the help and strength of God.

Conditions of Redemption.

Acts, ii: 37-42—(For older Scholars).

1. What are we to understand by redemption? Deliverance from a state of bondage. [to sin.]
2. In what condition are we all by nature? In a state of bondage
3. What did our Lord say of him who committeth sin? St. John, viii: 34. [sinful habits over us.]
4. How does this bondage appear in our lives? In the power of
5. To what extent is Christ the Redeemer of men? 1 John, ii: 2.
6. How has Christ redeemed us? By His sacrifice upon the Cross.
7. Because redeemed by Him are we therefore saved? No, we are not.
8. On what condition does our redemption depend? On our heartily accepting it.
9. What is the first step toward securing redemption through Jesus Christ? Believing in Him as a Saviour.
10. What is the next step? Truly repenting of our sins and forsaking them.
11. Why is faith in Christ needful? St. John, iii: 36.
12. Why is repentance also needful? Because we cannot be saved from sin unless we forsake it.
13. How is our faith in Christ to be shown? By our obedience to His laws.
14. In what Sacrament do we confess our faith in Christ? In the Sacrament of Holy Baptism.
15. How does our Lord teach us of its importance? St. Mark, xvi: 16.
16. What blessing comes to us through that Holy Sacrament? We are placed in a state of salvation.
17. Are we sure of salvation because we are baptized? By no means.
18. What is essential to our securing salvation? A faithful fulfilment of the promises made at our baptism.
19. What was asked by the multitude who were moved by the first preaching of the Gospel? Acts, ii: 37.
20. What was St. Peter's reply? Acts, ii: 38.
21. Whom did he say were included in this gracious promise? Acts, ii: 39.
22. How did they show their obedience to Christ's commandments? Acts, ii: 40.
23. How did they show their devotion to His service? Acts, ii: 41.
24. How are we to prove that redemption is not offered to us in vain? 2 Peter, i: 10, 11.

CHURCH CATECHISM.

(To be learned by all.)

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

THE COLLECT.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Fifth Sunday in Lent.

April 7, 1878.

{ SYRACUSE, N. Y.
PRICE,
{ 25 CTS. PER 100.

Conditions of Redemption.

Text to be Learned.

St. John, iii: 36.—He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Scripture Lesson—Acts, ii : 37-42.

(For Younger Scholars.)

1. What were we taught in our last lesson?
That Christ is the Saviour of all men.
2. What are we to learn by our lesson to-day?
The way in which we are to be saved through Him.
3. Are we to be saved by simply knowing about Jesus Christ?
No, we are not.
4. Why does not the knowledge of Christ save us?
Because we may know about Him and still lead evil lives.
5. How only can we be saved through Him?
By repenting of our sins and believing in Him as a Saviour.
6. What is repentance?
Heartfelt sorrow for sin.
7. What else is needful if our repentance is true?
A firm purpose to do better.
8. How can we best show our belief in Christ?
By trying to keep His laws.
9. Through what Sacrament do we confess our belief in Christ?
The Sacrament of Holy Baptism.
10. What were you made in your baptism?
A member of Christ, the child of God and an inheritor of the Kingdom of heaven.
11. What blessing comes to us in this Holy Sacrament?
We are placed in a state of salvation.
12. Are we sure of salvation because we are baptized?
No, we are not.
13. What must we do to make our salvation sure?
We must try to be faithful and obedient.
14. On whose help must we constantly rely?
On the help and strength of God.

Conditions of Redemption.

Acts, ii: 37-42—(For older Scholars).

1. What are we to understand by redemption? Deliverance from a state of bondage. [to sin.]
2. In what condition are we all by nature? In a state of bondage
3. What did our Lord say of him who committeth sin? St. John, viii: 34. [sinful habits over us.]
4. How does this bondage appear in our lives? In the power of
5. To what extent is Christ the Redeemer of men? 1 John, ii: 2.
6. How has Christ redeemed us? By His sacrifice upon the Cross.
7. Because redeemed by Him are we therefore saved? No, we are not.
8. On what condition does our redemption depend? On our heartily accepting it.
9. What is the first step toward securing redemption through Jesus Christ? Believing in Him as a Saviour.
10. What is the next step? Truly repenting of our sins and forsaking them.
11. Why is faith in Christ needful? St. John, iii: 36.
12. Why is repentance also needful? Because we cannot be saved from sin unless we forsake it.
13. How is our faith in Christ to be shown? By our obedience to His laws.
14. In what Sacrament do we confess our faith in Christ? In the Sacrament of Holy Baptism.
15. How does our Lord teach us of its importance? St. Mark, xvi: 16.
16. What blessing comes to us through that Holy Sacrament? We are placed in a state of salvation.
17. Are we sure of salvation because we are baptized? By no means.
18. What is essential to our securing salvation? A faithful fulfilment of the promises made at our baptism.
19. What was asked by the multitude who were moved by the first preaching of the Gospel? Acts, ii: 37.
20. What was St. Peter's reply? Acts, ii: 38.
21. Whom did he say were included in this gracious promise? Acts, ii: 39.
22. How did they show their obedience to Christ's commandments? Acts, ii: 40.
23. How did they show their devotion to His service? Acts, ii: 41.
24. How are we to prove that redemption is not offered to us in vain? 2 Peter, i: 10, 11.

CHURCH CATECHISM.

(To be learned by all.)

- Q. What is required of persons to be baptized?
A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.
- Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?
A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

THE COLLECT.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Sunday Next Before Easter.

April 14, 1878.

{ SYRACUSE, N. Y.
PRICE,
{ 25 CTS. PER 100.

Redemption Accomplished.

Text to be Learned.

Galatians, i: 4, 5.—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

To whom be glory for ever and ever. Amen.

Scripture Lesson—St. John, xix: 28-30

(For Younger Scholars.)

1. What is this week called?
Holy week.
2. Why is it called Holy week?
Because of the holy lessons it teaches.
3. What does it bring to our minds?
The sufferings and death of the Blessed Saviour.
4. Why did God send Him to be our Saviour?
Because of His love for us.
5. Why do we need a Saviour?
Because we are sinful and helpless.
6. Who put Jesus to death?
A band of cruel men.
7. What did they put on His head?
A crown of thorns.
8. How did they treat Him?
They spit on Him and struck Him.
9. What did they then do with Jesus?
They took Him and nailed Him to a cross.
10. What was the place called where He was crucified?
Calvary.
11. How did He pray for His enemies as He hung upon the cross?
He said, "Father, forgive them."
12. What were His last words?
It is finished.
13. What was then finished?
The work of our redemption.
14. What blessing comes to us through the death of Christ?
Eternal life.

Redemption Accomplished.

ST. JOHN, xix ; 28-30—(For older Scholars).

1. What is this Sunday sometimes called? Palm Sunday.
2. What event in our Lord's life gave it this name? St. John, xii: 12, 13.
3. What is this week also called? Holy week, also Passion week.
4. Why is it called this? Because it was the week of our Lord's sufferings.
5. Of what should the sufferings of Christ make us seriously think? Of the price it cost to redeem the soul.
6. To whom did the chief priests deliver Jesus? St. Matt., xxvii: 1, 2.
7. Why did they deliver Him to Pilate? St. John, xix: 7.
8. Why did not they take Him and judge Him? St. John, xviii: 31.
9. What did Pilate propose to the people? St. Matt., xxvii: 15-18.
10. How did he show his belief that the Saviour was innocent? St. Matt., xxvii: 24.
11. Why did not Pilate release Him? St. Mark, xv: 15.
12. Where was Jesus led? St. John, xix: 17.
13. By what other name was the place of crucifixion called? St. Luke, xxiii: 33.
14. Who were also crucified with Him? St. Mark, xv: 27.
15. How was crucifixion regarded by the Jews? As a most ignominious death.
16. How does the Apostle speak of it? Gal., iii: 13—last part.
17. What title did Pilate put upon the cross? St. John, xix: 19.
18. How did the multitude revile the sufferer? St. Matt., xxvii: 39, 40.
19. What happened from the sixth to the ninth hour? St. Matt., xxvii: 45.
20. At what hour did Jesus die? St. Matt., xxvii: 46-50.
21. What were His last words spoken from the cross? St. John, xix: 30.
22. What was then finished? The work of our redemption.
23. To what did the time of the crucifixion correspond? To the time of the offering of the daily sacrifice.
24. What was the confession of the centurion and they that were with him? St. Matt., xxvii: 54.
25. What blessing comes to us through the sufferings and death of Christ? Eph., i: 7.

CHURCH CATECHISM.

(To be learned by all.)

- Q. Why was the Sacrament of the Lord's Supper ordained?
A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.
- Q. What is the outward part or sign of the Lord's Supper?
A. Bread and Wine, which the Lord hath commanded to be received.
- Q. What is the inward part, or thing signified?
A. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

THE COLLECT.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Sunday Next Before Easter.

April 14, 1878.

{ SYRACUSE, N. Y.
PRICE.
{ 25 CTS. PER 100.

Redemption Accomplished.

Text to be Learned.

Galatians, i: 4, 5.—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.
To whom be glory for ever and ever. Amen.

Scripture Lesson—St. John, xix: 28-30

(For Younger Scholars.)

1. What is this week called?
Holy week.
2. Why is it called Holy week?
Because of the holy lessons it teaches.
3. What does it bring to our minds?
The sufferings and death of the Blessed Saviour.
4. Why did God send Him to be our Saviour?
Because of His love for us.
5. Why do we need a Saviour?
Because we are sinful and helpless.
6. Who put Jesus to death?
A band of cruel men.
7. What did they put on His head?
A crown of thorns.
8. How did they treat Him?
They spit on Him and struck Him.
9. What did they then do with Jesus?
They took Him and nailed Him to a cross.
10. What was the place called where He was crucified?
Calvary.
11. How did He pray for His enemies as He hung upon the cross?
He said, "Father, forgive them."
12. What were His last words?
It is finished.
13. What was then finished?
The work of our redemption.
14. What blessing comes to us through the death of Christ?
Eternal life.

Redemption Accomplished.

ST. JOHN, xix ; 28-30—(For older Scholars.)

1. What is this Sunday sometimes called? Palm Sunday.
2. What event in our Lord's life gave it this name? St. John, xii: 12, 13.
3. What is this week also called? Holy week, also Passion week.
4. Why is it called this? Because it was the week of our Lord's sufferings.
5. Of what should the sufferings of Christ make us seriously think? Of the price it cost to redeem the soul.
6. To whom did the chief priests deliver Jesus? St. Matt., xxvii: 1, 2.
7. Why did they deliver Him to Pilate? St. John, xix: 7.
8. Why did not they take Him and judge Him? St. John, xviii: 31.
9. What did Pilate propose to the people? St. Matt., xxvii: 15-18.
10. How did he show his belief that the Saviour was innocent? St. Matt., xxvii: 24.
11. Why did not Pilate release Him? St. Mark, xv: 15.
12. Where was Jesus led? St. John, xix: 17.
13. By what other name was the place of crucifixion called? St. Luke, xxiii: 33.
14. Who were also crucified with Him? St. Mark, xv: 27.
15. How was crucifixion regarded by the Jews? As a most ignominious death.
16. How does the Apostle speak of it? Gal., iii: 13—last part.
17. What title did Pilate put upon the cross? St. John, xix: 19.
18. How did the multitude revile the sufferer? St. Matt., xxvii: 39, 40.
19. What happened from the sixth to the ninth hour? St. Matt., xxvii: 45.
20. At what hour did Jesus die? St. Matt., xxvii: 46-50.
21. What were His last words spoken from the cross? St. John, xix: 30.
22. What was then finished? The work of our redemption.
23. To what did the time of the crucifixion correspond? To the time of the offering of the daily sacrifice.
24. What was the confession of the centurion and they that were with him? St. Matt., xxvii: 54.
25. What blessing comes to us through the sufferings and death of Christ? Eph., i: 7.

CHURCH CATECHISM.

(To be learned by all.)

- Q. Why was the Sacrament of the Lord's Supper ordained?
A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.
- Q. What is the outward part or sign of the Lord's Supper?
A. Bread and Wine, which the Lord hath commanded to be received.
- Q. What is the inward part, or thing signified?
A. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

THE COLLECT.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Easter Day.
April 21, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Resurrection.

Text to be Learned.

Rom., vi : 4.—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Scripture Lesson—St. John., xx : 1-17.

(For Younger Scholars.)

1. Of what does the Festival of Easter teach us?
Of the Saviour's rising from the dead.
2. How long did the body of Jesus lie in the tomb?
Parts of three days.
3. What was placed at the door of the sepulchre?
A large stone.
4. Who rolled the stone away?
An angel from heaven.
5. What then came to pass?
The Lord Jesus came forth.
6. When did our Lord rise from the dead?
Very early on the morning of the first day of the week.
7. Who first came to the Saviour's tomb?
Mary Mag-da-lene.
8. What was she surprised to see?
That the stone had been rolled away.
9. Of what was she afraid?
That some one had taken away the Lord's body.
10. Whom did she tell?
Two of the disciples of Christ.
11. What did these disciples do?
They ran to the tomb.
12. On entering what did they find.
The tomb was empty.
13. What ought they to have remembered?
That Jesus told them He would rise again.
14. How was Mary Magdalene rewarded for her devotion?
The risen Saviour first appeared to her.
15. Of what does the resurrection of Christ assure us?
That our bodies shall be raised at the last day.

The Resurrection.

ST. JOHN, XX: 1-17—(For older Scholars.)

1. What truth is commemorated on Easter Day? The resurrection of Jesus Christ from the dead.
2. What great Jewish Feast corresponded to Easter? The Passover.
3. Of what did the Passover remind the Israelites? Exodus, xii:21-24.
4. Why is Christ called our Passover? Eph., i: 7.
5. Where was the Saviour's sepulchre? St. John, xix: 41.
6. How does St. Matthew describe it? St. Matt., xxvii: 60.
7. Who first came to the sepulchre? St. John, xx: 1.
8. What special reason had Mary Magdalene for her devotion? St. Mark, xvi: 9.
9. What other faithful woman accompanied her? St. Mark, xvi: 1.
10. Why did they not come the day before? St. Luke, xxiii: 56.
11. What was their object in coming? St. Mark, xvi: 1. [66.]
12. What had been done to make the sepulchre sure? St. Matt., xxvii: 13.
13. On reaching the sepulchre what was discovered? St. John, xx: 1
14. To whom did Mary Magdalene hasten? St. John, xx: 2.
15. Who was the other disciple? St. John.
16. What did she tell them? St. John, xx: 2.
17. What did the two disciples immediately do? St. John, xx: 3.
18. Who first reached the sepulchre? St. John, xx: 4.
19. What did Simon Peter find on entering? St. John, xx: 6-7.
20. When St. John says (verse 8) that "he believed," what did he mean? That he believed Mary's words.
21. Did either of the disciples as yet grasp the truth of the resurrection? St. John, xx: 9.
22. How was Mary Magdalene rewarded for her devotion? St. John, xx: 11-17.
23. What is the value to us of the resurrection of the Saviour? 1 Cor., xv: 14.
24. What did His resurrection prove? Romans, i: 4.
25. What blessed hope can rest only on His resurrection? 1 Thess., iv: 14.

CHURCH CATECHISM

(To be learned by all.)

- Q. What are the benefits whereof we are partakers thereby?
 A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.
- Q. What is required of those who come to the Lord's supper?
 A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men.

THE COLLECT.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

First Sunday after Easter.

April 28, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Kingdom of God on Earth.

Text to be Learned.

Eph., ii : 19-21.—Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

Scripture Lesson—St. Matt, xvi : 13-19

(For Younger Scholars.)

1. What is the Church called in the New Testament?
The Kingdom of Jesus Christ.
2. What is a Kingdom?
A large number of people governed by a King.
3. Why is the Church called the Kingdom of Christ?
Because it is founded upon Him.
4. Where is Christ's Kingdom?
It is in the world.
5. Why did He place it in the world?
To save the world.
6. What relation does Christ bear to His Kingdom?
He is its Head, or Ruler.
7. Who are the people that make His Kingdom?
All who have been baptized.
8. What were you made in your baptism?
A member of Christ.
9. What do you mean by a member of Christ?
A member of His Church.
10. As a member of His Church what does Christ ask of you?
To obey and love Him.
11. Do all His members obey and love Him?
No, they do not.
12. What keeps them from loving and serving Him?
The world, its riches, and its pleasures.
13. What must we do if we would be true members of Christ?
We must try to do all to His glory.
14. How will He reward all who serve Him faithfully in His earthly Kingdom?
They will at last enter His heavenly Kingdom.

The Kingdom of God on Earth.

ST. MATT., xvi ; 13-19—(For older Scholars).

1. What is the Church? It is the Kingdom of Christ.
2. Is it then a human or a Divine institution? It is Divine.
3. Of what two parts does the Church consist? The Church militant and the Church triumphant.
4. What is the Church militant? The Church on earth.
5. Why is the Church called "militant?" Because of its warfare against all that is evil in the world. [and glory.
6. What is the Church triumphant? The Church in heavenly rest
7. What important question did our Lord once ask His disciples? St. Matt., xvi: 13.
8. What is remarkable about this expression "Son of man?" The Apostles never use it, but our Lord alone.
9. What answer did the disciples make? St. Matt., xvi: 14.
10. How did our Lord repeat the question in another form? St. Matt., xvi: 15.
11. What confession did St. Peter make in behalf of himself and the other apostles? St. Matt., xvi: 16.
12. What was our Lord's reply? St. Matt., xvi: 17.
13. What further declaration did He make? St. Matt., xvi: 18.
14. What was meant by this? The term "rock" refers primarily to Christ; secondarily to St. Peter as confessing Christ.
15. When did our Lord begin to build His Church? On the day of Pentecost.
16. How was our Lord's promise then fulfilled? By St. Peter's first preaching, 3000 souls were brought into the Church.
17. Is the Church founded only on St. Peter and his confession? Eph., ii: 20.
18. What did our Lord declare should not prevail against His Church? St. Matt., xvi: 18, last part.
19. What is meant by "the gates of hell?" The power of death and the grave. [St. Matt., xvi: 19.
20. What promise did our Lord give St. Peter at the same time?
21. On whom was the same power now promised afterward bestowed? On all the apostles. See St. Matt., xviii: 18. St. John, xx: 22-23.
22. What does this promise mean? It means that whatever the Church does in the name of Christ, and according to His will, He will approve and affirm in heaven.
23. How did the apostles exercise this power in declaring what things were lawful and unlawful in the Church? Acts, xv: 1-2, 22-29.
24. How in remitting sin by baptism? Acts, ii: 38.
25. How by rejecting unworthy members, or restoring the penitent to the Church? 1 Tim., 1: 20. 2 Cor., ii: 10.

CHURCH CATECHISM.

(To be learned by all.)

Review Lesson from "What is required of persons to be baptized"—to end.

THE COLLECT.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Second Sunday after Easter.

May 5, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Sacraments : Baptism.

Text to be Learned.

St. Mark, xvi: 16.—He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

Scripture Lesson—St. John, iii: 1-12.

(For Younger Scholars,)

1. How many Sacraments are there?
Two: Baptism and the Supper of the Lord.
2. What are we made in Baptism?
— Members of the Church of Christ.
3. Are children included in this blessing? [come unto me.]
They are; for the Saviour said, "Suffer the little children to
4. What was the last command our Lord gave His apostles?
"Go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."
5. What did our Lord say of the necessity of baptism?
"Except a man be born of the water and of the Spirit, he cannot see the kingdom of God."
6. Why do we need to be born of water and of the Spirit? [sin.]
Because we are by nature sinful, and born under the curse of
7. Into what were we born at our baptism?
Into a state of salvation.
8. What blessing did we then receive?
We were made members of Christ and His Church.
9. Into whose family were we received?
Into the family of God.
10. What did we then become?
Children of God, because adopted into His family.
11. What future blessing has been promised?
Admission into the heavenly kingdom.
12. On what does this blessing depend?
On our obedience to God's laws.
13. What promise was made in your name at your baptism?
That I should shun evil, believe in God, and serve Him.
14. Will it avail you anything if you are not faithful to this promise?
No, it will not.
15. Of what should your Christian name constantly remind you?
Of the blessing I received in Holy Baptism when I was made a Christian child.

The Sacraments: Baptism.

ST. JOHN, iii: 1-12—(For older Scholars).

1. How many Sacraments are there? Two, Baptism and the Supper of the Lord.
2. What is the distinctive mark of these two Sacraments? They were ordained by Christ Himself.
3. Is this true of other rites, called Sacraments, by the church of Rome? No, it is not.
4. For what was the first of these Sacraments ordained? As a means whereby we are brought into union with Christ, the Living Lord.
5. To what is this union compared by our Lord? St. John, xv: 5.
6. For what was the other Sacrament ordained? To nourish and strengthen our spiritual life.
7. What command did our Lord give His disciples before he ascended? St. Matt., xxviii: 19. [iii: 5.]
8. What did our Lord say of the necessity of baptism? St. John, 9. What did He further say? St. Mark, xvi: 16.
10. Does this mean that we will be saved because we are baptised? By no means.
11. What must follow baptism? The faithful fulfilment of the promises made at our baptism.
12. What are we made in the Sacrament of Holy Baptism? Members of Christ and His Church.
13. In what are we then placed? In a state of salvation.
14. Why are children included in this blessing? St. Mark, x: 13-16.
15. At what age were children received into the Jewish church? At eight days old.
16. To what privileges were they entitled? To all the promises and blessings of the Jewish covenant.
17. What does this plainly teach us? That Christian children are also recipients of the blessings of God's covenant in Christ?
18. What does St. Paul call baptism? Titus, iii: 5.
19. What does "regeneration" mean? Being born again.
20. Into what state were we born by nature? In a state of alienation from God.
21. How is our relation to God changed? By being made His children by adoption and grace.
22. What blessing is bestowed in the Baptismal Covenant? We are admitted into a state of holy privilege and promise.
23. What is required in order to obtain the promises of God? We must walk obediently to our Christian calling.
24. What is the best evidence that we are living as the children of God? Rom., viii: 14.

CHURCH CATECHISM.

(To be learned by all.)

From "What is your name?" to "Rehearse the articles of thy belief."

THE COLLECT.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Third Sunday after Easter.

May 12, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Sacraments: The Lord's Supper.

Text to be Learned.

St. John, vi: 53-4.—Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Scripture Lesson—St. Luke, xxii : 14-20.

(For Younger Scholars.)

1. What rite follows Christian Baptism?
Confirmation.
2. What do we promise in Confirmation?
What our sponsors promised in our name at our baptism.
3. For what does Confirmation prepare us?
For the Holy Communion.
4. What is the Holy Communion?
The second Sacrament ordained by Christ.
5. By what other name is it called?
The Lord's Supper.
6. When did Christ ordain this Sacrament?
The night before He died.
7. Why did He ordain it?
To remind us of His death.
8. For what other purpose did He ordain it?
To strengthen our souls.
9. What elements are used in the celebration of the Lord's Supper?
Bread and wine.
10. As the bread is broken of what are we reminded?
Of the body of Christ broken for us.
11. What does the wine represent?
The blood of Christ shed for the sins of the world.
12. What command did our Lord give when He instituted this Sacrament?
"This do in remembrance of Me."
13. With what preparation should we go to the Holy Communion?
With repentance and faith, and in charity with all men.
14. What blessing comes to us through the Holy Communion?
The grace of God to strengthen and refresh our souls.

The Sacraments: The Lord's Supper.

ST. LUKE, xxii: 14-20—(For older Scholars).

1. What rite is mentioned in Heb., vi: 2, as following baptism? Confirmation, or "the laying on of hands."
2. How is this shown in the practice of the apostles? Acts, viii: 12-17. Acts, xix: 1-6. [men.]
3. What does Confirmation imply? The confession of Christ before
4. What do we do in Confirmation? We take upon ourselves the promises made in our name at our baptism.
5. What does God promise in return? The strengthening grace of His Holy Spirit.
6. To what does Confirmation admit us? To the Holy Communion.
7. By what other name is the Holy Communion called? The Lord's Supper.
8. When did our Lord institute this Sacrament? The night before His crucifixion.
9. What Jewish feast had our Lord just commemorated with His disciples? The Passover.
10. Why was it called the Passover? Exodus, xii: 27.
11. Of what was the Passover a type? Of the sacrifice and death of Christ. [Cor., v: 7, last part.]
12. How does St. Paul use this term with reference to Christ? 1
13. Who were with our Lord at the celebration of the last Passover? St. Luke, xxii: 14. [19-20.]
14. When it was ended what did the Saviour do? St. Luke, xxii:
15. How do St. Matthew and St. Mark record it? St. Matt., xxvi: 26-29. St. Mark, xiv: 22-25.
16. What command did our Lord give? St. Luke, xxii: 19, last part.
17. For what purpose was the Sacrament ordained? 1 Cor., xi: 26.
18. What do the bread and the wine represent? The body of Christ broken and His blood shed for us.
19. What do they convey to the penitent and believing soul? The body and blood of Christ.
20. Is the Holy Communion only a *symbol* of Christ's death? No, it is also a means of communicating His life to us. St. John, vi: 53-57.
22. What other benefits do we receive in the Holy Communion? Forgiveness of sins and the grace of God's Holy Spirit to strengthen and refresh our souls.
23. With what careful preparation should we come to the Sacrament? With repentance, faith, charity, and a steadfast purpose to lead a new life.
24. How does our Lord teach us of its value, in dependance on Him? St. John, vi: 53-54.

CHURCH CATECHISM.

(To be learned by all.)

Rehearse the articles of thy belief.

THE COLLECT.

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Third Sunday after Easter.

May 12, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Sacraments: The Lord's Supper.

Text to be Learned.

St. John, vi: 53-4.—Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Scripture Lesson—St. Luke, xxii: 14-20.

(For Younger Scholars.)

1. What rite follows Christian Baptism?
Confirmation.
2. What do we promise in Confirmation?
What our sponsors promised in our name at our baptism.
3. For what does Confirmation prepare us?
For the Holy Communion.
4. What is the Holy Communion?
The second Sacrament ordained by Christ.
5. By what other name is it called?
The Lord's Supper.
6. When did Christ ordain this Sacrament?
The night before He died.
7. Why did He ordain it?
To remind us of His death.
8. For what other purpose did He ordain it?
To strengthen our souls.
9. What elements are used in the celebration of the Lord's Supper?
Bread and wine.
10. As the bread is broken of what are we reminded?
Of the body of Christ broken for us.
11. What does the wine represent?
The blood of Christ shed for the sins of the world.
12. What command did our Lord give when He instituted this Sacrament?
"This do in remembrance of Me."
13. With what preparation should we go to the Holy Communion?
With repentance and faith, and in charity with all men.
14. What blessing comes to us through the Holy Communion?
The grace of God to strengthen and refresh our souls.

The Sacraments: The Lord's Supper.

ST. LUKE, xxii: 14-20—(For older Scholars).

1. What rite is mentioned in Heb., vi: 2, as following baptism? Confirmation, or "the laying on of hands."
2. How is this shown in the practice of the apostles? Acts, viii: 12-17. Acts, xix: 1-6. [men.]
3. What does Confirmation imply? The confession of Christ before
4. What do we do in Confirmation? We take upon ourselves the promises made in our name at our baptism.
5. What does God promise in return? The strengthening grace of His Holy Spirit.
6. To what does Confirmation admit us? To the Holy Communion.
7. By what other name is the Holy Communion called? The Lord's Supper.
8. When did our Lord institute this Sacrament? The night before His crucifixion.
9. What Jewish feast had our Lord just commemorated with His disciples? The Passover.
10. Why was it called the Passover? Exodus, xii: 27.
11. Of what was the Passover a type? Of the sacrifice and death of Christ. [Cor., v: 7, last part.]
12. How does St. Paul use this term with reference to Christ? 1
13. Who were with our Lord at the celebration of the last Passover? St. Luke, xxii: 14. [19-20.]
14. When it was ended what did the Saviour do? St. Luke, xxii:
15. How do St. Matthew and St. Mark record it? St. Matt., xxvi: 26-29. St. Mark, xiv: 22-25.
16. What command did our Lord give? St. Luke, xxii: 19, last part.
17. For what purpose was the Sacrament ordained? 1 Cor., xi: 26.
18. What do the bread and the wine represent? The body of Christ broken and His blood shed for us.
19. What do they convey to the penitent and believing soul? The body and blood of Christ.
20. Is the Holy Communion only a *symbol* of Christ's death? No, it is also a means of communicating His life to us. St. John, vi: 53-57.
22. What other benefits do we receive in the Holy Communion? Forgiveness of sins and the grace of God's Holy Spirit to strengthen and refresh our souls.
23. With what careful preparation should we come to the Sacrament? With repentance, faith, charity, and a steadfast purpose to lead a new life.
24. How does our Lord teach us of its value, in dependance on Him? St. John, vi: 53-54.

CHURCH CATECHISM.

(To be learned by all.)

Rehearse the articles of thy belief.

THE COLLECT.

Almighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Third Sunday after Easter.

May 12, 1878.

SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The Sacraments: The Lord's Supper.

Text to be Learned.

St. John, vi: 53-4.—Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Scripture Lesson—St. Luke, xxii: 14-20.

(For Younger Scholars.)

1. What rite follows Christian Baptism?
Confirmation.
2. What do we promise in Confirmation?
What our sponsors promised in our name at our baptism.
3. For what does Confirmation prepare us?
For the Holy Communion.
4. What is the Holy Communion?
The second Sacrament ordained by Christ.
5. By what other name is it called?
The Lord's Supper.
6. When did Christ ordain this Sacrament?
The night before He died.
7. Why did He ordain it?
To remind us of His death.
8. For what other purpose did He ordain it?
To strengthen our souls.
9. What elements are used in the celebration of the Lord's Supper?
Bread and wine.
10. As the bread is broken of what are we reminded?
Of the body of Christ broken for us.
11. What does the wine represent?
The blood of Christ shed for the sins of the world.
12. What command did our Lord give when He instituted this Sacrament?
"This do in remembrance of Me."
13. With what preparation should we go to the Holy Communion?
With repentance and faith, and in charity with all men.
14. What blessing comes to us through the Holy Communion?
The grace of God to strengthen and refresh our souls.

The Sacraments: The Lord's Supper.

ST. LUKE, xxii: 14-20—(For older Scholars).

1. What rite is mentioned in Heb., vi: 2, as following baptism? Confirmation, or "the laying on of hands."
2. How is this shown in the practice of the apostles? Acts, viii: 12-17. Acts, xix: 1-6. [men.]
3. What does Confirmation imply? The confession of Christ before
4. What do we do in Confirmation? We take upon ourselves the promises made in our name at our baptism.
5. What does God promise in return? The strengthening grace of His Holy Spirit.
6. To what does Confirmation admit us? To the Holy Communion.
7. By what other name is the Holy Communion called? The Lord's Supper.
8. When did our Lord institute this Sacrament? The night before His crucifixion.
9. What Jewish feast had our Lord just commemorated with His disciples? The Passover.
10. Why was it called the Passover? Exodus, xii: 27.
11. Of what was the Passover a type? Of the sacrifice and death of Christ. [Cor., v: 7, last part.]
12. How does St. Paul use this term with reference to Christ? 1
13. Who were with our Lord at the celebration of the last Passover? St. Luke, xxii: 14. [19-20.]
14. When it was ended what did the Saviour do? St. Luke, xxii:
15. How do St. Matthew and St. Mark record it? St. Matt., xxvi: 26-29. St. Mark, xiv: 22-25.
16. What command did our Lord give? St. Luke, xxii: 19, last part.
17. For what purpose was the Sacrament ordained? 1 Cor., xi: 26.
18. What do the bread and the wine represent? The body of Christ broken and His blood shed for us.
19. What do they convey to the penitent and believing soul? The body and blood of Christ.
20. Is the Holy Communion only a *symbol* of Christ's death? No, it is also a means of communicating His life to us. St. John, vi: 53-57.
22. What other benefits do we receive in the Holy Communion? Forgiveness of sins and the grace of God's Holy Spirit to strengthen and refresh our souls.
23. With what careful preparation should we come to the Sacrament? With repentance, faith, charity, and a steadfast purpose to lead a new life.
24. How does our Lord teach us of its value, in dependance on Him? St. John, vi: 53-54.

CHURCH CATECHISM.

(To be learned by all.)

Rehearse the articles of thy belief.

THE COLLECT.

Almighty God, who shonest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES.

Fourth Sunday after Easter.

May 19, 1878.

{ SYRACUSE, N. Y.
PRICE,
{ 25 CTS. PER 100.

Christ's Ascension to impart Gifts to the Church.

Text to be Learned.

1 Tim., iii:16.—And without controversy, great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Scripture Lesson—Acts, i: 1-12.

1. The former treatise have I made, O Theophilus, of all that Jesus began to do and teach.

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

3. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons,

which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked steadily toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

(For Younger Scholars.)

1. From what place did our Lord ascend to heaven?

From the Mount of Olives.

2. Who were with Him when He ascended?

All the disciples.

3. Did He ascend in bodily form?

Yes, with the same body that rose from the grave.

4. What was our Lord's last gift to His disciples?

He gave them His blessing.

5. What then happened?

A cloud received Him out of their sight.

6. Where is the Saviour now?

He is in heaven.

7. What is He continually doing for us in heaven?

Praying the Father to make us holy.

8. When will Christ again come to this earth?

At the Day of Judgment.

9. How must we prepare for that day?

By trying to live a Christian life.

Christ's Ascension to impart Gifts to the Church.

Acts, i: 1-12—(For older Scholars).

1. How long did our Lord remain with the disciples after His resurrection? Acts, i: 3.
2. What was the subject of His teachings? Acts, i: 3, last part.
3. What is meant by the Kingdom of God? The Church of Christ.
4. What was the one great purpose of the teachings of the forty days? To instruct the Apostles in establishing the Church.
5. What command had our Lord given the Apostles? Acts, i: 4.
6. What is meant by "the promise of the Father?" St. John, xiv: 26.
7. From what place did our Lord ascend? Acts, i: 12.
8. How did He ascend? Acts, i: 9.
9. Did He ascend in bodily form? Yes, with the same body that rose from the grave.
10. What was His last act as he ascended? St. Luke, xxiv: 51.
11. As the disciples beheld the ascension who appeared to them? Acts, i: 10.
12. What did they ask the disciples? Acts, i: 11.
13. Why did they call them "men of Galilee?" Because eight of the Apostles were from Galilee.
14. What did they further tell them? Acts, i: 11.
15. To what future event did they refer? To the second coming of Christ for judgment.
16. How had our Lord Himself foretold His coming again? St. Matt., xxiv: 30.
17. Could they tell when this would be? St. Matt., xxiv: 36.
18. What warning had He also given them? St. Matt., xxiv: 42.
19. What does St. Paul declare? 1 Thess., iv: 16.
20. Where did the Apostles return? Acts, i: 12.
21. Why did they return to Jerusalem? Acts, i: 4.
22. How did they show their adoring love? St. Luke, xxiv: 52-53.
23. How long did they await the fulfilment of the promise? Ten days.
24. How is Christ now engaged in heaven in our behalf? Heb., vii: 25, last part.
25. How may we ascend with Him? Col., iii: 1-2.

CHURCH CATECHISM.

(To be learned by all.)

- Q. What dost thou chiefly learn in these Articles of thy Belief?
- A. First, I learn to believe in God the Father, who hath made me and all the world.
- Secondly, in God the Son, who redeemed me and all mankind.
- Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.
- Q. You said that your Sponsors did promise for you, that you should keep God's commandments. Tell me how many there are?
- A. Ten.
- Q. Which are they?
- A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

THE COLLECT.

O, Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found: through Jesus Christ our Lord. Amen.

The Sunday School Leaflet.

SCHEME OF THE
DIOCESAN
COMMITTEES. }

Whitsunday.
June 9, 1878.

{ SYRACUSE, N. Y.
PRICE,
25 CTS. PER 100.

The First Descent of the Holy Ghost

Text to be Learned.

Acts, ii:38.—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Scripture Lesson—Acts, ii: 1-12.

1. And when the day of Pentecost was fully come, they were all with one accord in one place.
2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man
- heard them speak in his own language.
7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?
8. And how hear we every man in our own tongue, wherein we were born?
9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,
10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

(For Younger Scholars.)

1. Of what are we reminded on Whitsunday?
Of the coming of the Holy Ghost from heaven.
2. How was His coming made known?
By "a sound from heaven as of a mighty rushing wind."
3. How was His presence declared?
By cloven tongues, like fire.
4. What wonderful gift did the Apostles receive?
The power to speak in all languages.
5. Why did they receive this gift?
To enable them to preach the Gospel to all nations.
6. What would the Holy Spirit make our hearts?
Pure and holy.
7. What will our lives be if our hearts are good?
They will be good and pure.
8. What must you do to lead a good life?
I must pray the Holy Spirit of God to help me.
9. What blessing will He give in answer to your prayer?
His daily grace and strength.

The First Descent of the Holy Ghost.

ACTS, ii: 1-12—(For older Scholars).

1. What does Whitsunday commemorate? The descent of the Holy Ghost.
2. How had our Lord promised this gift? St. John, xiv: 16.
3. By what other name did He call the Comforter? St. John, xv: 26.
4. What office was He to fulfil in Christ's behalf? St. John, xiv: 26.
5. What direction did our Lord give the Apostles just before His ascension? St. Luke, xxiv: 49.
6. How long did they wait in Jerusalem for the fulfilment of our Lord's promise? Ten days.
7. When was the promise fulfilled? Acts, ii: 1.
8. What was Pentecost? The Jewish Feast kept in memory of the giving of the law on Mount Sinai.
9. Why was it especially fitting that the Spirit should be given at Pentecost? To remind us of our need of His help if we would keep God's law.
10. How was the coming of the Holy Spirit announced? Acts, ii: 2.
11. How had our Lord compared the operations of the Holy Spirit to the wind? St. John, iii: 8.
12. How was the presence of the Spirit declared? Acts, ii: 3.
13. Of what were the cloven tongues the emblem? Acts, ii: 4, last part.
14. What was the cause of the different languages of the earth? Gen., xi: 1-10.
15. Was the gift of tongues afterward continued in the Church? 1 Cor., xii: 10.
16. Why was it given? In order that the Christian Faith might be preached among all nations.
17. Why does not the Church still possess the gift? Because the Faith is now taught in every language.
18. Who were dwelling at Jerusalem when the Holy Spirit came? Acts, ii: 5.
19. What was the effect on them? Acts, ii: 6-12.
20. How does the Holy Spirit come to us now? 2 Cor., iv: 6.
21. When do Christians receive the gift of the Holy Ghost? In their baptism.
22. When are His spiritual gifts more largely given? In Confirmation. See Acts, viii: 14-17.
23. What is the Christian's body called in Holy Scripture? 1 Cor., vi: 19.
24. What caution does the Apostle give? Eph., iv: 30; 1 Thess. v: 19.
25. How may we grieve and at last quench the Holy Spirit? By wilfully repeated sin.

CHURCH CATECHISM

(To be learned by all.)

From the Fifth Commandment, to the Tenth Commandment, inclusive.

THE COLLECT.

O God, who at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

Guild of



St. Gilda.

Anna Lucia

Guild of St. Hilda.

RULES.

I.—THE GUILD OF ST. HILDA is established to the Glory of Almighty God and for the good of His Children, and has for its aim :—

- (i.) To promote a spirit of earnestness, diligence and fidelity to all their duties, among the pupils of St. Mary's School.
- (ii.) To secure their active employment in some works of charity and mercy, such as school-girls can do.
- (iii.) To preserve in their minds and hearts, after they shall have left the School, an affectionate remembrance of their teachers, and a loving regard for each other, however widely they may be separated in after years.

II.—It includes two classes :

- (i.) Interior members ; consisting of members of the School.
- (ii.) Exterior members ; consisting of girls who have passed with honor through the School.

III.—The Officers are : a Superior, a Treasurer, and a Secretary.

IV.—The Superior must be one of the Sisters of S. Mary, to be chosen by the Guild and approved by the Mother Superior. The Treasurer and Secretary shall be chosen by the Guild from their own number.

V.—To become a member of the Guild, it is necessary :

- (i.) To have received Holy Baptism ;
- (ii.) To be approved by the Superior ;
- (iii.) To be elected by a vote of at least two-thirds of the Interior Members.

VI.—Members can only be admitted by a Priest, or by the Mother Superior.

VII.—The Interior Members only shall vote at elections for members and officers ; but Exterior Members are eligible to office, and are, in all other respects, except as above, in the same relation to the Guild as the rest.

VIII.—The Treasurer shall receive and keep the funds of the Guild, and disburse them under the direction of the Superior.

IX.—The Secretary shall keep a roll-book containing the names of the members ; each name shall be written at the head of a page, and below shall be noted, from time to time, without comment, what may be known of her history after leaving the School. This book shall remain in charge of the Mother Superior.

X.—The members of the Guild shall meet at the Sisters' House every other Saturday, to sew for the sick children in

the Hospital, and otherwise to learn how to be helpful and useful.

XI.—On Thursday in the Octave of Easter, they shall be present at the celebration of the Holy Eucharist in the Chapel of the School ; after which the annual meeting shall be held for the election of officers, reports of the Treasurer and Secretary, reading the roll-book of the Guild, and other business.

XII.—Exterior Members, when at such a distance that they cannot attend the meetings of the Guild, are expected to write, at least once a year, to the Superior, thus maintaining their relations with their ~~former~~ class-mates and companions.

FORM OF ADMISSION TO THE GUILD.



In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

V. Thou, O LORD GOD, art the thing that I long for.

R. Thou art my hope, even from my youth.

V. Glory be to the FATHER, &c. R. As it was, &c.

V. O knit my heart unto Thee. R. That I may fear Thy Name.

Then the Priest, turning to the candidate, shall say :

My daughter, what is thy desire?

Ans.—I desire admission into the Guild of Saint Hilda and a share in the devotions and good works of its members.

Priest.—Dost thou promise to conform to the rules of the Guild, so long as thou shalt continue a member of it?

Ans.—I do.

V. The LORD be with you.

R. And with thy spirit.

V. Let us pray.

LORD, have mercy, &c.

Our FATHER, &c.

V. O LORD, save Thy child. R. Who putteth her trust in Thee. V. Send her help from Thy holy place. V. And evermore mightily defend her. V. Let the enemy have no advantage over her. R. Nor the wicked approach to hurt her. V. LORD, hear our prayer. R. And let our cry come unto Thee. V. The LORD be with you. R. And with thy spirit. V. Let us pray.

Give ear, O LORD, to our prayers, and vouchsafe to bless this Thy child, whom we design to receive in Thy Holy Name to a share in all spiritual blessings and to the companionship of the Guild of S. Hilda, and grant that by Thy grace she may fulfil her duty constantly, and, advancing in holiness, and, assisted by the prayers of her companions and of this Community, may obtain everlasting life. Through JESUS CHRIST our LORD. Amen.

Then, turning to the Altar, on which the Medal of the Guild is laid, he shall say :

V. Our help is in the name of the LORD. R. Who hath made heaven and earth. V. The LORD, &c. R. And with, &c. V. Let us pray.

O GOD, Creator, Preserver, and Saviour of mankind, send down Thy bless^{ing} on this Medal, that whoever wears it may evermore stand fast in Thy faith, fear, and love, and that the fulness of Thy grace may ever rest on her and all Thy children. Who livest and reignest one GOD, world without end. Amen.

I receive and admit thee, N., into the fellowship of this Guild of Saint Hilda, and to a share in all its privileges and duties, in the Name, &c.

Receive this Medal, making thy prayer to the Lord JESUS CHRIST, that by His help thou mayest wear it without reproach, that He may lead and guide thee all thy life through, and bring thee at length unto the home of peace and rest.

Then the Priest shall bless the new member, saying:

GOD be gracious unto thee, and give thee a heart to serve Him in purity, meekness, and truth, and to do His will with a good courage and a willing mind: to whom be glory for ever and ever. Amen.

OFFICES TO BE USED AT THE MEETINGS OF THE GUILD.

In the Name, &c.

OUR FATHER, &c.

V. Blessed are all they that fear the LORD. R. And walk in his ways. V. O GOD, make speed to save us. R. O LORD, make haste to help us. V. Glory be, &c. R. As it was, &c.

Psalm cxi. *Confitebor tibi.*

I will give thanks unto the LORD with my whole heart, secretly among the faithful, and in the congregation.

2. The works of the LORD are great, sought out of all them that have pleasure therein.

3. His work is worthy to be praised and had in honour, and His righteousness endureth for ever.

4. The merciful and gracious LORD hath so done His marvellous works, that they ought to be had in remembrance.

5. He hath given meat unto them that fear Him; He shall ever be mindful of His covenant.

6. He hath showed his people the power of His works, that He may give them the heritage of the heathen.

7. The works of his hands are verity and judgment; all His commandments are true.

8. They stand fast for ever and ever, and are done in truth and equity.

9. He sent redemption unto His people; He hath commanded His covenant for ever; holy and reverend is His Name.

10. The fear of the LORD is the beginning of wisdom; a good understanding have all they that do thereafter; the praise of it endureth for ever.

Glory be, &c.

As it was, &c.

The Chapter. Rom. xii., 9.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, in honor preferring one another; not slothful in business, fervent in spirit, serving the LORD; rejoicing in hope, patient in tribulation, continuing instant in prayer; distributing to the necessity of Saints, given to hospitality. Bless them which persecute you; bless, and curse not. Re-

joice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not overcome with evil, but overcome evil with good.

℣. But Thou, O LORD, have mercy upon us. R. Thanks be to GOD. ℣. All the paths of the Lord are mercy and truth. R. Unto such as keep His covenant and His testimonies. ℣. Give me understanding and I shall keep Thy law. R. Yea, I shall keep it with my whole heart. ℣. Like as a father pitieth his own children. R. Even so is the LORD merciful unto them that fear Him. ℣. The LORD be with you. R. And with, &c. ℣. Let us pray.

Direct us, O LORD, &c.

O LORD, defend us, Thy children, from all adversity, and of Thy gracious mercy deliver from the snares of the enemy those who seek Thee with their whole heart. Through JESUS CHRIST our LORD. Amen.

AT THE CONCLUSION OF THE MEETING.

In the Name, &c.

℣. LORD, Thou wilt ordain peace for us. R. For thou also hast wrought all our works in us. ℣. The LORD, &c. R. And with, &c. ℣. Let us pray.

Post. Comm'n Collect. Almighty GOD, the fountain, &c.

℣. Let us depart in peace.

R. In the name of the LORD. Amen.

“The night before the funeral I would have the remains, vested in surplice and stole, to be placed before the chancel; and as many of my people as desire it, to be admitted quietly to see them.”

In accordance with the above directions left by their pastor, the parishioners of the Church of the Holy Communion, will have an opportunity of looking upon his face, on Thursday Evening, from four to eight o'clock, in the Church.

47 West 20th Street,
Wednesday, June 11th, 1879.

JOHN DEVENY,
ATTORNEY AND
REAL ESTATE DEALER.
MONEY TO LOAN.

— OFFICE, 22 BLACKSTONE BLOCK, —

(PERKINS' NEW BUILDING.)

— CLEVELAND, OHIO. —

CENTENNIAL*PARADE,

May 1, 1889.

CHRIST † CHURCH † VIEWING † STAND.

ADMIT ONE.

3/3

ALFRED TWEED

NEW YORK

CATECHISM NO. TWO.

THE

CHURCH CATECHISM

BROKE INTO

SHORT QUESTIONS AND ANSWERS.

BY BISHOP HOBART.

NEW YORK:

Gen. Prot. Episcopal Sunday School Union,
and Church Book Society,
713 BROADWAY.

CATECHISM NO. TWO.

THE

CHURCH CATECHISM

BROKE INTO

SHORT QUESTIONS AND ANSWERS.

BY BISHOP HOBART.

NEW YORK:

Gen. Prot. Episcopal Sunday School Union,
and Church Book Society,
713 BROADWAY

[To be taught orally to the lower classes, by making them repeat after the teacher the several answers, either simultaneously or in turn.]

[When an answer, or part of an answer, is given on the authority of Scripture, but not in the words of Scripture. It is printed in *italics*.]

THE CHURCH CATECHISM

BROKE INTO

SHORT QUESTIONS AND ANSWERS

Question. WHAT is your name?

Answer. N. or M.

Q. Who gave you this name?

A. My Sponsors in Baptism; wherein I was made a member of CHRIST, the child of God, and an inheritor of the kingdom of heaven.

Q. By whom was your name given you?

A. By my Sponsors.

Q. When was it given?

A. In my Baptism.

Q. What name was then given you, your Christian name or your surname?

A. My Christian name.

Q. What were you made at your Baptism?

A. A member of CHRIST; that is to say, a member of his Church.

Q. Whose child were you then made?

A. The child of God.

Q. Of what were you then made an inheritor?

A. The kingdom of heaven.

Q. What did your Sponsors then for you?

A. They did promise and vow three things in my name. *First*, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. *Secondly*, that I should believe all the articles of the Christian Faith. And, *Thirdly*, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Who promised these things in your name?

A. My Sponsors.

Q. In whose name did they promise them?

A. In my name.

Q. What is the *first* thing they promised?

A. That I should renounce the devil and all his works.

Q. Whom did they promise you should renounce abhor, and not yield to?

A. The devil.

Q. Whose works did they promise you should renounce and forsake?

A. The works of the devil.

Q. How many of the devil's works did they promise you should renounce?

A. All of them.

Q. What pomps and vanities did they promise you should renounce?

A. Those of this wicked world.

Q. What is the world called in the Catechism?

A. Wicked.

Q. What sinful lusts did they promise you should renounce?

A. Those of the flesh.

Q. What is the *second* thing your Sponsors promised in your name?

A. That I should believe all the articles of the Christian Faith.

Q. The articles of what faith did you say?

A. Of the Christian Faith.

Q. How many articles of the Christian Faith did they promise you should believe?

A. All of them.

Q. What is the *third* thing your Sponsors promised in your name?

A. That I should keep God's holy will and commandments.

Q. In what did they promise you should walk?

A. In the same holy will and commandments.

Q. How long are you to walk in them?

A. All the days of my life

Q. Dost thou not think that thou art bound to *believe* and to *do* as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through JESUS CHRIST our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. Why did your Sponsors promise and vow all these things in *your name*?

A. Because I was an infant, and unable to do it for myself.

Q. Will you then promise and vow the same things for yourself when you are of a proper age to do it?

A. Yes.

Q. When will that be?

A. As soon as I have been so far instructed in my duty, as to *understand* it; and to be fit to be confirmed by the Bishop.

Q. Ought you not in the mean time to *believe* and *do* all that your Sponsors promised you should?

A. Yes; I think myself bound to do it.

Q. Will you not then be more especially bound to it, when you have promised for yourself?

A. Yes; verily.

Q. Into what state were you called by Baptism?

A. A state of salvation.

Q. Who called you to it?

A. Our heavenly Father.

Q. Through whom were you called to it?

A. Through JESUS CHRIST our Saviour.

Q. What return do you make to God for calling you to it?

A. I thank him.

Q. How are you to thank him?

A. Heartily.

Q. How long do you desire to continue in this state of salvation?

A. Unto the end of my life.

Q. Whose grace must you have to *help* you to do it?

A. God's grace.

Q. How must you obtain God's grace?

A. By praying for it.

CATECHIST

REHEARSE THE ARTICLES OF THY BELIEF.

1. I BELIEVE in God the Father Almighty, Maker of heaven and earth:

2. And in JESUS CHRIST his only Son our LORD;

3. Who was conceived by the HOLY GHOST, born of the Virgin Mary;

4. Suffered under Pontius Pilate,
Was crucified, dead, and buried, He
descended into hell;

5. The third day he rose from the
dead;

6. He ascended into heaven, and sit-
teth on the right hand of God the Father
Almighty;

7. From thence he shall come to
judge the quick and the dead.

8. I believe in the HOLY GHOST;

9. The Holy Catholic Church, The
Communion of Saints;

10. The forgiveness of sins;

11. The resurrection of the body;

12. And the life everlasting. Amen.

Q. What do you call *that* which you have last
repeated?

A. The Belief.

Q. Is there any other name for it?

A. Yes; the Creed.

Q. How many articles, or points of faith, does
the Creed contain?

A. Twelve.

Q. Which is the *first* article?

A. I believe in God the Father Almighty, Maker
of heaven and earth.

Q. In what do you believe?

A. In God

Q. What kind of Father is God?

A. An Almighty one.

Q. Who governs the world, and all things therein
by his Providence?

A. God.

Q. Of what is he the Maker?

A. Of heaven and earth.

Q. Who made *you* and all other creatures?

A. God.

Q. Which is the *second* article of the Creed?

A. And in JESUS CHRIST his only Son our LORD

Q. Whose Son is JESUS CHRIST?

A. The Son of God.

Q. Hath GOD any more such Sons?

A. No.

Q. Is JESUS CHRIST then his only Son?

A. Yes.

Q. What is JESUS CHRIST to us?

A. He is our LORD.

Q. Which is the *third* article of the Creed?

A. Who was conceived by the HOLY GHOST,
born of the Virgin Mary.

Q. By whom was he conceived when he became
man?

A. By the HOLY GHOST.

Q. Of whom was he born?

A. Of the Virgin Mary.

Q. Which is the *fourth* article of the creed?

A. Suffered under Pontius Pilate; Was cruci-
fied, dead and buried; He descended into hell.

- Q Under whom did CHRIST suffer ?
 A. Under Pontius Pilate.
 Q. What death did he suffer ?
 A. He was crucified.
 Q. What is that ?
 A. He was nailed to a cross.
 Q. Was he taken down from the cross alive or dead ?
 A. Dead.
 Q. What was done with him after he was dead ?
 A. He was buried.
 Q. Into what place did CHRIST descend.
 A. Into hell, the place of departed spirits.
 Q. Which is the *fifth* article of the Creed ?
 A. The third day he rose from the dead.
 Q. What day after his death did he rise again ?
 A. The third day.
 Q. Which is the *sixth* article ?
 A. He ascended into heaven, and sitteth at the right hand of God the Father Almighty.
 Q. Where did he go after his resurrection ?
 A. He ascended into heaven.
 Q. To what place is he exalted in heaven ?
 A. To the right hand of God.
 Q. Which is the *seventh* article ?
 A. From thence he shall come to judge the quick and the dead.
 Q. Will he always continue in heaven or will he come from thence ?
 A. He will come from thence.

- Q. What will he come to do ?
 A. To judge people.
 Q. Whom will CHRIST judge when he comes from heaven ?
 A. The quick and the dead.
 Q. In what divine person do you profess to believe in the *eighth* article ?
 A. In the HOLY GHOST.
 Q. Which is the *ninth* article of the creed ?
 A. The Holy Catholic Church ; The Communion of Saints.
 Q. What Church do you believe ?
 A. The Catholic or universal Church.
 Q. What is the Catholic Church called ?
 A. Holy.
 Q. What communion is there in the Catholic Church ?
 A. The Communion of Saints.
 Q. Which is the *tenth* article ?
 A. The forgiveness of sins.
 Q. Which is the *eleventh* article ?
 A. The resurrection of the body.
 Q. Which is the *twelfth* article ?
 A. The life everlasting.
 Q. Do you believe all these articles ?
 A. Yes ; I firmly believe them.
 Q. What dost thou chiefly learn in these articles of thy Belief ?
 A. First, I learn to believe in God

the Father, who hath made *me* and all the world.

Secondly, in God the Son, who redeemed *me* and all mankind.

Thirdly, in God the HOLY GHOST, who sanctifieth *me* and all the people of God.

You say you believe in *God the Father, God the Son, and God the Holy Ghost* ;

Q. Are these three Gods ?

A. No.

Q. What are they then ?

A. Three Persons in *one* Godhead.

Q. What did God the Father do for you ?

A. He made me.

Q. Did he make any more than you ?

A. Yes ; all the world.

Q. What did God the Son do for you ?

A. He redeemed me.

Q. Did he redeem any beside you ?

A. Yes ; all mankind.

Q. What does God the Holy Ghost do for you ?

A. He sanctifieth me ; that is, makes me holy.

Q. Does he sanctify any more than you ?

A. Yes ; all the people of God.

Q. You said that your Sponsors did promise for you, that you should keep God's commandments. Tell me how many there are.

A. Ten.

Q. Which are they ?

A. The same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Q. Who spake these commandments ?

A. God.

Q. In what place of Scripture do we find these commandments ?

A. In the twentieth chapter of Exodus.

Q. What did God do for his people Israel ?

A. He brought them out of the land of Egypt.

Q. What was the land of Egypt to them ?

A. The house of bondage.

Q. What is that ?

A. A place of slavery.

Q. Which is the first commandment ?

A. Thou shalt have none other Gods but me.

Q. What is forbidden in the first commandment ?

A. To own any but the *true* God.

Q. Which is the second commandment ?

A. Thou shalt not make to thyself any graven image, nor the likeness of

any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the **LORD** thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

Q. What is that we are forbidden to make for a God?

A. Any graven image.

Q. To what are we forbidden to liken God?

A. Any thing that is in heaven above, or in the earth beneath, or in the water under the earth.

Q. What must we *not* do to the images or pictures of other beings?

A. We must not bow down to them, nor worship them.

Q. What does God here call himself to make us afraid of doing so?

A. A jealous God.

Q. How is God jealous?

A. He does not endure to see his honour given to another.

Q. How are his true worshippers affected towards him?

A. They love him.

Q. How do men show that they love God?

A. By keeping his commandments.

REHEARSE THE THIRD COMMANDMENT.

Thou shalt not take the name of the **LORD** thy God in vain: for the **LORD** will not hold him guiltless that taketh his name in vain.

Q. What do you mean by taking God's name in vain?

A. Swearing by it, or naming it in common talk.

Q. What does God threaten to those who do so?

A. He will not hold them guiltless.

Q. What is that?

A. He will surely punish them.

Q. Which is the fourth commandment?

A. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the **LORD** thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For

in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it.

Q. What day is it that we must keep holy?

A. The Sabbath-Day.

Q. How many days in every week may we labour?

A. Six.

Q. What must we do in those six days?

A. All that we have to do.

Q. What portion of time in every week must God's Sabbath take up?

A. The seventh day.

Q. May we do any manner of work upon that day?

A. No; except works of piety, necessity, or charity.

Q. If parents work not *themselves*, may they not set their *children* to work?

A. No, for the commandment says, Thou, and thy son, and thy daughter.

Q. May masters or mistresses set their servants to work?

A. No; for it says, Thy man-servant, and thy maid-servant.

Q. May their cattle work?

A. No.

Q. Who else was included heretofore in this commandment.

A. The stranger that dwelt within the gates of Israel.

Q. What reason is given for the observance of this law?

A. Because God himself rested upon the seventh day.

Q. What then did he do upon the first six days?

A. He made heaven and earth, the sea, and all the creatures in each of them.

Q. What did God do for the seventh day when he had rested upon it?

A. He blessed and hallowed it.

Q. What do you mean by *hallowed*?

A. He made it holy.

Q. Why did God bless and make it holy.

A. That we might *rest* on that day *from our usual works*, and set it apart more especially for *worshiping* HIM.

Q. Is not playing on the Sabbath-Day a different thing from keeping it holy?

A. Yes; quite the contrary.

Q. What day is the Christian Sabbath?

A. The first day of the week, the LORD's Day or Sunday.

Q. Why is that day and not the seventh day observed?

A. Because, on the first day our LORD rose from the dead.

Q. Which is the fifth commandment?

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. Who are the persons this commandment requires you to honour?

A. My father and mother.

Q. What may those expect who honour their father and mother?

A. Long life and happiness.

Q. Which is the sixth commandment?

A. Thou shalt do no murder.

Q. What does this commandment forbid?

A. Not only murder, but every degree of malice and hatred.

Q. Which is the seventh commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden in this commandment?

A. All kinds of intemperance and unchastity.

Q. Which is the eighth commandment?

A. Thou shalt not steal.

Q. What does this commandment require of you?

A. To keep my hands from picking and stealing.

Q. Which is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What *kind* of witness must you *not* bear against your neighbour?

A. False witness.

Q. Which is the tenth commandment?

A. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What do you mean by *coveting*?

A. Wishing for *that* which belongs to another person.

Q. Is there any harm in *wishing* for it?

A. Yes; if the owner is not able and willing to spare it.

Q. What dost thou chiefly learn by these commandments?

A. I learn two things; my duty towards God, and my duty towards my neighbour.

Q. How many things do these commandments teach you?

A. Two; as I said before.

Q. Which are these two things?

A. My duty towards God is one, and my duty towards my neighbour is the other.

Q. Who is your neighbour?

A. Every body. All my fellow creatures.

Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy name and his word; and to serve him truly all the days of my life.

Q. In whom are you to believe, and whom are you to love and to worship?

A. God.

Q. How are you to love God?

A. With all my heart, with all my mind, with all my soul, and with all my strength.

Q. What trust must you put in him?

A. My whole trust.

Q. What must you honour belonging to God?

A. His holy name and his word.

Q. How must you serve him?

A. Truly.

Q. How long must you serve him?

A. All the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me. To love, honour, and succour my father and mother: to honour and obey the civil authority: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters; to hurt no body by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. How must you love your neighbour?

A. As myself.

Q. How must you do to all men?

A. As I would they should do unto me.

Q. What must you do to your natural parents, your father and mother?

A. Love, honor, and succor them.

Q. What do you mean by *succor*?

A. Comfort and assist them.

Q. Whom must you honor and obey?

A. The civil authority.

Q. To whom must you submit yourself?

A. To all my governors, teachers, spiritual pastors or ministers, and masters.

Q. How must you order yourself to all your betters?

A. Lowly and reverently.

Q. What must you *not* do to anybody?

A. I must do no hurt by word or deed.

Q. What must you be in all your dealings?

A. True and just.

Q. What must you *not* bear in your heart?

A. I must not bear malice or hatred.

Q. From what are you to keep your hands?

A. Picking and stealing.

Q. From what are you to keep your tongue?

A. Evil-speaking, lying and slandering.

Q. How are you to keep your body?

A. In temperance, soberness, and chastity.

Q. What must you *not* do with respect to other men's goods?

A. I must not covet or desire them.

Q. What are you to learn and labor for?

A. To get mine own living.

Q. In what manner must you get your own living.

A. Truly; that is, fairly and honestly.

Q. What are you to do in that state of life to which it shall please God to call you?

A. My duty.

C A T E C H I S T .

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer; let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father, who art in heaven,

1. Hallowed be thy name;

2. Thy kingdom come;

3. Thy will be done on earth, as it is in heaven;

4. Give us this day our daily bread;

5. And forgive us our trespasses, as we forgive those who trespass against us;

6. And lead us not into temptation; but deliver us from evil:

For thine is the kingdom, and the

power, and the glory, for ever and ever.
Amen.

Q. To whom do you here pray?

A. To God.

Q. What relation does God bear to us?

A. He is our Father.

Q. Where is God in a special manner present?

A. In heaven.

Q. Which is the *first* petition in this prayer?

A. Hallowed be thy name.

Q. What do we desire may be hallowed or sanctified?

A. God's name.

Q. What is the *second* petition?

A. Thy kingdom come.

Q. What do we pray may come?

A. God's kingdom.

Q. What is the *third* petition?

A. Thy will be done on earth, as it is in heaven.

Q. What do we here ask concerning God's will?

A. That it may be done.

Q. Where do we pray it may be done?

A. On earth.

Q. How do we pray God's will may be done on earth?

A. The same as it is in heaven.

Q. Which is the *fourth* petition?

A. Give us this day our daily bread.

Q. How much bread do we pray for every day

A. Our daily bread; that is, enough for our present wants.

Q. Which is the *fifth* petition?

A. And forgive us our trespasses, as we forgive those who trespass against us.

Q. Whom are we to forgive, if we hope to be forgiven by God?

A. Those that trespass against us

Q. Which is the *sixth* petition?

A. And lead us not into temptation; but deliver us from evil.

Q. Into what do we here pray not to be led?

A. Into temptation.

Q. From what do we pray to be delivered?

A. Evil.

Q. Which is the conclusion of this prayer?

A. For thine is the kingdom, and the power, and the glory, for ever and ever.

Q. What do we here acknowledge to belong to God?

A. The kingdom, the power, and the glory.

Q. How long do we acknowledge these things to belong to God?

A. For ever and ever.

Q. What *desirest* thou of God in this prayer?

A. I desire my LORD God our heavenly Father, who is the giver of all goodness, to send his grace unto me and

to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our LORD JESUS CHRIST; and therefore I say *Amen*. So be it.

Q. Who is the giver of all goodness?

A. The LORD God our heavenly Father.

Q. What do you first pray God to send?

A. His grace.

Q. Unto whom?

A. Unto me and to all people.

Q. For what purpose do you pray God to send it?

A. That we may worship him, serve him, and obey him as we ought to do.

Q. What are the next things we pray him to send us?

A. All things that are needful both for our souls and bodies.

Q. For what do we pray God to be merciful, and to forgive us?

A. Our sins.

Q. In what do we pray to be saved and defended?

A. In all dangers, both of soul and body.

Q. From what do we pray that God will keep us?

A. From all sin and wickedness.

Q. From what else?

A. From our spiritual enemy

Q. And what next?

A. From everlasting death.

Q. Who is our spiritual enemy?

A. The devil.

Q. From what death do we pray to be kept?

A. Everlasting death.

Q. What is the foundation of our trust in God?

A. His mercy and goodness.

Q. Through whom do we expect to receive all good things?

A. Through the LORD JESUS CHRIST.

Q. What is the meaning of the word AMEN?

A. So be it; or, So let it be.

Q. How many sacraments hath CHRIST ordained in his Church?

A. Two only, as generally necessary

to salvation ; that is to say, Baptism and the Supper of the LORD.

Q. Which are the two sacraments ? Name them

A. Baptism is one, and the Supper of the LORD is the other.

Q. Are these sacraments necessary ?

A. Yes.

Q. To what end are they necessary ?

A. To salvation.

Q. Are they necessary only to some particular Christians, or generally to all ?

A. Generally to all.

Q. Are there any more than two sacraments ?

A. No ; there are two only.

Q. What meanest thou by this word *sacrament* ?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us ; ordained by CHRIST himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What kind of sign is requisite to make a sacrament ?

A. An outward and visible one.

Q. Of what *kind* of grace must it be an outward and visible sign ?

A. An inward and spiritual one.

Q. Who has authority to ordain such a sign of grace ?

A. CHRIST himself.

Q. Who gives this grace ?

A. CHRIST.

Q. Of what are sacraments the means ?

A. They are the means, whereby we receive the same.

Q. The same what ?

A. The same inward and spiritual grace of which we are speaking.

Q. You say that a sacrament is a means whereby we receive grace. What is it besides ?

A. A pledge to assure us thereof.

Q. What is that ?

A. A token that we certainly receive it.

Q. How many parts are there in a sacrament ?

A. Two ; the outward visible sign, and the inward spiritual grace.

Q. Which is the first part ?

A. The outward visible sign.

Q. Which is the second part ?

A. The inward spiritual grace.

Q. What is the outward visible sign or form in Baptism ?

A. Water; wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Q. With what are persons to be baptized?

A. Water.

Q. In whose name are they to be baptized?

A. In the name of the Father, and of the Son, and of the HOLY GHOST.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. Unto what are baptized persons to die?

A. Unto sin.

Q. To what are they therein new born?

A. Righteousness.

Q. In what are *you* and all persons born by ture?

A. In sin.

Q. Of what are you by nature the children? or to what are you liable?

A. Wrath.

Q. What are you made by Baptism?

A. The children of grace

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. What do persons do when they repent, or by repentance?

A. They forsake sin.

Q. What do they do by faith?

A. They believe.

Q. What promises (especially in Baptism) are we to believe?

A. The promises of God made to us in that sacrament.

Q. Which sacrament?

A. Baptism.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them *both* by their sureties; which promise, when they come to age, *themselves* are bound to perform.

Q. You say, because they promise them *both*. Both *what* do infants promise in Ba^t tism?

A. Both repentance and faith.

Q By *whom* do they promise them?

A. By their sureties.

Q What do you mean by sureties?

A. Their Sponsors.

Q. Who are bound to perform the promises made for infants by their sureties?

A. Themselves.

Q. *When* are they bound to perform them?

A. When they come to age.

Q. Why was the sacrament of the LORD's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby.

Q. What are we to remember in the LORD's Supper?

A. The death of CHRIST.

Q. What is the death of CHRIST here called?

A. A sacrifice.

Q. How long is this sacrifice of CHRIST's death to be remembered?

A. Continually.

Q. What else beside the sacrifice of CHRIST's death are we to remember herein?

A. The benefits which we receive thereby.

Q. What is the outward part or sign of the LORD's Supper?

A. Bread and wine, which the LORD hath commanded to be received.

Q. What is commanded to be received in the LORD's Supper?

A. Bread and wine.

Q. Who hath commanded both bread and wine to be received?

A. The LORD.

Q. Is it our bounden duty to receive *both*?

A. Yes.

Q. Why is it?

A. Because the LORD hath commanded us.

Q. What is the inward part, or thing signified?

A. The body and blood of CHRIST, which are *spiritually* taken and received by the faithful in the LORD's Supper.

Q. What is *spiritually* taken and received in the LORD's Supper?

A. The body and blood of CHRIST.

Q. Taken and received by whom?

A. By the faithful.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of

CHRIST, as our bodies are by the bread and wine.

Q. What are strengthened and refreshed in the LORD's Supper?

A. Our souls.

Q. By what are our souls strengthened and refreshed?

A. By the body and blood of CHRIST.

Q. In what manner are they strengthened and refreshed?

A. The same as our bodies are by the bread and wine.

Q. What is required of those who come to the LORD's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through CHRIST, with a thankful remembrance of his death, and be in charity with all men.

Q. What is the *first* thing to be examined by those who come to the LORD's Supper?

A. Whether they repent.

Q. Of what are men to repent before they come?

A. Their former sins.

Q. How are they to repent of them?

A. Truly; that is, sincerely and in earnest.

Q. What are they to purpose?

A. To lead a new life.

Q. What is the *second* thing to be examined?

A. Whether they have faith.

Q. In what must they have faith?

A. In God's mercy.

Q. What *kind* of faith must they have?

A. A lively one.

Q. Through *whom* does this lively faith expect mercy?

A. Through CHRIST.

Q. What is the *third* thing to be examined?

A. Whether they have a remembrance of CHRIST's death.

Q. What *kind* of remembrance must it be?

A. A thankful one.

Q. Which is the *fourth* thing to be examined?

A. Whether they be in charity.

Q. With whom must *they* be in charity, who will worthily receive the sacrament?

A. With all men.

Q. How are they to purpose all *this*?

A. Steadfastly.

WE INVITE THE ATTENTION OF
Clergymen, Superintendents and Teachers
TO OUR
Library and Instruction Books
FOR THE
Sunday Schools of the Episcopal Church.

Making this a special department in our business, we have been careful in the selection of our publications, it being our aim to issue books healthy and Churchly in their tone, and at the same time fresh and entertaining to children.

Our list embraces all the Publications of

THE CHURCH BOOK SOCIETY,

As well as our own, and contains over
700 VOLUMES OF CHILDREN'S
BOOKS.

Besides these we have the latest and best Books of other Publishers, English and American, all of which we sell at the lowest rates.

All, about to replenish their Libraries, or in want of anything for Sunday School use, are invited to call and examine our stock, or to correspond with us.

Catalogues sent free on application.

E. P. DUTTON & CO.,

Church Publishers and Agents for the Church Book Society,

713 Broadway, New York.

Seventeenth Annual Commencement
—OF—
St. Michael's College,

Wednesday Evening, Aug. 30, 1876.

ORDER OF EXERCISES.

DE MOLAY QUICKSTEP.....College Band.
DIALOGUE--*The New Schoolmaster*.....J. Chavez,
F. Pino and A. Müller.
Sunshine and Shadow Polka,—Piano.....A. Dunand.
DIALOGUE.—*Sospechas Infundadas*.....P. Figueroa,
A. Abeita, V. Sais.
Gipsy Schottische.—Violins and Flute... A. Dunand F. Pino
J. Rouiller, P. Sandoval, J. Clouthier, J. Armijo.
MARK FOOTE'S Speech.....P. Delgado.
Beautiful Blue Danube Waltzes,.....J. Reyes, A. Dunand.
DIALOGUE.—*Curiosity*.....A. Grunsfeld, F. Tondre,
S. Abeita, M. Sena.
Sparkling Flower Polka, Piano....A. Müller, Fred Tondre.
DIALOGUE.—*Keep Moving*, Scene I.....B. Pino, Frank
Tondre, A. Dunand, P. Bertin, A. Hinojos.
OUR SOUTHERN HOME—Piano.....A. Hinojos.
Keep Moving, Scene II. A. Dunand, P. Sanchez, J. Ar-
mijo, P. Sandoval, Frank Ton-
dre and P. Bertin.
SONG AND CHORUS—U-pi-dee....R. Garcia, Fred. Tondre,
M. Sena, and others.
Keep Moving, Scene III. ...A. Dunand, P. Bertin, J. Armijo
P. Sandoval, Frank Tondre,
P. Sanchez.
MULLIGAN GUARD Quickstep.....College Band.
EXTRACT FROM DANIEL O'CONNELL.....O. Larrazolo.
NEWPORT QUADRILLES.—Piano and Violin.....J Reyes,
A. Dunand.
DIALOGUE.—*La Escuela Desordenada*. Maestro, P. Figueroa
W. Brady, W. Clarke, R. Johnson } Discipulos.
A. Abeita, R. Garcia and others. }
CHORUS.—Johnny Schmoker.....(By Request)
Extract from Lord Chatham.....N. Sanchez.
MEDLEY.....Violins and Flute
DIALOGUE.—*Impressment of an American Seaman*,.....
British Captain, A. Smith. British Lieut. J. Armijo.
American Capt. O. Larrazolo. Prisoner A. Gonzales.
SONG AND CHORUS—Standard of the Free...Fred Tondre,
R. Garcia and others.
LE MARDI GRAS QUADRILLE—Piano (Four Hands).....
J. Reyes, A. Dunand.
The Sword of Bunker Hill (Solo)Mr. A. Stadtmiller.
PRINCE FRED CHAS. QUICKSTEP.....College Band.
Distribution of Premiums, Addresses, etc.

MEMBERS OF THE COLLEGE BAND.

A. Dunand,	D. Salazar,	N. Sanchez,	A. Gonzales,
J. Reyes,	J. Armijo,	P. Sandoval,	V. Sais,
M. Romero.	O. Larrazolo,	P. Bertin,	A. Smith,
	F. Tondre,	J. Chavez.	

To friends of educational institutions, the following may be of interest:

The College had, in	1871,	19	Boarders
"	1872,	29	"
"	1873,	33	"
"	1874,	39	"
"	1875,	43	"
"	1876,	54	"

We intend to make important additions to the College buildings as early as possible.

The number of English teachers, for next session, will be increased by two Brothers, expected from the East.

Employment in large stores in the principal Eastern cities can be procured by us for such of our students as complete the Commercial course.

The 18th session commences in the first week of November.

Great advantages for those who enter during the first week.

Amued

WOMAN AND WINE.

MARY KYLE DALLAS.

Pop ! went the gay cork flying,
Sparkled the bright champagne,
By the light of a day that was dying,
He filled up their goblets again.
Let the last, best toast be woman,
"Woman, dear woman," said he;
"Empty your glass, my darling,
When you drink to your sex with me."

But she caught his strong brown fingers,
And held them tight, as in fear,
And through the gathering twilight
Her fond voice fell on his ear:
Nay, ere you drink, I implore you,
By all that you hold divine,
Pledge a woman in tear-drops,
Rather by far than in wine.

By the woes of the drunkard's mother,
By his children who beg for bread,
By the fate of her whose beloved one
Looks on the wine when 'tis red.
By the kisses changed to curses,
By tears more bitter than brine,
By many a fond heart broken,
Pledge no woman in wine.

What has wine brought to woman?
Nothing but tears and pain,
It has torn from her arms her lover,
And proven her prayers in vain;
And her household gods, all shattered,
Lie tangled up in the vine.
Oh! I prithee, pledge no woman
In the curse of so many—Wine.

UNDER THE CROSS.

I cannot, cannot say—
Out of my bruised and breaking heart—
Storm-driven, along a thorn-set way,
While blood-drops start
From every pore as I drag on—
"Thy will, O God, be done!"

I thought but yesterday,
My will was one with God's dear will;
And that it would be sweet to say—
Whatever ill
My happy state should smite upon—
"Thy will, my God, be done!"

But I was weak and wrong—
Both weak of soul and wrong of heart;
And pride alone in me was strong,
With cunning art
To cheat me in the golden sun,
To say, "God's will be done!"

O shadow, drear and cold,
That frights me out of foolish pride,
O flood, that through my bosom rolled
Its billowy tide—
I said, till ye your power made known,
"God's will, not mine, be done!"

Now faint and sore afraid,
Under my cross—heavy and rude—
My idols in the ashes laid,
Like ashes strewed,
The holy words my pale lips shun—
"O God, Thy will be done!"

Pity my woes, O God!
And touch my will with Thy warm breath;
Put in my trembling hand thy rod,
That quickens death;
That my dead faith may feel Thy sun,
And say, "Thy will be done!"

—Selected.

Anna G. Ford

Prayer Book Lesson Guides. No. 1.

What the Prayer Book is, and What it Contains.

If you will look at the title page of your Prayer Book, you will find part of its title is : " The Book of Common Prayer."

There are two reasons why it has this name :

- 1st. It is intended to be used by ministers and people. It was not prepared for ministers only, but for all christians in our Church, so that all can unite in the service of God. The ministers are not to worship for us, but we are all to join with them publicly in this privilege and duty, and thus it is called " Common Prayer."
- 2nd. It contains what is suited to the religious wants of all. It is not a book for the great and learned only, but also for the humble, the ignorant, the young and the old. It teaches all how to draw near to God, how to seek forgiveness of sins, how to find comfort in sadness, strength in weakness, and knowledge for the ignorant. Not a want can we have, but here are the proper words to make it known to God. So it is well called " Common Prayer."

It will help you very much to understand this book if you will examine what it contains, and group its contents under some such divisions as the following :

- 1st. *The Prayer Book contains reverent and appropriate prayers.* There are a great many prayers for ourselves, for others, for the church and for the world. Some are to be used at morning and evening, others on special occasions such as Baptisms, Communions, Funerals, Weddings, Ordinations, etc. We are taught what to ask for on all ordinary occasions of public worship, and also on those especial occasions when we gather ourselves together.

(Let the teacher and scholars here make out a list of some of the things we are taught to pray for.)

- 2nd. *The Prayer Book contains sacred words with which we may sing the praises of God.* You will notice that there is no service appointed without some sacred song in it. How proper this is, for we are now God's children, and He has done great things for us. No voice should be silent, for all of us receive unnumbered blessings from Him. This book has in it the Canticles or songs from Holy Scriptures, or

based upon them ; the Anthems in the different offices ; and the Psalter, that great song book of the church which has been used by the people of God from the days of David, and parts of it even before then.

- 3rd. *The Prayer Book teaches us the doctrines of the Christian religion and the duties of the Christian life.* No one can study it and be ignorant of what God has done for us, what we are to Him, and what He would have us do and become. Nearly two-thirds of it are taken out of the Word of God, such as the Sentences at the opening of the services, the Gospels and the Epistles. Then there are the Creeds containing a summary of the christian faith. The Catechism, short but so full of truth. The Exhortations, telling us about confessing sins, and obtaining pardon, about preparing for the Holy Communion, about Baptism and many other things, and the Articles of Religion near the end.

What a christian ought to know and believe to his soul's health is contained in this book.

- 4th. *The Prayer Book shows how the two Sacraments, Baptism and Holy Communion, are to be administered and received ; and how the forms and ceremonies of the church are to be maintained.* You will notice that these matters are not left to every one's judgment or taste, but those modes are given which have been used for so many ages in the church, so that we are following the example of the saints of God who lived and served Him in the past. Then too when we take part in these services we are joining with thousands in all parts of the world who use substantially the same forms and adopt the same words.

Questions.

1. Why is the Prayer Book called the Book of Common Prayer ?
2. Name the four uses of the Prayer Book.
3. Name some of the things it teaches us to pray for.
4. Name some of the sacred songs it contains.
5. What doctrines and duties does it teach us ?
6. About what sacraments, rites and ceremonies does it give directions ?
7. Where do we get nearly two-thirds of the Prayer Book ?
8. Make out lists of the parts which come under the four divisions of the contents of this book.
9. Is it intended for any one class of people ?
10. In using it whose example do we follow ?

All orders filled by STOWELL & CÂNDÉE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 2.

How to make Good Use of the Prayer Book.

Some who use the Prayer Book do not make as good use of it as they ought. They either do not take the trouble to understand it, or they use it as if there were but little meaning in it.

In this paper you will find some plain directions for using it properly.

- 1st. *It ought to be studied.* It is not enough to carry it with you to church to read, and to sing out of. You ought to know something about its history and its meaning ; and the more you study it the better you will love it. It deserves to be studied for it contains the pious thoughts and words of many of the best people who ever lived. It was not written by any one man, but contains the collected wisdom of centuries of devotion. It is a precious legacy handed down to us by those who are now with God. An ignorant person may hold a diamond in his hand, and think it to be only a piece of glass. Now unless we take the pains to study the Prayer Book we may never know how valuable it is.

Its history is very interesting. The Psalter carries us back to the Church in the wilderness, and to the best days of Israel. The Anthems unite us with Zacharias, and other holy persons. Parts of the Liturgy link us with the noble army of martyrs who sealed their faith in Christ with their blood. The Te Deum comes to us from saints who sang God's praises ages ago. The Creeds descend to us from the earliest christian times, and make us acquainted with the great Councils of the Church. Many of the Collects which we use were the prayers of the universal Church before there were sects or parties to divide it. Is not such a book worthy to be studied ?

- 2nd. *Another good use to make of the Prayer Book is to copy the style of piety which it sets before.* Some religious books encourage men to be gloomy christians, and others help make them shallow and sentimental. The Prayer Book does not encourage a one-sided, or defective piety, but helps us to be well developed, and symmetrical in our religious life. We all ought to try to be *good* christians. The nearer any one gets to the Prayer Book standard the better will he be as a christian. If you ask what sort of a christian one will be whose life is moulded by the Prayer Book this is the answer :

- 1st He will be a *penitent* christian. Every time we come together to worship God we are told to confess our sins, and to seek pardon for them

One of the most solemn forms of penitent confession is that which all must make before they can receive the Holy Communion. No one can use the Prayer Book and be ignorant of the fact that he must be sorry for his sins, and give them up.

- 2nd. He will be a *trustful* Christian. See how as the year rolls around our Prayer Book tell us of Christ, what He was, and what He did; and how, in all the services, it tells us that He is the One in whom we are to trust for pardon, peace and salvation.
- 3rd. He will be a *thankful* Christian. The Prayer Books tells us what we ought to be thankful for, and calls upon us in every service to sing unto the Lord.
- 4th. He will be a *reverent* Christian. Whoever uses this book properly will learn to treat sacred things reverently. It has always been a mark of those who have used it aright that they have sought to be free from frivolity and levity.
- 5th. He will be a *useful* Christian. See how it brings out clearly every duty of the christian life, teaching us to do good to all men. It overlooks nothing, but sets all duties before us in proper order.

Some have objected to the Prayer Book because it sets the standard of piety too high, but this objection has no force. When you learn to write you want a good copy, and when you try to be a good christian you should be thankful for such a good teacher. Happy will it be for us all if we try to be such christians as the Prayer Book teaches us to be.

Questions.

1. What is the subject of to-day's lesson?
2. Why do not all persons make good use of the Prayer Book?
3. What is the first plan suggested for making good use of it?
4. Name some reasons why we should study it?
5. How does the history of the Prayer Book connect us with the past?
6. What is the second plan suggested for making good use of the Prayer Book?
7. Do all religious books help men become good christians?
8. What kind of christian will he be who follows the Prayer Book?
9. Show what parts encourage penitence, trust, thankfulness, reverence and usefulness.
10. In so great a matter as living a christian life ought we not to seek the best helps we can get?

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Anna G. Trud

Prayer Book Lesson Guides. No. 3.

Why We Use Forms of Prayer.

Objections have been made to our Church because in it we use forms of prayer. They tell us that it is better to have the ministers make up their prayers at the time, and not to have them all arranged in advance as we do. There is often a great deal said against "praying out of a book," as if no one could pray from the heart because the words were before him in a book.

The people who make this objection do not stop to think that they sing "out of a book," and that if there is anything to be said against one it must be said against both.

There is really no objection to the use of forms of prayer and praise, and we are to learn now some of the reasons why we use them, rather than allowing each one who prays and sings in public to compose forms at the time.

1st. *Forms of prayer and praise were used in the Jewish Church.* If you ask who arranged the order of worship in that Church, the answer is, it was God, so there was certainly nothing wrong in the use of such forms then. Get your Bible and turn to the following places where forms are alluded to. Num. 6th, 24-27; Deut. 5th, 12-15; 21st, 5-8; 26th, 5-11; 2 Chron. 29th, 30. From Jewish writers we learn that the usual worship of God in the Temple consisted, in part, of the offering of certain forms of prayer and praise, and that the Jews had books of forms to be used on different occasions. We are thus following a very old custom.

2nd. *Another argument for the use of forms of worship is the fact that when our Saviour was on earth He sanctioned their use.* We know that He went regularly to the Temple worship, or to the synogogue, and He must there have united in the forms that were used. There is no record of His having made any objection to them, but in fact He gave His disciples a form of prayer. See St. Luke 11th, 1-4; St. Matt. 6th, 9-13. Then the very night He was betrayed He united in singing a psalm with His disciples. See St. Mark 14th, 26. From the custom of the Jews we know this was a psalm of praise from the following Psalms 115, 116, 117, 118.

3rd. *Forms of prayer and praise were used by the early christians.* This we learn from the New Testament, and also from church history.

When St. Peter and St. John were dismissed from the Jewish council, and had come to the disciples and told them what had been said, *they lifted up their voice with one accord to God.* See Acts 4th, 19-30. It was a noble thanksgiving prayer with which all seem to have been familiar. In the Epistles there are quotations from what are thought to be anthems and prayers in use among the christians. See Eph. 5th, 14; 1 Tim. 3rd, 16. There are also allusions to settled forms of worship. See 1 Cor. 14th, 40; 1 Tim. 2nd. The history of the early church shows very clearly that forms were everywhere used, and we will presently learn how they have been handed down to us.

4th. Another reason why we use forms of worship is this: *There are great advantages in using them.*

1st. *We are all enabled to join with the minister.* Our minds are not distracted by blunders, or by listening to what new thing he may say, and we thus have better opportunity to put our hearts into the prayers.

2nd. *These prayers are better than any one man could compose.* They are the result of many ages of wisdom and piety, and hence are richer and fuller than any man can now prepare.

3rd. *They help keep sound doctrine among us.* We know that they are truly Scriptural, and that many of them are in the very words of Scripture. They allow no room to introduce any new or strange notions among us.

4th. *They keep us from wandering thoughts.* Those who use them say that they are able to fix the mind upon them better than when they do not know what is to be said.

5th. *They enable us to join our hearts and voices with people who are far away from us.* What an advantage this is. When we use these prayers in church, at the same hour thousands of dear ones in other churches and separated from us by many miles are using the same words.

Questions.

1. Why do some persons object to forms of prayer?
2. Show that forms of prayer were used in the Jewish Church.
3. Did our Saviour use them?
4. Did He give us a form of prayer?
5. Show that in the primitive Church forms of prayer were used.
6. Are there any advantages in using them?
7. How do they help us to unite in common prayer?
8. How do they bind us together at the Throne of Grace?
9. Are these prayers Scriptural?
10. Can we not then pray more heartily with these forms than without them?

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 4.

How the Prayer Book Came to Us--I.

The Prayer Book, nearly as we now have it, has been used in this country since the year 1789. Before that time the Prayer Book of the Church of England was used. The clergymen of the Church who officiated here in the earliest times were missionaries of the Church of England, or were Chaplains of the different colonies who had grants of land from the English crown, or were supported by the congregations to which they ministered. Our mother church is therefore the Church of England. In this paper we will have a brief account of the history of that church in this country up to the time our forefathers had Bishops of their own, and adopted our present Prayer Book.

We learn from the old charters which were granted to different persons who desired to make settlements here that one great object which was had in view was to convert the Indians, and to establish the Church on these shores. The very first English colonists brought clergymen of the Church of England with them.

On the 13th of May, 1607, a company from England landed at Jamestown in Virginia, and the very next day after, their minister, the Rev. Robert Hunt, administered to them the Holy Communion. One of the first buildings erected was a church. It was a very humble structure, with its thatched roof, but in it were performed the sacred offices of religion. The next company under Lord Delaware brought out the Rev. Mr. Bucke; and soon a third clergyman, the Rev. Mr. Whitaker, of St. John's College, Cambridge, came. This latter was a very zealous man, and it was he who baptized Pocahontas, the first of the band of Indians converted to christianity. Among the oldest laws of the Virginia colony were those which provided for the building of churches, for having the services of the Church of England, and for supporting the clergy. So we see that the Church's history here dates from the commencement of the very first English colonies.

There was a great deal of opposition made to having the Church of England organized in the New England colonies, for many of the people there were Puritans who had been the great opponents of the established Church in their old home. But the colonists who loved the mother Church were not content to be without her services, and even in New England parishes were formed although the members were subjected to great trials. The Rev. Wm. Blackstone was one of the first of the Church

clergymen who came to New England; and the farm he bought is that on which much of the city of Boston is now built.

Churchmen were very numerous in Maryland so that in 1692 they outnumbered all others, and made their religion that of the colony. In the year 1729 Dean Berkeley came to Rhode Island and spent nearly three years near Newport. Trinity Church, Newport, was then in existence, and in it this good man often officiated. He returned to England and was made Bishop of Cloyne, in Ireland. He did not forget the church in the colonies, but aided it in different ways. About the year 1761 it was found that one out of every four white persons living here was a churchman.

We will trace out some more of our early history at some future time. Enough has been given here to show you how fervently these early settlers loved the Prayer Book, and how numerous the members of the Church of England were in the early periods of this country's history.

Great praise is due the missionary society in England for sending out missionaries and books, and money to advance the interests of the Church, and to nurse a daughter here who is fast growing as strong as the venerable mother.

They built their log churches from the rough timbers of the forest, or in some cases had bricks brought over in ships from England. When they had no minister, they appointed some one as lay reader to read to them the beautiful services out of the old Prayer Book. In different parts of the country there are old churches still standing which were built before the Revolution, and in some there are still kept the Communion vessels, and Bibles and Prayer Books which were given by the Kings or Queens of England.

Questions.

1. What is the date of the adoption of our Prayer Book?
2. What Prayer Book was used here before ours?
3. What is our mother Church?
4. What was one object of the early English settlements here?
5. Name some of the English clergymen who officiated in Virginia.
6. Name some who officiated in New England.
7. What proportion of white settlers belonged to the Church in 1761?
8. Are there churches still standing which were built before the Revolution?

[Teachers can render this lesson exceedingly interesting by giving accounts of these old churches.

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 5.

How the Prayer Book Came to Us--II.

It was a great sorrow to the churchmen in this country in colonial times, that they had no Bishops of their own. They used the Prayer Book of the Church of England, and did not want to be separated, then, from the Mother Church. It shows how they clung to the usages of primitive times, when we learn that they sent their young men to England to be ordained by the Bishops there. They did not desire any other kind of ordination but that performed by Bishops. But it was very inconvenient to be so far away from those who had Episcopal authority and oversight, and they petitioned again and again to have Bishops sent here. Their requests were not granted for a long while. At one time an effort was made to secure Bishops for us through the "non-juring" Bishops then living in Scotland. These men were regular Bishops, but they were not in favor in England because they would not take the oath of allegiance to King James. Drs. Weldon and Talbot went to Scotland from this country, and were consecrated Bishops by these "non-juring" Bishops, and upon their return here they exercised their office in secret, but they were stopped through the efforts of the Bishop of London, who had authority over the Church in the colonies. When the Revolution ended the clergy of Connecticut selected the Rev. James Seabury, D. D., to be their Bishop, and sent him to England to be consecrated. But the political affairs between England and this country being unsettled, there were obstacles put in his way, and he went to Scotland and was there consecrated. By this time the Church of Scotland had ceased to be a royal establishment, and her Bishops were at liberty to grant our request. Dr. Seabury was made a Bishop at Aberdeen, in Scotland, on the 14th of Nov., 1784. After a time, the political affairs between this country and England being settled, the English Bishops consented to consecrate Bishops for us, and so Drs. White and Provost having been selected by the church in Pennsylvania and New York, were consecrated at Lambeth, on the 4th of Feb., 1787. In September, 1790, Dr. Madison was made a Bishop in England for the church in Virginia.

The first steps towards uniting the different parishes of the church in this country were taken in 1784. The clergy of the Middle States met together for a charitable purpose, but extended the conference to that of having a Prayer Book of their own.

So important did it seem to them to make some changes in the Prayer Book, to suit the new government under which, they lived that they met again the next year, and considered what is now known as, "The Proposed

Book " You can easily see that it was necessary now to do something, for they were no longer connected politically with England. They could not pray for the King and Parliament as our rulers, for they were our rulers no longer, and the government of the church here must be made to suit the changes in the affairs of the country. "The Proposed Book" was examined, parts of it were omitted, and others put in, restoring it as nearly as possible to the Church of England Prayer Book, except in the Communion service, which was partly taken from the Scottish Prayer Book. In 1786 a Constitution for the Church was formed, which, you will find resembles very much, in the government of the church, the government of the land in which we live. Finally in 1789 all the different Dioceses united, and the Prayer Book was adopted nearly as it now stands. It was ordered to be used in all the congregations after Oct. 1st, 1790, and has been so used ever since.

You will get considerable information about the views of those who set forth this book, by reading the Preface which is printed in your Prayer Book. They there tell us that they did not desire to have our church different from the English Church in any essential point of doctrine, discipline or worship, or further than local circumstances require. So we are really the daughter of the English Church, and are now acknowledged by her as her daughter with great affection.

For nearly one hundred years has our Prayer Book been in use, and year by year the number of those who love it grows greater and greater. At this date (1873) it is used by 51 Bishops nearly 3000 other ministers, and by three-fourths of a million of people, beside the translations of it made for the Indians, the Africans, and the Chinese, and the other translations proposed for people of still other races.

And now that we have learned that our Prayer Book has come to us through the Church of England, we will next see how it came to the Church of England.

Questions.

1. Under what difficulty did the churchmen in this country labor in colonial times?
2. Show how they believed in Episcopal ordination.
3. What Bishops were consecrated by the non-jurors?
4. When was Dr Seabury consecrated?
5. What other Bishops were next consecrated?
6. When were the first steps towards uniting the different parishes of our church in one organization?
7. What is the "Proposed Book"?
8. When was the Constitution of the Church adopted?
9. When was the Prayer Book finally adopted?
10. How many persons now use it?

Prayer Book Lesson Guides. No. 6.

How the Prayer Book became the Prayer Book of the Church of England.

We have seen that the Prayer Book we use came to us from the Church of England. We are now to learn how it came to be the Prayer Book of the Church of England.

In its present shape, as used by the mother church, it has been employed since the year 1661, although the substance of the book was set forth nearly one hundred years earlier, in 1552; and parts of it were used many centuries even before that.

It would be a long history to tell all the different steps required to get it into its present shape, and we can now give only a very brief outline. Forms of worship, called Liturgies, were used in the earliest christian ages. In course of time there were four principal collections of these forms which were known as "The Oriental", "The Alexandrian", "The Roman", and "The Gallican" Liturgies. It is thought that these Liturgies were drawn up under the direction of four Apostles, as follows:—

The Oriental, by St. James, used by the churches of Asia Minor.

The Alexandrian, by St. Mark, used by the churches in Egypt.

The Roman, by St. Peter, used by some of the churches of Europe.

The Gallican, by St. John, used in the East before the Oriental, and then used by the churches in Gaul, now called France.

The Gallican Liturgy is the oldest, and best, and was the least added to and corrupted. We do not know when Christianity was introduced into Great Britain, but it is probable that St. Paul himself was the first missionary. We know however that as early as the fourth century, there was a church fully established there, with Bishops of its own, and that the Liturgy used was the Gallican. When Augustine came from Rome to Britain in 596 A. D., he found the British Church there in existence with a Liturgy of its own, and different in many things from the Roman. In course of time the Roman Liturgy was united with the old one before used, and gradually the modes of worship in different parts of Britain began to differ one from another.

After the Norman conquest efforts were made to bring all these different forms into harmony. About the year 1085 the Bishop of Salisbury, named Osmund, resolved to collect the different service Books then in use in the Kingdom, and to prepare one that would be accepted by all. He was a man of piety and learning, and succeeded after a while in compiling a book which was largely adopted and used in England, Scotland, Ireland and Wales, down to the time of Reformation. It was known as "The Use

of Sarum." Sarum is the same as Salisbury. From this book a considerable part of our Prayer Book was subsequently taken.

Owing to the growth of false doctrines there were many things taught in those days which beclouded the minds of men, so that they did not understand the Gospel as we do now. The Roman Church is responsible for bringing in many errors, but so great was its power that it became dangerous to speak against its errors.

At last, however, in the 16th century came the Reformation, and the movement begun in England by Wickliffe, and others much earlier, was successful. The quarrel between Henry the 8th, the King of England, and the Pope of Rome, led to the overthrow of the power of the Pope in England, and when this was overthrown, the pious men who wanted the church to be what she was in the early times, went on with the work of getting rid of Romish errors. One of the first things they did next to putting the Bible into the hands of the people, was to put forth a little book called "The King's Primer," containing the Creed, the Lord's Prayer, and the Ten Commandments, with some other matter. The date of this is 1540.

During the short reign of Edward VI., who succeeded Henry VIII., some of the most gifted men of the realm were appointed to collect specimens of the different service books, and to compile one to be used in all the churches. This book they set forth in 1552 and is, substantially, that now used. It was altered several times afterward in some of its parts, but no alteration has been made since 1662.

So you see the English Prayer Book was derived, first of all, from the Gallican Liturgy, which was probably written by St. John, and parts were taken from the best forms then in use. Some portions were written then, but the most of that which was not taken directly from the Bible was very old long before 1662, or 1552.

Questions.

1. What is the date of the adoption of the present Prayer Book of the Church of England?
2. From which of the four ancient Liturgies has it been derived?
3. Who probably introduced Christianity into England?
4. What did Augustine find when he came to England?
5. What was the "Sarum Use"?
6. How was it that errors had been introduced?
7. How was the power of the Pope in England broken?
8. Was the Reformation begun in the days of Henry VIII. or earlier?
9. What was "The King's Primer"?
10. What was done in the reign of Edward VI?
11. Give a brief outline of the history of the Prayer Book.

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 17

Canticles.

The word "Canticles" means "Songs"; and the name is given to the sacred songs which are found in the Morning and Evening Prayer and in other services. Other terms such as "chants," "anthems" "hymns" etc. are sometimes used, but Canticles is a general name for those not arranged in metrical shape. There are six canticles in the Morning Prayer, and four in the Evening Prayer. The first in the Morning service is the "*Venite*" taken from the 95th Psalm. It may be styled "A call to worship" and very properly follows the solemn confession and absolution.

It is used in our church as an introduction to the other psalms which follow, in the singing or reading of the Psalter. *The Gloria in Excelsis* which is sung sometimes at the end of the portion of psalms for the day, and also near the close of the Communion service is the Angels' Hymn. The origin of its theme is found in St. Luke 2nd, 14. It is said to have been enlarged by Telesphorus about A. D. 139. The hymn in about its present shape is found in christian writings of the third century; and it was directed to be used in public worship generally, over 1000 years ago. You will notice that it is a hymn of the most exalted character, and in it praise is given the Three Persons of the Trinity. *The Deum* and *Benedicite* follow after the first lesson. The *Benedicite* is in many parishes substituted for the *Te Deum* on Thanksgiving Day, and during Lent. (Separate papers of this series will be devoted to the *Te Deum* and *Benedicite*.) After the second lesson we have the *Jubilate* and the *Benedictus*. The *Jubilate* is from the 100th Psalm, which was sung in the Jewish Church when the Peace Offering was made, and it very properly follows here the reading of the Gospel of Peace. The *Benedictus* contains the inspired words of Zacharias, uttered by him when Jno. the Baptist was circumcised. See St. Luke 1st, 68-71. It may be called "A thanksgiving to God for salvation." This hymn is an expression of gratitude for the fulfilment of such promises as you find in Gen. 3rd, 15; Ps. 72nd, 17; Jer. 30th, 10; Is. 43d, 3, 11, 12; Dan'l 9th, and many other places. The *Jubilate* is in some parishes sung from Easter to Advent; and the *Benedictus*, from Advent to Easter. Notice the appropriateness of this arrangement. In the Evening Prayer the four Canticles are from the Psalms. The *Cantate* from the 95th; the *Bonum est* from the 92nd; the *Deus* from the 67th; and the *Benedic* from the 103rd.

They are all solemn and expressive words of praise for God's goodness. It is thought by many that the *Cantate* and the *Benedic* are peculiarly appropriate from Christmas to Lent; and then from Easter to Advent; and that the *Bonum est* and the *Deus* are especially suitable to Advent and Lent. There are many very expressive combinations of the parts of

the church service which can be made, giving pleasing variety and bringing out the truths of the season in which we may happen to be.

The Canticles are sometimes read, but it is better to sing them. There is no doubt that singing them to suitable music brings out their sentiment better than can be done by reading them. Unfortunately sacred music is not yet cultivated among us as much as it ought to be. There are two reasons why it is so shamefully neglected. One is the mistaken notion that it requires a special gift to be able to sing properly. The other is the failure to understand the fact, that all the emotions we have can be expressed by music. Anatomists and teachers tell us that nearly every one can sing if persons begin early enough to learn. All may not have the same skill and all may not appreciate music alike, but it may become a source of pleasure to all. Sacred music is well calculated to express our religious emotions, such as joy, hope, trust, love, etc.; and hence we find frequent mention of it made in the Scriptures. See Ps. 13th, 6; 18th, 46; 67th, 4; 105th, 2. St. Matt. 26th, 30. Acts 16th, 25. St. Jas. 5th, 13.

The glimpses of heaven which have been given us show that the holy ones above *sing* God's praises. See Rev. 14th, 1-3; 15th, 1-3.

There are different ways of singing the Canticles. Sometimes the words of a sentence or verse are recited on one musical note, with a change of a few notes at the end. This is called chanting. They are sometimes set to more elaborate music, in which solos and choruses are introduced. In imitation of the old custom there is often a kind of singing called "Antiphonal," in which one part of the choir or congregation take one portion, and the others respond in the next, all however uniting in the Gloria Patri.

There is one thing however we must always remember; and that is to try to make melody *in our hearts* unto the Lord. When we sing we must not think so much of the sweetness of the music, or of its artistic character as of whether or not we are really praising God with our hearts.

Questions

1. What are the Canticles?
2. Name those used in the Morning?
3. Those used in the Evening.
4. Whence are they derived?
5. Explain how some are particularly appropriate to different seasons.
6. What two reasons are given for the neglect of singing?
7. What are the different ways of singing the Canticles?

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 18

What the Psalms are.

Although the Psalter is so much used in the church services it is not as well understood by the majority of worshippers as it ought to be. There are four points which if well attended to will enable you to understand it better.

1st. *The Psalms are poetry.* Poetry may be styled the expression of great thoughts in choicest language. The Psalms are not in the shape in which we usually find modern poetry, but they have the peculiar shape of Hebrew poetry. Our present translation however does not give us the exact form they have in the original, although it is near enough to distinguish the Psalms from plain prose. The great peculiarity of Hebrew poetry is called its "parallelism" or "thought rhythm." The sentiment is so distributed that as part succeeds part, it is connected with what precedes. It is sufficient for you to remember that in reading or singing the Psalms you are using poetry, and must therefore search for the meaning more closely than in reading simple prose; and expect to find it under the shape of poetical figures.

2nd. *The Psalms treat of a great variety of topics.* They were written by different men at different times. David wrote most of them, but there are at least five other authors. Many of those written by David describe his feelings under different circumstances. Sometimes he was in great distress. At other times he was very joyful. The reader of the Psalms must not be surprised therefore to find the subject changing very often. At one time we have a psalm expressing the deepest self abasement, at another we have one which is a great outburst of thanksgiving. Even the same psalm may contain a number of distinct topics. In reading them as we do in regular order in the daily services, these different topics are mingled together and it requires some attention to note the changes from one to another as we pass from one psalm to the next. The Selections before the Psalter are intended to bring the psalms of the same general character together. Thus the 10th Selection is a collection of joyous psalms. The 3rd is a collection of penitential psalms. The psalms may be grouped under six general heads. Some belonging to each are here given.

1st. Prayer and Penitence. Psalms 6th, 25th, 32nd, 35th, 38th, 51st, 63rd, 64th, 102nd, 109th, 140th.

2nd. Thanksgiving. Psalms 9th, 18th, 22nd, 75th, 124th, 129th, 135th, 136th, 149th.

3rd. Adoration. Psalms 23rd, 34th, 100th, 104th, 111st, 139th, 147th, 150th.

4th. Instructive. Psalms 1st, 5th, 7th, 9th, 84th, 119th, 128th, 133.

5th. Prophetical. Psalms 2nd, 16th, 22nd, 40th, 45th, 68th, 72nd, 87th, 110th.

6th. Historical. Psalms 78th, 105th, 106th.

This list may be useful to you both in your private and public use of the Psalter as showing you the general topic particular psalms treat of.

3rd. *The Psalms are well suited to express our religious feelings.* The religious experiences of different people may differ in many things, but there are some feelings common to all. Love, joy, hope, trust, sorrow for sin, fear, and some others are common to all; and in the Psalter we find suitable words in which to express these feelings. It would be very hard to put together any sentences more expressive than these grand poetical utterances which are now so old and which have been used by so many. In other parts of the Scriptures repentance, faith, love, etc. are described, but in the Psalms they are expressed. It is an interesting fact that the more one grows in the christian life the more he will use the Psalms, and the better he will appreciate them.

4th. *The Psalms have both a literal and a christian meaning.* They set forth such and such things as true at the times and in the connections when they were written, but beyond this they have a meaning which they were intended to have in christian times. We may regard each psalm as a prophecy to be more completely fulfilled in Christ and His Church.

(This point will be the topic of the next paper of this series.)

It may be of interest to you to know when some of the psalms were probably written. The 88th is thought by some to have been written by an Israelite while in Egypt. 90th, by Moses in the wilderness. The 113th is very much like such a thanksgiving as would be used by Hannah.

Asaph, in the days of David, wrote the 50th, 73rd and 78th, but there is another Asaph who wrote in the times of Hezekiah. The 89th was by Ethan during the captivity in Babylon. The 137th was by some captive exile in Babylon. Ezra is thought to have written the 119th. The 84th was for the great Passover in Hezekiah's time. The 76th and 85th for deliverance from the Assyrians. David wrote most of those from the 1st to the 73rd, and also the 103rd to 106th, and others. When the ark was brought to Mt. Zion he composed the 24th, and 68th. The 6th, after his repentance upon hearing Nathan's parable. 22d, after Absalom's rebellion. The others upon various occasions, and many of them, especially for the temple service. It will be profitable to turn to some of these psalms, and to read them in connection with the events referred to.

Questions.

1. What are the four points to remember in reading the Psalms?
2. What is poetry?
3. Name some of the topics treated of in the Psalms?
4. What religious feelings do the Psalms express?
5. What deeper meaning do the Psalms have?
6. Explain when some of them were written?

Prayer Book Lesson Guides. No. 17

Canticles.

The word "Canticles" means "Songs"; and the name is given to the sacred songs which are found in the Morning and Evening Prayer and in other services. Other terms such as "chants," "anthems" "hymns" etc. are sometimes used, but Canticles is a general name for those not arranged in metrical shape. There are six canticles in the Morning Prayer, and four in the Evening Prayer. The first in the Morning service is the "*Venite*" taken from the 95th Psalm. It may be styled "A call to worship" and very properly follows the solemn confession and absolution.

It is used in our church as an introduction to the other psalms which follow, in the singing or reading of the Psalter. The *Gloria in Excelsis* which is sung sometimes at the end of the portion of psalms for the day, and also near the close of the Communion service is the Angels' Hymn. The origin of its theme is found in St. Luke 2nd, 14. It is said to have been enlarged by Telesphorus about A. D. 139. The hymn in about its present shape is found in christian writings of the third century; and it was directed to be used in public worship generally, over 1000 years ago. You will notice that it is a hymn of the most exalted character, and in it praise is given the Three Persons of the Trinity. The *Deum* and *Benedicite* follow after the first lesson. The *Benedicite* is in many parishes substituted for the *Te Deum* on Thanksgiving Day, and during Lent. (Separate papers of this series will be devoted to the *Te Deum* and *Benedicite*.) After the second lesson we have the *Jubilate* and the *Benedictus*. The *Jubilate* is from the 100th Psalm, which was sung in the Jewish Church when the Peace Offering was made, and it very properly follows here the reading of the Gospel of Peace. The *Benedictus* contains the inspired words of Zacharias, uttered by him when Jno. the Baptist was circumcised. See St. Luke 1st, 68-71. It may be called "A thanksgiving to God for salvation." This hymn is an expression of gratitude for the fulfilment of such promises as you find in Gen. 3rd, 15; Ps. 72nd, 17; Jer. 30th, 10; Is. 43d, 3, 11, 12; Dan'l 9th, and many other places. The *Jubilate* is in some parishes sung from Easter to Advent; and the *Benedictus*, from Advent to Easter. Notice the appropriateness of this arrangement. In the Evening Prayer the four Canticles are from the Psalms. The *Cantate* from the 95th; the *Bonum est* from the 92nd; the *Deus* from the 67th; and the *Benedic* from the 103rd.

They are all solemn and expressive words of praise for God's goodness. It is thought by many that the *Cantate* and the *Benedic* are peculiarly appropriate from Christmas to Lent; and then from Easter to Advent; and that the *Bonum est* and the *Deus* are especially suitable to Advent and Lent. There are many very expressive combinations of the parts of

the church service which can be made, giving pleasing variety and bringing out the truths of the season in which we may happen to be.

The Canticles are sometimes read, but it is better to sing them. There is no doubt that singing them to suitable music brings out their sentiment better than can be done by reading them. Unfortunately sacred music is not yet cultivated among us as much as it ought to be. There are two reasons why it is so shamefully neglected. One is the mistaken notion that it requires a special gift to be able to sing properly. The other is the failure to understand the fact, that all the emotions we have can be expressed by music. Anatomists and teachers tell us that nearly every one can sing if persons begin early enough to learn. All may not have the same skill and all may not appreciate music alike, but it may become a source of pleasure to all. Sacred music is well calculated to express our religious emotions, such as joy, hope, trust, love, etc.; and hence we find frequent mention of it made in the Scriptures. See Ps. 13th, 6; 18th, 46; 67th, 4; 105th, 2. St. Matt. 26th, 30. Acts 16th, 25. St. Jas. 5th, 13.

The glimpses of heaven which have been given us show that the holy ones above *sing* God's praises. See Rev. 14th, 1-3; 15th, 1-3.

There are different ways of singing the Canticles. Sometimes the words of a sentence or verse are recited on one musical note, with a change of a few notes at the end. This is called chanting. They are sometimes set to more elaborate music, in which solos and choruses are introduced. In imitation of the old custom there is often a kind of singing called "Antiphonal," in which one part of the choir or congregation, take one portion, and the others respond in the next, all however uniting in the Gloria Patri.

There is one thing however we must always remember; and that is to try to make melody *in our hearts* unto the Lord. When we sing we must not think so much of the sweetness of the music, or of its artistic character as of whether or not we are really praising God with our hearts.

Questions.

1. What are the Canticles?
2. Name those used in the Morning?
3. Those used in the Evening.
4. Whence are they derived?
5. Explain how some are particularly appropriate to different seasons.
6. What two reasons are given for the neglect of singing?
7. What are the different ways of singing the Canticles?

All orders filled by STOWELL & CANDEE, Printers, No. 5 Third street, Troy, N. Y.
30 cents per 100 copies. 20 copies to one address 3 months, 75 cents.

Prayer Book Lesson Guides. No. 18

What the Psalms are.

Although the Psalter is so much used in the church services it is not as well understood by the majority of worshippers as it ought to be. There are four points which if well attended to will enable you to understand it better.

1st. *The Psalms are poetry.* Poetry may be styled the expression of great thoughts in choicest language. The Psalms are not in the shape in which we usually find modern poetry, but they have the peculiar shape of Hebrew poetry. Our present translation however does not give us the exact form they have in the original, although it is near enough to distinguish the Psalms from plain prose. The great peculiarity of Hebrew poetry is called its "parallelism" or "thought rythm." The sentiment is so distributed that as part succeeds part, it is connected with what precedes. It is sufficient for you to remember that in reading or singing the Psalms you are using poetry, and must therefore search for the meaning more closely than in reading simple prose; and expect to find it under the shape of poetical figures.

2nd. *The Psalms treat of a great variety of topics.* They were written by different men at different times. David wrote most of them, but there are at least five other authors. Many of those written by David describe his feelings under different circumstances. Sometimes he was in great distress. At other times he was very joyful. The reader of the Psalms must not be surprised therefore to find the subject changing very often. At one time we have a psalm expressing the deepest self abasement, at another we have one which is a great outburst of thanksgiving. Even the same psalm may contain a number of distinct topics. In reading them as we do in regular order in the daily services, these different topics are mingled together and it requires some attention to note the changes from one to another as we pass from one psalm to the next. The Selections before the Psalter are intended to bring the psalms of the same general character together. Thus the 10th Selection is a collection of joyous psalms. The 3rd is a collection of penitential psalms. The psalms may be grouped under six general heads. Some belonging to each are here given.

1st. Prayer and Penitence. Psalms 6th, 25th, 32nd, 35th, 38th, 51st, 63rd, 64th, 102nd, 109th, 140th.

2nd. Thanksgiving. Psalms 9th, 18th, 22nd, 75th, 124th, 129th, 135th, 136th, 149th.

3rd. Adoration. Psalms 23rd, 34th, 100th, 104th, 111st, 139th, 147th, 150th.

4th. Instructive. Psalms 1st, 5th, 7th, 9th, 84th, 119th, 128th, 133.

5th. Prophetical. Psalms 2nd, 16th, 22nd, 40th, 45th, 68th, 72nd, 87th, 110th.

6th. Historical. Psalms 78th, 105th, 106th.

This list may be useful to you both in your private and public use of the Psalter as showing you the general topic particular psalms treat of.

3rd. *The Psalms are well suited to express our religious feelings.* The religious experiences of different people may differ in many things, but there are some feelings common to all. Love, joy, hope, trust, sorrow for sin, fear, and some others are common to all; and in the Psalter we find suitable words in which to express these feelings. It would be very hard to put together any sentences more expressive than these grand poetical utterances which are now so old and which have been used by so many. In other parts of the Scriptures repentance, faith, love, etc. are described, but in the Psalms they are expressed. It is an interesting fact that the more one grows in the christian life the more he will use the Psalms, and the better he will appreciate them.

4th. *The Psalms have both a literal and a christian meaning.* They set forth such and such things as true at the times and in the connections when they were written, but beyond this they have a meaning which they were intended to have in christian times. We may regard each psalm as a prophecy to be more completely fulfilled in Christ and His Church.

(This point will be the topic of the next paper of this series.)

It may be of interest to you to know when some of the psalms were probably written. The 88th is thought by some to have been written by an Israelite while in Egypt. 90th, by Moses in the wilderness. The 113th

is very much like such a thanksgiving as would be used by Hannah.

Asaph, in the days of David, wrote the 50th, 73rd and 78th, but there is another Asaph who wrote in the times of Hezekiah. The 89th was by Ethan during the captivity in Babylon. The 137th was by some captive exile in Babylon. Ezra is thought to have written the 119th. The 84th was for the great Passover in Hezekiah's time. The 76th and 85th for deliverance from the Assyrians. David wrote most of those from the 1st to the 73rd, and also the 103rd to 106th, and others. When the ark was brought to Mt. Zion he composed the 24th, and 68th. The 6th, after his repentance upon hearing Nathan's parable. 22d, after Absalom's rebellion. The others upon various occasions, and many of them, especially for the temple service. It will be profitable to turn to some of these psalms, and to read them in connection with the events referred to.

Questions.

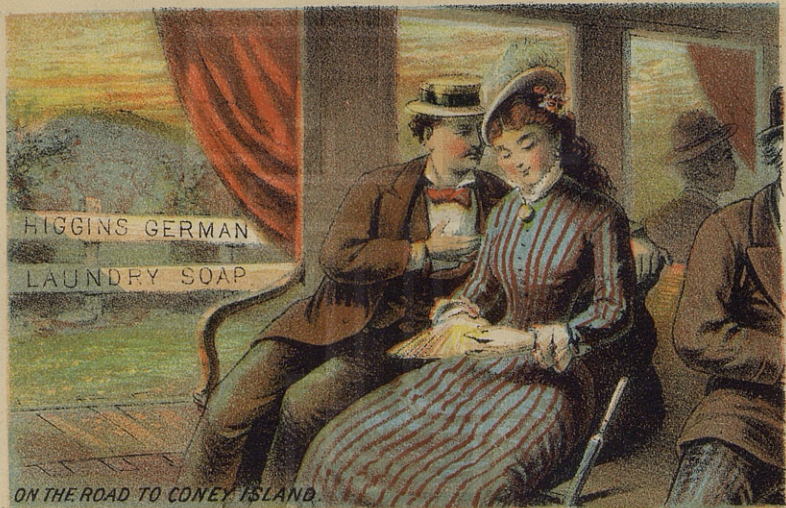
1. What are the four points to remember in reading the Psalms?
2. What is poetry?
3. Name some of the topics treated of in the Psalms?
4. What religious feelings do the Psalms express?
5. What deeper meaning do the Psalms have?
6. Explain when some of them were written?

NOT SOA WITH ALL THE BUT CREATION. THE NEW YORK.

QUEEN VICTORIA AND HER CHILDREN.—The Queen of England has had four sons and five daughters—the Princess Royal Victoria, born Nov. 21, 1840, who was married Jan. 25, 1858, to Frederick William, now Crown Prince of Prussia, and heir-apparent to the throne of Prussia; Albert Edward, Prince of Wales, heir-apparent to the throne of the United Kingdom, born Nov. 9, 1841, married March 10, 1863, to Princess Alexandra, of Denmark, eldest daughter of Christian IX., King of Denmark; Princess Alice, born April 25, 1843, married July 1, 1862, to Prince Frederick William, of Hesse; Prince Alfred, born Aug. 6, 1844, created Duke of Edinburgh 1866, and married Jan. 23, 1874, to Princess Marie Alexandrovna, only daughter of the Czar of Russia; Princess Helena, born May 25, 1846, married July 5, 1866, to Prince Christian, of Schleswig-Holstein-Sonderburg-Augustenburg; Princess Louisa, born March 18, 1848, married March 21, 1871, to the Marquis of Lorne; Prince Arthur, born May 1, 1850; Prince Leopold, born April 7, 1853; Princess Beatrice, born April 14, 1857.

"SCHINKEL,"
PHOTOGRAPHER,
311 Eighth Avenue,
Bet. 25th and 26th Sts., N. Y.

—◆—
✎ "EVERYBODY SATISFIED." ✎



But a few hours wed ! What can life now
Offer but happiness to this young pair.
His ! Hers ! Forever ! Can Heaven allow
Such faithful lovers to know grief and care ?

He o'er her bends, as on his manly breast
She soft reclines and asks with tenderness,
" Wilt always love me thus ? " Her hand he
pressed,
And answered, " Love like ours can never die.

" As I now love thee in thy youthful bloom,
I'll love thee when thou'rt faded, old and gray,
E'en if o'er home discomfort casts its gloom."
Said she: " What ! even upon washing day ? "

" Yes, dearest, see the words on yonder fence,
Which HIGGINS' GERMAN LAUNDRY SOAP
proclaim ;
We know its virtues are not mere pretence,
It is the best of Soaps ; all say the same.

" Drive dismal thoughts of washing far away :
HIGGINS' SOAP is quite a household treasure ;
Before it dirt will fly as in dismay,
And washing with it is a real pleasure."

Factory, BROOKLYN, L. I.
Office, 94 WALL STREET, N. Y.

J. HOWARD REED, D.D.S., M.D.S.
NINETEENTH STREET; THIRTY TWO WEST,
BETWEEN FIFTH AND SIXTH AVENUES,
CITY OF NEW YORK.

OFFICE HOURS ARE CONTINUOUS FROM
9 A.M. TO 4 P.M.

ALWAYS ABSENT IN AUGUST OF EACH YEAR.

Idle Hour Whist Club.



Idle Hour Whist Club.

Lady, *Miss Doome*

Table No. *4*

Gentleman, _____

Hands Played,	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	Total.
Points Won,																										
Points Lost,																										

At *Wm. Guedi*

Date, *March 18th /95*

Idle Hour Whist Club.

Rules

First.—A President shall be the only Officer of this club and shall perform the duties of Secretary, etc., and shall be one of the lady members to be elected at the first meeting.

Second.—The club shall be limited to twenty-four members, and a membership fee of Twenty-five cents will be charged on entering to defray the expenses of cards, printing, etc.

Third.—Meetings will be held once a week, alternately at the houses of the lady members on such evening as may be decided upon by the club.

Fourth.—All members to be ready to commence playing promptly at half-past eight o'clock.

Fifth.—The sum of twenty-five cents shall be paid by each gentleman at each meeting, and shall be used for purchasing prizes to be given to the lady and gentleman scoring the most points.

Sixth.—The number of deals to be limited to twenty-five.

Seventh.—Any member who fails to be present, provide a substitute, or send word the day before to have one provided, will be fined one dollar.

Eighth.—A fine of ten cents will be charged for tardiness.

Ninth.—All fines to be held by the President as a reserve fund.

Tenth.—Refreshments to be served by the lady of the house, and to be limited to two kinds as she may select.

President, MRS. J. GRAHAM RODGERS.

Converse of a Soul with Jesus.

COMPOSED BY A POOR WOMAN IN A CHINA MANUFACTORY AT WORCESTER, (ENG.) WHO COULD
NEITHER READ NOR WRITE.

THUS saith Jesus, I will keep
In safety my beloved sheep;
From sin and endless misery,
Poor sinking soul, I will keep thee.

SOUL.

Lord, I believe, thy word is sure;
But I am indigent and poor;
My goodness reacheth not to Thee—
For mercy's sake, wilt Thou keep me?

JESUS.

I passed by the rich and brave;
The needy soul I came to save;
The poor in spirit blest shall be;
Trust then in Me, I will keep thee.

SOUL.

But, Lord, I have a deeper wound,
An evil heart within I've found,
By nature enemy to Thee—
Offended King, wilt Thou keep me?

JESUS.

Of old thy evil I beheld,
Yet was with love and pity fill'd;
I therefore died to set thee free;
For my own sake, I will keep thee.

SOUL.

Yes, I have proved Thy power, my God,
And felt Thy efficacious blood;
But sin remains, while sin I flee—
Wilt Thou still keep backsliding me?

JESUS.

Before I wrought upon thy will,
I knew how treacherous thou would'st deal;
I did thy base transgressions see,
And yet resolved I would keep thee.

SOUL.

Permit me once again to speak;
Sometimes in tears Thy face I seek,
And oft a gloomy veil I see—
Canst Thou be wroth, and yet keep me?

JESUS.

Let this my answer thee suffice:
In anger I do not chastise;
More fervent then, thy cry, thy plea,
And as I live, I will keep thee.

But if thou dost forsake thy God,
Then will I visit with the rod;
Correct I may to a degree,
But as I live, I will keep thee.

SOUL.

But as I feel temptations strong,
And if my journey should prove long,
I fear I may dishonour Thee—
Wilt Thou continue to keep me?

JESUS.

I am the Lord, thy changeless Friend,
My years and power they know no end;
Fruit in old age thou shalt bear me,
To hoary hairs I will keep thee.

SOUL.

But when my years on earth are past,
This body must return to dust;
I tremble at the just decree—
In death's dark hour wilt Thou keep me?
When heart, when strength, when flesh shall
fail,
When pain, when doubts, when fears prevail,
When life and privileges flee,
My God, my God, wilt thou keep me?

JESUS.

Can I forsake my heart's delight?
Thy soul is precious in my sight;
I conquer'd death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed,
Amid the waves sustain thy head;
My rod, my staff, thy help shall be,
In perfect peace I will keep thee.
I am the ark that goes before,
To guide the pilgrim safe to shore;
At my rebuke shall Jordan flee,
In life and death I will keep thee.
Then—then—my sister, then, my spouse,
I will fulfil my sacred vows;
And thou in bliss my glory see,
When on my throne I have placed thee.

SOUL.

It is enough, Thou Lord of love:
The hills, the mountains shall remove,
But I shall still unshaken be;
Thy word is pass'd—Thou wilt keep me!

PSALM CXXXVIII. 8.

The Pilgrim's Song.

"Here have we no continuing city, but we seek one to come." HEB. xiii. 14.

My rest is in heaven, my rest is not here;
Then why should I tremble, when trials are near?

Be hush'd, my sad spirit, the worst that can come,
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this:

I look for a city which hands have not piled—

I pant for a country by sin undefiled.

The thorn, and the thistle around me may grow—

I would not lie even on roses below:

I ask not my portion, I seek not a rest,

Till I find them forever on Jesu's loved breast.

Afflictions may press me, they cannot destroy,

One glimpse of his love turns them all into joy;

And the bitterest tears, if he smile but on them,

Like dew in the sunshine, grow diamond and gem.

Let trial and danger my progress oppose,

They only make heaven more sweet at the close;

Come joy, or come sorrow, whate'er may befall,

A home with my God will make up for it all.

With a scrip on my back, and a staff in my hand

I march on in haste, through an enemy's land;

The road may be rough, but it cannot be long,

And I'll smooth it with hope, and cheer it with song.

The Pilgrim's Wants.

I want that adorning divine,
Thou only, my God, canst bestow,
I want in those beautiful garments to shine
Which distinguish thy household below.

COL. iii. 12, 17.

I want every moment to feel
That thy Spirit resides in my heart—
That His power is present, to cleanse and to heal,
And newness of life to impart.

ROM. viii. 11-16.

I want, oh! I want to attain,
Some likeness, my Saviour, to Thee!
That longed-for resemblance once more to regain,
Thy comeliness put upon me!

JOHN iii. 23.

I want to be marked for Thine own,
Thy seal on my forehead to wear,
To receive that new name on the mystic white stone,
Which none but thyself can declare.

REV. ii. 17.

I want so in Thee to abide,
As to bring forth some fruit to Thy praise,
The branch which Thou prunest, though feeble and dried,
May languish, but never decays.

JOHN xv. 2-5.

I want Thine own hand to unbind,
Each tie to terrestrial things—
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

1 JOHN ii. 15.

I want by my aspect serene,
My actions and words to declare—
That my treasure is placed in a country unseen,
That my heart's best affections are there.

MATT. vi. 19-21.

I want as a traveller to haste,
Straight onward, nor pause on my way,
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

HEB. xiii. 5.

I want—and this sums up my prayer,
To glorify Thee till I die,
Then calmly to yield up my soul to thy care,
And breathe out—in faith, my last sigh.

PHIL. iii. 8, 9.



121-Copyright by Publishers Co. Boston 1885

—MUSICAL—

— AT —

Mr. C. H. Hillman's Residence,

HADDONFIELD, N. J.

— BY —

AMATEUR ORCHESTRA,

JNO. McNEIL, DIRECTOR,

— ON —

Wednesday Evening June 4th,

1884.

PROGRAMME.

—PART I.—

Selection from "Little Duke."

"Cagliostro" Waltz.

"Manhattan" Quad. (Plain.)

Selection from "The Mascot."

March "Kameke."

"Elenoren" Waltz.

"Romantic" Lancers.

—PART II.—

"My Queen" Waltz.

Selection from "Iolanthe."

"Olivette" Quad. (Plain)

"McSorley's Inflation."

"All Aboard" Galop.

"Bohemian Girl."

"Secret Love."



\$10,000 REWARD.
Escaped from the custody of the Sheriff of the county of New York,
WILLIAM M. TWEED.
The above reward will be paid for his capture and return to the New York County Jail.
WILLIAM C. CONNER, Sheriff.

SHERIFF'S OFFICE

OF THE CITY AND COUNTY OF NEW YORK,

December 6th, 1875.

\$10,000 Reward.

The above reward will be paid for the apprehension and delivery to the undersigned, or his proper agents, of

WM. M. TWEED,

Who escaped from the Jailor of the City and County of New York, on Saturday, December 4th, 1875. At the time of his escape he was under indictment for Forgery and other crimes, and was under arrest in civil actions in which bail had been fixed by the Court at the amount of Four Million Dollars.

The following is a Description of said WM. M. TWEED:

He is about fifty-five years of age, about five feet eleven inches high, will weigh about two hundred and eighty pounds, very portly, ruddy complexion, has rather large, coarse, prominent features and large prominent nose; rather small blue or grey eyes, grey hair, from originally auburn color; head nearly bald on top from forehead back to crown, and bare part of ruddy color; head projecting toward the crown. His beard may be removed or dyed, and he may wear a wig or be otherwise disguised. His photograph is attached.

WILLIAM C. CONNER,
Sheriff.

Seventeenth Annual Examination
—OF THE—
Students of St. Michael's College.

PROGRAMME.

Thursday Evening, July 27th.

MUSIC—"Hail to the Chief.".....College Band.
English Grammar—*Analysis and Parsing.*
MUSIC—Piano, 4 hands.....A. Müller and A. Hinojos.
Algebra—*Quadratics.*
DUETT (Spanish)—"La Cachucha."
Astronomy—*Descriptive.*
MUSIC—"Brindisi" (Quartette).....Flute and Violins.
Latin Grammar and *Historia Sacra*.
MUSIC—Piano, Grand Operatic Medley—
A. Dunand and J. Reyes.
Mensuration of Surfaces.
MUSIC—Quickstep.....College Band

Friday Evening, July 28th.

MUSIC—"Sunrise March.".....College Band.
History and Geography—*North America and Europe.*
SONG AND CHORUS—"Silver Threads among the Gold."
Arithmetic—*Commercial rules and Proportion.*
MUSIC—Piano—"Village Festival"..A. Müller & F. Tondre.
German.
MUSIC—"Carnival of Venice"—Piano and Violin—
J. Reyes and A. Dunand.
Geometry—*Plane.*
CHORUS—"Johnny Schmoker."
Book-Keeping—*Single and Double Entry.*
MUSIC—"Home, Sweet Home.".....College Band.

The Senior Class is composed of 20 students, three of whom had a slight knowledge of the English language before entering the College.

Two	complete	their	5th	term	in the	Institution.
Two	"		4th	"	"	"
Five	"		3rd	"	"	"
Nine	"		2nd	"	"	"
Two	"		1st	"	"	"

From these figures the audience will be enabled to judge of the progress made by the boys during the short time at their disposal. Since the year 1871 the number of Boarders has gradually increased from 17 to 47. The total number of Boarders and Day Scholars in actual attendance is 94.

The Junior Classes will be examined on Saturday morning and afternoon.

The Closing Exercises of the 17th Session will take place on Wednesday, August 30th.

Mrs Margaret M. Freed
No 72 South Second Street
Brooklyn C D
N. York

TWENTY-THIRD ANNUAL COMMENCEMENT

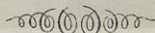
AT THE

Academy of Our Lady of Light,

Santa Fe, New Mexico,

Wednesday, August 30, 1876, at 9 o'clock A. M.

PROGRAMME.



FAUST "GRAND MARCH"—Duet.....Bellak
Misses G. Romero, A. Johnson.

La
SALUTORY.....Miss Rosario Ortiz.

"MAIDEN MOTHER" (Hymn) Song by Pupils of Day Schools
accompanied on Harmonium by Miss J. Sena.

La "Esmeralda" Waltzes.....Bossisio.
Piano, Miss A. Johnson. Harp, Miss J. Sena.

DISTRIBUTION OF PREMIUMS TO PUPILS OF THE DAY SCHOOL.

FILIOLA.

A DRAMA IN FOUR ACTS.

DRAMATIS PERSONÆ.

Miss Harvey, mother to Filiola.....Miss J. Sena
Filiola, a child of ten.....Miss C. Cosgrove
Filiola, a young woman.....Miss C. Ruhe
Miss Hastings, governess to Filiola.....Miss M. Delgado
Fairy Mirobola.....Miss A. Johnson
Mrs. Contradictory, Mother-in-law to Filiola Miss G. Romero
Hilda }Miss M. Johnson
Fanny } Children of Filiola
Bertha, Filiola's maid (when married).....Miss H. Gransfeld
Rachel, maid to Mrs. Contradictory.....Miss A. Irisarri
Margaret, Nurse to Filiola when a child.....Miss F. Sanchez
Miss M. Vijil

First Act.

"MARIE POLKA MAZURKA"—Duet.....J. Ascher
Misses G. Romero, J. Lopez.

Second Act.

DISTRIBUTION OF PREMIUMS.

Third Act.

"CHRISTMAS BELLS MARCH".....Wayman
Miss Selly Grudsfeld.

Fourth Act.

DISTRIBUTION OF PREMIUMS TO PUPILS OF THE COUNTY SCHOOL.

"THE SPANISH RETREAT" (Guitars.

Misses A. Johnson, J. Sena, E. Miera.

"OUR BEAUTIFUL MOUNTAIN HOME" (Vocal).....Glover
Sung by Misses B. Proudfit, K. Hudson, E. Rose, C. Cosgrove,
G. Romero. Accompanied on Piano by Miss A. Johnson.
Harp by Miss J. Sena.

"LAST ROSE OF SUMMER" Trio.....Zerny
Misses C. Cosgrove, H. Grunsfeld, F. Baca.

LA INGLESA MADRILENA.

COMEDIA EN UN ACTO.

PERSONAS.

Doña Lorenza de Arahál arrendadora.....Miss M. Delgado
Elvira, sobrina de Doña Lorenza.....Miss C. Ruhe
Mariquita criada.....Miss E. Herrera
Zenaida }.....Miss G. Romero
Camila } primas de Doña Lorenza.....Miss J. Sena
Panchita }.....Miss A. Irisarri
Doña Toribia vecina.....Miss M. Vijil
Malecona arrendataria de Doña Toribia.....Miss M. Baca

Distribution of Premiums to Boarders, Half-Boarders and Select Day Scholars.

"CONGENIAL HEARTS"—Duet.....Kinkel
Misses G. Romero, M. Vijil.

LIFE: A SCHOOL SCENE.

Misses C. Perea, N. Lujan, C. Carrillo, F. Baca, F. Delgado.

"POET & PEASANT"—Duet.....Melnotte
Misses G. Romero, A. Johnson.

DISTRIBUTION OF PREMIUMS.

"GRAND CORONATION MARCH".....Chatterton
Piano, Miss G. Romero. Harp, Miss J. Sena.

"CENTENNIAL BELLS,"—Song & Chorus.....Danks
Piano, Miss M. Vijil, Harp, Miss J. Sena.

"INTERNATIONAL FANTAISIE"—Duet.....Epstien
Misses A. Johnson, G. Romero.

Mercantile Library Association

OF THE

CITY OF NEW YORK.

LIBRARY AND READING ROOM AT CLINTON HALL,

Astor Place, near Broadway.

Branch Office at 51 Liberty Street.

THE Board of Direction of this Institution respectfully invite the attention of the public to its valuable collection of Books, now the largest in the City, and the fourth in size in the United States.

The Library contains 182000 volumes, including rare and valuable works in all departments of literature, to which additions are constantly being made of all new publications, as soon as issued.

The works of popular authors are largely duplicated with especial efforts to meet the demand.

The French and German department, now numbering upwards of 30000 volumes, is constantly being increased by the addition of the new works in these languages.

During the past six months, there have been added to the Library upwards of four thousand new books in History, Biography, Travels, Political Economy, and General Literature, comprising importations from England, France and Germany.

These books have been selected with great care, to meet the tastes and wants of all classes of the reading public.

THE FOLLOWING ARE SOME OF THE MOST RECENT ACCESSIONS:

ADAMS. English Party Leaders.
WAKEFIELD. Life and Travels in India.
GILLMORE. Great Thirst Land.
STANLEY. Through the Dark Continent.
ADAMS. Women of Fashion.
BISHOP. Voyage of the Paper Canoe.
BRASSEY. Voyage in the Sunbeam.
THOMPSON. Voyage of the Challenger.

CONDER. Tent Work in Palestine.
MACQUOID. Pictures and Legends from Normandy.
ROCHE. On Trek in the Transval.
BATES. Central America, West Indies and South America.
TAIT. Analysis of English History.
UPTON. Armies of Asia and Europe.
COOPE. Prisoner of War in Russia.

HAMERTON. Modern Frenchmen.
 MATHEWS. Orators and Oratory.
 FORBES. Personal Recollections.
 MORLEY. Diderot and the Encyclopædists.
 LOHER. Cyprus. Historical and Descriptive.
 ANSTED. Water and Water Supply.
 STEDMAN. Oxford; Its Social and Intellectual Life.
 HITCHCOCK. Socialism.
 MARSHALL. Annals of Tennis.
 HAMILTON. Nervous Diseases, their description and treatment.
 SIMMONDS. Commercial Products of the Sea.
 WALPOLE. History of England from the conclusion of the great war of 1815.
 WOLFORD. Pleasant Days in Pleasant Places.
 PINE. Tapestry Hangings of the House of Lords.
 RICHARDSON & CLARK. College Book.
 ROBERTSON. Handbook to the Coinage of Scotland.
 ALLARDYCE. City of Sunshine.
 DOWDEN. Studies in Literature.
 ELLIOTT. Some Present Dangers of the Church of England.
 FALKE. Art in the House.
 RICHARDSON. Corn and Cattle Producing Districts of France.
 POOR. Resumption and the Silver Question.
 PROCTOR. Pleasant Ways in Science.
 SERGEANT. New Greece.
 DUFFIELD. The Art of Flower Painting.
 PALMER. Ancient History from the Monuments.
 GREEN. French Pictures.
 CHOATE. Addresses and Orations.
 MARKHAM. The Great Frozen Sea.
 LATHAM. Sanitary Engineering.
 KELLY. History of Russia.
 WILSON. Alpine Ascents and Adventures.
 BATEMAN. Great Land Owners in Great Britain.
 BAIRD. Annual Record of Science and Industry.
 TRELAWNEY. Records of Shelley and Byron.
 FARRAR. Sainly Workers.
 SAMUELSON. History of Drink.
 DOUDNEY. Under Gray Walls.
 YOUNG. Ceramic Art.
 VAN LAUN. French Revolutionary Epoch.
 OZANNE. Three Years in Roumania.
 SHAW. Sketches of Cottages and other Buildings.
 SENIOR. Conversations with Thiers, Guizot and other distinguished persons, during the Second Empire.
 SMITH. Carthage and the Carthaginians.
 MASON. Old House Altered.
 WEBER. History of English Literature.
 WHIPPLE. Some Recollections of Rufus Choate.
 WOOD. Through Holland.

DORAN. London in the Jacobite Times.
 RAE. Country of the Moors.
 BUCKNALL. A Search for Fortune.
 HAMILTON. Quarter Sessions from Queen Elizabeth to Queen Anne.
 FINN. Stirring Times.
 EXAMPLES of Modern British Art from Hogarth to the Present Day.
 STEWART. Unseen Universe.
 OLIPHANT. Old and Middle English.
 HOLBROOK. Hygiene of the Brain and the Nerves.
 WILLIAMS. American Campaign.
 QUACKENBOS. Illustrated History of Ancient Literature.
 LAVELEY. Primitive Property.
 GRAY. Field, Forest and Garden Botany.
 ELIS. A Summer in Normandy.
 FOSTER. Political Presentments.
 WALLACE. Tropical Nature.
 TAINÉ. French Revolution.
 SANDERSON. Thirteen Years among the Wild Beasts of Africa.
 COOKE. House Beautiful.
 LUBKE. Outlines of the History of Art.
 HEIR OF CHARLTON. By May Agnes Fleming.
 HILL. Management and Diseases of Dogs.
 MACLEOD OF DARE. By Wm. Black.
 CLARKE. Recollections of Writers.
 PRIME. Pottery and Porcelain of all Times and all Nations.
 ELLIOTT. Pottery and Porcelain.
 BEVANS. Majolica and Fayence.
 BIRCH. History of Ancient Pottery.
 CHAFFERS. The Ceramic Gallery.
 DESIGNS AND INSTRUCTIONS for Decorating Pottery.
 BEKE. Discoveries of Sinai and Arabia and of Whitehurst. Tallyho. [Midian.
 L'ESTRANGE. History of English Humor.
 MAZADE. Life of Count Cavour.
 MELVILLE. Riding Recollections.
 WILSON. Reminiscences of Old Edinburgh.
 THE EUROPEANS. By James.
 DAVAS. Alpine Resort for Sick and Sound.
 ALCOCK. Art and Art Studies in Japan.
 MOSS. Shores of the Polar Sea.
 LUCAS. Camp Life and Sport in South Africa.
 GAY. Plevna. The Sultan and The Porte.
 MEEHAN. Native Flowers and Ferns of the U. S.
 WARING. Stone Monuments.
 BOURNE. Examples of Steam, Air and Gas Engines.
 YONGE. Story of the Christians and Moors of Spain.
 HAMILTON. Money and Value.

READING ROOM.

The Reading Room is regularly supplied with over 400 newspapers and magazines, including Illustrated Journals, Comic Papers and all the principal Scientific, Political and Literary Newspapers and Periodicals, not only of the United States but also of England, France and Germany. Among the Journals and Periodicals placed on file may be found the following:

ENGLISH PAPERS AND MAGAZINES.

London Daily News.	Spectator.	Building News.
London Daily Standard.	Tablet.	Capital and Labor.
London Daily Times.	Academy.	Chemical News.
Pall Mall Gazette.	Army and Navy Gazette.	Dublin Nation.
Punch.	Athenaeum.	Economist.
Queen.	Belfast Weekly Northern Wig.	Engineer.
Saturday Review.	Bell's Life.	Examiner.

ENGLISH PAPERS AND MAGAZINES, CONTINUED.

Fun.	Colburn's United Service Mag.	London Quarterly Review.
Glasgow Weekly Herald.	Contemporary.	London Society.
Graphic.	Cornhill.	Macmillan's Magazine.
Judy.	Dublin Review.	Monthly Microscopical Journal.
Illustrated London News.	Dublin University Magazine.	Nature.
Lancet.	Edinburgh Review.	Nautical Magazine.
Land and Water.	Evangelical Christendom.	Nineteenth Century.
All the Year Round.	Fortnightly Review.	Notes and Queries.
Alpine Journal.	Fraser's Magazine.	Once a Week.
Argosy.	Gentleman's Magazine.	Pharmaceutical Magazine.
Bankers' Magazine.	Geological Magazine.	Quarterly Journal of Science.
Belgravia.	Good Things.	Quarterly Review.
Blackwood.	Good Words.	St. James.
British. Foreign and Medical.	Horological Journal.	Sunday at Home.
Chirurgical Review.	Iron.	Sunday Magazine.
British Quarterly.	Journal of Botany.	Temple Bar.
Bow Bells.	Journal of Mental Science.	Theological Review.
Builder.	Journal of the Statistical Society.	Tinsley's Magazine.
Cassell's Magazine.	Leisure Hour.	Victoria Magazine.
Chamber's Journal.	London, Edinburgh and Dublin.	Westminster Review.
Colburn's New Monthly.	Philosophical Magazine.	World of Fashion.

FRENCH.

American Register.	Illustration Européenne.	Gazette des Beaux Arts.
Charivari.	Independence Belge.	Magazin Pittoresque.
Figaro.	Journal des Débats.	Revue des Deux Mondes.
Illustration.	Journal Officiel.	

GERMAN.

Allgemeine Zeitung.	Kölnische Zeitung.	Nord und Sud.
Daheim.	Neue Freie Presse.	Petermann's Mittheilungen.
Fliegende Blätter.	Norddeutsche Allgemeine Zeitung.	Polytechnisches Journal.
Gartenlaube.		Salon.
Gegenwart.	Ueber Land und Meer.	Westermann's Illustrirte Deutsche Monatshefte.
Globus.	Deutsche Rundschau.	
Illustrirte Zeitung.	Grenzboten.	
Kladderadatsch.	Im Neuen Reich.	

The leading periodicals are bound every six months and enter into circulation as books.

All the New York Daily and Weekly Papers are received, as also over two hundred American Magazines and Papers from San Francisco, Savannah, Chicago, Louisville, Indianapolis, New Orleans, Baltimore, Boston, Springfield, Detroit, St. Louis, Hartford, New Haven, Wilmington, Albany, Buffalo, Cincinnati, Philadelphia, Pittsburgh, Providence, Charleston, Burlington, Washington, Richmond and Wheeling.

All of the above are open to Members of the Library, both ladies and gentlemen during the day and evening from 8 o'clock A. M. to 10 o'clock P. M.

REFERENCE DEPARTMENT.

The Reference Department contains in addition to the public documents, National, State and Municipal; several thousand bound Volumes of newspapers, all the principal Encyclopædias, Gazetteers, Lexicons, Bible Commentaries and whatever is of use to the general reader as well as the student.

The department is accessible to members at all hours of the day from 8 o'clock A. M. to 9 o'clock P. M. Among the principal works on the shelves may be named the following:

American Encyclopædia.	Zell's Popular Encyclopædia.
American Annual Encyclopædia.	Encyclopædia Americana.
Chamber's Encyclopædia.	Encyclopædia Britannica.
English Encyclopædia.	Encyclopædia Metropolitana.
Domestic Encyclopædia.	Encyclopædia of Arts.
Johnson's Universal Encyclopædia.	Encyclopædia of American Literature.
London Encyclopædia.	American Mechanical Dictionary.
Rees' Encyclopædia.	

Universal Pronouncing Dictionary.
 Dictionary of Science.
 Dictionary of Arts, Manufactures and Mines.
 Dictionary of Engineering.
 Dictionary of Chemistry.
 Smith's Dictionary of the Bible.
 Lange's Bible Commentary.
 Clarke's Bible Commentary.
 McClintock and Strong's Encyclopædia of the Bible.

Dictionary of Religious Knowledge.
 Italian and English Dictionary.
 Dictionary of American Biography.
 Dictionary of Medical Science.
 Dictionary of the German and English Languages.
 English and French Dictionary.
 Japanese and English Dictionary.
 Imperial Dictionary.
 Latin and English Dictionary.
 Dictionary of Roman and Greek Biography and Mythology.

Dictionnaire Universel des Contemporains.
 Dictionnaire Universel des Litterateurs.
 British Gazetteer.
 Classical Gazetteer.
 Chamber's Gazetteer of Scotland.
 Imperial Gazetteer.
 Lippincott's Gazetteer of the World.
 Burke's Dormant and Extinct Peerages.
 Burke's Encyclopædia of Heraldry.
 Burke's Landed Gentry.
 Burke's Peerage and Baronetage.
 Burke's Royal Descent.
 Brockhaus' Conversations Lexicon.
 Latin—English School Lexicon.
 Deutsch Amerikanisches Conversations Lexicon.
 Latin Lexicon.
 Greek and English Lexicon.
 Shakespeare's Lexicon.
 Shakespeare's Concordance.
 Law Lexicon.

THE DOWN TOWN OFFICE.

The Branch Office at 51 Liberty Street is intended as a convenient medium for the return and exchange of books for those doing business or residing in the lower part of the city or suburbs.

It is open daily from 8 A. M. to 5 P. M.

Orders for books left at this Office before 12 o'clock will be filled by 3 o'clock in the afternoon. Orders left after 3 o'clock will be filled the following morning.

The following papers will be found there regularly on file :

HERALD, WORLD, TIMES, TRIBUNE,
 JOURNAL OF COMMERCE, SUN, EVENING POST,
 COMMERCIAL ADVERTISER, HARPER'S WEEKLY,
 FRANK LESLIES, LONDON ILLUSTRATED NEWS,
 AND LONDON PUNCH.

MEMBERSHIP.

Any person may become a member of the Association; and enjoy all the privileges of the Library, Reading Room and Down Town Office, by entering his or her name at the desk of the Library and paying the price of subscription.

TERMS.

To Clerks, (females included) \$1.00 Initiation Fee, and \$1.00 Quarterly.
 or \$2.00 Semi-Annually in advance.

To Ladies, Merchants, Clergymen and others as follows. One Year \$5.00.
 Six Months \$3.00. Three Months \$1.50.

BOOK DELIVERY.

Members unable to visit the Library can have books delivered at their Residences, anywhere below 60th Street.

For this purpose, blank orders, ready for mailing, are sold at the desk for ten cents each, which insures the delivery of one book.

Magnificat.

MY soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.
For He hath regarded the lowliness of His hand-maiden.
For behold from henceforth all generations shall call Me blessed.
For He that is mighty hath magnified Me, and holy is His Name and His
mercy is on them that fear Him, throughout all generations.
He hath shewed strength with His arm, He hath scattered the proud in the
imagination of their hearts.
He hath put down the mighty from their seats, and hath exalted the humble
and the meek.
He hath filled the hungry with good things, and the rich He hath sent
empty away.
He, remembering His mercy, hath holpen His servant Israel, as He promised
to our forefathers, Abraham and His seed forever.
Glory be to the Father, and to the Son, and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be, world without
end. Amen.

CREED, VERSICLES AND COLLECTS.

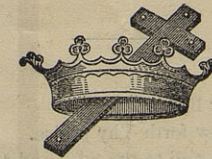
ANTHEM.

ADDRESS.

HYMN.

BENEDICTION.

CHRISTMAS GREETING AND OFFERING FOR THE POOR.



Christmas Matins.

Church of the Holy Communion.

Services :

6:30 A. M.,	-	-	Christmas Matins and Salutation.
7:15 A. M.,	-	-	Holy Communion.
11 A. M.,	-	-	Morning Prayer and Holy Communion.
5 P. M.,	-	-	Evening Prayer.

Christmas Matins.

V and R Our FATHER.

V O LORD, open Thou our lips.

R And our mouth shall show forth Thy praise.

V Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

R As it was in the beginning, is now, and ever shall be, world without end,
AMEN.

V Unto you is born this day, in the city of David, a Saviour, which is Christ
the Lord.

R Alleluia!

Adeste, Fideles.

O COME, all ye faithful,
Joyful and triumphant,
O come ye, O come ye, to Bethlehem,
Come and behold Him,
Born the King of Angels;
O come, let us adore Him,
O come, let us adore Him, [Lord.
O come, let us adore Him, Christ the

Sing choirs of Angels,
Sing in exultation,

Sing all ye citizens of heaven above,
Glory to God
In the highest :
O come, let us adore Him, &c.

Yea, Lord, we greet Thee,
Born this Happy Morning ;
Jesus, to Thee be glory given ;
Word of the Father,
Now in flesh appearing ;
O come, let us adore Him, &c.

1 LESSON, ISAIAH 9:2-8.

Christmas Cantate.

O SING unto the Lord a new song, let the congregation of saints praise Him.
Let Israel rejoice in Him that made him, and let the Children of Zion be
joyful in their King.

In Him the First and the Last, the same yesterday, to-day, and forever.

The angel of the Covenant, the Ancient of Days.

The Desire of all Nations, the glory of His people Israel.

The Root and Offspring of David ; The Bright and Morning Star.

The Son of Mary, The only Begotten of the Father, full of grace and truth.

The Day Spring from on high, The Son of Righteousness risen with healing
in His wings.

The Rose of Sharon, and The Lily of the valley.

The Crown of Glory, The Diadem of Beauty unto His people.

The Author and Finisher of our Faith, the Shepherd and Bishop of our souls.

The Lamb slain from the foundation of the world, High Priest forever,
after the order of Melchi edek.

The Propitiation for the sins of the world, the Only Name under Heaven
given among men whereby we must be saved.

The Prophet, Priest and King ; the Lord our righteousness.

The Judge of the Quick and the Dead, He that hath the Keys of Death
and Hell.

God manifest in the flesh, Image of the invisible God,

The Brightness of the Father's Glory, the express Image of his Person.

King of Kings and Lord of Lords, God over all blessed for ever more.

Glory be to the Father and to the Son, and to the Holy Ghost :

As it was in the Beginning, is now, and ever shall be, world without
end. Amen.

2 LESSON, S. LUKE 2, 8-20.

Highland Club Bulletin

Vol. I

MARCH, 1918

No. 5



IN MEMORY.

CHARLES F. SCHIRMER,
Died February 22, 1918.

HIGHLAND CLUB BULLETIN

HIGHLAND CLUB BULLETIN

MARCH, 1918

Officers of the Club

KARL M. WHITE, President	
HOWARD C. DOANE, Vice-President	
ALEXANDER G. MOIR, Treasurer	
JOSEPH A. TUFTS, Secretary	
CHARLES W. SHEEN, Collector	
F. H. BRACY	Directors For One Year
H. A. MOORE	
C. T. M. LAW	
FREDERIC SHACKLEY	Directors For Two Years
J. FRANK CHARNOCK	
HOWARD C. FISKE	
HERBERT A. KNEELAND	
GEO. A. LITTLEFIELD	

A. G. PLUMMER, Steward

COMING EVENTS.

March 9—Regular Club Meeting.
March 21—Gentlemen's Night.
March 1 and 15—Ladies' Afternoon Whist.
March 28—Central Club of Somerville.

WHAT THE HIGHLAND CLUB HAS DONE.

It may be of interest to the members to know that their Club has taken a most active part in the various war activities.

It was one of the first social clubs to unfurl a service flag.

Almost immediately after the declaration of war it placed all members (resident and non resident) in the service on a military list, abating all dues during the duration of the war.

It was the first social club, to our knowledge, to invest in Liberty Bonds.

It has granted the free use of its hall at various times to the Special Aid Society of the Red Cross; to the Parent-Teachers Association; the State Guards; the Food Conservation Commission, etc.

The Club sent Xmas boxes to all of its members at the front and in the camps, and mailed to them each month the Club Bulletin.

It not only conformed to the rulings of the Fuel Board by closing the Club at 10 p. m., but also opened the house three hours later each day.

The rooms on the lower floor have been placed at the disposal of the ladies two afternoons each month, who have conducted whist parties, the proceeds from which have been donated to the Special Aid Society.

Although practicing due economy, your Board of Direction has found it possible and advisable to carry on the activities of the Club with as little change as possible—believing that the community needs demand some social center where men can meet men.

The Highland Club has done and is doing its bit and best of all it has been done generously, willingly and cheerfully.

GENTLEMEN'S NIGHT MARCH 21.

Dr. Peter MacQueen, the most travelled man in America, will lecture on "The Great War."

Mr. MacQueen has visited every country concerned in the present struggle. A trip to Great Britain means no more to him than our week end journey to New York. During the past fifteen years he has made four trips around the world. He knows the existing conditions in Russia; he is intimately acquainted with the Rulers of China and Japan; Premier Lloyd George is a personal friend; Irish troubles are to him like an open book; he has traversed the rivers and climbed the mountain peaks in Italy; he mourns over the devastated Belgium and draws an inspiring picture of fighting France.

Mr. MacQueen was a chaplain in the Spanish War. He was a newspaper correspondent in Africa at the time of the Boer struggle. During the present great war he has represented several of our leading publications. At one time taken a prisoner by the Germans and tried as a spy. He was at the battle of the Somme and did hospital work when shells wrecked an emergency station, killing many patients and all the nurses but one.

(Continued on Page 3 Col. 2)

HIGHLAND CLUB BULLETIN

CHARLES F. SCHIRMER

Died Feb. 22, at the age of 83 years and ten months.

Mr. Schirmer was a charter member of Germania Lodge, A. F. & A. M., Mt. Vernon Chapter and Joseph Warren Commandery, K. T.

He joined the Highland Club Oct. 11, 1902.

He was married 60 years ago. His wife and nine children survive him. His death records the first break in the immediate family.

The Highland Club mourns his loss—but rejoices in his memory. He was a purveyor of humor—a dispeller of gloom. He went about among the club members making them happier and better for having known him. He carried a store of sunshine with him and gave of it freely, and without the asking.

He was partial to bowling and participated in the games on the alleys until within a year of his death. The Club records show that he bowled in nearly every tournament from 1903 until 1917.

The writer can think of no better way of paying tribute to this grand old man of the Highland Club, than by quoting from the country side verse, "Look Happy":

"It's just as sure as preaching, we don't come this way agin.
Let's try and get the most of life and go and wade right in
Knee deep in all the sunshine, hip high in all the smiles
And see how God will bless us in the happy afterwhiles."

This seems to be the lesson we learn from his life.

"Charlie" Schirmer is gone, but his memory still lives as an incentive to make those around us happy.

ONE OF THE FIRST.

The Highland Club extends sympathy to Mr. Louis W. Adams.

The community was shocked to learn of the death of Mr. Adams' son while doing active service somewhere in France. The young man was one of the first to enlist.

HONOR ROLL.

The Club will soon place in the Foyer an Honor Roll, giving a complete list of the members in the service, together with their official position. Space has been reserved for additional names.

You are requested to report any club member who may later join the Army or Navy to Messrs. Fiske and Bracy.

RED LETTER NIGHT.

Mayor Peters a Guest of the Club.

Gentlemen's Night, February seven, proved to be one of the pleasantest of the season. Mayor Peters forsook business cares and renewed old acquaintances at the Club. He was accorded a most unusual reception by the largest gathering of club members of the year.

Messrs. Beckford, Wade, Irving, Hosford and Kee received the Mayor in the foyer and later conducted him to the hall.

Another special feature was the return of Mr. Edwin M. Whitney, Entertainer, who gave a most delightful rendition of the play, "Turn to the Right."

Lunch was served in the banquet room.

REGULAR MEETING OF THE CLUB SATURDAY EVENING, MARCH 9.

Notice is hereby given that the regular meeting of the Highland Club of West Roxbury will be held in the Hall, at 8 o'clock on Saturday evening, March 9, at which time a Nominating Committee will be elected and such other business transacted as may properly come before the meeting. Please make it a personal duty to attend.

(Continued From Page 2)

Mr. MacQueen comes to you with intimate knowledge of existing conditions. Incidentally he brings with him over 200 stereoptican views, giving you a complete world survey.

This is the last Gentlemen's Night of the season. Bring your friends if you like. Mr. MacQueen will make this the second Red Letter event. Jot it down in your note book under the date of March 21—"Gentlemen's Night at the Club."

HIGHLAND CLUB BULLETIN

BOWLING TOURNAMENT

Standing of Teams to February 23.

DIVISION 1				
No. of Team	Captains	Points Won	Points Lost	
8	E. A. Rollins	13	3	
1	L. A. Magoun	12	4	
6	G. F. Holl	12	4	
11	W. H. Jenney	7	5	
2	C. A. Bohn	9	7	
3	J. T. Forgie	8	8	
10	N. H. Newell	6	6	
7	D. F. S. Clark	4	8	
5	J. E. Adams	5	11	
9	E. A. James	3	9	
4	G. P. Beckford	2	14	

DIVISION 2				
20	C. F. Winslow	7	1	
12	F. T. Towle	10	2	
17	H. A. Moore	6	2	
16	H. E. Hudson	8	4	
13	W. J. Covill	5	3	
15	J. M. Jackson	5	7	
18	M. MacKenzie	3	5	
19	A. McArthur Jr.	3	9	
21	C. W. Earnshaw	1	3	
14	L. Stewart	0	12	

Rating 90 and over. High three strings
L. E. Poland, 346. High single, F. H. Bracy, 139.

Rating under 90. High three strings,
G. P. Stuart, 335. High single, J. A. Tufts, 141.

SUCCESSFUL ROLL OFF

Feb. 20.

The Bowling Committee have another mark to their credit. They arranged a special roll off for Feb. 20th. It proved to be one of the most enjoyable events of the season. Following are the prize winners:

Handicap two strings—J. W. Mackenzie, 243.

Handicap single—G. P. Stuart, 139.

Net two strings—L. E. Poland, 227.

Net single—A. M. Bruns, 123.

Most strikes—H. K. Foster, 2.

Most spares—Wise, Cruff, Charnock, Clark, Moir, 3.

BILLIARD TOURNAMENT

Scores at Close of Play Feb. 23.

Entries	Won	Lost
H. W. Kneeland	4	0
E. C. Locke	2	0
E. P. Cruff	8	1
G. P. Beckford	6	1
J. A. Tufts	4	2
C. E. Spear	7	4
Nelson Newell	8	5
E. A. Bradley	5	5
J. H. Messer	4	4
A. S. Cummings	4	4
H. A. Hopkins	3	3
H. K. Foster	5	6
H. A. Kneeland	2	3
O. T. Lockhart	5	10
F. B. Foster	1	4
G. A. Littlefield	1	11
H. C. Doane	0	6

LADIES' AFTERNOON WHISTS

March 1 and 15.

The afternoon Whist Parties are growing more and more popular as the season advances. Already fifty dollars has been turned over to the Special Aid Society.

The Hostesses for the afternoon of March one are Mrs. Shackley, Mrs. Cruff and Mrs. Bampton.

Hostesses March 15—Mrs. Littlefield, Mrs. Emerson, Mrs. H. K. Foster.

MIXED TOURNAMENT

Entries Must Be Made by April 1st.

The Bowling Committee urgently requests that all entries for the mixed tournament be made as soon as possible. The schedule will be completed on April 1st and no entries will be accepted on or after that date. Unusual interest has been shown and it is confidently expected that the mixed tournament this year will prove to be the largest in the history of the Club.

CENTRAL CLUB OF SOMERVILLE

Will be our guest March 28, competing in Bowling, Billiards, Pool and Cards.

Let every member attend and give them a royal welcome.

D. M. SEAMAN, Auctioneer,
Office, 14 PINE STREET.

EXECUTOR'S SALE.

CATALOGUE

OF

**GENTEEL
HOUSEHOLD FURNITURE,
Pier Mirrors, &c.**

TO BE SOLD AT AUCTION,

*By order of the Executor of Mrs. Eliza
Tweed, deceased,*

On MONDAY, OCT. 13th, 1873,


At 10½ o'clock, A. M.,

AT THE PRIVATE RESIDENCE,

No. 237 East Broadway,

By D. M. SEAMAN, Auctioneer.

**TERMS OF SALE,
CASH, IN BANKABLE MONEY.**

 Deposits required from all purchasers.

All goods must be paid for and removed before 12 o'clock on day after the sale, or the deposit will be forfeited and the sale annulled, or the goods resold, at the option of the Auctioneer.

No goods will be delivered until paid for, and no deduction or allowance made after the goods leave the house.

No claims will be allowed on damaged articles.

New York Printorium, 29 Ann Street, N. Y.

CATALOGUE.

A lot of KITCHEN and LAUNDRY FURNITURE, with which the Sale will commence.

FRONT BASEMENT.

LOT

- 1 Lot white stone dinner ware
- 2 Lot white and gilt china
- 3 2 china fruit baskets
- 4 Cut glass fruit stand
- 5 " Celery stand
- 6 " Quart decanter
- 7 2 " Water pitchers
- 8 2 " Sweet meat dishes
- 9 5 " Wines and 1 goblet
- 10 Large S. P. waiter
- 11 S. P. salver
- 12 S. P. liquor stand & cut gl decanters
- 13 S. P. pickle stand
- 14 2 S. P. salts
- 15 Mahog'y extension table
- 16 3 ormolu and marble girandoles
- 17 2 glass lamps

- 18 Parlor bellows
- 19 Mahog'y work table
- 20 8 ebonized & gilt rush seat chairs
- 21 2 Boston rockers with cushions
- 22 2 painted & gilt cane seat chairs
- 23 " " Child's high chair
- 24 Mahogany dining table
- 25 Mahogany desk
- 26 Mah'y & gilt frame mirror
- 27 S. P. coffee urn
- 28 S. P. cake basket
- 29 S. P. castor
- 30 2 S. P. candlesticks
- 31 S. P. snuffers & tray
- 32 Gas drop light & call bell
- 33 4 Japan'd waiters
- 34 Lot of oil cloth in pantry
- 35 2 window shades
- 36 Oil cloth rug
- 37 — yds ingrain carpet

BACK PARLOR.

- 38 Alabaster urn
- 39 2 bronze equestrian groups
- 40 2 Parian marble statuettes
- 41 Group stuffed birds, gl. sh. & stand
- 42 Mah'y m t pier table
- 43 Rosewood card table
- 44 2 alabaster urns

- 45 Mahy rocker in hair cloth
- 46 Rosewood piano forte & cover
- 47 Rosewood piano stool
- 48 4 painted & gilt cane seat chairs
- 49 Gilt frame pier glass
- 50 Marble & gilt console table
- 51 2 gilt cornices
- 52 2 window shades
- 53 2 sets crimson brocatelle curtains,
cords and tassels
- 54 Worsted foot bench
- 55 Gas drop light
- 56 Astral lamp
- 57 — yds Brussels carpet

FRONT PARLOR.

- 58 Rosewood parlor suite in crimson
brocatelle, consisting of sofa, arm
and 6 side chairs
- 59 Painted and gilt chair in maroon pl.
- 60 R w reception chair in crimson silk
- 61 Mahy m t centre table
- 62 Solar lamp shade & chimney
- 63 Alabaster urn and pedestal
- 64 2 Parian marble statuettes,
Paul and Virginia
- 65 2 window shades
- 66 Gilt frame pier glass
- 67 Marble and gilt console table

- 68 2 gilt cornices
- 69 2 set crimson satin brocatelle curtains, cords and tassels
- 70 4 gilt curtain pins
- 71 Mahogany side table, with drawer
- 72 2 grate boards and hearth brush
- 73 Basket artificial fruit
- 73½ — yds Brussels carpet

MAIN HALL.

- 75 R w m t mirror back hall stand
- 76 2 mah'y chairs
- 77 — yds oil cloth
- 78 Stove & long handled brush
- 79 — yds rag carpet
- 80 Brussels mat
- 80½ Cocoa door mat

STAIRS—1st Flight.

- 81 — yds Brussels carpet
- 82 20 flat brass rods

BATH ROOM—2d Story.

- 83 — yds oil cloth
- 84 Window shade
- 85 Tin foot bath & wood bench

BACK ROOM—2d Story.

- 86 Mah'y French bedstead
- 87 2 straw paillasses
- 88 Feather bed
- 89 Hair mattress
- 90 Feather bolster
- 91 R w m t dressing bureau
- 92 Mah'y bureau
- 93 2 china vases
- 94 Bohemian glass vase
- 95 Boston rocker
- 96 Painted & gilt rocker, cane back and cushion
- 97 2 mahogany chairs, hair cloth
- 98 Child's rush seat chair
- 99 2 window shades
- 100 1 colored engraving, b w & gilt frame
- 101 2 wire window shades
- 102 —yds Brussels carpet

FRONT ROOM—2d Story.

- 103 Mahogany French bedstead
- 104 2 straw paillasses
- 105 1 hair mattress
- 106 Mah'y m t dressing bureau
- 107 Mah'y falling leaf table
- 108 Mah'y toilet glass

- 109 Bohemian glass toilet set, 3 pcs
- 110 3 mah'y chairs, hair seat
- 111 2 window shades
- 112 Boston Rocker
- 113 Child's rocker
- 114 Gilt frame engraving, 'Washington'
- 115 Set fire irons
- 116 Terra cotta cuspador
- 117 1 Turkey rug
- 118 1 trunk
- 119 — yds Brussels carpet

Small Front Room—2d Story.

- 120 Camp bedstead
- 121 Mah'y m t washstand
- 122 White stone slop jar
- 123 Gilt frame mirror
- 124 2 painted & gilt rush seat chairs
- 125 Mah'y quartette table
- 126 Window shade
- 127 — yds Brussels carpet

HALL—2d Story.

- 128 — yds Brussels carpet
- 129 Painted rush seat chair

STAIRS—2d Flight.

- 130 — yds Ingrain carpet
- 131 17 round brass rods

BACK ROOM—3d Story.

- 132 Mah'y frame mirror
- 133 Mah'y m t washstand
- 134 Mah'y tripod table

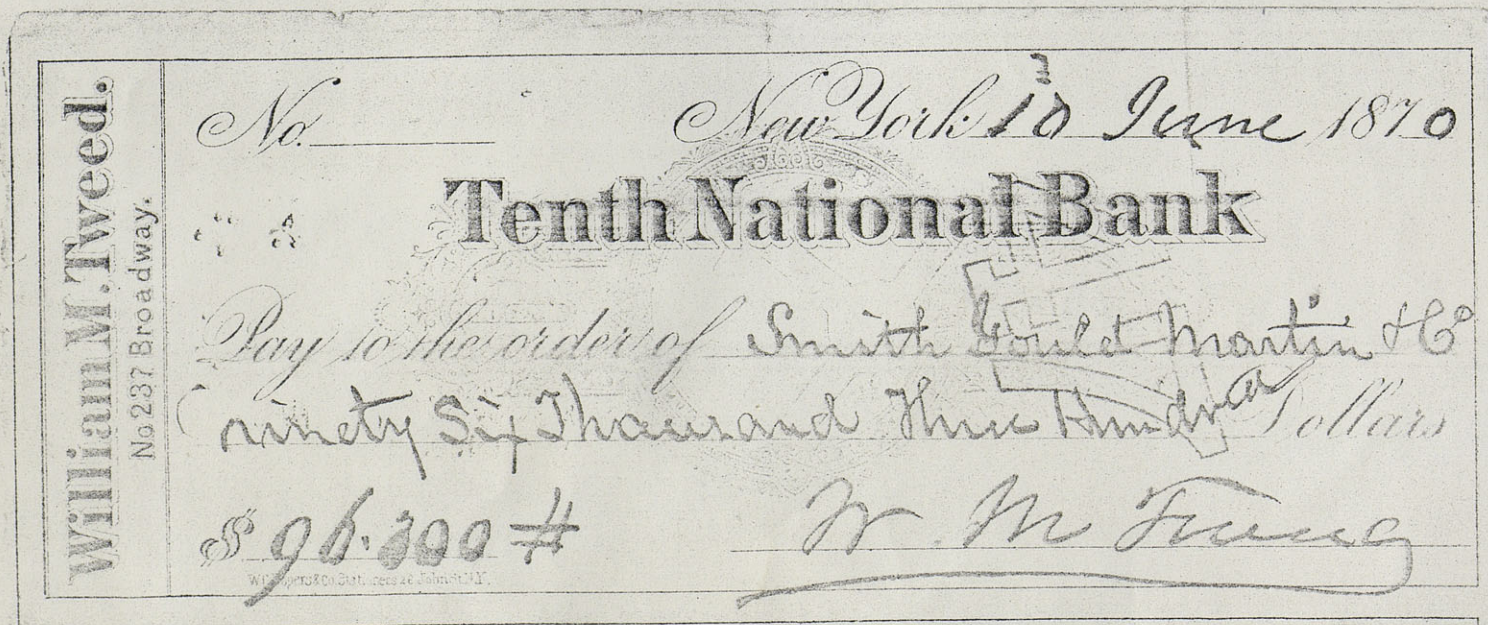
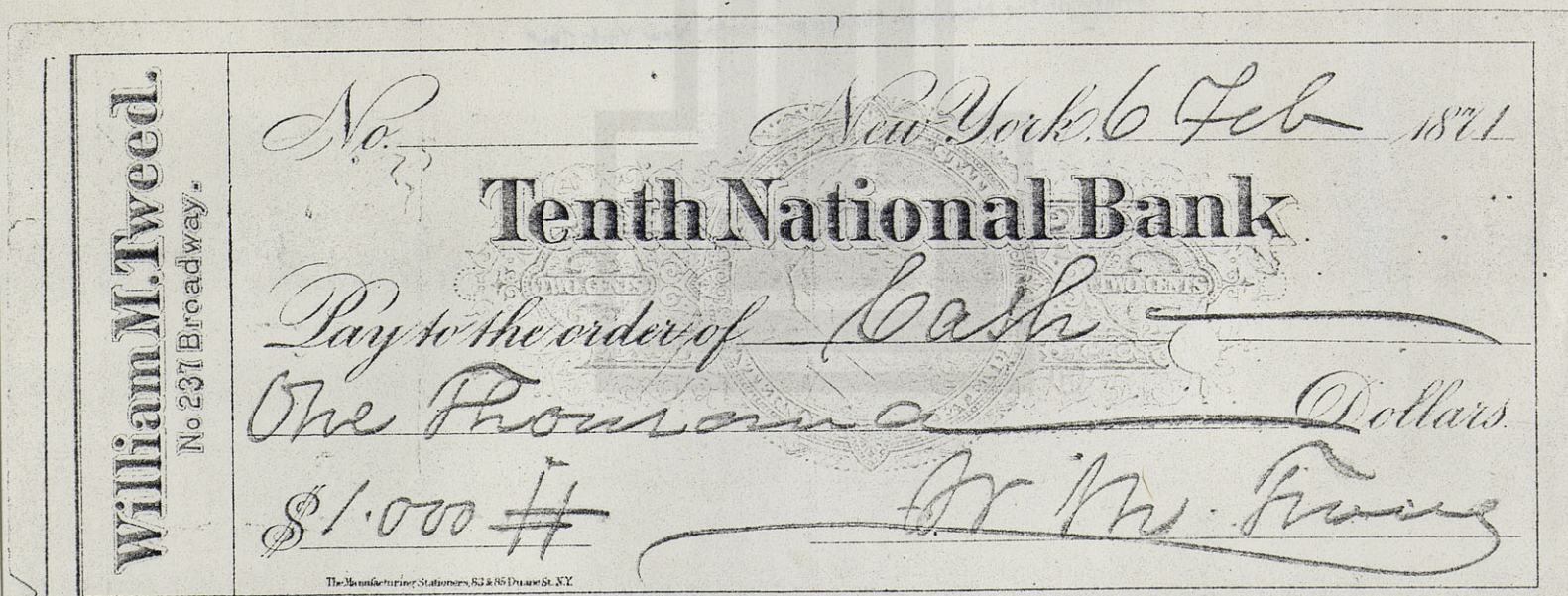
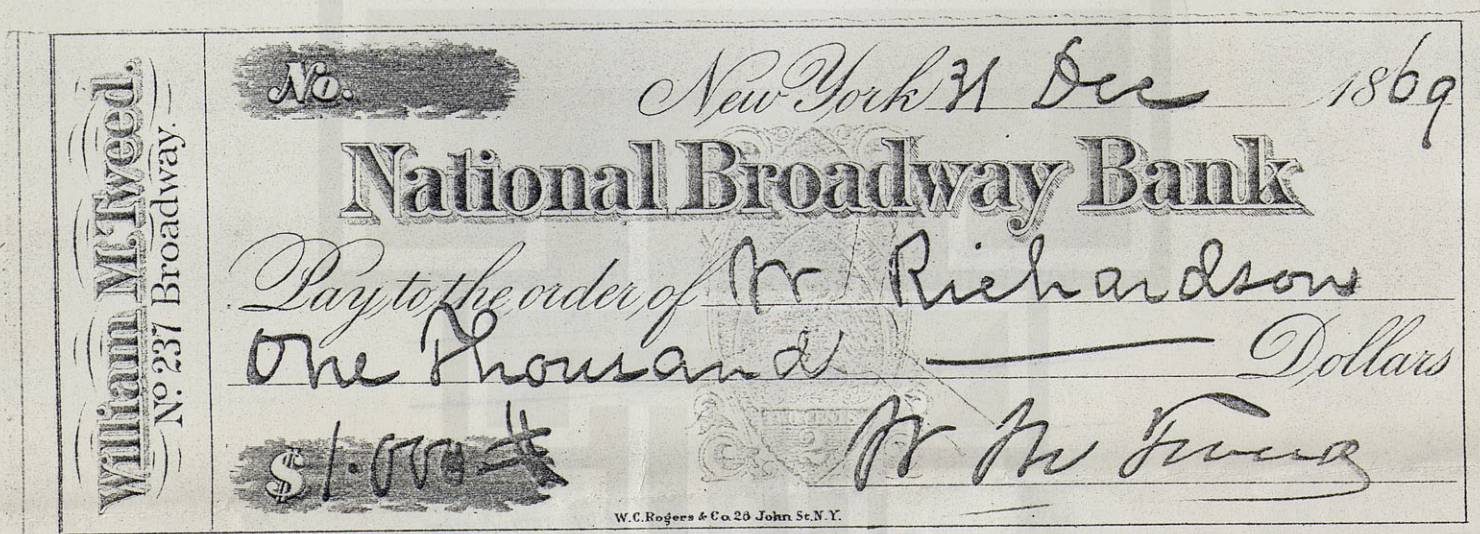
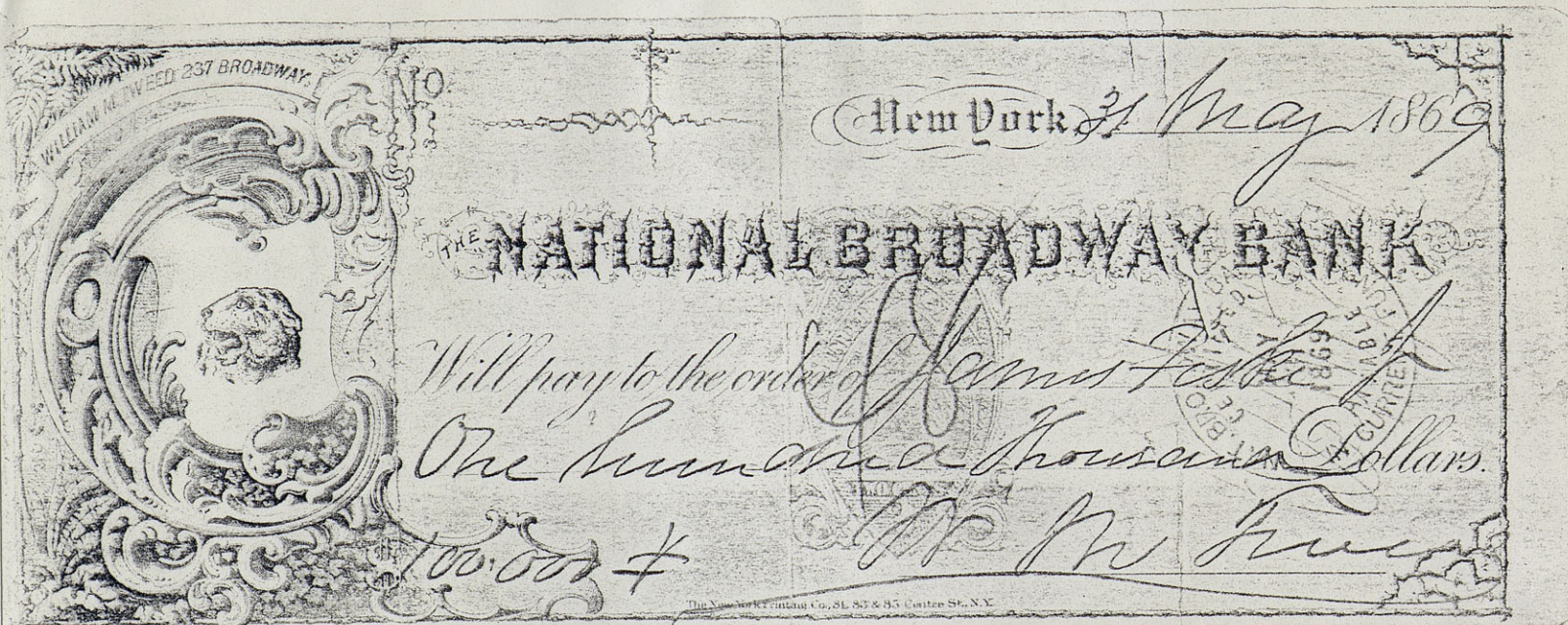
FRONT ROOM—3d Story.

- 135 Maple bedstead
- 136 2 straw mattresses
- 137 Hair mattress
- 138 Feather bed
- 139 " "
- 140 " bolster & 3 feather pillows
- 141 Mah'y m t dressing bureau
- 142 " " wash stand
- 143 B w bedstead
- 144 Single Maple bedstead
- 145 Gilt frame mirror
- 146 Stove
- 147 Painted double wash stand
- 148 2 pair brass sad irons
- 149 Hip bath
- 150 Cane seat rocker

- 151 4 rush seat chairs
- 152 Trunk & lot of books
- 153 — yds Ingrain carpet

HALL—3d Story.

- 154 Hair mattress
- 155 Maple bedstead
- 156 Lot Venetian blinds
- 157 Hall lamp
- 158 — yds Ingrain carpet



THE NEW-YORK HISTORICAL SOCIETY
170 CENTRAL PARK WEST, NEW YORK, N. Y. 10024

This xerox is not to be reproduced in any form without written
permission of The New-York Historical Society. Any reproduction
must be accompanied by the credit line:

"Courtesy of The New-York Historical Society, New York City"

Wm. C. H. Jones

Ed. Brown
and

June 5, 1951

Mr. R. P. Rice
Mr. Richardson

June 5, 1951

Isaac Wood
11 Miles St.

June 5, 1951

FOR PRESENT
TO THE
Smith Auto Parts Co.

June 5, 1951

THE NEW-YORK HISTORICAL SOCIETY
170 CENTRAL PARK WEST, NEW YORK, N. Y. 10024

This xerox is not to be reproduced or used for any purpose without written permission of The New-York Historical Society. Any reproduction must be accompanied by the credit line:

"Courtesy of The New-York Historical Society, New York City"