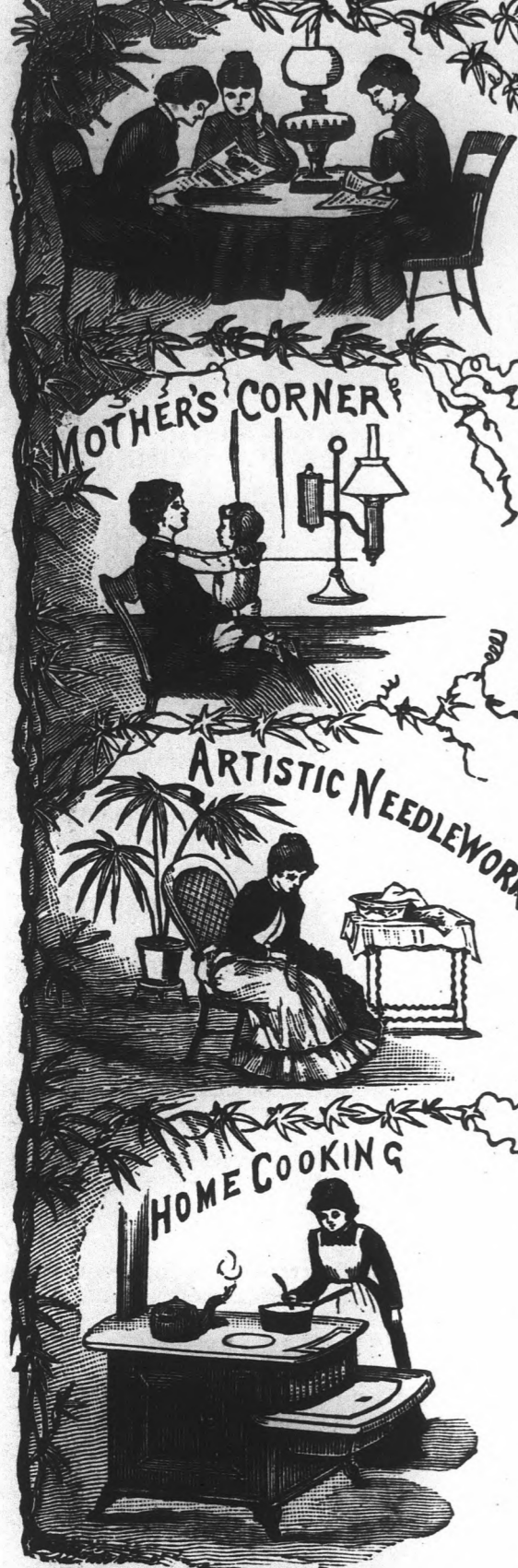




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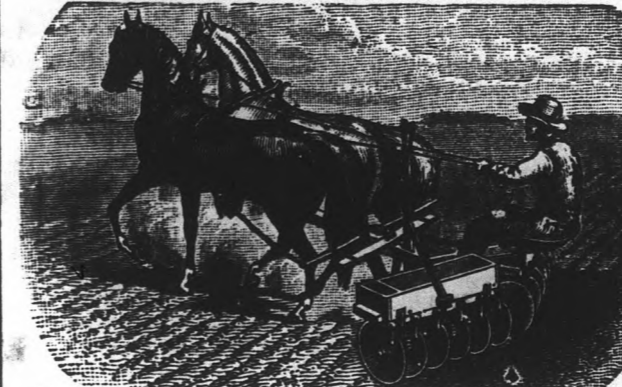
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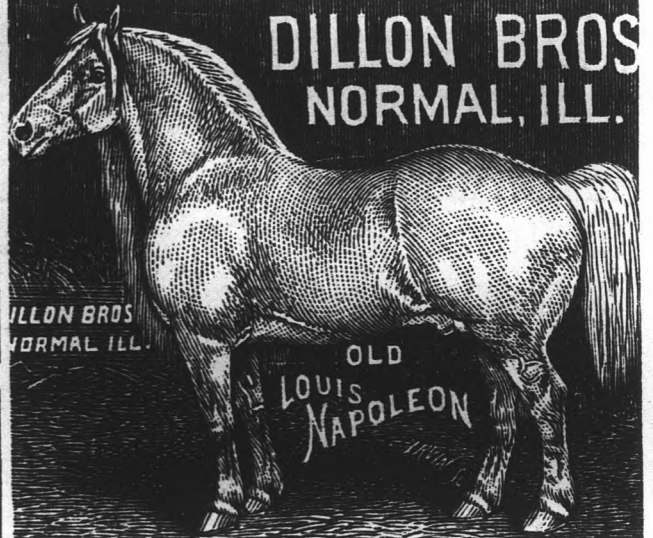
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# The Living Church.

SATURDAY, OCT. 17, 1885.

## MISS FLORA McFLIMPSEY IN THE CHURCH.

'Miss Flora McFlimpsey, late of Madison Square—  
(You remember her well, you have often been there.)  
Now removed in her splendor to Avenue Five,  
Somewhat older, but seen any afternoon's drive  
Lounging back in her laudau, her dog by her side—  
(A spectacle equal to old Solomon's pride)!  
Thought as time rude rolled on and some silver threads came  
And the courses of fashion a little bit tame—  
That Religion was needed to make it all right,  
And the question alone being what its best site:  
Not which had from Heaven the holiest claims,  
Which did the most honor to the Name of all names!  
But which was attended by the city's elite,  
Where you were sure only the best people to meet;  
Where Madame Oylyde Hopkins simpering went  
And the old millionaire Smithers sometimes unbent:  
For you see Miss Flora had yet taken no spouse,  
And Smithers his dear wife has just lost, and "allows"  
That sometimes he is lonely and inclines to wish  
That some one were found to share his bed and his dish!  
Only it takes so much time—for such paltry things—  
For to him wealth was life, as to love it had wings!  
As indeed his poor wife found when their wealth had come  
And she sighed for the days when her heart was his home.

Miss Flora forsooth would have no such scruples as this,  
And marriage to her hardly suggested a kiss!  
So why should she not go to the church by the Park  
Where old Smithers and his ilk worshipped,  
(Save the mark!)  
And "O such a dear love of a church" that it was,  
With its gilt and upholstery and such like gewgaws;  
Where nobody's feelings were ever anyway hurt,  
And no fear you met anyone out of the dirt!  
Where the minister glided so deftly along  
And the satins and silks set the key of the song,  
Where the pews were arranged for the physical weal,  
You may loll, you may nap, anything but to kneel!  
In this dear, safest Temple, no fear you may find  
Any odors of "Ritualism" not to your mind.  
You may preach, it is true, pretty much as you please,  
Herbert Spencer, George Eliot, the moon of green cheese,  
Man a monkey derived, a protoplasm improved,  
God by His child's agony of prayer never moved—  
All this you may do, speak, hear and yet you are "safe,"  
But O if you dare, poor soul, on life's sea a waif  
To the Saviour, your God in the Heavens, outcry  
And fancy He answers you, again has come nigh;  
Has all-faithful fulfilled His sweet promise of old  
To be with His dear children in hunger and cold,  
To be on His Altars in His Body and Blood,  
Their sustenance most sure and their Heavenly Food,

Oh, if you should presume so as to picture forth this,  
In such ways as to show you believe in such Bliss—  
Oh dear friend, if a folly like this you would dare,  
All I can say to you is—beware and beware!

But O, why should I write of such troubles as these  
For dear Miss McFlimpsey and her Rector Cream-Cheese,  
Shall the world not move on in its orthodox way,  
And its looms and its mines work for Flora to pray?  
That her dress be unrumped, her bonnet in gear  
"Is enough for life's woes, full enough for its cheer!"

Poor soul is this life! Church of the Christ, is this faith!  
God in Heaven, is this the sole fruit of Thy death!  
A cross on the steeple, a gilt gem at the waist,  
And of kernel within Sodom's apple the taste!  
No wonder a wide world full of sceptics and sneers!  
No wonder the poor heart sinks in doubts and in fears!  
No wonder so many Miss McFlimpsey's exist!  
No wonder the world's creed—you may do as you list;  
Only shock not a shibboleth, dare not to be *Too earnest* a seeker of the Christ on the Tree!  
O who, who has not found in the mazes of life,  
You may play, you may trifle, but O if in strife  
'Gainst the legioning fiends that your spirit surround  
You would use every means that makes earth noly ground,  
Every symbol and sign to poor fancy given,  
Which tells of the glory in God's highest Heaven,  
Respecting your brother's faith unlearned or wise,  
Not asking, forsooth, he shall see out of your eyes,  
Only asking in love like to that of God's Son  
That you both truly strive to see where you are one,  
O if my poor Brother, you will seek thus to live,  
You will have what the dear Lord alone can all give,  
His comfort, His blessing; but O Brother and Friend,  
You will walk very lonely, I must fear, to the end!  
To Miss Flora McFlimpsey the world and the Church  
Are "at home," such as you they will leave in the lurch!  
It was so with the Christ; it is so with His own,  
And aye so will it be till He comes on His Throne!

A. Z. G.

## NEWS AND NOTES.

THE new Bishop of Meath, Dr. Reichel, was consecrated on the Festival of St. Michael and All Angels, by the Archbishop of Dublin, assisted by the Bishops of Down and Kilmore.

BISHOP HORATIO POTTER requested the last convention of New York to stop his salary, but the convention absolutely refused to do any such thing, and instead passed resolutions of respect for the venerable prelate, who so long and ably administered the metropolitan diocese.

THE sixpenny (twelve-cent) telegrams in England will doubtless prove a great convenience, and we ought to have such a rate in this country, at least between the great cities. In these telegrams the

address is counted, this rule being required to guard against verbiage. It is reported that a milliner at Dover used thirty-two words in describing her address, and a noble lord, in telegraphing to a justice of the peace, took forty-two words to make sure of the right locality.

THE first American Cardinal has gone to the reward of a long life, active, zealous, self-denying. To a true Catholic, he was great because he was a bishop. All the grandeur of the Roman purple, all the jewels of the tiara, can add nothing to dignity of the sacred principality which Christ instituted and the Church has perpetuated. There is something very curious in the thought of an ecclesiastic born and bred in the State of New York possessing the "title" of the illustrious Church of "Sancta Maria supra Minervam."

ON account of the supposed "High" tendencies of some of the promoters of the English Church Congress, a "Protestant Church Congress" was formed, and its sessions were duly held in the same town, (Portsmouth) and at the same time as those of the older body. "This," says the rabid *English Churchman* "is attacking the enemy in their own camp." Rather might one say, this is helping the enemy, because never was there a time when unity of action was more needed in the Church.

HE who would forecast the outcome of the approaching English elections must needs be more than wise. The two great parties are absolutely outbidding each other with promises of reform; the one will sweep away both abuse and inutility, and perhaps create worse evils in the doing so; the other will render abuse harmless and then leave it alone. The real mastery will probably rest with Mr. Parnell, who, like a wise and wary general, keeps silence even from good words, biding his time in calm security; the time when he can dictate his own terms with his foot upon the neck of the hated Saxon.

THE result of the recent French elections is at once encouraging and discouraging to the friends of peace and order. The good sense of the people has openly revolted against the misgovernment, the prodigality, and the atheism of its rulers, but there is every reason to fear that Paris, anarchic, un-French Paris, will continue to impose its yoke upon the nation, and not improbably once more plunge into impious and fratricidal revolution. What the country needs, politically speaking, is decentralization. Let that come, and the sensible, God-fearing, peace-loving Provinces will very soon regain their supremacy, and be enabled to control their own fortunes.

THE manager of the refreshment bar at a Chicago concert hall where classical music is performed, has published some novel and instructive statistics as to the comparative effects of different musicians on the appetites of the audience. Wagner calls forth a demand for lager beer; Strauss exhilarates, and causes champagne to be largely ordered; Mendelssohn takes away the appetite, and no one wants ham sandwiches after his music, and the candid caterer adds, "as I make 85 per cent. on ham sandwiches, I don't think much of Mr. Mendelssohn." This really tends to show that the great masters breathe their

own spirit in their music, for while Wagner comes from a beer-drinking race, and Strauss from a lighter-hearted people, Mendelssohn, as a Hebrew, would naturally have had a strong distaste for ham sandwiches.

ONE of the most old-fashioned Churchmen of England died the other day in the person of Dr. Corrie, Master of Jesus College, Cambridge. He was ninety-three years of age and had been during nearly his whole life an honored member of the University in which he had seen so many changes and chances. Of the latter his own opinion may be formed from his famous reply to a question of one of the Commissions, as to what further proposals he suggested: "Rest from the worry of Commissions." Dr. Corrie was a bachelor, a man of kindly and genial temperament, very hospitable, and at all times immensely interested in the success of his old pupils, many of whom occupied distinguished positions in Church and State.

IN St. Andrew's cathedral, Sydney, New South Wales, on Sunday, Aug. 18, the Bishop, Primate of All Australia, delivered a memorial sermon on the late General Grant. The congregation, which was a very large one, included Major-General Richardson, Commandant of the forces of New South Wales, and several officers of the permanent and volunteer branches, each of whom wore crape on his arm. A number of American ladies and gentlemen, and some of the leading citizens of Sydney, were also present. Mr. Montague Younger presided at the organ, and there was a full choral service, the intoning being done by the Rev. A. R. Bartlett. The anthem was Stainer's "I am Alpha and Omega," and the offertory, "Blessed are the departed."

THE Rev. Mr. Haweis, the famous author and orator, is now in this country and is receiving a well-merited and very cordial welcome. As a writer and a journalist Mr. Haweis is almost as well known here as a preacher; those who have read his "Music and Morals," now in its twelfth edition, or his "Thoughts for the Times," or his last work "My Musical Memories," will well understand his power of pleasing in the pulpit, for Mr. Haweis carries with him there the same fluent command of language, the same easy diction, the same incisive reasoning that mark his written matter, while he adds thereto action which is almost dramatic and a presence that awakens confidence and sympathy. His wife, who accompanies him, established a literary reputation by her popular "Chaucer for Children."

IN reading of by-gone days, how often and how forcibly is one reminded that the times are changed and with them men. The charming autobiography of Sir Henry Taylor gives many an instance of this. One that struck me was the universal habit of profane swearing men of high position had fifty years ago; a habit that would now, happily, put them outside the pale of polite society. Taylor tells some neat anecdotes on this subject. The Duke of Wellington said to the Archbishop of Canterbury, speaking of Catholic Emancipation: "By God, Archbishop, you must support us." The Primate, Dr. Howley, calmly and reprovably replied:

"By the grace of God, Duke, I will not." Lord Melbourne, so long Prime Minister, was an incorrigible blasphemer. Sydney Smith once had to transact some business with him, and after a few opening remarks of the statesman, said with witty appropriateness: "If you please, my lord, we will take everybody and everything as sufficiently damned already, and proceed to business."

In the report of the Historical Manuscripts Commission, just issued in England, is some curious reading. Thus one finds Dr. Thomas, the Bishop of Lincoln in 1744, writing with regard to his work in ordaining "a young sett of clergy." He says, "I kept the young Sparks three days strictly to their duty, made them attend twice a day at prayers in the chappel, where I tried the voices of those to be ordained deacons by making them read the lessons, and suffered none of them to gallop to and from Cambridge every day as had been the practice." The Bishop further remarks that he made the ordination a little more solemn than usual, and "took all imaginable care not to be imposed upon by false titles." Elsewhere this same Bishop Thomas figures largely in a lengthy correspondence with regard to preferments, he himself observing in one of his letters that he had written to a particular friend at Court "to insinuate that I should not refuse the Primacy if it were offered to me."

For bigotry commend me to the clergyman quoted in the report, who in 1685 complained to the Earl of Perth that he was unable to obtain some land which he was desirous of possessing, because "all the campione ground and river side ar takine up allradie by Quakers, Independents, Presbyterians, Anabaptists, and, in a word, by all the off scourings of hell," with much more to the same effect. S.

#### LETTERS TO THE EDITOR.

DR. GEIKIE ON THE COPTIC CHURCH.  
*To the Editor of The Living Church:*

No one can be more ready than I to give due praise to the Rev. Dr. Geikie, for his marked ability in certain directions. And therefore I have been the more pained that he should have suffered himself to repeat, without due investigation, in his letter in THE LIVING CHURCH of August 15th, statements in regard to the Coptic Church of Egypt, and its bishops and other clergy, which I believe to be most inaccurate and unjust. I heard of Dr. Geikie being in Egypt while I was there last spring, though I did not have the pleasure of meeting him. I went, as I believe you know, not so much as a traveller, as with the design of informing myself as to the condition of the Christians of that land. In doing this, I made the acquaintance of prominent ecclesiastics and laymen of the Eastern Orthodox and of the Coptic Churches, and of well informed Englishmen, there resident. I believe the facts to be very different from what they have been stated to be by Dr. Geikie. The Coptic Church is far from being a "dead Church." And although, from the hard bondage and oppression under which they have groaned for centuries, there is much ignorance, among priests as well as people, they are by no means so debased, even by such tyranny, as has been represented.

Dr. Geikie is, as is well-known, a recent convert from Presbyterianism. When he has been longer in the Church and has imbibed more of her spirit, he

will perhaps understand that the "wise and practical" and in every respect the right way of aiding fellow Christians is to "Do unto them as we would have them do unto us," in like case helping them help themselves, not sowing the seeds of division and strife, but upholding the hands of the constituted authorities. Few things have so impressed me as what I saw at Athens, of the results of such work as carried on so long there by Dr. and Mrs. Hill, and so well continued by Miss Masson and Miss Muir and those associated with them.

Great as has been the zeal of the American and other Presbyterian missionaries, (it is a pity that he does not make it plain that the American Church is not responsible for their doings) there is good reason to doubt whether they are likely to be attended with lasting good results.

A mission is now being established in Cairo, with the same principles as those acted upon by Dr. and Mrs. Hill, under the auspices of the Archbishop of Canterbury, the Bishop of Carlisle (Dr. Harvey Goodwin), Archdeacon Harrison, Archdeacon Norris, and others of the highest position, and representing different "schools of thought" in the Church. I mention these names because I have personal knowledge of the sentiments of these distinguished men. Several persons have been sent out from England by authority of the Archbishop of Canterbury, to make careful investigation on the spot, of the opportunity for such a work. One of these gentlemen I became acquainted with, and saw much of in Egypt, two of them are friends of mine here. I have the pleasure of sending you with this, copies of their report to the Archbishop. I wish that you would publish extracts therefrom, for the information of readers of THE LIVING CHURCH.\*

In this way, you can bring before the American Church the real facts of the case. And some day, perhaps, Dr. Geikie may be as sorry that he should have allowed himself to make such reckless statements as I am.

CHAS. R. HALE.

London, September 17, 1885.

\* [Extracts will appear shortly in these columns.—ED.]

#### FAMILY PRAYERS.

*To the Editor of The Living Church:*

I should like to call the attention of "Layman" to a book of Family Prayers put forth by the Upper House of the Convocation of Canterbury, and published by Whittaker (I think) at the price of one shilling (25 cents). The "order of service" is somewhat complicated and confused, but it is perfectly easy to make use of the materials in any order; whilst the collects and other devotions are in general admirably solicited. There is at the end of the book a "table of lessons" which I think "Layman" will find to be exactly what he needs, and which seems to me far better than anything else of the sort that I know.

It would be a useful "enrichment" of the Prayer Book to conclude the prayer of St. Chrysostom with the words "Who livest and reignest with the Father and the Holy Spirit, ever one God world without end," like the collect for the third Sunday in Advent. Its present irregular ending obscures the fact that it is addressed to the second Person of the Trinity.

The prayer in the Baptismal Office beginning "O merciful God, etc., are almost identical with the Mozarabic benediction of the font, and have the usual Mozarabic ending for both Benediction and collects. The collects in the

Mozarabic use have no words like "through Jesus Christ our Lord," but end abruptly. After the Amen is added "Through Thy mercy, O blessed Lord God, Who dost live and govern all things, world without end. Amen," or similar words; the indication of our Lord being unexpressed, though doubtless implied.

W. C. BISHOP, JR.

Canadian, Colo.

#### INTRUSIVE BRETHERN.

*To the Editor of The Living Church:*

Twice within the past year has canon 12, section 6, been violated within my parish. In the last instance, the first Sunday in August, a clerical brother, from another diocese, came to me with a request that my consent might be given to his preaching, the pastor performing the usual preliminary services, in the Congregational place of worship in our village. I declined to say "yes;" first, because there was no necessity, as services with sermons would be held at the usual hours in the parish church; and secondly, his orders seemed to me to forbid such commerce with those "not with us," though we forbid them not. Neither would I say "no"—as I do not believe the Church ever intended to leave so weighty a matter to the judgment of any parish minister, but that his Ordination vows bound him to a loyal obedience. With the understanding that I would not report him to his diocesan, he persisted in preaching in the place and at the time already named. I have no authority but Hoffman at hand, and I believe he sustains me. Would you, or some of your readers well versed in the history of this canon, give me its true bearing on the case related, and greatly oblige,

THOMAS A. STEVENSON.

#### POCKET COMMUNION SETS.

*To the Editor of The Living Church:*

Permit me to second most heartily your sensible remarks about "baby house" communion sets. There is no need of using anything unworthy of the dignity of Holy Sacrament. A chalice eight inches high, and a paten to fit the top thereof, are sufficiently small, and such a chalice, with a good sized knob half-way up the stem, is very much more comfortable and convenient for a sick person to grasp and use, than the little light shaky wine glasses belonging to the so-called "pocket communion sets." In a ministry of eighteen years I have never used the latter. From any of our Church furnishers plated or silver Communion sets of proper shape or size, can be had at very reasonable rates.

PITTSBURGH.

#### IMMERSION IN THE CHURCH.

*To the Editor of The Living Church:*

In reply to "L's" request for instances of immersion by priests of the Church, I send these two instances: The widely known Dr. P. of Wilmington, N. C. some 20 years ago—so runs the story—had some persons to baptize, one of whom, a man, brought up under sectarian influences, insisted upon being immersed, claiming the permission of the rubic. The zealous and somewhat eccentric Doctor argued the point, pressing the usual stock arguments; but the man was obstinate. So the good priest had to—or did—borrow the baptistery of the Baptists near by which I heard they exulted over not a little to the no small mortification of so staunch a Churchman as Dr. P. In performing the unusual act however the Doctor struck the candidate's head against the side wall of the cistern, and the later as soon as he recovered his breath, said, rubbing his head ruefully,

"You hurt my head, Doctor." With considerable force the priest quickly replied, "Serves you right, Sir; for being such a fool, Sir."

The other was that of a sectarian-bred man in Elkhart, Ind. immersed but a few years ago by Rev. Mr. B. The candidate declined to have a congregation present; and insisted on driving in closed carriage with the priest and two or three witnesses to the St. Jo River. Upon arrival however, quite a crowd was gathered. He thereupon ordered the carriage to return; and finally was quietly immersed in a pool of water back of a field a little out of town, (if I remember correctly).

These instances would indicate that little "flexibility and enrichment" in the "Baptismal Rubrics," is required by some "practical priests."

TESTATOR.

*To the Editor of The Living Church:*

For the information of your correspondent "L." in this week's paper, and in response to his request, I will state that, while rector of St. Paul's, Mayville, N. Y., I baptized one candidate by Immersion. It took place on Trinity Sunday, 1877, in Chautauqua Lake, within the limits of the above-named village. This Baptism was so performed, in order (1) to satisfy the preference of the candidate and (2) to prove to the community that the Church puts this mode of administering the sacrament first.

P. MACFARLANE.

Vincennes, Ind.

*To the Editor of The Living Church:*

The communication of "L." in reference to Baptism by immersion in your issue of October 10th, recalls to my memory that I baptized a female in Lake Ontario by immersion. The name of the person and the date of the Baptism have faded from my memory, but it was in the early part of my ministry in St. Paul's, Rochester, W. N. Y.

ISRAEL FOOTE.

Sycamore, Ill.

#### BISHOP WORDSWORTH.

*To the Editor of The Living Church:*

In this day of raising big funds for memorials, why not make the memorial to be one of usefulness, whether it be the Grant memorial or any of the others; e. g. that to Bishop Wordsworth might be made very useful by presenting poor clergy, (who may desire it) with copies of his invaluable commentaries on the Scriptures. Besides that on the New Testament, I have his commentary on the Pentateuch, all of which cost upwards of \$40. By latest catalogue I note that his whole commentaries of eight volumes can be gotten for \$30, and what a boon it would be to many a poor clergyman to have them. A library in themselves. Pardon the suggestion

W. S. HAYWARD

#### HEARING AND HEARING.

*To the Editor of The Living Church:*

I find it somewhat difficult to understand the article under this heading, in THE LIVING CHURCH of September 19th. The author did not, I trust, intend anything of this kind, but some might suppose that he advocated: First, the synonymy of sin and misfortune; and second, the eventual hearing and acceptance of the Gospel by all. But I will confine what I have to say to answering his statements, "Men cannot reject a message," he says, "that they never practically have heard. And it is not their fault that they never have heard, or that the message has made no impression on them." But surely men are invited, urged to hear, all through the Christian Scriptures; "The Judge of all the earth doeth right," and He

never would have been found urging them, if men were unable to hear, unless He had conferred on them the ability or power to hear, before He began to invite or urge them. He certainly would never have revealed a penalty for not hearing, if it was impossible for men to hear. And He has clearly done this, see St. Matt. vii: 24, 26, St. Luke viii: 18, and Acts, iii: 23.

"But the time may come, nay, must come," says the writer of the article, "when souls shall be preached to, and shall hear, for the Gospel shall be preached to every creature." But surely we are not told anywhere that all shall hear, or accept the Gospel. Let the personal belief of Canon Farrar and others be what it will, let them write what they will, saying they are not Universalist, when they write plain Universalist doctrine. "No one has yet been found," I use the words of Dr. Pusey, "to doubt that the mass of Christians have, from the first, believed the future punishment of the lost to be everlasting. We see it even apart from Holy Scripture, in those close upon the times of the Jews; it was the faith of the martyrs, and it was recognized as the faith of Christians by the heathen."

H. C. RANDALL.

#### A PROTEST.

To the Editor of *The Living Church*:

I want to enter my protest, and that in no captious spirit, against a practice which I have reason to think is being introduced in some of our churches by the example of one high in position. I was present lately at a Celebration of the Holy Communion where representative clergymen and laymen were assembled. To my surprise and regret the Celebrant turned around twice during the words of consecration, once with the Bread in his hands, and once with the Cup.

I will not echo the inquiry so often heard, "Where is the authority for so doing?"—but as one of the members of the Body of Christ having rights, I protest against any such custom as that, as an innovation, unauthorized, uncalled for, unnecessary, unliturgical, uncatholic, and indeed worse ritually, than any custom which I have ever seen brought in as an innovation in the Office of the Holy Communion. It is a mere private "kink"—an individualism "fondly invented;" no priest ought to practice it, and no bishop condone it. It makes one more hindrance to uniformity. Like a certain mutilated "mass," of which you heard something in Chicago, there is nothing like it in any Communion, Roman, Greek, or Anglican.

It is an innovation, for only a few here and there practice it.

It is unauthorized, as the history of the rubric shows.

It is uncalled for, for the people do not so strongly desire to see the actual breaking of the Bread—they have no lack of confidence in the Celebrant, and moreover ought to be busy at their devotions.

It is unnecessary, because if the Celebrant choose to stand a little to one side, the sacred vessels and the Celebrant's hands and actions can be distinctly seen by all who care to look.

It is unliturgical, because the Celebrant does not properly "use both his hands," while whirling round and back again, holding one of the sacred vessels in his hands. On the occasion referred to above, all the words of consecration of the Cup were said facing the people, and not until the Celebrant reached the very last clause ("Do this as oft, etc.")

did he "lay his hand" upon the other vessels, although the rubric bids him do it while he is saying "This is My Blood."

Now I hold this to be an important point. No man should have a private ritual which interferes with and impedes the proper performance of that which the rubric commands.

It is *uncatholic*, for it is a virtual elevation of the Sacred Species, a custom unknown in primitive days, and forbidden by the Church of England and our own. What essential difference does it make whether the elements be elevated above the head, or the body of the Celebrant be removed from between the elements and the people?

In the turning around to the people there is an appreciable time *after Consecration* when the elements are held up before the congregation—not so markedly, of course, as in the "Benediction of the Blessed Sacrament" in the Roman Church, but in a similar way. This resemblance is enough to disgust a loyal Churchman with this new and unseemly practice.

Looking carefully over the matter, I really can find not one thing to commend it, and can imagine no reason for it, save a false interpretation of the word "coram," in the rubric. But surely to "break the bread before the people" does not mean that all heads must be raised and all eyes open intently watching the Celebrant. If it means that, then if any one does not see the act, the Bread has not been broken "before" him, and if all should reverently keep their eyes closed, then the rubric would be disobeyed no matter what the Celebrant did. It is foolish to insist upon "coram" meaning in full sight of.

Moreover, if the rubric is to be interpreted thus precisely as to the Bread, let us be equally particular about the Cup, and note that it is *only the Bread* which is to be handled "before the people"—so there need be no turning about with the cup. That second turning is entirely gratuitous. Indeed any such additions to the orderly and dignified ritual seem to me gratuitous; and why genuflections should be condemned and these turnings not condemned, (when both are designed to add honor to the Sacrament) I cannot understand.

I speak strongly because I feel strongly that any one takes a great responsibility upon himself who in these days adds an unauthorized ceremony to the already confused "P. E." ritual of the altar.

EPISCOPUS.

#### RETREATS FOR THE CLERGY.

BY THE BISHOP OF ARGYLL AND THE ISLES.

I can hardly overstate the importance of such spiritual retreats. I think we have only to realize what we are, and what we have to do, in order to see how important, how, I might almost say, essential they are, for every priest who desires to be a faithful minister of Jesus Christ, and to save both his own soul, and the souls of those who hear him.

For what have we to do? We have not only as priests to offer sacrifice at God's altar, to administer the Sacraments to His people, and to recite day by day, as in solemn duty bound, our appointed morning and evening offices; we have to fulfil other functions, which must depend very much on our own personal fitness, on our own personal religion. Every priest who exactly follows the directions of the Church can in one sense equally well baptize, celebrate the Holy Eucharist, absolve,

and administer the other rites committed to him. For, in all these functions, he is acting rather in his official character as a representative of Christ than as a private individual. But there are many other duties of his ministry in which his own individuality must, of necessity, make itself felt. The priest must be a teacher. How can he teach when he has not been himself taught of God? And as he must not only instruct the heads of his people, but also reach their hearts, his own heart must have been first enlightened by the Holy Spirit. How can he teach his people to repent and confess their sins if he does not himself know what it is to have a broken and contrite heart, to have confessed his own sins, and by the Ministry of Reconciliation to have received pardon and peace through the Precious Blood of our Lord Jesus Christ? How again can the pastor of souls lead his people to conversion if he does not himself know something of that change of heart, so needful for us all (notwithstanding our new and heavenly birth in Baptism)—that change of heart, I say, which must be granted to each of us if we are ever to see the Lord, and rejoice in Him.

Such spiritual experiences must be sought for, and, if granted, must be deepened, by earnest waiting upon God in prayer, by self-examination, by retirement from the bustle of the world, and by seeking to be alone with Jesus. How difficult all this is in ordinary clerical life we most of us know. On the other hand, I think I may appeal to those here present who have prayerfully followed out the spiritual exercises of our Retreats, to bear witness to the benefits which such seasons bring, through the opportunities they afford for retirement, and for the contemplation of the things of the world to come.

Retreats, in short, are intended to make us religious men—men whose hearts, having been changed from their natural condition by the converting influence of the Holy Spirit, are seeking to follow Jesus, our Great High Priest, in the way of holiness and unworldliness. So long as we all, to a greater or less extent, fall short of the standard required by our high calling—still more so long as there are irreligious men among the ranks of the clergy—so long Retreats will be necessary, both for the perfection of the priestly character in those who are striving to do their Master's work, and also for the conversion of those who, though called to save the souls of others, must know that they have not yet sought in earnest to make their own salvation sure, or who, perhaps, have even lived ungodly lives, in spite of their holy calling.

And O, let us realize the terrible condition of an irreligious priest! If it were ever lawful to indulge in feelings of hatred or contempt towards any of our fellow-creatures and fellow-sinners, such feelings would be lawful with regard to the ungodly or worldly among the clergy. Such men, if any, must be hateful in the sight of Christ our Lord, because they are the murderers of souls for whom He died. Such men must be contemptible also, even judging them by a worldly standard, as being the betrayers of the sacred trust that was committed to them at their ordination, when they declared their conviction that they were truly called according to the will of our Lord Jesus Christ to the order and ministry of priesthood. For such priests, spiritual writers often remind us, in terrible language, a far sorer condemnation is prepared in hell than will fall to the lot of those who

have shunned the responsibilities which they so rashly have taken upon them.

But what have we to do with judging others? Let us look to ourselves. May you, my reverend brethren, and I, though laden with sins, and liable to condemnation on account of many acts of unfaithfulness, seek and find cleansing through the Sacred Passion and Death of our Lord Jesus Christ; and through the Grace of the Holy Spirit, may our hearts be changed, and that more and more. Then year by year, that spiritual growth which Retreats are designed to foster, will manifest itself among us, and real progress will follow—not an outward progress merely but an advancement in the way of inward and vital religion. In short men will take knowledge of us that we have been with Jesus.—*Synodal Address.*

#### HARD TIMES.

Failure of crops and prostration of business reduce income and limit resources. Still, we must not close our hands and give nothing, because we cannot give as much as we did once. Beware of the temptation which at such seasons always steals in upon us and suggests, "the times are hard, economy is necessary, cut off all your contributions to God. No matter if the Church be closed and the sacraments cease, and the voice of praise and prayer be heard no more, and the clergyman leaves, and the congregation be scattered, and there is a general break up; no matter, these things have no material worth, no market value, they can better be spared than the comforts of your houses and the luxuries of your persons." Beware of this sophistry; it is plausible, but it is ruinous. When yielded to it deprives you of the best things which you have in the present, and it prejudices your prospects of improvement for the future. As you face this temptation and behave under it you can gauge your spiritual condition. If you listen and are convinced, and forthwith cut off the Lord's portion, then you come forth from your hiding place and proclaim what manner of man you are, of little or no faith, secular, to whom the present world is well nigh all, the future world is as nothing; on the other hand, if you resist and say to the tempter, "Get thee hence, Satan; I will not listen to thy preachings!" and begin to cut off your superfluities in food and dress and amusements, you will discover that you need not reduce very much your offerings to God, and you will discover what is better still, that your hold upon the things of faith is firmer than you knew, and amid your self-denial for the dear Lord's sake you will feel stronger and happier than you ever felt before. Aye, you will feel richer, because you will understand the meaning of the emphasized passage of Scripture, quoted by our Lord, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."—*The Bishop of Springfield.*

*The Church* tells this incident of the late Dr. Tyng that during a riot in Philadelphia, when attacks were made on the Roman Churches and houses. The Roman Bishop of Philadelphia sought safety in the residence of Dr. Tyng, who protected his guest, and said to the mob: "You shall not touch that good man unless you go over my dead body to do it."

WILLIAM CAREY, a shoemaker and pioneer of modern missions, translated the Bible into forty tongues or dialects.

## The Household.

CALENDAR—OCTOBER, 1885.

18. ST. LUKE, EVANGELIST. } Red.
20th Sunday aft. Trinity. } Red.
25. 21st Sunday after Trinity. } Green.
28. SS. SIMON AND JUDE. } Red.

### SHADOWS.

BY HARRIET BREWER.

"That the shadow of Peter passing by might overshadow some of them." Acts v: 15.

Passing through the haunts of men,  
Through the old Jerusalem,  
On the sick ones whom he passed  
Was the Apostle's shadow cast,  
Healing, cleansing, gladdening all,  
Wheresoe'er it chanced to fall.

Men are bounded now as then  
By the wants and needs of men,  
And we must cast everywhere  
Shadows deep of character,  
Injuring or aiding all  
Wheresoe'er they chance to fall.

Passing over life's highway  
Fervently, Oh God! I pray  
That the shadow I must throw  
Bless, not blight, whene'er I go;  
May it help and gladden all.  
Wheresoe'er it chance to fall.

Sandusky, Ohio.

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART I.

CLIMBING UPWARD.

"I've nobody to bide with me, not I haven't."

"Why, you've got the cat and me, Grandmother."

The mournful speech and its rejoinder pass between an old woman and a little girl of eight in the top front room of a small house in a rather dingy street, and the cat humped its back and stretched its paws and rubbed itself against the old dame's gown as if like the child it wished to remind her that she had plenty of company if she would but think so.

She was not much disposed to think so, for many sad things had happened to her in the last few years, and she had been obliged to leave her own snug little home in a pleasant country village and accept a share of the two small rooms rented by her eldest son in one of the back streets of a large smoky town, where she felt "quite lost and nohow," as she was accustomed to say, and where her nice high-crowned white caps would not keep clean a week.

It was rather a grand old town, and could boast of a fine cathedral, but this particular part of it was anything but beautiful, and the small dingy houses were overcrowded with working people who had been drawn to the place by the brisk trade lately established between this English city and some foreign ports. Quite large merchant-ships used to come up the broad river which flowed past the town, and old Mrs. Ellis's son was a seaman on board one of these vessels and only came home now and then between his voyages for a few weeks at a time. It was part of the old woman's sorrow that her 'Jack' couldn't 'bide' with her, but was obliged to leave her to the care of his good wife and his handy little boy and girl. She was fond of the children, more particularly of the boy, who was the younger of the two, and when he was prattling to her she sometimes seemed quite happy, but school hours took him from her for great part of the day, and he was there this very afternoon when she was lamenting about her loneliness. The little girl would have been at school too, only that her mother was gone out to

do a day's washing, and so she was obliged to stay at home to wait on her infirm grandmother, cook the dinner, get the tea, and do all that was necessary. Being trusted to cook the dinner was a great honor and pleasure,—though it generally consisted only in boiling a few potatoes under her grandmother's superintendence,—but had it not been for this, Phoebe would rather have been at school. She liked to hear Granny's stories of old times, but Granny would not always tell them,—some days she would sit quite silent and sad in her elbow-chair and not seem to notice any of Phoebe's efforts to rouse or amuse her. That had been the case to-day, and when the little girl as a last resource had said coaxingly, "Oh, dear Granny, do tell me again about father when he was a child, it doesn't ever tire you to tell that, does it?" she had drawn forth only the mournful answer, "Ah, when my Jack was a little boy I used to hope he'd bide with me at any rate, but he's gone like all the rest. I've nobody to bide with me, not I haven't!"

And then spite of little Phoebe's reminder about 'the cat and me,' the poor old soul sank into half drowsy thought again, and Phoebe and the cat were left to console each other as best they might.

The child had a long seam to sew for her mother, so she set herself to that, her round rosy face looking a little graver than usual. Life was rather dull and disappointing just then, and the prospect of being often left in charge of Granny was rather dreary.

"Mother must go out and earn a bit sometimes, I suppose," thought the little maiden, sensibly, "so I must just do the best I can; but when Mr. Ross spoke last Sunday about our each having a task of love to do for our Lord I said to myself, 'perhaps my task is to make Grandmother happy,' and now I've been trying all day and she won't be made!"

It did seem so provoking that an indignant tear stole into the blue eyes for a moment, but then came the remorseful thought, "Poor Granny, she can't help it, she's had a deal of things to make her sad, mother says. Perhaps she'll rouse up when Johnnie comes in, I'll get him to say, 'We are but little children weak' to her, she ain't heard heard him say that yet."

This hymn had been sung at the Children's Service on the previous Sunday, and the address of the parish priest, Mr. Ross, had been on the subject of our Lord's love for children, and what they might do to show their love to Him in return. It was not enough, he said, that they should try to keep from naughty words and ways for fear of displeasing Jesus, they must also try to please Him by every means in their power; even the youngest child might find some little task of love to do for His sake.

Johnnie and Phoebe had both been very much struck by these words and by the last verse of the hymn. They were very good children, quite among the best in the parish schools, and they had been so early taught to keep God's laws, and so wisely trained by a loving careful mother that goodness had come easier to them than it does to many. But now they understood that there was something beyond and besides 'taking care not to be naughty,' that there were voluntary works of love which even a child might do for the love of Jesus, and ever since Sunday the eyes of their minds had been wide open, looking about to see what they themselves might do. Phoebe's first thought had been that she might make her grandmother happier if be-

sides waiting on her and doing what was necessary—as she had always done—she were to try with all her might to amuse and cheer her. So to-day she had tried, and failed,—and as she sat there sewing her seam and feeling sadly disappointed, it did not occur to her that it is not our success but our effort which pleases our Lord, and that her loving little attempt had not been thrown away, because it had been done for Him. She would learn that comforting lesson by-and-by, but one does not find out things all at once, and perhaps she scarcely realised yet how plainly His loving eyes had seen her all through that rather dismal day, and how well He knew the trial that her failure was to her.

She sewed away busily for some time, taking pains with her stitches, and then four o'clock struck, and she got up to set the tea-things. Johnnie would be home soon, for school broke up at four, and Johnnie was a hungry little soul who liked to find his bread-and-butter ready. Besides, a 'cup o' tea' was the one thing that Grandmother 'relished' most, and she must not be kept waiting for it beyond the usual time, no, not a minute!

When the tea was made, and the bread-and-butter cut and everything nicely arranged on the small round table close by the old woman's chair, Johnnie came in,—a curly-headed boy of six,—and the first thing he did was to go and kiss Granny, and the second to take up the cat and cuddle it and stroke its tail backwards and forwards in a way which he thought very nice, but which the sedate old creature found rather disturbing, and then he banged down his slate and books in a chair, and came to the table at once. He made more noise in that one minute than Phoebe had made all day, but the grandmother did not seem to mind; her eyes brightened at the sight of him, and when he took his place beside her and put his hands reverently together while Phoebe said Grace, she looked at him with fond approval, and said, "Bless thee, my boy! that's the right way; thank the good Lord for what He sends us."

Perhaps she took a lesson home from her own words, for after a minute she added, "If He's taken my Jack away, He's left me thee; I'm thankful for that; I did always say I should like a grand-boy." And then she glanced across the table at Phoebe, and continued kindly, "Ay, and thy sister's a good little maid too, and very handy for her age, that she be!"

This quite unexpected morsel of praise was an immense comfort to the little tea-maker, and blew away all her disappointed feelings as with one breath. She was so glad it had come into her head to make that little bit of hot buttered toast which Granny was now beginning upon; even if half of it were given to Johnnie,—which was usually the case with any of the old woman's dainties,—why, never mind perhaps it was a treat to Granny to share things with him. Phoebe herself was eating a very hard stale little piece of bread, the last end of a loaf, which she knew her mother would not like wasted, and really it tasted quite sweet and nice as she munched away at it contentedly and watched her grandmother and brother both enjoying their meal.

While tea was being cleared away Johnnie had a game with the cat, and then when all the cups and plates had been washed and ranged in shining order on the appointed shelf,—Phoebe had to stand on a chair to reach it,—his sister came and whispered to him, "Do you

know all that hymn yet, Johnnie, about 'little children weak?' 'Cause if you do, please say it to Granny, I think she would like it."

(To be continued.)

### THE WORD OF GOD.

BY O. W. T.

I suppose that scarcely any layman can arise from the reading of a treatise or a collection of treatises, a "symposium" as it is called, on the subject of inspiration, without a feeling of dissatisfaction.

He closes his reading with no less perplexity as to the rules and limitations of the subject, and however assured he may be that light is often shed on the sacred pages by bringing out the full meaning of a word, yet he cannot admit the idea of each word being inspired, and in respect to this and other points he fails to reach the assured position so much to be desired on a subject so important.

Consider, for instance, the enquiry so very grave, if not fundamental, whether the Bible contains the Word of God or is the Word of God. On this question I know by experience that many "vex their righteous soul" most exceedingly.

The language of the Church, as we see in several of her articles, is clear in referring to the Bible as "the Word of God," and as loyal Churchmen it is our duty to strive honestly to verify her language, and to appropriate her teaching in mind and heart; not to look into the Scriptures that we may discover wherein the Word of God is contained, but to look at the book as a whole, and to say to ourselves reverently and heartily, this is indeed the *Word of God*.

In reaching such a condition of belief and state of feeling I have found much help in a thought (I dare not call it a theory), which may help others. It is quite probable the ideas which I present may be very old, but to me they are new, and they have relieved my mind from many difficulties.

I have placed before me and in my mind's eye the Apostle St. Paul as my daily companion, to the extent that the Bible may be the companion of any devout man. Accepting fully the inspiration of St. Paul, I have regarded him not merely as containing Divine influence, manifested at one time more and at another less, but at all times to be inspired, a man of God.

As I walk along with the Apostle, words of doctrine and instruction fall from him; they come to me as words of Divine wisdom, full of truth and authority, and yet as we walk the Apostle drops unimportant words: he speaks of common things, of "the cloke that he left at Troas," of "the books," but especially "the parchments," and in my regard to such matters the words of St. Paul may be no more to me than those of any friend, and yet he is no less my inspired companion. I would ask therefore why we may not have the same feeling towards the Word of God, a feeling rising or falling according to the nature or importance of the subject, for certainly such an idea seems to be reasonable, when we consider how intimately the human element is associated with almost every part of the Bible.

The effect of intercourse with the Apostle day by day with faith in his inspired mission, must have been such as to deepen reverence and increase knowledge, with light more and more thrown on obscure words and sayings hard for belief; but we do not need such a study of St. Paul to prove to us his inspiration. We accept that fact from the start, and with deeper insight

confirm our faith and add to our knowledge and reverence.

I claim that such should be our relationship to the Bible. I do not, however, offer these ideas to that class of persons, increasing among us, I fear, whose searchings are directed to the study and analysis of the sacred pages with the idea of arriving through reason at a state of mind with which they should begin through faith.

They stand on a platform of doubt, not proposing to verify a book stamped by an authority; they deny altogether such an authority and subject the book to an acute analysis, as if it was a subject of science. All that I have written must seem to be folly to such persons.

My ideas are presented, on the contrary, to humble men who recognize the Spirit within them, that "light which lighteth every man who cometh into the world," but especially to the baptized members of the Church, to those who in the power of their regenerate life by faith through the ordinances of Christ's religion, seek the truth as obedient children. The word of God is presented to men as members of the Church which is Christ's Body, "the fulness of Him that filleth all in all." St. Paul speaks of the "manifold wisdom of God," as "known by the Church."

We are not therefore merely single spirits, each looking with his separate eye, but we are the possessors of a corporate life, "are builded together for an habitation of God through the Spirit," and in the power of such membership we may draw strength and wisdom from the Head, even Christ, our blessed Lord and Saviour.

To conclude, I have not been commending a theory or a principle, but more correctly an attitude, to Christian people, endeavoring to show the way in which we may take our stand by the Bible as the Word of God or by the Apostle as the man of God, in the full confidence that light will be shed according to our faith and our needs.

August, 1885.

#### A GALLANT PRIEST.

Major-General Strange, in a letter to the Bishop of Saskatchewan, thus commends the bravery of a Canadian priest:

MY LORD,—I think it only my duty to bring to your notice the self-devotion and gallantry of a canon of our Church, the Rev. Canon McKay. In the first instance he acted as interpreter and subsequently volunteered for the dangerous task of alone seeking Big Bear's Camp with a hope of tracing the unfortunate ladies in captivity. He never desisted from his self-imposed task, going in advance of our most advanced scouts. He attempted to open a parley with a flag of truce, during the action at Loon Lake, under a heavy fire. He subsequently penetrated into the Cree camp at Lac des Iles with the hope of rescuing the ladies who had, however, been previously sent in. His loyal gallantry combined with a modesty well becoming his sacred office have been the admiration of the whole force. Such an example among rough soldiers cannot but produce a good effect, and reflects additional honour on the clergy of our grand old national Church which contains so many ornaments of heroism of different kinds. I beg respectfully to hope that you will not forget the services rendered by Canon McKay, and that you will accept my thanks for the services rendered to his Queen and country by the soldier priest. It reflects credit on all denom-

inations of Christians that the clergy of all denominations have come forward to render services according to their various capacities, none more nobly than a canon of the Church of England. The Rev. J. McDougall, of Morley, Methodist, and the Rev. Father Prevost, R. C., the Rev. W. Mackenzie, Presbyterian, have none of them shrunk from danger or hardship. You as a bishop of what we proudly believe to be the widest of Churches will rejoice with me that the evil of war has brought forth qualities not supposed to be so common among ecclesiastics.

I have the honor to be, my Lord, your obedient servant,

T. B. STRANGE,  
Major-Gen. Com. Alberta Field Force.  
Camp, Beaver River, June 24, 1885.

#### BRIEF MENTION.

"AT Christ church, Brooklyn, the surplice has supplanted the black gown. This was formerly one of the leading Low churches of Brooklyn," so says *The Episcopal Recorder*.

A SCOTCH gelatine manufacturer sends out with every package of his goods a leaf from the Bible. A package recently opened by a cook in a large city, had the interesting story of Abraham and his wife Sarah.

EX-PRESIDENT Arthur assisted at the laying of the corner stone of the new Trinity church, at Lenox, Massachusetts.

THE University of Upsala, Sweden, has the following endowment: 300 farms given by Gustavus Adolphus, \$1,196,000; other lands \$327,000; buildings, \$60,500. Annual income is \$95,000.

IN the colleges and universities of England, there is one student for each 5080 population; in Germany one for each 2,134; in New England one for each 128; in Scotland, one for each 616.

IN the church of the Strangers, at New York, every hymn book has pasted on the inside of its cover a slip bearing the words: "When another enters the pew do not rise, but move further along." This little device has accomplished its work, and that church is filled at every service to the extent of its capacity without jostling or disturbance. The matter is well worth the consideration of every minister and congregation in the country.

DR. MUHLENBERG could exercise a little muscular Christianity at need. One of the students attempted a practical joke upon him by walking into his chamber at midnight, in the regulation long, white bedgown, as a somnambulist. Dr. Muhlenberg instantly penetrated the disguise, and springing out of bed grappled the youth tightly and drew him to the wash-stand, where stood a large ewer full of water, the whole contents of which he discharged upon his head. The discomfited lad slunk away as fast as he could. He had anticipated great fun in telling his comrades the next morning how finely he had scared the rector; but this complete turning of the tables made him thankful for the forbearance which withheld all comment regarding the night's exploit.

A DOCTOR of divinity observes in the *Zion's Herald* that "in the Roman Catholic and Greek Churches great reverence is manifested in the gorgeous and liturgical forms of service. While there is

less of reverence in the worship of the Church of England (?) and Lutheran Churches yet the absence of it is not so distinctly marked as it is in the Protestant denominations. The chanting of the priests, the responsive services, the reverent kneeling in prayer, the processional hymns, all inspire at least the present feeling of devotion and reverence for the service and the place where it is performed."

A NEW England Congregational parish is wrestling with a very perplexing conundrum. The pastor exchanged with a neighboring pastor, and he preached the same sermon the pastor had given them a month before. Now they want to know whose sermon it was.

IN the New York letter of a Methodist paper the remark is made that it is a singular fact connected with the history of the Protestant Episcopal Church—the multitude of men in its ministry, who have been occupants of Methodist pulpits, members of Methodist churches or sons of Methodist parents.

THE Rev. T. Agar Holland, the venerable rector of Poynings in Sussex, has published a collection of his poems, the most notable on "Dryburgh Abbey," being one that was seen in the first draft and praised by Sir Walter Scott, so long ago as 1823.

THE Rev. John Bennett, D.D., formerly incumbent of St. Jude's, Glasgow, who has been for seven years incumbent of Park Chapel, Chelsea, has now a congregation almost too large for the building. He is of the opinion that the Church service in its entirety is unsuited to the poor, by reason of their ignorance of the Prayer Book; and informal mission services held at intervals on Sunday evenings with a modified service, have been exceedingly successful.

MR. W. S. LILLY tells a good story, in the August *Contemporary*, of Carlyle and Herbert Spencer. A gentleman who numbered among his acquaintance those two eminent persons was anxious that his son, an Oxford under-graduate should be introduced to them. So one day he took the youth to call on Mr. Spencer, and as they were departing he said: "We are going on to see Mr. Carlyle." "Ah! Carlyle," replied Mr. Spencer, "I am afraid he has done more to propagate error than any other writer of the century." Nothing daunted they made their pilgrimage to Chelsea, and when their interview with the sage of Cheyne-Row came to an end, the father observed: "This will be a day for my boy to look back upon, Mr. Carlyle, for in it he has been introduced to two great men, yourself and Mr. Herbert Spencer." "Herbert Spencer! Herbert Spencer! an in-measur-able ass!" was the response of the oracle.

THE Rev. H. W. Webb-Peploe, vicar of St. Paul's, Onslow Gardens, was led to the Church by a tract given him on the Derby race-course.

BISHOP PADDOCK in his address before the Law and Order League of Boston, said: "All the salaries of all the ministers in America are only seventeen million of dollars, and all the Church property, salaries and contributions for missionary work here and in foreign lands, put together amount only to four hundred and thirty million; but intoxicating drink costs all that and five hundred and thirty-two million besides, and then ruins a hundred bodies and souls where the churches can save one.

#### HINTS FOR HOUSEWIVES.

PRETTY pin-cushions are now made of satin in the shape of a fan, with the decoration and sticks done in outline embroidery.

A COMFORTABLE band for infants, instead of the flannel one so commonly used, can be cut from the top of a large-sized white ribbed lamb's wool stocking.

CONCENTRATED LYE may be bought in almost all grocery stores, and is invaluable in summer time for cleansing sewer pipes and ill-smelling closets and floors. It should be handled with care as it attacks the skin with vigor.

RICE WAFFLES.—Beat three eggs very light, stir them into one and a half pint of flour; mix with the flour one quart of milk and then add one pint of boiled rice, with a tablespoonful of butter stirred in while the rice is hot. Add a tablespoonful of good yeast and salt to your taste.

A PRETTY and serviceable chair cushion is easily made by piecing a fan in bright colored worsted. Have the sticks all one color, and the corner of the square in black outline, the seams in split zephyr.

ROUND buttons do nicely for knobs to boxes. Have the four alike, and fasten the eyelets through the bottom of the box. Handsome buttons make quite an addition to a box.

SWEET PEAR PRESERVES.—For each pound of fruit take one-half pound of sugar. Save the perfect cores and skins; boil these in sufficient water to merely cover them; strain this syrup and put in the sugar; boil skins and add the prepared fruit. Stew gently until the syrup becomes colored finely. When sealing the preserves, if there is too much syrup, bottle for pudding sauce. When putting away pickles in large-mouthed jars we find nothing better to prevent mould than the leaves of nasturtium spread over the top.

TOMATO PRESERVES.—Take the round yellow variety as soon as ripe, scald and peel; then to seven pounds of tomatoes add seven pounds of white sugar, and let them stand over night. Take the tomatoes out of the sugar and boil the syrup, removing the scum. Put in the tomatoes and boil gently fifteen or twenty minutes; remove the fruit again and boil until the syrup thickens. On cooling, put the fruit into jars and pour the syrup over it, and you will have something to please the taste of the most fastidious.

HOW TO MAKE TOMATO FIGS.—Pour boiling water over the tomatoes in order to remove the skins: then weigh them and place them in a stone jar, with as much sugar as you have tomatoes, and let them stand two days; then pour off the syrup, and boil and skim it until no scum rises. Then pour it over the tomatoes, and let them stand two days, as before, then boil and skim again. After the third time, they are fit to dry, if the weather is good; if not, let them stand in the syrup until drying weather. Then place on large earthen plates or dishes, and put them in the sun to dry, which will take about a week, after which pack them down in small wooden boxes, with fine white sugar between each layer. Tomatoes prepared in this manner will keep for years.

LAMP AND TOILET MATS.—Take twelve sheets of fine tissue paper, double each in the middle crosswise, put two thus folded together, and fold them in the middle lengthwise, then fold over and over till you have a strip about an inch wide. When you have one strip rightly folded, proceed with the other ten, folding two together, till you have six long strips. Weave these together in checker-board style so that all the ends will be of the same length. When all are even, with a needle and thread tack each corner and centre piece securely together. This makes a centre amply large for an ordinary-sized mat. When the tacking is complete, with sharp scissors cut the doubled sides, then cut in fine fringes as near to the centre as possible. The finer the fringe is cut the prettier it will look when shaken out. Having cut all the ends give the fringe a turn through a crimper, then shake it all loose, rubbing it between the hands to increase the curly appearance. If a rainbow mat is desired the greatest number of colors to be obtained can be used.

## The Living Church.

Chicago, Saturday, Oct. 17, 1885.

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

WE learn from the October issue of *The Church Eclectic* that its editor is just recovering from a dangerous and painful illness. Dr. Gibson is honored and loved in the remotest as well as nearest parishes of the Church, and his full and speedy recovery will rejoice all hearts. May his nine times seventh birthday be but the half-way mile-stone of his useful career.

THE letter on the Coptic Church, from the Rev. Dr. Hale, which appears in another column, was accidentally omitted last week. It is well worthy of attention, and so is the report of an authorized inquiry into the present condition of that ancient and enslaved Church, which will follow. We might regret having published Dr. Geikie's hasty and inaccurate statements, were it not that we believe they will, indirectly, awaken a great interest in the furtherance of Christianity in Egypt. "Out of Egypt have I called my Son," is a divine statement that should receive meditation.

THE Executive Committee of the American Church Sunday School Institute has issued a request to the clergy, teachers and friends of Sunday schools to unite in observing the days suggested for Special Intercession on behalf of Sunday schools by the Church of England. This year the days proposed are Sunday, October 18th, and Monday, October 19th. The committee well says: "The Sunday School work of the Church is immeasurably great and glorious. It aims at nothing short of bringing within the fold of Christ, and there feeding, the vast flocks of His lambs, of every class and every country, throughout the world. Notwithstanding the progress which has been made during the last few years, Sunday Schools are still but a partially developed, and an imperfectly worked agency of the Church. The claims of our children are urgent, and the future of the Church will be shaped by the children of our day."

WE are glad to note that Church clergymen are beginning to wake up to the importance of a more thorough knowledge of the Semitic languages especially of Hebrew. Every expounder of God's Word should be able to read his Old Testament in the original, and to appreciate the weakness or the strength of the arguments brought against any of its parts. It can no longer be objected that there is no opportunity for a busy parish priest, having once lost his hold on the language, ever to regain it. The correspondence schools of Hebrew carried on by Dr. Wm. R. Harper of Morgan Park, Ill., as also his summer schools of Hebrew held annually in Philadelphia, some New England city, Chautauqua and Chicago, afford an opportunity to the clergyman to brush up his knowledge of Hebrew, such as could not be surpassed. To be assured of the success of Dr. Harper's work one has only to broach the subject to one of his enthusiastic pupils. The importance of Assyrian study in connection with Old Testament interpretation is also begun to be felt. There are several Churchmen at Harvard University who are making a special study of the bearing of the records of this once mighty people upon Old Testament history. This work cannot be too highly commended, for it is those who have thus devoted themselves to Old Testament study, who will be the men needed by our theological seminaries in the years to come.

### THE CHURCH CONGRESS.

The Church Congress, which begins its work in New Haven, October 20, will have the advantage that it is neither so new that it excites public curiosity, nor so old that it has outlived its usefulness. The Church Congress has rendered a real service in bringing the Church face to face with the people by what our eminent clergy and laity have had to say on current questions. It has done much during the last ten years in winning the attention of thoughtful people to the Church's position. It has also done something to forward the wholesome discussion of social, moral and religious questions in which the public is interested. In this respect, the topics to be discussed at New Haven are such as will most likely command wide attention. They will take up the Christian doctrine of the Atonement, the grounds of Church unity, the ethics of the tariff question, the æsthetics of worship, the matter of free churches, and the best methods in the study of the Bible. These are all practical questions, though none of them can be called burning topics at this moment. They go over considerable ground, and men are not likely to treat them in a commonplace way. There is too much spur

in these platform discussions to allow the utterance of platitudes, and the New Haven Congress will be different from previous meetings if it does not give an emphasis in the formation of public opinion in some direction. The question of Church unity is one on which much ought to be said from our point of view. The laymen who are to discuss the moral phases of the tariff question have an opportunity to say what the press is as yet unwilling to utter, and the remaining topics will furnish an abundant opportunity for expressing the thought of many of our best men. The Church Congress, it must now be generally admitted, has come to stay, and the longer it stays the greater seems to be its possibilities of usefulness, under wise direction, in shaping the thoughts and opinions of individual minds. In the absence of any exciting or disturbing ecclesiastical questions, it is possible through the Congress to reach the mind of the Church, in certain aspects of thought and life, better perhaps, than they can be reached in any other way.

### THE CHURCH AND MORALS.

At no point during the entire Christian Year does the Prayer Book bring us into such close relation with the high, uncompromising morality of the New Testament, as during the three Sundays now passing, beginning with the 19th Sunday after Trinity. The Epistles for these three Sundays are all selected, as will be seen, from St. Paul's letter to the "saints which were at Ephesus."

Without entering into any detailed counting of sentences and words, it may be doubted whether the Church has used any other Epistle so fully, in proportion to its length, as this one. And the reason is not far to seek. We have here set forth in St. Paul's most trenchant manner, the very ground-work of Christian morals.

Intelligence, chastity, purity and truthfulness of speech, gentleness, honesty, industry, together with an injunction to keep up a steady warfare against all the rude vices of the tongue—these are the themes of the Epistle for the 19th Sunday. Then on the 20th Sunday, come cautions against foolish conduct and intemperance, along with a charge to be "filled with the Spirit." Moreover, Christians are to cheer each other. They are to beguile their journey by mutual encouragement. They are to bear in mind that highest law of the purest things by which each one becomes the servant of all. The series closes on the 21st Sunday. We have on this day the full length portrait of the militant Christian, standing in complete armor and wrestling against "all the wiles of the devil."

Now imagine a company of people animated by sentiments such as these, and planted in a city like Ephesus. The graceful civilization of the Greeks no where attained a higher development than in this city, which boasted its heaven-descended goddess of Diana, and the great temple that was one of the wonders of the world. But with this artistic elegance, with this advanced refinement, all accounts agree in describing the moral degradation as extreme.

And so it was in a sense against this very refinement, which filled life with forms of beauty, which addressed the senses on every hand with voluptuous pictures and statuary, which nourished every gross desire by theatrical representations, and where the very worship was such as no modern pen can describe; it was against this social condition that the voice of St. Paul called the Ephesian Christians to "withstand, and having done all, to stand."

Let us not suppose that our Mother the Church mis-calculates the importance of these same words as addressed to us to-day. The foremost nations of the earth are now advancing rapidly in the same direction of enervating refinement. The fond persuasion that our morals are better than those of the ancients, receives at times, and has especially received of late, the roughest of correctives. We may complain of the bad taste which uncovers the foul sores of the social life of our time. But let no frantic outcry against the indecency of such exposures blind us for a moment to the obvious moral-lessons of the hour. There is not a well conducted paper in Christendom, whether secular or religious, which does not frequently raise a note of warning against the spread of impurity. And now the Church of God comes with her voice, delivering three mighty lessons from her innumerable altars, warning her children against the vices and the ruin of Pagan civilization.

The Church of God is no time-server. She has no base end in telling an unwelcome truth, nor does she dress it in a sensational garb. She speaks not as the "scribes." Her voice is the voice of God, and woe are we if we heed it not!

### OUR WORK AMONG THE FREEDMEN.

The problem of dealing wisely with the colored man at the South is one which must be solved chiefly by those who are on the spot, and with whom the freedmen are in daily contact. It is the problem of elevating a depressed race to a position of equal rights with those who have always had the advantage of birth and education. It compels the conquering of race prejudices



and involves vital changes in public sentiment. The government may give the negro his full political liberty, but the cordial recognition of his rights as a freeman can only be secured by a process of education that cannot be completed for generations. This education has been but just entered upon, and the marvel is that so much has been accomplished when the instrumentalities have been so limited. The problem is not for a day or a generation. It can be solved only by the slow growth of institutions and the liberal action of free society enlightened by the Holy Spirit. These considerations should be kept in mind in facing this problem.

It is generally understood that where the negro has had his own way under a religious system, he has developed a mongrel type like that once known in Samaria, where the people feared the Lord and served their own gods. The African's superstition has crowded into the sphere of evangelical truth, or his emotional temperament and debased training have been unequal to the task of securing his moral and spiritual elevation. The Church has regarded this type of religion with small favor, and has attempted to do its work among the freedmen chiefly in connection with the parish church. It has been felt that it was best to move cautiously and slowly, and not to increase the confusion of the hour. The difficulties seem to be two-fold. The race question compels the system of separate schools for the children of the freedmen, and has largely required the division into separate churches also. The tendency is to have colored teachers in both the schools and the churches. There is justice in this, perhaps, but the negro population can never be lifted to a proper plane of educational and religious development without the aid of the white race. That is one difficulty. The other grows out of the unwillingness of the Southern people to accept the freedman in his equality as a citizen and a man. The feeling recently manifested in the Diocesan Convention of South Carolina is of this sort, and it probably exists in many other places where the feeling is less decidedly manifested. The more serious danger is that the two races shall not be sufficiently related in what most intimately concerns each one. The separate schools may be a necessity for the present, and separate congregations and colored clergy may be necessary where the religious work assumes large proportions, but, where the one race has so much the advantage of the other, the honorable dependence of the one upon the other for management, guidance, and direction is so great and so constant that the two

must be constantly related. The Church as a whole has acted toward the colored people, since the work of reconstruction began, in this liberal spirit. It has accepted their situation as freedmen, and the ordination of priests and deacons among them has indicated that they were to be received before God as equals in all that pertains to religious discipline and worship. This is the only fair position that can be maintained, and sooner or later, each diocesan convention must take action which is in harmony with the policy of the Church and the missionary board which acts under its general instructions.

There are questions to be settled under this general policy about which no one seems to be particularly wise. It is not thought best in some places that the colored parishes and clergy should be in union with the diocesan convention. There are those who think that they ought to constitute a local missionary jurisdiction under the charge of the bishop of the diocese. There are those who would have a bishop consecrated especially to take charge of this work at the South. The vital points seem to be that the freedmen shall have the privileges that belong to them as baptized Christian men, and that their religious teaching shall be under the direction of the bishop of the diocese. It must also be conceded that wherever the race-prejudice is manifested toward the freedmen, in Church relations, it hinders Christian work among them and retards the process of educating and evangelizing them.

The essential thing is to reach a good working basis and to make the colored people feel sure that the Church is sincere in its dealings with them. The fear that they may outnumber the white population and so control the issues in the Church is no more to be dreaded than the danger that they shall be uppermost in the State. Some things are in God's hands and may be left to settle themselves, and the jealousy shown here and there by southern Churchmen lest the freedmen may have too many ecclesiastical votes is one of them. The danger that has been braved and met in the State can also be safely dealt with when it comes to be a reality in the Church. It is a form of race prejudice which may be pardoned under the circumstances, but which ought to be kept out of sight as much as possible. The colored people are our brethren in Christ and they are just as much entitled to the privileges of the Church as any other who are baptized into the fold. Southern Churchmen deserve great credit, on the whole, for the way in which they have responded to new and difficult duties, and the eyes of the whole Church are directed to the

methods they are employing to build up the spiritual life of the race whom God has given into their hands in the work of secular and religious education.

It cannot be too constantly borne in mind that the political and religious equality of the negro to the white race has no relation whatever to the social status of either. As a freeman and a member of Christ the colored man is entitled to recognition and privilege in State and Church; but social privilege and position belong to no man, as human rights. It is the prerogative of the individual, of the family, of the race to bestow or to withhold these as varying times and circumstances may influence.

#### OUR CHICAGO LETTER.

The repairs and improvements in connection with Calvary church in this city, of which I spoke about two months ago as being in contemplation, are completed, and I have paid a visit to the West Side in order that I might enjoy ocular demonstration of the good work that has been accomplished. And I need hardly remark that I was by no means disappointed. To say the truth, continued use year after year, without any renovations of consequence, had rendered the building, both internally and externally, liable to the charge of dinginess, and perhaps to some extent of insecurity. So, in the early part of the summer season, the vestry took heart of grace, and voted the sum of \$1,700, to be expended upon the proposed improvements. And the result may well make glad the hearts of the faithful rector and of the vestry, as well as of the congregation generally. All can now feel with tolerable assurance that the next step of any great importance will be the substitution of a new and more permanent edifice for the present frame structure. Until that shall be required by the increased size and pecuniary ability of the congregation, the present building renewed as it now is, will answer an excellent purpose. In the first place, it has been raised bodily four feet from its original level, and the walls have been well braced and newly sheathed. Then the whole of the wood-work, inside as well as out, has received new coats of paint. The interior—especially the chancel and sanctuary—has been frescoed with great taste and excellent effect, reflecting much credit upon the artist. The roof has been entirely renewed, a new and convenient approach to the front entrance of the church has been constructed, and a new fence has been put up around three sides of the lot. The convenience and comfort of the clergy and of the young children has also been consulted, by the enlargement of both sacristy and infant-class room. New carpets have been laid, new gas-fixtures put in, and the seats in the body of the building re-cushioned. And last, but by no means least, the cumbrous and ugly stoves have disappeared, and their place has been supplied by a couple of furnaces in the basement, which, it is confidently expected, will serve to communicate warmth, in the cold winter months, to the bodies of the worshippers, as, it may be hoped, the bright and cheerful and hearty services of the sanctuary will impart warmth to their souls. Upon the whole, all

concerned may be heartily congratulated upon the results that have been secured; the wonder being that so much has been accomplished by so comparatively small an outlay.

But it has been my good fortune, also, to be an eye-witness of the grand outcome of the same spirit of enterprise in one of our principal suburban parishes. About the middle of last June, the vestry of St. Paul's church, Hyde Park, commenced the enlargement and repair of their church-edifice, and the result is no less successful and gratifying than that which I have recorded above. In point of fact, the change made in the interior of the church is so great that, familiar to me as its original appearance was, I doubt whether I should have recognized it under its new conditions. That portion of the building which was previously occupied by the chancel, has now been thrown into the body of the church, thus adding as much as forty per cent. to its seating capacity, that is, about a hundred and fifty sittings. The new and spacious chancel is separated from the nave by a low oaken screen, which, towards the left-hand corner, is extended for a short distance into the body of the building, so as to allow of room upon the level of the chancel floor, for the pulpit; and the Eagle-lectern, handsomely carved in black walnut, occupies a place on the right hand side. Above the screen, and serving still further to distinguish the chancel from the other portion of the building, rises a grand and lofty round-headed arch, the sides of which extend to within about six feet six inches of the outer walls, on either hand. The chancel floor is reached by four steps from the centre of the nave. Within the chancel on the right hand are placed the seats for the clergy and the kneeling-stool for the officiant; and on the left, the organ and the choir-pew. The sanctuary is raised one step above the chancel (in this way, affording kneeling accommodation for the communicants), and is surrounded by a handsome Communion railing. Two more steps afford approach to the altar, which is thus well elevated, and becomes, as it should be, the most conspicuous object within the House of God. A floreated cross stands upon the re-table, and the credence is placed against the wall, on the Epistle side. A spacious room opens off the chancel on each side, the one being used as a vestry or sacristy, the other as a Sunday School Library. A second lofty arch, corresponding to the one before spoken of, springs from the chancel-floor at the point where the sanctuary-line commences; and, on both sides of the upper portion of each of the two bays thus formed, two semi-circular windows, filled with tinted glass, serve to throw a golden light into that portion of the sacred building. The decorations in subdued colors by Almini, are admirable. The general appearance of the church is greatly improved also by the new and handsome carpets which cover the floor. As for the exterior of the building, the most notable features are an entirely new roof and front porch, and the new sacristy and library, which project on each side from the rear of the chancel, and can be reached from the outside, thus avoiding the necessity of passing through the church. The amount expended upon these improvements was \$3,500.

The amiable and respected rector of St. Paul's cannot but feel greatly encouraged by the fact that the necessity existed for the enlargement of his

church, and also by the readiness and liberality with which his faithful people have responded to the need. Moreover, as I hinted upon a former occasion, the parish, it is believed, considers the step which it has now taken to be but a temporary expedient; hoping to erect, at no very distant period, a still handsomer as well as a more durable edifice than the present one.

The fostering care which has been bestowed for the past two years and a half upon All Saints' mission at Pullman, has borne very encouraging fruits, and the judgment of the Bishop and the Diocesan Board of Missions in promoting the enterprise, has been completely vindicated. Mr. Rushton has been working there quietly but none the less successfully, and has reason to feel very hopeful concerning the outcome of his labors. On the 17th Sunday after Trinity two very interesting Harvest Thanksgiving Services were held in his mission, on which occasion fruits and vegetables were offered and divided between St. Luke's Hospital and the sick at Pullman; in addition to which \$25 was presented as an offering to the Hospital.

OPINIONS OF THE PRESS.

The London Times.

PAPAL MEDIATION.—The reports of the willingness of Spain and Germany to accept the mediation of the Pope in their dispute over the Caroline Islands, carry the imagination back nearly four hundred years. Towards the close of the fifteenth century Spain had, as towards the close of the nineteenth, a controversy with another State about the ownership of foreign territories. There is a little difference; the former contentment was in respect of half a world, not of a few cocoa-nut groves. After a manner of reasoning which has not yet become obsolete, European countries at that period regarded any land not in the actual possession of European Sovereigns as the prize of the first European comer. Vasco de Gama had discovered for Portugal the ocean route by the Cape to the East. Columbus had performed an analogous service for the Crown of Castile in the West. Between them the Portuguese and Spaniards laid claim to two-thirds at least of the globe. Their annexations naturally touched, and, as they did not know where, they applied to Papal infallibility to inform them of their frontiers. Alexander VI., of evil fame, was Pontiff. Though a Valencian and a born subject of Ferdinand and Isabella, he was recognized by Portugal as impartial. He was interested in preserving Spain from quarrels with its Portuguese neighbor. He wanted to hold the Peninsula free to further his personal schemes against France and his Italian rivals. According to the received tradition, he settled the difficulty between his two allies with delightful and welcome promptitude. On a map, which would be a precious antiquarian treasure if preserved, he simply traced a line. All on the eastern side was to be the property of Portugal, and all on the west of Spain. Arbitration was never more successful. Each was satisfied, and doubtless would be content to abide still by the decision, though under it the Caroline Islands would hardly fall to their Spanish claimant. Protestant nations did not acquiesce in the award in the sixteenth and seventeenth centuries. They fought against it with navies and with privateers. They scoffed at Pope Alexander's geography. They picked holes in his character, which certainly

does not bear close inspection. It was the last example of papal mediation for centuries. The liveliest fancy could not have supposed that the next suitor before the Pontifical Court of Appeal would be Prince Bismarck.

The New York Times.

CEASING OF PREJUDICE.—From many Protestant pulpits words of appreciative eulogy upon the life and work of Cardinal McCloskey will be heard, and we may be sure that in not a few of these discourses there will be a full and generous recognition of the universal brotherhood of the Christian Church. And yet if we go back to a time not many years before the appointment and investiture of the first American Cardinal we find a spirit rife which would hardly have permitted a Protestant minister to review the fifty years of this distinguished prelate's service in the Church of Rome save in terms of the most cautious praise and under the express reserve of a total dissent from the substance and the form of the faith in which he labored with such patience, zeal, and entire devotion. There is today, fortunately, no sentiment of exclusiveness in the work of saving souls, no feeling of intolerance—to use a word formerly much more frequently used than now on both sides of the spiritual controversy—no rigid belief in any one patented process of salvation, which need check the impulses of any clergyman to pay the full measure of tribute to the memory of John McCloskey.

The Evangelist.

"ELECT INFANTS."—Why not expunge what we do not believe? When the confession says, "Elect infants dying in infancy are saved," does it not clearly imply that infants who are not elect are not saved? If it does not imply this the sentence is meaningless. We are aware that some masters in theology have a method of explaining away the natural and obvious intent of this unhappy phrase. But in our humble judgment the phrase does not need explaining, for the meaning lies on its face; it is as plain a sentence as ever was written in English. No man ever doubted its meaning, except that he recoiled from its natural and obvious sense, and therefore wished by some reconstruction to make it say what it does not say, and was never meant to say. It was very easy to say "All infants dying in infancy are saved," if that was what they believed. They did not say "All infants are saved," because they did not believe it. They believed that non-elect infants were lost, just as the Roman Catholic Church held that infants non-baptized were lost.

The Observer.

"BROAD CHURCHISM."—Broad Churchism receives its greatest encouragement in the fact that distinguished clergymen of the Church of England have been permitted to disregard the creeds and articles of their Church without loss of position, reputation, or popularity. Canon Mozley was required by the law of his church to use the Athanasian Creed in public services, and yet he spoke of it as "faith in a triangle, or a complication of triangles;" as "an impossible enigma;" as "a bauble, a child's toy;" as something which "is not to be found in the Bible, and what is either very untrue or very absurd;" as "a riddle which none could solve," and "gibberish;" and that the use in the creed of the word "Person" is "ridiculous, not to say blasphemous." Not long since we heard one of the most distinguished clergymen in England, after the use of the Athanasian Creed,

preach a sermon which was mainly an objection to the creed, and an explanation of the way in which he accepted it as an article of faith.

The Church Standard

THE WESTERN THEOLOGICAL SEMINARY.—With that characteristic of the West to do things up at short order, we are called upon to notice the opening of this institution. When in ordinary circumstances the corner-stone might have been about to be laid, or the money in hand needed to give the thing a fair start, with reasonable prospect of completion, we get an advertisement that this autumn, when all such, what might naturally be called Commencements, take place, the W. T. S. opens. Starting fully armed and equipped—that is, provided with a proper faculty and with the good beginning of a professorial corps, in a very handsome and commodious building, with sufficient accommodation and all the requisites for its work of training students in theology—we can only hope, as every sincere Churchman must, that the donor's liberality will meet with enough success to encourage others to complete what he has so well begun. An ample endowment for Chairs and Fellowships as well as Scholarships, so that there shall be no hindrance to the filling up of the building with the class for which it has been so promptly and so liberally provided, ought to follow.

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PERSONAL MENTION.

- List of personal mentions including: The Rev. S. C. M. Orpen has resigned the rectorship of St. Mark's, Lima, Indiana... The Rev. D. D. Flack has declined the charge of Jubilee School, Jubilee, Ill. The Rev. Charles Breck, D.D., has resigned the rectorship of the Church of the Good Shepherd, Scranton, Pa., and entered on city missionary work in Wilmington, Del., under the Bishop of the diocese.

TO CORRESPONDENTS.

PROTEST.—Please send us your address. MELROSE, FLORIDA.—A priest wishes to correspond with the writer of the article on Church Work here in issue of October 3.

OFFICIAL.

The twenty-third annual meeting of "The Evangelical Education Society," will be held in Philadelphia on Tuesday, November 3, at 10 o'clock A. M., in the church of the Epiphany. Important business. ROBERT C. MATLACK, Secretary.

APPEALS.

NASHOTAH MISSION. It has not pleased the Lord to endow Nashotah. The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, Rev. A. D. COLE, D. D., Nashotah, Waukesha Co., Wisconsin.

OBITUARY.

STREET.—In this city, on Monday, October 12th, 1885, most deeply mourned by a wide circle of relatives and friends, Emily Kate, beloved wife of Charles Arthur Street, in the 40th year of her age. Lord all pitying, Jesu Blest! Grant her Thy Eternal Rest! Amen.

MISCELLANEOUS.

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

A lady graduate of St. Mary's Hall wishes Church Work for Winter, prefers Charitable Institution or Church School, in or near New York. No salary. Address F. C. W. care Rev. Dr. Houghton, 1 East 29th Street, New York.

WANTED.—An unmarried priest as assistant in a city parish. Systematic and growing work, with fair salary. Address Rev. G. C. Houghton, Hoboken N. J.

WANTED.—A priest for St. Peter's church, Char, Iottetown, P. E. I., Canada. Graduate preferred, good preacher, musical, Catholic. Stipend \$1,000 Apply to Lawrence W. Watson at above address.

WANTED.—Situation by young lady, daughter of clergyman. To travel for winter as Companion or Governess and mother's assistant. Address Q. D., Lord & Thomas, Chicago.

I HAVE for sale in aid of the Building Fund of Trinity church, Gainesville Florida, some of the choice land of Alachua Co. 20 acre lots, uncleared, \$100. 10 acre lots, uncleared, \$150. 10 acre lots, cleared and improved from \$300 to \$600. The titles are all perfect. The lands high and dry. Alachua county is now the most populous in the state, and is the great vegetable and small fruit county, raises more oranges than any county, save one more vegetables than all others. High and healthy midland section. Gainesville the county seat and Rail Road centre. For information, maps etc., address, F. B. Dunham, Gainesville, Florida.

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

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## BOOK NOTICES.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. The Text revised by Brooke Foss Westcott, D.D., and Fenton John Anthony Hort, D.D. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

This edition of the Greek text is reproduced from a larger edition published in 1881. The work is simplified by the transfer of marginal readings to foot-notes, and transfer of the rejected readings to the end of the book. An admirable summary of the principles of criticism is given in the appendix, with a list of quotations from the Old Testament. The book is printed on fine paper, is compact in form and very clear in typography, a neat and handy volume.

M. TULLII CICERONIS, DE OFFICIIS, AD MARCUM FILIUM LIBRI TRES. With an Introductory Essay and Commentary. By Austin Stickney, A. M. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1884. Price, \$1.50.

The text-books of Harper's New Classical Series are admirable in all the qualities that a student prizes. They are strong, printed in bold type, on good paper, accurate in typography, ably edited, and supplied with judicious notes. Perhaps for no other classical work are these more needed than in this philosophical treatise on morals, for which the distinguished author had to create almost a new vocabulary of technical terms.

WHY WE BELIEVE THE BIBLE. An Hour's Reading for Busy People. By J. P. F. Ingraham, S.T.D. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 155.

The dedication of this attractive little volume is "To the Jews, from whom the Bible came; To the Gentiles to whom it came; and to all who would like to confirm their faith in the Bible, but who have not leisure for larger volumes." While the author does not enter upon a profound discussion of principles, he presents in compact and readable form a great amount of useful information about the Holy Writings, which cannot fail to interest "busy people" who reverence the Word of God and desire to know the most important facts concerning it. The chapter on the Influence of the Gospel we have found most admirable.

EXPOSITIONS. By the Rev. Samuel Cox, D.D. New York: Thomas Whittaker. Octavo. Pp. 453. Price, \$2.25.

A series of thirty-three sermons, characterized by original thought that often is attractive and always worthy of consideration, on themes that have been much discoursed. Dr. Samuel Cox is a disciple of "the larger hope," and dedicates his volume to Lord Tennyson, through whose teaching he was first led to the conclusion that "good must somehow be the final goal of all." Sermon VIII. "Nor any other creation" (Rom 8: 39) strikes us as the finest specimen of clear, bold, but responsible modern thought of any that his book contains. In xxiii. on "Destruction from the presence of the Lord," he argues grandly, in a scholarly style that never struggles after mere brilliance, for the value to the scheme of "eternal hope," which accrues irresistibly from the legitimate substitution in English of *acon-long* or *age long*, for the crucial word "everlasting" in the Old, and "eternal" in the New Version. His conclusion is that St. Paul's "age-long destruction" from the face and glory of the Lord intends not an endless life of useless torment, not utter ruin, far less annihilation of all life; but, that the finally impenitent will be doomed "to endure a long and weary age of suffering resembling the pangs of physical death, resembling the pangs of death to sin; full of contrition, therefore, we may hope as well as full of pain; full of remorse and ap-

prehension, and a fearful looking for of judgment, such as a great and hardy sinner feels now and here when he sees the error of his ways and tries to turn and live." This it is that he looks upon as the "second death," and God's intention in it as the ultimate quickening of the man, through the throes and pangs of the second death into the new and better life. No man who has begun to travail in spirit with this great conception of the school of Farrar, eternal hope for every creature, can afford to miss the satisfaction with which this book will repay his reading.

"REASONS for Being a Churchman," which attracted so much attention as the series appeared in this journal, will be published in book form early in November, by the Young Churchman Company of Milwaukee. Mr. Little has revised his very able and painstaking work, and added many explanatory notes. The price will be \$1.00, net.

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

THE October issue of *Chautauqua Young Folks* has several entertaining and useful articles, and excellent illustrations. The aim of this periodical is to cultivate taste for literary studies as well as to entertain the young. (D. Lathrop & Co., Boston. Price \$1.00 a year.)

*Our Little Ones*, with its elegant illustrations, fine paper, and bold type, continues to be the delight of the darlings of the household. The teachers of primary classes in schools find it a great treasure for the amusement and instruction of pupils. (The Russell Publishing Co., 36 Bromfield St., Boston. Subscription \$1.50 a year.)

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

## THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

## THE DATE OF OUR LORD'S DEATH.

"Pilate condemned Jesus to the Cross," says Josephus in the eighteenth book of his *Antiquities*, chap. 3. "Christus was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius," so writes Tacitus in the fifteenth book of his *Annals*, Chap. 44. And this is all the notice, which profane historians deigned to take of an event, which has made tributary to itself all antiquities and all annals. As Pilate was procurator for ten years from A. D. 24, this evidence is of no use in determining the exact year of Christ's death. We turn then to the Christian Fathers, and collate their testimony, as follows:

1. *Tertullian*, (2d cent). "The Passion was finished when Rubellius Geminus and Fufius Geminus were Consuls."
2. *Clemens Alexandrinus*, (2d cent). "The fifteenth year of Tiberius, and fifteen of Augustus, make up thirty, to the time when He suffered. And from the time when He suffered, until the destruction of Jerusalem are forty-two years, three months." "Some place the Passion in the sixteenth year of Tiberius."
3. *Hippolytus*, (3rd cent). In a Latin version of what is supposed to be a lost work of this writer, it is said, "From the Passion of the Lord to the thirteenth year of the Emperor Alexander, the Passover has been observed 206 years."
4. *Julius Africanus*, (3rd cent). As

quoted by Jerome: "The kingdom of the Persians continued till the beginning of the Macedonian Empire, 230 years. The Macedonians reigned 300 years, and from that time to the fifteenth year of Tiberius, when Christ suffered, are numbered sixty years, making 590 years. From the 115th year of the Persian dominion, or the 20th year of the reign of Artaxerxes, to the 15th year of Tiberius, are 475 years.

5. *Origen*, (3rd cent). "There were but forty-two years, as I suppose, from the time when they crucified Jesus to the destruction of Jerusalem." "From the fifteenth year of Tiberius to the destruction of the Temple, forty-two years were fulfilled."

6. *Lactantius*, (4th cent). "In the 15th year of Tiberius, the two Gemini being Consuls, the Jews affixed Christ to the Cross."

7. *Eusebius*, (4th cent). "Jesus, the anointed of God, came to His Passion in the 19th year of Tiberius, the 1st year of Ol. 203, 2048 from Abraham, the 19th year of Herod the Tetrarch, A. U. C. 784."

8. *Epiphanius*, (4th cent). "In the 33d year of His Incarnation, after he had passed the Consulship of the two Gemini, and of Rufus and Rubellius, in the 3d month of the Cons. of Vinicius and Longinus Cassius, the Saviour suffered." "In the 18th year of Tiberius, Christ was crucified."

9. *Orosius*, (5th cent). "In the 15th year of Tiberius, our Lord Jesus Christ voluntarily gave himself up to suffer."

10. *Sulpicius Severus*, (5th cent). "The Lord was crucified, when Fufius and Rubellius Geminus were Consuls, from which time to the Consul Stilicho are 372 years."

11. *Augustine*, (5th cent). "Christ died when the two Gemini were Consuls."

12. *Victorius*, (5th cent). "Crucifixion of Christ: Consuls, the two Gemini, Rufus and Rubellius. Bissextile year: January 1, Thursday, moon 19 days old. Easter, March 28, moon 16 days old."

13. *Anastasius*, (9th cent). "Our Lord Jesus Christ suffered during the reign of Tiberius Cæsar, the two Gemini being Consuls."

From these many witnesses, we gather the following notes of time:

1. "The 15th year of Tiberius." (Clemens Alex., Julius Af., Origen, Lactantius, Orosius), Dr. Lardner says: "The Fathers almost universally placed the Crucifixion in the 15th year of Tiberius." This year ended August 19, A. D. 28.
2. "The Consulship of the two Gemini." (Tertullian, Lactantius, Sulpicius Severus, Augustine, Victorius, Anastasius.) The year of this Consulship was A. D. 28.
3. "372 years previous to the Consulship of Stilicho." (Sulpicius Severus) Stilicho was Consul A. D. 400. 372 years previous was A. D. 28.
4. "The 207th Passover before the 13th year of Alexander Severus." (Hippolytus) Alex. died in his 13th year, on March 20th, A. D. 235. The 207th Passover previous belonged to A. D. 28.
5. "360 years after the beginning of the Macedonian Empire." (Julius Africanus) The Mac. Empire began B. C. 333. 360 years thereafter was A. D. 28. Also, "475 years after the 115th year of the Persian rule." This 115th year was B. C. 448. 475 years thereafter was A. D. 28.
6. "Forty-two years (Origen) or 42 years, 3 months (Clemens) previous to the destruction of Jerusalem." This

is an error. 41 years was the interval between the Passion and the desolation of the Holy City. (The cause of the error is palpable. The computations of Clemens are as follows: Caligula, 3 years, 10 months, 8 days; Claudius, 13 years, 8 months, 28 days; Nero, 13 years, 8 months, 28 days; Galba, 7 months, 6 days; Otho, 5 months, 1 day; Vitellius, 7 months, 1 day. Total, 32 years, 11 months, 12 days. To this add 8 years for the reign of Tiberius after the Crucifixion, and 1 year for the reign of Vespasian, before the destruction of Jerusalem, and we get 41 years, 11 months, 12 days. Clemens, like many others, was confused by the overlapping of the reigns of Galba, Otho, Vitellius, and Vespasian. There being then only 41 years between the death of Christ and the destruction of Jerusalem, A. D. 69-41 = A. D. 28.

All these several notes of time, furnished by ten different authorities, are at perfect agreement. At seeming variance with them are

1. The "some," mentioned by Clemens, who said "the sixteenth year of Tiberius." But, to begin with, Clemens, evidently, did not think much of either them or their opinions. Moreover, the variation is so slight, as really to strengthen the assertion of the others. And it is a question whether, after all, there is any variation, for, by a method of computation, very common amongst the Orientals, and universal amongst the Jews, which reckoned fractional years as whole years, the 15th year of Tiberius may have ended December 31, A. D. 27. Of this testimony then, we may rightfully say, that it is at least neutral, certainly, not negative.

2. Eusebius says "the nineteenth year of Tiberius," following the same method of reckoning as St. Luke (iii. 1), and intending, as we shall presently see, the same as the others mean by "the fifteenth year." In his other dates, either himself, or his transcriber, is strangely mixed up. For Ol. 203, 1 = A. D. 34; A. U. C. 784 = A. D. 31; 2048, Abraham = A. D. 31; 19th of Herod the Tetrarch, = A. D. 25. About all that we can say of this muddle is, that A. D. 28 is the only date, which will reconcile the differences. Thus, we know that Eusebius made a mistake of three years by a misunderstanding of St. Luke, and 3 from 31 leaves 28. We know also that he put the death of Herod three years too late, and 25 plus 3 = 28.

3. Epiphanius says "in the eighteenth year of Tiberius," intending "the fifteenth year" of the other authors. For he fell into the same misunderstanding of St. Luke, as Eusebius, and into the additional error of making our Lord's ministry but two years long. He says further, "In the Consulship of Vinicius and Longinus Cassius." But these gentlemen were Consuls in the sixteenth year of Tiberius, and in order to get them where he wanted them, Epiphanius actually separated the surnames from the given names of the Gemini, and so made two distinct individuals of each. Of him, therefore, we may say, that his own blunders show the desperation of his case, and suggest that he was simply trying to get away from the general conviction, that our Lord was crucified in the Consulship of the Gemini.

A careful review of all this testimony of the Fathers shows: a. An absolute unanimity on the part of those, who simply bore witness to the accepted date of our Lord's death. b. A curious muddle on the part of those, who undertook, by calculation, to deviate from it. c. A decided conviction that A. D. 28 is the

only date which can reconcile their diversities. To one who has trodden the labyrinthine maze of chronology, who knows the contradictions of authorities, who has diligently compared ancient authors, and grown weary with their diversities, this solidity, harmony, absolute clearness of testimony is unique and unequalled. So far then as the Christian Fathers have a right to settle for us this question, it is, beyond denial certain, that our Lord died in A. D. 28. (It may be well to point out how this testimony of the Fathers, so far as it goes, is against the Rec. Chron. Thus, Sulpicius Severus says, 372 years elapsed between the consulship of the Gemini and of Stilicho, whereas the Rec. Chron. makes 371. Also Victorius says, the Gemini were Consuls in a Bissextile Year. 29 was not Bissextile. 28 was.)

### THE BOOK ANNEXED.

BY THE REV. N. W. CAMP, D.D.

Alternate Office for the Public Ministration of the Holy Sacrament of Baptism to Infants.

*This Office shall be ministered only by a Priest or bishop. If by a priest, vested in cassock, alb, and violet stole.*

NOTE.—The rubrics shall be the same as those proposed in the foregoing Office, except as shall be hereafter noted. The text shall be the same as proposed in the foregoing Office, except as shall be hereafter noted.

From the rubric next after "Hath this child, etc., omit the words "until the Lord's Prayer."

After the Address "Dearly Beloved," insert:

*Then the Priest shall say*

LET US PRAY.

*All kneeling.*

After the words "Holy Ghost" in the 9th line of the first prayer on page 270 of Book Annexed, omit all that follows, and instead, read, that by this wholesome Laver of Regeneration, whatsoever sin is in him may be washed away; that he being delivered from His wrath, may be received into the Ark of Christ's Church, and so saved from perishing; and being fervent in spirit, steadfast in Faith, joyful through Hope, and rooted in Charity, may ever serve Thee; and finally attain to everlasting Life, with all Thy holy and chosen people.

Grant this, we beseech Thee, for Jesus Christ's sake, our Lord. Amen.

*Then shall the Priest demand the child's name, and make a cross upon his forehead and breast, saying:*

N. Receive the Sign of the Cross both on thy forehead and breast; in token that thou shalt not be ashamed to confess the Faith in Christ crucified, and manfully to fight under His Banner against Sin, the World and the Devil, and to continue His faithful Soldier and Servant unto thy life's end. Amen.

*Then the Priest shall say*

LET US PRAY.

Almighty and Immortal God, etc.

Omit the rubric at the bottom of page 270.

Hear the words of the Gospel, etc.

GOSPEL.

EXHORTATION.

Beloved! Ye hear in this Gospel, etc., Almighty and Everlasting God.

*Then shall the Priest address the Sponsors, saying:*

ADDRESS.

Dearly Beloved! Ye have brought this child, etc.

*Here the Priest shall change the violet Stole for a white one, and say:*

I Demand Therefore, etc.

From the first line of the first question, omit the words "in the Name of this Child."

*The Sponsors and Child shall turn to the West and make the*

VOW OF RENUNCIATION.

*Then shall the Sponsors and Child turn to the East, and make the*

VOW OF BELIEF.

VOW OF OBEDIENCE.

Grant that all sinful affections, etc.

Grant that he may have power, etc.

Grant that whosoever, etc.

In the next prayer—"Almighty and Everlasting God!" etc., instead of "mystical" insert "sacramental;" and after the words "in the Name of the Father,"

*The Priest shall make a Cross in the Water. Also, as he pronounces the words Sanctify this Water, he shall make a Sign of the Cross over the Water.*

Naming.

Baptism.

We Receive this Child, etc.

*The Priest shall then place upon the Child a White Robe; and shall say, or may be sung this*

ANTIPHON.

Take this White Robe for a Token of the Innocency, which by God's Grace in this Holy Sacrament of Baptism is now given unto thee: and for a Sign whereby thou art admonished so long as thou livest, that after this transitory life, thou mayest be partaker of the Life Everlasting. Amen.

Our Father Who art in Heaven, etc.

We yield Thee hearty thanks, etc.

Forasmuch as this child, etc.

Ye are to take care that this child, etc.

### OUR NEW YORK LETTER.

The New York dailies were curiously mixed in the matter of the resolutions and discussion in regard to revision. "Not ready for revision," says the *Times* in a heading. The *Tribune* and *Herald* said essentially the same thing, the former paper in a little editorial note actually congratulating Church people that their good old Prayer Book was not to be tampered with. They seemed to think that the resolutions offered by Dr. Richey were the beginning and end of revision and had never read or heard apparently, about the Book Annexed.

The vote on Dr. Richey's resolutions was very close, so much so as to be a matter of surprise to those who opposed the resolutions. Dr. Huntington's admirable speech saved his cause and that of his friends, and then only by the closest sort of a shave. The Assistant-Bishop would have voted, as he announced, against the resolutions, but a vote which stands 103 to 105 is too close for the winning party to throw up their hats on. I suppose, however, Dr. Richey and his friends had been very active, while I dare say Dr. Huntington and others who, though they knew something was in the wind, did not imagine that the opposition could muster in so great force. Dr. Richey's resolutions are understood by the opposite side to have been a sort of half way measure which conceded just enough to postpone and defeat the thing of real importance.

Dr. Huntington's election as delegate to the next General Convention was a matter of rejoicing among the friends of revision, who, of course, take for granted that he will again be heard from. And there is this to be said about him, that he never opens his lips on any subject, but he speaks to some purpose and directly to the point. And he is a man, withal, who never puts himself forward and is never greedy of office. You can see this in his declining his election as trustee of the General Theological Seminary. He declined for no cause, I have reason to believe, save

that having just been elected deputy to the General Convention, he didn't care to be showered upon by all the important offices. I, for my part, am sorry he declined notwithstanding, for just that type of a man is pre-eminently wanted to help shape the affairs of the institution. Dr. Tiffany, who was the next choice, however, will represent the same interest. And, I trust, that in the time to come his attitude will not be one of indifference.

Going back to revision, it is curious to see how much local or sectional feeling has to do with the judgments passed upon the work of the committee. In the South, I believe it is conceived to be playing into the hands of the High Churchmen. Out in Ohio, it is conceived to make for this interest and that of Broad Churchmen as well. Out West, I suppose it is conceived to make for the Low Church interest, and to head off the work of the committee in this direction, I dare say was one of the objects of Dr. Richey's resolutions.

Did I remark that on Wednesday, the day of the centennial, the lunch or dinner was given to the delegates both in and out of town by the Assistant-Bishop. The Bishop's stewards on that occasion were such men as Mr. Cornelius Vanderbilt, Mr. Pierrpont Morgan, Mr. Thomas Whittaker, Major Gibbs, etc. Of course, it is not in order to make public the conferences and pleasantries of the table, and therefore, I will not so much as give your readers a clue to the man who was introduced to the company as the "Cataract of Western New York." If the Assistant-Bishop is going on to dine conventions in this way, I am afraid he will come to grief in the matter of finances. Of course, Trinity corporation can stand it, though I am afraid it is sometimes ready to explain with the coal-heaver, "Lord, how them parsons eat."

The other evening, the Rev. Dr. Huntington of Grace church, the Rev. Dr. Satterlee, of Calvary church, the Rev. Mr. Nelson, of Grace chapel, the Organizing Secretary of the Church Temperance Society, etc., were by invitation of the Rev. Mr. Steen, minister-in-charge of Ascension chapel, present at one of the meetings of the Order of the Knights of Temperance, which has been started in connection with this chapel and was, indeed, the first to organize under the constitution and ritual. These were largely prepared by Dr. Huntington. The order is so far secret as to have its pass-word, but nothing is in the least said or done to be kept from the public.

On being admitted, the party found themselves in a good sized hall, with from seventy-five to a hundred boys as knights in attendance, ranged on either side of the room. At the further end of the hall was a raised platform for the captain, I think, who had his mallet with which to call to order. The lieutenant occupied a platform at the opposite end, whose duty it was to assist in keeping order. In the centre of the hall was a stand on which lay an open Bible, on this again being placed crossed swords. Beside the stand was placed a flag having the name of the company and the letters "S. P. Q. R."

The senior officers, wardens, the vice-warden, etc., wore the simple badges of their order, as did the junior officers, captain, lieutenant, ensign, etc. The meeting was called to order in due form when after arranging the company about the standard, the senior warden read from the Bible, and then all knelt in prayer while he read two or three

appropriate collects. The singing of "Onward Christian Soldiers" followed, I think, as the company marched about the hall, one or two other hymns also being sung in the course of these preliminary exercises. Then or before, the secretary, a bright young fellow, read the minutes of the previous meeting.

In the course of the evening, two new members were admitted or initiated, due inquiries having first been made concerning their fitness. First, they took the pledge of temperance so long as they remained members of the order, each one saying the words after the warden, then, attended by the corps ensign, the color-bearer, etc., they marched around the hall while the whole company sang a verse of some familiar hymn. Then, as before, followed the vow of chastity and obedience, etc., with like marching and singing. While they were taking these vows, the whole corps were ranged about, if I rightly remember, in a triangle. Last of all, the warden read a summary of the vows taken which the newly-admitted members again promised to keep, so long as they continued the members of the order.

This was followed by some excellent marching and drilling by about twenty of the older Knights, the step taking the form of single file, two by two, of a span, a cross, etc., the whole being admirably done, as indeed it ought to be, the young officer with sword and uniform coming down from Albany to do the teaching.

Then came a short address by Dr. Huntington, the president of the council, appointed by the Church Temperance Society, and by Dr. Satterlee, the vice-president. The former had seen the armies of France, Germany and Italy, but he had seen nothing which so impressed him. The latter hoped that the doings of this order would be made known to thousands of readers, and that in less than five years societies would be formed in connection with very many churches. I can testify to this, that nothing was done which was in the least objectionable, while I do not see why the influence of the society may not be exceedingly helpful not only in its bearings on temperance, purity, etc., but on discipline and order as, also, in respect to a soldierly bearing. That certainly was the case in respect to the company spoken of.

New York, October 9, 1885.

P. S.—For the better understanding of your readers concerning the discussion above spoken of, I submit Dr. Richey's resolutions which were intended to take the place of the proposed revision:

WHEREAS, The character of the proposed revision of the Book of Common Prayer makes it evident that the time has not yet come for any general or comprehensive revision of the offices of the American Church, while it is nevertheless to be acknowledged that some alterations are desirable and expedient, therefore,

Resolved, That it is not expedient for the present to proceed with the revision of the Book of Common Prayer further than the correction of long-standing and generally acknowledged errors and defects, and the concession of greater freedom in the use of the hortatory portions of the daily offices and the office for the Holy Communion.

Resolved, Therefore that the following alterations, without disturbing our long-established order, will be found sufficient to satisfy all present needs and go far to rectify the most glaring liturgical blemishes in the Prayer Book, viz:

Permission to omit the opening portions of Morning and Evening Prayer in all week-day services, and to begin with the Lord's Prayer, at the discretion of the officiating minister.

The insertion in the office for Evening Prayer of the *Magnificat* and *Anc Dimittis*, which may be used at discretion as substitutes for one or other of the canticles now found there.

Permission to omit the prayers after the collect of grace in the Morning Office when it is followed by any other office.

The use of the Apostles' Creed, unbracketed, in the office for Morning and Evening Prayer and the recitation of the Nicene Creed in its proper place after the Gospel in the office for the Holy Communion.

Resolved, Further, that it is the sense of this convention that, for the full consideration of all matters connected with the liturgical revision, it is expedient that a standing commission of men learned in liturgical science be appointed by authority of the General Convention, and whose duty it will be to report to the same from time to time, and whose recommendations shall be accepted or refused by that convention.

## WASHINGTON NOTES.

SPECIAL CORRESPONDENCE.

The October *Harper* gives a cut of a former Washington cleric—the Rev. Dr. Smith, now president of Trinity college, Hartford; like most such things, it satisfies and dissatisfies. Dr. Smith was assistant to the Rev. Dr. Chas. H. Hall and to the Rev. Dr. Smith Pyne, rectors respectively of the Epiphany and St. John's, in this city, during the war, and enjoys, even unto this day, the warm friendship of his former compères, lay and cleric, in the metropolis. At another point in our diocese, Annapolis, he was stationed as naval chaplain, and many are the officers of the floating army who, as cadets, then came under his influence, and can never outgrow it. He is a born educator, as the naval school, his own ante-bellum academy in Washington, and Trinity, will amply testify. His works follow (along with) him.

The House of Mercy makes a good showing for work and results, under the management of two of the Clewer sisters, of whose English house it is a branch. In the spring of 1884 this institution was formally opened with services by the Rev. Dr., now Bishop, Paret. The Home is situated in the parish of St. Paul's (2408 K St. N. W.), the rector of which is the chaplain, although others of the clergy frequently officiate at the chapel. A nursery is a regular department of the house. The sum of \$15,500 was paid for a private residence, \$3,500 cash, the remainder in secured notes. A board of twelve trustees, a board of lady managers, an efficient Churchwoman in charge, and generous donations, some special, some annual, pledges, and great earnestness and enthusiasm, at once placed the work upon a firm basis, one which it has maintained, and one from which now it is not likely that it can be easily removed. A large number of inmates have been received, cared for, encouraged to a better life, and as they have evinced worthiness and inspired confidence, good homes have been quietly found for them in respectable families. During the first year, some thirty girls or women were cared for and fifteen infants. Since the termination of the first and tentative year, the means and accommodations of the home have been increased, and it is hoped will be still further so, as necessity demands. The rules of the house are not strict, but every effort is made to teach the women to be cleanly in habits and correct in deportment. Prayers are said daily; and on Friday an address made by the chaplain or some one in his stead. Work is provided, and instruction given in the performance of it. Over three hundred friends of the work have generously contributed to it, in sums of from \$2 to \$250. More funds are needed. Any may be sent to the present purser, Mrs. John Voorhees, 2101 G. St. N. W. Penitents are taken from any portion of the States. The work began with but a small sum in hand and the two sisters from Clewer. It is a noble and touching attempt to help those who, usually, find only discouragement. The city clergy are all interested in this one of the general works of the District Church. Resolutions of thanks have been passed to the officers who have lately, and with much reluctance, retired, and increased efficiency may be expected under their successors.

I come across odd things now and then, one of which I will now speak—a letter of condolence received by a friend: "You will greatly miss your

dear wife, kind sir, and all the good things which she knew so well how to prepare for the table." After that, what?

I mark by your paper, that according to a distinguished contributor, we have lost a year. What would Titus do, who wept because he had lost only a day. We think the Rev. Mr. T. B. is finding the lost year, and in a very learned and creditable manner.

I like to travel and for the last fifteen years have made on an average some thousand miles, nearly every summer. The only person I somewhat dislike to travel with is an Englishman—he is apt to want the whole of the boat, say. Still I like to hear the wide English accent and the hearty voice. Said one, in my hearing, on one of my late trips, "No such rivers in Hingland." "And where the mischief, John, would we putt 'em eff we had 'em?" I wondered myself what they would do with the Mississippi, or even the Hudson?

A friend has been travelling in Britain. Going up the Mersey, some one remarked, "What a muddy river." "Yes, sir," replied he "the quality of mercy is not strained." He then told me of a Scotch minister who wore "the goon" (gown). One Jennie ventured to remonstrate: "Meenister, did St. Paul wear the goon." "Na, Jennie, nor yit did the apostle wear the brik, my woman." (The breeches—broad Scotch.)

This reminds me of another. One of our Bishops was in a skiff on a Scotch lake of a raw, misty, muggy day, when up rowed a Scotch lad. "My lad, and is it always this way in your country?" "Na, sir," said the lad, not liking the reflection conveyed by the tone of the enquirer upon his native land; "Na, sir, it rains sometimes." The Bishop gave in, as the Bishop could, and with grace.

The River Mersey reminded me of our House of Mercy, of which I have given you an account and of which in future letters, I may have more encouraging accounts to give.

A point and a pun is made by a cleric here. He believes that the reason why St. Peter and the others "caught nothing" on Tiberias, was, that they had not let down the net on "the right side" of the ship.

Right good was the reply of a rather young presbyter to an elder, who was denouncing dictionaries of quotations and such "stills" as he called them. "Well, doctor, do you never use a Concordance?" The aged gentleman, presbyter, by office and by years, became thoughtful, and was as Napoleon said to the assembly, "silenced, though not convinced."

One more and I stop. Remarks in a crowd are apt to be out of place in more than one sense. At a concert I sat near a couple of ladies. Said one, "Who is that young lady off there?" "Oh, that is Miss So-and-So." "Pretty face!" "Yes; she's engaged to the Rev. Mr. ———." "Ah, indeed, ministers like pretty faces the same as other people." "Yes, only they have a very meek way of showing it." Both laughed, and neither had any idea that they had been—well, very vulgar.

All the parish papers of which I know anything in this part of the Church have been on vacation—except one. Why do not more of the rectors make use of these valuable assistant ministers? They can be very cheaply published, and though the criticism of one gentleman about one of them—"a man must want to be an editor very badly, to get out such a thing as that," may have been just in a sense, still small as the "thing" was, and feeble as it looked

it was really one of the most useful members of the parish, and did more good than a baker's dozen of gossiping parochial calls.

The Rev. Dr. Stuart's new church will be an elegant and costly affair, and the best of it is, that he has wealth enough in his congregation to finish it without the ornament of a mortgage—a kind of ecclesiastical finale which is very much against the taste, as well as the principles of the rector.

Congress is coming, and who is to be chaplain is now a moot question as it is at the beginning of each new Congress. Politics do not usually enter into the matter of this election, but there is sometimes no little electioneering by and among the friends of the respective nominees in expectancy. The fact that our own clergy are not willing to submit, or to be submitted, to this sort of scrimmage, may be one reason why but a sprinkling of clergy are to be found in the chaplain list of the last half-century. Of the late chaplains of "this Church of ours," may be mentioned the Rev. Drs. Townsend and Lindsay, each of whom filled the office with acknowledged dignity and won for the Church encomiums from on every side. Why not, oh, conscript fathers, keep it up? or would Rome murmur, or Geneva be jealous?

## THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

## QUINCY.

GENERAL CHURCH NOTES.—The ecclesiastical authority has appointed December 27th, Feast of St. John the Evangelist and eve of the Innocents' Day, as the day for a special offering throughout the diocese for the St. Paul's Orphanage, Springfield, a charity of the province. The Rev. Thos. W. Haskins has resigned the active management of Homewood school for the present, in favor of the Rev. Dan'l Flack, who, however, has declined the position. The Rev. Wm. Sparling has removed to Schuyler, Nebraska. The Rev. A. Q. Davis has officiated at the cathedral, Quincy, during the Bishop's absence. Bishop Burgess and family are expected to return from Europe about the middle of November. Any diocesan business needing immediate attention should be referred to the Standing Committee.

## CENTRAL NEW YORK.

ORISKANY.—*Ordination.*—On Friday, October 2d, in St. Peter's church, the Bishop advanced the Rev. G. A. Ottman to the priesthood. The sermon was preached by the Rev. C. H. Gardner, of Utica, who also presented the candidate. Before the ordination the Bishop confirmed a class of five. Mr. Ottman goes to Yorkville, S. C.

WHITESBORO.—On the evening of the same day the Bishop visited St. John's church and confirmed four. Both this church and St. Peter's, Oriskany, have been under Mr. Ottman's charge, and the people see him go with great regret.

CLINTON.—*Ordination.*—On October 3d, in St. James's church, the Bishop conferred the diaconate upon Mr. Chas. A. Potter. The sermon was preached by the rector, the Rev. W. DeLancey Wilson, and the candidate was presented by the Rev. J. A. Russell.

## NORTHERN NEW JERSEY.

NEWARK.—*St. John's Church.*—Sunday, October 4th, was a red-letter day in the history of this parish. There was an early Celebration of the Holy Communion at 7:30 A. M., at which Bishop Quintard of Tennessee, was the Celebrant, the Rev. A. L. Wood acting as Epistoller. There was a large attendance. Two lighted candles appeared for the first time on the altar. The Bishop wore a white linen chasuble. At 11 A. M., the Rev. A. L. Wood was

publicly instituted rector of the parish, by the Bishop of the diocese. This was followed by a High Celebration, with Bishop Starkey as the Celebrant. The music was Monk's Communion Service in C. The Introit was *Te Deum* in B flat, composed by D. E. Hervey, the organist of the church. Bishop Starkey preached. At 4 P. M. there was Choral Evensong. Bishop Quintard was the preacher, and Bishop Starkey pronounced the benediction. Though the day was stormy, all the services were well attended, the church being full to overflowing at the High Celebration and at Evensong.

## DELAWARE.

WILMINGTON.—*Trinity Parish.*—The fourth anniversary of Holy Trinity Guild was held in the Old Swedes' church, on the evening of October 7th. There are two Church Guilds in this parish, "Trinity Guild" at Trinity chapel, and "Holy Trinity Guild" at the Old Church. The Rev. Dr. H. B. Martin, rector of the parish, presided. The Rev. Jesse Higgins, assistant, in charge of the Old Church, read the evening service. The Rev. P. B. Lightner, rector of Ascension church, Claymont, delivered a plain and forcible address, full of encouragement to lay-workers. The annual report was read by Miss Annie E. Drabble, secretary, and showed a gratifying amount of work done in every department during the past year. An interesting feature of the occasion was the presence in a body of the "Girls' Friendly Society" of the Old Church. This is an independent but auxiliary offshoot from the guild, organized just one year ago. A report of its aims and first year's work was presented and read. The music was heartily and devoutly rendered by a large chorus of girls.

## ALBANY.

MECHANICSVILLE.—After a cessation of services of nearly three years, work has been resumed once again in this mission. The missionary, the Rev. Richmond Shreve, has also the charge of St. John's church, Stillwater, and the combined duties keep him busy. Services are held in both parishes every Sunday. Sunday schools and Bible classes have been organized, and by God's blessing the harvest will follow. A very interesting and well appreciated Harvest Home Festival Service was held in St. Luke's, on Thursday, October 1. The musical portion of the service was prepared with painstaking and devoted care.

## WESTERN NEW YORK.

GENEVA.—*Hobart College.*—A local paper says: "We are pleased to chronicle the fact that Hobart College has received a decided boom. The Freshman class this year is one of the largest that ever entered—twenty-eight having already registered—while the other classes have been slightly augmented by students from other institutions. Gratifying incidents connected with this new class are these: that seven of the members are from South Carolina, one from Cuba, one from Texas; in reality every section of the United States is represented in this class of aspirants after knowledge and the discipline which will enable them to win at least a commanding position and perhaps honor and fame in their respective callings hereafter. Of the numerous universities and colleges in the land none is better fitted for the work of educating young men mentally, morally and physically than Hobart College. This fact is acknowledged by all who are capable of judging, and we think that it will not be many years before, numerically speaking, Hobart will take a position among the first."

## KENTUCKY.

THE ANNUAL COUNCIL.—We clip the following notes from the *Church Chronicle*: The Fifty-seventh Annual council assembled in Calvary church, Louisville, September 23d, with a very full attendance of clergy, but with a small number of lay deputies present, and remained in session till Sunday night, when the closing services were held in the same church.

All the old officers of the diocese were re-elected, and the committees left unchanged save the Board of Missions. Mr. Thos. P. Jacob declined re-election on account of his delicate health, which would prevent his regular attendance

at the meetings, and Mr. Chas. F. Johnson was chosen in his place.

Wednesday night a meeting was held under the auspices of the Diocesan Sunday School Board, at which, after the reading of the report of the secretary, addresses were made by Mr. Geo. A. Robinson and the Rev. Reverdy Estill.

Thursday morning at 9 o'clock at the opening of the council there was an ordination to the priesthood, the sermon being by the Reverend, the Vice-Chancellor of the University of the South, Telfair Hodgson, D.D. The candidate, Robert Elliott Grubb, deacon, was presented by the Rev. S. E. Barnwell.

The most interesting debate of the whole session was that upon the report of the committee recommending the acceptance of the invitation from the University of the South to join in its government. The report was presented by the Rev. R. S. Barrett who supported it with an eloquent and telling speech. A general debate followed during which the council invited the Rev. Dr. Hodgson, Vice-Chancellor of the University to address them on the subject. He very kindly consented to do so, and made a clear statement of the financial condition of the university. Nearly \$200,000 have been spent on the property, and there is a debt of about \$24,000, to meet which there are some bequests and other assets that will probably free the university from debt in the course of the next eighteen months. The vote was taken by orders, and was almost unanimous in favor of accepting the invitation.

Friday afternoon there was a meeting of the Woman's Auxiliary.

Saturday morning a short session was held to wind up business, and then a recess was taken till Sunday night, when the closing services were held in Calvary church. After Evening Prayer addresses were made in the interest of Church Extension in the Diocese by Mr. A. M. Robinson, the Rev. H. H. Sneed, and the Bishop, after which this very pleasant and profitable council adjourned to meet Wednesday, September 22, 1885, in St. Paul's church, Louisville.

#### PENNSYLVANIA.

**GENERAL CHURCH NOTES.**—As has long been the custom in the parish the congregation of St. Michael's church, Germantown, observed the feast of St. Michael and All Angels in an especial manner. It was but proper that such should be done for while it is their festal day it was the twenty-sixth anniversary of their entering into the Church for worship, and the ninth of its consecration. Two services were held. In the morning, the rector, the Rev. John K. Murphey, and the Rev. S. F. Hotchkin said Morning Prayer. The sermon was preached by the Rev. G. Woolsey Hodge, his text being, "They rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv: 8. The Holy Communion was celebrated by the rector, and the Rev. William Ely. The second service was in the evening at 8 o'clock, when Evening Prayer was said by the Rev. C. H. Hibbard, the Rev. T. Blake Falkner, D. D., the Rev. Simeon C. Hill, and the Rev. T. William Davidson. The sermon by the Rev. William Neilson McVickar, D. D., was an earnest setting forth of the encouragements and discouragements of work. The decorations were rich and in good taste. A feature of this parish is that flowers are always in the altar vases, whether there is service or not. They are placed there by loving hands unto the Lord and not for men. The music was rich, and churchly, and with the exception of the Anthem "Te Deum" was congregational. The rector has a noble band of workers to help him. The church, parish building and rectory, form a beautiful group; they are the outcome of years of earnest and faithful labor by both priest and people.

Bishop Stevens visited St. John's church, Pequa, on Sunday, September 27th and confirmed 15 persons, the largest class in this parish in many years. The Bishop has for some week been very feeble and has been obliged to cancel all his appointments for this month. Yet at this writing he was much better than he had been.

The meetings of the Clerical Brotherhood, have since their beginning in September, been well attended, the average attendance being about 50. Topics of a practical nature have been

discussed in which spiritual things have been by no means lost sight of. The subjects so far this season have been, "The Revised Translation of the Old Testament," "The New Marriage License Law," and "Parish Guilds."

Under the auspices of the Sunday School Association of Philadelphia, a number of the clergy have consented to teach the Sunday school lessons in one of the Bible Class rooms of the church of the Epiphany on Saturday afternoons at 4 o'clock. Much interest is therein being taken.

On Sunday, October 4th, the Rev. Thomas R. List, rector of the church of the Redemption, Philadelphia, preached his tenth anniversary sermon. During these ten years Mr. List has baptized 582 adults and children, married 392 couples, delivered 1,382 sermons and addresses, read service 1,651 times, officiated at 324 funerals, and presented 193 persons for Confirmation. There are 276 communicants in the parish. In the Sunday schools and Bible classes 347 officers, teachers, and scholars.

The Rev. R. Bowdin Shepherd entered upon his duties as rector of the church of the Advent, Philadelphia, on Sunday, October 4th.

On Wednesday afternoon Archdeacon Farrar visited Haverford College where, after viewing the buildings and grounds, he made a short address to the students in which he urged upon them the examples of Clarkson and Wilberforce as of those who have been ambitious for the promotion of great moral causes and the welfare of the human race.

The congregation of the church of the Holy Trinity have during this week placed in one of the large openings above the gallery on the south side of the church, a very fine stained-glass window, in memory of their first rector, the Rev. Alexander H. Vinton, D.D. The subject is St. Paul's preaching to the Athenians on Mars Hill.

The organ of St. Jude's free church having been entirely rebuilt and enlarged by Messrs. Hook and Hastings during the summer, an organ recital was given in the church on Thursday evening, October 8th, when its powers were tested in the presence of a very large congregation.

Archdeacon Farrar's lectures here were well attended and gave considerable satisfaction.

#### NEW JERSEY.

**PLAINFIELD.**—Sunday, October 4, was the fifteenth anniversary of the Rev. E. M. Rodman's assumption of the rectorate of Grace church. He preached an historical sermon to a very large congregation. The fifteen years, he said, which have gone into the receptacle called the past do not seem a very long time. But a great many events were crowded into them. A pastorate of that duration was quite rare in the Church. He said that of the 131 priests of the Church in New Jersey only 17 remained in the places they were in fifteen years ago, and of these only eight were in this diocese. The changes are so frequent that the Church Annual which gives a list of the clergy in the United States has to be issued quarterly to be of any value. The last number under date of August 15, says that since Easter there have been 400 changes among the 3,700 rectors of the country.

The congregations are also unstable. Of the 71 families in the parish of Grace church fifteen years ago only 20 remain here. The speaker deplored this feverish restlessness for the effect it must have upon home life as well as Church life. He gave some interesting statistics pertaining to the parish. There were 89 families now belonging to it. The communicants 15 years ago numbered 136, now they number 276. There have been 25 adult baptisms and 197 others. There have been 367 communicants in the Church who came here from other churches and 143 have become communicants first in this parish. Divine service had been held during his rectorship 2,966 times, Holy Communion had been celebrated 424 times in the church and 89 times in private. There had been 143 confirmed. He had officiated at 85 funerals and at 65 marriages. The parish had raised from \$4,048 to as high as \$10,328 in one year, the total contributions in 15 years being \$101,825 or an average of \$6,788.

The rector suggested that the parish should keep before it the purpose to build a new edifice and should add as it could to the small building fund already

in the treasury. A thank offering to that end was made at the close of the service.

#### MISSISSIPPI.

##### BISHOP GREEN'S FALL VISITATION.

OCTOBER.	
16-17.	Hernando.
18-20.	Como.
21-22.	Sardis.
23-25.	Winona.
26-28.	Carrollton.
29-30.	Vaiden.
NOVEMBER.	
1-3.	Lexington.
4-5.	Canton.
6-10.	Jackson.
11-15.	Yazoo City.
16-20.	Vicksburg.
21-23.	Grenada.
24-25.	Oxford.
26-27.	Holly Springs.
28-29.	Iuka.

**OXFORD.**—Bishop Thompson has returned and is hard at work again. Sunday, October 4th, he ordained to the diaconate Mr. J. A. Harris, a graduate of the University of the South. There were present at this service the Rev. Messrs. N. B. Harris, deacon, of Florida, brother of the candidate, U. B. Bowden, of McComb City, Miss., and W. R. Browne, Dean of the Oxford Convocation. Morning Prayer was read by the deacon and the sermon preached by the Bishop. The candidate was presented by Mr. Bowden and the dean. The dean read litany and Mr. Bowden and the newly-made deacon assisted the bishop in the Communion service. The church was well filled. This was the first ordination in the Pro-Cathedral and the first ever witnessed by many who were present.

Mr. Harris will serve his diaconate under the Rev. Mr. Marks, Natchez, Miss. The two deacons and Messrs. Bowden and Browne were students together at the Bishop Green Training School, Dry Grove, Miss. Mr. Harris is the youngest and the last of the candidates who began their course at that school. The training school, it will be remembered, was broken up by the yellow fever in 1878. Three of the students died and the rest were scattered. Four are working in this diocese now, one in Florida, and one in Springfield. The school—though dead—"yet speaketh."

#### INDIANA.

**NOTES OF CHURCH WORK.**—Bishop Knickerbacker returned to his work in the diocese, after a six week's vacation early in September. He has moved into the episcopal residence, 75 Circle St., where hereafter he may be addressed. This house was built by Bishop Talbot in 1875, at a cost of \$18,000, and is a commodious and comfortable residence.

Miss Sybil Carter, in the interests of the General Board of Missions, visited the parishes in the southern and central portion of the diocese, recently, and did much by her visit to create an interest in the work of the General Board beside receiving generous offerings in its behalf. The Bishop is desirous that every parish and mission station should make an annual offering in behalf of the General Board.—The Rev. L. F. Cole, of all Saints' church, Minneapolis, has been called to the rectorship of Holy Innocents' church, Evansville, and has accepted. This beautiful church and rectory were erected some years ago by Mr. and Mrs. Charles Viele, as a memorial of a beloved and only daughter. It has recently been slated and renovated by the generous founders, and the rectory put in perfect order for the rector. He entered upon his duties October 1st. The new St. Paul's, Evansville, one of the finest stone churches in the diocese is steadily approaching completion. It is expected that it will be ready for occupation by Christmas.

Harvest Home festivals have been held in a number of parishes—at St. Stephen's, Terre Haute, Grace, Indianapolis, St. Paul's Evansville, St. Luke's, Frankfort, St. Mary's, Delphi, and Trinity, Logansport. The churches were beautifully decorated with grain, flowers, fruit and vegetables, the special service set forth by the Bishop used, and appropriate discourses delivered. In a great agricultural State like Indiana such a service is specially appropriate at the close of the harvest.

The clergy of Indiana are working as they have never worked before, reaching out to towns and villages adjacent to them, holding services in school houses, borrowed churches, and wherever there is an open door. The missionary at Frankfort has recently opened three new stations. The missionary at Newcastle three. The missionary at Crawfordsville in the heat of summer

held missions of nearly a week each in two towns, Tipton and Kokomo, never before occupied by the Church. He has regular services at Lebanon and Thorntown. In this way the Gospel and the Church are being presented in Indiana as never before. The people flock in crowds to services and express themselves delighted with the holy worship of the Church. In many towns they are moving in the matter of securing lots and building churches. On Sunday Oct. 4th, the Bishop consecrated the pretty gothic church erected during the summer at Newcastle. This is the county-seat of Henry Co., a rich and populous county and contains a population of 4000. The services of the Church were first celebrated here by the Bishop in 1884 and through that year they had occasional week day services from the missionary at Muncie. In January last, Sunday services on alternate Sundays were given by the present missionary, the Rev. W. D. Engle. The Diocesan Church Building Fund made a grant of \$500 towards the church building, the result is a neat church and lot with bell, organ, font, communion service, a choir of men and boys, two classes confirmed, a Sunday school of 50 children, a congregation that fills the church and not only this, but reaching out from this as a centre services have been established in two other adjacent towns, lots secured and building funds begun to erect two new churches in the same county next year. This is but a specimen of what may be done in many other counties in Indiana. The Bishop needs help in founding these new churches. The whole diocese is missionary ground, 50 counties like Henry to be occupied, churches to be built, and congregations to be gathered.

St. Stephen's hospital, Richmond, has completed its first year. It has cared for a goodly number of patients and met all its expenses of furnishing, rent and maintenance and closes the year without debt. A beginning of the endowment of a "Child's Cot" has been made and the children of the diocese are at work for it. They are also much interested in accumulating the means to found a diocesan Orphanage. The Bishop asks from each child in the Sunday schools of the diocese an offering of one cent a month or 12 cents a year. Already nearly \$100 has been contributed and each month adds to the sum. At no distant day the orphanage will be begun.

The Howe Grammar school the diocesan school for boys, begun a year ago at Lima, has entered upon its second year with more than double the number of pupils of the first year: this is matter of great encouragement to the rector the Rev. C. N. Spalding and to the Bishop who is deeply interested in its success.

The Rev. P. B. Morgan recently restored to the ministry is laboring earnestly as missionary at Connorsville.

The Rev. J. G. Miller of North Dakota has been appointed missionary at Bristol and Mishawaka.

The Rev. M. H. Throop has withdrawn his resignation of Crawfordsville and will remain at his post.

#### TENNESSEE.

**SUMMARY OF STATISTICS.**—The journal of the fifty-third annual Convention of this diocese gives the following figures: Baptisms reported,—adults 99, infants, 381, total 474; Confirmations reported, 374; communicants, present number reported 4,008; Sunday school teachers 233, pupils 2,181; total of contributions \$53,501.50

#### PITTSBURGH.

**SUMMARY OF STATISTICS.**—The journal of the twentieth annual Convention gives the following figures: Communicants 6,827; Confirmations 582; Baptisms 954; Marriages 168; burials 369; Sunday school teachers 656, scholars 5833; total contributions \$154,813.62.

#### WYOMING.

**RAWLINS.**—St. Thomas's Church.—Bishop Spalding visited this church on September 13th, administering the Holy Communion in the morning and Confirmation in the evening, besides preaching at both services. On Monday, the 14th inst., together with the Rev. Amos Bannister, he visited the military garrison of Ft. Steele, holding service and preaching that evening, also preaching and celebrating the Holy Communion on the following Tuesday morning, fourteen persons receiving.



A FAR larger number of victims have fallen beneath the scourge of the cholera in Spain than were carried off in Italy and France combined during the entire time of the prevalence of the disease in those two countries.

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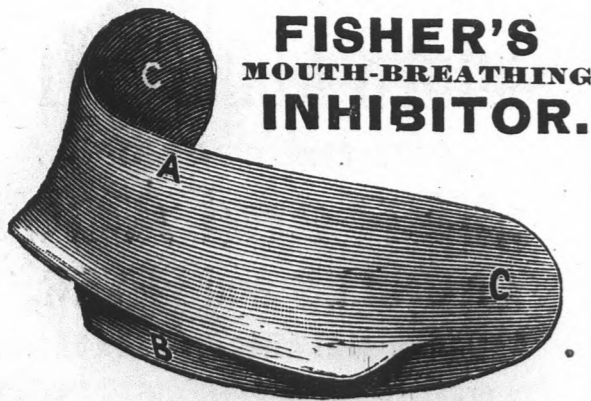
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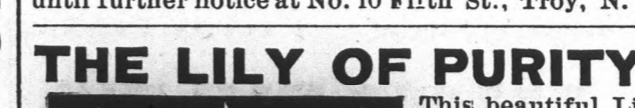
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