Living

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

Vol. VIII. No. 27.

· CHICAGO, SATURDAY, OCTOBER 3, 1885.

WHOLE No. 361.

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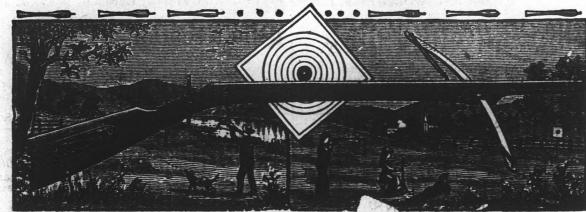
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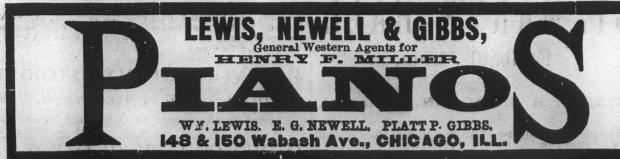
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Chronic Constipation.



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PROVIDENCE, R. I., Sept. 4th, 1883.

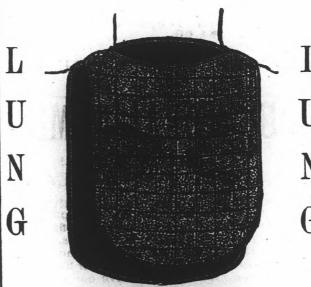
During my younger days I was troubled with constipation and brisk cathartics were frequently resorted to. About ten years ago I commenced using your SELTZER APERIENT with the best results. A small teaspoonful every morning prevents the necessity of using stronger medicines, and effectually prevents the serious trouble before experienced. I cordially endorse it.

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Lungs almost gone, but I am getting cured. S. B.
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Neither of us have had a cold since commencing to
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I contracted a fearful case of blood poison in 1883. I was treated with the old remedies of Mercury and Potash, which brought on rheumatism and impaired my digestive organs. Every joint in me was swollen and full of pain. When I was given up to die, my physicians thought it would be a good time to test the virtue of Swift's Specific. I improved from the very first dose. Soon the rheumatism left me, my appetite became all right, and the ulcers, which the doctor said were most frightful he had ever seen, began to heal, and by the first of October, 1884, I was a well man again. LEM MCCLENDON.

Lem McClendon has been in the employ of the Chess-Carley Company for some years, and I know the above statements to be true. W. B. CROSBY, Manager Chess-Carley Co., Atlanta Division. Atlantic, Ga., April 18, 1885.

Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC Co., Drawer 3, Atlantic, Ga. N. Y., 157 W. 23d St.

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Cures Catarrh, Hay-Fe-ver, Asthma and Consump-TION, by enabling the suf-ferer to inhale powerful, healing, soothing and curative vapors All-Night-eight hours out of the twenty-four-whilst sleeping as usual, and without any dis-comfort. Used the same as

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CONSUMPTION.

to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at

constitutional and local cure at the same time. Unlike any other treatment ever known it cures cases apparently beyond the pale of hope. The testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials. THE PILLOW-INHALER CO.,

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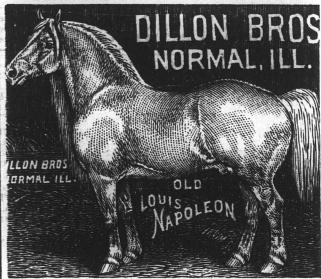


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M.D., a regular scientific physician of long experience. Dr. Hiatt sends his treatment to all parts of the country. He has hundreds of testimonials to its efficacy. Price reduced. Pamphlets, information, etc. mailed free.

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IMPORTERS AND BREEDERS OF

(Formerly of firm of E. Dillon & Co.)

Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.

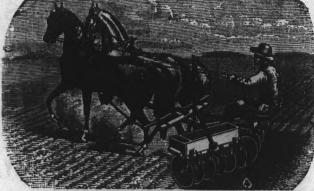
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Opposite the Illinois Central and Chicago and Alton Depots. Street cars run from the Lake Erie & Western, and Indianapolis, Bloomington and Western Depots, in Bloomington, direct to our stables in Normal. Address,

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ASTHMA CURED German Asthma Cure never fails to give immediate relief in the worst cases, insures comfortable sleep; effects cures where all others fail. A trial convinces the most skeptical. Price 50c. and \$1.00, of Druggists or by mail. Sample FREE for stamp. Dr. R. SCHIFFMAN, St. Paul, Minn.





Throws the soil from the centre. Cast Iron Bumpers between the gangs, that receive the end pressure, No centre box. No end pressure on the draft boxes. Disks or gangs in line with each other. Turns equally well, right or left hand. Tills entire width of cut. LIGHTEST DRAFT of all Harrows. Leaves the ground perfectly level when lapped half. Perfect success in tilling small corn. ABSOLUTELY PREFECT in pulverizing sod, in preparing corn-stalk ground for crops without first plowing, in putting in small grain. No clogging. No extra weight on horses' necks, For Illustrated Catalogue address

J. J. BUDLONG & GO., Aurora, III-

The Living Church.

SATURDAY, OCT. 3, 1885.

CHRISTE AUDI.

BY THE REV. J. R. NEWELL.

When the morning floods the sky When the noonday sun is high, When the calm of eve is nigh, Hear us, holy Jesu!

When our daily task begins, And our toil its guerdon wins, Oh! despite our many sins, Hear us, holy Jesu!

While we labor to acquire That which perisheth, inspire Something nobler, something higher; Hear us, holy Jesu!

And when ends our toil, and we Mingle in eternity. May we find ourselves with Thee; Hear us, holy Jesu! Port Dover, Ontario.

NEWS AND NOTES.

It is worthy of note that the only religious journals in the country which publish the demoralizing Louisiana lottery advertisements are Romanist.

IT is a curious political retrogression that Germany has just made in selecting the Pope as arbitrator in its dispute with Spain. Curious, but neither unnatural nor unwise, and another proof of Bismarck's capacity for doing the right thing at the right time.

ANOTHER Federate Council is very soon to come into existence, that of Pennsylvania. The deputies of the three dioceses in the State have been summoned to meet in Philadelphia, on November 17th. I wonder if similar sneers will be directed against this movement in the East, as were so common when Illinois inaugurated the ancient Provincial System in this Church.

It is not generally known that the Scottish Communion Office, from which the American is derived, may not be used at Synods and Ordinations, on which occasion it is supplanted by the English. At the recent Synod of Aberdeen and Orkney a very strong petition in favor of the placing of the Scottish Office on an equality with the English was presented, and the Bishop remarked that he had little doubt the present canon would be repealed.

THE "unco guid" folk of Thurso Scotland, are divided in opinion whether it would be a breach of the fourth commandment or not to walk in their cemetery on a Sunday afternoon. Perhaps it would be some relief for them to know that their "ain John Knox" when he called on Calvin one Sunday found that eminent Reformer playing a game at bowls. Again, Luther wrote:

If anywhere the day (the Sabbath) is made holy for the mere day's sake—if anywhere any one sets up its observance on a Jewish foundation—then I order you to work on it, to ride on it, to feast on it, to do anything to remove Lorne, eldest son of the Duke of Arthis encroachment on Christian liberty.

THERE is, I believe, a Huguenot Sotheir information far a-field. At Cape their descendants was held, with a view of discussing the best means of cele-

one gentleman proposed that the memorial should be "a statue of Huguenot, with extracts from his works inscribed round the base."

THERE is a proverb about a certain personage quoting Scripture. The said personage, however, would be apt to quote correctly and aptly, which is more than can be said of politicians. Lord Randolph Churchill wound up a great speech the other day by an earnest appeal to his opponents: "I say to Lord Hartington and his friends and his following, words which nearly two thousand years ago were said to men who were destined to become great political guides (!)—I say to Lord Hartington and I say to his friends, 'Come over and help us." (!)

NEXT year Queen Victoria enters her year of jubilee having mounted the throne in 1837. Preparations are now beginning for a fitting celebration of the happy event. Next year will also be the 300th anniversary of the condemnation to death of Queen Mary Stuart by the last of the really English sovereigns-Elizabeth. Since Elizabeth no monarch of purely English blood has occupied the English throne; while, on the other ceased to be sovereign until it has become most precious to the people in the person of the good and gentle lady to whom all wish health and happiness.

IT was with great pleasure that] handed over the letter of Mr. Wall's which appears elsewhere, to my dear and honored friend, the editor of this journal. I certainly never meant to imply that the Church of Ireland had no right to its title, but, even on Mr. Wall's showing, I may be pardoned for believing that there is something wrong with a Church which authorizes such a canon as the one I quoted.

AND in this connection I may be allowed to say once more that my 'Notes" neither claim nor receive editorial sanction. They appear exactly as appears any other contribution, on their own merits, and over my signature, and I only—who am nobody—am responsible for them. Nor would I be an editor on any account. I know a good deal of what a Frenchman would call an editor's "interior life," and I should beg to be excused. The letters apropos of nothing, the complaints, the questions, the answers, and, above all, the poetry, would soon drive me crazy. But through it all, dear Dr. Leffingwell, burdened with other and still heavier work for the Church, preserves his equanimity, and smilingly asks me, over his spectacles, what I am grumbling at? Every one to his taste.

Some idea of the progress of radicalism in England may be gathered from the election address of the Marquis of gyll, and son-in-law of Queen Victoria. His lordship asks the confidence of ciety in New York. Are the gentlemen the electors, because, during the ten who form it acquainted with the origin years he was in Parliament, he voted of their name? If so, they can send for the great Liberal measures which "made the epoch of Mr. Gladstone's Town last month, a great meeting of former administration memorable in the annals of English progress." He says that he is in favor of a reform of brating the bi-centenary of the landing the House of Lords by an infusion of of the Huguenots in Cape Colony, elected members; he is also in favor of phrase was ratify and confess. A per-Very few people in the room, however, free elementary education, the disestables on can do both, but only God can conknew what Huguenot really meant, and lishment of the Church of Scotland, and firm one in grace and spiritual strength.

the compulsory registration of title to land with a view to cheapening the transfer of land. As to Ireland, he is in favor of an extension of local selfgovernment.

A LONDON correspondent thus describes the estimation in which a great Salisbury was enthroned as Chancellor lovely morning in June—there came up to him for degrees, first Lord Sherbrooke, better known as Bob Lowe, who had been previous to his Australian career "a grinder" of much celebrity in the university, and he was received with a tempest of hisses. Next followed Matthew Arnold, who was received with applause. But when there was seen advancing a stout-built, rather low-sized man, with round, close-shaved monkish look, big head, and large, black, and flashing eyes, there went up shout upon shout of delight from young Oxford. When the storm of applause had | that none shall receive it but such as can subsided its recipient was discovered say the Baptismal Creed, the Lord's in a quiet corner of the hall with Lord Prayer, the Ten Commandments, and Salisbury's two boys, Lord Cranborne and Lord Rupert Cecil, one on each knee. Canon Liddon holds that place hand, the line of Mary Stuart has never in the affection and pride of Oxford which Newman once held. He is admittedly the greatest preacher of his time, combining the vigor of Bossuet with the fancy of Massillon and the fire of Bourdaloue. His sermons bear the mark of being most laboriously elaborated. And so they are. But he has also the American readiness and would make one of the most splendid debaters the House of Lords has seen."

THE BOOK ANNEXED.

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

Office of the Apostolic Rite of Holy Confirmation: Or the Laying on of Hands upon Baptized Children who have come to a competent age, as well as upon Baptized Adults.

The changes and additions to this office in the Book Annexed are great, valuable, desirable, and necessarily in the line of enrichment. However, the above is offered as a proper title; after which insert the following rubrics, viz:

Parents, Guardians, Sponsors and Teachers are solemnly warned not to defer bringing baptized children to Holy Confirmation, later than is absolutely necessary.

It is hereby declared that a competent age is from seven years and upwards, as shall be finally determined by the minister or by the parents.

It is hereby declared that the ministers of the Church are the only competent judges of the degree and character of the qualifications of candidates for Holy Confirmation.

In the last rubric on page 292, instead of "near to the Holy Table" read in the Sanctuary, and instead of "may read," print shall read.

After the last rubric, print,

PREFACE.

In the eighth line of that preface, instead of the phrase "come to the years of discretion," read "come to a competent age." In the first line on page 293 instead of "ratify and confirm," read "ratify and confess." Ratify and confirm propagates a great error, which has been handed down from that doleful year of 1552, before which date the

The preface in both the Standard and Book Annexed sets forth only the idea that Confirmation is the ratification of Baptismal vows, which of course, is the very lowest and most erroneous view possible, and therefore, so far, as a doctrinal statement, the preface is defecdivine in England is held: "When Lord | tive; whereas it ought to make prominent the idea that this Apostolic and of the University of Oxford-it was a Holy Rite is, besides a ratification of Baptismal vows, a strengthening in grace, by God, the Holy Ghost. This last is set forth, it is true, in other parts of the office, but it ought to be persistently prominent in the preface of an office of such a sacramental character as this is.

> Therefore we propose the following preface instead of the one now used. viz:

PREFACE.

To the end that this Apostolic Rite of Holy Confirmation may be ministered to the greatest edification, it is ordered also can answer such questions as are set forth in the short catechism.

1. This order is to be observed, because, when children have come to a competent age, and have also learned what their sponsors promised for them in Holy Baptism, they should then, themselves, and of their own accord, openly, before the Church, ratify and confess the same; and also promise that by the grace of God, they will evermore endeavor themselves faithfully to observe and keep such things as they, by their own confession have assented unto.

2. Forasmuch as Holy Confirmation is ministered to those who are baptized, that they may receive thereby a strengthening by the seven-fold Gifts of God the Holy Ghost, to be a defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children have come to a competent age, and when they begin to be in danger of falling into sin.

3. Because it is agreeable to the usage of the Church, that Holy Confirmation should be ministered also to baptized adults, that they being instructed in Christ's religion should openly profess their own faith and promise to be obedient unto the will of God.

Note.—Whereinsoever this proposed Preface differs from the ordinary one, it is due to additions from the preface and rubrics of the Prayer Book of A.D. 1549.

The writer would like to see a rubric copied from the Sarum Use, inserted just before the preface, viz:

Upon the day appointed, the Bishop, being vested in a White Cope, and with his Mitre on his head, shall sit on his Seat before the Altar, holding his Pastoral Staff in his hand, or else the Staff shall be held by his chaplain, and all who are then to be confirmed, etc.

It makes little difference, however, because every bishop now has the undoubted authority so to be vested. At the end of the quotation from Acts, on page 293, add Acts viii:12-17.

The last rubric on the same page should be re-cast, because, to the average mind, it calls for an impossibility. It ought to read:

Then shall the Bishop demand of those

questions: but he may, etc.

will be withdrawn, because, if said permission is availed of, it relegates this important office to its old perfunctory character.

The creed on page 294 ought to be printed in twelve separate articles, and in the form of questions, with the answers printed at the end of each one.

In the fourth line of the last question. "Do ye then," etc., instead of "ratifying and confirming," print "ratifying and confessing," etc.

After "Defend O Lord! this Thy, etc., insert a rubric ·

- and print, Sign this Or this -Thy servant or child, O Lord! and mark him to be Thine forever, by the virtue of Thy Holy Cross and Passion. Confirm and strengthen him with the inward unction of Thy Holy Ghost mercifully unto Everlasting Life. Amen.

Then immediately after, add this rubric, viz:

Then the Bishop shall cross him on the forehead, and lay his hands upon his head, saying,

I sign thee with the Sign of the Cross, and lay my hands upon thy head: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The above is copied from the Prayer Book of A. D. 1549.

The last rubric on page 295 ought to be omitted, and the following inserted, viz:

And then shall be added the Prayers following.

OUR NEW YORK LETTER.

The centennial convention of the diocese is to be held in Trinity church next week on Wednesday. The annual convention will organize the same day. The historical discourse is to be prepared by the Rev. Dr. B. F. De Costa, he being considerably given to dig up and make the most of old historic records. He has just returned from abroad, fat and well-looking, and will give the firstfruits of his strength to the doing of this business. The Bishops of Western New York, Central New York and Albany were chosen to make the addresses at the commemorative service to be held in St. Thomas's church, their dioceses having been included originally in the diocese of New York.

The centennial convention services are to open in Trinity church by the undisputed fitness and right of things. Trinity was the loving foster-mother of all the earlier churches in this city as of not a few outside of it. Ere they came into being she had reached the years of dignity and discretion, and was well-nigh a centenarian when towards the end of the last century St. Paul's and St. George's chapels were born to her. St. Paul's, as ever, holds her own and carries herself with dignity, while St. George's, located at first in Beekman St., at last broke away from the mother's leading-strings and in due time took up its permanent abidingplace in Stuyvesant Square. Mother and child separated on most friendly terms and were loving to the last.

When the convention was organized in 1785 under Bishop Provoost, Trinity was the only church to be admitted. Since 1697, it had been the church, so far as this city is concerned, doing all the work and entitled to all the honors. St. Mark's-in-the-Bowery, at first connected with Trinity corporation, was admitted in 1801, Christ church in 1802,

to be confirmed, answers of the following chapel was begun, and finished in 1807. St. Michæl's was admitted in 1807. It is hoped, however, that the permis- Grace church, in 1809, the latter being sion given in the last named rubric followed by St. James's and Zion. St. George's church having separated from Trinity, was the only church admitted between 1810 and 1820. Bishop Provoost died in 1815, and at this time the convention numbered only nine churches, not including St. Paul's and St. John's chapels which then, as now, were included in Trinity parish. All of these churches had been lavishly dealt with in worldly goods, as well as goods of the mind, by Trinity corporation, and all are still alive and flourishing and doing excellent work. The entire number of communicants in 1804 seems to have been about 1,300, and in 1820, a little over 2,000.

> Bishop Moore succeeded Bishop Provoost, but died in 1816. The third Bishop of New York was John Henry Hobart, being made bishop the same year and continuing such down to 1830. Bishop Hobart was the first really athletic Churchman, taking strong Church ground and hitting out straight from the shoulder; and having fourteen years to battle pro Christo et pro Ecclesia. he could not fail to accomplish much and very positive work. During his episcopate, eight additional churches were admitted, these being St. Luke's, St. Thomas's, All Saints', Ascension, St. Mary's, St. Andrew's, St. Clement's, and St. Peter's. Calvary church was incorporated in 1820 but not admitted until 1836. The entire number of communicants when Bishop Hobart died, in 1831, seems to have been about 2,500.

> The number of churches admitted from 1831, when Benj. T. Onderdonk was made fourth Bishop of New York, to 1840, was four, the same being the church of the Nativity, St. Bartholomew's, Calvary, and Annunciation, making in all, it would seem, twentysix. The whole number of communicants seems to have been about 4,000.

The largest number of churches admitted in any ten years, either before or since, was from 1840 to 1850. Things seem, however, to have been getting on rather too fast, in the organization and admission of the nineteen churches during those years. For, whereas all the churches admitted previous to 1840 are flourishing or at least doing necessary and excellent work, no less than ten of the churches admitted in the decade following were maintaining no services thirty years later. Of course, everyof Bishop Onderdonk's suspension in 1845 to the making of Dr. Wainwright provisional bishop in 1852. The churches did everything that seemed right in reports, or rather, of not reporting, while several churches were built apparently Horatio Potter acting at first as proactual bishop of the diocese in 1861. The number of churches admitted from 1850 to 1860 was eight, these being Incarnation, Redeemer, St. John the Evangelist, St. Philip's, St. Ann's and to \$850,000 a year. All Angels. This is indeed an essential falling off from the decade previous, but these eight churches had at least a reason for being, if their con-

has reached that number. From 1860 to 1870, sixteen were admitted, among which were Anthon Memorial, St. Alban's, since known by another name and worked on a different principle, Holy Trinity, Reconciliation, Atonement, and church of the Heavenly Rest. Since 1870, there has been an almost entire let-up on the organization of new churches. All the same, there has been a great strengthening and increase of those that are, and a jumping up from 17,000 communicants in 1870, and 24,000 in 1878 to probably 27,000 or 28,000 at the present time. The whole number of churches and chapels set down for 1885 is 85, and thus it has stood since 1878. Not this number, however, must be set down as belonging to the convention, twelve or fifteen chapels being represented by the parishes which support them.

Of course, the increase in contributions has been enormous. Up to 1815, there is no report of the objects contributed to, the first reported collections being in 1816. These were for the missionary and episcopal funds, the total collections for these objects amounting in 1816 to about \$1,750. In the course of time collections were also reported for the Tract Society, the Bible and Prayer Book Society, the General Theological Seminary, the Protestant Episcopal Sunday School Union and the City Mission. For these five objects the total contributions seem to have been in 1850, less than \$6,000. With the incorporation of St. Luke's Hespital, in 1850, the various Church charities began to come along which now number eighteen or twenty. There are in addition to St. Luke's Hospital, St. Luke's Home for Indigent Christian Females, incorporated, and the House of Mercy, founded, 1854; Orphan's Home and Asylum, 1859; The Sheltering Arms, 1864; Society of St. Johnland, 1865; Home for Incurables, 1866; the Midnight Mission, Society for the Relief of the Destitute Blind, and the Shepherd's Fold, 1868; the House of Rest for Consumptives, 1869; St. Mary's Free Hospital for Children and the House of the Good Shepherd, 1870; the Children's Fold, 1871; Home for Old Men and Aged Couples, the Home for Aged and Infirm Deafmutes, 1872; House of the Holy Comforter or Free Church Home for Incurables, 1880. Since 1880, no additional Church charities have been founded, but like the churches, all have grown from year to year. These are all contributed thing was in confusion from the time to by some or other of the churches. as they take a special interest in them, while, of course the churches in general are supposed to contribute to the episcopal fund, the cause of missions, etc. their own eyes in the matter of making In these days some single churches contribute more than all the churches put together, so far as reported, up to 1840. on watered stock and without regard to No church, however, can make such a the necessities of the time. Bishop progressive showing in thirty years as Wainwright died in 1854, while Dr. did St. George's, under Dr. Tyng's rectorship, when the annual average of visional bishop, became the sixth and contributions was, the first decade, in round numbers, \$7,700; the second decade, \$32,500; and the third, \$56,000. The entire sum of contributions from all the churches now amount probably

This, then, Mr. Editor, is my little centennial contribution. Things have come along in this city from one church and two chapels at the close of the last tinuance to this present time and their century, to 85 in this year 1885; and continued usefulness is an evidence of from 1,300 communicants to perhaps it. The total number of communicants 28,000. So, too, from giving \$1,750, in in 1860 seems to have been about 12,000. 1816, the first reported collection, to The number of churches admitted perhaps, \$850,000 now. This is the mere the French church, du St. Esprit, in from 1860 to this present time has not, showing of numbers and statistics, and 1803, while this same year St. John's I think, exceeded, twenty, if indeed it these are by no means the measure of meeting of delegates at the next Gen-

either all things or the best things. Twenty-five or thirty thousand communicants seem a mere handful in a city of 1,200,000 inhabitants, and yet they and the churches they represent are a very great power for good. Sure I am that the more one comes to know the inside of things touching the Episcopal churches and charities of this city, the more he will believe in them. They are surely touching the city on every side and keeping pace fairly well with its mighty and ever increasing population.

November 8th is set down for "Temperance Sunday," and our Assistant-Bishop as also Bishops Littlejohn, Doane, Williams, Stevens, Starkey, etc., have recommended, and strongly recommended in some cases, that on that day the clergy of their dioceses would have serm ons on temperance.

Bishop Harris is in town, and is to preach on Sunday at Newport. He has been spending the summer at his home in Mackinac, and shows the good ef-

One of your western preachers sojourning eastward, thinks that in these days the people dislike to hear the truth. He is a writer of tracts, I believe, and says he is going to write a tract entitled, "Piety made easy; or the Nervous System Undisturbed."

A number of the parishioners and friends of St. Ignatius' church, have contributed generously to present to the parish an unusually handsome altar of Vermont white marble.

New York, Sept. 25th, 1885.

LETTERS TO THE EDITOR.

THE IRISH CHURCH.

To the Editor of The Living Church.

Among the "News and Notes" of your issue of the 19th inst is an item about the Irish Church. "S" does not, I am sure, mean to be unjust but he gives a very erroneous impression of the feeling of Irish Churchmen at the attempt of the English government to rob their Church of her rightful name. So far as I have seen, this feeling is unanimous. The Irish Ecclesiastical Gazette, and The Church Advocate—the one "High,"the other "Low"—are at one in expressing the utmost indignation at the base action of the Government in thus truckling to the Dissenters and Romanists of the country.

Your readers are not, perhaps, aware that, in spite of this "official" action, there is, on the part of the Irish clergy, an unyielding determination never to sign a document, "official" or otherwise, headed "Protestant Episcopal Church." The Archbishop of Dublin publicly declared he would not do it, and without a dissenting voice in the synod. Nor can he or his clergy be compelled to do so. It is to be hoped that the noble stand taken against this odious, threadbare, indefinite, and utterly uncatholic title may have some effect in freeing us from its incubus. What have we to "protest" against? What political or ecclesiastical tyranny oppresses us? Has not the country load enough in "Methodist Episcopal," "African Methodist Episcopal," "Reformed Protestant Episcopal," without our avoirdupois?

Mass meetings are called for in Ireland (vide Irish Ecclesiastical Guzette) to resent this title, and to demand that the ancient name of the Church, reaching back through long centuries, even to the days of St. Patrick, be not tampered with.

It is to be hoped there may be a mass

I.

eral Convention so overwhelming as to rid us of the plague of our name.

"S" thinks the title of "Protestant Episcopal Church" "fits admirably" with the 36th canon of the Irish Church! If he knew the full history of that canon, he would be glad to exonerate many sound Churchmen pious and learned, from having any part or lot in the matter. This document, of a "grotesque and implacable character, unique in Christendom," as Canon Liddon calls it, was not passed by the Irish clergy, but by that monstrous anachronism of the age—the Irish Orangemen. You know not the animus pervading that order. I do. I had a charge in Canada, a few years since, and I knew Orangemen to destroy every cross over the graves of the peaceful dead, in the cemetery of the town where I resided. I think, therefore, I am quite safe in affirming that it was the lay Orange element in the General Synod, which effected the passage of that disgraceful canon. Here is what an Irish clergyman, and a member of the General Synod says about it, and I doubt not he voices the sentiments of many: ing, \$25, societies, sports, &c., \$35 "As a member of the Irish Church I have always felt deeply the pain and disgrace of this canon. I voted against it in the General Synod; and surely it is not too much to hope that, ere long, we may see it expunged. As a matter of fact, I believe it is being disregarded, but it would be better to obliterate than to evade it. It is senseless and un-Christian. Crosses are allowed on the spires and gables of our churches, on book-markers and bench-ends, but not on or behind the holy table for room rent. The frequency of this where the sacrifice of the cross is consummated."

an Irish Church paper. Will "S"not | year for \$75, may bring in only \$30 the then reverse his opinion that the bizarre title of "'Protestant Episcopal Church' fits admirably'" with Irish Churchmen? That is implied, by his reference to the 36th canon, or rather, There are certainly many who do not by his quoting its language.

It can hardly be expected that, in the land of blunders, some may not be found even in the Church. But let not | think, men do get through a year at the whole band of as pious, learned and godly men as the Church can anywhere show, be made to bear the blame.

HENRY WALL, Rector of St. Paul's Parish. Diocese of Easton.

EXPENSES AT TRINITY COLLEGE.

To the Editor of The Living Church:

In a recent issue of your paper you mentioned Trinity College as perhaps the best illustration of extravagance in college expenses. You said "the rule there is that it costs a young man a thousand dollars a year for his education. It is a good place for the sons of wealthy Churchmen, but a young man whose utmost limit is \$700 to \$800 a year is fortunate if his class mates do not impress upon him the misfortune of being poor."

As such a statement, if incorrect, might do the college irreparable injury, a result the exact opposite of what you yourself desire, and as I am sure from my own experience that it is incorrect, I hope you will allow me to show what a student's expenses really are at Trinity.

I entered the college two years ago. and since that time have kept a careful account of all my expenses. The first year, which is more expensive than any other, except, perhaps, the last, all my expenses, including travelling, furniture, books, clothing, society expenses, washing, lights, and board, as well as

those items included in the college bill, amounted to a very little over \$600. Clothing is generally most expensive in that year, and furniture appears as an item of expenditure at that time only. Since then my expenses have been considerably less. A friend of mine to my certain knowledge keeps all his expenses, everything included, under \$400, while there are many who, I am sure, do not spend nearly as much as

In the catalogue the expenses are set down, to the best of my remembrance, as follows: Tuition, \$100; rent and care of room \$100, \$75, \$40, \$30 or with scholarship \$25; board, 36 weeks, at \$4.50—\$162. Total \$362, \$337, \$302, \$292, or \$287. To this we must add library, printing and incidentals \$30. heat, \$15; light, \$5; books, \$10; total \$60. There are very few rooms that rent for \$100, \$75 is the usual price. Tuition, rent (at \$75), and board amount to \$337; to this we must add our \$60, giving a total of \$397, which is almost the same as at Racine.

To this add: Clothing, \$100; wash sundries, \$40; total, \$200, and we get a grand total of \$597, which would be about the rule of expenditure if all the students paid full tuition and room-

But I have carefully gone over a list of the men in college, and, judging to the best of my ability, I find that only about half pay the full charges. Many pay nothing for tuition, thus taking \$100 from their bill. Others pay none, or only part, of the stated charge reduction is shown by the fact that the rooms set down at \$75, \$40, and \$30, are Thus, an Irish Churchman writes, in all the same; a room which rents one next.

> Moreover, there are men in the college who have not joined any society, and do not engage in athletic sports. spend at the most, more than \$50 a year for clothing. The following estimate will show about the least on which, I Trinity, paying neither rent nor tuition: board, \$162; books, \$10; clothing, \$50; heat, \$15; light, \$5; washing, \$25; sundries, \$30; total, \$247.

I am sure, not only that it is possible to get through a year at Trinity on that amount, but also that there are men in the college who do it, and possibly on even less. Adding to this sum \$35, which I set down for societies, sports, &c., an outlay which I think will be more than repaid, we find it possible to live for a year at the college for \$282, and enjoy all the advantages that she offers.

As to the idea that a poor man is looked down upon at Trinity, I can say that no one is more respected than the man of moderate means who is not ashamed to own that he must econo-A TRINITY STUDENT. mize.

THE FOUNDER'S WELL AT ST. JOHN-LAND.

To the Editor of The Living Church:

"It stands on the so-called 'Founder's Well,' that is, a spacious well yielding the purest and best of water and now a memorial to Dr. Muhlenberg. The mill arrangement has taken the place of an ornamental, rustic piece of frame-work which covered the well, but which is now covered by such enormous slabs that they say there was no way to take them up from the railroad station. Con-sequently they had to carry them back to New York and take them up Long Island Sound whose waters wash the beautiful St. Johnland shore. How they brought them down from the shore, a half a mile distant, I failed to learn.

On the rustic piece I spoke of were, if I remember right, the words, 'Who-soever drinketh of this water shall thirst again,' etc."

As I was a resident of St. Johnland for ten years, and am perfectly conversant with all the features of the recentlydestroyed and now much-discussed Memorial Well, it was with astonishment that I read the foregoing in your issue of the 12th inst. Having circulated a description of the new Memorial Windmill, kindly make room in your columns for an accurate description of the old Memorial Well erected in St. Johnland in 1877:

The large stones referred to were first brought from New York city to St. Johnland by water (not by rail, as your correspondent has it), and after the most strenuous but fruitless efforts on the contractors' part to bring them over the uneven road between the landing and the well, they were returned to the vessel and sent back to New York to be re-shipped by rail, to the no-small amusement of the on-lookers, and the infinite disgust of all those concerned in the erection of the structure. Eight yokes of oxen were required to draw each of the three larger stones from the railroad depot to the well, a distance of, say, a mile and a half.

After the setting of these enormous stones (in 1877, not 1885, as your correspondent has it), the "rustic piece of frame-work" mentioned was put in place. This consisted of a carved covering of the well, of light and graceful tracery, some 20 feet high and 15 or more wide, supported by pillars resting on the aforementioned layers of finelywrought blue stone, the three largest of the stones weighing collectively 14 tons! The mouth of the well was guarded by six solid slabs of the same stone, placed uprightly to form a wall, and engraven, one on either side, with name, date, etc., while surrounding the interior of the structure, just above the cap of the pillars that supported the roof, ran the text quoted by Dr. Muhlenberg when he broke ground for the well-St. John iv;13,14. This legend was beautifully inscribed on heavy brass plates made by the Messrs. Lamb, of New York. Upjohn was the architect, and the "slabs" and "rustic-piece" were prepared and erected under his personal supervision, at an expense of \$1,500; the whole having been designed as an enduring memorial of the beloved founder of St. Johnland.

PRO AMORE.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church:

In reply to the circular we sent to our members in the American Church, and the vice presidents of the Free and Open Church Society of Philadelphia, (whom we look upon as our natural allies, but who, unlike the English Society, will have nothing to say to us,) I received the names of nine gentlemen, all of them but one, parish priests.

From the amount of work I see ahead even in Canada, I do not think a man with a parish could spare time to organize a co-ordinate society in the United States.

I would therefore suggest to the clergy that they might find some layman, or lady of means, who would make a life-work of it, as I am doing. What is wanted is agitation-agitate, agitate, was the advice of the Bishop of Algoma. And I fancy if I write six hundred letters in the year, or even a letter a day, I must stir somebody up; at all events it is not my fault if I do not. A lady could do this work as well as a

man, perhaps better. At all events I will ascertain whether those whose names I receive will serve, and then forward the correspondence to Bishop Huntington, who has kindly agreed to make the appointment.

A meeting will be held in London to form a similar society in the Mother Church.

C. A. W. POCOCK, Hon. Organizing Secretary. Brockville, Ont., Canada.

FAMILY PRAYERS. To the Editor of The Living Church:

In common with many others no doubt, I have found it difficult to get a regular attendance of all the members of my family for family prayers. I have therefore for some time past adopted the following as a custom: At the breakfast table, when all are ready, we all repeat together the Lord's Prayer. This is all. And it seems to have

an admirable effect. All unite in it, children, servants, visitors and all. It wearies no one, and is a complete service in itself.

JERUSALEM CRICKETS.

To the Editor of The Living Church:

I hoped to find in your last number some answer to the wholesale onslaught on her sex, perpetrated by H. G. R. in her article entitled "Jerusalem Crickets" in your issue of September 5th.

Since I see no protest of any kind, I feel constrained to ask her to look for a moment at the other side of the question.

Do we not see priests baffled by the impenetrable reserve in members of their flock, which prevents their offering the help and sympathy which they would gladly give, had they the opportunity? Do they not preach to us unceasingly of the true relation of priest and people? Do they not mourn over the wholly superficial intercourse existing between so many rectors and their congregations? The pastoral work is to be marrying, preaching, burying and ministering in great sorrow, and our dear sisters who hold the secrets of rectors' studies-not in the capacity of Jerusalem Crickets-are to decide where the great sorrow is. Presumably that which is tangible, visible to all the world, while in reality the bitterest agony is that which must be borne in secret and alone. While the soul turns in times of doubt and sorrow to the great Helper, Who listens to even the pettiest trials, may it yet ask no help from the priest to whom the charge of that soul has been committed? Surely yes, when perhaps a word of counsel or encouragement would make clear the way, or strengthen the soul to take up its burden again.

That there are women weak and foolish as have been described, no one could deny, and if the "dear doctor" would give them a few plain words of rebuke, their attentions would be apt to become less burdensome. I rather suspect the "dear doctor" of enjoying those same little attentions occasionally. But if to stand ready to aid one's priest to the extent of one's ability, even if it be but the embroidering of book mark or stole; if to see no harm in admiring the character of the man apart from the respect due to his priestly office; if to turn to one's priest in times of doubt or perplexity with the belief that he stands ready at all times to assist and advise; if, I say, these are the characteristics of that chirping insect, then I should never think shame to sign myself a

JERUSALEM CRICKET.

The Household.

CALENDAR-OCTOBER, 1885.

	The Control of the Co	
4.	18th Sunday after Trinity.	Green.
11.	19th Sunday after Trinity.	Green.
18.	ST. LUKE, EVANGELIST.	Red.

20th Sunday aft. Trinity. 21st Sunday after Trinity. 28. SS. SIMON AND JUDE.

Green Red.

"PEACE, BE STILL!"

BY WILLARD SNOWDEN.

Wild and stormy is the sea, Fierce and loud the billows' roar, Yet the Saviour easily Calms it with His holy power; Saving only, "Peace, be still!" And the waves obey His will.

On the sea of doubt, mistrust, Where Temptation's billows roll, Drifting from its anchored trust, Tosses oft a weary soul; But if on the Lord it call He will calm the waters all.

Oh, those words of sweetest might, Uttered by His lips divine, Bringing joy through sorrow's night, Bidding light through gloom to shine, How they sooth the spirit still! Words of power! "Peace, be still!"

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD. PART II.—CONTINUED.

THE FIRST STEP.

"You are not so miserable here as you thought you would be, sir," he said to Theodosius that night when he was arranging the coverings of his couch.

"Oh, no, it is not so bad after all. particularly as you are so kind to me. And, Ambrose, stoop down, I want to whisper something."

Ambrose stooped obediently, and the little fellow put one arm around his neck, and whispered in his ear: "Besides, I don't want to be cross, because it would vex Him," and with his other hand he pointed to the crucifix, "I want to please Him now that I know He loves me. Do you think if I never say one grumbling word all the time we stay here it will please Him a little?"

"I think it will please Him very much, sir," was the servant's answer.

Theodosius kept his resolution perfectly through the next day, but when other days followed, all so much alike, and when the gloom of the little cell weighed upon his spirit, he found it hard work to prevent himself from grumbling. Sometimes he did make a fretful exclamation, but the moment after his heart would smite him, and he would look at Ambrose with abashed eyes as if he half expected to be reproached for his unfaithfulness.

On the whole he was very good, marvellously good, the admiring servant thought, considering what a little fellow he was, and that he might have been naughty almost with impunity, as there was no one at hand of sufficient authority to punish him for his faults.

Ambrose forbore to tell him the next time he went out at night (he had told him in general terms that some more food would be wanted soon), for he thought there was a better chance of his sleeping soundly if not haunted by apprehensions of being left alone. It turned out very well that time, Theodosius never woke till morning, when Ambrose was near him as usual; but on the next occasion it so happened that he slept uneasily and woke about ten o'clock, just after the servant had gone. Again there was the vain calling for Ambrose, and the sitting up and peering about in the darkness, but this time | ugly things with us, do you mean?"

Theodosius did not cry, though he felt much disposed to do so.

"I will not," he said manfully; "oh, dear Lord Jesus, I will not; but please send Ambrose back to me soon, for it is very, very lonely."

The innocent prayer was heard no doubt, but still a considerable time passed and Ambrose did not come. Theodosius dozed a little, but in a restless way, and presently grew broad awake again and felt very miserable indeed. Then suddenly he bethought himself of going to look for the glowworm,—and there it was, shedding its little friendly light near the mouth of the cave, and making his heart beat now not with terror, but with joy and gratitude. He sat down by it on the stone floor, wrapping his cloak round him, for the air was fresh, and after he had watched it for a good while he fell asleep.

Ambrose nearly stepped upon him as he returned, but, happily, put out a hand to feel what was the obstruction in his path, and getting hold of him by the waist, carried him back into the inner part of the cave before he could wake and cry out.

He awoke all confused, with his little limbs aching and stiff, but he was so overjoyed at seeing Ambrose, and so anxious to tell him that he had been brave, that he did not make any complaint. Ambrose put some fresh oil, which he had just brought, into the lamp, and lighted it, and then gave him a drink of milk as he had done before; but, besides provisions, he had a large bundle slung at his back this time, about which the little boy felt very curious.

"What is it, Ambrose? Do tell me," he clamoured. But Ambrose would only say, "I will tell you to-morrow, sir," so he was forced to go to bed without being any the wiser.

Almost his first thought in the morning was Ambrose's bundle, and after breakfast he was allowed to see its contents, but great was his disappointment when he found what they were. He had fancied it might contain all sorts of treasures, but instead of that, out came two suits of common clothes, one large and one small, both rather the worse for wear, and just of the kind which a peasant and his son might be likely to use.

"What is the good of these nasty things?" said the child, contemptuously. "I thought you had brought something for me, Ambrose?"

"So I have, sir, these common things will be of more use to you than finer clothes could be. I hope by their help I may be able to get you out of this hole."

"Are you going to tie them all together to make a ladder?" asked Theodosius, who had a vague idea that a ladder was an indispensable part of an escape, no matter what kind of place one had to escape from.

"No, sir," said Ambrose smiling, "that would not help us much. I have brought them to serve as a disguise for you and me, by your leave. I heard last night that his Grace the Duke has got safely into the country, and is supposed to be at Turenne, and as the Regent's people seem to mean to keep possession of the chateau here, I think the best thing I can do is to try to get you to Turenne also. You will like to see his Grace and your country home, will you not?"

"Oh, yes, can we go directly?" said Theodosius, starting up. "What is a disguise, Ambrose? Must we take those

"We must put them on, sir; but even in them it would not be safe to escape by day. We must wait till night, and then by God's blessing we shall be able to steal away unobserved. You had better take a sleep this afternoon, so as to be fresh for the start."

Theodosius would not have disliked the idea of the adventure, since Ambrose was to share it, if it had not been for the statement with which the servant had begun his speech.

"Put on these rough dirty things such as poor hinds wear! what can you be thinking of, Ambrose?" he exclaimed in great indignation. "You may put them on if you like, but I will not-no, indeed I will not!"

"But it is necessary, sir," said Ambrose, gravely; "if I were to take you as you are there would be a hue and cry after us, but if we hide your velvet coat and lace ruffles and my livery here, and put on these clothes which I have brought, we may contrive to pass for a peasant and his little brother, and I may be able to get you to your home in safety."

"But I don't want to pass for a peasant, I won't!" said Theodosius.

"Nevertheless our Lord Jesus was content to pass for such when he was on earth," said Ambrose, softly; "and what is more, He allowed rude hands to strip Him even of those poor garments which He had deigned to wear, and hung on the cross naked and destitute; -He who gives us everything!"

Theodosius looked up at the crucifix. and his little face worked as if with conflicting emotions.

"Will it please Him if I put them on without grumbling?" he said, pointing to the clothes.

"Indeed I think so, sir."

"Then I will," and he began to pull off his velvet coat as he spoke; but Ambrose assured him that there was no necessity for putting on the disguise till the evening.

hardships besides that of wearing this rough suit, sir," he said, taking the child on his knee, and speaking very earnestly and tenderly. "If you pass for a poor boy you must be content to be treated as one, and not expect to have the best of everything wherever you go, as you had when you came up to Paris with her Grace the Duchess. If I see you giving yourself any airs it will grieve and trouble me very much, for it will put you in great risk."

"But it seems very hard that I should be treated so when I am a young nobleman, and haven't done anything wrong."

"Nevertheless it is the good God Who has let misfortune befall you, and He is watching to see whether you take it patiently. If we get safe to Turenne it will be by His great goodness, every night and morning we must pray Him to direct us, and to vex Him by impatience would be a poor return for His taking care of us."

"Shall I have to eat black bread?"

"Yes, it may be so, or you may even have to be hungry sometimes when the store we are taking with us is gone, but I will always do my best for you. and we shall be able to stop at a monastery now and then perhaps, and there we shall be sure of kind treatment. You must not think me wanting in respect if I do not call you sir when people pass by; if you are to pass for my little brother I shall be obliged to speak familiarly to you, and you must please to excuse it."

wanting in sense or good feeling, and tence in Sing Sing Prison, and that his he stroked the servant's cheek with his mother had served several terms for

dimpled hand as he answered, "I shall not mind that, because I love you, Ambrose."

Then he was silent a little while, thinking things over, and presently he said, "Will our Lord see and hear me always, all the way?"

"Yes, surely He will."

"And if I were naughty and cross, and hated my clothes and my food, would it vex Him very much?"

"Yes, I am afraid it would, for the Child of Nazareth was never like that, though He came straight down from heaven to that poor cottage home."

"Then I will try to be good, I will indeed, Ambrose, only if I am to leave all my nice clothes behind I shan't be able to be like St. Martin, for if we meet a poor beggar on our way I shall have no warm cloak to give him."

"I think we must try to take your cloak with us, sir, not for the poor beggar's sake, but to wrap you up in at nights. I will take the silk lining out, and try and make it look shabby somehow, and then perhaps it may pass unnoticed."

Ambrose set himself to the task at once, and Theodosius sat watching him, feeling as if life were becoming altogether strange, now that he had not only been obliged to fly from his princely home, but was actually to be stripped of all the bravery which belonged to his condition in life. He supposed everything would be right again when he got to Turenne, but he could scarcely remember what that was like, and besides it was such a long way off!

A BITTER CAMPAIGN.

New York Times.

The excitement that has been raging for the last ten days over the election of a new leader for the Tompkinsville branch of the Salvation Army to take the place of the late Captain, who died from a hereditary attack of delirium "I want you to be prepared for other tremens, has been partially allayed at last by the elevation of the candidate of the Ananias and Sapphira division to this important position, after the most bitterly personal campaign in the history of the Army. It was evident from the beginning that no ordinary man could obtain the place, and each division of the army therefore selected its fittest member and prepared for a mighty struggle.

The candidate of the Ananias and Sapphira division possessed qualifications that seemed to entitle him to the first consideration, and his record was a brilliant one. He first figured before the public as a horrible example upon the temperance lecture platform, a position for which he was eminently fitted by temperament and disposition. Indeed, his entire career had been one of which he was justly proud. His friends proudly advanced the fact that he had stolen money and run away from home when he was only eight years old, and that since that time he had not done a stroke of honest work save during the various terms he had served in penal institutions. They pointed with satisfaction to the fact that he had learned to smoke when only nine years of age, and boasted that he had been twice arrested for drunkenness before he reached the age of 12.

The Tower of Babel division presented an even more illustrious early record for their candidate. They brought affidavits to prove that his father was a professional housebreaker, who was Theodosius colored, but he was not even then finishing atwenty years' senshoplifting and was a habitual drunkard, whereas the parents of the other candidate were people of entire respectability. This point was bitterly contested, one party claiming that it was more creditable, from the Army's point of view, to break away from early home/training than to merely grow into habits influenced by the associations of earliest youth, while the other party insisted that consideration should be shown their candidate for an illustrious parentage, and claimed that the laws of heredity proved that the vices of his ancestors were latent with him. The Tower of Babel division further showed that their candidate had been educated in the House of Refuge, and that he had committed a fairly creditable burglary upon a grocery store when he was but 13 years old, and had been frequently in the police courts on various minor charges before he reached his majority.

Since his twenty-first year, however, his friends were obliged to admit that his career had been less creditable than that of the candidate of the Ananias and Sapphira party, since he had been sentenced to ten years for burglary, and had two years and six months added to his term for inciting a revolt in the prison, while the other candidate had never done a longer term than five years for stealing a watch from a drunken man. The tide of feeling in the army was consequently strong in favor of the choice of the Ananias and Sapphira division, when the Tower of Babel party advanced the assertion, backed up certified copies of the records of the court, that their candidate had been tried for mayhem, and though he had been acquitted of the charge he could hardly be considered to blame, since his lawyer had bought up the jury. The Ananias and Sapphira party at once investigated this story, but though they found that the mayhem had been committed under great provocation it turned the tide against their candidate.

There was no time to be lost, and the he shall forfeit ten shillings." Ananias and Sapphira party at once issued a circular announcing that their candidate had once been tarred and feathered for robbing and beating a blind woman, that he had frequently been arrested for wife-beating, and was a bigamist. There was an instant revulsion in his favor. But on the day before the election the Tower of Babel branch sprang a story to the effect that their man had once set fire to a crowded tenement house, which scorched a child before it was subdued, and would have caused fearful loss of life if the flames had not been discovered, and that their candidate had an uncle on his father's side hanged for murder. Again the tide of feeling in the army of the Eucharist. was swayed back, and the election of the Tower of Babel candidate seemed assured.

But the Ananias and Sapphira party withheld their most potent argument until the last. Just before the balloting began they flooded the barracks of the Army with handbills stating that their candidate had been tried for murder, and giving the number of his por-trait in the Rogues' Gallery. The re-sult was beyond their wildest hopes, for the army voted in a solid body for the candidate of the Ananias and Sap-phira party, and it was not discovered until his election was announced that the circular was a roorbach, since the trial was for mere manslaughter, and that only in the second degree, and he was acquitted on the plea of self-defense, which was definitely proved.

However, the Army will not go back of the returns, and the new captain enters upon his term of office with the erected in Ballarat, by the Australian best wishes of the entire organization. admirers of the Scottish bard.

BRIEF MENTION.

THE Bishop of London has been presented with an amethyst seal in gold setting. On the face of the seal are the letters "F. T.," a parting gift from the total abstainers of Devon. On another face are the arms of Dr. Temple impaled with those of the see of London.

THE Sussex Daily News says: "A clerical milkman is the latest development. There is a rural clergyman in the neighborhood of Birmingham who farms his own glebe land. He principally devotes himself to dairy farming. and every day sends a large quantity of milk to one of the Birmingham milksellers. One day last week the reverend gentleman found that for some reason or other he had no one whom he could send to town with the milk. He could not allow the produce of his farm to spoil, so he put on his clerical coat, got into the milk-cart, and drove it into Birmingham where he delivered the daily supply at the depot."

AT an Æcumenical conference of Methodism twenty-eight distinct Methodist sects were represented. There are eleven kinds of Baptists, nine kinds of Presbyterians, and five kinds of Lutherans.

THE Church in Wisconsin reports 3,753 families and 17,227 persons under pastoral care; an average of twenty-two families and one hundred and one persons to a parish. It has 100 mission churches while the Presbyterians report 57, Baptists 25, Congregationalists 43 Methodists 69.

In the Boston Evening Post, dated December 31st, 1760, we read this: "If any person or persons shall be unnecessarily walking or loitering in any town or place, in any of the streets, wharves, pastures or orchards on any part of the Lord's Day, he shall forfeit five shillings; and if any person, being able of body, shall for the space of a month be absent from the public worship of God

THE newly-elected president of Bowdoin college is only twenty-seven years of age.

GEN. GORDON is represented in a picture entitled "The Last Watch," which is now on exhibition in London. He is standing alone on the Khartoum rampart, with a Bible and field-glass in his hand. The likeness is described! as excellent and the expression most impressive.

AN English vicar, the Rev. R. J. Bowles, who had hurried up a hill to be in time to give, the Holy Communion to a dying parishioner, fell down dead in the very act of the cutting the bread

A BOOK has just been published in Edinburgh proving that John Knox held as Churchly and Sacramental notions as most High Churchmen of our day. Presbyterians generally make good Churchmen, when caught, and they are sometimes pretty "High."

THE Rev. Dr. Douglas, a well-known Church clergyman, walked across the enclosed grounds of the Pilgrim society, at Plymouth, Mass., and was arrested for trespass. The arrest caused much indignation.

A RECENT epitaph reads; "Erected to the memory of John Phillips, accidentally shot, as a mark of affection by his brother."

A STATUE of Burns is about to be

A JEWISH magazine reviewing the Revised Old Testament, says the marginal readings evince deeper knowledge of Hebrew than the text.

It is a noted fact that the son of a minister is more likely to become a scientist than is the son of a scientist. It is plainly seen then that not only as historians, philosophers and poets do they excel, but as scientists also, and the "minister's bad boy" is no longer a proverb.

"How old are you, my little man?" asked a gentleman of a tot of four. "I'm not old," was the indignant reply, "I am almost new."

A PRESBYTERIAN paper grows indignant at the way some of the pastors of that denomination act, by running a race with the Methodist ministers to see which leaves the town the sooner.

In Whately's time the great circulating library of Dublin was Morrow's, and the most popular preacher was a Mr. Day. "How inconsistent," said the Archbishop, "is the piety of certain ladies here! They go to Day for a sermon, and to Morrow for a novel."

A DRUNKEN parishioner was admonished by his parson. "I can go into the village" concluded the latter, "and come home again without getting drunk." "Ah! meenster, but I'm sae popular," was the apologetic reply.

A WRITER has lately referred to John Ruskin in this style: "He is not only the most eccentric author in Europe, but one of the strangest compounds of wisdom and foolishness in all history."

PROF. BREDENKAMP, the successor of Wellhausen and one of the ablest of the younger generation of Old Testament scholars in Germany, has committed suicide. He had been suffering from an incurable disease, and it obscured his mind.

YALE COLLEGE has adopted the entire Revised Version for chapel readings.

DR. THEODORE CUYLER says in The Independent, "The Established Church of England is doing more than ever before in mission work among the masses."

ARCHDEACON FARRAR'S gesture, while preaching, is often the lifting of his fore-finger one single time during a thirty minutes' discourse.

THE Rev. Charles Wingate gave the poet John G. Whittier, a few weeks ago, a pleasant pastime at St. John's rectory, Haverhill, Mass., where many old schoolmates of these two gentlemen exchanged greetings. The poet has always a good word to say of the Church.

WHEN Baron de Rothschild took the oath in the House of Lords, he used a copy of the Hebrew Scriptures that he took with him for that purpose.

In England one can mount upon a "bus" at Kensington Museum, and drive through the great and crowded thoroughfares of London, all the way to the Bank of England, and not an oath, or an expletive will be heard. Profanity is on the decline there.

THE number of deaf-mutes in the world is calculated to be from 700,000 to 900,000, and of these 63 per cent are said to be born deaf. There are 397 institutions containing 26,473 inmates, and 2,000 teachers in their behalf. Germany has 90 institutions; France, 67; United States, 55; Great Britain and like a little sailor hat, of which the Ireland, 46; and Italy, 35.

HINTS FOR HOUSEWIVES.

CHARCOAL is one of the best agents for purifying foul water. If cistern water has an unpleasant odor from the cistern being too closely covered, it may be made sweet by suspending in the water a muslin rag containing one or more pounds of charcoal.

An economical waste paper basket may be made of pasteboard or old boxes. Cut it in the shape of an antique urn or pitcher, and cover with plain wall paper, and decorate each side with a scrap-book picture.

FLY Poison.—"In a pint of water boil four ounces quassia chips; when cold, strain and add enough water to make a pint, also two ounces of alcohol. Put this in a bottle and cork tightly. For use, pour a little into saucers, add a little molasses, and set in the way of the flies. This will kill them, but is harmless to human kind."

TAPIOCA PUDDING. - One quart of milk, yolks of three eggs, two-thirds of a cup of sugar, little salt, three tablespoonsful of tapioca soaked four hours in a cup of cold water; then put all together in a custard pot and boil until it thickens. Flavor to taste. Pour into a pudding dish; beat the whites stiff, spread on top and put in the oven to brown.

MOTH PATCHES.—It is said that a tablespoonful flour of sulphur in a pint bottle of rum applied to the patches once a day, will cause them to disappear in two or three weeks. The moth patch is a vegetable fungus, and sulphur is as destructive to it as to the itch insect. Where sulphur is used upon an extensive surface, the offensive odor may be diminished by making the application at night, and carefully washing it off in the morning.

FOR CATARRHAL COLDS. - One drachm of camphor, coarsely powdered or shredded, is stirred into a vessel containing very hot water. A paper cone, placed large end downward over the dish. is the means by which the camphorated steam is inhaled through the nose. Dr. G. E. Dobbson asserts positively, through the Lancet, that if this treatment is continued for twenty minutes, and repeated three or four times in as many hours, great and usually permanent relief follows.

A HANDSOME TRELLIS BORDER.-Cast on 10 stitches and knit a plain row. 1st row: K 2, o, n, k 1, o, n, o, n, o, k 1. 2d row: K 8, o, n, k 1. 3d row: K 2, o, n, k 2, o, n, o, n. o, k 1. 4th row: K 9, o, n, k 1. 5th row: K 2, 0, n. k 3, 0, n, 0, n, 0, k 1. 6th row: K 10, 0, n, k 1. 6th row: K 10, 0, n, k 1.
7th row: K 2, 0, n, k 4, 0, n, 0, n, 0, k 1.
8th row: K 11, 0, n, k 1.
9th row: K 2, 0, n, k 5, 0, n, 0, n, 0, k 1.
10th row: K 12, 0, n, k 1.
11th row: K 2, 0, n, k 6, 0, n, 0, n, 0, k 1.
12th row: K 13, 0, n, k 1.
13th row: K 2, 0, n, k 7, 0, n, 0, n, 0, k 1.
14th row: K 14, 0, n, k 1.
15th row: K 2, 0, n, k 8, 0, n, 0, n, 0, k 1.
16th row: K 15, 0, n, k 1. 17th row: K 2, 0, n, k 6, n, 0, n, 0, n, 0, n. 18th row: K 14, 0, n, k 1. 19th row: K 2, 0, n, k 5, n, 0, n, 0, n, 0, n. 20th row: K 13, 0, n, k 1. 21st row: K 2, o, n, k 4, n, o, n, o, n, o, n. 21st row: K 2, 0, n, k 4, n, 0, n, 0, n, 0, n.
22d row: K 12, 0, n, k 1.
23d row: K 2, 0, n, k 3, n, 0, n, 0, n, 0, n.
24th row: K 11, 0, n, k 1.
25th row: K 2, 0, n, k 2, n, 0, n, 0, n, 0, n.
26th row: K 10, 0, n, k 1.
27th row: K 2, 0, n, k 1, n, 0, n, 0, n, 0, n.
28th row: K 9, 0, n, k 1.
29th row: K 2, 0, n, n, 0, n, 0, n, 0, n.
30th row: K 8, 0, n, k 1.
Begin again at the third row.

An odd little hair-pin cushion or holder for the toilet table can be made as follows: Take a small, round box or box cover, such for instance as tooth powder or thimbles are sometimes put up in. It should be about four inches across and an inch high or less. Draw two thicknesses of coarse net lace over this and fasten down tightly around the edges. Then crochet a cover in worsted, a round, flat mat in plain crochet at first and then an edge or border in small shells to fit the sides of the little box and extend a little way beyond. A narrow ribbon band tied around with a small flat bow on one side completes small, flat bow on one side completes the cushion, which is then found to be border forms the brim.

The Living Church.

Chicago, Saturday, Oct. 3, 1885.

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

JOHN CALVIN, the father of Presbyterianism was not a Presbyterian from choice but from a supposed necessity. He desired Episcopal ordination, and has his opinion on record. He says: "The Episcopate had its appointment from God. The office of bishop was instituted by authority, and defined by the ordinance of God."

PHILIP MELANCTHON, a Presbyterian, one of the most distinguished of the continental reformers, thus speaks of Episcopacy: "I would to God it lay in my power to restore the government of bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that, hereafter, there will grow a greater tyranny in the Church than ever there was before."

GIBBON, the great historian, who had no prejudice or preference for any religion, Christian or heathen, says that Episcopacy was the universal mode of Church government at the end of the first century. As many of the clergy of that age had been taught by the Apostles themselves, and as some of the bishops, living then, had been ordained by the Apostles, it seems a little strange that this pernicious (?) practice of Episcopal government should have prevailed, without a single protest, in every part of the world. It must have spread like wild fire when it did start; or, rather, it must have appeared spontaneously in every part of the world at the same time, since it was found in countries remote from each other and entirely isolated at that time. Considering that nine-tenths of the Christian world has continued in this delusion to be funny about "The Living really of Apostolic origin.

Church press generally that the cler- Annual and Clergy List. Quarterly." gy have returned from their vacations, and it is to be hoped that they will heed the good advice so plentiful at this season and go to work with a will. One of the first things the model parish priest does on his return from the woods and waters, is to look after the Church papers in his parish. He writes to the publishers of his favorite journal (generally THE LIVING CHURCH) for the list of his subscribers, and after seeing that all renewals are promptly forwarded he adds several new names.

THE "Jerusalem Crickets" are chirping in a lively way since they were stirred up by H. G. R. We give in this issue one of the replies. It is evident that the sisters are not going to take the lecture without vigorous protest. One of them writes a letter that would fill nearly a page of The Living Church, being deputised by several "crickets" who are very indignant at H. G. R. She says they have frequently had long talks with their rectors and have worked for them in various ways, and propose to do so again. They are not to be kept away from the rectory by H. G. R.

WE hope that the letter in another column, entitled "Expenses at Trinity College," will receive the attention it deserves and will do good The writer is known to us and is competent to speak on this subject. The editorial referred to has awakened much interest and has before called out several most valuable communications. We do not imagine that the discussion will injure Trinity or any other college. If facts will injure them, let them suffer. The difficulty, however, is to get at the facts without bias or partiality. General report is not always a safe guide. Men who spend money freely are fond of letting it be known, and a few extravagant fellows in a college may give a false impression of the whole spirit and life of the body of students. It was not intended to quote Trinity as the most expensive college in the country, but as illustrating the tendency to increase of expenses among students. We are glad to publish such a favorable account as the letter above referred to.

Our sprightly contemporary in North Carolina is sometimes very eyer known-unless, indeed, it be up the joke between them. The useful after the builders have retitle of this useful publication was turned to dust.

It seems to be the opinion of the given thus: "The Living Church The fun of The Messenger's notice all hung upon a point maliciously (or unwittingly) inserted by its own compositor. The Quarterly Clergy List is a good thing and has met with encouragement and commendation on all sides.

> Unlike most of the Church press, the New York Standard, in noticing above-mentioned enterprise, speaks of it in a disparaging tone, and states that there are several errors in the Clergy List. We have no more interest in the Annual and Quarterly than in any other good Church enterprise, but it is only due to Mr. Morehouse, its present manager, to say that the List is just as accurate as the clergy will allow him to make it.

DEAR READER, possessed of wealth and rich in years of honorable service in the world, have you ever thought of the monument that you would have set up as a memorial to you after you are called hence? Would it not be well to decide upon something now and provide for it in your will? Your heirs may have the bad taste to set up some execrable stone-cutter's work in the cemetery, which will stand in ghastly ugliness for a few years and finally crumble or fall, fit emblem, perhaps, of your memory. If you want | significant one, we now very properanything good and substantial you ly use the term to express the adhad better provide for it beforehand yourself. You might get a nice thousand dollars. But you can do and perfection, we call it a rose. So better than that. You ought to afford several thousand dollars for a monument, and you ought to put it in some durable form, in some form always give it its best name, while that will not only remind people that you once lived but will also make them thankful that you lived. There is nothing in marble or granite calculated to excite lively emotions of admiration or gratitude. There is a kind of metal monument made now that is said to be very ter of little consequence who sleeps under it. A church, a hospital cot, a parish endowment, a scholarship, a bell, a charity fund, a fountain, a town clock, a piece of chancel or altar furniture, something for the good of humanity, at any price you may think your memory deserves, provide for as your monument, but do not disfigure the fair face of the earth with another marble monstrosamusing. A week or two ago it tried ity. We have been led to this train of thought by reading of a fund left to the present day, and probably Church Annual and Clergy List by a lady in Westerly, R. I., for always will so continue, Episcopacy Quarterly," and had a good laugh at prize essays in the public school of land have carried the day, and with may be regarded as the most extra- its own expense. The compositor the town. There are many ways of the disestablishment of the Church, ordinary imposture the world has and the editor seem to have gotten building monuments that will be in the near future, the religious ele-

SABBATH OR SUNDAY.

"Did you go to Sunday-school last Sabbath?" "Yes; I make it a point to go to Sabbath-school every Sunday, when I am in town."

Not many, perhaps, are guilty of such jumbling of words, but the confused manner in which the word Sabbath and Sunday are often used, show a want of definiteness in the meaning attached to each. They are by no means synonymous. They who are careful of speech will say Sunday, or Lord's day, when they mean the Christian holy day. But we hear in the Decalogue, every Sunday, "Remember that thou keep holy the Sabbath day." This language, construed strictly, means, keep holy the seventh day of the week. But that is not the meaning the Church now attaches. While the substantial idea of the original holy day remains, and its observance is enjoined by a perpetual decree, its tone and spirit have greatly changed; and with this change has come a change of day, so as to associate the holy day of the week with the grandest event of Christian history,—the resurrection of our Lord.

The Church can say, with utmost propriety, "Remember the Sabbath day and keep it holy," for that is her warrant for her keeping the day at all. But inasmuch as the idea has, from its original meaning, expanded into a more beautiful and vance.

The most beautiful flower is, in granite shaft, well set, for about a one stage, a bud, but in its bloom in respect to the holy day; in its germ, it is Sabbath; in its perfection, it is Lord's day, or Sunday. Let us we keep it in the spirit of its best and most cheerful meaning.

RELIGION AND THE PUBLIC SCHOOLS.

M. Guizot once said: "It is necessary that national education should be given and received in the midst durable, but it is hollow, and looks of a religious atmosphere, and that cheap, and to the public it is a mat- religious impressions and religious observances should penetrate into all its parts." How far from this ideal the country of the distinguished author is drifting, it is sad to contemplate.

The tendency to banish religion from the national schools is not confined to France. It is going on all over the world. In Belgium it has been successfully resisted for the time, but no one can predict when the tide of secularism will return to overwhelm the conscience of the people. The board schools in Engment in the national education will be still further minimized. With us,

while no form of religion has ever been appointed by law for the public schools, they have been, for the to secure managers, supervisors, and most part, under Christian influence. teachers, who will do all in their It must be conceded that on the power to promote religious influwhole the tendency of our public ences in the schools, by precept, exschools has been towards the for-ample and devotional exercises. Exmation of moral character founded cept in some schools of the large on religious principle. Our teachers cities, but little opposition will be have generally been men and women made to religious instruction. The of religious principle, and they have Creed, the Lord's Prayer, and the done not a little to resist the pro- Ten Commandments, at least, might gress of profanity and atheism in our be retained in a large majority of land. All honor to the thousands our schools, without serious opposiof patient and conscientious teach- tion. ers who have honored the Gospel of Christ in a work which before the tain, to the best of our ability, law is purely secular.

on the wane. Secularism, sectarian health. jealousies, agnosticism, partisan politics, and a hundred other influences combine to eradicate this exotic plant from the school nursery, and we have reason to fear that few specimens of it will remain for an other generation. We cannot say that our public schools are yet, like those of France, positively irreligious. The name of God has not been banished from the text books. But there is less and less of the oldtime teaching of Christian morality; less and less appeal to the Divine law as a rule of life; less and less sense of accountability to God for the influence of the teacher and the conduct of the pupil.

M. Guizot's statement of the need of religious influences in national schools will surely not be controverted by any Christian reader. The problem is, how shall these be secured where all forms of religions and all phases of unbelief have equal rights?

We cannot enjoin any form of religion, by law. We have no more right to compel the child of a Jew to attend Christian worship at school than we have to compel the father of that child to attend Mass or prayer meeting. This is generally conceded, and with those who hold this view we have no controversy. But all the same, the nation must suffer from this lack of religious teaching and Christian worship in its schools.

We ought to know the facts, and knowing them we ought to face them. The situation is fraught with danger, but we may, we must, meet it in every way consistent with our duty as citizens and Christians. What can we do?

1. We can exert our influence to perpetuate Christian traditions in our land, to bring the great mass of our people to accept the faith once delivered. The influence of the schools will always be in the line of public sentiment. What is not enforced by law may be to some extent secured by public opinion.

- 2. We should interest ourselves in the public schools and endeavor
- 3. We should encourage and sus-Church schools, under direction of But this influence has been quite our clergy, where our children shall incidental. We have no guarantee be taught what a Christian ought to for its continuance. It is already know and believe to his soul's
 - 4. If religious influences in our public schools must decrease, it is evident that the Church must increase the efficiency of her pastoral work, and parents must discharge more faithfully the duty of religious instruction at home.

OUR CHICAGO LETTER.

A beautiful charity, which is far from being all mere sentiment, is that which is organized for the distribution of flowers in hospitals and other charitable institutions. Keats sang truly in that sweet and often-quoted line of his:

"A thing of beauty is a joy forever!" And this is essentially true of the subject to which I have referred. For although, of all created objects, a flower is proverbially one of the most shortlived, yet it leaves behind it the recollection of its exquisite beauty and of its delicious perfume; and when to these is added the sentiment of gratitude elicited by an act of thoughtful kindness in its bestowal upon the sick and sorrowing, who shall say that the joy which it yields is not perennial? Our city papers record the fact that "the women" (what a sensible word that is!) "of the South End Flower Mission" met on a recent occasion, "and tied about 550 bouquets, which were then distributed among the various hospitals and charitable institutions south of Twenty-second St." I repeat, therefore, that this is a beautiful charity, and it affords a lovely illustration of St. Paul's Christian precept: "Be ye kind one to another." Is not the Divine kindness displayed in a remarkable manner in the mere fact of the existence of flowers? Is not the very object of their creation by our Heavenly Father most manifestly that they may afford pleasure of the purest kind to His children? Whenever then we turn them to account in the way of which I have spoken, we liken ourselves essentially to Him, and the fragrance of our beneficence will not soon pass away.

Some of the Churchmen and Churchwomen of Chicago, as well as others of ly free of debt, affords a happy augury our citizens, have done noble things, from time to time, for St. Luke's Hospital, but it can hardly be necessary for tions of the whole American Church, me to say that a great deal more remains for the success that has attended this to be done. In the meantime, the grand undertaking friends of "The Presbyterian Hospital," which is situated on the West Side, are characteristic liberality, has set a good coming grandly to the rescue of that in- example to the parishes of the diocese, stitution, and thereby provoke us to by arranging to furnish one suite of emulation. It appears that an ex-Al- rooms in the new seminary, for Mr

with one stroke of his pen the entire indebtedness that hung over it, by presenting it with his cheque for \$10,000. This will at once place the hospital in a most advantageous position. I learn from a daily paper that the trustees have purchased eighty feet of land on Congress St., adjoining the building, by which an entire frontage of 164 feet will be secured. Out of \$100,000, which is to be expended upon the main structure, \$30,000 has been subscribed already. "Well done, Presbyterians!" say I. And now, how is it with St. Luke's Hospital? At the present moment it is in debt for current expenses to no less an amount than between \$7,000 and \$8,000, and the excellent president is at an utter loss to know where to turn in order to meet the emergency. But, besides the above sum, some hundreds of dollars are yet due upon the furniture which was needed for the new building. The monthly expenses, too, amount to about \$2,500. What an opportunity is there here for the sympathizing and kind-hearted, without respect of creed. to come to the relief of their suffering fellow-creatures! For it must be borne in mind that, as the hospital for whose cause I am pleading does not bear a sect name, so is it utterly unsectarian in its character. True, it was set on foot (more than twenty years ago) under the auspices of the Episcopal Church, and that both for its inception and its continued existence it is indebted primarily to the zeal and energy of the respected rector of Grace church. But it does not call itself an "Episcopalian" hospital. Sinking its individuality, it seeks to be known only under the honored name of "The Beloved Physician," and opens its doors wide to all, without regard to religious belief. The fact speaks for itself, that persons professing to be members of our Communion form a small percentage of those who are relieved there; and, although there is a chaplain in residence, whose spiritual ministrations are at the service of any one who may desire them. yet it is in the power of a patient at any time, to send for any minister who may be preferred. May I not reasonably hope that some of those whom these lines may reach will reflect for an instant upon the crying needs of this God-like charity, and their own personal responsibility in the matter? What is urgently required is immediate action; "bis dat qui cito dat."

derman has quite recently cleared off

The Western Theological Seminary was duly opened, according to announcement, last Tuesday. A full account of it will appear in our issue of next week. As occasional enquiries have been made of me with reference to the exact financial position of the seminary, I may as well state, once for all, that the value of the land donated by Dr. Wheeler is about \$25,000; while the amount given by him for the building is \$100,000. He has also promised \$100,000, towards an endowment, on which he will pay six per cent interest annually to the institution. This, together with the additional fact that the seminary commences operations entireof its future, and Bishop McLaren has indeed earned the warmest congratula-

Grace church, in this city, with its

Robert Springer, a candidate for Holy Orders from that parish. I am happy to be able also to place on record an act of singular munificence on the part of Mr. James Pott, of New York, who has presented to the library of the seminary a full line of all his theological publications.

It is with more than ordinary pleasure that I take note of an enterprise connected with a country parish, such as has been hitherto ordinarily confined to our cities. I refer to the establishment of a night school at Batavia, by the rector of Calvary church—the Rev. W. W. Steel—with whom is associated in the work Mr. Horace N. Jones. That the need of such an institution is felt in that locality, I gather from the fact that the school board has offered sufficient room in the public school building for the object. A local paper—The News-also expresses its opinion that Batavia "should feel great interest in the matter; and all do what they may, to help make the school a gloriously successful one." The promoters of this enterprise do not propose to extend its benefits to those who have been able to avail themselves of the privileges offered to them by the public school, nor is any scholar admissible who is under seventeen years of age. The only branches taught are Reading, Writing, Spelling, Arithmetic, and English Grammar. At present the school will be held for two hours on Mondays and Thursdays, commencing at 7:30' P. M. It will be absolutely free, with the exception of a small amount to be paid nightly, for the necessary current expenses; and it is open to young people of any nationality whatever. While it must be acknowledged that a step of this kind may not be practicable in every parish, it seems to me that it will be worth while for the incumbents of parishes in our larger towns and villages to take the matter into consideration, as affording them a legitimate opportunity of bringing a wholesome influence to bear upon the rising genera-

The Venerable F. G. Vesey, LL.D., Archdeacon of Huntingdon, England. who accompanied Canon Farrar across the Atlantic, preached in St. James's church in this city last Sunday, and was at the cathedral in the evening.

The Church Record, Texas, in an eloquent article on the death of General Grant, said:

"When the white flag at Appomattox announced the ebb of the red deluge, a new world was making its appearance; and beyond the civil war-so terrible was the contest-it so intensified and so lengthened days, that from beyond it all things seem to come to us as the remininscences of another existence.

"This beginning of a new age was marked in the Church twenty years ago by Stephen Elliott, then Bishop of Georgia and presiding Bishop of the Church in the Confederate States, when speaking of the civil war just ended, he said:

"We appealed unto the God of battles, and He has given His decision against us. We accept the result as the work, not of man but of God.' "

MRS. H. R. HAWEIS, says in the Contemporary Review, (July), that "the worst enemies of the London gardens are cats. It is worse than disappointing to find the fresh lobelia, variegated grasses and nemophila, the regular breakfast of a pack of mangy, howling cats—creatures that possess no homes, no principles, no remorse. Cats swarm at times and make not only night but day hideous with their yells, growls and

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PERSONAL MENTION.

The Rev. John Portmess has resigned the parish of the Good Shepherd, Terrell, Texas, and taken charge of All Saints', Watsonville, Cal.

The address of the Rev. H. W. Beers is 1018 Hyde St., San Francisco, Cal.

The Rev. C. W. Camp has resigned the rectorship of St. John's church, Kingston, N. Y., and accepted that of Grace church, Lockport, (W.) N. Y.

The Rev. L. F. Cole has resigned the rectorship of All Saints' church, Minneapolis, Minn., and accepted a call to the church of Holy Innocents. Evansville, Ind. After October 1st, address accordingly. He has also resigned as secretary of the diocese of Minneso ta, the Rev. A. D. Stowe, Anoka,

Minn., assistant secretary, filling the office, pro tem. The Rev. S. Halsted Watkins is associated with the Rev. W. E. Johnson in the mission of St. Barnabas. Address Bristol, Conn.

The present address of the Rev. T. D. Martin, Jr of Trinity chapel, New York, is 104th Street and West End Avenue, New York.

The Rev. Joel Davis has withdrawn his resignation of the rectorship of St. Paul's parish, Paris, N.Y. The address of the Rev. Geo. S. Pine is 118 Cedar St., Roxbury, Mass.

The Rev. G. M. DuBois, Fort Scott, Kan., enters on his duties as rector of St. Matthew's church Laramie City, Wyoming, October 11th.

The Rev. H. M. P. Pearse has resigned the parish of St. Peter's, Brushton, and the mission of St. Thomas, Lawrenceville, N. Y., and accepted a call to the rectorship of Zion church, Colton, N. Y. Please address in accordance.

The Rev. G. W. Harrod has accepted the rectorship of St. Luke's church, Baltimore, in succession to the Rev. Dr. Rankin.

The Rev. W. H. Sparling has resigned the rector ship of Trinity church, Geneseo, Ill., and accepted that of Holy Trinity church, Schuyler, Neb., taking charge the first Sunday in October.

TO CORRESPONDENTS.

M. H.-Thanks for the clipping. We had not space for it at the time when it would have been in-

MRS. S. M. A .- Your reply is too long for inser-

8. L. B .- You are mistaken about Rome's forbidding a man to marry a sister of one to whom he has been engaged. Roman authorities formerly recognized certain spiritual as well as physical affinities, e.g. that of god-child, as bar to marriage, but later canonists hold that since the Council of Trent spir itual affinities may be disregarded.

S. B. D.-" Romish" is an epithet of contempt. though it may be "good usage" according to the dictionaries. Roman is a proper and convenient designation of the Italian Church and its adherents.

G. P. I.-No bishop, warden, or vestryman has a right to authorize any unordained person to read the service in church, except a lay communicant. See Canons 9 and 13, Title I., General Canons,

L. D. C.—(1) A man may wish what he ought not to wish, but he cannot be "discharged" from his ordination. He may be deposed from the exercise of the ministry. (2) St. Paul did not think it wrong to work that he might not be chargeable to any. (3) It seems hardly right to sell consecrated property, even when a larger and better building is offered in its place. Some bishops restore to secular use by solemn ceremony, in such cases.

INQUIRER (1).-The red color is sufficiently symbolic and the design can be left to taste. A favorite one on the Continent of Europe is a Pelican, opening its own breast with its bill to feed its young, a beautiful, if legendary, ante-type of Him Who gave His life that men might live. (2.) The, Priest's Prayer Book. It can be had from the Young Churchman Co., Milwaukee, Wis.

REV. W. R. W.-According to the majority of theologians, marriage is a contract, and the essence of a contract is mutual consent. On this theory the parties themselves are the ministers of the rite, the matter consists in the words or signs by which each gives himself or herself to the other; and the form, which gives a determinate character to the matter consists in the acceptation of this surrender by each. Tertullian ("De Pudic." 4,) speaking of marriages not celebrated before the Church, says that they "are in danger of being regarded as no better than concubinage," which, of course, implies that they are not really so.

T. N. M.-Bishop Seabury was one of the co-consecrators of Bishop Claggett, September 17th, 1792. The Scottish and Anglican successions were thus

DECLINED .- "Pray On;" "St. Luke vii: 2;" "See

first," etc.; "Moral Education."

F. J. M.-Your answer to "Senex" is all right but it does not seem worth while to discuss the point It will not effect anything.

D.—The present Conservative Government have formally given the Irish Church the title of Protestant Episcopal, in spite of the most vigorous pro-

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.

OFFICIAL.

DIOCESE OF PITTSBURGH.

The Southern Convocation will meet (D. V.) on the 13th,14th and 15th of October, at Rochester, Beav er Falls, New Brighton, Georgetown and Fair View; Bishop Whitehead preaching at Rochester on the 13th.

MARRIED.

PROUT-MILNER.-In St. Mark's cathedral, Salt Lake City, Utah, on Thursday, September 17th, 1885 by the Right Rev. L. R. Brewer, S. T. D., Bishop 'of Montana, Miss Mantie M. Milner, of Red Bluff, Cal. to the Rev. E. Gregory Prout, of Virginia City, Montana. No cards.

OBITUARY.

ASHE.-Taken into the joy of Paradise, from Durham, N. C., on his third birthday. September 12th 1885, John Devereux, youngest son of Samuel T and Margaret Ashe.

"Without fault before the Throne of God."

HUBBARD.-At Fulton, N. Y., on December 18 1884, Richard Dunning Hubbard, in the 86th year of his age; and on Monday, September 21, 1885-Feast of St. Matthew-his widow, Charlotte Moody, in the 86th year of her age, grandparents of the Rev. Warren C. Hubbard, rector of St. Paul's, Brooklyn, N. Y. "At peace."

MCMURRAY.-At his residence, No. 158 Rush St. Chicago, September 22nd, 1885, J. Henry McMurray, aged 47 years, son of the venerable William Mc. Murray, D.D., D. C. L., Archdeacon of Niagara, Canada. The remains were taken to Niagara for inter-

WATTS.-Entered into life eternal at Carlisle Penn., on Thursday morning, 'September 24th, Miss Matilda P. Watts. Her rare excellencies of mind and heart, her unswerving devotion to duty, her wise liberality, her gentle and courteous sympathies, are imprinted on the hearts of all who knew her. After many years of steadfast allegiance to the Church of her love, she has been called to the reward promised to the faithful. Her life was beautiful; her end was peace.

THE REV. STEPHEN H. TYNG, D. D.

At a meeting of the vestry of St. George's church. held September 5, 1885, senior warden David Dows. Esq., announced the death of the 'Rev. Stephen H. Tyng, D. D. rector emeritus. Whereupon it was Resolved, that the following minute be entered upon the records of this vestry, and published in the Church journals:

In the providence of God we are called to mourn the departure from this world of the Rev. Stephen H. Tyng, D. D., long the honored and greatly be loved rector and pastor of this church. He was taken to his rest on Thursday night, September 3rd, at the advanced age of 85 years, 7 months and 3 days. At the hour of midnight "he fell asleep in Jesus and was not, for God took him."

Dr. Tyng's ministry in this city commenced in 1845, at which time he was called to succeed the venerated Dr. Milnor, as the rector of St. George's church. The church building was then in Beekman street. Subsequently a new site was obtained on Stuyvesant: Square and Sixteenth street, where a very large and imposing building was erected. During this transition period the cares and labors of the rector were very great. It was a venture of faith. The new church was located beyond the centres of population. Only a portion of the downtown congregation could be taken to it. It was therefore an open question whether so vast an edifice could be filled without much delay. But Dr. Tyng was equal to the emergency. His indomitable energy and unrivaled powers as a preacher, coupled with remarkable administrative abilityand aided by a united vestry-soon removed all doubts and difficulties, and rapidly carried the enterprise forward to a complete success. In a brief period the great church was full to overflowing, and the Sunday school building was crowded with teachers and scholars. Subsequently mission Sunday schools were established, and two chapels. one in East Nineteenth street, and one in East Fourteenth street, were built, where regular services were held. This rapidly-growing work was under the supervision of Dr. Tyng, and with all its details he kept himself familiar. His presence and example inspired every important movement. The result was in a few years St. George's had the largest congregation- the greatest number of children and youth under Sunday school and Bible class instruction of any church in the city, if not in the country, and stood among the foremost in all benevolent and Christian work. The contributions to missionary and other charitable objects were exceptionally numerous and large. These things were under God the legitimate fruits of the influence and teachings the people received from their revered

As a pastor, Dr. Tyng was unceasing and untiring in his labors. Personal convenience or comfort neverstood in the way of his ministering to any and all who needed his service. Among the poor he was always a warmly welcomed visitor. They felt he was their friend and helper. With the children and youth he was a special favorite, for he entered most fully into their thoughts and feelings, and identified himself with their interest. From this portion of his people he had very large additions to the Communion of his church. In a word among all classes, the old and the young, the rich and the poor, he was most cordially welcomed and his ministrations were gratefully received and

most highly prized. In objects of general benevolence Dr. Tyng took

a lively interest, and to them devoted much attention. He served on many boards and committees, and was an earnest and effective advocate of their claims on public occasions. The announcement of his name as a speaker was sure to draw a crowd.

As a preacher of the Gospel he had few equals in his day. His views were distinctly evangelical, and he never failed to preach Christ and Him crucified as the only hope of a lost world. He was clear and emphatic in his presentation of the truth, and his ministry was greatly honored of God, and through it great numbers were brought to the Saviour and to the comforts and joys of His great salvation.

Such briefly was the man, the preacher and the pastor who for so many years ministered in this church. In 1878, when age and infirmities had disabled him, he retired from active service, but retained his connection with the church as rector

In placing this minute upon record, the vestry desire to express their profound gratitude to Almighty God for the gracious providence which gave to this church such a gifted and faithful minister of the Lord Jesus, and sustained him through

so many years of arduous labor. They bow in humble submission to the dispensation which translated him from this world to the Church triumphant in glory.

·Resolved. That this vestry desires to express its deep sympathy with the family of their late belov-

Resolved. That this vestry desires to take charge of the funeral of the late Pr. Tyng. and that the treasurer be instructed to pay all the expenses of

Resolved, That the Rt. Rev. Alfred Lee, D. D. Presiding Bishop, be requested to deliver the address at the funeral; and that the Rt Rev. Gregory T. Bedell, D. D.. Bishop of Ohio. be requested to preach a memorial sermon commemorative of the Rev. Dr. Tyng at a service to be held in St. George's church at such a day as may be fixed by the rector.

Resolved. That the annuity heretofore paid to the Rev. Stephen H. Tyng, D. D., be continued to the 1st of November next, and that the treasurer be instructed to pay the installment falling due that day to his widow.

W.S. RAINSFORD, Rector.

J. PIERPONT MORGAN, Wardens. Attest: W. H. SCHIEFFELIN, Clerk.

BISHOP HENRY C. LAY.

After the funeral of Bishop Lay the clergy of the Diocese met in the Bishop's chapel. The Rev. S. C. Roberts called the meeting to order and moved that the Rev. Theo. P. Barber, D.D., be called to the chair. The Rev. Mr. Mitchell was appointed secretary. On motion a committee of five was appointed to draft resolutions expressive of the respect and love of the clergy for their late Bishop, and the sense of the loss which they have experienced in his death. The committee retired, and after consultation presented the following preamble and

RESOLUTIONS. At a meeting of the clergy of the Diocese of Easton, held on the 21st day of September in the Cathedral Chapel immediately after the funeral solemnities over the grave of the Bishop, the follow ing preamble and resolutions were unanimously

resolutions, which were adopted by a rising vote:

WHEREAS, in His wise providence it hath pleased Almighty God to take from his earthly labors and sufferings to his blessed reward the soul of our first-beloved Bishop, Henry Champlin Lay, D.D.,

Resolved. That we thank God for the good example of self-sacrificing love, patience and labor which He enabled His humble servant to set before us in his life and bequeathe to us in his death.

Resolved. That in the Church councils as a member of the House of Bishops, as an active member of the committee to prepare a new hymnal, and of the commission to enrich the Prayer Book, the accurate, thorough scholarship, the high theoogical attainments. the marked literary qualifications and good judgement of our Diocesan rendered his diligent labors most beneficial to the Church at

Resolved. That the widows and orphans-of deceased clergymen, the worn-out, sick and disabled clergy of the whole Church, in the death of our Bishop have cause to mourn the loss of one of their best friends, one whose sympathies were never failing, who suffered with every member that suffer eth, and who rejoiced in his own labors and the efforts of every one made to lighten their burdens and better their condition.

Resolved, That in the death of our beloved Bishop. we, the clergy of the Diocese of Easton, mourn the loss of one whose singular purity, loving sympathy earnest devotion to duty, and anxious, tender care for his clergy especially the sick and needy, endeared him to all,-most to those who knew him

Resolved, That we cannot express in mere words our grief and sense of loss; we lay it all before the throne of our Heavenly Father, and ask His intervention in our behalf and that of our beloved Dio-

Resolved. That we tender to the stricken family of our Bishop our sincere sympathy in their great bereavement. and pray God to give them that con-solation which He alone can bestow.

Resolved, That a copy of these resolutions be sent to the family of the Bishop, and published in the Church papers. E. F. DASHIELL.

ALBERT R. WALKER, W. Y. BEAVEN, E. K. MILLER, Committee.

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HARVEST HYMN.

"Ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you.-LE VITICUS XXIII. 10, 11.

Come, deck the house of prayer With evergreens and bay, And ferns and flowers, and fruit and corn In varied, rich array;

And place the harvest sheaf, According to Thy word, The first-fruits of our garner store, Upon Thy altar, Lord.

The priest before the Lord A sheaf did wave of yore, The first-fruits of the harvest year, To sanctify the store.

So Christ His aid supplies To sanctify His own— Himself, the priest, and sheaf alike Before the Father's Throne.

O, first-fruits of the dead! O, sheaf of saints in store! O, Great High Priest! O, Son of God! We hail Thee and adore.

In Thee the well belov'd Accepted and forgiv'n, And for Thy sake deep joys are ours In this our life and heav'n.

The Father's ceaseless care, His tenderness from birth, Faith, hope and love—another life Eternal pleasures worth.

Before we leave Thy House And from Thy presence part, Accept, O Lord, our gratitude, The music of the heart.

All praise to God on high, The Father and the Word, And Holy Ghost, the one in Three, One everlasting Lord.—AMEN. Church Times.

BOOK NOTICES.

VIRGINIA COOKERY-BOOK. Compiled by Mary Stuart Smith. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 352

Virginia cookery and Virginia hospitality are proverbial. Without the latter the former would not have been known to fame, and without the former the latter could not have won the admiration of mankind. This book, compiled by Virginia ladies, is a collection of recipes for making things to delight the inner man, according to the use of the Old Dominion. Long may its larders be full of all manner of store, and long may its good housewives be spared to mingle the delicious compounds.

OUTLINES OF PRACTICAL PHILOSOPHY. Dictated Portions of the Lectures of Hermann Lotze. Translated and Edited by George F. Ladd, Professor of Philosophy in Yale College. Boston: Ginn & Co. 1885. Pp. 156.

Of all the German philosophers Hermann Lotze seems to us the most reasonable and the most readable. His estimate of other views is always candid, his insight is always discriminating, and his reverence for truth is always profound. The present treatise on ethics is valuable, especially in its treatment of the Will, a subject "so old in time, so deep in mystery, and so traught with vexatious misunderstandings." Professor Ladd has done a good work in translating Lotze's lectures for English readers.

THE PARSON O'DUMFORD. A Story of Lincoln Folk. By G. Manville Fenn. Cassell, Petter, Galpin & Co.: London, Paris & New York. For sale by S. A. Maxwell & Co., Chicago. Price \$1.

full of humor, and replete with thrilling interest which is well sustained to the end. We speak advisedly when we say that we are acquainted with no modern work of fiction that is better calculated to afford a few hours of innocent and thoroughly enjoyable reading than "The Parson o' Dumford." when it was all over. By April 20th, the news of the victory reached Rome, ture; for, pure and elevated as it is in tone, and at the same time without a suspicion of cant, its drift is solely for the news of the victory reached Rome, and at the same time without a suspicion of cant, its drift is solely for the news of the victory reached Rome, the news of the victory reached Rome, and set open the sluice-gates of sickening sycophancy. The consulship for ten years, dictatorship for life, supreme ten years, dictatorship for life, good, and the right-minded reader will power of appointment to every office,

rise from its perusal with a deepened absolute control over army and exsense of the degrading character of vice and meanness, on the one hand, and of the ennobling influence of manly | the hands, of the great captain. Christian principle, on the other. The "Parson" himself is a good illustration of what it is the fashion now-a-days to call "muscular Christianity."

No. VIII of the Philosophic Series by Dr. McCosh discusses Herbert Spencer's philosophy as culminated in his ethics. There is nothing more satisfactory in the range of philosophical discussion than these short, clear, powerful essays of the venerable president of Princeton College. (Charles Scribner's Sons, New York; S. A. Maxwell & Co., Chicago. Price 50 cts.)

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THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

III.--THE LOST CONSULSHIP--(continued) V.—THE LOGIC OF EVENTS—(concluded.)

B. C. 45 was 365 days long; B. C. 46 was 445 days long. Perhaps these 80 days extra may determine when Cæsar

died. Let us see. After his return from Africa, Cæsar elected consul, which was "toward the close of the year," he then set out for Spain with a large army, and reached that country in 27 days. There the sons of Pompey had gathered a force, and prepared for a campaign, greater than any in all of Cæsar's large experience. Paterculus says: "Upon no field of battle more perilous, or more desperate, had Cæsar ever entered." Florus says: "Never were there fiercer encounters, or with such dubious success." Cæsar moved with such unusual caution, as actually to incur the charge of timidity. Yet, according to the authorities, by ten days before March 1st, he had thrown supplies into Ulia, had marched upon Corduba, had crossed the Gaudalquivir, had drawn the army of Pompey out of its stronghold, and, after an eleven days' siege, had compelled the surrender of Attequa. Finally, after A most admirable story, well told; much strategy and skirmishing, on March 17th, the opposing armies met at Munda, in the last and most terrific of Cæsar's battles. His own personal prowess was all that saved him from overwhelming defeat. "I have often fought for victory, but now, for the first time, for life," he said to his friends, when it was all over. By April 20th,

chequer, everything that proud Rome had, she laid at the feet, or placed in

And now, he who had been "first in war," showed himself to be "first in peace." (Would that he had been "first in the hearts of his countrymen!") Returning to Rome in the month of October, he set to work, at once, to repair the desolations of war, and to arrange and contrive and execute schemes so stupendous as almost to rival the labors of Hercules. "He restlessly added stone to stone, with always the same dexterity and always the same elasticity, busy at his work, without ever overturning or altering, just as if there were for him merely a to-day and no to-morrow." And yet, for all that, Cæsar was but a mortal, in human flesh existing. One infinitely greater than he said' "I must work while it is day," and Cæsar required a day for a day's work. We must not allow the glamor of his greatness to hide from us the fact, that time was with him a necessity, and that he possessed no talisman, by which he could make the sun stand still, or the stars wheel back in their courses, while he fought in Spain, or wrought at Rome. Supposing him to have died B. C. 45, the order of events, and the spaces allotted to the same, would have been as follows:

The year of his return from Africa, B. C. 47, was a short year of 355 days, hence his stay in Rome did not exceed 120 days. B. C. 46 began October 12th, hence the march into Spain was made at the most favorable time of the year, -the only time, in fact, in which it could have been done in 27 days-and the campaign was fought before the rainy season had set in, for in that year March 17th was January 17th of true reckoning. Moreover, the intercalary month of 23 days, which was this year placed after February 23d, is absolutely necessary for all the events which took place previous to the battle of Munda. Furthermore, the full seven months which were secured to Cæsar after his return to Rome, were little enough for what he devised and did. On the other waited in Rome until he had been hand, if we suppose Cæsar to have died B. C. 44, then the record runs thus: The stay of Cæsar in Rome is prolonged to 190 days. In the middle of winter he marches to Spain in 27 days. In the season of rains and floods he carries on his costliest campaign. In about 10 weeks he concludes the most difficult contest of his life. In less than five winter months he sets on foot the magnificent scheme of his closing career. Considering these facts, we are bold to say, that, in the absence of all other evidence, this logic of events would compel us to believe that Cæsar died in B. C. 45, not, as is commonly alleged in B. C. 44. Those extra 80 days of B. C. 46 are useless and unaccounted for by the second year before his death. They perfectly explain the abundant labors of the last year of his life. The Rec. Chron. makes him uselessly idle in one year, impossibly busy in the next. Our correction removes the imputation of dangerous inactivity, and the reputation of superhuman exertion. To exhibit this more clearly, we append a comparative table of the two schemes of the received and the corrected chronology.

Oct. Dies, B. C. 44, March 15. Dies, B. C. 45, March 15.

THE HOLINESS OF BEAUTY AND THE BEAUTY OF HOLINESS.

BY REV. R. W. LOWRIE,

Were I to define beauty in the briefest terms I could command, I should call it obedience to law. Natural beauty is obedience to natural law. A flower whose law requires that it shall be colorless, is as beautiful as one whose law calls for color. Beauty is also independent of shape; a tall tree and a spreading tree are each beautiful. A rough sea-shell and a smooth river-shell are each objects of beauty. Neither size, nor color, nor shape, nor yet combination of any of the things popularly considered elements of beauty, are essentials of it. If a natural object fulfill the law of its being, it is beautiful; if not, not. Hence, we say of a given object, "it is beautiful -of its kind," i.e., if it have obeyed law! The solar system is beautiful because law reigns throughout it, from Alcyone to the remotest star that twinkles on the outskirts of immensity. Music is beautiful only when it observes the laws of music; let it violate them, and we have discord. Statuary must fully obey the laws of anatomy, or it ceases to enchant. A bud that has not matured, but has shriveled, has obeyed the law of its being only in part. A dwarf is the law of human life superseded.

Perfect beauty exists only in ideal. But God has been pleased to furnish us with approximate beauty in ten thousand natural objects. These objects are the physical symbols of the Divine beauty. They are beautiful because the result of obedience to law; they are symbols of the Divine beauty, because the Divine is the source of the laws which beautify them. There must, thus, be a connection between the natural object and the spiritual beauty. We have one form of the expression of this idea in the phrase frequently heard—"a spirituelle face;" a face which reflects more than the ordinary degree of soul through the medium of physical comeliness Had we eyes to see it all beauty is 'spirituelle." Not a form of beauty which does not reveal the Divine, since it comes from obedience to the Divine laws.

To ascend, then, in the thought, Holiness is, like beauty, obedience to law. It is moral beauty. It is the result of all the laws of body, mind and soul acting in concert and in unjarred harmony. And this is where Religion has to thank Science for its definition of beauty, obedience to law. Moral beauty and physical have the same great rule of existence. They must both, then, spring from the same hand. And there must be a connection between goodness and loveliness, since each is the result of the same law. And holiness must be desirable, a thing to be admired and coveted, since beauty is. And none may consistently deride the beauty of holiness, unless he do also ridicule the beauty of nature; seeing that they are visible expressions and symbols of one and the same thing, beauty ideal and divine. He, then, who would not cultivate a beautiful character, must not a beautiful garden or countryseat. If there be no beauty in forgiveness of an enemy, in prayer, in acts of peace, in open-handed charity and openhearted truthfulness,, in neighbor-loving and God-tearing, then there can be none in banks of wild flowers, in the majestic river, in Milos and Madonnas. Beauty is obedience to the law of being, whether physical or moral. The scientist

may not reject the holiness of moral

beauty; nor the religionist deny the sin among themselves, their frauds, holiness of natural, or its copy in the world of art. As grace is motion without apparent effort; as music is arrangement of sound, not the mere sprinkling of notes on paper; as in the Milo and and the de Medicis the chisel followed unseen lines and curves; as Raphael's glowing creations were guided by an invisible hand, the hand of law intuitively obeyed, so as spiritual excellence is achieved, must it be in the one sole mode by which all beauty is wrought, that of obeying laws, subtle, eternal, Divine. All beauty is "spirituelle;" it is more, it is a spiritual presence. And we thank Science for dissecting all natural beauty under the great law which governs the beauty of holiness.

A BISHOP'S TRIALS.

BY THE BISHOP OF MAINE.

I can truly say that, I have hitherto seldom suffered from exhaustion or depression merely on account of any physical or mental labor required in the performance of what are commonly supposed to be the chief duties of a bishop. What wearies and depresses, and quenches the ardor of the spirit, is neither such labors, however extensive, nor any obstacles encountered from without, but the anxieties and disappointments and hindrances occasioned by the luke-warmness or neglectfulness of his own flock, of those who have pledged themselves to be Christ's faithful soldiers and servants, and upon whose loyal and active service the welfare and progress of the Church must always largely depend. St. Paul, after enuumerating the many special trials and conflicts which he had undergone in the prosecution of his ministry, adds these words, which have for every bishop of the Church a significance little appreciated by others, -"Besides those things which are without, that which cometh upon me daily, the care of all the churches." That unremitting care and vigilance present, one of Bede's devoted pupils. required of him as a chief overseer was, I doubt not, the burden which weighed most heavily upon him. Not merely, however, because his responsibility extended to many widely separated churches or congregations, or because he must be unceasing in his diligence to feed the flock of God, but because so many, even of those who had been brought to the knowledge of Christ by his personal instruction, and had been endowed with manifold gifts of the Spirit, were so far from being helpers in the good work to which they had been called with himself, continually causing him grief, by defection from the faith, by unworthiness of character, or by neglect of plain duties. Read his epistles with this question in view, and you will readily find not only what were his chief trials, but what are the chief trials of every faithful bishop. When we hear him declaring to his son Timothy that Demas has forsaken him, that Phygellus and Hermogenes and all those in Asia have turned away from him, and that Hymenæus and Philetus have fallen into pernicious heresy; or again, to the Philippians, that he has no one like-minded with Timothy to send unto them, "for all seek their own, not the things which are Jesus Christ's," we realize that the clergy of the apostolic age were not always a source of comfort and strength to the chief pastors of the Church, nor always worthy examples to the flock of Christ. When, again, we hear him rebuking the Corinthians for their carnal divisions and contentions, their manworship, their easy tolerance of deadly for me a happy life. The time of my

their profanation of the Lord's table, their strange indifference to the wants of those who ministered to them in holy things,—we learn that there were many in that Church, so richly endowed with spiritual gifts, whom he could not have included in the commendation," Ye are my epistles, known and read of all men, manifestly declared to be the epistle of Christ ministered by us;" many who did no honor to his teaching or their Christian profession, who afforded him no moral or material support, who were not helpers, but hinderers, of the word of God and the cause of their divine Master. And, once more, when the same watchful overseer expostulates with the Galatians for the willingness with which they gave heed to perversive teachers, or warns the Philippians against the many professed believers, who by their subjection to base, carnal appetites showed themselves to be enemies of the cross of Christ, it becomes evident that it was not in one Church or Christian community alone that St. Paul found occasion for grief and painful anxiety. A bishop of these days should not murmur if he finds himself called to fellowship with St. Paul in the same troubles and perplexities, but he cannot but mourn or burn with a just indignation, like him, when he sees how his hands are weakened, and the cause of the Church obstructed, and the very gospel of salvation made a savor of death unto death, through the slothfulness, or self-seeking, or indevoutness, or unwisdom of individuals among the clergy or by the listlessness. and inactivity, the worldliness, and covetousness, and heedlessness of religious obligations, of many of the laity.-Convention Address.

THE DEATH OF BEDE.

We have a simple, but most graphic, account from the pen of one who was There are few things more touching in the whole range of English history. For two weeks before Easter, in the year 735, he had been suffering from severe attacks of asthma, but nevertheless, continued his usual devotions and teaching; and, being skilled in English poetry, he would remind his pupils in simple verses of death's stern "must go," and of the need to consider beforehand the account one will have to give. Besides his teaching, he was striving to finish two works for the use of his scholars, some extracts from the works of St. Isidore, and a translation of the Gospel of St. John. At the dawn of the fourth day of the Ascension week (Wednesday,) he told his pupils to write diligently that which they had begun. and they did so until nine o'clock. Then they had to leave him for the services of the day. But one of them remained with him, and said to him: "Dearly beloved master, one chapter is still wanting; but my asking any more questions seems to be painful to you." But Bede replied: "It does not trouble me; take your pen and be attentive, and write quickly." At three o'clock, he told his scribe to fetch the presbyters; that he might divide his small possessions among them-spices, kerchiefs, and incense. He addressed each of the brethren singly, and entreated them to be diligent in celebrating masses and praying for him. They all wept until he said: "It is time that I returned to Him Who made me. I have had a long time upon the earth. The merciful Judge has also been pleased to ordain

departure is at hand, for I have a desire to depart, and to be with Christ." And, talking in this strain, he lived on till evening, Then the lad, who had been acting as scribe, said to him: "Still one sentence, dear master, remains unwritten." He replied: "Write quickly." After a while the boy said: "Now the sentence is finished." He answered: "You have spoken the truth; it is indeed finished. Raise my head in your hands, for it pleases me much to recline opposite to that holy place of mine in which I used to pray, so that, while resting thus, I may call upon God my Father." And, being placed upon the pavement in his cell, he said: "Glory be to the Father, and to the Son, and to the Holy Ghost." and, as soon as he had named the name of the Holy Spirit, he breathed out his own spirit, and passed away to the kingdom of heaven. "Let me die the death of the righteous, and let my last end be like His."—Dr. Plummer.

OPINIONS OF THE PRESS.

The Southern Churchman.

LENGTH OF SERMONS.—If a "dry morsel" is to be preferred to a "stalled ox," as saith the wise man, under such and such conditions of society, so a short sermon is better than a long one under other conditions. But as the great apostle put a man to sleep under one of his discourses, it is no wonder men like-minded think sermons too long that exceed twenty minutes. A wise man can say a great deal in twenty minutes; and if thereby a soul is made strong, an excellent sermon it is; just the right length. But as everybody sees, the proper length of a sermon depends.

The Southern Churchman.

CRAMMING.—The reviews are discussing the amount of time which children should be with their books. Some children have too much given them to do; some children too little. They discuss also the cramming process and like matters. We ventured to make affirmation in the presence of the learned Dr. Gildersleeve, that we doubted whether some of the professors at the University of Virginia could, by fresh examination, get the master's degree. To which he made answer, "he doubted whether he could enter college." Cramming is not the wisest way of getting educated. Dr. Blimber tried this plan in his educational establishment with poor results as far as Paul Dombey was concerned. Wonderfully does he describe Miss Blimber "as a young lady with no light nonsense about her; whose hair has become dry and sandy with working in the graves of deceased languages." Dean Stanley thought if the franchise was given after examination in arithmetic he would never be allowed to vote.

The Churchman.

THE LATE BISHOP LAY.— The Church has heard with unfeigned sorrow of the death of the Bishop of Easton; he was one of the Princes in our Israel. There are few bishops on the long roll who were his superiors; there are none more widely and warmly loved. He was one who has been called our St. Johneloquence of his words. He was a pop-

home of sorrow as well as in the house of joy, a faithful shepherd and a successful priest. In Alabama his works followed him; as the chief shepherd in Arkansas and in Easton the growing sheep-fold was the speaking witness for him; in the House of Bishops he was the wise conservative counsellor whose wisdom always commanded respect. In his death it may well be said the mighty are fallen and the weapons of war are perished.

The Independent.

IRISH PURITANISM.—The Irish Episcopal Church Synod has adopted the following very restrictive canon:

"There shall not be any cross, ornamental or otherwise, on the communion table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure, behind the communion table, in any of the churches, or other places of worship of the Church of Ireland."

This is really rather stiffly Puritan. No cross can be put as an ornament on or about the communion table, nor on the wall behind it. And yet there can be a picture of a dove, or lamb, on the glass behind it. A cross, however, would be idolatrous. Not even a cross for a book mark in a Bible or Prayer Book that may rest on the communion table. This is infringing liberty with a vengeance. We have no fondness, as all our readers know, for any type of ritualism; we believe it to be silly when it is not also misleading. But to forbid the use of the emblem of Christ's death, which any communicant can wear on his heart, is an interference with the religious liberty of a congregation which we cannot approve, even if its purpose is to prevent people from bowing their heads before it. But why cannot the Irish Ritualists take a hint. from that Irish curate who defended his lectures by saying: We have put no cross here. Look! we have cut one out"-with a jig-saw.

THE FUNERAL OF BISHOP LAY.

SPECIAL CORRESPONDENCE.

The remains of this revered Prelate left Baltimore, Monday morning, September 21st, on a special car provided by the Penn. R. R. Co., for Easton, accompanied by his immediate family, Bishop Paret, of Maryland, the Rev. Mr. Miller, of St. Andrew's, Baltimore, the Rev. F. B. Adkins, the Rev. Mr. Murphy, the Rev.Mr. Stryker, of the diocese of Easton, and Mr. J. A. Fields, of Philadelphia. At every prominent station on the road, the train was joined by clergymen and laymen of the diocese and it was at once a sad and beautiful sight, as station after station was passed, to see the number that had gathered there with uncovered heads, and tears streaming from their eyes, to catch a last glimpse of the remains of him they loved so well. On the Delaware R. R. the party was joined by Presiding Bishop Lee, and the Rev. Dr. Satterlee, of New York. On arrival of train at Easton, the car was detached, and run upon a siding. The entire clergy of the diocese were robed and in line at the depot. The Bishop and accompanying clergy on the train were soon trained for his high office at the feet of robed and joined in the line, and the body was borne through the streets to Bishop Cobbs. He won men to him by Trinity Cathedral by the following layhis gentleness as well as by his force men: J. A. Pierce, of Chestertown, W. and strength of character, by the music | E. Jones, of Princess Anne, J.A. Fields, of his voice as well as by the power and of Philadelphia, Henry Couden, of North East, Dr. Makall, of Elkton, W. ular preacher, but he was more. He was | S. Walker, of Chestertown, Dr. Geo. R. a man with a heart brimming over with Goldsboro, Dr. J. L. Adkins, of Easton. sympathy and love, welcome ever in the 'At the cathedral, the services were short,

Bishop Paret officiating, after which the remains lay in state for threequarters of an hour. They were first viewed by members of the family; afterwards the doors were thrown open to the public and a constant stream poured through the cathedral until the time allowed had passed, when the procession was formed for Christ church in the same order as from the depot, except that the standing committee of the diocese formed the honorary pall bearers. The Bishop's staff was borne in front of the body by the Rev. G. S. Gasner, of the cathedral, who had charge of all arrangements after the arrival in Easton. The service at Christ church was the plain burial service of the Church, in which Bishops Lee and Paret and the Rev. Dr. Satterlee took part. The interment was in the cathedral cemetery, at which the last sad rites were performed by the Rev. E. F. Dashiell.

As the body was laid in the ground, there were very few dry eyes among the vast assemblage present, which showed how deeply he was loved by all who knew him; and it was a touching sight to see how anxious clergy and laity were to testify of that love by seeking the privilege of placing a spade full of earth upon his grave, as the last act of love they could perform. May he rest in peace.

CHURCH WORK.

PENNSYLVANIA. PHILADELPHIA.—St. Mark's Working Men's Club and Institute..—The fifteenth annual report of this society has just been issued. It shows a healthy and prosperous condition of affairs. The membership now numbers 488. The Beneficial Association connected with the club has done good work in aiding sick members. The library now contains over 2500 volumes, 311 having been added during the year. That good use is made of this library is evidenced by the fact that 8,020 books have been taken out for reading.

GENERAL CHURCH NOTES.—The convocation of Germantown held its autumnal meeting at St. Mark's church, Frankford, on Tuesday, September 15th Morning Prayer was said by the rector, the Rev. R. C. Booth, the Rev. R. E. Dennison, the Rev. J. DeWolfe Perry, and the Rev. J. T. Carpenter. The Rev. Samuel Upjohn, rector of St. Luke's church, Germantown, was the convocation preschant of the rector, which there were the convocation of the rector of the rector. cation preacher, after which there was a Celebration of the Holy Communion. The convocation at its business meeting in the afternoon authorized its president, the Rev. J. DeWolfe Perry, to draw upon its treasurer for \$150 towards the maintenance of the Centreville mission, and voted to continue the present appropriations to the existing missions. The by-laws were so amended that the regular meetings will be held on the third Tuesday in January, April, May, and October. The Rev. J. T. Carpenter was elected secretary and tracer propriate and of the Persenter was elected to be presented as a secretary and tracer propriate and the presented as a secretary and tracer propriate and the presented as a secretary and tracer propriate and the presented as a secretary and tracer propriate and the presented as a secretary and tracer propriate and the presented as a secretary and tracer propriate as a secretary and tracer propriate and the presented as a secretary as a secretary as a secretary and the presented as a secretary and the presented as a secretary and the presented as a secretary as a secretary and the presented as a secretary as a secret tary and treasurer instead of the Rev. R. Bowden Shepherd, who by becoming the rector of the church of the Advent, Philadelphia, was removed from the limits of the convocation. A missionary meeting was held at night when the missionaries of the convocation made addresses and gave some account of their work.

The North West convocation of Philadelphia being within the more thickly built portion of the city separates its business meetings from those for missionary purposes. The former are held on the third Tuesday in January, May, and September, while the latter are held in the several churches in rotation from October to June inclusive. The regular meeting for September was held at the church of the Epiphany, on the afternoon of the 15th. The committee on claims to seats asked the convocation to decide on the elegibility of a member to a seat who was at the same time a member of another convocation, as they were unwilling to settle such a question on their own responsibility. It was therefore, Resolved, That in the opinion of this convocation, no person, being a member of another of board for aid to enable him to open up largely represented.

be a member of this convocation.

The reports of both missionaries show progress. The rector of the French church states that he has been particularly successful in reaching the French speaking people who come to the city. He is also frequently con-sulted by priests of the Roman Communion, and as a result fourteen have already joined us as communicants, or in their ministerial office. On the Sunday before the meeting three Armenians had their names entered upon the register of the mission.

In St. Ambrose's parish the young men's Guild are making efforts towards the putting up of a hall where their work may be carried on with increased vigor. A claim against the church has just been paid. The rector has secured several new teachers for his Sunday school and has an efficient chorus invited to the parish building, where a

At the opening of the Trinity term of the Philadelphia Divinity School, Evening Prayer was said by Dean Bartlett and the Rev. Dr. Peters, after which the Rev. Dr. Garrison delivered a masterly sermon on the True Preparation for the Ministry, in which he showed that we have too low an idea of the Church and her ministry; as well of the purpose for which her Divine head established her. He showed how many were satisfied with the mere externals, as of the form and material of vestments and the conducting of a service, while their true purpose and object were lost sight of, even that she is the divinely appointed means of lifting up fallen man. That while there were things which we might desire and even labor to have adopted by proper authority, we were to be loyal to her and be guided by those laws which she has laid down, Ministering the Sacraments, the Doctrines and Discipline of Christ, as the Lord hath commanded and as THIS Church hath received the same. Above all he strove to impress the imperative need of a careful and deep study of the Holy Scriptures, in the English as well as the original. It was a noble address, and could it be placed in the hands of every one preparing for the sacred ministry it would be productive of very great good.

The three new professors, one of whom is the resident dean, have done much to give increased confidence in the school. There is being an effort put forth to secure supplemental lectures by prominent clergymen and laymen improvements. During that time a upon practical topics. The classes are new roof has been placed upon the all larger this year than last, but not as church, the interior painted, and walls dormitories would call for. A postgraduate course has been arranged. Its new chapel will soon be finished which will add in no small degree to the efficiency of the school and the comfort of its members. The Holy Communion was celebrated in the temporary chapel on the following morning, by the Very

Rev. Dean Bartlett. The first anniversary of the guild and mite society of St. George's church, West Philadelphia, was held on the sixteenth Sunday after Trinity. In the morning the rector, the Rev. Gideon J. Burton, preached an appropriate sermon on the text, "To what purpose is this waste?" and celebrated the Holy Communion. In the evening a harvest home festival was held when reports were read and an address delivered by the rector, who afterwards preached upon the Miracle of the Loaves. The church was filled to its utmost capacity, and was beautifully decorated with fruits, flowers and vegetables. The service while semi-choral was hearty and congregational. During the year the guild has re carpeted the chancel, purchased the coal used in heating the church, and has a surplus with which to make improvements on the church and grounds. The mite society is working to secure a rectory. Mr. Hall a postulant for orders, the lay reader in charge, is doing efficient work under the rector, who is the warden of the Burd Asylum. and who serves this parish without any salary.

The Rev. J. W. Kaye, rector of the church of St. Timothy, Philadelphia, has declined an unanimous call to St. Paul's church, Doylestown, feeling it his duty to remain in his present field until it is placed in a more stable con-

dition.

the convocations can at the same time the parish building day and night so that the many sailors of the port may have a proper place in which to gain instruction and amusement and asks that any who have to spare that which will tend to make the rooms home-like will send the same to him at Front and Queen streets, Philadelphia. The address of the Rev. Charles J. Mason is 2035 Walnut street, Philadelphia.

On Friday evening, September 24th, the Rev. Charles Logan, rector of St, David's church, Manayunk, having just solemnized a second marriage on that evening, heard his choir, led by the cornetist, in front of the rectory, but thought little of it, supposing it to be a serenade of the latest bride and groom. His surprise was great when he saw his congregation flocking in to bid him and his wife welcome home, after their absence on his vacation. They were then goodly number were assembled. In an interval between the excellent music furnished by the large chorus choir, the Rev. T. William Davidson, in behalf of the congregation, presented the rector with a purse, which had been raised for him in two or three days. In reply, the rector said that it was the greatest surprise of his life, and that the gift had a worth to him far beyond its intrinsic value. He said he saw in it an evidence of their good will and an earnest of their cordial support, which they, as well as he, knew he very greatly needed. After more music, among which was Mozart's Gloria, the company went down to the lower floor of the building where a collation was served. Mr. Logan is now in the eleventh year of his rectorship, which makes his incumbency longer than that of any of his predecessors. During these years he has had by no means an easy lot; as there are in the parish chronic disturbers who have harassed him and his predecessors for many years. That night was a red-letter night in his connection with the parish. May it be an harbinger that those who have been malcontents will drop their meaningless opposition. rally round him, and enable him to all the more fully accomplish the noble work which he is so faithfully doing under great difficulties.

LONG ISLAND.

Brooklyn—Church of the Good Shepherd.—On Sunday, September 20th, this church was re-opened, having been closed several weeks for repairs and large as its fully equipped halls and beautifully decorated, stalls for a vested choir placed upon the platform. and the organ moved to an arched recess near the chancel. The whole cost of the improvement, some \$1,650, has, with the exception of \$200, been subscribed.

At the morning service the Holy Communion was celebrated, and a very appropriate sermon preached by the Rev. Dr. Cornwell, rector of the church. In the evening the sermon was by the Rev. Dr. Townsend, rector of the church of the Incarnation, of Washington, D. C.

The new choir under the direction of Mr. Charles S. Gerbury rendered the musical portion of the services admirably. Both services were attended by large congregations.

NORTHERN TEXAS.

SUMMARY OF STATISTICS.—We find the following information in the journal of the eleventh annual convocation: Baptisms—adult, 37, infant, 99; Confirmations, 85; Marriages, 28; burials, 60; present number of communicants, 1, 347; Sunday school teachers, 141, scholars, 1,064.

MARYLAND.

EPISCOPAL VISITATION.—The Bishop has just completed a visitation of the western portion of his diocese, comprising the deanery of Cumberland.

Among his pleasant duties was the consecration of two churches, one at Sharpsburg, rebuilt from the ruins left after the famous battle at that place; for several years the rector, the Rev. Henry Edwards, with laborious and unostentatious zeal, has been engaged in the restoration of this edifice, and finally on September 17, had the crown of his labors in its consecration to the service of Alveighty Cod amid a growd of The missionary of the Seaman's vice of Almighty God, amid a crowd of

The other consecration was of St. Luke's, Adamstown. A neat and appropriate brick building under the charge of the Rev. Thomas I. Bacon, D.D.

On September 24th, the Bishop completed his visitation, by holding Confirmations in St. Paul's, Howard County, and Grace church, New Market. The former is a new church and ready for consecration but for an informality which prevented its being admitted into union with the convention at its last session. The congregations during the visitation were all large and the weather superb.

CENTRAL NEW YORK.

ADAMS.—Convocation.—The convocation of the first missionary district met in Emmanuel church on Tuesday and Wednesday, September 15th and 16th. After Evening Prayer. on Tuesday, a beautiful and highly instructive sermon was preached by the Rev. Chas. H. Tindell, from Matt. xxii:38. On Wednesday the sermon was preached by the Rev. Mr. Perrine, from Luke xvii:20,21. The Holy Communion was celebrated by the Rev. R. A. Olin, president of the convocation, assisted by the rector and the Rev. R. G. Quennell, of the third district. In the afternoon there was an interesting discussion on woman's work in the Church, all the clergy and W. G. Bentley, a teacher in the Adams collegiate institute, taking part. In the evening there was the usual missionary meeting, when addresses were made by the Rev. Mr. Quennell, on Woman's Work in the Parish; the Rev. Mr. Perrine, on the Work of the Men; and by the Rev. O. E. Herrick, U. S. A.-former rector of the parish-on the Rewards of Faithful Work. The presence of the visiting brethren added greatly to the interest of the convocation, and their words of strength and beauty will long be remembered by all who heard them. The weather was perfect, the congregations were good, the music was excellent, and the offerings were liberal. Only three of the clergy were absent. They missed a "feast of good things."

AUBURN.—St. John's Church.—A correspondent writes: Your correspondent from this place, under the head of Church news, gives an account of St. John's church, quite surprising to those who know the truth.

"The Rev. Charles R. Hale, was at one time rector, but only for a short time. He was succeeded by the Rev. W. H. Lord, who built that handsome stone church. He and his indefatigable wife labored early and late, in season and out of season, building up the congregation as well as the edifice, and that on a salary so small that to eke out a living, and help St. John's, Mr. Lord took charge of two missions. During most of his rectorship, Mr. Lord, after morning service, drove nine miles to Weedsport, held service, then drove to Port Byron for another service, and back to Auburn in time for evening service at St. John's, usually preaching four times a day.

"We do not know the Rev. Mr. Launt but are willing to believe he is doing a good work; we only do not see why your correspondent in speaking of St. John's should so utterly ignore Mr. Lord who worked so hard for the church, and so injured his health that twice he was obliged to give up and rest. We do not believe that any rector there ever did the work that he did."

GEDDES.—The services of the laying of the corner-stone of St. Mark's church by the Bishop on the morning of September 22d, were of a deeply interesting character. The day was all that could be desired. The clergy in attendance were the Rey. Messrs Exekiel tendance were the Rev. Messrs. Ezekiel W. Mundy, the earnest rector, J. M. Clark, D.D., T. Babcock, D.D., T. E. Pattison, W. M. Beauchamp, J. A. Staunton, A. Gregory, G. W. Gates, M. D., F. N. Wescott, J. E. Johnson, T. C. D., F. N. Wescott, J. E. Johnson, T. C. Bucker. The clergy marched from the residence of J. P. Shumway, M. D., to the church grounds, attended by the wardens and vestry, the choir and people greeting the procession with an appropriate song of praise. The services that followed were every way befitting the occasion. The Bishop's remarks were as usual eloquent and propounced with earnest love for the good nounced with earnest love for the good of the people who listened with marked attention. The box placed in the corner-stone contains many appropriate things, and among them is the likeness of Bishop Huntington. The church is

being built of stone, is well under way, and is to be ready for use as soon as are a band of earnest workers, and have already surmounted many difficulties and opposing influences. God helps those who put their trust in Him, and do their work out of love to Christ our

WATERTOWN- Grace Church. - Extensive repairs and improvements have been made upon this church, the Rev. Dr. Danker, rector, which are worthy of mention. The building was closed for several weeks, and now presents a neat and handsome appearance. The whole edifice has been re-roofed, the floor re-carpeted, the pews stained a rich, dark tint, and lacquered. The nave is colored in a tasteful, light hue, while the ceiling is panelled and bordered with gilt bands, producing a very pleasing effect. The chancel is also painted throughout, the ceiling a light blue, with handsome frescoed border, and ornaments around the windows. The effect at evening by gaslight, is particularly pleasant, the ornaments of the chancel standing out in bold relief against the background, while a warm and cheerful glow pervades the entire fabric.

With the newly organized choir of fine voices, and the bright cheerful ser-vices, its active guilds and societies, the church is most attractive and inviting, and, by God's blessing, will be no doubt, a nursery for many redeemed souls.

NEW YORK

STONE RIDGE—St. Peter's Church.-In this church the Assistant-Bishop of the diocese, confirmed a class of six female candidates, three colored girls, and three adults, presented by the Rev. E. Ransford, the priest-in-charge of the parish, who together with the eight presented at Rosendale, made a class of thirteen in all, the result of three months' work in a field which had been without a clergyman for six months. The floral decorations were very beautiful, and were due to the piety and devotion of one lady in the parish. It may be added that the work in the three united missions of Stone Ridge, Rosendale and High Falls, where a new church is being built, is carried on in the teeth of active and passive resistance on the part of the Dutch Reformed community, the Methodists, and Roman Catholics. The first have all the money, the second have gained over the majority of the poorer non-Roman population, and the last have all the Irish and non-Protestant German folks, their church at Rosendale being a magnifi-cent structure, and boasting fifteen hundred communicants, of whom three hundred were confirmed on the fifteenth Sunday after Trinity, In the teeth of such obstacles the Church continues to grow very slowly, indeed, at present, but very surely.

after be looked on as a red letter day in the history of this church. The corner-stone was laid in 1876, and for some years regular services have been held within its walls, but its consecration, in consequence of debt, was delayed till the Sunday in question. Then the Assistant-Bishop of the diocese, assisted by the Rev. Ed. Ransford, priest-incharge of the parish, and the Rev. Wm. Walsh, of Newburgh, N. Y., secretary Walsh, of Newburgh, N. Y., secretary was in his work, and could he have ily commended; also the changes in of the Western Convocation of the diostation with us we would have had a the office for Confirmation and prayers cere, not only consecrated the church, but also confirmed a class of three adults—a man and two women—and four children—three girls and one boy. The Bishop celebrated the Holy Communion, at which all the actual communicants of the mission communicated. cants of the mission communicated, with the exception of two who were sick, sixteen out of a total of eighteen, and eleven others from the adjacent missions of Stone Ridge and High Falls—also under the jurisdiction of Mr. Ransford. The services were rendered brighter, and more hearty owing. Mr. Ransford. The services were rendered brighter and more hearty, owing to the beautiful floral decorations, and the cheery congregational music, all of which owe their inspiration and carrying out to one loyal Churchwoman, who in her own person combines the offices of organist, choir-mistress, Sunday school superintendent, and sacristan. The flowers, the lights, the white vested altar and lectern, the elaborately embroidered white stoles of the Clergy, the presence of the Bishop, and the

impressive nature of the ceremonies of one anxious to do work for the Master the consecration and the Confirmation, possible. The members of the church | conspicuously added to the solemnity of the occasion.

MICHIGAN.

BRADFORD LAKE.—This hamlet of twenty-five houses, one hundred souls, is the centre of Wright & Davis's lumber region of 9,000 acres. Last fall the Rev. J. M. Curtiss, of Cheboygan, began holding here a monthly week night service, and has continued these successfully, as he does others in many towns in Northern Michigan. Last winter a congregational minister, Mr. Spence, held evangelistic meetings here during five weeks. Thirty were "converted," of whom nearly all remain true. Then was organized the "Union Church of Bradford Lake," not as a new sect, nor as a part of any existing religious body, but as a temporary means of providing religious worship for a community not likely to be permanent. The Rev. Mr. Taylor, a neighboring M. E. preacher, officiated here Sunday afternoons. Lay gospel meetings weekly have been kept up, about a dozen "testimonies" being given at each meeting. At these the "Gospel Hymns" are used. During a vacation of five Sundays, the Rev. W. C. Hopkins, of Toledo, Ohio, held regular services. Prayer Books and Hymnals were provided for all, in addition to a number at first furnished through Mr. Curtiss. The work previous to this vacation had already changed the character of the place. Drunkenness and profanity, and Sunday desecration, common a year ago, are positively banished. The nearest saloon three miles away, has no more customers from this favored spot. An upper room over the only store com-fortably seats the average Sunday congregation of about eighty. Mr. Davis (one of the lumber company) has given a good organ and carpet, and the large tablet, the Creed, the Lord's Prayer and the ten commandments, and some illuminated texts adorn the walls. On Friday, September 11th, Bishop Harris confirmed twenty-eight and preached a most effective sermon. Many desire him to come regularly and send a Church clergyman to reside here, and besides caring for this work take charge in "parts adjacent." A more invigorating climate, a more promising field. a more appreciative and responsive people cannot well be found.

FLORIDA.

writes: will you give me room in your excellent and widely circulated paper, to make known the wants of a poor little neglected missionary parish in Florida?

Melrose is a small inland town, beauwhich there is a steamboat in daily attendance of clergy was not as good communication with Waldo, a railroad as expected. ROSENDALE — Consecration of All Saint's Church.—The sixteenth Sunday after Trinity, September 20th, will hereafter be looked on as a red letter day in history of this church. The corbinatory of this church.

and unable to return.

and content to live on small pay, whose health would be all the better for coming to this lovely winter climate, who refreshment room furnished with table, will break to us the Bread of Life, and oil stove, sewer and water connections. give us the blessed services of the Church? We know the Master min- gas burner with 500 wax candle power. istered to the poor. We, who have lived here seven years, are weary with show the great care and good taste of longing for Church services, and our cry is, how long, O Lord, how long? And will not those who love the Church, help us in building a small chapel that we may worship God in His own house? May the dear Lord open the hearts of those who read this, to send us an offering, be it ever so small."

CALIFORNIA.

WATSONVILLE.—All Saints' church was organized at this place on February 3d, 1874. It enjoyed varying for-tunes, under different ministers, but was for some time abandoned. The Rev. John Portmess, recently from Northern Texas, took charge on the 10th Sunday after Trinity, but had to commence almost de novo. During his first month he was indefatigable in from house-to-house visiting, making 66 personal calls, and enrolling 55 persons who had received Confirmation, held eight Sunday and eight week-day services, organized a woman's working guild of 22 members, and revived the long-neglected Sunday school, with six teachers and 27 pupils. Many persons who had not attended Divine service for years cheerfully responded to the call to come up and worship the Lord; and altogether the work promises an abundant harvest.

EAST CAROLINA.

WILMINGTON.—St. James's Church.— This church is undergoing extensive repairs through the efforts of its rector, the Rev. W. H. Lewis, who came here last January as successor to Bishop Watson. A recess chancel is being built and transept added, making nearly two hundred additional sittings, and in all seating capacity for one thousand. The organ is being brought down into the chancel, and a choir of men and boys is in training, to be ready for the re-opening on All Saint's Day.

The chancel furniture has been given as memorials, including a beautiful font. St. James's has long been the largest and leading church in the State; St John's, and St. Andrew's, both flourishing parishes, being offshoots of this mother church. There is a great interest felt here in these pleasant changes, Melrose.—A devoted Churchwoman and it is hoped its example will be felt by others.

IOWA.

MARSHALLTOWN. — Convocation. — The ninth regular meeting of the Cen-Melrose is a small inland town, beautifully situated on Lake Santa Fé, on on September 22d, 23d and 24th. The

The first service was held Tuesday evening, the Rev. F. D. Jaudon, of the Northern Deanery, preaching the convocation sermon.

Dean Stilson favored the clergy with an interesting account of St. Andrew's guild for boys, which was recently organized in his parish at Ottumwa.

The Church work in Marshalltown is

well in hand, and much has been accomplished by the faithfulness of priest

and people.

"Guild Hall," owned by the ladies of the parish, is a model. The dimensions are as follows: 80x40 ft. with 19 ft. ceiling; at the east end is the raised chancel, 10x24 ft., with robing and library rooms on either side, 8x10 ft. A rich curtain of crimson cloth is looped back above the chancel rail to be low-

to the convenience, and it is intended to keep the parlor warmed during the whole winter. Below the parlor is a the rector who planned all.

A good location near the Court House square was purchased for the building and the property is valued at \$4,500.

MAINE.

SUMMARY OF STATISTICS.—The following figures are gathered from the journal of the sixty-sixth annual convention: Baptisms—adult, 82, infant, 275; confirmed 197; communicants, 2,381; Marriages, 81; burials, 235; Sunday school teachers, 202, pupils, 1,723; total offerings, \$40,247.24.

AUGUSTA.—The corner-stone of the new St. Mark's church, was laid by the Bishop on September 25th. The building will be a very handsome one, costing about \$25,000. Addresses were made by the Bishop, and by the last rector, the Rev. Samuel Upjohn.

OHIO.

SALEM.—This thriving manufacturing place has a population of 5,000, which is increasing. The church of Our Saviour, which has remained closed for sixteen years, has just been re-opened and renovated throughout. A new altar has been placed in the recess chancel. The Rev. C. S. Witherspoon is in charge and is working with indefatigable energy. Hopes are felt that the lost ground can be recovered in due time by hard work. During this long interval of dormancy, the sects have thriven, and built large places of worship. The present number of communicants is 33.

On Monday evening, September 21st, with a large congregation, a combined service was held in this church in the interests of Church work among deafmutes; the Rev. Mr. Witherspoon read orally, and the Rev. Mr. Main interpreted.

A similar service was held at St. James's church, Boardman Township, on the previous Saturday, by the Rev. Messrs. Gamble and Mann. This church, by the way, has a very interesting history, it being the oldest in the diocese and State. In 1807, lay services were first held and continued until the first visit by a clergyman, who was none other than the Rev. Jackson Kemper, afterwards the famous Missionary Bishop. He came in the fall of 1814. Services were kept up by different. clergy until some years ago when the church was almost wholly closed. Recently the Rev. F. B. Avery, rector of St. John's church, Youngstown, commenced holding services there, and the Rev. H. L. Camble, of Warran new Rev. H. L. Gamble, of Warren, now. officiates occasionally.

ARKANSAS.

BATESVILLE.—St Paul's parish, now upwards of a year without a rector, has for several weeks past enjoyed a series of interesting and instructive sermons from the Rev. W. A. Tearne—dean of Trinity cathedral, Little Rock—who was sent by the Bishop for this purpose.

On Tuesday, Sept. 15th, the Bishop arrived, and delivered on that evening to a crowded house, a most impressive sermon from the text "Except ye become as little children," after which Confirmation was administered to eight young persons. This is the second visitation of the Bishop this year, makvisitation of the Bishop this year, making in all over twenty Confirmations, which shows there is much life in the old land yet, even though the regular ministrations in the Church have been lacking. The Sunday school is in a thrifty and prosperous condition owing to the untiring efforts of a few of "the faithful." To the great joy of the people, the Bishop has consented that Mr. Tearne should return to the parish Mr. Tearne should return to the parish as rector.

COLORADO.

ple in the East, within the year the parish has finished the roof, plastered the church, put in a beautiful and Churchly altar—built of Rocky Mountain spruce—a lectern, vestry-room, choir-stall, chancel-rail, and sixty-five chairs to accommodate the increasing congregation. In building this beautiful stone church a debt has been contracted, but this obligation will soon be discharged.

INDIANA.

TERRE HAUTE-Harvest Home.-The annual Harvest Home has been duly celebrated in this city at the close of the county agricultural fair.

A few days previous, some 15 bands attending a tournament here, gathered in St. Stephen's church for divine worship; and the old hymns sung by a chorus of 300 male voices accompanied by the organ and other musical instruments were a great delight to lovers of

old-fashioned congregational music. In St. Stephen's and its missions joyous and impressive services were held on Sunday, September 20th, at all of which the Bishop was present. The singing by the surpliced choir of St. Stephen's was peculiarly grand.

In the afternoon, the corner-stone of the new St. Luke's, Nail Works, was laid by the Bishop. In an admirable address the Bishop said he was glad the workingmen were finding out this church to be their true friend. It was better than any police force to keep order, and would prove a blessing to the neighborhood. He hoped to open here a free reading room, also a place for social gatherings where all would be welcome, especially the poor and friendless, and he confidently expected a long and useful life for this work so auspiciously commenced.

A Deeply Interesting Narrative.—The name of Rev. John H. Chandler is an honored one in the literature and labor of the Baptist Church; especially in connection with his forty years' devotion to missionary work in Burma and Siam a work in which his accomplished wife shared during the whole of this long period. For most of this time his residence was at Bangkok, in Siam, the capitol of the kingdom. Here he rendered himself valuable to the king and his court, as translator of important documents. In 1859 he was appointed U.S. Consul at Bangkok. He

was also tutor to the present king of Siam.
One of the almost inevitable results of missionary labor is the breaking down of health, and neither Mr. nor Mrs. Chandler escaped. In 1872 their condition became so serious that they returned to this country for medical treatment. They went back to Siam in 1872, intending to stay for six years, but both soon grew worse, and had to come to the United States at the end of three. What Mr. Chandler's condition was at the time is given in his own words, as related to a gentle-man who called upon him recently at his home,

man who called upon him recently at his home, in Camden, New Jersey:

"I was a complete wreck. My lung weakness was so great that for months at a time I could not write or read. The nerves of my stomach were totally demoralized, My food would not digest. I had to lay aside all my teaching and literary labor. I was unable to do either physical or mental work. I was also troubled with palpitation of the heart and with an obstinate catarrh of ten years' standing; altogether I was a very, very sick man. While thus suffering, the Rev. Dr. MacFarland, a Presbyterian missionary.at Bangkok, called my attention to Compound ary, at Bangkok, called my attention to Compound Oxygen. He had tried it for indigestion and general debility and had found it very beneficial. "While I was on my way home I found myself in a very critical condition. I almost gave up hope. On reaching Philadelphia I consulted Drs. Starkey & Palen. I soon began the use of Compound Oxygen. It acted like a charm. Very soon I felt signs of returning strength. In the matter of diabetes the relief of particularly noticeable. Improvement went on gradually but ticeable. Improvement went on gradually but surely. I became so that I could eat with regularity and really enjoy my food. In time my old symptoms of wretchedness and weariness passed away and I was myself again.

away and I was myself again.

"You may judge of my health and strength when I tell you that I was with the Siamese embassy in New York and Washington a few months ago, traveling with them and going about as freely and energetically as any of them. Compound Oxygen had so recruited my system that the unusual exercise of travel had no unpleasant effect upon me, nor was I in any respect the worse for my journey."

For full information as to this wonderful Treatment, address Drs. Starkey & Palen, 1629 Arch Street, Philadelphia, Pa.

GOLD MEDAL, PARIS, 1878.

GERMAN

The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excel-lent article for family use.

The genuine is stamped S. German, Dorchester, Mass. Beware of imitations.

Sold by Grocers everywhere.

BAKER & CO., Dorchester, Mass.

WE take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th editien, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years' successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

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Katalysine Spring Water
Nature's Great Remedy for GOUT, DYSPEPSIA,
RHEUMATISM, MALARIA, DIABETTS
DROPSY. KIDNEY AND BLADDER TROUBLES, and any diseases arising from the

BLES, and any diseases arising from the Kidneys.

The Gettysburg water alone of all alleged medicinal springs known possesses an indisputable medical record.—N. Y. Medical Record.

The Gettysburg water has produced signally curative and restorative effects in Dyspepsia, Gout, Rheumatism, etc.—Dr Bell, author Med. Work on Medicinal Waters.

As a solvent of the uretic concretions in Rheumatism and Gout, it takes high rank.—Dr. J. J. Mooreman, resident physican White Sulphur Springs, and Prof. Washington University, Baltimore, Md.

Pamphlets and water can be obtained of all druggists, or GETTYSBURG SPRINGS CO., Gettysurg, Pa., and Philadelphia, Pa.

Western selling Agents, Van Schaack, Stevenson & Co. Chicago, The Richardson Drug Co., St. Louis, Misouri.

AYER'S Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE

to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Birious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

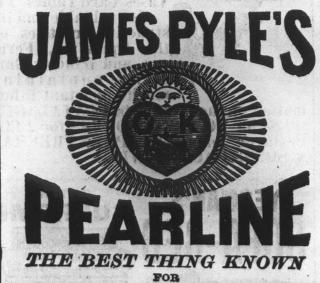
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Expands the Chest and promotes Free Respiration. Prevents Children becoming Round Shouldered.

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A perfect Skirt Supporter for Ladies.
Physicians everywhere recommend them.
No harness—simple—unlike all others.
Easily adjusted and worn with comfort.
All sizes for Men, Women, Boys and Girls.
The Cheapest and only Reliable Shoulder Brace.
Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain, or \$1.50 per pair, silk faced. Send chest measure entirely around the body. Address the m'f'rs.

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SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol. and name of

JAMES PYLE, NEW YORK.

A GOOD old clergyman, living on the borders of Salisbury Plain, was admired by his bishop for having performed "the greatest act of charity of which he had ever heard." When the Rev. Samuel Settle-for that was his name-required a new suit of clothes, he used to send for the parish tailor to measure him; and when the number of inches had been correctly noted down, he would add, "Make the things a size larger than the measure, Grant." Did he like his clothes very loose, do you think? Not a bit of it; but his reverence was a very small man, and the poor old parishioner to whom he usually gave his cast-off garments was a size larger. Now do you see the reason for the order to the tailor, and do you wonder at the bishop's praise? Which of us would choose our coats or dresses to suit another person? Verily good old Mr. Settle-now gone to his rest-did love his neighbor as himself.

ORIGIN OF FAMILIAR PHRASES.-Bishop Fleetwood says that "dandy" comes from a silver coin of small value circulated in the reign of Henry VIII., and called a "dandy-prat." "Bombast" has an odd derivation. Originally the word (from the Latin bombax, cotton,) meant nothing but cotton wadding used for filling and stuffing. Shakespeare employs it in this sense in "Love's Labor Lost:"

The phrase "a feather in one's cap" is accounted for by the following passage in an old book, a "Description of Hun-

"As bombast and as lining to the time."

gary," printed in 1599. The writer says of the inhabitants; "It hath been an ancient custom among them that none should wear a feather but he who had killed a Turk, to whom onlie yt was lawful, to show ye number of his slain enemys by the number of feathers in his cappe." The origin of the convivial word "bumper" is traced to the phrase au bon pere, a toast drank to the Pope in

WONDERS OF THE YOSEMITE.—A trip to Califor nia may be excellent as a means of recreation and sight-seeing; but in point of fact it can't compare, in its effects upon an invalid's system, to Dr. Pierce's "Golden Medical Discovery," universally acknowledged to be the greatest liver invigorator, blood purifier, consumption cure, and general revitalizer and tonic, in the world. By its use thousands, whom physicians could not help, have been restored to health and happy living. All druggists.

old times in England.

DOES your wife snore? (we know she does.) Fisher's Mouth-breathing Inhibitor is a sure cure. See advt.

MOUTH-BREATHING during either night or day ruins the throat and brings on diseases that often are fatal. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

HER complexion is like her name. Why? she uses Pozzoni's Complexion Powder, and is a lily. For sale by all druggists.

I LIKE my wife to use Pozzoni's Powder because it improves her looks, and is as fragrant as violets. For sale by all druggists. MISERY is a mild word to describe the mischief to

body and mind caused by habitual constipation. The regular use of Ayer's Cathartic Pills, in mild doses, will restore the torpid viscera to healthy activity. Try them and be cured.

WHY IS IT that the sale of Hood's Sarsaparilla continues at such a rapidly increasing rate? It is,—
1st: Because of the positive curative value of Hood's Sarsaparilla itself.
2d: Because of the conclusive evidence of remarkable cures effected by it, unsurpassed and seldom equalled by any other medicine. Send to C. I. Hood & Co., Lowell, Mass., for book containing many statements of cures. many statements of cures.

ONE of the most convenient and trouble-saving articles we have seen in some time is a "Pillow-Sham Holder" invented by E. W. Rider, of Racine, Wis. It does away entirely with removing the shams from the bed. They simply have to be turned up out of the way at night, and it always holds the shams in perfect position. Truly this is an age of labor and trouble-saving inventions.

A SUDDEN CHANGE OF WEATHER will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's Bronchial Troches," a simple and effective cure for all throat troubles. Price 25 cents per box.

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

thrown off by Hood's Sarsaparilla.

THE name of Preston, Kean & Co.—bankers of Chicago—has become a household word with most of our readers. This firm has within the past few months been succeeded by S. A. Kean & Co., the active member in the old firm becoming the senior partner in the new, succeeding in every respect the old firm. The members of the old firm have long been identified with the banking interest of the Northwest in their specialty of investment securities, and no one has had cause to mourn the loss of money invested through them in government, state and municipal bonds. They conduct a general banking business, and will be pleased to correspond with any one interested in either investments or the general banking line.

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Happiness

results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla. E. M. Howard, Newport, N. H., writes: "I suffered for years with Scrofulous humors. After using two bottles of Ayer's Sarsaparilla, I

Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

AYER'S Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

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DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF

FEVER and **ACUE** Or CHILLS and FEVER.

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority ever all reme edies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT our of Ague and Fever, or Chills and Fever, wheth er of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENTS VEGETABLE FAMILY PILLS will be sufficient. will be sufficient.

DR. JOHN BULL'S SMITH'S TONIC SYRUP,

BULL'S SARSAPARILLA, BULL'S WORM DESTROYER

The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY,

INFLUENCE OF SACRED SONG.

On board the ill-fated steamer Seawanhaka was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer!"
"Try a little longer," was the response of the wearied and agonized husband; "let us sing 'Rock of Ages,'" And as the sweet strains floated over those troubled waters, reaching the ears of the sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted. But lo! as they sang, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer:

"Book of ages cleft for me

"Rock of ages, cleft for me, Let me hide myself in Thee."

With the song seemed to come strength; another and yet another was encouraged to renewed effort. Soon in the distance a float was seen approaching! Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land. This is no fic-tion; it was related by the singer him-self, who said he "believed Toplady's sweet 'Rock of Ages' saved many another besides himself and wife."—Christian at Work.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

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

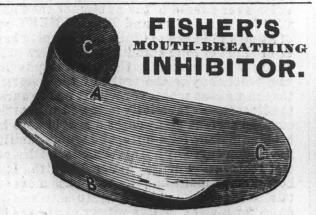
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100 Doses One Dollar.



Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

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The snorer not only suffers personally, but becomes a The shorer not only suffers personally, but becomes a general disturber, is a mouth breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore The Mouth-Breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our 16-page circular sent free. Address PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago. III

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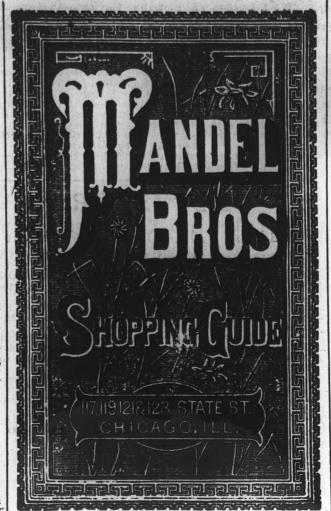
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