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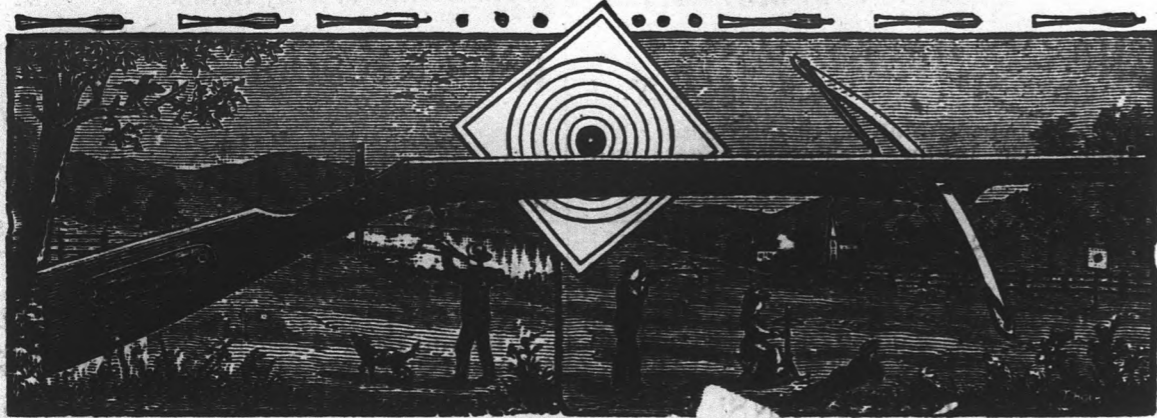
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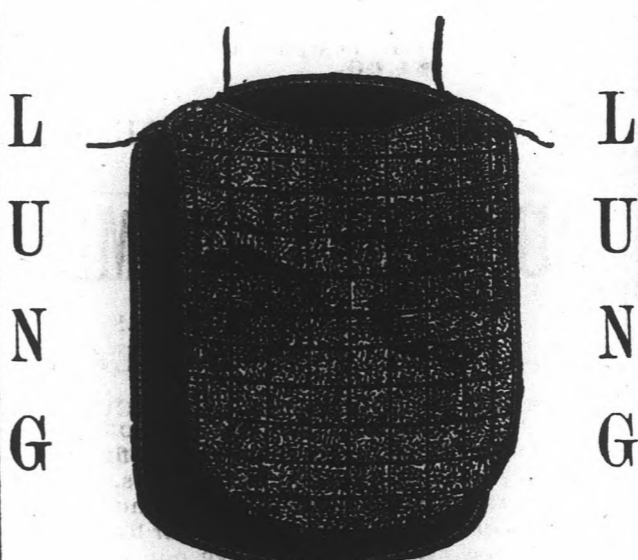


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Lem McClendon has been in the employ of the Chess-Carly Company for some years, and I know the above statements to be true. W. B. CROSBY, Manager Chess-Carly Co., Atlanta Division, Atlantic, Ga., April 18, 1885.

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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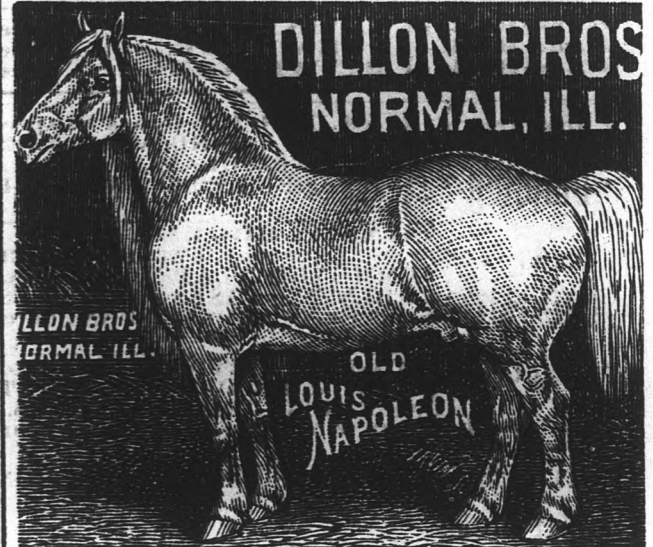
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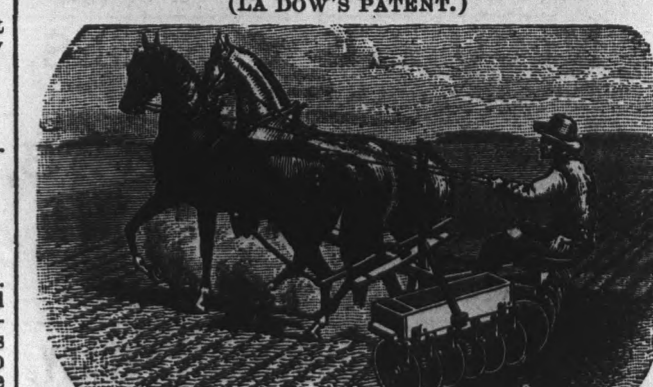
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# The Living Church.

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 this encroachment on Christian liberty.

THERE is, I believe, a Huguenot Society in New York. Are the gentlemen who form it acquainted with the origin of their name? If so, they can send their information far a-field. At Cape Town last month, a great meeting of their descendants was held, with a view of discussing the best means of celebrating the bi-centenary of the landing of the Huguenots in Cape Colony. Very few people in the room, however, knew what Huguenot really meant, and

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 hand, the line of Mary Stuart has never 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 I 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 Lorne, eldest son of the Duke of Argyll, and son-in-law of Queen Victoria. His lordship asks the confidence of the electors, because, during the ten years he was in Parliament, he voted for the great Liberal measures which "made the epoch of Mr. Gladstone's former administration memorable in the annals of English progress." He says that he is in favor of a reform of the House of Lords by an infusion of elected members; he is also in favor of free elementary education, the disestablishment of the Church of Scotland, and

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 self-government.

A LONDON correspondent thus describes the estimation in which a great divine in England is held: "When Lord Salisbury was enthroned as Chancellor of the University of Oxford—it was a 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 subsided its recipient was discovered in a quiet corner of the hall with Lord Salisbury's two boys, Lord Cranborne and Lord Rupert Cecil, one on each knee. Canon Liddon holds that place 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." S.

## 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 phrase was ratify and confess. A person can do both, but only God can confirm one in grace and spiritual strength.

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 defective; whereas it ought to make prominent the idea that this Apostolic and 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 that none shall receive it but such as can say the Baptismal Creed, the Lord's Prayer, the Ten Commandments, and 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*

to be confirmed, answers of the following questions: but he may, etc.

It is hoped, however, that the permission given in the last named rubric 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 ———

Or this ——— and print, Sign 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 abiding-place 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, the French church, du St. Esprit, in 1803, while this same year St. John's

chapel was begun, and finished in 1807. St. Michael's was admitted in 1807, Grace church, in 1809, the latter being 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, twenty-six. 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, everything was in confusion from the time of Bishop Onderdonk's suspension in 1845 to the making of Dr. Wainwright provisional bishop in 1852. The churches did everything that seemed right in their own eyes in the matter of making reports, or rather, of not reporting, while several churches were built apparently on watered stock and without regard to the necessities of the time. Bishop Wainwright died in 1854, while Dr. Horatio Potter acting at first as provisional bishop, became the sixth and actual 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 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 continuance to this present time and their continued usefulness is an evidence of it. The total number of communicants in 1860 seems to have been about 12,000.

The number of churches admitted from 1860 to this present time has not, I think, exceeded, twenty, if indeed it

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 Hospital, 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 Deaf-mutes, 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 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. In these days some single churches contribute more than all the churches put together, so far as reported, up to 1840. No church, however, can make such a progressive showing in thirty years as did St. George's, under Dr. Tyng's rectorship, when the annual average of 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 to \$850,000 a year.

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 century, to 85 in this year 1885; and from 1,300 communicants to perhaps 28,000. So, too, from giving \$1,750, in 1816, the first reported collection, to perhaps, \$850,000 now. This is the mere showing of numbers and statistics, and these are by no means the measure of

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 sermons 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 effects of it.

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 Gazette*) 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 meeting of delegates at the next Gen-

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: "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 where the sacrifice of the cross is consummated."

Thus, an Irish Churchman writes, in an Irish Church paper. Will "S" not 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, 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 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 that.

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; washing, \$25, societies, sports, &c., \$35; 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-rent.

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 for room rent. The frequency of this reduction is shown by the fact that the rooms set down at \$75, \$40, and \$30, are all the same; a room which rents one year for \$75, may bring in only \$30 the next.

Moreover, there are men in the college who have not joined any society, and do not engage in athletic sports. There are certainly many who do not spend at the most, more than \$50 a year for clothing. The following estimate will show about the least on which, I think, men do get through a year at 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 economize.  
A TRINITY STUDENT.

#### 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. Consequently 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 recently-destroyed 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 finely-wrought 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. POCKOCK,  
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. I.

#### 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.

4. 18th Sunday after Trinity.	Green.
11. 19th Sunday after Trinity.	Green.
18. ST. LUKE, EVANGELIST.	Red.
25. 20th Sunday aft. Trinity.	Green.
28. SS. SIMON AND JUDE.	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;  
Saying 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 off 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

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 glow-worm,—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 ugly things with us, do you mean?"

"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.

"I want you to be prepared for other 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."

Theodosius colored, but he was not wanting in sense or good feeling, and he stroked the servant's cheek with his

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 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 even then finishing a twenty years' sentence in Sing Sing Prison, and that his mother had served several terms for

shoplifting 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 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 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 portrait in the Rogues' Gallery. The result was beyond their wildest hopes, for the army voted in a solid body for the candidate of the Ananias and Sapphira party, and it was not discovered until his election was announced that the circular was a roorback, 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 best wishes of the entire organization.

#### 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 milk-sellers. 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 Ecumenical 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 he shall forfeit ten shillings."

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 of the Eucharist.

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 erected in Ballarat, by the Australian admirers of the Scottish bard.

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 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 table-spoonsful 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. Dobson 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, o, n, k 3, o, n, o, n, o, k 1. 6th row: K 10, o, n, k 1. 7th row: K 2, o, n, k 4, o, n, o, n, o, k 1. 8th row: K 11, o, n, k 1. 9th row: K 2, o, n, k 5, o, n, o, n, o, k 1. 10th row: K 12, o, n, k 1. 11th row: K 2, o, n, k 6, o, n, o, n, o, k 1. 12th row: K 13, o, n, k 1. 13th row: K 2, o, n, k 7, o, n, o, n, o, k 1. 14th row: K 14, o, n, k 1. 15th row: K 2, o, n, k 8, o, n, o, n, o, k 1. 16th row: K 15, o, n, k 1. 17th row: K 2, o, n, k 6, n, o, n, o, n, o, n. 18th row: K 14, o, n, k 1. 19th row: K 2, o, n, k 5, n, o, n, o, n, o, n. 20th row: K 13, o, n, k 1. 21st row: K 2, o, n, k 4, n, o, n, o, n, o, n. 22d row: K 12, o, n, k 1. 23d row: K 2, o, n, k 3, n, o, n, o, n, o, n. 24th row: K 11, o, n, k 1. 25th row: K 2, o, n, k 2, n, o, n, o, n, o, n. 26th row: K 10, o, n, k 1. 27th row: K 2, o, n, k 1, n, o, n, o, n, o, n. 28th row: K 9, o, n, k 1. 29th row: K 2, o, n, k 1, n, o, n, o, n, o, n. 30th row: K 8, o, 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 the cushion, which is then found to be like a little sailor hat, of which the 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 the present day, and probably always will so continue, Episcopacy may be regarded as the most extraordinary imposture the world has ever known—*unless*, indeed, it be really of Apostolic origin.

It seems to be the opinion of the Church press generally that the clergy 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 deputed 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 amusing. A week or two ago it tried to be funny about "The Living Church Annual and Clergy List Quarterly," and had a good laugh at its own expense. The compositor and the editor seem to have gotten up the joke between them. The title of this useful publication was

given thus: "The Living Church Annual and Clergy List. Quarterly." 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 the 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 anything good and substantial you had better provide for it beforehand yourself. You might get a nice granite shaft, well set, for about a thousand dollars. But you can do 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 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 durable, but it is hollow, and looks cheap, and to the public it is a matter 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 monstrosity. We have been led to this train of thought by reading of a fund left by a lady in Westerly, R. I., for prize essays in the public school of the town. There are many ways of building monuments that will be useful after the builders have returned to dust.

### 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 significant one, we now very properly use the term to express the advance.

The most beautiful flower is, in one stage, a bud, but in its bloom and perfection, we call it a rose. So in respect to the holy day; in its germ, it is Sabbath; in its perfection, it is Lord's day, or Sunday. Let us always give it its best name, while 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 of a religious atmosphere, and that 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 England have carried the day, and with the disestablishment of the Church, in the near future, the religious element 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 most part, under Christian influence. It must be conceded that on the whole the tendency of our public schools has been towards the formation of moral character founded on religious principle. Our teachers have generally been men and women of religious principle, and they have done not a little to resist the progress of profanity and atheism in our land. All honor to the thousands of patient and conscientious teachers who have honored the Gospel of Christ in a work which before the law is purely secular.

But this influence has been quite incidental. We have no guarantee for its continuance. It is already on the wane. Secularism, sectarian 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 another 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 old-time 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 to secure managers, supervisors, and teachers, who will do all in their power to promote religious influences in the schools, by precept, example and devotional exercises. Except in some schools of the large cities, but little opposition will be made to religious instruction. The Creed, the Lord's Prayer, and the Ten Commandments, at least, might be retained in a large majority of our schools, without serious opposition.

3. We should encourage and sustain, to the best of our ability, Church schools, under direction of our clergy, where our children shall be taught what a Christian ought to know and believe to his soul's health.

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 short-lived, 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 our citizens, have done noble things, from time to time, for St. Luke's Hospital, but it can hardly be necessary for me to say that a great deal more remains to be done. In the meantime, the friends of "The Presbyterian Hospital," which is situated on the West Side, are coming grandly to the rescue of that institution, and thereby provoke us to emulation. It appears that an ex-Al-

derman has quite recently cleared off 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.*"

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 entirely free of debt, affords a happy augury of its future, and Bishop McLaren has indeed earned the warmest congratulations of the whole American Church, for the success that has attended this grand undertaking.

Grace church, in this city, with its characteristic liberality, has set a good example to the parishes of the diocese, by arranging to furnish one suite of rooms in the new seminary, for Mr

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 generation.

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 reminiscences 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. HAWES, 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 miauling."



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.—LEVITICUS 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. Price \$1.50.

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 fraught 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.

A most admirable story, well told; 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." Nor is this by any means its best feature; for, pure and elevated as it is in tone, and at the same time without a suspicion of cant, its drift is solely for good, and the right-minded reader will

rise from its perusal with a deepened sense of the degrading character of vice and meanness, on the one hand, and of the ennobling influence of manly 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.)

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

The *St. Nicholas*, delight of all classes and all ages, concludes its twelfth volume with an unusually rich and attractive number. The publishers report the last year as the most prosperous in the history of the magazine. It has received the heartiest praise from the press of both England and America, and every reader is its enthusiastic friend. The new volume will begin with the November number, coming out with new cover and new features of interest. Among the writers engaged are W. D. Howells, Horace E. Scudder, Louisa M. Alcott, Frank R. Stockton, and J. T. Trowbridge.

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

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

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 waited in Rome until he had been 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. Patereulus 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 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, 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 power of appointment to every office,

absolute control over army and exchequer, everything that proud Rome had, she laid at the feet, or placed in the hands, of the great captain.

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 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.

REC. CHRON.	COR. CHRON.
Cæsar returns from Africa, B. C. 46, May 27.	Cæsar returns from Africa, B. C. 47, May 14.
Tarries in Rome, 190 days.	Tarries in Rome, 120 days.
Starts for Spain, Dec. 1.	Starts for Spain, Sept. 13.
Arrives there, Dec. 28.	Arrives there, Oct. 10.
Fights at Munda, B. C. 45, March 17.	Battle of Munda, B. C. 46, Jan. 17.
Returns to Rome, B. C. 45, Oct. 12.	Returns to Rome, B. C. 46, Aug. 15.
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 Alcione 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 country-seat. If there be no beauty in forgiveness of an enemy, in prayer, in acts of peace, in open-handed charity and open-hearted truthfulness, in neighbor-loving and God-fearing, 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 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 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 enumerating 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 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 man-worship, their easy tolerance of deadly

sin among themselves, their frauds, 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 perverse 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 indolence, 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 present, one of Bede's devoted pupils. 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 for me a happy life. The time of my

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 trained for his high office at the feet of one who has been called our St. John—Bishop Cobbs. He won men to him by his gentleness as well as by his force and strength of character, by the music of his voice as well as by the power and eloquence of his words. He was a popular preacher, but he was more. He was a man with a heart brimming over with sympathy and love, welcome ever in the

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 robed and joined in the line, and the body was borne through the streets to Trinity Cathedral by the following laymen: J. A. Pierce, of Chestertown, W. E. Jones, of Princess Anne, J. A. Fields, of Philadelphia, Henry Couden, of North East, Dr. Makall, of Elkton, W. S. Walker, of Chestertown, Dr. Geo. R. Goldsboro, Dr. J. L. Adkins, of Easton. At the cathedral, the services were short,

Bishop Paret officiating, after which the remains lay in state for three-quarters 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 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 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 eligibility 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

the convocations can at the same time 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 consulted 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 choir.

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 upon practical topics. The classes are all larger this year than last, but not as large as its fully equipped halls and dormitories would call for. A post-graduate 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 condition.

The missionary of the Seaman's Mission, the Rev. J. J. Sleeper, makes an earnest appeal in his report to the board for aid to enable him to open up

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 invited to the parish building, where a 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 improvements. During that time a new roof has been placed upon the church, the interior painted, and walls 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, 23; 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 Almighty God, amid a crowd of sympathizing friends from Hagerstown and other places; the clergy too were largely represented.

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 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. 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 pronounced 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 possible. The members of the church 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 Lord.

**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 services, 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 magnificent 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.

**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 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-in-charge of the parish, and the Rev. Wm. Walsh, of Newburgh, N. Y., secretary of the Western Convocation of the diocese, 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, 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 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 the consecration and the Confirmation, 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 comfortably 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.

**MELROSE.**—A devoted Churchwoman 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, beautifully situated on Lake Santa Fé, on which there is a steamboat in daily communication with Waldo, a railroad town. Its climate is unsurpassed for healthfulness, both as a summer and winter home. When I came here some years ago, Baptists were the only congregation holding religious service. Since then the Methodists have built a house of worship, and have a large congregation, and have added to it a parsonage, creditable to any town. But the Church has almost nothing.

In all these years we have had regular Church services for only about nine months. The good Lord sent us a most excellent minister, whose heart was in his work, and could he have staid with us we would have had a church in building by this time. He did not mind the poverty and struggle. He was willing to do the Master's work, trusting Him for "daily bread." By a strange Providence our beloved minister was called very suddenly from us, and unable to return.

We have secured an eligible lot for a chapel, but we need the means to build, and without a rector we seem paralyzed. Since our good minister left, which was in the early part of last December, we have had no service until the early part of July. Our hearts were made glad by a visit from the General Missionary, and the more as we supposed we could secure the services of the Rev. Mr. Beaubien, who came with the intention of remaining. "The field is white to the harvest," and if we do not want the denominations to entirely possess it, the Church must take hold of the work. Oh! that the Lord would incline the hearts of some of his ministers to come to us. Is there not some

one anxious to do work for the Master and content to live on small pay, whose health would be all the better for coming to this lovely winter climate, who will break to us the Bread of Life, and give us the blessed services of the Church? We know the Master ministered here seven years, are weary with 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 fortunes, 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, and it is hoped its example will be felt by others.

#### IOWA.

**MARSHALLTOWN.**—Convocation.—The ninth regular meeting of the Central Deanery was in the Guild hall on September 22d, 23d and 24th. The attendance of clergy was not as good as expected.

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

The business meetings were held on Wednesday and Thursday afternoons, at which the "Book Annexed" was discussed. The clergy agreed in most things with the report of the committee, but objected to the change in the prayer for the President, the prayer for the Wednesday before Easter and the Burial Service for children. The "Short Office for Sundry Occasions" was heartily commended; also the changes in the office for Confirmation and prayers to be used in families.

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 lowered so as to hide the chancel when the hall is to be used for secular purposes. The curtain is ornamented with wreaths of water-lilies of applique work. At the west end of the hall is a parlor on a stage raised three feet and furnished with both curtains and folding doors. A side entrance and dressing-room add

to the convenience, and it is intended to keep the parlor warmed during the whole winter. Below the parlor is a refreshment room furnished with table, oil stove, sewer and water connections. The hall is lighted by a Seaman's patent gas burner with 500 wax candle power. The painting, papering and decorating show the great care and good taste of 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 deaf-mutes; the Rev. Mr. Witherspoon read orally, and the Rev. Mr. Mann 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. 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, 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 as rector.

#### COLORADO.

**SOUTH PUEBLO.**—The Rev. Dr. Knapp has just entered upon his second year as rector of this mission. During the year, sixteen have been confirmed and twenty-six baptized into the Church. Thirteen have been added from other parishes, and a class of five are prepared for the rite of Confirmation. South Pueblo is a young town and the people are working to procure a home; the most of them are just starting in life. With some help from Church peo-



