



**J. B. WATKINS LAND MORTGAGE CO.**  
 Capital, \$750,000. **7%** Surplus, \$100,000.  
**FARM MORTGAGES. INTEREST GUARANTEED**  
 PAYABLE BY HALF-YEARLY GUARANTEED COUPONS AT  
**NATIONAL BANK OF COMMERCE IN NEW YORK.**  
 10,994 Mortgages negotiated, aggregating \$7,223,800  
 Amount of Interest and Principal paid on day of maturity, 4,118,272  
 Six per cent. Real Estate Mortgage Bonds, principal and interest FULLY  
 GUARANTEED. Security SEVEN fold. For sale at our New York Office.  
 SEND FOR PAMPHLET FORMS AND TESTIMONIALS.  
 Address **J. B. WATKINS L. M. CO.,** Lawrence, Kansas,  
 Or **HENRY DICKINSON,** New York Manager, 243 Broadway.



**CATARRH**  
**IN THE HEAD,**  
 Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages  
 of Consumption, Asthma, Hay Fever and all diseases of the  
**NOSE, THROAT and LUNGS CURED** by a new and  
**SUCCESSFUL SYSTEM.**  
**Not a douche, snuff, nor patent medicine.**  
 Each case is treated according to the symptoms, what will  
 cure one case may be worthless in another. Result of 35  
 years' experience. If you are a sufferer you cannot afford to  
 let this pass, you should at least investigate. Treatment both  
 internal, which destroys the germs in the blood; and external,  
 which is a grand discovery in the healing art, so simple and  
 yet so sure. Remedies are all pleasant to use, and results most  
 gratifying. Treatment sent to your home, where it can be  
 used successfully. Send for book on Catarrh containing refer-  
 ences and diagnostic blank, free. Address:  
**Dr. S. W. BEALL,** Catarrh Specialist,  
 Columbus, O.

**WEATHERLY'S MICHIGAN CATARRH REMEDY.**  
 Simple in its applica- tion, yet effectual.  
 This almost universal disease can be cured more easily from May to October than at any other part of the  
 year, and will take less time to do it. This treatment is used in a common sense manner, and is thorough and  
 persistent, and costs but little; is not injurious. Send for our circular on this troublesome disease. If your  
 druggist does not have it, send 65 cents for a trial bottle by express. Address:  
**HAZELTINE, PERKINS & CO.,** Sole Props., Grand Rapids, Mich.

**PILLOW SHAM HOLDER**

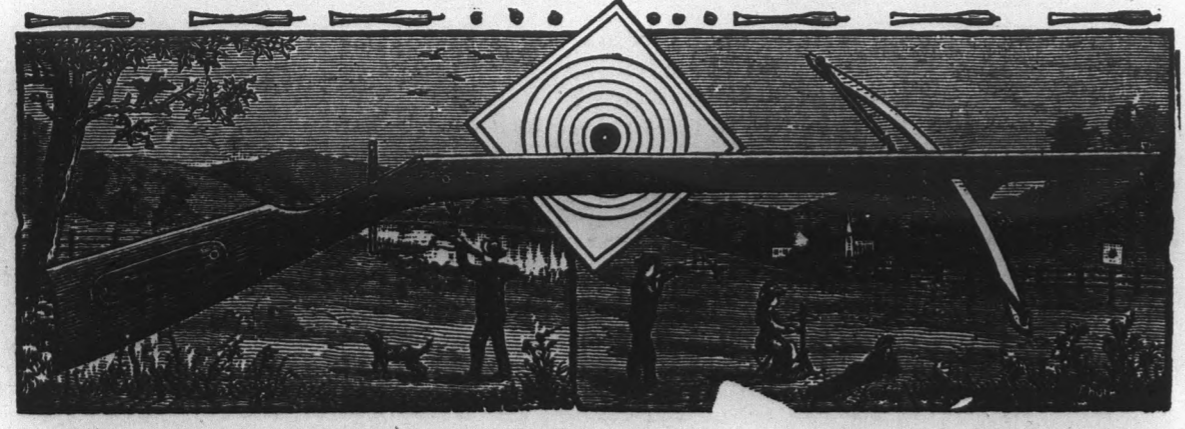
**AGENTS** are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50 Secure territory at once.

\$1.50  
 \$1.50  
 \$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an  
 astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue  
 is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs  
 to loosen from their attachments. No notch or ratchet to CATCH, NO BARBED NAILS TO RUIN YOUR  
 SHAMS.  
 It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams,  
 the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up,  
 and will not fall down at night.  
 This little treasure will fold the shams against the head-board at night, and spread them naturally  
 over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental,  
 and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five  
 months without creasing. Full directions for putting up and operating each Holder sent with each set.  
**Agents' Outfit** with full particulars will be sent to any reliable person wishing to canvass, on receipt  
 of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

**Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois**  
 Give the name and the date of paper you saw this in.

**Improved Rubber Target Gun.**



The latest and best. An entirely new principle. For target practice and hunting. Shoots arrows or  
 bullet. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 39 inches.  
 Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil.  
 Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are  
 included, Five Metallic Pointed Arrows, Two Targets and Globe Sight.  
 Price of gun one dollar (sent to any part of the United States for 25 cents extra). Clubs supplied  
 with guns at low rates.  
 This is a most excellent target gun, for either amusement or service, and is entirely different from  
 the ordinary cross gun.  
 The Hon. Maurice Thompson, author of that delightful book, "the Witchery of Archery," writes: I  
 know of one bright-eyed lad whose lot is for the time a glorious one on account of your gun. Sincerely, I  
 think this gun of yours the best and most effectual target and hunting weapon ever made for boys."  
 C. Gott, of Hartwick Seminary, N. Y., says: "I bought one of your target guns and found it to be far  
 superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot other  
 small game."  
 Besides the above, hundreds of letters have come from young men and boys in all sections of the  
 country describing their good success in shooting pigeons, squirrels, gophers, etc., with this gun.

This Gun will be Sent to any address, Charges Paid, on Receipt of \$1.25.  
**PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago.**

**THE RISING SUN**  
**STOVE POLISH**  
 For Beauty of Polish, Saving Labor, Clean-  
 liness, Durability & Cheapness, Unequaled.  
**MORSE BROS., Prop'rs. Canton, Mass.**

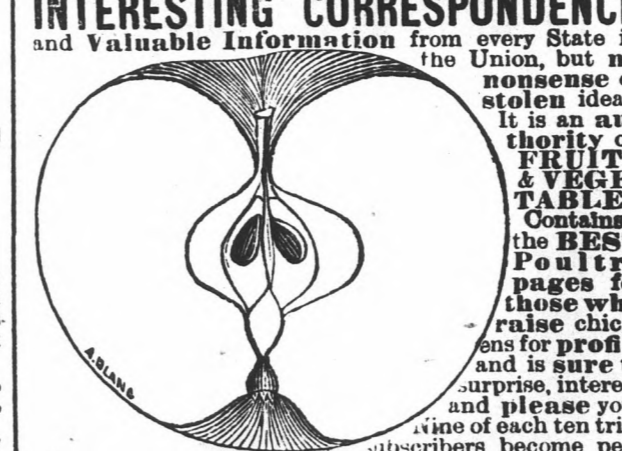
**4 to 8% BONDS.**  
 We have for sale a choice line of City, County and  
 School BONDS, and other investment securities  
 drawing from 4 to 8 per cent interest. We person-  
 ally investigate all the securities we handle. In an ex-  
 perience of over twenty years no one has ever lost  
 a dollar through us in investing in Municipal Bonds.  
**S. A. Kean & Co.,**  
**Bankers.**  
 Successors to Preston, Kean & Co., at the Old Stand,  
**CHICAGO, ILL.**  
 A general BANKING business transacted.

Through the  
**WESTERN FARM MORTGAGE CO.,**  
 F. M. PERKINS, LAWRENCE, KAN. L. H. PERKINS,  
 President, Secretary.  
**CAPITAL AND SURPLUS, \$250,000.**  
 Carefully selected 1st Mortgage Farm Loans pay-  
 able in N. Y. Unrivalled facilities. Absolute satis-  
 faction. 10 years' experience. No losses. Refer to 3d  
 Nat'l Bank, N. Y. City; Nat'l Bank, Lawrence, Kan.;  
 and Hundreds of Investors. Send for pamphlet,  
 forms and full information. Branch Offices in N. Y. City,  
 Albany & Phila. N. Y. Office, 137 B'way, C. C. Hine & Son, Agts.

**WESTERN FARM MORTGAGES.**  
**7% Semi-Annual Interest.**  
 All our Loans GUARANTEED  
 also secured by FIRST MORTGAGE  
 on WELL-IMPROVED FARMS in the  
 most prosperous portion of the West. Capital  
 and Surplus of our Associated Corporations,  
 \$325,000.00. For references and particulars address  
**EQUITABLE MORTGAGE CO.,**  
 Offices in New York and Boston. **KANSAS CITY, MO.**

**A SOLID 10 PER CENT**  
 Per annum, first mort- gages on productive  
 Real Estate. Loans approved by Tacom-  
 ma National Bank. BEST OF REFEREN-  
 CES EAST AND WEST. Correspondence Solicited.  
 Address **ALLEN C. MASON,** Tacoma, Wash. Ter.

**A TRIAL OFFER!**  
**THE FARM AND GARDEN**  
 Is a handsomely printed monthly paper, with Orig-  
 inal Illustrations, and is a homelike, sensi-  
 ble and accurate rural journal.  
**INTERESTING CORRESPONDENCE**  
 and Valuable Information from every State in  
 the Union, but no nonsense or  
 stolen ideas.  
 It is an au-  
 thority on  
**FRUITS**  
 & **VEGE-**  
**TABLES**  
 Contains  
 the **BEST**  
 Poultry  
 pages for  
 those who  
 raise chick-  
 ens for profit,  
 and is sure to  
 surprise, interest  
 and please you.  
 One of each ten trial  
 subscribers become per-  
 manent readers, and use their influence to send more  
 names. Experience having taught us this, we feel cer-  
 tain that it will pay us to make **A LIBERAL**  
**OFFER** to induce every one to try the paper.



**3 MONTHS ON TRIAL 10c.**  
 To every reader of this who will send us 10c. in stamps  
 or silver, we will send "THE FARM AND GARDEN"  
 on trial for three months. Please accept this trial offer  
 at once, if only to satisfy curiosity, and you will cer-  
 tainly be agreeably disappointed. Address at once,  
**"FARM AND GARDEN," 725 Filbert St.,**  
 Philadelphia, Pa.  
 (Mention this paper.)

**GOLD MEDAL, PARIS, 1878.**  
**GERMAN**  
**Sweet Chocolate.**  
 The most popular sweet  
 Chocolate in the market. It  
 is nutritious and palatable;  
 a particular favorite with  
 children, and a most excel-  
 lent article for family use.  
 The genuine is stamped **S. Gorman, Dorchester, Mass.**  
 Beware of imitations.  
 Sold by Grocers everywhere.  
**W. BAKER & CO., Dorchester, Mass.**

**THE PILLOW-INHALER!**  
**ALL-NIGHT INHALATION.**  
 Cures CATARRH, HAY-FE-  
 VER, ASTHMA and CONSUMP-  
 TION, by enabling the suf-  
 ferer to inhale powerful,  
 healing, soothing and cura-  
 tive vapors ALL-NIGHT—  
 eight hours out of the twenty-  
 four—whilst sleeping as  
 usual, and without any dis-  
 comfort. Used the same as  
 an ordinary pillow. No  
 concealed reservoirs in the  
 Pillow hold the liquid and  
 volatile balms. There is no  
 dosing the stomach, no dou-  
 ching or snuffing, but, just  
 as a smoky lamp will leave a  
 deposit on a whitened wall,  
 so the PILLOW-INHALER,  
 for eight hours at a time,  
 spreads a powerful healing  
 balm or salve on the inflamed  
 inner coating of the diseased  
 air-surfaces, from the nostrils  
 to the bottom of the lungs,  
 and hence into the blood. It is a  
 constitutional and local cure at  
 the same time. Unlike any other  
 treatment ever known it  
 cures cases apparently beyond  
 the pale of hope. The testi-  
 mony to its results is beyond all  
 question by the experience of  
 thousands. It is inexpensive  
 and can be used by any one.  
 No matter what you have tried  
 or how despairing you are send  
 for explanatory pamphlet and  
 testimonials. **THE PILLOW-INHALER CO.,**  
 1520 Chestnut St., Philadelphia, Pa.  
 Branch Office: Room 12, Central Music Hall, State and  
 Randolph Streets, Chicago, Ill.

**ASHEVILLE, NORTH CAROLINA.**  
**AIR, WATER, SCENERY.**  
 To rent by the year, from 1st November—A large  
 brick, new-furnished residence; Sixteen rooms and  
 all conveniences for private boarding house. Also  
 new cottage, nine rooms, newly furnished. One of  
 the finest sites in this beautiful country. Rented  
 from 15th October to 1st June. This place, of easy  
 access by rail, is fast becoming a winter resort for  
 invalids. Apply to **A. J. LYMAN,**  
 Real Estate Agent Asheville, N. C.

**Budlong Pulverizer!**  
 (LA DOW'S PATENT.)  
  
 Throws the soil from the centre. Cast Iron Bump-  
 ers between the gangs, that receive the end pres-  
 sure. No centre box. No end pressure on the  
 draft boxes. Disks or gangs in line with each other.  
 Turns equally well, right or left hand. Tills  
 entire width of cut. **LIGHTEST DRAFT**  
 of all Harrows. Leaves the ground perfectly level with  
 lapped half. Perfect success in tilling small corn.  
**ABSOLUTELY PERFECT** in pulverizing sod,  
 in preparing corn-stalk ground for crops without first  
 plowing, in putting in small grain. No clogging. No  
 extra weight on horses' necks. For illustrated Cata-  
 logue address  
**J. J. BUDLONG & CO., Aurora, Ill.**

**YEOMAN'S SOFA-BED**  
**PATENT SUPREME**  
  
 CLOSED.  
 OPEN.  
**LOUNGES**  
 Woven Wire, Spiral and Supporting Springs.  
 Combining durability, elasticity and evenness  
 of surface, and having no appearance of a bed.  
 Prices within reach of all.  
 Ask your dealer for them; if he has not got them  
 send to or call on **E. YOEMAN,**  
 274-276 Wabash Ave., Chicago, Ill.

**Mason & Hamlin**  
**ORGANS:** Highest Hon-  
 ors at all Great  
 World's Exhi-  
 bitions for eigh-  
 teen years. One  
 hundred styles,  
 \$22. to \$900.  
 For Cash, Easy  
 Payments or  
 Rented. Cata-  
 logues free.  
**PIANOS:** New mode of  
 Stringing. Do  
 not require one-  
 quarter as  
 much tuning as  
 Pianos on the  
 prevailling  
 wrest-pin  
 system. Remark-  
 able for  
 purity of tone  
 and durability.  
**ORGAN AND PIANO CO.**  
 154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.  
 149 Wabash Ave., Chicago.

**LEWIS, NEWELL & GIBBS,**  
 General Western Agents for  
**HENRY F. MILLER**  
**PIANOS**  
 WM. LEWIS, E. G. NEWELL, PLATT P. GIBBS,  
 148 & 150 Wabash Ave., CHICAGO, ILL.

# The Living Church.

SATURDAY, OCT. 31, 1885.

## ALL SAINTS' DAY.

BY THE REV. M. LINDSAY KELLNER.

For all Thy Saints in Paradise, the bless'd,  
Whose footsteps once these pilgrim path-  
ways pressed,  
Who have attained to Thy dear land of rest,  
Alleluia, Lord, to Thee,

For Thine Apostles, guileless, eager, bold,  
Who truly shepherded their Master's fold;  
For Martyrs dying for the crown foretold,  
Alleluia, Lord, to Thee.

For Thine Evangelists, with heavenly  
might,  
By Holy Ghost inspired the Word to write,  
Mid earth's dark skies the one, the hallow-  
ed Light.  
Alleluia, Lord, to Thee.

For God-sent Priests, who taught their  
fellowmen,  
To love Thy precepts, from their sins re-  
frain,  
And turned their wayward steps to Thee  
again,  
Alleluia, Lord, to Thee.

For saintly Fathers, who have crossed the  
flood,  
And left these weary ways which once they  
trod,  
Whose souls undying now are with their  
God,  
Alleluia, Lord, to Thee.

For gentle Mothers, Home divinely led,  
Whose angel-faces smiling bend to shed  
A benediction on their children's head,  
Alleluia, Lord, to Thee.

For these, a glorious band forever bless'd  
The Church triumphant, Church with Thee  
at rest.

Forever through the ages be addressed  
Alleluia, Lord, to Thee.

## NEWS AND NOTES.

"Small but honest" is one of *The Churchman's* ideas. St. Paul was small; the Catholic party in the Church was once small; the subscription list of *The Churchman* was presumably small at one time. "Rich but honest" was Dicken's protest against a very common saying.

MRS. WHITTINGHAM, widow of the fourth Bishop of Maryland, died in Baltimore, after a very short illness, on October 17th. She was in her ninety-first year. It is a curious fact that she died on the same day of the month and in the same month, as her saintly husband, who was called to rest October 17, 1879.

A PRIEST writing to this office quotes St. James iv:13-15, as an argument against paying subscriptions in advance. This is good from a subscriber's point of view, but would it not apply with equal force in the opposite direction if the publishers announced that they would wait for a year before collecting their money?

BY the death of Mr. Malcom Hay, the diocese of Pittsburgh and the Church at large lose a trusted counselor and a devoted servant. It is but a few months ago, that his friends hailed with joy his nomination to a high Federal office, into the duties of which he had hardly entered before fatal illness seized him. May he rest in peace.

THE Chicago *Times* reports that the vacant presidency of Nashotah has been offered to Dr. Nicholson, rector of St. Mark's, Philadelphia. Dr. Nicholson

is essentially a strong man, and if he can be induced to take up the heavy burden so long and so nobly borne by Dr. Cole, the friends of Nashotah will have every cause to be thankful. Dr. Nicholson declined the Bishopric of Indiana two years ago. Another paper mentions the name of the Rev. G. W. Dumbell, one of the most winning priests in the Church, in connection with the vacancy.

THE Postmaster General has the sympathy of the nation in the loss he has just sustained of his only sister to whom he was devotedly and deservedly attached. Miss Etta Vilas was only twenty years of age, but she had endeared herself to all who knew her; and her death brings sorrow to many hearts. Especially dear was she to her fellow-pupils at St. Mary's, Knoxville, where she had given richest promise of a useful and pious life. May she rest in peace.

THERE is something touching in one paragraph of the will of the late Bishop of Salisbury. His personal property was valued at \$150,000; and, having made several bequests to his family, he leaves to one son "my gold watch and chain, which was my only patrimony." This may be a moral lesson to many a young man who may have to start in life without any funds, when he hears of the sole possession of one who died an English Bishop, being a watch and chain.

THE BISHOP OF DERRY, Dr. Alexander, is undoubtedly a true poet, but ambiguity of diction and distress for rhyme often lead a true poet into nonsense, as witness the following sonorous stanza from a recent poem by the Bishop in an English review: "And hail the hour," they cried, "when each high morn England at one shall stand at the Church gate, And vesper bells o'er all the land be borne, And Newman mould the Church, and Gladstone stamp the State!"

Vespers at one o'clock in the morning!

ILLEGIBLE signatures, which are only too common and troublesome in this hasty letter-writing age, have come under the ban of irritable Prince Bismarck. The German Chancellor has issued a decree warning all public officials in general to write distinctly, declaring that he shall reprove each personally if the offence be repeated. "A legible signature," says the Prince, "is not only demanded as an official duty, but as an act of common courtesy. Many gentlemen who address official documents to me attach names of a kind which may to them appear equivalent to a signature, but which are unintelligible to others. I insist that every public officer shall so write his name that it can not only be deciphered, but plainly read at the first glance."

It has been publicly announced by Mr. Herbert Gladstone that his father is in favor of excluding the bishops from the House of Lords. The bishops will go. Their presence in the Upper House has had its advantages for the Church, though their lordships have usually opposed all Liberal measures; but these advantages do not compensate for the entire exclusion of the clergy from the Lower House which is motivated by the presence of the bishops in the Upper. The theory of course is that the bishops

sufficiently represent the Church, but, being nominated directly by the government, one may be pardoned for thinking that they do no such thing. Besides, their enforced residence in London for six months of the year, is a great bar to the proper performance of their spiritual functions.

Two English bishops have died within one week, Dr. Fraser, of Manchester, and Dr. Woodford, of Ely. Lord Salisbury will thus have had at least three mitres at his disposal; an unusual number even in a lengthy Prime Ministership, as bishops are proverbially long-lived.

DR. JAMES RUSSELL WOODFORD was born in 1820, and was for several years vicar of Leeds, the position of the famous Hook, succeeding Dr. Atlay, now Bishop of Hereford. He was also for some years one of the examining chaplains of Bishop Wilberforce. He succeeded Dr. Harold Browne in the Bishopric of Ely when the latter was translated to Winchester in 1873. He was a good and zealous, if unobtrusive, Churchman, beloved by his clergy and people, and thousands of hearts have been offering for him the time-honored and Church-honored prayer, "Requiem æternam dona ei, Domine, et lux perpetua luceat ei."

DR. JAMES FRASER was born in 1818, and had a distinguished career at Oxford where he became a Fellow of Newman's old college, Oriel. He was also curiously enough one of the chaplains of the sainted Bishop Hamilton of Salisbury, Canon Liddon being one of his colleagues. In 1870, he was appointed by Mr. Gladstone to the see of Manchester, in succession to Dr. Prince Lee. He was a Broad Churchman in the broadest sense of the word; liberal to all except the Catholic party, and his name will long be associated with that of Mr. Green whom he allowed to stay in prison for eighteen months. In a long and not undeserved eulogy, a Chicago paper said: "Dr. Fraser knew no sect;" for "sect" read "Church" and his character is evident. It was not his fault, but it was the Church's misfortune. May he rest in peace.

THE English Church Congress at Portsmouth was not largely attended, and many familiar faces were absent; but the speaking was exceptionally good, and the hospitality of the residents unbounded. There were abundant objects of interest, had the weather not been so unpropitious. The Bishop of Carlisle was distinctly the striking personality of the Congress. His opening sermon, anent Disestablishment, was a masterly oration, his defence of the Cathedral Commission lively and amusing, and his speech at the working men's meeting completely took his hearers by storm. His *bonhomie*, his manner, his perfect frankness, and his graphic account of his having been "passing rich" on 13s. 14d. a year as Vicar of St. Edward's, Cambridge, took wonderfully; but his closing benediction of the wives and the bairns was what went down most thoroughly with his audience. An address from the Dissenters was a most notable feature. A full account of the Congress will appear next week, it having been crowded out of this issue by the admirable account of our own Congress. S.

## THE CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

The tenth Church Congress was held last week in New Haven, Conn., beginning on Tuesday, October 20th.

Hotels, boarding houses and private homes in New Haven were crowded with persons attending it from all parts of the land. Large audiences gathered in the commodious opera house to listen to the discussions, and those who have attended previous meetings of the Congress say that none have excelled the present in interest. On Tuesday evening when Archdeacon Farrar first spoke, the hall which seats 2,500 persons was filled to its utmost capacity, the alleys, stage, and all available space being thronged with those who could not find seats.

The discussions were admirably carried on day after day and sparkled with wit and humor which can no more be reproduced in print than a photograph can give a true picture of the flash of a diamond. According to the usual custom the Bishop of the diocese presided.

Among the distinguished persons on the platform were Bishops Coxe, Dudley, Niles, Paddock, Neely, Whipple, Lord Brabazon of England, Dr. J. H. Hopkins, Dr. Noah Porter, President of Yale College, the host of Archdeacon Farrar, and Dr. N. J. Burton of the Park Cong'l. Church, Hartford.

The Congress opened with a Celebration of the Holy Communion in Trinity church at 10:30 A. M. The sermon was preached by the Rt. Rev. Bishop Whipple in his own pathetic style. The music of the service was beautifully rendered by a large vested choir. Bishop Williams and Bishop Neely were present in the chancel, the latter being the Celebrant.

After the close of the service a large audience gathered in Carll's Opera House to listen to the inaugural address by Bishop Williams and the Memorial of Deceased Members by the Rev. Geo. D. Wildes, D. D., General Secretary.

Bishop Williams said that we are not here to decree anything. Disputation for the sake of a forensic victory, and discussion in the interests of truth are widely different things. Mere disputation is worthless, but honest discussion can only issue in good. A half truth is a whole error, and the same may be said of a single truth taken out of its rightful connections. Theories about doctrines or truths are often forced into the doctrines themselves, and disastrous results follow from these mistakes.

"In approaching the subject of Church unity, it is encouraging to remember that we approach it under different conditions from those which prevailed many years ago. Now men seem ready to look at points of agreement rather than points of difference; and secondly, we have passed far beyond the stages when men talked of the advantages of division and separation because they provoked unto 'good works,' the word 'love' being generally omitted in the quoting. There is said to be danger in an 'era of good nature,' but I venture to think there is a great deal more danger in an era of ill nature.

"We live amid closing disasters and falling institutions; there is an axe laid at the root of many trees, foundations

of fabrics have long been giving way, and the visible tottering commences. 'The earth quakes and the heavens do tremble.' The sounds of great downfalls and great disruptions come from different quarters. Old combinations start asunder; a great crash is heard and it is some vast mass that has just broken off from the rock and gone down into the chasm below. A great volume of time is now shutting, the roll is folded up for the registry and we must open another. Never again—never though ages pass away—never any more under the heavens shall be seen forms and fabrics, and structures and combinations that we have seen. They have taken their place among the departed shapes and organisms deposited in that vast mausoleum which receives sooner or later all human creations. The mould in which they were made is broken, and their successors will be cast from a new mould. The world is evidently at the end of one era, and is entering upon another; but there will remain the Christian creed and the Christian Church, to enlighten ignorance, to fight with sin and to conduct men to eternity."

Dr. Wildes' memorial bore allusion to the death of two members of the Congress during the past year, namely: Bishop Lay, and Hon. Geo. Laut of Boston.

In closing he spoke in a touching way of the affliction of Dr. Harwood, rector of Trinity church, New Haven, who was at the moment journeying with his dead daughter to a distant burial.

#### CHRISTIAN DOCTRINE OF THE ATONEMENT.

The first paper was by the Rev. C. A. L. Richards, D. D., of Providence, R. I. He began by stating the popular view of the Atonement in the words of Archbishop Thomson: "God the Father laid upon His Son the weight of the sins of the whole world, so that He bare in His own body the wrath that man must else have borne, because there was no other way of escape for him. And so the Atonement was a manifestation of divine justice."

Is this in substance the teaching of our Lord's words and life? Must we not gain the true idea from His conception of His own work? We search His words in vain for any statement implying the idea of expiation. The single exception "to give His life a ransom for many" is explained by its connection to mean only that He Who would save the world must fall a victim to the world. We do not find any allusion to expiation in the Lord's Prayer, or the Sermon on the Mount, and even in the last discourses to the twelve, no breath betrays the well kept secret. His appeal to men for their salvation is an appeal to character, not to arrangement. He ever speaks of His death as parallel to that of others. His was no solitary sacrifice, but to be shared by His disciples.

The agony and blood were only the emphatic syllable in the setting forth of God's love. He gave His followers immediate restoration, "now are ye clean," and sought the rescue of the sinner in the destruction of the sin.

In order of time the gospels came later than the epistles. If the expiatory doctrine be true, why do we not find in the gospels some echo at least of those words in the epistles which seem to teach it? Why the curious exclusion of this teaching from the narrative?

If Paul and Jesus are really at variance we must prefer Jesus. If we hold Him to be the Son of God, we should seek our Gospel from no other source. His word concerning Himself should be

to us a final word needing no light by which to see its clear and simple lettering but its own.

It was a comparatively easy task which Dr. Richards set himself in this paper, namely, to overthrow a certain theory of the Atonement. His discourse was purely negative in its character.

The Rev. Dr. W. R. Huntington, of Grace church, New York, followed in a clear and beautifully worded paper, every sentence of which was full of thought. "We have to do with that great doctrine of which the gospel is a synonym, the Eucharist a paraphrase, and the cross the sign. We must study it both as a process still unfolding, and as an act accomplished. The key to a right understanding of the act and of the continuous process is the word 'reconciliation.' Reconciliation involves action between persons, and presupposes such persons to have been originally friends. In every process of reconciliation there occurs a certain culmination which we may call the reconciliatory act. Every reconciliation the need of which has been occasioned by a fault or a wrong costs suffering; and it is not by any means certain that the suffering will be confined to the party who was to blame. It is denied that the parable of the prodigal son shows any trace of this. So indeed it might seem were no account taken of those pregnant words, 'and had compassion.' The distance between the two attitudes of the compassionate and the compassionless is, I submit, only to be measured in units of self-sacrifice. To forgive is more than to condone. The doctrine takes for granted the existence of a primal amity between God and man. Whether in this world or in some other we cannot certainly know, there came to pass alienation. Not without suffering could reconciliation be brought to pass. The cross and passion are a death struggle out of which our head and leader marches into peace. The sacrifice was complete, but year by year the world is living into the reconciliation that was then made secure.

"During the last half century, two schools have been working in Anglican theology to depress the doctrine of the Atonement. High Church and Broad Church have been at one in this, they have agreed to exalt the doctrine of the Incarnation above the doctrine of the Atonement. It is true that the greater includes the less if we understand only the reconciliatory act. But the Word was made flesh and dwelt among us, in order that in the fulness of time God might reconcile all things unto Himself. The modern mind encounters three difficulties in this doctrine, ethical, sentimental, historical. How can the sufferings of an innocent being pay the penalty of another's guilt? But Christ did not bear the penalty, he bore the burden. Moreover he suffered in two capacities, as representing the Father, and as representing the family. The sentimental difficulty is felt by those who dislike the tragical. But human life is tragical. This is not a rose water world. The historical difficulty is the most formidable. Were it to be proved that the evolution of man had been an unbroken evolution from zero, atonement could have no place. But what if it began not from zero, but from some point reached by a previous devolution?" He closed by showing how the doctrine gives unity to the drama of human history.

The paper of Archdeacon Farrar which followed will doubtless be reported by the associated press, and we will give here but a brief account of it.

He was greeted with a storm of applause. Probably there were many who felt as one man was heard to express himself during the day that "I'm going to hear that Englishman to-night anyway."

He said that all Christians were united in belief in the Atonement. This faith is based on revelation; it is stated as a fact in the universal creeds; the articles of the Church of England proclaim the same fact. In the Tridentine catechism the benefits of the Atonement are clearly stated.

When leaving the fact we start off on some theory of the Atonement we enter at once upon a sea of controversy. No theory ever formulated has been accepted by the universal Church. Among the Fathers the abhorrent theory was held that the ransom for sinners was paid to Satan, and that Satan was tricked into accepting it by the Incarnation. The genius of St. Anselm destroyed this theory substituting in its place the forensic theory. The various theories of the reformation period followed, but none of these have been stamped with the approval of the Church of God.

The Atonement is the outcome of the Father's love. The revisers of the New Testament have helped to clear matters by giving in place of "God for Christ's sake hath forgiven you," the more accurate translation, "God in Christ forgave you."

All these errors are caused by the attempt to discover mysteries unrevealed by God. God has not told us His scheme of salvation. Men have tried to construct a whole where God has only given us a part. We must learn to say humbly, "I do not know." We know the effect of the Atonement on ourselves, of its effect on God we know nothing. It is enough if we lay hold of the Atonement for ourselves. Only failure can come of the attempt to measure the arm of God by the finger of man, or to fly up into the secrets of Deity on the waxen wings of theological understanding.

The Rev. A. C. A. Hall of Boston was the next speaker. "This is a subject," he said, "on which divergent schools of thought have far more in common than their representatives or onlookers have imagined. I believe Unitarianism, the Unitarianism of Channing at any rate, was a perfectly natural and to a certain extent, healthy re-action from Calvinistic tritheism from which it sprang. The doctrine of the Atonement has been first caricatured and then ridiculed. (1) Denial of the Atonement has sprung from a neglect to preserve the unity of the Godhead. I believe that if we in this country had been taught the clear, plain definitions of the Athanasian Creed, we should have been preserved from many misconceptions of the doctrine of the Atonement. The Son of God came upon this earth to offer satisfaction to His own justice as well as to the Father's. He came at the prompting of the Father's love as well as of His own love. (2) Not rightly believing concerning the Incarnation is another great source of misconception. We hear objections to a vicarious theory of the Atonement. But the Eternal Son of God became not a man among men, but *the Man, the Son of Man*. He offered a sacrifice not vicarious but representative. Having clothed Himself with our nature, He stood before the Father as the representative of our race. He was not the vicarious sufferer in the place of mankind, but the representative sufferer at the head of mankind.

"May I venture to point out the moral effect of this, which is really Catholic, really scriptural, and which is free from the objections which have been raised to many theories of the Atonement. Does it not call upon us not to rest content with an easy, self-indulgent life, thankful that one has suffered on our behalf? 'Arm yourselves likewise with the same mind.' 'Leaving us an example.' It raises us above the mere easy self congratulation that has so often taken the place of self dedication. It bids us to have in ourselves the marks of the Lord Jesus.

"Something was said about two points. (1) We heard about the expiatory view. God perhaps does not require an expiatory sacrifice to be offered. But surely the loving heart requires to offer satisfaction. The humiliation of Jesus in His Passion was the expression of the contrite heart of humanity that found its climax in Him. (2) The Archdeacon spoke of that representation of the redeeming work of our blessed Lord formulated by Irenæus, namely, that it was a ransom from Satan. Surely this was only a clumsy way of stating a wondrous truth. There was a ransom paid to Satan in allowing him to bruise the heel of the seed of the woman, in the same way as your soldiers paid a ransom to the enemy when they laid down their lives to preserve the Union. The soldier lets the enemy do his worst against him, but remains brave and true to his country's flag."

Dr. McKim followed in a forcible and clear address. He thought he saw more than one harbinger of the day when Christians would see eye to eye on this doctrine. He thanked the previous speakers for clearing away some mists—for cleansing the sanctuary from the commercial theories.

Through the ages and amidst the differences the altar of Christ does not disappear, the High Priest does not disappear, nor ever will. The doctrine of the Atonement is a doctrine of love rather than of justice. The speaker made copious quotations from the writings of Horace Bushnell, and from the *Andover Review*. The sacrifice was made by the whole Godhead. This does away with the revolting theory of an angry God appeased by the suffering of an innocent victim. Some place the Incarnation above the Atonement, but they are rather the foci of the ellipse. The Atonement is easy to the heart that believes in the Incarnation.

#### FOUNDATIONS OF CHURCH UNITY.

A very large gathering assembled in the opera house on Wednesday morning to hear the discussion on "The Grounds of Church Unity."

The first paper was by Bishop Coxe, who was received with the enthusiasm which he always creates. All efforts, he said, towards the restoration of unity should be inspired by love of the Redeemer. To seek unity by compromise of truth is treason. We must keep the faith and try to win all Christians to the central truth and leave results with Him to Whom "all things are possible."

Our historic continuity gives us an advantage in approaching ancient Churches. Why should Christians on the other side ask us to forfeit this advantage? Why forfeit it themselves? We approach the ancient Churches on the Nicene basis.

Dr. Pusey did not know what to do with the thirty-nine Articles in Catholic matters. But they are not concerned with Catholic matters but simply equivalent to a local catechism. When

Dr. Pusey had finished his attempt to adjust the thirty-nine Articles to the Articles of the Council of Trent, out came Pius IX. with three new dogmas which it was declared must be accepted by all who accepted the Tridentine Council. In seeking unity in America we are confronted by the intrusive offshoot of the Church of Rome.

There are two classes of Romanists in this country between whom there is the widest difference. The Jesuits and the *Clementine* Romanists, as I venture to call them, who are practically Old Catholics. These latter meet us in opposition to the Jesuits, and we are bound to consider the grounds on which we may restore them to Catholic unity.

The bell rang before Bishop Coxe had finished his vigorous and animated paper.

In the absence of Bishop Randolph, the Rev. W. W. Newton, of Pittsfield, Mass., read a paper. Mr. Newton was one of the chief promoters of the "Congress of Churches" which held its first meeting in Hartford last spring, and is its secretary. It is impossible to give an abstract of his paper, since it was condensed to the last degree. He gave sixteen heads of discourse, each one of which would have formed material for a paper in itself. For example: "5. The unity which is suggested by religious thought in this country is not (a) the unity of dogma, sought for by Pusey and Newman, nor by the unity of sentiment represented by the *Evangelical Alliance*, but is the unity of the practical religious American mind, seeking for definite and available results." He said in closing, "The grounds for Christian unity at the present time are found in the following facts, (1) that the Holy Ghost brings forth divine results in the Church at large, regardless of man-made measuring lines; (2) That the Holy Ghost and the *zeitgeist* are alike leading the thoughts of Christian people to this subject; (3) That the bleating of the sheep in the opposite folds to get near together which we hear on all sides, and yet with it all a loyal unwillingness to break down any hedge, is the great discovery of the Christian life and thought of to-day; (4) That the policy of absorption and the policy of repression having alike failed, the policy of growth from the basis of practical co-operation remains to be tried; (5) That the problem of ecclesiastical reconstruction can never be formulated in advance; (6) That the suggestions in such writings as Dr. Muhlenburg's will help the Church to give expression to its new life in the future; (7) In this group of facts: first, that we can take the first right step, and wait until the next step is shown; second, that we must have room in all our plans for the working of that unknown factor, the power of the Spirit of God; third, that it is in the running out of old lines of thought and the discovery of new ones that the Church's pathway is made plain; fourth, that in all our efforts we must remember that the future is always the development of the past, never a mere reproduction of it. This is the spirit which is abroad to-day."

Archdeacon Farrar came next and suggested three grounds of Church unity. First, the many-sidedness of truth. The Church is clad in the separate hues of the rainbow. We see the various colors but cannot see the perfection of the undivided light. It is an historical fact that there have always been differences in belief and practice even in the early Church at Jerusalem. Why shall we

expect uniformity in England and America?

The second ground is the command of Christ. Love one another. The worst of heresies is hatred.

The third ground is our oneness with Christ. The great essential truths are few and simple, could be written on the palm of the hand. Our differences are as ripples on the surface of the water, our unity as the ocean in its depths. God does not require us to think alike, but "to do justly, to love mercy and to walk humbly with Him." Let us live in the spirit of Christ's injunction, and "never rejoice except when we can look upon the face of our brother in love."

The Rev. Prof. Richey of the General Theological Seminary was the first appointed speaker. He showed that in the Old Testament, along with the truth of the unity of God, was that of the unity of His Church, and that to break that unity was a sin. Yet by the breach of unity, by the scattering of the nation of Israel which was a consequence of it, the world was made ready for Christ. The same is true in the case of the Christian Church. The unity of the Church was Christ's ideal. "Men ask me, when shall the dream of faith be realized and the Church again be one? I answer, sir, in my humble opinion, never, so long as this world shall last. The divisions have been made, and they cannot be unmade, except by a depth of repentance that I think it is in vain to look for."

The growth of the Greek Church was stopped because of its subserviency to the civil power; the Reformation took place to stop the growth of the papal power. God's hand was in it all. "I trust" he said in closing, "that our own Protestant Episcopal Church, Protestant because it recognized the difference between the State and the Church—that the judge on the bench is just as divine as the priest at the altar—Episcopal as holding to the principle of organic unity; I trust that this Protestant Episcopal Church of ours, will be the rallying place for the protestant bodies that are outside of her."

The Rev. Davis Sessums of Memphis, Tenn, spoke of the indwelling of God in man. If He does live in human nature it is within the limits of hope to look for the final achievement of His will in the councils of the Church.

The Rev. J. H. Ward spoke of Christian unity as related to the American country towns. He pleaded for a greater recognition of the social element in the Church. "The Puritans made the mistake of separating the spiritual from the social life of the people. The Church of England has never made that mistake." The clergy of all denominations may be brought together in work of this sort. "Social interests touch upon ethical interests, these spring up into spiritual purposes." He closed with a tribute to Bishop Williams and President Porter of Yale College, and spoke of their being to-day on the same platform as foreshadowing a coming Church unity.

Mr. Russell Sturgess of Boston was the first volunteer speaker. He said; There are some things which this Congress cannot do. It cannot do away with the unity of the Church. God does not see a divided Church. Individuals trusting in God constitute the Church of God. The practical question is whether we can show the world the practical unity of the Church of Christ as she works. Uniformity is undesirable. God is working in all directions. I have been working with the Young

Men's Christian Association many years but have not had co-operation from members of this Church. Even my dear friend Bishop Doane has refused to take hold of it. This Church is too narrow. It should take hold of union movements. There is a general drawing towards the Episcopal Church, and if we open our arms they will come to us in numbers.

The Rev. Dr. J. H. Hopkins made the last address of the morning. He was about to excuse himself from speaking on account of the lateness of the hour, but the audience would not hear of such a thing. He spoke of the one point of the Providence of God in bringing about the present divided state of the Church. The Church was founded upon love, and so long as Christians loved one another, the Church grew, and spread even into barbarous regions. "When the Roman Empire was tumbling to pieces, Constantine tried to lean on the Church, and Church and State were united. But the old Empire was too rotten to be made over again. Then the barbarous nations began to show the purpose of God in bringing the old Empire to destruction.

"The Church in the Middle Ages won the hearts of the people by being the instrument through which a man of ordinary birth could rise to be more than a match for hereditary nobles. The Reformation comes. But religion was not yet free. America appears. Fragments of all the different kinds of religion are brought here,—so many different kinds that it is impossible to have one dominant State religion. Therefore Church and State are separated, and it is shown that they can exist separate. Sectarianism having produced this great result, its chief work is done. Because its work is done, now the providence of God is showing how when even the most jarring sects are left free in a free land, His Spirit will draw them together. Through this union God will give a fresh blessing to all the rest of Christendom."

The galleries of the Yale Art School were opened on Wednesday afternoon for a reception in honor of the Congress. President Porter and Bishop Williams received the guests, together with Archdeacon Farrar. Notwithstanding the pouring rain there was a full attendance, and many were the meetings of old friends and many new acquaintances were formed. The social side of the Congress seems to be by no means the least important.

#### OPINIONS OF THE PRESS.

*The New York Times.*

THE CHURCH CONGRESS.—The difficulty with Christianity in this country is that it constantly fails to organize public opinion in a general way, and that it does not carry sufficient weight in questions which concern the relation of religion to society. The existence of the Church Congress during the last ten years has done more for the Anglican body which it represents, so far as the formation of public opinion goes, than all other agencies whatsoever. It has put the best men in this ecclesiastical fold forward as the organizers of public opinion and has compelled every other religious fold in the land to assume its own share of responsibility for the spiritual welfare of the American body politic. More or less it has compelled people as wide apart as Presbyterians and Roman Catholics to face the questions which concern the welfare of the people at large. The general atmosphere is freer and healthier for its existence; something corresponding to it

is now found in every considerable denomination. And the reason of this is that there is a substantial unity of interest among the leaders in the different churches as to what ought to be done for the interests of the people as a whole. The New Haven Congress will do something to show what leading men in the Episcopal Church are thinking about. It will formulate and give point to opinions which are on their way to a definite expression.

*The Church.*

CHURCH DISCIPLINE.—There are those who talk as if they thought that the evils incident to the trial of an offending clergyman are greater than the harm that can come to the Church from the silent sufferance or tolerance of the evil doer. But these take no note of the harm that is done to individuals and parishes by the undisciplined "rounders" who go from parish to parish, lowering men's estimate of the sincerity of those who minister in sacred things, and exhausting, if not destroying, the vitality of many a struggling church. The writer knows of an unworthy clergyman who has had at least fifteen "cures" in twenty years, and who in this period has been connected with eight or ten dioceses, and who has left the trail of the serpent in every place through which he has gone. The Church of Christ would have been the gainer if he had long since been inhibited from the exercise of ministerial functions. The life of such a man is a protracted scandal, giving unceasing occasion to the enemies of the Lord to blaspheme. If the Church has no power of discipline in such cases, if she is powerless in the presence of the immorality of her own sons, whom she has honored with the highest "mission," then does she make sad confession that her organization is weaker in a vital respect than the most inferior of human societies.

*The Churchman.*

OLD THINGS HAVE PASSED AWAY.—The "Retreat"—for the word is now divested of a certain something with which at first it stood connected—was held at Garrison's, in the Highlands, during three days of the week just passed, the occasion proving a memorable one, and indicating the opening of a new epoch in Church life. Those who have had a practical experience of the diocese of New York during the last twenty-five years will appreciate very fully the deep significance of this event. Old things have passed away, and men of widely different theological views are now able, and even glad, to associate themselves together with such a common object in view as the quickening and deepening of spiritual life. It was a large and representative assembly. The scene in the little church where the exercises took place was every way remarkable. The burning-bush, glowing here and there on the hill-sides, amidst the rich autumnal foliage, was simply a type of that heavenly flame which, as the days wore on, shone with an increasing beauty and radiance in the midst of that throng of priests. Men felt that it was good to be there. Party lines faded out. Differences were reconciled. Hearts, once estranged, were touched by the fire of divine love and fused into one. But this is not all. Neglected truths essential to a successful ministry were recognized and rescued from the desuetude into which they were in danger of falling, and men of different schools of thought saw how much all held in common. In a word, a work was done that can never be undone, and in the future the great body of our clergy will hardly feel satisfied without a series of Quiet Days every year.

## The Household.

CALENDAR—NOVEMBER, 1885.

1. ALL SAINTS.	White.
8. 22d Sunday after Trinity.	Green.
15. 24th Sunday after Trinity.	Green.
22. 25th Sunday after Trinity.	Green.
29. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, APOSTLE.	Red.

### THE CHILDREN.

BY CHARLES DICKENS.

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me,  
To bid me "good night" and be kissed;  
Oh, the little white arms that encircle  
My neck in a tender embrace;  
Oh, the smiles that are halos of heaven,  
Shedding sunshine and love on my face.

And when they are gone I sit dreaming  
Of childhood, too lovely to last;  
Of love that my heart will remember,  
When it wakes to the pulse of the past.  
Ere the world and its wickedness made me  
A partner of sorrow and sin,  
When the glory of God was about me,  
And the glory of gladness within.

Oh, my heart grows weak as a woman's,  
And fountains of feeling will flow,  
When I think of the paths steep and stony  
Where the feet of the dear ones must go,  
Of the mountains of sin hanging o'er them,  
Of the tempest of fate growing wild;  
Oh, there's nothing on earth half so holy  
As the innocent heart of a child.

They are idols of hearts and of households,  
They are angels of God in disguise;  
His sunlight still sleeps in their tresses,  
His glory still beams in their eyes;  
Oh, those truants from earth and from  
heaven,  
They have made me more manly and  
mild,

And I know how Jesus could liken  
The kingdom of God to a child.  
I seek not a life for the dear ones,  
All radiant, as others have done,  
But that life may have just enough shadow  
To temper the glare of the sun;

I would pray God to guard them from evil,  
But my prayer would bound back to my-  
self  
Ah, a seraph may pray for a sinner,  
But a sinner must pray for himself.

The twig is so easily bended,  
I have banished the rule and the rod;  
I have taught them the goodness of knowl-  
edge,  
They have taught me the goodness of  
God.

My heart is a dungeon of darkness  
Where I shut them for breaking a rule;  
My frown is sufficient correction,  
My love is the law of the school.

I shall leave the old house in the autumn  
To traverse its threshold no more,  
Ah, how I shall sigh for the dear ones  
That meet me each morn at the door;  
I shall miss the "good-nights" and the  
kisses,

And the gush of their innocent glee,  
The group on the green and the flowers  
That are brought every morning to me.

I shall miss them at morn and at even,  
Their song in the school and the street,  
I shall miss the hum of their voices,  
And the tramp of their delicate feet;  
When the lessons and tasks are all ended,  
And death says the school is dismissed,  
May the little ones gather around me,  
To bid me "good-night" and be kissed.

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

"Then you may get yourself tidy and go across to Mrs. Simmonds, and see how she is. If she seems well enough to speak to you, tell her as nicely as you can that you would like to do a little bit of work for her if she'll trust you, and ask her if she would like me to sit up with her to-night."

"Oh, mother, you'll make yourself so tired for Sunday!"

The mother smiled. "Yes, and I

don't like feeling sleepy in church, but still if Mrs. Simmonds wants me I think I'd better go to her all the same. Mrs. Waters sat up last night, and she must be tired."

"And there's no one else as 'll do it without being paid, I suppose," said old Mrs. Ellis. "There's a deal o' work falls on you, Mary, through your being so goodnatured like. It don't seem you meet with much return. When I was so bad a month ago not one came to help you with the nursing; you were pretty near wore out with me, that you were."

"Oh, no, Granny, it didn't hurt me, thank God, don't you think so for a minute; and you see they're all so busy, they've mostly got larger families than mine."

"But they don't spend a bit more time on them than you do on your two. Busy! they're idle, that's what it is; I see them a-gossiping at their doors as I sit in my chair. The very girls get to gossip, many's the time I see them with their heads out of doors and windows, and their tongues wagging. Bawl out right across the street they do, as bold as anything, and some of them no bigger than Phoebe there. I'm thankful she don't do like them."

"I should whip her if she did," said the younger woman, laughing, and inwardly hoping that the grandmother's words would not make Phoebe think herself a pattern little girl. "There, my dearie, you have made the stove quite bright enough, I can do the rest, so you may wash your hands and put on your clean pinafore and go across to Mrs. Simmonds at once."

Phoebe went, and the old woman put on a pair of big spectacles, and watched her from the window.

"There!" she said triumphantly, "she's gone as straight as can be, no idling about, nor stopping to play like many a little maid. You've got two good children, Mary."

"Yes, I have indeed, thank God for it," said the mother fervently, and then with a sweet sighing smile towards the photograph of her absent husband, which hung over the mantelpiece, she added, "'Twould have been strange if Jack's children hadn't had good dispositions, wouldn't it? he being the man he is. Don't you love to see them getting more like him every day, Granny? The boy has his very face and all."

When Phoebe came back with her arms full of pinafores, she found her mother reading aloud her father's last letter for about the third time, and her grandmother listening to it with the greatest intentness. It was rather a trial to the little girl to be obliged to wait till the reading was finished before she could exhibit all the work with which she had been trusted, but she did wait patiently enough, and was rewarded by the interest her mother took in it when once the letter was done with.

All that bright Saturday afternoon and a great part of Monday did the child give to her voluntary task, and it was not a very pleasant one, for the pinafores were very dirty, and some of the rents almost beyond the skill of such small fingers, but she worked away industriously and with the utmost pains, greatly helped by her mother's directions and sympathy, and still more by the thought that though it was a very little humble "work of love," it might be accepted as being done "for Jesus' sake." When the tears were all mended, her mother washed the pinafores, and on Tuesday she was allowed to take them home herself, and though

Mrs. Simmonds was too ill to look at them and see what neat stitches had been spent upon them, she thanked Phoebe warmly, and said it was a great help to her.

Phoebe and Johnnie had always been happy children, but now that they had set themselves to try how much they could each do for our Lord in their own little way, they were happier than ever, and the old grandmother used to look at their bright faces and listen to their joyful tones as they laid their heads together to plan some fresh act of loving service, with quite a new flow of thankfulness rising in her heart, and overpowering the sad feelings that had kept her downcast for so long.

(To be continued.)

### CHRISTIANITY IN EGYPT.

Questions submitted to Sophronios, the Orthodox Greek Patriarch of Alexandria, together with a translation of his answers, which were given in writing in modern Greek.

1. Can you tell us how many priests and deacons you have in your Patriarchate?

*Answer.* Thirty priests and six deacons in the towns of Alexandria, Ramleh, Damietta, Rosetta, Port Said, Ismailia, Suez, Cairo, Old Cairo, Benha, Zagazig, Mansura, Tanta, Zifteh, Mahallet-el-Kebir, Mit-Gama, and Damanhur, where there are churches.

2. Have you any churches in Upper Egypt?

*Answer.* There was one at Minieh, but it was abandoned by reason of the late war; now there is a talk of re-establishing it if land can be obtained from the government.

3. Are the priests attached permanently to their churches?

*Answer.* Some of the priests are fixtures; the rest change their benefices for various reasons, or are removed, sometimes at the request of the people.

4. Are you and your people able to live in peace and safety?

*Answer.* As long as Egypt is well governed Christians live in peace and security.

5. Were you in fear or danger in the time of the war?

*Answer.* During the late war the Christians not only were in fear, being forced to go away in crowds from Egypt but those who remained were in great danger and many were killed in various towns (Tanta, etc.). Many churches in the interior, as at Zifteh, Mahallet-el-Kebir, Tanta, Mansura, Ramleh and Saint George at Old Cairo, were plundered and profaned by the ferocious mob, and their priests were insulted and in many ways maltreated, scarcely escaping death.

6. Can you tell us anything about the Christians who are not Orthodox?

*Answer.* Of the other Christian Churches the Coptic is the most numerous, numbering about 300,000 souls. Thanks to the protection they received from their Arab conquerors, the Church is spread over all the land, especially in Upper Egypt, having many churches and monasteries which belonged to the Orthodox before the conquest. Unhappily, the Church has from various causes remained stationary, and has not moved onward with the other Christian Churches. In the towns there are some priests having some education, but those in the villages equally with their flocks differ but slightly from the fellahin, and no thought whatever is taken for their advancement. The Copts in the towns, although they have some

schools, go by preference to the schools kept by the Protestant, Catholic and Greek communities.\*

The other Churches, viz., Armenian, Armeno-Catholic, Creek-Catholic, Copt-Catholic, Maronite and Syrian are confined to the town, and are scanty in numbers. They keep up a few churches and schools.

Between the above mentioned Churches and the Orthodox Church friendly relations are always maintained. With the Coptic Church especially there was a question some years ago of uniting under the Patriarchate of Kallinikas for the Orthodox, and Cyril for the Coptic. Unfortunately the idea did not succeed, owing to the death of the Coptic Patriarch.

Translation of the letter given to the representatives of the Association, to carry from the PATRIARCH CYRIL to the monasteries in the Natron Valley.

KYRILLOS, PATRIARCH OF THE PREACHING OF MARCUS.

[The above being the inscription on the seal stamped at the head of the letter.]

To our blessed sons the clergy, who are the chiefs of the Monasteries of the Virgin Mary at Baramoos and Amba Macar, and the Monastery of our Lady in Surian and Amba Bishoi, in the wilderness of Shehat; may the High God bless them.

After giving you blessings, and praying for you with good prayers, we inform you, our children, that our friends the Reverend rector, Morse, the priest, Chapman, and Mr. Butler, Englishmen, who come from the eminent Prelate the Archbishop of Canterbury, chief of all the clergy of England and Metropolitan, intend to visit the convents. You are, therefore, on their reaching you, to take care to respect them and to make them comfortable, performing the duties of hospitality with the utmost attention to them during their visit, that they may return back obliged and thankful. Finally, we need not recommend you more about this matter than that with all your care you shall see what is comfortable for them from the time of their arrival until their coming back, and by so doing you will oblige us. Also tell us about the date of their arrival and about the manner of their visiting, and what you have done with them by way of duty, attention and care, that we may know.

The grace of our Lord, to whom be thanks forever, be upon you. Written 15th Kiahk, 1600 (i. e. 24th December, 1883.)

Translation of the address of welcome read to the representatives of the association at the Monastery of Baramoos by the Father Superior.

Be glad with me to-day, O my fathers, my brethren, because of these blessed people of Christ who have come to this wilderness to visit this monastery and these lordly monuments, being favored with all grace and divine blessing. Be glad with me to-day, O Christian people, chief of the clergy, respected deacons and honored priests, and you, O blessed children, who come to-day into this wilderness, to these holy places which are bright with the light of saints. Sing tuneful hymns and psalms of David, saying, Thy habitations, O Lord of Hosts, are bright, my soul longeth for your mansions, because in these mansions the righteous fathers, guileless saints, abode.

\*The Representatives of the Egyptian Association found the Coptic schools filled with children of the poorest class, many of whom are fed and clothed by the school authorities. The Copts do not appear to possess any high grade schools.

This is the convent of El Baramoosin which abode Maximus and Domadyoos and Amba Musa and the priest Ed Daroos, and it bears the name of Mary the Virgin. This is the abode of brave soldiers, the place of heroes, who being sons of kings and sultans, of their own will preferred to be poor and penniless, refusing the wealth and vanity of the world. They were lovers of Christ our God and walked in His footsteps, bearing His cross.

He who visits these mansions with firm faith, fervent desire, true repentance, and good works, to him all his sins will be forgiven. Then; O my respected fathers and my beloved brethren, come, that we may pray for these our dear and respected brethren who have arrived on this visit and reached these habitations. Let us pray that Jesus Christ, who was with His servants in every time and every place, saving them through all misfortunes and sorrows, may now be with His servants who have come on this visit, and may deliver them from all sins and iniquities. May He grant them the best of gifts and full reward, recompensing them for all they have endured through fatigues and trouble, and the weariness of the journey as they travelled along. Give them abundance of blessing, of joy, and of grace. Grant them long life, good days, and best of honors. Bring them back to their homes in safety, in health of soul and body, and after a long life transport them to the brightness of Paradise and the happy life, through the intercession of our Lady the Virgin and of all our holy fathers and by our all saying, Amen.

#### ANOTHER RECOLLECTION OF BISHOP WILMER.

BY THE REV. E. W. HUNTER.

Knowing that any reminiscence of the late Bishop of Louisiana would be of interest to many of your readers, the writer recounts the following: On the occasion of a country visitation as the Bishop was travelling over Morgans, Louisiana, and Texas River Railroad to the enterprising town of F—n, he was the unenviable hero of an incident, which calls to mind one of the Bishop's greatest peculiarities, absent-mindedness. It was a cold winter's day, and the Bishop was sitting in the poorly heated coach with his overcoat on, to try if possible to become comfortable. Immediately in front of him sat a stranger, who not as thin blooded perhaps as the Bishop, was not affected by the cold weather in as great a degree, and so had his overcoat hanging loosely over the back of his seat. The Bishop, always genial and pleasant, soon found an acquaintance in the cars, and with no loss of time became engaged in a brisk and lively conversation. Suddenly the porter rushed through the car shouting, F—n, the town to which the Bishop was travelling. In haste His Rt. Reverence arose, and seizing upon the overcoat in front of him, made his way as rapidly as possible towards the rear platform. He had barely gotten off the train when he felt a hand upon his shoulder, and heard a rough voice exclaim, "I say, old gentleman, what are you going to do with that coat?"—The Bishop started, gazed first at the speaker, then at the coat on his arm, and yet again at his own coat in which he was snugly ensconced. "Well, well," he exclaimed, "this is bad for a Bishop, I—I—" but before he could complete the sentence the whistle blew, the cry "all aboard" was heard, and the train slow-

ly began to pull out from the station. Hastily relinquishing his hold upon the odd coat he delivered it to the rightful owner, who upon receiving his property quickly boarded the train, and soon both train and stranger were lost sight of in the distance. "Indeed I did not mean it," said the Bishop, "this is the first, and I trust it will be the last, time I will ever figure in the role of a kleptomaniac."

This adventure was soon forgotten over a good dinner at the home of one of the parishioners of the parish church at F—n.

#### BRIEF MENTION.

THE shark is still worshipped on the African coast and offerings of poultry and goats are made. Once a year a child is sacrificed to propitiate it.

THE oldest book in existence of American origin is the "Doctrina Christiana," a manual printed in Mexico in 1539. They were printing books in that country over one hundred years before any printing was done in New England.

The *Lutheran Observer* proposes that the national Thanksgiving Day be changed to October 12, the day on which Columbus discovered America.

It is a significant fact that where 10,000 Buddhist pilgrims formerly attended the annual festival of Vishi Hong Vanjin, only 837 were present last time.

SINCE the Rev. Mr. Foulkes returned from the Roman priesthood to the Anglican Church, he has received the recantations of fifty Romanists in England.

"FOR what we are about to receive, may the Lord make us truly thankful," devoutly murmured Dusenberry, sitting with folded hands at the dinner table. Then looking disdainfully at the dishes set before him he snarled, "Good gracious, Maria, how many times do you want me to tell you that I don't hanker for cabbage and corn beef more than three times a week."

AN American minister has been making calculations about the amount of money paid as salaries to ministers in the States, and has come to the startling conclusion that more money is spent in supporting dogs than in supporting preachers of the Gospel.

AN old colored preacher in Alabama is 103 years of age, and has had nine wives. He has had 117 children—so says *The Christian Leader*.

ONE centenarian of our own time, the late Rev. Mr. Braithwaite of Carlisle, was at the age of ten taken into the choir of the cathedral of that city, and continued singing under the same roof, for fully a hundred years.

ONE way of disposing of the dead in Thibet, where Buddhism is supreme, is to take the corpse to a river or to a hill and there place it on the ground naked and tied by the head. The body is then cut in two with a sword to further assist the wild animals in their office, and it is then left alone.

DURING the war, the —th Massachusetts regiment was lying near —. Some one came into our tent and exclaimed, "Ten men of the —th Massachusetts were baptized yesterday." "What's that?" rejoined the Colonel of ours (the —th Vermont,) "Sergeant, detail fourteen of our men for baptism; those Massachusetts fellows shan't get ahead of this regiment while I'm in command."

PUNCH speaks of Canon Liddon's High Churchism as, "Popery with the Lid-on."

It is said that in Russia a priest hearing in confession anything about political conspiracies, is bound by law to break the secret of the confessional, which is inviolable in cases of parricide.

DR. LIVINGSTONE's portrait hangs in the great drawing-room of Newstead Abbey, alongside of the one perfect picture of Lord Byron.

IN Austria the wages of the spinners in the factory of Pottendorf, average only \$1.88 per week of seventy-two hours, the women's average being but \$1.40, or less than two cents an hour. The rate of wages in foreign lands is generally much smaller than in our own.

IN England, it is the bishops that examine the candidates for orders; and some bishops have been very lax in their requirements. "I would advise you, sir," said one bishop, "not to write your own sermons, for some time to come at least." "I am afraid," said another to a candidate who had failed in the sermon, "I cannot pass you. If you can't write a sermon, how could you do at all?" "Oh, my lord I should preach extempore." "Ah well then, I'll pass you."

The *Catholic Mirror*, very noisy and petulant at times, speaks of an "Episcopalian clergyman" who says "the reading of the Bible is corrupting to the young." Give the name of the offender, please!

"It fills my heart with joy," said an earnest country pastor at the end of his sermon, "to see so many strangers among our congregation on this beautiful Sabbath morning. Sojourners in our town are always welcome, we want them to come. Young men and old men whom pleasure or business has called away from the softening influences of home, we greet with open hearts. The collection will now be taken up."

A MONUMENT has been erected in the Danvers Cemetery, (Massachusetts) to Rebecca Nurse, who was hung as a "sorceress" at Salem in 1692. She had been arrested upon the plaint of Edward and Jonathan Putnam for having "practised certain diabolical arts called sorcery upon Ann Putnam, Mary Woolcot, and others," but when put upon her trial the jury at first returned a verdict of not guilty; but this was so unfavorably received by the audience that they allowed themselves to be intimidated, and "reconsidered" their verdict. The judge allowed them to do this, and when they came into the court a second time with a verdict of guilty he sentenced Rebecca Nurse to death, and the sentence was executed. She was taken in chains to the village church and formally excommunicated, after which she was hung upon Gallows-hill. Her friends secretly obtained possession of her body and buried her in the Danvers Cemetery, where the monument, which is eight feet high by two feet wide, has now been erected to this victim of fanaticism.

MISS CLARA (to young Featherly)—There is a great rivalry between the young ladies of the church, Mr. Featherly, as to which shall sell the most ice cream at the festival to-morrow evening, and I want you to patronize my table exclusively.—*Mr. Featherly* (devotedly)—You can not only count on my exclusive patronage, Miss Clara, but I'll bring my heavy winter overcoat, too.

#### HINTS FOR HOUSEWIVES.

A MIXTURE of one pound of charcoal, powdered, to four pounds of plaster of Paris, sprinkled under porches or in damp corners, will prove an excellent disinfectant. Chloride of lime is also good to be used for the same purpose.

RENNET CURED.—Take a piece of dried rennet two inches square, wash off the salt, put it into two quarts of lukewarm milk, let it remain in the milk until it begins to thicken, then remove it and place the milk where it will become cold and solid. To be eaten with cream and sugar.

If a cellar has a damp smell and cannot be thoroughly ventilated, a few trays of charcoal set around on the floor, shelves and ledges, will make the air pure and sweet. If a large basketful of charcoal be placed in a damp cellar where milk is kept, there will be no danger of its becoming tainted.

Too much importance cannot be attached to the work of keeping clean all sinks and waste pipes. No disagreeable odor from these should be allowed to exist for a day. A sink or a pipe may be made inodorous by pouring down it one gallon of copperas dissolved in four gallons of water, using one-fourth the quantity a day for four days.

SWEET PICKLED PEACHES.—To seven pounds of peaches allow three pounds of sugar, one quart of vinegar, two ounces of cloves and two ounces of stick cinnamon. Pare the peaches or not. Stick one or two cloves into each one. Boil the sugar and vinegar with the cinnamon for five minutes, then put in the peaches; allow them to remain in syrup about ten minutes. Boil the syrup, reducing it to nearly half, and pour it over the peaches.

PEACH FIGS.—To eight pounds of peeled and stoned peaches add three pounds of brown sugar, cook without water until the sugar penetrates and they are semi-transparent. Take out, spread on dishes and dry in the sun, sprinkling on a little syrup while drying; pack in jars, or boxes in layers with powdered sugar between. Thus put up they will keep for any length of time, and are nearly equal to figs. Tomatoes may be preserved in the same way.

A COMPOTE OF APPLES.—Peel and core tart, medium-sized apples, place in a deep earthen dish with a pint of water and a cup of sugar; cover and place in the oven and simmer until clear, but not broken. Remove with a skimmer into the dish in which they are to be served. A soft custard made of the yolks of five eggs to a quart of rich milk, and piled up on the compote renders it a fine dish. The whites of the eggs should be whipped and placed on top, with a small island of currant or raspberry jam or jelly in the centre.

KNITTED INFANT'S SHIRT.—Mrs. S. L. M., Troy, sends the following directions for knitting infants' shirts:

First row: Cast on 164 stitches.  
Second row: Purl.  
Third row: Knit plain.  
Fourth row: Slip 1, narrow, knit 2, \* thread over, knit 1, thread over, knit 2, narrow twice, knit 2; repeat from \* across the needle.  
Fifth row: Purl.  
Sixth row: Like the 4th.  
Seventh row: Purl.  
Eighth row: Like the 4th.  
Ninth row: Knit plain.  
Tenth row: Purl.  
Eleventh row: Knit.

This makes one row of shells. Repeat until you have 4 rows, then purl 2 and knit 2 thirty times across. Now divide the stitches, putting 82 on a third needle (as you must knit up the two halves separately), and knit 2, purl 2, 26 times across. Then narrow on each end of needle for shoulders, knitting once plain between each narrowing. Knit the shoulder any length you desire. Knit up the other side like this; then taking the stitches on one needle, begin on the wrong side, knit across, then purl across, then knit across; knit 2, thread over, narrow; \* knit 2, thread over, narrow; repeat from \* to the end of needle; knit back, purl across, and cast off.

The row of holes around the neck are to put a ribbon in to draw it up.  
Sleeves.—Cast on 64 stitches.  
For short sleeves knit three rows of shells like the body. For long sleeves knit 2, purl 2, 26 times across; then put in fine needles and knit 2, purl 2 about 10 times across. Cast off.

## The Living Church.

Chicago, Saturday, Oct. 31, 1885.

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

No paper discontinued without express orders and payment of all arrearages.

Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.

Personal checks on country banks will only be received at a discount of ten cents.

ADVERTISING RATES PER AGATE LINE, 25 CTS.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest circulation of any Church Paper in America.

C. W. LEFFINGWELL, } Publishers & Proprietors.  
ARTHUR P. SEYMOUR, }

Address THE LIVING CHURCH CO.,  
162 Washington St., Chicago, Ill.

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

Is not the great lesson of the glorious festival of All Saints', that we are all called to be saints, all called to fight our battle here, and to join hereafter the innumerable company who surround the throne of the Lamb? The battle here may be long but the triumph is sure if we rely on Him Who fought and fights for us. He will help us, He will receive us, and when the strife is o'er, led by His dear Hand, the glory of Heaven will shine upon us, and the Beatific Vision gladden us for evermore.

As an indication of the divided state of public opinion on the subject of Church disestablishment in England, it is worthy of note that while a society of so-called "liberal" Churchmen has been formed to cooperate with the Liberationists, a strong protest against "the destructive work" comes from the pen of a Congregationalist minister of Canonbury.

PRESBYTERIANISM in the land of Knox is not what it was in ye olden time. At the laying of the foundation stone of a new church, near Glasgow, recently, the desire for the fabric expressed by the minister of the church was that "when completed, consecrated to the Holy Trinity, and freely thrown open to all, it might become associated with a creed Catholic, an administration Scriptural, a worship Sacramental, a weekly Eucharist and daily prayer; with evangelical preaching and holy living, with the imperishable apostolic faith and the one apostolic hope." With the addition of the Episcopate and a Catholic Liturgy, the reformation would be complete.

A CORRESPONDENT sends a bit of pleasantry for our columns and at the same time criticises us for inserting just that kind of thing; upon which we beg leave to remark that if we had only clergymen to cater for we would print nothing but heavy articles, *e. g.* essays on Egyptology, discussions about the Sacraments, speculations about the future

state, replies to John Calvin, systematic theology; but as we have ten lay subscribers to one clerical (and many readers among the young) we seek to give a variety which shall combine entertainment with instruction. No doubt there are several thousands of our readers who could make a better paper than THE LIVING CHURCH and their suggestions will always be welcome.

OF course it is not to be expected that a newspaper will give credit for every little item of news and paragraph of "padding" which it publishes; but it seems only right and fair that editorials and literary articles of value, if copied, should carry with them the name of the journal in which they first appeared. Some editors are very careless about observing this law of courtesy, and by appropriating the work of others without acknowledgment they undesignedly do a wrong. We have frequently been treated in this way, and probably we are not singular in this respect. We have now before us an exchange which has a whole page of reading matter from THE LIVING CHURCH. It gives credit for one of our editorials to a foreign paper (printed by that paper without credit) and reprints without credit a valuable article for which the writer was paid by the publishers of this journal.

Still, with all the multiplicity of copy and correspondence that an editor has to supervise, it is not strange that he should sometimes get confused and not be able clearly to discriminate between his own and others' work. If he sometimes sins against others he has been known to sin against himself. An amusing case of this kind occurred in this office not long ago. One of our editorial paragraphs was copied by an Australian paper, without credit, and from that paper copied by an exchange in California which gave credit to the Australian contemporary. The editor of THE LIVING CHURCH, who wrote the paragraph, clipped it from the California paper and handed it in to be set up again for this journal. To his amazement it came back to him with a note from the office calling his attention to the number of THE LIVING CHURCH in which this identical paragraph had appeared from his own pen. It had gone round the entire circuit of the globe and had come back as good as new.

IT is an impressive thought that we may feel the most comfort when we are the least secure, by resting in the conviction that "God knoweth our hearts." We may deceive ourselves into a fatal reliance upon His mercy, when we think that our good desires and sublime aspirations will stand for what we really

are in His sight. Unless our desires are strong enough to be operating forces, and our aspirations have the vitality to lift us steadily into a better life, they will only betray our lack of spiritual life.

God sees always what we see with shame only upon occasions when we lose control of our conduct. The seething impatience that breaks out in fits of unkindness; the hidden envy of others' prosperity that never shows itself until we are surprised by adversity; the self-approval that loves the confirmation of open reward for its alms-giving; the under-tide of discontent that rises upon irritation and disturbance; the evil-thinking that attributes the lower motive to another's conduct; the toleration of sin that is curious concerning crimes; the instability that is easily discouraged; the imperfect faith that finds a doubt in every mystery; the fluctuating hope that rarely lifts the soul above the trials of life; the irresolution and inconstancy; all the evils that hedge out charity; lie hidden and hushed in the heart, where God sees always!

When we will let the light of His seeing show us ourselves as we really are, so "poor in spirit" that we "mourn" in shame, and grief and penitence, then only may we look for the true comfort of His forgiveness and succor. A reverent study of His Holy Word and use of His means of grace will give us such a just conviction of our real state, that we shall be led by it to a better life, for there is no real growth without some leading conviction, and no real conviction without some following growth.

### RELIGION AND CHARACTER.

Two of the most eminent men in this country, James Russell Lowell, and Andrew D. White, are credited with addresses, recently delivered, in which they make the most manly references to religion as a necessary groundwork for character and life.

These clear concessions are the more noticeable from the fact that neither of these gentlemen has been regarded hitherto as a religious man. Not that they have been irreligious. But they have not only not taken rank in any pronounced way as teachers of religion, but by not a few they have been looked upon as leaning toward, what we confess is indistinctly termed, liberalism.

We do not suppose that their substantial convictions have undergone any change. But they are both older men than they were. The shadows are lengthening with them. Both men have withdrawn of late, in a degree, from the more active spheres in which the contentions of life have ruled them, as they rule us all. There was, therefore, a certain pathos in their words. It had some-

thing of the air of "telling their experience. And yet, as a matter of course, there was nothing in the least degree professional about it. It had no smell of the shop. They occupied no pulpit. They carried no brief. Their character, their work, their fame, are sufficient warrant for their sincerity, even if the words themselves did not bear the most unmistakable evidence of genuineness and truth.

We do not know when we have been more profoundly affected than in seeing these two men bearing witness from their intellectual and social eminence to the deep need which human nature has of divine guidance. They took their texts from the hand-writing of God upon the human heart. With a knowledge of life very much more varied than that which falls to the average lot of man, they have seen that it is impossible for human beings to reach their best without religion. The lines are drawn by nature, are fixed and unalterable, within which happiness, and strength, and virtue, are attainable.

We are greatly mistaken if all true minds do not welcome testimony of this order to the value of the Christian faith. We hear now and then that people grow tired of preachers. Their themes are admitted to be important, but their treatment of them is thought to be more or less thread-bare at times. But here come two men of the world, neither exercising nor claiming any priestly function, who yet stand by the preacher and confirm his message.

Their testimony has every advantage, not only of being true, but also of being entirely unforced and unofficial; and, lastly, of being clothed in language which will of itself command attention.

### DIOCESAN PAPERS.

It is well known to our readers that the attitude of THE LIVING CHURCH has not been unfriendly towards the numerous diocesan papers which have been started in all parts of the country within the last ten years. We have cordially welcomed them to the field of Church work, and have received from nearly all of them many favors in the way of acknowledged quotations and commendations of THE LIVING CHURCH to a larger circulation in the respective dioceses. At the same time we have had serious misgivings as to the economy and policy of this multiplying of small papers. It has seemed to us, and to others who take a wide view of the work and needs of the Church, that the zeal and sacrifice expended on these leaflet publications might be expended to better advantage in sustaining larger enterprises, favorably located, with capital and experience, for sup-



plying what the Church needs in the way of current literature. These diocesan enterprises are expensive; the deficit comes upon some one; and they involve a large amount of unpaid labor. Counting all this for nothing, the diocesan papers do not and cannot inform and instruct the people in the general principles and work of the Church. They do not carry weight and influence in the community at large. They do not furnish a tithe of Church teaching and influence which is furnished by the weekly general Church paper which is offered at about the same cost as the diocesan monthly.

We have before us a small monthly paper published in a missionary jurisdiction. THE LIVING CHURCH could easily give all the Church news it publishes, once a month, without any increase of expense. It costs one dollar a year, the subscription price of our paper. The editor states that the first year its paid subscriptions amounted to 169; the second year, to 92; for the coming year, to 14. "The large balance required to pay for the printing of it has been met by the Bishop." It occurs to us to inquire, in no unfriendly spirit, if, with all the pressing needs of his missionary work, the Bishop could not use the money expended on this paper in some more profitable way? The labor of the clergy in making up and circulating the diocesan paper would put a weekly paper into at least one-half the households of the jurisdiction, and those who so received the paper and paid for it would read it. The result would be a well-instructed laity and a broadening of Church sympathies throughout the jurisdiction. The work and needs of that field, finding expression in a general Church paper, would become known throughout the land, and larger contributions to the Bishop's work would be secured.

#### THE CHURCH IN THE COUNTRY TOWN.

Every day brings closer home to Churchmen the need of securing for the Church a larger influence in shaping the organization of religion in the country town. In a very few places in the West it has been the first religious body on the ground, but in most cases it has come in, whether in the East or the West, as one among many, behind all others, seeking to obtain a foothold after the religious life of the community had been already organized. There is a motive in planting the Church in these country towns which cannot be ignored. We possess the traditions of historical Christianity, and are under solemn obligations to extend them. There is a principle of order in the Church, an authority for going forward in the organization of religious and so-

cial forces in any community, which does not exist in any of the purely Protestant societies that may be already on the ground. They may be doing good in their way, but they appeal each to its own constituency, without making an impression upon the community as a whole. The Church parish or mission may be often under limitations which cause it to fall into the same category, but where the Church has a fair field and develops according to its inward principle of order, it brings into the country town a certain influence which expresses itself in the union of the spiritual with the social forces of the town, in the growth of religious sentiment, in the moral education of the people, in the creation of a Christian atmosphere. This explains why people of no religious connections so often encourage the starting of "Episcopal" services in new places. The vice of sectarianism never gained such a demonstration as in the country town, and never does Christianity seem so mean as when it is entrusted to the zeal of half a dozen weak constituencies in a country village. Each minister is helpless outside of his own flock, and each is checkmated when he aims at the common good, by the fear that the other man will increase his own congregation. The family of Christ thus divided is an admirable illustration of the weakness of our present Christianity as an organizing force in American society. The problem before the clergy and the laity in our town and village parishes, is how to overcome this baffling of Christian effort, which is no less a bar to our exerting a proper influence for Church extension, than it is a bar to the growth of any religious life among the people at large. The legitimate result of sectarian jealousies is already seen to be approaching in the country towns; the majority of the people decline to have anything to do with religious worship, and are slowly relapsing into the vagaries of superstition and indifference.

This is the danger that already threatens our communities. It is a national misfortune. Sectarianism stands in the way of Christianity and paralyzes the legitimate influence of its ministers as the teachers of morality and religion. And the way out is to learn how to climb over ecclesiastical walls without ignoring the principles which these walls imply. The Church cannot give way in point of principle, but there are many kinds of work in which our clergy can engage with others, works that aim to increase the strength of the family, that strengthen the public schools, that give young people a pure social life, that purify public sentiment, that really precede any general develop-

ment of the religious life. The clergy are everywhere ready to do this, and not a single ecclesiastical principle is sacrificed in such lines of constructive action. It is believed that our clergy are in a favorable position in many communities to take the lead in the social and educational life of the whole people, and that nothing will do more to recommend the Church in all American communities than the extension of sympathies into the common social and religious work that is inevitably neglected where the organizing influence of a national Church does not hold the community together. Here has often been our weakness, because our parishes have been allowed to take an exclusive and apparently a sectarian position; but here also is our great strength in coming more heartily and responsively into the life of the American people. There is nothing more important to-day in our country towns than to overcome the dead-lock of religious antagonisms and the widespread indifferences which they have created. And the way out of this difficulty lies very largely with our clergy. It is not in the giving up of principles but in the extension of sympathies, in organizing social life upon a religious basis, in living and working as the leaders of men in small communities in all that pertains to wholesome living. Through such agencies as these there awaits for those who faithfully use them, great spiritual harvests and great results in the direction of Christian unity.

#### THE BURIAL OF THE LATE REV. DR. COLE.

The lovely rural district through which our train sped, as we wended our way from Milwaukee to Nashotah, to assist in paying the last tribute of love and honor to the old Christian warrior, looked more beautiful than ever in its rich autumnal dress. The glorious October sun shed his mellow light over the landscape; and Pewaukee lake, with many another charming sheet of water which lay—each like a gem set in the living verdure of its own little valley—kindled into laughter beneath his rays, as the soft morning breeze swept over its surface. And all around us, on either hand, scattered here and there over the low-lying meadows, and crowning the slopes, and now and then thickly skirting the road-side, the rich foliage of beech and maple and elm and oak, with its wealth of color, brown and scarlet and yellow, shed a glory over the country-side. They who know from personal experience, what a bright autumn day in a well-timbered district in this western world, is, will readily agree with me, when I say that the eye does not often rest upon a scene of greater natural splendor, combined with restfulness, than that which elicited our admiration on this beautiful October morning. The effect upon the mind was doubtless heightened by an instinctive but scarce recognized consciousness that Nature herself might seem to be in sympathy with our errand. There was brightness, and yet a sug-

gestion of sadness; there were on all sides the evidences of natural decay, heralding death; but even they were made glorious by the light from above. Yes!

\* \* \* though a sense of grief  
Comes with the falling leaf,  
And memory makes the summer doubly  
pleasant,  
In all our autumn dreams,  
A future summer gleams,  
Passing the fairest glories of the present.

To do fitting honor to the occasion, clergy and laity from all parts of the West had gathered at Milwaukee, and together had taken the morning train for Nashotah. There were, with us, representatives of at least seven dioceses and one missionary jurisdiction: Indiana, Springfield, Chicago, Michigan, Wisconsin, Fond du Lac, Minnesota, Dakota. A special train had left Racine for Milwaukee the same morning, carrying the warden and professors of the college. At various stations on the way, moreover, our numbers were swelled by sympathizing mourners; for all felt as King David felt concerning Abner, the son of Ner: "There is a prince and a great man fallen this day in Israel."

Upon the arrival of the train at Nashotah station, carriages and omnibuses were in waiting to convey us to the mission; and shortly after reaching there, the clergy—to the number of forty or fifty—proceeded to the old chapel in order to vest for the service. The death of Dr. Cole occurred on Thursday, the 15th inst., and the body lay at his late residence until the morning of the 20th, when, after a short Office, it was removed to the chapel, where the daily services had been said during the whole interval without any music either instrumental or vocal. The removal was accompanied by a solemn procession, in which the Bishop of Wisconsin, the faculty, and the seminarians bore the chief part. At Bishop-White hall, the procession was joined by a squad of cadets from St. John's school, Delafield, a fine-looking and well-drilled body of young men, who performed their part with admirable reverence and precision; although to some who were present, this "militant" feature looked rather incongruous, as savoring less of the Church than of the world. Be that as it may, they did good service; for, upon the arrival of the procession at the chapel, as soon as the casket containing the body was deposited in the nave, Professor Riley, who acted most efficiently as master of the ceremonies, formally delivered it into the keeping of Capt. Yates, with his squad of cadets, who retained charge of it until midnight. It was then transferred to the chancel, where it came into the care of the students of the seminary, who, until the appointed hour for the last rites arrived, took part in appropriate Offices of Devotion, while they kept faithful guard over the sacred remains of the departed president.

At 10 A. M., the procession left the old chapel, and marched with slow and solemn step in the direction of the chapel proper; laymen, seminarians, non-seminarians and others, in due order, and the Bishops of Wisconsin, Missouri, Chicago, and Springfield, bringing up the rear. In front of the whole line, a crucifer bore on high the processional cross. Upon reaching the doors, the sacred building was seen to be crowded with worshippers. Upon each side of the altar-cross was a seven-branched candelabrum, filled with lighted candles. In the centre of the chancel, covered with a purple pall, stood the bier

with its sacred burden, and two tall tapers burned at the head. Nature, too, did her part in adding the brightness as of a glorious hope to the touching scene of sorrow and loss; for a flood of golden light streamed through the chancel windows into the little sanctuary, a symbol—let us humbly hope—of the light perpetual that will shine upon the soul of the departed priest.

The opening sentences of the Burial Office were said by Bishop Robertson, as the procession slowly filed up the aisle, and the solemn service went on, the usual anthem being sung to an appropriate chant; and the Rev. Dr. Delafield (representing the Bishop of Indiana) reading the Proper Lesson. Then (the two altar candles having first been lighted) followed a celebration of the Holy Eucharist, at which the Bishop of the diocese—Dr. Welles—was Celebrant; Dr. Robertson—Bishop of Missouri—Gospeller; and Dr. McLaren—Bishop of Chicago—Epistoler. The service was not choral, but a hymn was sung at its close. Owing to the unusually large number of men's voices, the rendering of the music was peculiarly grand and effective. The impressiveness of the occasion, too, was heightened by the tolling of the funeral knell at short intervals, during the whole time, until the solemn ceremonial was brought to a close by the committal of the remains to their final resting place.

The chapel-service being concluded, the procession re-formed. The cadets, who had been on guard at the door of the sacred edifice and at the entrance to the chancel, formed and marched outside of the building, where, with arms reversed, they took open order. Then came the students and the clergy, who opened ranks to allow the pallbearers, with the casket, to pass to the front. And so, in due order, the solemn march to the cemetery began. First came the assistant master of the ceremonies—the Rev. S. T. Smythe; then the cross-bearer, followed by students, alumni, the faculty of Nashotah House, the faculty of Racine College, the clergy, and the bishops. The hearse, flanked by the cadets, as a guard of honor, was followed by the chief mourners, in carriages. Then came the vestry of St. Sylvanus's church (of which the deceased was rector), the students of St. John's school, Delafield, and a large number of the laity. It was an imposing and impressive sight, as the clergy and seminarians, all vested in cassock with surplice or cotta, and for the most part wearing their birettas, bent their steps, for a considerable distance, along the margin of the high bank overlooking the Upper Nashotah Lake, and then, turning to the left, followed a winding path that led across the green-sward, and under the crimson and brown and golden foliage of the forest trees, until the cemetery was reached.

By the open grave, the Rev. Dr. Keene read the Sentences beginning, "Man that is born of woman hath but a short time to live;" Bishop Seymour said the committal, and Bishop Welles closed the solemn service. It was a touching spectacle, when Dr. Adams, the life-long associate of the departed, fulfilled the part assigned to him, by casting earth upon the coffin, as a symbol of perishable mortality: "Earth to earth, ashes to ashes, dust to dust."

So went to his rest the faithful, heroic, enduring priest and pastor. No more emphatic or eloquent testimony could have been borne to the hold which his noble character had taken upon the respect and affection of those

among whom he was conversant, than the multitude of people of all ranks and ages who crowded to his burial.

And now that he has gone from us, it is very interesting to look back thirty-five years, and ascertain what was the estimate formed of him at that period, by those who knew him best. That sainted man, James Lloyd Breck, the founder of Nashotah, and Dr. Cole's predecessor, in a letter dated June 22d, 1850, writes as follows: "But what of Nashotah? Thank God, here also I can take courage. The Rev. A. D. Cole was unanimously elected President of the Nashotah House, and he has accepted. The next question is—Who is Mr. Cole? I am happy in knowing, and in being able to tell you. . . . He was three years a classmate of the founders of Nashotah, in the General Theological Seminary, an intimate friend of Brother Adams. Besides, in his ministry he has displayed great zeal, devotion, and industry, united to a practical turn of mind. He has a long head,—that is, clearness and foresight, so that I truly look for greater things in the second stage of Nashotah than in its first. All this is full of good promise to the Church."

And well has that promise been fulfilled. So faithful, so persistent and untiring, so unselfish have been his labors, that, as long as Nashotah shall last, the name of Cole can never be dissociated from it. He was eminently a man of large faith. Uncomplainingly, through all those long years, he bore the heavy burden not only of the spiritual but of the temporal needs of the young men under his care; he charged himself with the special duty of providing the "Daily Bread." Who will take up his work? Upon whom shall his mantle descend? May the Divine Head of the Church graciously grant us, in His good time, the right man to fill the void! G. C. S.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table listing subscription rates for THE LIVING CHURCH (in advance) and various periodicals like Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH Co., 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

- List of personal mentions including Rev. George F. Flichtner, Rev. Samuel Edson, Rev. Dr. Flack, Rev. A. J. Tardy, Rev. Jno. B. Linn, Rev. F. H. Bushnell, Rev. C. George Currie, Rev. J. R. Bicknell, Rev. N. B. Harris, Rev. E. F. Purcell, Rev. L. Sears, etc.

TO CORRESPONDENTS.

RUSTICS.—Let sleeping dogs lie, is a vulgar but telling proverb. MRS. C. E. M.—The Journal of General Conventions contains the Canons.

W. H. C.—The duties of a lay reader are to read Morning and Evening Prayer in the absence of a clergyman. He should not use the Absolution, Benediction, nor any part of the Office of Holy Communion, nor any other office except those for the Burial of the Dead, and for the Visitation of the Sick and of Prisoners. The canons of the diocese of Chicago say: "He may wear the usual cassock and cotta appropriate to laymen when engaged in any public service."

E. D.—They have in Tibet a way of getting at "shortened services" which is more ingenious than edifying. They write their prayers on banners which they suspend to trees, and each time the prayer is turned by the breeze it is counted as said!

W. D. POWERS.—The passage in question occurs in vol 1 of Gibbon's "Decline and Fall of the Roman Empire," page 272 of Harper Brothers' edition, published in New York, in 1843. The entire passage reads as follows: "The advantages of this Episcopal form of government, which appears to have been introduced before the end of the first century, were so obvious, and so important for the future greatness as well as for the present peace of Christianity that it was adopted without delay by all the societies which were already scattered over the Empire. had acquired at a very early period the sanction of Antiquity, and is still revered by the most powerful Churches both of the East and of the West, as a primitive and even as a Divine Establishment."

There are two important foot-notes in connection with the foregoing passage, which must not be overlooked. The first is as follows: "Nulla ecclesia sine Episcopo has been a fact as well as a maxim since the time of Tertullian and Irenæus." The second is: "After we have passed the difficulties of the First Century, we find the Episcopal government universally established, till it was interrupted by the republican genius of the Swiss and German Reformers."

OFFICIAL.

DIocese of Easton.

The Standing Committee hereby give notice to the clergy and parishes of the diocese, that a special Convention for the purpose of electing a Bishop will be held (D. V.) in Christ church, Easton, on Wednesday, the 18th of November next.

The opening service will be a memorial of our late beloved Bishop. A commemorative discourse will be delivered.

The clergy are respectfully requested to use the accompanying prayer, authorized for use in the churches of this diocese, before and during the approaching session of the Convention of Maryland, taken out of the Book Annexed and adapted to the occasion:

In the Vacancy of a Cure of Souls

Grant, O Lord, we beseech Thee, to Thy flock in the diocese of Easton, a Bishop in whom shall be the spirit of counsel and might, the spirit of wisdom and godliness; that by the blameless conversation of him who ministereth unto them in holy things, they may be moved more earnestly to seek Thee and Thy righteousness, through Him Who is the Shepherd and Bishop of our souls, the Son and Saviour Jesus Christ. Amen.

Theo. P. Barber, John O. Barton, E. F. Dashiell James A. Mitchell, S. C. Roberts, Stan. Com.

GENERAL THEOLOGICAL SEMINARY.

The Annual Matriculation of the new students will take place on Monday next, November 2d, at 11 A. M., in the seminary chapel. The address will be made by the Bishop of Albany.

The corner-stone of the Deanery will be laid by the Assistant-Bishop of New York on the same day at one o'clock. E. A. HOFFMAN, Dean.

APPEALS.

NASHOTAH MISSION.

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

Southern Presbyterian, grateful for the amounts previously acknowledged, appeals for aid through us, in his need of assistance, without salary or parish, and since adjudged the year elapsed too infirm for duty of the latter, and the General or Diocesan Clergy Societies having exhausted their treasuries, leaves him greatly necessitated.

NASHOTAH HOUSE.

To the Friends of Nashotah:

The death of the Rev. Dr. Cole, President of Nashotah House, who for many years has presented its work and necessities to the Church, devolves upon the Executive Committee of the Board of Trustees the duty of caring for the interests of the institution until a meeting of the corporation can be summoned. They have appointed, therefore, the Senior Professor, the Rev. William Adams D. D., President and Treasurer pro tem, and the Rev. Prof. Riley, pastor, pro tem. They earnestly request the friends of Nashotah to continue the steady support granted so generously to this important school, and to send their offerings and communications to the Rev. Dr. Adams, Nashotah. Until the mind of the Trustees can be ascertained, the work of the House will be maintained on the same basis and by the same modes as during the administration of its late honored head.

Until sufficient endowments are provided, the maintenance of the House must rest upon the piety and love of the faithful.

This year a larger number of students was admitted than for several years past.

The Executive Committee ask that the sorrow that has come to the House may not be deepened by any forgetfulness of its needs by those who through good report and evil report have enabled it to send into the fields ready for the harvest, workmen of whom the Church has reason to be thankful and proud. E. R. WELLES, Bishop of Wisconsin, J. H. HOBART BROWN, Bishop of Fond du Lac. Nashotah, Oct. 21st, 1885.

OBITUARY.

COOK.—September 28th, near Oneonta, N. Y., in the performance of his duty as engineer, and by the voluntary sacrifice of his own life saving the lives of all the passengers on his train—Simon G. Cook, aged 28 years.

"He that loseth his life for My sake shall find it." May he rest in peace.

CHANDLER.—In St. Louis, Mo., October 19, 1885, Charles Alfred Chandler, son of Charles and Cordelia Chandler, aged 22 years. The burial was in Knoxville, Ill., the home of his parents. May he rest in peace.

STICKNEY.—At the residence of his grandfather, the Rev. C. S. Hedges, D. D., in New Orleans, La., of typhoid fever, September 8th, Henry Southwood, third son of the Rev. Geo. W. Stickney, of Charleston, S. C. He was buried in Grace church cemetery, St. Francisville, near his mother, accompanied by grandfather and uncle, the Rev. A. K. Hall, rector of the parish, officiating at the committal.

THE LATE DR. COLE.

Resolutions of the visiting clergy, adopted at a meeting held in Dr. Adams's recitation room, under presidency of the Bishop of Missouri, directly after the burial:

The visiting clergy desire hereby to express their deep sorrow for the loss which has fallen upon Nashotah and the whole American Church in the death of this distinguished divine. His home has been ever ready with a cordial welcome. His pleasant greeting has often met us at the train. In almost every diocese, the influence of the late President of Nashotah House has been felt for good; and the solid worth of his character has given added value to the Institution and secured for it the respect and confidence of the whole Church. For thirty-five years of unceasing prayer and toil, Dr. Cole has given his life to this work, and now at the last, "Nashotah" may be truly said to be written on his heart. Besides the training of over 200 young men for the sacred ministry, he has found time to build chapels in the neighboring villages, and do much for the sick and needy. The poor have shed tears over his body as it lies in state within the beautiful chapel which he loved so well, and the rich have come in special trains to show their reverence for his memory. As we look at his remains in the casket, he appears the dignified, venerable, Christian priest—not unlike the sketches of some of the great ecclesiastics of the early Christian Church. He has fought the good fight; he has finished his course; he has kept the faith.

MRS. THOMAS MESSENGER.

Entered into the joys of Paradise on Tuesday, September 22d, Anne, wife of the late Thomas Messenger, Esq., of Brooklyn, New York.

Sitting down with a mind full of thoughts concerning the loss we have sustained in the departure of Mrs. Thomas Messenger, and desiring to offer some little tribute to her memory, it is yet not easy, in a few poor words, to do justice to her admirable character, which from its beginning seems to have been based upon a true foundation, and so gradually builded up during the years of a long life into almost Christian perfection.

Possessed of great innate consideration for others and of a habit of complete self-sacrifice, she was kind and attentive to all, exceedingly hospitable, wise and self-contained. The experiences of a well-trying life had taught her the secret of Christian philosophy, and given her the dignity of complete self-control. Possessed of great natural will-power, she yet held it and used it in entire subjection to and acquiescence in the Divine will which was her rule of feeling and conduct. In bestowing her many bounties she possessed a charmed manner, at once gracious and graceful. She lived in the world but was not of it; lived as looking always at the things which are eternal and unseen, the "true realities of real life;" enduring the trials and enjoying the blessings of existence as seeing Him Who is invisible. Of her it may well be said now and in years to come: "She is of blessed memory." Great Neck, Sept. 27, 1885.

MISCELLANEOUS.

CLERICAL CHANGES.

Clergymen whose parishes or post office addresses are not correctly given in the latest journals of their respective dioceses are requested to notify the editor of WHITTAKER'S CHURCHMAN'S ALMANAC at once.

2 and 3 Bible House, New York.

WANTED.—A lady, in good health, to work with Sisters in a Home for little Boys, near Baltimore. Board and washing given, and small salary, if needed. Tri-Weekly Celebration in the chapel of the Home. Address SISTER-IN-CHARGE, St. John's Orphanage, Waverly, Md.

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

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

## A THOUGHT.

BY A. V. R. S.

There is a thought whose coming  
Has often made me glad;  
It drives away the lonely pain  
That makes my spirit sad.  
This is the thought that soothes my pain:  
In Heaven we can meet again.

When many bitter fears arise  
That I may never see  
Again some dear familiar face,  
Now far away from me;  
To hush my fears, soft swells the strain:  
In Heaven we can meet again.

When thoughts that I could never reach,  
In case of need, the dying bed;  
That long ere I could gain the place  
They would be lying 'mong the dead;  
Still comes the noble sweet refrain:  
In Heaven we can meet again.

When longing for a tender word  
From some one passed away,  
Some love or some forgiveness breathed  
From now insensate clay,  
There's promise in the soothing strain;  
In Heaven we can meet again.

Oh! blessed promise full of cheer  
To yearning hearts below!  
What blessedness to feel, to hope,  
What blessedness to know  
That, though our loved are from us ta'en  
In Heaven we can meet again.

Yes! there we can our friends rejoin!  
Free choice to us is given,  
Whether to say farewell for aye,  
Or, we will meet in Heaven.  
Christ's blood can wash away each stain,  
Through Him we meet in Heaven again.

Here must we strive to do His will,  
And thus our human love,  
That once bound closely to the earth,  
Will draw us up above,  
Blessings of parting will be plain,  
When up in Heaven we meet again.

And Father, when we praise Thy name  
For countless blessings here;  
Or, when in some dark lonely hour  
Slow falls the bitter tear,  
How'er we feel, we'll swell the strain;  
Thank God that we can meet again.

Peqli, January 13, 1879.

## BOOK NOTICES.

A WHEEL OF FIRE. By Arlo Bates. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 383. Price, \$1.

A strongly written story of which the interest turns upon the fact of hereditary insanity. The subject is, perhaps suggestive of morbid tendencies but it is to be regretted that a fatalistic spirit should so pervade the story. One is impressed with the feeling that its influence is not healthy. Otherwise, the book is written in a clever, animated style that of itself renders it attractive.

POEMS, Together with Brother Jacob and The Lifted Vell. By George Eliot. Harper's Library Edition. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 380. Price 75 cts.

This edition is neatly bound and printed on good paper. The print of the poems is trying, a fault unusual in Harper's publications. George Eliot takes no high rank as a poet, the poems, especially "How Lisa Loved the King," and "The Spanish Gypsy," are noteworthy as well-told tales. George Eliot is at her best as a poet, in "O May I Join the Choirs Invisible." The two short stories which complete the volume are unimportant works.

THE DEFORMATION AND THE REFORMATION. Oxford and London: A. R. Mowbray & Co.

This is a new and cheap edition (a shilling in England) of an illustrated brochure which is intended to show the great and blessed improvement which has taken place both as to church buildings and the manner of worship therein during the past few years. The plates themselves would seem to need but little explanation, and yet the letter-press will be found very interesting. It is from the pen of a layman who has lived through the changes which he describes, and as to

whose accuracy the Rev. A. D. Crake (who edits the publication) is prepared to vouch. Some of the drawings we happen to know are from actual buildings. We give the titles of the ten sketches: "The House of God," "The Holy Table," "The Singers," "The Ringers," "Spiritual Pastors and Masters," "The Decent Font of Stone," "God's Acre," "Confirmation," "Domestic Worship," "Christian Burial."

EVANUS: A Tale of the Days of Constantine the Great. By the Rev. A. D. Crake, B. A. London and Oxford: A. R. Mowbray & Co. A New Edition.

Mr. Crake is an author already favorably known to American Churchmen by his Church history and ecclesiastical tales. These tales were mostly told on Sunday evening to the boys of All Saints' school, Bloxham, near Banbury. Evanus was the only son of a Caledonian chieftain, living in the days of Druidical worship. His mother was a Christian, and although she tried to instil within him (Evanus) her own faith, he evidently leaned rather to the warlike life of his father. The account of the battles between the Romans and the Kelts—the capture by the latter of the young and then unknown Constantine—his delivery from his impending sacrifice to the gods through the heroic and magnanimous action of Evanus, under the influence of his Christian mother—the tragic scenes connected with the discovery of the boy's action, deemed to be treachery by the Caledonians—his own deliverance from a sacrificial death by a successful attack upon the village by the Romans, in which attack his brave father lost his life—all this is told in such a way as to arrest and maintain the reader's interest and make him eager for the subsequent events.

The *Magazine of Art* steadily improves both in illustration and letter press. The October number contains a valuable paper upon Arnold Bocklen, by Claud Phillips; Granada, by David Hannay; Poems and Pictures by J. Arthur Blaikie and Walter Crane; The Romance of Art, Harry V. Barnett; Celtic Metal Work by J. R. Allen; Chloris, a picture, by Raphael Sorbi.

Current Art IV: Burmantofts Faience by Cosmo Monkhouse; Profiles from the French Renaissance VI., A. Mary Robinson; Female Headgear, Richard Heath; Full page illustration, The Market at Fez.

The *Chronicle of Art* and the *American Art Notes* are full of interest.

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

*Harper's Young People* is a weekly periodical which provides the best reading for boys and girls from eight to sixteen. Its contents include articles on various subjects of an instructive character treated in an entertaining manner; short sketches, poems, in-door and out-door pastimes, practical mechanics, etc.; while the fiction, which forms a prominent feature of the entertainment provided, is of a pure and elevating character, the motives being always true to the better instincts of real life.

WM. S. GOTTSBERGER, New York, has published in two volumes, "The Will," a novel by Ernest Eckstein, translated from the German by Clara Bell. It is somewhat sensational in character. [Chicago: S. A. Maxwell & Co. Price, paper covers, 50 cents per vol.]

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.

## TWO DAYS LOST AND FOUND.

When Cæsar framed his Calendar, the solar year was computed to be exactly 365 da. 6 hr. long. Hence he ordered that every fourth year an extra day should be added. In fact, however, the solar year is 365 da. 5 hr. 48 min. 48 sec. long, so that the addition of a day every 4 yrs. was too much by nearly 45 minutes, and in the course of about 130 yrs. amounted to an excess of an entire day. When "the Nicene Calendar" was framed (probably the work of Dionysius Exiguus, certainly as late as the 6th century), this excess had crept up to 4 days, the spring equinox fell on March 21st, instead of March 25th, as in Cæsar's day, and it is so noted in the Calendar. In the latter part of the 16th century, 12 extra days had accumulated, the equinox had fallen back to March 13, and the derangement was growing quite serious. Pope Gregory XIII. therefore, called a council of the learned, and directed them to rectify the error, and correct the Calendar. Out of deference to a supposed rule of the Nicene Council, these reformers, in setting the house of time in order, retained the vernal equinox at March 21st. This disposed of 4 days of the accumulated excess. Then they procured a Papal edict, making October 5, A. D. 1582 to be October 15, and so they disposed of ten days more, as compared with the Julian Calendar. In all, this was a rejection of 14 days, whereas only 12 days in excess had accumulated. Hence it appears, by simple counting, that two days have been lost in the Gregorian Calendar, so that our days as compared with the time of our Lord are numbered two days in advance of what they should be.

This same fact will appear from calculation as follows: In the Julian Calendar, at the end of every 19 years, the moon had fallen behind the sun 1 hr. 28.8 min. This is the difference between 19 solar years of 365 da. 6 hr. each, or 6,939 da. 18 hr., and 235 lunations of 29.53058 da., or 6,939 da. 16 hr. 31.2 min. In 1,600 years this difference had amounted to just 5 days. The reformers, however, pushed the moon forward seven days, assigning to Ap. 4, 1582, the new paschal moon, which by the old Calendar belonged to March 28.

Again, by the Julian Calendar, the Golden Number of B. C. 1 is 7. By the Gregorian Calendar it is 1. From this it appears that there has been a forced change of six days in carrying out the work of reformation. The shifting of the equinox from March 25 to March 21 accounts for four of these days. The other two are unaccounted for, and are lost.

Again, in the Nicene Calendar so-called, the Golden Number for A. D. 28 is 10. This stands opposite March 14, as the day of the new moon. But for calculations in the 1st century the Golden Number must be moved back two days, to allow for the gain which the moon makes on the sun. Hence March 12 was the true day of the new moon in A. D. 28, and March 26 was the 15th day, or the Feast of the Passover.

Again, in the Julian Calendar, the Golden Number for A. D. 28, is 16. This stands opposite March 16. But the shifting of the equinoxes in the Gregorian Calendar requires us to move the Golden Numbers back four days. Hence, by this method also, it appears that March 12 was the day of the new moon in A. D. 28, and March 26 the 15th day, or the Feast of the Passover. Again, according to the Canon of

Victorius, and the Expanded Table of Epochs as compiled by the Gregorian reformers, the true epoch for A. D. 28 was 18. That is, the moon was 18 days old on January 1 of that year, was new on January 13, and, the year being a leap-year, was new on March 12, and full on March 26, which was therefore the Day of the Passover.

By all these tests and calculations, it appears unquestionable, that our modern calendar, as compared with the calendar of our Lord's day, is in error by two days, and that in all reckonings, astronomical or otherwise, an allowance of two days must be made. This error seems to have happened partly on purpose, partly through mistake. In all calendars, before the Gregorian, the epoch of the 1st year of a cycle had been 0. In the Gregorian it was changed to 1, in order that the calendar moons might always follow the real moons. Great and weighty indeed was the reason for this, "for if the new moon of the cycle fell on the same day as the mean new moon of the astronomers, it might chance that we should celebrate Easter on the same day as the Jews or the quarto-deciman heretics, which would be absurd, or else before them, which would be still more absurd." Such is the o'er-mastering, the superlative, reason given by Clavius, himself a reformer. Alas! however, for the fate of well laid plans of men. This "reduction to an absurdity" has not proved to be a demonstration. It still will happen betimes that Jews and Christians keep their Pasch together.

The other lost day was dropped out, it would appear, because of a mistake in the authorities. In making their calculations the reformers relied implicitly upon the Alfonsian Tables. After they had gotten all through, it was discovered that like many other useful helps, these tables were not quite accurate. And although it may never be too late to mend the cause, it is often too late to alter results. It would be hard to estimate the magnitude of the results which have ensued from this loss in the Gregorian Calendar. To it is due all the hopeless confusion that has enveloped the Chronology of the Gospels. Labors of Herculean grandeur have come to nought on account of it. Thus the masterly treatise of Dr. Jarvis, because of this, failed utterly in its conclusions. His argument advances step by step, without flaw or error, until it involves the statement that the full moon followed the new moon in thirteen days. This, as his "New England Reviewer" justly says, was impossible, and makes the whole argument an entire failure. But supply the two days which the reformers dropped out. Then the new moon takes place two days earlier. The full moon occurs on the fifteenth day after the new. The calculation is perfect. The conclusion is irresistible. From cap stone to base the structure stands symmetrical and complete. So also, the fair-minded and scholarly Andrews, speaking of the testimony of the Fathers, says "The designation of the day and the month are necessarily wrong and this invalidates the accuracy of the whole tradition." But now that the correction of the calendar proves the designation of the day and month to be absolutely correct, by parity of reasoning, the accuracy of the tradition is made unassailable.

It is one of the curiosities of human literature that this mistake in the Gregorian Calendar should have escaped the notice of the learned. "For want

of a nail the shoe was lost, etc." So for want of these two days, the Passover has been lost. And for want of the Passover the year has been lost. And for want of the year, the whole Chronology of the New Testament has been lost.

But besides being a Passover, it is necessary that March 26, A. D. 28, should have been a Friday. For that our Lord died on the sixth day of the week, the day of the creation of man, is clear from the explicit statements of the evangelists, that it was the day before the Sabbath, and the unvarying tradition of the Church, as embodied in the great Fast of Good Friday. In A. D. 28, the Sunday letters were D.C. Hence the year began on Thursday. March 21 was Sunday. March 26 was Friday. And so another very particular test is satisfied. Not till A. D. 32 did the Passover again fall on Friday, and the objections to so late a date are almost insuperable. Once again and finally, we must try our date by the sole chronological statement of the Gospels, that famous passage of St. Luke, in which he assigns the beginning of John Baptist's ministry to "the fifteenth year of Tiberius." By this statement, this or any other date, by whomsoever advocated or asserted, must stand or fall. No *catena* of authorities can be accepted, as against the assertion of a writer, taught of God.

#### OUR NEW YORK LETTER.

An attendant at the retreat at Garrison's was so satisfied of the good of it, that he proposes to have a one day's retreat in his chapel sometime preceding Lent. He is not so pronounced as some others about the force and impressiveness of Mr. Aitken's addresses or meditations, and thinks that many can be found to do as well as he. About the benefits of the retreat, however, he has no misgivings. It would seem, indeed, to have been attended with much seriousness and deep searchings of heart.

This clergyman is a Broad Churchman, who says we have talked comprehension long enough, and he wants to see if the thing can be put in practice in close quarters. His chapel is one of the finest in the city in which to hold a retreat, having, as he expressed it, room enough for man and beast, while he declared that he would give a hundred dollars out of his own pocket to see his plan carried out.

What he wants is spiritually minded men to conduct the services, while at the same time standing at extremes in point of Churchmanship. Such men he conceives to be the Rev. Arthur Ritchie, the Rev. R. Heber Newton, and the Rev. Dr. L. W. Bancroft, of Brooklyn. He would have the first act as Celebrant, and the other two make the addresses. All of these men, he says, have suffered more or less for their opinions, and they would tell no lies. He would not insist that persons be present at a Celebration by the former if they did not care to do so, nor that others listen to the addresses. They could, if they chose, be in other parts of the building, but beyond this there would be no escape, for the doors would be locked in the early morning, and would not be unlocked till the close of the retreat.

When the writer laughed, somewhat immoderately, it is to be feared, at the thought of getting these three men to conduct a retreat, the other said in a kind of rebuking way, "Why do you laugh? The fact that you laugh as if there were something absurd about

this, shows that this really Christian thing ought to be carried out. Such a coming together would be, in fact, a practical test of charity." When the writer observed that the other could never get those clergymen to conduct the services, nor other clergymen to attend them, he replied, "Then they don't belong to Gideon's band. Why should not these men be willing to conduct the services, and why should not the clergy be willing to attend them? It is not certain that one of the clergymen present would be a Christian, not absolutely certain. But if they were all Turks and infidels, would it not be perfectly proper for these men to conduct such a service? And is there not still greater propriety in doing so, seeing that all are clergymen of the same Church?" This clergyman declared that he should be willing to attend a Roman Catholic Mass, as I am certain that he would not be unwilling to exhort in a Methodist prayer meeting. It would be perfectly proper to give his name, but I withhold it and give the above, that if it reach the clergymen spoken of, viz., the Rev. Messrs. Ritchie, Newton and Bancroft, they may have abundant time to deliberate upon the matter.

The corner-stone of the new church of the Reformation was laid on Monday, by the Assistant-Bishop. Eight or ten clergymen were in the procession, among them the rector of St. George's and one of his assistants. In addition to the Assistant-Bishop, the Rev. T. A. Hyland, the Rev. E. F. Miles, M. D., minister-in-charge of the church, took part in the services; the Rev. Mr. Rainsford made the address, telling the people that though they could not give much money, they could put themselves into the work, a matter of equal importance. This church is built on the same ground occupied by the church of the Epiphany and erected, I believe, in 1833. It was the first free church in New York City. In the corner-stone were placed copies of the Bible, the Prayer Book, of certain Church papers, the New York dailies, etc., together with the original manuscript of the sermon preached by Bishop Moore. The building will have a kitchen, gymnasium, lavatories, etc., in the basement; apartments for the industrial school, Sunday school, etc., large enough to accommodate a thousand children on the first story; while the church proper will be on the story above. While the services were being conducted the dwellers in the five-story tenements opposite were looking down from the windows, sufficient of them, old and young, to fill a church. They were very respectful, however, and I trust, duly impressed. One house of worship to every 5,000 people in this city! What a condition of things is that!

On Monday evening Canon Farrar lectured in Brooklyn on Browning, being very enthusiastic and rather extravagant in his praise. The audience was large, and I suppose the returns proportionate. I see that his paper read at the Church Congress is printed in this week's *Independent*. One high in position remarked, as he called my attention to his article, "that is the most outrageous thing yet. Of course, he got paid for it." I have read a letter written by the eloquent Canon in which he said he dreaded to return to England, for he should be more fagged out than when he came. His voice was well nigh worn out, etc. In his last visit to this country, the Bishop of Rochester was put through, or rather put himself through, so hard, that he did not recov-

er for months, if indeed he has done so to this day. That is the penalty men pay for being great, or at least conspicuous.

On the 29th, the American Temperance Society, I think it is called, and the Church Temperance Society, are to give Canon Farrar a reception, when he will make an address on "Temperance" in Chickering Hall. Admission is to be by ticket, and all the tickets are exhausted. There is, however, to be no charge.

The Advent mission, in St. Marks' parish, will have special reference to the young, and will be held at the Memorial chapel, Ave. A and 10th St.

The missionary is the Rev. Richard Newton, D.D., who will be assisted by his son, the Rev. W. W. Newton. The services begin Sunday morning, November 29th, and close Sunday evening, December 6th. Dr. Newton's fame as a preacher to children is world-wide, and adults profit by his sermons no less than the young.

With this I close, knowing that the space in your next issue will be more than taken up with the doings of the Church Congress.

New York, October 22, 1885.

#### LETTERS TO THE EDITOR.

##### IMMERSION.

To the Editor of the Living Church:

As you desire the record of Baptisms by immersion, I recall the case of a young lady whom I baptized in this manner in July 1877, obtaining for the purpose the use of the tank in the Baptist church. It is the only case in my experience of twenty-six years. I remember that the late Bishop Stephen Elliott once immersed a number of negroes on St. Simon's Island, Ga. There were a good many of them, twenty or more. They would be baptized in no other way, so the Bishop took them to the shore and immersed several, the rest consenting to receive affusion.

Jacksonville, Ill.

To the Editor of The Living Church:

Your correspondents have spoken of immersions by priests only. I recently heard of one that was administered here in May, 1874, by the late Bishop of Pittsburgh. A gentleman who was at that time, I believe, a member of the Dunkard sect, desiring to become attached to the Church, wished to be immersed. Whether the Bishop argued with him that the Sacrament administered by pouring was sufficient in itself and valid, or not, I don't know. But he did administer the rite to the candidate, and that by immersing him in a mill-race.

Meyersdale, Pa.

To the Editor of The Living Church:

As another illustration that Baptism by immersion is by no means refused in the present practice of our Church, whenever the candidate for good reasons requests it, I may say that on the 16th of the present month I baptized an adult by immersion in the Black River at Great Bend, N. Y. The Baptists are at present holding a "revival" in that village. It was the opinion of many of our Baptist brethren there that the Church refused to administer Baptism by immersion. Fortunately a case in point offered itself. A young woman, daughter of "Disciple" parents, requested to be immersed on entering the Church. The Baptismal service accordingly was proceeded with in the chapel

as far as to the act of Baptism. After an explanation of the rubric the congregation adjourned to the river-side, where, in the presence of a goodly number, including four Baptist ministers, the remainder of the service took place, all proceeding "decently and in order." It was noticeable that one of the ministers pronounced a loud and hearty *Amen* upon the conclusion of the Baptism.

RUSSELL A. OLIN.

To the Editor of the Living Church:

Your correspondent "Testator," in your issue of Oct. 17th, gives an anecdote of Dr. P. of Wilmington, N. C. which I doubt not is incorrect, and certainly some of his statements are by no means in accord with the well known views of that faithful priest. In 1863, when the Confederate army was on the march to Pennsylvania Mr. P. baptized by immersion in the Potomac river one or more of the officers and men of the regiment of which he was chaplain, and later—I think in 1865—immersed in the Cape Fear River at Wilmington one or more of the members of the family of the officer above referred to. This family had been connected with the Baptist sect which was doubtless the cause of this method of administering the sacrament having been used on these occasions, and probably at their request.

I have several times heard the Rev. Dr. refer to these circumstances and express himself as preferring immersion and cannot understand how he could "press the usual stock arguments" against it. Our faithful and beloved chaplain and, later, rector, would no doubt be shocked to know that he was credited with such a course under such circumstances.

D.

To the Editor of the Living Church:

While rector of two parishes in Massachusetts, I baptized two persons by immersion.

B. F. COOLEY.

Fargo, Dak.

##### HOURLY INTERCESSION.

To the Editor of The Living Church:

Has the Apostolic injunction, "Pray without ceasing," (I Thess. v: 17), ever been strictly carried out in our branch of the Church? Although, in these latter days, in some religious communities the "Seven Canonical Hours" may have been revived, yet where is there continuous prayer made, from hour to hour, by some one of the congregation of Christ's flock, in behalf of the clergy and people, of missions and all agencies for the evangelization of the world, and the advancement of Christianity?

The *Unitas Fratrum*, or United Brethren, commonly termed "Moravians" (in full communion\* with the Church of England, although not officially recognized by the American Church) have maintained this pious custom, in their Saxon home, since their institution, August 27, 1727, over a century and a half ago. The several "choirs" or classes, have each their appointed days and hours, when one of their number is to be found, on bended knee in the chapel, or choir-room, or, if during the hours of sleep and darkness, in the closet in close communion with God, supplicating Him for all necessary wants and for blessings upon the Church, at home and abroad. "Couldst not thou watch one hour? Watch ye and pray." (St. Mark xiv: 37-38). Whether during the busy hours of the day, or the silent hours of the night, one person is known to be thus engaged. How encouraging to the pastors of the Church to know of a surety that one of

his fold is, at all times (save during the public services of the Church) wrestling with God in prayer in his behalf, and for all men?

Why cannot confraternities, sisterhoods, guilds or societies be established among us for a like purpose? There are 168 hours in a week, from which we may deduct say 18 hours at the least devoted to the daily services. This would leave 150 hours to be divided up among the members. In a parish containing 150 communicants, who would not give one hour per week for this pious exercise? Should we not emulate the example of the "little flock" above referred to, who have maintained the "Hourly Intercession" for so many years? F.

\*By Act of Parliament, passed May 12, 1749, the *Unitas Fratrum* (Unity of Brethren) was duly recognized as "An Ancient Protestant Episcopal Church," possessing the three orders of the Ministry and a true Apostolic Succession. Moravian and Anglican Bishops have, on various occasions, ordained presbyters and deacons, each for the other, during the unavoidable absence of the diocesan.

#### BETROTHALS.

To the Editor of the Living Church:

Your correspondent "R." deprecates "long" or "broken" marriage engagements. I do not defend "long" engagements, but they certainly ought not to be too short. That to which I desire to record my earnest objection is the making an "engagement" a thing too sacred to be broken.

One reason for the existence of a period of betrothal is that the parties to it may be free to separate if upon further acquaintance and consideration it seem best to do so, before they are irrevocably joined. To make an "engagement" a matter so sacred, or to enlist the honor of the parties in such a way as to make it appear altogether unworthy a thing to do to retreat from it, is to put a premium upon divorce. Engagements between people who love one another will take care of themselves, and I believe it to be a grave and perilous mistake to throw around them any unbreakable bonds of public opinion or social custom. "R." challenges the pledge of the "White Cross" society in behalf of the irrevocability of marriage engagements. I trust that such oppressive use will not be made of it. I suppose "R." applies the epithet "Holy" in a conventional or sentimental sense. To this I object. It has no power in any other than sacramental use or in things wholly divine. Matrimony is holy, engagement is not. Establish a stigma upon divorce, but let "engagements" go free. D. C. R.

#### SOME MARYLAND NOTES.

SPECIAL CORRESPONDENCE.

One hardly knows what to write of, when he has but little to say. It was a French cook who said he could make a fine pot of soup from a pebble; but then I suppose even a French cook had to have the pebble.

One pebble is the great amount of good the Epiphany, Washington, got out of but a comparatively small amount of money, in the way of fresh air for her poor. No less than 650 persons derived the benefit of the money—a creditable record, indeed.

The death of Bishop Lay, of our near and sister diocese of Easton, is one which has been felt from one end of the State to the other. He was truly a father to his flock and endeared himself by acts, as well as words, of love. Prominent clergy of Baltimore are spoken of as likely to be placed in nomination at the convention which will elect his successor. To take Dr. Lay's place, no one need try, and of course no one

will, but to make a place for himself equal to his in the hearts of the eastern shore men, will not be difficult, if the new bishop be the right man in the right place.

I think that I have somewhere read that translations are generally weak affairs, and that the last state of a thought is worse than the first, when taken from the soil of its native tongue and set in another. The "translation" of Bishop Lay from his earlier missionary ground to Easton was, however, an exception. The full force of the original was preserved, for fidelity characterized it, and neither sense nor idiom suffered at its hands. The translation was, if anything, an improvement upon the original.

As a commentary upon the way in which choirs sing and many people pronounce may be cited the question of a child the other day who had heard sung the line—"Hell's foundations quiver"—"Say, auntie, what do you mean by 'squiver'?" Some one else calls a certain collect, "the stirrup collect," from the slovenly way in which some pray "stir up the wills of Thy faithful people." Another: "Now, there was no sword in the hand of David, so he drew his sword" and cut off the head of the giant; how much more to the sense, "now, David, etc, so he drew his sword, and cut off, etc. It was the giant who had a sword. But enough.

If I recollect aright, it was Dr. Phillips Brooks who, at the last Church Congress, remarked, "Leave infallibility to the Church newspaper, where it belongs." This was granting, I should judge, to the tripod more than it would claim. Oracular, from the days of Delphi, it has claimed to be, but no more. The editorial staff has at times tried to swallow up the episcopal staff, like the rod of Aaron the others, but farther than that I had not heard that it had gone. We, however, now hear (and from Boston, too,) that infallibility belongs to it. So be it, and I only refer to it here to—refer to it. Perhaps, however, after all, he meant only correspondents!

A word to advertisers. The "widow-lady" advertises so often that I feel inclined to call on some "widower-gentleman" to do the same. For one, I do like good English (even if I don't write it), and see no reason why the advertiser should be exempt from the rule to which ordinary folk would be held up. Dear "widow-ladies," please be only widows, or at any rate be consistent and say—place wanted, etc., in the home of a "widower-gentleman."

The clergy are at times quite consistent; at times, amusing. Not long since, a rector refused to take the money made by a concert given in a church (not his own), even to have anything to do with it. His love of music, however, prevailed, and though he would not listen to the concert, he was seen quietly slipping in at the full rehearsal, the evening before. Another refused to allow money made at a fair to be used in the new church; but the builder took it and bought nails with it, so that it really and truly went into the church after all.

A bachelor cleric here gets off not a bad reply to a banter about his not marrying. "Oh," said he, "a clergyman of my age can still marry any lady he pleases." He enjoyed the confusion of his adversaries a moment, and added, by way of explanation, "How could he marry her, if he did not please her." The same cleric tells of being nearly elected bishop—"the clergyman in the next parish to me was elected." An-

other suggests that if a bishop-elect is the "Right Reverend," may not a bishop defeated be properly styled the "Left Reverend?"

What is the difference between a pay concert in church, and a concert with an alms-basin attachment? In one city here East, the former prevails *cum permissu*; in another, only the other. Oratorios are good things and have been too much superseded by flashy music; they are, in a sense, "sacred;" let us have them by all means—but is it not a distinction without a difference, to refuse a fixed price per head at the door, and yet to ask a voluntary sum per head in the pew. The question seems only to be—doorkeeper or basin-handler?

A Southern presbyter tells an odd thing of his congregation. He says he has noticed that he always has an excellent attendance from November to the Trinity season; slim, after that. Some one explains it on the ground either that the people like doctrine, or that they don't care to hear about the moral duties and precepts. As I hear of more church gambling in the city in which he is rector than in any of which I know anything, I dare conclude it is the latter. At any rate, odd as it is, the people begin to fall off just about the time at which the Church begins to grow practical and apply teaching to life.

#### THE AMERICAN CHURCH.

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

#### VERMONT.

BURLINGTON—Choir Festival.—The annual meeting of the Vermont Church Choir Guild was held in St. Paul's church, Burlington, on Oct. 21 and 22d. Present, the Bishop, nine diocesan clergy, and two from other dioceses; about one hundred members of choirs, including one vested choir of Burlington, besides students from Dartmouth College, N. H., and two choir boys from the church of the Advent, Boston, Mass. There were three rehearsals and one choral Evensong. The conductor was S. B. Whitney, of the church of the Advent, Boston; the preacher, the Rev. C. C. Grafton, of the same parish. The organist was Mr. W. H. Thayer, of Burlington. The attendance was large, and there was much interest. The address was capital on the importance of Choral Music in the Worship of God. The combined choirs were made very efficient under the thorough direction of the conductor.

After the services of song were over, the ladies entertained the guild and their friends in the parish parlors. Here the Dartmouth students enlivened the scene with college songs, including their very peculiar cry or whoop.

Besides the chorus music, the Gregorian tones were sung antiphonally. There were also quartette, duett, and solo executions; all well and acceptably done, the chief performers being two ladies from Montpelier, and the two boys from Boston.

The occasion was a success in every way—there being a surplus even in the treasury. All lovers of good, hearty, Churchly music, were gratified and encouraged.

#### NEW HAMPSHIRE.

PORTSMOUTH.—October 15th the Cottage Hospital in this city was opened. The rector, the Rev. H. E. Hovey, read a service of benediction most felicitously compiled for the occasion from the collects of the Church. This was followed by addresses from the Unitarian and Methodist ministers, and one of the leading physicians of the city, hearty in approval of the work and in congratulations to those who have been chiefly interested in starting it, and to the public in its possession of this much needed institution. After the ad-

resses coffee was served to the guests numbering nearly one hundred and fifty, all of whom manifested the liveliest interest in the undertaking. The day was perfect, and the wards, attractive in their brightness and simplicity, seemed to lack nothing which any sufferer could desire in his surroundings. The directors are most happy in having secured a matron of exceptional gifts and advantages in every direction, whose presence gives the highest dignity to the modest establishment over which she presides. The Hospital will easily accommodate a dozen beds. It is hoped that sons of Portsmouth resident elsewhere will remember it in their benefactions, as funds are much needed to carry forward the work, although the people here have responded to appeals for money, as fully as could be expected. One lady of St. John's parish has given \$100 to furnish a ward, and another has pledged \$200 to support a bed for one year.

#### QUINCY.

QUINCY—Church of the Good Shepherd.—The death of Mrs. E. J. Parker is sincerely mourned, not only throughout the parish but also throughout the city. For her amiable character, for her gifts to the Church and to the poor, for her unselfish devotion of toil and time and heart to all good works, she was loved and honored by all. The Rev. E. A. Larrabee of Chicago, her former pastor, assisted Dr. Corbyn at the burial. The Rev. Messrs. Bardens and Davis also were present. Grant to her rest, O Lord!

#### NEBRASKA.

NORTH PLATTE—Death of a Priest.—The Rev. John McNamara, D.D., died here on Saturday last of paralysis, at the age of 64. He was one of the best known clergymen in the West, the greater part of his life having been spent in missionary work in Illinois, Kansas, Wisconsin and Nebraska.

#### MARYLAND.

WASHINGTON.—St. John's Parish.—On Saturday, October 24th, at 4:30 P. M., in St. John's chapel, a service of benediction of a new bell was said by the Rev. F. B. Reazor, priest in charge, in the absence of the rector, Dr. Leonard, who was detained by temporary sickness. The Rev. J. W. Clark, rector of St. James's parish, Washington, assisted. The Rev. Messrs. Townsend, Harold, Philips, McKee and Shackelford of this city were present, vested. Immediately after the service, the bell was hoisted to the new brick belfry in the tower and mounted. The bell was cast by Clinton H. Meneely Bell Co., of Troy, N. Y., and weighs 1,027 pounds. It bears the following inscription:  
Saint John's Chapel, Washington, D. C., 1885.

I, sweetly tolling, men do call,  
To taste the meat that feeds the soul.

#### PENNSYLVANIA.

PHILADELPHIA.—General Notes.—The quarterly meeting of the South-west convocation of Philadelphia was held at the church of the Holy Trinity on Monday, October 12th. Most of the time was taken up in considering matters relative to the two proposed missions to be established, one in the south-western, and the other in the south-eastern, corner of the convocation; the former to be under the charge of the rector of the church of the Holy Apostles; and the latter to be cared for by the rector of the memorial church of the Holy Comforter. The representatives of the former church reported that they were ready to begin work immediately, somewhere in the neighborhood of Gray's Ferry Road and Ellsworth street. For this work \$300 were appropriated. The rector of the Holy Comforter objected to the former of two sites proposed, at 15th or 16th and Tasker streets, and called attention to the needs of the lower part of Broad street, at Moore or Mifflin streets. A committee was therefore appointed composed of the Rev. Henry S. Getz, the Rev. Stewart Stone, and Mr. Alexander Brown, to confer with a similar committee from the South-east convocation, about taking up this work conjointly. The Rev. Dr. McVickar, president of the convocation, stated that three or four years ago a Sunday school for colored youth had been established in a hall at 17th and South Streets, where an evening service had been maintained. He had learned that a good work had

been done there, which might be enlarged. Mr. William Gameo, a member of the mission, whom Dr. McVickar introduced, said that they had 120 in the congregation, with nearly as many more ready to join it. There is a surplused choir of 20 boys. He asked that help be given to enable them to call the Rev. Mr. Morgan of St. Philip's, New York, to devote his whole time to the work, and give to the people a morning service. \$250 were voted them. The church of the Holy Trinity pays for the hall and furnishes the organ.

The Southeast convocation of Philadelphia held its October meeting in St. Luke's church, the Rev. C. George Currie, rector, and president of the convocation, on Tuesday, October 12. There was a Celebration of the Holy Communion in the morning by the Rev. A. D. Heffern assisted by the Rev. Henry L. Phillips. In the afternoon at the business meeting the Rev. W. S. Heaton was elected missionary, for the purpose of house to house visiting. A committee of conference was appointed to consider with a similar one from the Southwest convocation the expediency of establishing a new mission on lower Broad Street. In the lower parishes, the field of the new missionary parish boundaries was determined upon. It was also decided that the place of the January meeting should be St. Peter's church, Third and Pine streets. In the evening after Evening Prayer by the Rev. J. W. Kaye and the Rev. F. H. Bushnell, the Rev. Dr. Alsop and the venerable Archdeacon Kirkby made earnest missionary addresses.

The Clerical Brotherhood at its meetings on October 12th and 19th discussed with much vigor the missionary work as carried on by the convocational system; from which it is clear that very much more interest is being taken in the missionary work of the diocese.

Grace church has purchased for its now thoroughly organized Workingmen's Club a house on Cherry street above 12th, which will be formally opened as soon the alterations now in progress are completed.

The Norristown convocation met at St. Thomas's church, Whitmarsh, on Thursday, October 15, when nearly all the parishes and mission stations were represented by the clergy and lay deputies. After morning service and a sermon by the Rev. R. T. B. Winskill, a business meeting was held at which in addition to the other appropriations one was made to sustain the work at Landsdale, Montgomery county. A missionary meeting was held in the afternoon, at which addresses were delivered by the Rev. J. Andrews Harris, D. D., the Rev. G. W. Hodge, the Rev. H. L. Duhring, and the Rev. B. W. Maturin.

The first of a series of missionary meetings under the auspices of the Northwest convocation of Philadelphia was held on Sunday evening, October 18th, at the church of the Atonement. Addresses were made by the Rev. Drs. Matson, Meier-Smith, C. G. Currier, and Wm. N. McVickar.

The Sunday schools of the church of the Good Shepherd, Philadelphia, the Rev. J. A. Goodfellow, rector, held their seventeenth anniversary on October 18th. The rector preached in the morning on "The True Place of Children in Public Worship." In the afternoon the celebration was held, when addresses were delivered by the Rev. G. A. Latimer, the Rev. W. S. Heaton, and Major Veale.

A meeting of Sunday school workers, under the auspices of the Sunday school association of the diocese of Pennsylvania, and in connection with the Church of England Sunday school institute, was held on Monday evening, October 19th, at All Saint's church. A short service was said by the Rev. T. William Davidson, and addresses were delivered by the Rev. H. T. Widdemer, the Rev. Wm. H. Graff, the Rev. R. N. Thomas, the Rev. H. L. Duhring, the Rev. H. L. Phillips, and Mr. Lewis H. Redner.

#### DELAWARE.

BRANDYWINE HUNDRED.—On Thursday October 15th, Calvary church mission was re-opened after undergoing thorough repairs and improvements. There were seventeen clergy present in the chancel, whilst in the congregation were visitors from Philadelphia, Wilmington, Chester, and New York. Many others of the clergy from a distance, who had been expected, were

prevented by duties from being present. The beauty and effectiveness of the appointments elicited many fervent expressions of surprise and admiration. At Morning Prayer an infant was baptized. After the service the rector made a statement as to what had been done, and read a list of some thirty gifts, memorials, thanksgivings, etc. Addresses were made by the Rev. S. F. Hotchkin and the Rev. J. K. Murphy on the part of the old rectors present, and by the Rev. Drs. R. C. Matlock and Benjamin Watson and others. The Bishop of the diocese closed in a happy vein of congratulation. A luncheon was served under a canopy, at the conclusion of which a number of vines and ivies were planted around the church.

#### INDIANA.

TERRE HAUTE.—Dedication of St. Luke's Church, Nail Works.—This beautiful church was opened with impressive ceremonies on the eve of the Feast of St. Luke. The day was perfect—with golden light and crimson foliage. As the Bishop's carriage approached he received a marching salute from St. Luke's cadets, followed by three hearty cheers for the Bishop. Only a few weeks since, these boys were a terror to the neighborhood; but the Church has raised her magic wand among them and matters are changed. The procession formed in front of the orchard on College street and moved to the church in the following order: 1st, Cross-bearer; 2d, St. Stephen's Choristers; 3d, the Rector; 4th, the Bishop; 5th, St. Stephen's Brotherhood, with banner; 6th, St. Luke's Cadets, with banner; 7th, St. Luke's Sunday school, with banner—the girls dressed in white and wearing wreaths, the boys with bouquets of flowers; 8th, Congregation and visitors. Over the front door of the church was the word "Welcome," in colored letters. The church was empty and locked before service. When the procession reached the door, the Bishop came forward, received the key from the contractor, and, after a solemn invocation for God's blessing, opened the door in the name of the Blessed Trinity and proceeded to his seat in the sanctuary, when the service of dedication was duly held. Music was furnished by St. Stephen's choristers, and was extremely well rendered under the direction of president Wm. H. Brown. The Bishop preached an eloquent sermon, in the course of which he called attention to the fact that only twelve days elapsed between the turning of the first sod by Mrs. Major Donaldson, and the laying of the corner-stone, and only sixteen days from the laying of the corner-stone to the dedication. The steel spade used in turning the sod hangs on one side of the church, while the trowel is suspended on another. The church is a beautiful little structure; it is finished in native wood, with windows of sapphire and ruby glass. A rood-screen with arches separates the sanctuary from the balance of the church. The arches are draped with rich curtains suspended from rods of solid cherry. A memorial brass cross and vases adorn the altar, while above it are suspended the heavy brass altar lamps. There is a beautiful white marble font and a fine organ. There were several elegant floral designs in the font and upon the altar (contributed by Mr. and Mrs. Graham, neighboring florists). The seats are comfortable bent-wood chairs, and a well-lighted reading-room adjoins the church building. Services are held every Sunday afternoon at two o'clock, and Sunday school one hour later. All seats are free and every one is cordially welcome.

#### MINNESOTA.

FARIBAULT.—St. Mary's School.—A correspondent writes: Many of the young women who attended the old Hall, near the cathedral, would start with wonder and admiration to behold the "wondrous fair" stone building, known as *new St. Mary's*. It has not risen, like the phoenix, from the ruins of the old, but from its prosperity. The new building stands on the brow of a hill, overlooking the "Straight River" (so called from its zig-zag wanderings). The external beauty of the edifice is excelled only by the comfort and convenience of the arrangement within. The parlors, the recitation rooms, the refectory, the kitchen, are all perfectly adapted to the needs, the happiness, the welfare of the pupils. There are

two matrons in the school, one of whom spends her time looking after the health of the young ladies.

Besides the rector, the chaplain and principal, there are eleven professors and teachers to care for the *one hundred and thirty-four* young ladies whose names appear on last year's register. The success of the school is owing first to the direct blessing of God upon a work which has been carried on according to His will. The dryness of the atmosphere makes it possible to enjoy the charming walks and drives in the city and vicinity. It is well known that, though parents send their sons across a continent or an ocean to educate them, they hesitate, to send their daughters such great distances. But the confidence in St. Mary's Hall is such that she is not only an honored prophetess in her own country, but the register for 1884 shows that she drew twenty-eight per cent of her pupils from other parts of the country. The diocese of Minnesota is sprinkled with her graduates, and the majority of them are co-workers together with God. May He continue to bless St. Mary's and make her the fruitful mother of many more such children!

#### MAINE.

GENERAL CHURCH NOTES.—An esteemed correspondent writes: In the reports of diocesan news, in THE LIVING CHURCH, we seldom see anything from Maine. Your readers might, therefore, infer that the Church, up in this corner of the land, was either exceedingly modest, or doing nothing to speak of. But the truth is that she is hard at work, and perhaps not as much inclined to talk as her interests would justify. Could our brethren in more favored regions understand what sort of "stubborn glebe" we have to contend with up here, they would certainly feel that we were doing valiantly in merely maintaining our ground. Let them remember that the soil of Maine, for two centuries and more, has been inordinately sown with Plymouth Rock plaster, until it has become thoroughly indurated and dessicated beneath a crust of Calvinism that nothing but long, tedious, and patient labor will enable the Church to restore to anything like good Catholic loam. It is some encouragement, however, that there are sturdy workmen up here, and that active advances are made in various quarters. Under the leadership of a wise and vigilant diocesan, the Church enjoys the services of an earnest body of clergymen who are awake to the issues and interests of the hour; and, in addition to parochial and missionary operations, we are now rejoicing in two diocesan schools of Christian education, that are surely destined to strengthen the Church with a high order of Churchmanship and Christian character. At Augusta we have St. Catherine's Hall, a school for girls, just entered upon its eighteenth year; and at Presque Isle, St. John's school for boys, which, in its second year, gives promise of great usefulness. A few words about the first of these will answer the purpose of the present communication.

While in attendance at the laying of the corner-stone of the new church at Augusta, we were so fortunate as to be present at the opening of the Fall term of St. Catherine's, and to hear a most pertinent address by Bishop Neely to a room full of scholars, teachers, and visitors. Nothing short of a visit to this school can give one an adequate idea of the beauty and salubrity of the situation, or of the completeness of the spacious buildings and grounds for such an institution. The school-circular, last issued, says: "St. Catherine's Hall is situated in Augusta, the capital of the State of Maine, on the eastern bank of the Kennebec river. The grounds, eight acres in extent, are beautifully located in full view of the river and town. The site of the building is elevated about seventy-five feet above the river level, securing perfect drainage, and consequent freedom from malaria. The main building is conveniently arranged. The parlors, library, recitation rooms and dormitories are lighted with gas, and are commodious and attractive. The entire building is heated with steam. The philosophical apparatus, and the library are ample for the uses of the pupils." Let us add, that the fine old mansion, fronting upon the river, and looking out over a delightful landscape including the State capital and city on the opposite bank, stands

in an environment of noble trees and ample green sward, that cannot but contribute the refining and elevating influences of natural scenery to the work of Christian education. The school opens this year, with twenty resident, and twenty-five day scholars. It starts out under new auspices, having secured, as principal, the services of the Rev. W. D. Martin, the recent rector at Eastport; and with a corps of six competent teachers. It has, thus far, had a comparatively local reputation and patronage; the list of scholars last year embraced an attendance from the New England States, New Brunswick and Nova Scotia. But, combining, as it largely does, all that could be desired in such an institution, it well deserves a wider name and influence.

#### PITTSBURGH.

SOUTHERN CONVOCATION.—This convocation took a new departure at its autumn session, which was held from October 13th to 15th inclusive. There are in Beaver County three parishes, Rochester, New Brighton and Beaver Falls; together with two missions at Georgetown and Fairview. The clergy of the convocation to the number of thirty or more were divided up into squads of five or six, and held services at each of the five parishes. The whole body met at New Brighton on Thursday morning, when the Rev. P. H. Hickman and the Rev. J. B. Williams, deacons, were advanced to the holy order of the priesthood by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the diocese, the Rev. Messrs Wm. White, D. D., R. S. Smith, Samuel Maxwell, Wm. White Wilson and J. D. Herron, assisting presbyters.

At the business meeting in the afternoon of Thursday, the general missionary work of the convocation was discussed by the various clergymen present.

At one meeting in each of the three parishes, addresses were made upon the distinctive features of the Anglican Church. 1. Its Ministry; 2. Its Liturgy; 3. The Sacrament as a means of Grace. The services were for the most part well attended, notwithstanding the inclemency of the weather, and doubtless much good will accrue from this purely missionary convocation.

#### CENTRAL PENNSYLVANIA.

CHAMBERSBURG.—Convocation.—The convocation of Harrisburg held its autumn session in Trinity church, beginning on Tuesday evening, October 13. The Bishop and ten of the clergy of the convocation were present. Sermons were preached by the Rev. W. C. Langdon, D.D., the Rev. F. J. C. Moran and the Rev. L. F. Baker. The missionaries who were present reported progress in their several stations. The convocation will meet again in Lancaster (St. James's) in January next.

On Thursday, October 15, the second meeting of the S. S. Association of the convocation of Harrisburg (second division) was held. There was a fair attendance of teachers and officers. Great interest was taken in the papers and discussions. The association will meet again in April in St. Paul's, Harrisburg.

TIOGA.—Bishop Rulison visited St. Andrew's church, the Rev. Percy C. Webber, rector, on Sunday and Monday, October 11 and 12, and confirmed 32, making with those confirmed in February, 97 for the year past.

#### LONG ISLAND.

STATISTICS OF THE DIOCESE.—Clergy canonically resident in the diocese, 106; Churches and Chapels, 100; Ordinations to the Diaconate, 3; Ordinations to the Priesthood, 4; Lay Readers and Catechists licensed, 15; Deaconesses, 14; Parishes in union with Convention, 67; Churches consecrated, 3; Baptisms—adults, 197, infants, 1,980, total, 2,177; Confirmations, 1,145; Communicants, present number, 17,789; Marriages, 697; Burials, 1,464; Sunday schools, officers and catechists, 1,960; scholars, 16,186. Offerings, \$466,211.22.

#### MEXICO.

MEXICO.—Death of a Priest.—A faithful priest of the Church in Mexico, was on Oct. 9th, buried in Dolores, a beautiful cemetery on the mountain side, overlooking the valley of Mexico. Rev. Ignacio Maruri, rector of the church of San Francisco in this city, died on the 7th inst., in the sixty-ninth year of his age. He was among the first to join the Church movement in Mexico in

1869, and was one of seven friends (of whom none now remain in the ministry in Mexico) ordained in this city by the Rt. Rev. Bishop Lee, in 1875. For a long time he has been in feeble health, but was "faithful unto death." He celebrated the Holy Communion in his church the Sunday before his death, though scarcely able to stand, read Morning Prayers on Monday and would have done the same on Tuesday had he not been prevented by his medical adviser. Within a few hours of his death he signed letters relating to the affairs of the Church.

Mr. Maruri was a native of Guadalajara, and until about twenty years ago was in the Mexican army. He lived and died in great poverty.

**Simply Wonderful!**—The cures that are being made in all chronic diseases, by Compound Oxygen, which is taken by inhalation and which acts directly on the weakened nerve centres and vital organs, restoring them to the normal activities which had been lost, are simply wonderful. If you are in need of such a treatment, write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, for such documents and reports of cures as will enable you to judge for yourself whether it will be of any use in your particular case.

### Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

### Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

### Hood's Sarsaparilla

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

100 Doses One Dollar.

**GROUP REMEDY** The only medicine known that will cure Membranous Croup. The proprietor of this medicine has used it in his private practice for the past twenty years, and in every case of any kind of Croup it has never failed to cure. The remedy is tasteless and perfectly harmless, containing no poison or deleterious drugs. Sample with directions sent free by mail. Price 50 cts. per box. Four dollars per doz. C. A. BELDIN, M. D., Jamaica, N. Y.

**Hull Brown**  
PROFESSOR  
Of Perspective and the Harmony of Color; and instructor in the Art of Drawing and Painting in Oil; and is the originator of a system, by the aid of which he is now successfully teaching the Study of Art by Correspondence. Enclose stamp for information regarding tuition; questions relating to Art Study and the renting of Paintings for copying. Room 60 McCormick Block, CHICAGO, ILL.

**AGENTS Wanted! Rider's Improved Pillow Sham**  
Holder. Agents have grand success. Housekeepers will have from 1 to 5. Send for circulars, and see what it is, anyhow. E. W. RIDER, Racine, Wis.

**WANTED** An active Man or Woman in every county to sell our goods. Salary \$75 per month and Expenses. Canvassing outfit and Particulars FREE. STANDARD SILVERWARE CO., Boston, Mass.

**Big Offer.** To introduce them, we will give away 1,000 Self-operating Washing Machines. If you want one send us your name, P.O. and express office at once. The National Co., 23 Bay St., N. Y.

**Dr. Conant's Compound Vapor.**  
A Luxurious Bath for home use; preserves the healthy; heals the sick; purifies the blood; disinfects poison, and restores the vital forces by absorption. Simple in application. Address for circulars, 224 State St., Chicago, Ill.

**BARLOW'S INDIGO BLUE.**  
Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa.

### OLD JACK FROST.

BY F. BURGE GRISWOLD.

Old Jack Frost, what are you doing?  
Pity, at your age, to go a wooing!  
Roaming about, with your blighting powers,  
Among the beautiful leaves and flowers.

Icy cold are your shrivelling lips,  
And the very touch of your finger tips!  
'The pretty ones shrink, and fade away,  
Though they never dare to say you nay.

True, you offer them diamonds bright,  
And wrap them in mantles pure and white,  
While you clasp them to your frigid breast  
And lull them to a wintry rest.

But how will jewels and raiment rare,  
With the light and warmth of the sun compare?  
And none would exchange youth's vigorous glow,  
For ease, or a mine of gems, I know.

So away, Jack Frost, with your piercing breath,  
To wed with you would be certain death!  
What in the world can you be doing?  
Pity, at your age, to go a wooing!

Washington, D. C.

"MONSIGNOR CAPEL was for a while, quite a toast in this country, Doctor —." "Yes, done brown by Hopkins." (Silence till the point appears).

OUR MILLIONAIRES do not find all their investments golden, by any means. But an investment in Dr. Pierce's "Golden Medical Discovery" is certain to prove a good one. It cures cough, consumption, bronchitis, sick-headache, skin diseases, dyspepsia, costiveness, scrofulous diseases, chills and fever, and dumb-ague. It reaches the blood, and through it the whole system. Agreeable to take, permanent in its results. By druggists.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by druggists, Grocers and Fancy Goods Dealers.

We have no hesitation in recommending the "Garland Stoves and Ranges." Their high reputation for durability, economy of fuel, convenience and artistic finish stamps them as the best in the world. It is the constant aim of the manufacturers to make the very best stoves that can be produced. They are unrivalled.

PURIFY your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

AYER'S Sarsaparilla acts directly and promptly to purify and enrich the blood, improve the appetite, strengthen the nerves, and brace up the system. It is therefore in the truest sense an alterative medicine. Every invalid should give it a trial.

THE dry throat and parched mouth in the morning is a sure sign of coming disease. Fisher's Mouth-breathing Inhibitor forces you to breathe as nature has intended. See advt.

IN the human economy the nose performs several important functions—the chief being that of a respirator. It purifies, moderates the temperature and moistens the air before it reaches the sensitive larynx and lungs. If you breathe through your mouth you are depriving the nose of its rightful work and contract disease in both. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

THE FIRST KEEN TWINGE. As the season advances, the rains and aches by which rheumatism makes itself known are experienced after every exposure. It is not claimed that Hood's Sarsaparilla is a specific for rheumatism—we doubt if there is, or can be, such a remedy. But the thousands benefited by Hood's Sarsaparilla, warrant us in urging others who suffer from rheumatism to take it before the first keen twinge.

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

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

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

Glenn's Sulphur Soap heals and beautifies, 25c.  
German Corn Remover kills Corns, Bunions, 25c.  
Hill's Hair and Whisker Dye—Black & Brown, 50c.  
Pike's Toothache Drops cure in 1 Minute, 25c.

MASON AND HAMLIN PIANOS.—Mason and Hamlin bid fair to become as famous for their upright pianos as they have long been for their world-renowned cabinet organs. The distinguishing feature about the "Mason & Hamlin Upright" is an important improvement in the method of holding the strings of the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will be doubtless called upon for a very large number. Indeed, their piano department is now running to its utmost capacity, and the company is behind orders. So great is the demand that the company is now arranging for a large additional factory building.

## For Instant Use

As a reliable remedy, in cases of Croup, Whooping Cough, or sudden Colds, and for the prompt relief and cure of throat and lung diseases, Ayer's Cherry Pectoral is invaluable. Mrs. E. G. Edgerly, Council Bluffs, Iowa, writes: "I consider Ayer's Cherry Pectoral a most important remedy for home use. I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults." John H. Stoddard, Petersburg, Va., writes: "I have never found a medicine equal to

## AYER'S Cherry Pectoral

for the prompt relief of throat and lung diseases peculiar to children. I consider it an absolute cure for all such affections, and am never without it in the house." Mrs. L. E. Herman, 187 Mercer st., Jersey City, writes: "I have always found Ayer's Cherry Pectoral useful in my family." B. T. Johnson, Mt. Savage, Md., writes: "For the speedy cure of sudden Colds, and for the relief of children afflicted with Croup, I have never found anything equal to Ayer's Cherry Pectoral. It is the most potent of all the remedies I have ever used." W. H. Stickler, Terre Haute, Ind., writes: "Ayer's Cherry Pectoral cured my wife of a severe lung affection, supposed to be Quick Consumption. We now regard the Pectoral as a household necessity." E. M. Breckenridge, Brainerd, Minn., writes: "I am subject to Bronchitis, and, wherever I go, am always sure to have a bottle of

## Ayer's Cherry Pectoral

with me. It is without a rival for the cure of bronchial affections."

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
For sale by all Druggists.

### NO MORE ROUND SHOULDERS!

**KNICKERBOCKER**  
SHOULDER BRACE  
and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

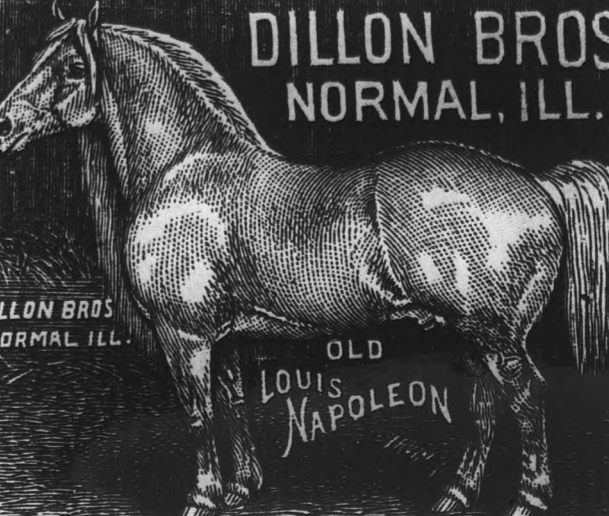
## AYER'S Ague Cure

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

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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

**Shot Guns** **Revolvers,**  
**Rifles,**  
**Etc.**  
Large Ill. Catalogue free. Address Great Western Gun Works, Pittsburgh, Pa.

ISAIAH DILLON & SONS. LEVI DILLON & SONS.  
**DILLON BROS**  
**NORMAL, ILL.**  
  
OLD LOUIS NAPOLEON

## NORMAN HORSES

(Formerly of firm of E. Dillon & Co.)  
**NEW IMPORTATION**  
Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.  
**STABLES AND HEADQUARTERS LOCATED AT NORMAL.**  
Opposite the Illinois Central and Chicago and Alton Depots. Street cars run from the Lake Erie & Western, and Indianapolis, Bloomington and Western Depots, in Bloomington, direct to our stables in Normal. Address,  
**DILLON BROS., NORMAL, ILL.**

## GOT CORNS

Liebig's Corn Cure Will Cure  
All kinds of hard or soft corns, callosities and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by **Jos. R. Hoffman, Druggist, Minneapolis, Minn.**

## CONTAGIOUS!

I am a native of England, and while I was in that country I contracted a terrible blood poison, and for two years was under treatment as an out-door patient at Nottingham Hospital, England, but was not cured. I suffered the most agonizing pains in my bones, and was covered with sores all over my body and limbs. Finally I completely lost all hope in that country, and sailed for America, and was treated at Roosevelt in this city, as well as by a prominent physician in New York having no connection with the hospitals. I saw the advertisement of Swift's Specific, and I determined to give it a trial. I took six bottles and I can say with great joy that they have cured me entirely. I am as sound and well as I ever was in my life. L. FRED HALFORD.  
New York City, June 12th, 1885.  
Treatise on Blood and Skin Diseases mailed free.  
THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.  
N. Y., 157 W. 23d St.

## CALIFORNIA EXCURSIONS

Leave Monthly, greatly reduced rates, Pullman Cars, tickets good for six months, with stop-over privileges at all important points. Special rates for families emigrating to California. Address J. E. ENNIS, Manager Excursion Bureau, Missouri Pacific Railway Co., 86 Washington St., Chicago, Ill.

## GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Gold Band Moss Rose Dinner Set, or Gold Band Moss Decorated Toilet Set. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289, 31 and 33 Vesey St., New York.

## HOOK & HASTINGS,

BOSTON, MASS.  
Builders of the Grand Organs in Tremont Temple Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati; Church of the Holy Communion, Philadelphia and of over 1,200 of the country. We invite attention to our new styles of **PARLOR ORGANS**, at from \$600 to \$1,000 and upwards. **MUSIC COMBINATIONS, ORGANISTS**, and others are invited to apply to us direct for all information connected with our art. **DESCRIPTIVE CIRCULARS** and specifications furnished on application. Second-hand Organs for sale at low prices.

FRANK HATTON, Editor. CLINTON A. SNOWDEN, Manager.

## THE SATURDAY MAIL.

8 Broad Pages—56 Long Columns.  
The Brightest, Cheapest and Best Republican Newspaper.  
A special edition of THE CHICAGO MAIL for out-of-town readers, combining all the best features of the daily and weekly newspaper, at 75 Cents by the Year.  
Reduced Rates to Clubs.  
THE SATURDAY MAIL is a better newspaper than any city weekly.  
Remit by postal note, money order or draft to THE HATTON & SNOWDEN CO., 118 Fifth Ave., Chicago.

**Steel JOSEPH PENS**  
**GILLOTT'S Pens**  
Sold by ALL DEALERS throughout the World.  
Gold Medal Paris Exposition, 1878.

**CARPETS**  
AND  
**RUGS!**  
EXCLUSIVE DESIGNS  
IN THE  
**Finer Weavings!**  
CHOICE PATTERNS  
IN ALL THE  
Medium and Lower Grades.  
**Judson & Co.**  
N. W. Cor. State & Washington Sts.

**NEE BAN**  
STATE & JACKSON STREETS,  
CHICAGO.  
REPRESENTING  
THE ARTS AND  
Manufactures  
OF  
JAPAN,  
Will supply  
CHURCH FAIRS  
With a variety of the  
best-selling and most  
profitable Articles made  
in  
JAPAN.  
A liberal discount will  
be given. Write for in-  
formation.

WHOLESALE. RETAIL.  
**JAPANESE FAIRS**  
In order to advertise our  
GOODS DEPARTMENT  
we will furnish  
Church Fairs and  
Bazaars with  
an assortment of good-  
selling, rea-  
sonable-priced Japanese Wares, allowing the privi-  
lege of returning to us the unsold goods. Bill  
paid after Fair is over. Write for Circulars.  
**FORMOSA TEA IMPORTING CO.,**  
88 State Street, CHICAGO.

**Steel Furnances.**  
If you want to heat your  
house with a good hot-air  
furnace with all the latest  
improvements, send a postal  
card for an illustrated circular  
showing the "Advance"  
Steel Furnaces made by the  
**CHICAGO & ERIE STOVE COMP'Y,**  
Office 171 and 173 Lake St., Chicago.

**LEPAGE'S LIQUID GLUE**  
Is used by thousands of first class Manufacturers  
and Mechanics on their best work. Received  
GOLD MEDAL, London, '83. Pronounced strongest  
glue known. Send card of dealer who does not keep  
it, with five 2c stamps for SAMPLE CAN  
Russia Cement Co., Gloucester, Mass. **FREE**

**J. & R. LAMB,**  
59 Carmine Street New York.  
Sixth Avenue Cars Pass the door.  
**ADVENT**  
+  
PURPLE CLOTH, 70 in. wide, \$5.00  
PURPLE DIAGONAL, 70 in.  
wide, \$4.50  
PURPLE FELT, 70 in. wide, \$1.25  
Suitable for Altar Cloths,  
Lecturns,  
Pulpits, Dossals, etc.  
PURPLE CORDED SILK STOKES, very heavy silk,  
\$7.50.  
PURPLE ALL SILK DAMASK STOKES, \$7.50.  
PURPLE ALL SILK DAMASK, 30 in. wide, \$5.00  
per yard.  
DESIGNS OF XP. CROWN OF THORNS, CROSS,  
ETC., Embroidered in Silk for Transfer.  
CANTERBURY CAP—Mohair, \$1.65; Silk, \$2.25.  
Velvet, \$3.25.  
Sent by Mail Post-paid.  
Illustrated Catalogue of  
FURNITURE STAINED METAL EMBROIDERIES  
GLASS WORK AND BANNERS.

Mitchell,  
Vance & Co.,  
836 & 838 Broadway, N. Y.  
Designers and Manufacturers of  
Ecclesiastical  
Gas Fixtures and Metal Work.  
Clocks and Bronzes, Metal and Por-  
celain Lamps, and Artistic Gas Fix-  
tures for Dwellings.

**MENEELY & COMPANY,**  
West Troy, N. Y., Bells,  
For Churches, Schools, etc. also Chimes  
and Peals. For more than half a cen-  
tury noted for superiority over others.  
**MENEELY BELL COMPANY.**  
The Finest Grades of Church Bells.  
Greatest Experience. Largest Trade.  
Illustrated catalogue mailed free.  
Clinton H. Meneely Bell Co., Troy, N. Y.

**MAHOGANY AND  
OTHER  
HARDWOOD MANTELS  
AT  
REDUCED PRICES.**  
GRATES, TILES, ETC.  
BEST WORK.  
LOWEST PRICES.  
CHAS. L. PAGE,  
337 WABASH AVENUE,  
CHICAGO, ILL.  
SEND FOR CATALOGUE.  
THIS OUTFIT  
for \$15.00.

**W. H. WELLS & BROTHER, COMPANY.**  
Stained Glass Works,  
48 & 50 Franklin St., Chicago.

**Stained Glass.**  
FOR CHURCHES,  
Manufactured by George A  
Misch, 217 East Washington  
Chicago, Illinois.  
**"HOW TO FURNISH A HOME."**  
The author of this book, published by D. Apple-  
ton & Co., furnishes houses and rooms artistically  
and economically; and will promptly send esti-  
mates of cost on application. For terms, references,  
etc., address "HOME," P. O. Box 52,  
BROOKLYN, N. Y.

**PLUSH CLOAKS.**  
We are the exclusive agents of the celebrated  
GENUINE ALASKA SEAL PLUSH. Warranted  
that mud or water will not injure it. Wears  
better than Seal. Looks as well. Sold over 5,000  
Cloaks made from this Plush without com-  
plaint. Made to order only by our tailors. Fit  
guaranteed. 40-inch sack, \$70. Sample of the  
Plush FREE BY MAIL. We had made in dull times,  
of Best English Plush, over 4,500 Cloaks, 42-in. long,  
all sizes, lined, quilted satin, four real seal ornaments,  
chamois pockets, tailor-made quality. A, \$25.00; B,  
\$28; C, \$30; D, \$35; E, \$40; F, \$45; G, \$50. Every one a  
bargain. Being confident of this, we offer to send three  
garments of this lot C. O. D., with privilege of exami-  
nation, you agreeing to pay return express charges if  
no selection is made. Give bust measurement. Send  
for catalogue, containing over 100 different styles of  
cloaks, with improved self-measurement blanks.

**C. M. HOTCHKIN & CO.,**  
137 & 139 State St., Chicago.  
Est'd over 20 Years.

**ST. JOHN BAPTIST SCHOOL FOR  
GIRLS.** 231 E. 17th St. New York.  
Boarding and Day school, pleasantly situated on  
Stuyvesant Square. Resident French and English  
teachers. Professors in Science etc. Address  
SISTER IN CHARGE.

**Christie's School and College Guide,** illus-  
trated, representing 200 leading schools. At office free;  
postage 10c. Special catalogues and information con-  
cerning schools free to parents describing their  
wants. Schools and families supplied with teachers.  
**Christie's School Bureau,** Domestic Building,  
853 Broadway, cor. 14th St., New York.

**RACINE COLLEGE,** Racine, Wis.  
Report of Bishops: "Racine College is justly en-  
titled to the confidence and support of the Church  
and public at large." Special attention paid to small  
boys. Address,  
REV. ALBERT ZABRISKIE GRAY, S. T. D.

**ST. MARY'S SCHOOL,**  
Knowlton, Ill.  
Established A. D., 1868. Enlarged 1872 and 1880.  
The New Building completed 1883. A first-class estab-  
lishment, healthfully located; thoroughly conducted  
by the same officers that founded it more than  
seventeen years ago.  
Trustees Ex-officio: The Bishop of Chicago, the  
Bishop of Quincy, the Bishop of Springfield.  
Rev. C. W. Leffingwell, D. D., Rector.

**MISSSES A. and M. FALCONER PERRIN'S** Girls  
School, 2021 Fifth Ave., N. Y. Seventh year  
Four departments with competent Professors,  
English, Latin, French, German. Boarding pupils  
\$450 a year.

**KEBLE SCHOOL,**  
Syracuse, N. Y.  
BOARDING SCHOOL FOR GIRLS.  
Under the supervision of the Rt. Rev. F. D. Hunt-  
ington, S. T. D. The fifteenth school year begins  
Wednesday, Sept. 16th, 1885. Apply to  
MARY J. JACKSON.

**DE VEAUX COLLEGE,**  
Suspension Bridge, Niagara Co., N. Y.  
A Church School for Boys. Conducted upon the  
Military System. Charges \$350 per annum.  
WILFRED H. MUNRO, A. M., President.

**THE SEABURY DIVINITY SCHOOL.** This school  
will begin its next year September 29th, 1885. The  
new Calendar, giving full information, will be  
ready in June. Students pursuing special courses  
of study will be received. Address Rev. Francis  
D. Hoskins, Warden.

**ARNOLD SCHOOL,**  
Rugby, Tennessee. A Church School for boys, affil-  
iated with the University of the South, thorough  
preparation for Business or College. Delightful  
climate. Terms inclusive moderate. Address Rev.  
the Headmaster.

**ST. PAUL'S HALL** SALEM, N. Y.  
18 BOYS.  
A THOROUGH FRENCH AND ENGLISH HOME  
School for 15 Girls. Under the charge of Mme.  
Henriette Clerc, late of St. Agnes' School, Albany,  
N. Y., and Miss Marion L. Peck, a graduate and  
teacher of St. Agnes' School. French is warranted  
to be spoken in two years. Terms \$300 a year. Ad-  
dress MME. H. CLERC, 4315 Walnut St., Philadel-  
phia, Pa.

**ST. MARGARET'S SCHOOL,**  
Buffalo, N. Y.  
Offers to twelve boarding-pupils the combined  
freedom and oversight of a small household, while  
admitting them to advantages provided for one  
hundred and twenty day-scholars. For circulars  
address  
MISS ISABELLA WHITE.



**KEMPER HALL,**  
Davenport, Iowa.  
Bishop Perry's new School for Boys. Thorough  
instruction. Careful discipline and elegant ap-  
pointment. Number of house pupils limited to  
forty. For particulars address the Head Master,  
Rev. P. C. WOLCOTT, S. T. B.

**ST. HILDA'S SCHOOL,**  
Morristown, N. J.  
A Boarding School for Girls. Under the charge of  
the Sisters of St. John Baptist. For terms, etc., ad-  
dress  
THE SISTER IN CHARGE.

**HOMEWOOD SCHOOL for Boys.**  
Occupying Jubilee College property, Jubilee,  
Peoria Co., Ill. Third year opens Sept. 28. Ad-  
dress the Rev. T. W. HASKINS, Rector.

**ST. MARY'S HALL,**  
Faribault, Minn.  
**MISS C. B. BURCHAN, Principal.**

For health, culture and scholarship this school  
has no superior.  
**The 20th Year Opens Sept. 10, 1885.**  
APPLY TO  
**BISHOP WHIPPLE, Rector, or**  
Rev. GEO. B. WHIPPLE, Chaplain.

**ST. GABRIEL'S SCHOOL,**  
Peekskill, N. Y.  
A BOARDING SCHOOL FOR GIRLS.  
Opens Sept. 22. The School is distant from New  
York about forty-one miles, situated on an emi-  
nence overlooking the town, and having a view of  
the Hudson River, the Highlands, and the country  
for miles around. The grounds comprise about thirty  
acres, a part of which is covered with woods and has  
many charming walks. The location is remarkably  
healthy, retired and favorable for both physical  
and intellectual development. For terms, etc.,  
address the  
MOTHER SUPERIOR  
Sisters of St. Mary.

Now is the Time to Subscribe.  
**Harper's Young People.**  
An Illustrated Weekly for Boys & Girls.  
16 pp., large 8vo. Price Five Cents a Num-  
ber, \$2.00 a year. Postage free to all  
Subscribers in the United States and  
Canada.

A Specimen Copy sent on receipt of  
four cents in postage-stamps.  
The SEVENTH VOLUME will begin with  
the Number issued November 3, 1885.

The position of HARPER'S YOUNG PEOPLE as  
the best juvenile paper is firmly established.  
It is a weekly miscellany of the choicest reading  
for boys and girls, and it contains the best literary  
and artistic work anywhere to be purchased.  
Every line is subjected to rigid editorial scrutiny,  
in order that it shall contain nothing harmful, and  
that it shall be an effective agency for the mental,  
moral, and physical education of its readers. Its  
stories have all the dramatic interest that juvenile  
fiction can possess, without any thing pernicious.  
Its articles on scientific subjects, travel, and the  
facts of life, are by writers whose names assure ac-  
curacy and value. Its historical stories, biographical  
tales, etc., present attractively the most inspiring  
incidents in history, and in the lives of notable men  
and women. Papers on athletic sports, games, and  
pastimes have their place, while fine pictures by  
the foremost artists and engravers lavishly illus-  
trate its pages.  
That HARPER'S YOUNG PEOPLE fulfills the re-  
quirements of young readers is proved by its large  
circulation in this country and in Great Britain, and  
by the approval and co-operation of fathers and  
mothers and pastors and teachers everywhere.

**PRESS NOTICES.**  
This bold venture in the field of juvenile litera-  
ture has proved a victory. The young people of  
America are congratulated upon this new and no-  
ble friend, entertainer, and counsellor. It deserves  
a welcome at every fireside. Brilliant illus-  
trations, captivating stories, sensible and useful in-  
struction, are features of this new American week-  
ly favorite.—Rev. J. H. Vincent, D. D., in the *Sun-  
day School Journal*, N. Y.

It deserves a place in every home blessed with  
children, whose lives it will make better and bright-  
er with its weekly visits.—*Zion's Herald*, Boston.  
A sort of necessity in juvenile life. . . . So  
firmly has the little weekly magazine taken hold  
upon its readers that it already seems to be a thing  
so wholly of course that one can scarcely conceive  
of the time when it was not.—*N. Y. Evening Post*.

Growing in years it but grows in grace.—*The Crit-  
ic*, N. Y.  
As fresh and sparkling as the boys and girls for  
whom it is published. It is indeed a capital weekly  
for our young folk.—*Christian Advocate*, N. Y.

It continues to lead the weekly publications for  
youth.—*The Living Church*, Chicago.  
The best weekly for children in America.—*South-  
western Christian Advocate*, New Orleans.

HARPER'S YOUNG PEOPLE deservedly takes high  
rank among publications for the little folks. It en-  
tertains, instructs, and charms its readers.—*Chris-  
tian Intelligencer*, N. Y.  
We cordially commend it to families desiring  
good and pure reading for children.—*Episcopal  
Methodist*, Baltimore.

It is bubbling over with clever sayings and doings,  
good spirits, and ingenious contrivances for getting  
through one's idle hours. Every well-known artist  
on the Harper staff has contributed illustrations,  
and many more besides. An equally large number  
of the best writers for children have written stories.  
—*The Churchman*, N. Y.

Our children's taste is being educated by such  
reading as is furnished them in HARPER'S YOUNG  
PEOPLE, which is away from and above the books  
and papers supplied them by our Sunday schools.—  
*Examiner*, N. Y.  
Every week the beautiful pages of HARPER'S  
YOUNG PEOPLE give "gladness and mirth" to the  
boys and girls of America.—*Evangelist*, N. Y.

An inexhaustible source of entertainment.—  
*Watchman*, Boston.  
The unqualified success achieved by HARPER'S  
YOUNG PEOPLE is one of the significant signs of  
the times, inasmuch as it indicates the growth of a  
healthful literary taste, and is a safeguard against  
vicious juvenile literature. Perhaps no periodical  
designed for the class it reaches, of like merit, ex-  
ists in this country.—*Interior*, Chicago.

**BOUND VOLUMES.**  
Volume VI. nearly ready, A few copies  
of Volumes II., III., IV., and V., still on  
hand. Price \$3.50 each. Volume I. for  
1880 out of print.  
**HARPER'S PERIODICALS.**  
HARPER'S MAGAZINE.....Per Year \$4 00  
HARPER'S WEEKLY..... 4 00  
HARPER'S BAZAR..... 4 00  
HARPER'S YOUNG PEOPLE..... 2 00  
Postage free to all subscribers in the United States  
or Canada.  
HARPER'S CATALOGUE, comprising the  
titles of between three and four thousand volumes  
will be sent by mail on receipt of Ten Cents.  
**HARPER & BROTHERS.**  
Franklin Square, N. Y.